Artículos

Concept of Idealism philosophy in islamic education According to Imam Al-Ghozali

Concepto de filosofía del Idealismo en la educación islámica según el Imam Al-Ghazali

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ABSTRACT

The philosophy of Idealism is a philosophical system that emphasizes the importance of the superiority of the thoughts (mind). A mind is a form that can realize the world, even as a catalyst and driving force of all human behavior. Throughout history, the philosophy of idealism is related to religion because they both focus on the spiritual aspect. Thus the study of the flow of philosophical idealism towards Islamic education includes issue objectives of Islamic education, Islamic education curriculum, the teaching methods of Islamic education, the learning material of Islamic education, learners' position in Islamic education.

Keywords: Idealism Philosophy, Islamic Education, Mind, Religion.

RESUMEN

La filosofía del idealismo es un sistema filosófico que enfatiza la importancia de la superioridad de los pensamientos (mente). Una mente es una forma que puede realizar el mundo, incluso como catalizador y fuerza impulsora de todo comportamiento humano. A lo largo de la historia, la filosofía del idealismo está relacionada con la religión porque ambos se centran en el aspecto espiritual. Así, el estudio del flujo del idealismo filosófico hacia la educación islámica incluye objetivos temáticos de la educación islámica, el plan de estudios de la educación islámica, los métodos de enseñanza de la educación islámica, el material de aprendizaje de la educación islámica, la posición de los estudiantes en la educación islámica.

Palabras clave: educación islámica, Filosofía del idealismo, mente, religión.

1. INTRODUCTION

Education is a planned process that has a function to develop the potential that exists in humans to be used for the perfection of his life in the future. If it was seen in the perspective of Islam is to form human beings into a fully human and create a form of an ideal society in the future. Philosophy, as the Master of Science, can answer any questions and problems. Ranging from problems related to the universe until the human problems and all the problems of their life, including the world of Islamic education. The role of philosophy in the educations world is to provide a reference to the field of educational philosophy to embody the ideals of education expected by society or nation.

Idealism is an ideology that the highest knowledge and truth is an ideas or sense of human thought. So that is something that can be realized based on human thought. In the context of education, idealism is an ideology that significantly contributes to the advancement of education. The following will be discussed further how the implications of idealism in the world of education in general, but more particularly on Islamic education.

2. METHODS

Seeing the implicit meaning of the title and the matter that examined, this research is including the kind of literature research with a qualitative approach, which is research that does not hold the calculation data quantitatively (Moleong: 2000). According to Muhadjir (2002) Methods of data collection used as literature, research is a method of documentation, is about data variables in the form of books, notes, transcripts, newspapers, magazines, journals, and so on. While the data analysis technique is chosen is descriptive analysis by using a series of logical thought that can be used to reconstruct several concepts into propositions, hypotheses, postulates, axioms, assumptions, or to construct into theory.

3. RESULTS

A. Biography of Imam Ghozali

Since childhood, Al-Ghazali was known as a child who loves science and the truth seekers, then it no wonders that since childhood, he has studied with several teachers from his hometown. His childhood begins with learning Fiqh (Al-Ghazali: 2003). One famous scholar named Ahmad Ibn Muhammad Ar-Razakani, learned from Abu Nasr al-Ismaili in Jurjan, and finally, returned (Nata: 2015).

As an illustration of his love of science will be told in one day on his way back to Thus, he and his friends were confronted by a herd of robbers who then seized their property and needs they bring. The robbers seized Al-Ghazali bag, which contained the books that he loved, and then with great tolerance, he asked the robbers to return his bag because he wanted to get a wide range of sciences contained inside. The robbers felt so sorry, pity him, and returned the bag. Furthermore, he became more and more diligent in studying and understanding the content of his books and trying to practice them. Even the always keeps the books in a special safe place (Nata: 2015).

After studying at Thus, he then continued his studies at Naysabur, where he was a student of Al-Juwaini Imam Al-Haramain until his teacher died. From him, he learned Kalam Science, Ushul Fiqh, and the other religious sciences. During this period, he worked hard to finish his studies briefly. His teacher boasts and entrusts his position to him. He guides the students to represent his teacher while writing a book. With his outstanding intelligence and willingness to argue everything that is not in line with clear reasoning, Al-Juwaini then gives the predicate bahrun mughriq (Abdullah: 2002).

From Naysabur, in 478 H / 1085 M, Al-Ghazali then headed to Mu'askar to meeting with Nidzam al-Mulk, who was the prime minister of the Sultan Bani Saljuk (Nata: 2015). With the more Al-Ghazali's name rising, Nidzam al-Mulk then ordered him to go to Baghdad to teach in Al-Madrasah An-Nidzamiyyah, where everyone

admired his opinions that eventually became the Imam of the population of Iraq, after becoming an Imam at Khurasan. However, in the middle of his fame as a scholar, on the other hand, at this time, he experienced a phase of skepticism (Abdullah: 2002), which makes his situation upside-down. He then left Baghdad with all the positions and the luxury facilities given to him to concern himself with piety (Al-Ghazali: 2003).

The journey then continues towards Damascus where he spent a lot of time on his mission, worship, and religious retreat. From here, he then headed to Baitul Maqdis to perform the pilgrimage. Afterward, he then returned to Naysabur at the insistence of Fakhrul Mulk, the son of Nidzam Al-Mulk, to teaching again. It is just that he became a professor in another field of study, unlike the old one. During his second period of teaching, he was also religious scholars and the Sufism as well as expert advisor especially in the religious field (Nata: 2015)

After teaching in various places such as Baghdad, Syam and Naysaburi, In 500 H / 1107 M, Al-Ghazali then returned to his yard, profoundly devoured, instilled fear in his heart while filling his time by teaching the madrassas he founded next to his home for the students of science and placed khalwat for the Sufis. And on Monday, 14 jumadal akhirah 505 H / 18 December 1111 M, Imam Al-Ghazali passed away in his birth, Thus at the age of 55 years (Daudy: 1989).

B. The Essence of Idealism

Etymologically, the Idealism word comes from the English language that is Idealism. This term was first used philosophically by Leibniz in the early 18th century. Leibniz uses and applies this term to Plato's thought that contradicts Epikuros materialism. Idealism is the key to get into the true nature of reality (Lavinel: 2003). From the 17th century until the beginning of the 20th century, this term has been widely used in the classification of philosophy.

The philosophy of Idealism is a philosophical system that emphasizes the importance of the superiority of the thoughts (mind), soul, or spirit rather than other material things. The nature of humans is a soul, a spiritual, that was called *"mind"*. A mind is a form that is able to realize his world, even as the catalyst and driving force of all human behavior.

The doctrine of idealism has deep roots in the history of human thought. The first roles play of Idealism in the tradition of philosophy was in Plato's hands, who suggested a certain theory about the sense and human knowledge. This theory is known by the name of "the theory of Platonic forms", Plato's idealism does not mean to abandon the empirical knowledge and objective realities which is not dependent on the region's conception in knowledge. However, Plato confirms the objectivity of rational knowledge that transcends empirical, asserting that the rational knowledge of general forms, such as knowing the idea of human, water, and light has an objective fact that does not rely on the process of sense (Falsafatuna: 1991).

The existence of the idea does not seem outwardly in the form of the original image that can only be taken by a pure soul. According to the view of idealism, nature is an image of the world of ideas caused by its non-permanent position, while the idea is a pure and genuine essence where the existence is absolute and its absolute perfection that cannot be reached by material (Jalaludin and Abdullah Idi, 2009).

The flow of idealism is identical with nature and the environment that it gives rise to two kinds of reality, first seen, that is what we experience as living beings in this environment as there are coming and going, some living and dying, and so on. Second, the true reality, which is the eternal and perfect nature (idea). The whole idea and thought in it have pure and original values, and then its absoluteness and arrogance are higher than it looked because the idea is a substantial form.

Thus, Idealism is the flows of philosophy that considers or views the idea primary and secondary materials is, in other words, consider the material from an idea or created from an idea. Idealism is called the idea, whereas the world is considered mortal without any ideas that become the purpose of life.

C. The Philosophy of Idealism in Islamic Education According to Imam Ghozali

The influence of Idealism philosophy in Islamic education can be seen from the various aspects related to Islamic education, including educational purposes, curriculum, learners, educators, educational materials, learning methods, and Islamic educational tools based on idealism philosophy that embraced by Imam Al-Ghazali.

1. The Purpose of Islamic Education According to Imam Ghozali Perspectives of Idealism Philosophy

Education is an effort by giving various influences to children so that they will help in developing the cognitive, affective and psychomotor systems of children, which will then lead children to an estuary, the estuary referred to here is the achievement of educational goals. Enhancing the values of morals to reach the level of morality of al-karimah is the main goal in education. This goal is congruent with the goal to be achieved by the apostolic mission, which is to guide people to a noble character. Then the noble character is reflected in the attitudes and behavior of individuals in their relationships with God, themselves, fellow human beings, and fellow creatures of Allah SWT and their environment (Jalaluddin: 2002).

Al-Ghazali in an effort to educate children has a special view. He focused more on efforts to draw children closer to Allah SWT. So that any form of activity, education must lead to the introduction and approach of children to the creator (Sanaky: 2003). The road to achieving these goals will be more comprehensive when children are equipped with knowledge.

The intended knowledge is obtained through teaching, then the principle of learning that is instilled in mastering a knowledge according to al-Ghazali to strengthen religion with tafaqquh fiddin, it is one way to deliver to Allah SWT. Many of the virtues of tafaqquh fi ad-din, he explained in the book of ihya ulumuddin as a suggestion that tafaqquh fi ad-din is a noble work (Salim: 1986). Thus the process carried out by al-Ghazali in forming children's character, which is focusing on efforts to get closer to Allah SWT in the purpose of science, this is done because on the basis of Aqeedah and Faith in Allah SWT then noble morals are built, not created noble morals without being based on the foundation.

Here is clearly visible the difference in principle between the views of Western philosophers in general with the view of Imam al-Ghazali in seeing human nature. Western philosophers view humans as beings that are anthropocentric, while al-Ghazali views humans as creatures that are theocentric (Syafi'ie: 1992) So that in education the purpose of education is not only to educate the mind but also to try how-to guide, direct, raise and purify the heart to draw closer to God. Furthermore, in studying science, al-Ghazali said that the primary purpose of learning science is to achieve excellence and virtue. Perfection and virtue in question are perfection and primacy of fields in the world and achieve the hereafter (Safroni: 2013).

In detail, the educational purposes of idealism are based on three things, the goals for the individual, the goals for society, and the purposes related to God. The education of idealism for the individual aims so that students become rich and have a meaningful life, have a harmonious and colorful personality, live happily, be able to withstand the life pressures, and in the end, expected to help other individuals to live better.

The goal of idealism education for social life and society is the necessity of human fellow fraternity. Due to the spirit of brotherhood, there is an approach of one person to another. One does not merely appeal to one's personal right, but one's human relationships with one another are framed in the relationship of humanity with each full understanding and mutual affection while the synthesis purpose is intended as a combination of individual goals with social as well, which is also expressed in life-related to God.

It is also reinforced by Al-Ghazali regarding the purpose of Islamic education that should lead to the realization of the religious and moral goals, with the point of emphasis on the acquisition of virtue and taqarrub to God. Not to seek a high position, or gain the glory of the world

Al-Ghazali divides the goal of Islamic education into two, namely: the long-term goals and short-term goals (Nizar: 2002)

1) The Short Term Purposes of Islamic Education

The short-term purpose is the achievement of the human profession in accordance with talent and ability. Requirements to achieve that goal, human beings must utilize and develop knowledge in accordance with the talent he has.

2) The Long Term Purposes of Islamic Education

The long-term purposes are to get closer to Allah SWT, not to seek the position, splendor, grandeur, or get the position that makes money. If the purpose of education is not directed to get closer to God, it can lead to envy, hatred, and hostility (Muhammad Athiyyah Al-Abrasyi, 1975: 273).

The thought of Al-Ghazali's education does not ignore the balance between the world and the hereafter. It can be seen from the purpose of education, that is, to be learned human, not just learned, but they also practiced in daily life. Learning science is not merely for the knowledge itself, but as a form of worship to God. It also aims for the purposes of Islamic education today.

So it can be concluded that the purpose of Islamic education according to the flow of Idealism is: (1) Purpose of studying knowledge solely for science itself as a form of worship to God. (2) The main purpose of Islamic education is the establishment of akhlaq karimah. (3) To deliver the learners how to reach the happiness of the world and the hereafter.

2. The Learner's Rankings According to Idealism Philosophy of Imam Ghozali

Students are people who are not yet mature and have several basic potentials (*fitrah*) that need to be developed (Suharto & Shaleh: 2006). Students are "*Raw Materials*" in the process of transformation and internalization, keeping a very important position to see their significance in finding the success of a process. Students are individual beings who have personalities with distinctive features that are in accordance with their growth and development. The growth and development of students are influenced by the environment in which they are located (Ramayulis & Nizar: 2011). Students are members of the community who are trying to develop their potential through a learning process that is available at certain levels, levels, and types of education. Students as a component cannot be separated from the education system. So that it can be said that students are the object of education. In the paradigm of Islamic education, students are people who are immature and have a number of basic potentials (abilities) that still need to be developed (Nizar: 2002). So simply students can be defined as children who do not have maturity and need others to educate them so that they become adults who have a spiritual soul, their own activities and creativity.

Thus, students are individuals who have the potential to develop, and they try to develop their potential through the education process in certain paths and types of education. In the development of these students, they have needs that must be met. Meeting the needs of students to grow and develop to reach physical and psychological maturity. According to Ramli (2015), The needs that must be met by educators include:

First: Physical needs; physical student guidance, such as physical health; in this case, sports become the main material; besides that, other needs such as eating, drinking, sleeping, clothing, and so on, need attention.

Second: Social needs; fulfillment of the desire to interact with fellow students and teachers and others, is one of the efforts to meet the social needs of students. In this case, the school must be seen as an institution where students learn, mingle, and adapt to the environment such as associating with peers of different sex, ethnicity, nationality, religion, social status, and skills. The teacher, in this case, must be able to create an atmosphere of cooperation between students with a hope that it can give birth to a better learning experience.

Third: Intellectual needs; not all students are the same in terms of interest in learning science; there may be more interest in learning economics, history, biology, or others. This kind of interest cannot be forced if you want to achieve optimal learning outcomes.

In the Islamic education paradigm, students are people who are immature and have several basic potential (abilities) that still need to be developed. The paradigm explains that humans/students are subjects

and objects of education that require the guidance of others (educators) to help direct them to develop their potential and guide them towards maturity. (Ramli: 2015). Students are subjects and objects of education that require the guidance of others (educators) to help develop their potential and guide them towards maturity. Potential is a basic ability possessed by students, and will not grow or develop optimally without the guidance of educators (Yasin: 2008)

Al-Ghazali against learners uses the terminology, such as al-shoby (children), *al-mu'alimin* (students), and *Thalabul al-ilmu* (students of science). Thus the intended learners (students) are people who are experiencing growth and physical and spiritual development.

At least some traits, tasks, responsibilities, and steps must be met and implemented for learners in Islamic education. It described Al-Ghazali in Ayyuhal Walad, are (Nizar: 2002):

1) Learners should stay away from abusive, evil, and immoral acts;
2) Learners should always try to get closer to God, and that will not be materialized except by purifying the soul and performing worship to God;
3) Learners or students should focus their attention or concentration against science that is being examined or he learned; he should reduce his dependency on worldly problems;
4) Learners should not boast themselves with their knowledge and not against their teachers;
5) The learners should not engage in debate or discussion of all worldly or the hereafter knowledge before their first study and reinforce the basic view of the sciences;
6) The students should not abandon any subjects of praiseworthy knowledge, in addition to looking at the purpose and purpose of each of them;
7) Maintain the mind from the arising opposition of various flows.

Thus, the flow of idealism sees learners as a personal being, as a spiritual being. Those who adhere to idealism always show that what they do is an expression of their beliefs, as the central center of their personal experience as a spiritual being.

3. The role of the educator of Philosophy Idealism according to Imam Al-Ghozali

The word educator comes from students, which means maintaining, caring for, and giving training so that someone has the knowledge as expected (about manners, reason, morals, etc.) then by adding the prefix to becoming an educator, meaning someone who educates. In the Indonesian General Dictionary, educators mean people who educate. (Poerwadarminta: 1954). Etymologically in English, there are several words that are close to the meaning of the educator, such as the word teacher, meaning teacher and tutor, which means private teacher, in training centers referred to as trainers or instructors. Likewise, in Arabic we have the words al-mualim (teacher), *murabbi* (educate), *mudarris* (instructor) and *uztadz*.

In terminology some education experts argue, according to Tafsir (1992) those educators in Islam are people who are responsible for the development of students with efforts to develop the full potential of students, both the potential for affective (taste), cognitive (copyright), and psychomotor (intention). While Abdul Mujib & Mudzakkir (2008) argues that educators are spiritual fathers for students, who provide soul food with knowledge, foster noble morals, and correct their bad behavior (Ramayulis & Nizar: 2011). Educators can also mean people are responsible for the development and maturity of the spiritual and physical aspects of the child (Maragustam: 2010) In general, also explained by Maragustam Siregar, namely people who provide knowledge, experience, skills, and others both in the family environment, community as well as at school.

From some of the above opinions, it can be concluded that educators in Islam are people who have responsibilities and affect one's soul and spirit. Namely in terms of physical growth, knowledge, skills, and spiritual aspects in an effort to develop all the potential possessed by a person in accordance with the principle and the value of Islamic teachings so that people have morality (Subkan: 2015).

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According to Al-Ghazali the role of educators in Islamic education is someone who tries to guide, improve, refine, and purify the heart so that it becomes closer with his Khaliq. This assignment is based on the view that humans are noble creatures. For that reason, educators from the Islamic perspective to implementing the educational process must be directed to tazkiyah an-nafs aspects (Hulawa: 2018).

The philosophers' idealism had a high expectation from the teachers. Excellence must exist from the teacher, either morally or intellectually. There is no one else that is a more important element in the school system in addition to the teacher. Teachers should be "cooperate with nature in the process of combining human, are responsible for creating an educational environment for students, while students are free to develop their personality and talents".

The same way of thinking with the philosopher's idealism over Al-Ghazali describing the duties and responsibilities of professional teachers, are: (1) Teachers are the parents for their students, (2). Teachers as the heir of knowledge of the prophet, (3). Teachers are guides and mentors of religious for their students, (4). Teachers are figures for students, (4). Teachers are motivators for students, (5). Teacher as a person who understands the level of the intellectual development of students, (6). Teachers should understand talent and the psychiatric their students according to the level of difference of age.

Al-Ghazali as follower a flow of idealism, the educational characteristics that may implement Islamic education are (Syar'i: 2005):

1) Teacher has to love his students like loving their own children;
2) Teacher does not expect material (wages) as the main goal of the work (teach), because teaching is the inherited task by Nabi Muhammad SAW. While the wages are in the formation of learner who raises the science that is taught;
3) Teacher must remind disciples for its goals in demanding science, not for self-pride or seek personal benefits, but get closer to God;
4) Teacher should encourage his students to seek useful knowledge, which is the science that brings to the happiness of the world and the beyond;
5) In front of his students, teachers must provide a good example, such as fine, polite, gracefully, generous and other praised trees;
6) Teacher should teach lessons that suit the intellectual level and the power of the students;
7) Teacher had to practice teaching because he became an idol in the eyes of his students;
8) Teacher must understand the interests, talents, and souls of students, so the addition would not be wrong in terms of educating, will also be familiar and well-known between teacher and students;
9) Teachers should be able to instill the faith in the personal student so that the minds of the students will be imbued the faith;

Thus, the role of the educator did not enough to teach students how to think; it's very important that what students think reality indeed. Teachers here should have the moral and intellectual superiority.

4. The Islamic Education Curriculum According to Philosophy of Imam Ghozali's idealism

Simply put, the curriculum means that the subjects given to the students to instill a certain amount of knowledge in order to be able to adapt to the environment. The curriculum is structured in order to achieve the objectives that have been determined (Samaeng: 2008).

The curriculum, according to the flow of Idealism is based on this principle: first, rich curriculum materials, sequential, systematic, and based on specific targets that could not be reduced as a whole of knowledge, skills, and attitudes that apply in a democratic culture. Second, the curriculum emphasizes proper mastery of the content or material of the curriculum (Syam: 1988)

Of the principles created the guidelines in formulating curriculum of idealism that basically should be in accordance with the needs and abilities of the child, priority on "essential studies" scientific method, which

includes world and organists an-organic human environment (human, cultural, environmental and nature), as well as appreciation against art.

Furthermore, in the curriculum of the school is considered as the Centre of his intellectual training and character building, who are formally trained and developed existing soul power (Mohammad Noor sham, 1988:). Idealism education curriculum contains a liberal education and polytechnic education/practical (Usiono: 2011) liberal education intended for the development of the capabilities of rational and moral. Polytechnic education is intended for the development of the ability of a life/job.

Al-Ghazali's views about the Islamic education curriculum can be understood from his views about science. He divided science into the forbidden, and that must be learned by students into three groups, namely (Nata: 2015):

1) The science that is deplorable, with much or little. This science has no benefits for the people of the world and in the hereafter, such as witchcraft, astrologers, and quackery. When science is learned will bring evils principle and would cast doubt on the existence of the truth of God.
2) Science that is commendable, a lot or a little. For example, we have the science of monotheism and religious knowledge. This science, when studied, will bring a person to the soul of the sacred, of humility and ugliness as well as it can be closer to God.
3) Science that a certain level on the laudable, that should not be deepened, because this knowledge can bring riot faith and ilhad (negate God) such as philosophy.

The third group of the science, Al-Ghazali divides the science into two groups again, science is seen in terms of importance, namely (Syar'i: 2005):

1) The science that must be known by all, namely the science of religion, science is predicated on the book of God.
2) science that studies the law of obligatory kifayah, namely the science used to facilitate worldly affairs such as medical sciences, engineering sciences, agricultural sciences, and industry.

All can be summed up in formulating curriculum of education according to the flow of Islam idealism. It should correspond to the needs and abilities of the child, priority on "*essential studies"* curriculum used in the education of British idealism should be focusing more on training and development resource that already exists on the child as rational capabilities and morals as well as the ability of a life/job.

5. Learning Material According to Imam Ghozali's Idealism Philosophy

According to Usiono (2011), knowledge is taught in the school must have the quality of the intellectual. Philosophy, the logic of language, and mathematics will obtain a big portion of the school curriculum. That is, the concept of education be based on the idealism view.

In line with the above opinion, according to Al-Ghazali declare that the knowledge became a learning material in the education of religion be divided to several points of view that is (Muhaimin & Mujib: 1993):

1) Based on the knowledge sector consist become as two-sector:
    a) Knowledge of syari'at as valid knowledge, that knowledge of Ushul (knowledge of principal): knowledge about Al-Qur'an, Sunnah Nabi, opinion of companion and ijma'. Knowledge about Furu' (subdivision branch): Fiqh, knowledge about the spiritual and morals. Knowledge about introductory (mukaddimah): knowledge about the language and grammar. Knowledge about complement (mutammimah): knowledge about Qira'at, Makhrij, al-Huruf wa alAlfads, knowledge about tafsir, Nasikh, and Mansukh, lafaz according to general and specific, lafaz nash and zahir, and biography and history of the struggle of companion.

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b) Knowledge of not syari'at consists: excellent knowledge: knowledge about medical, knowledge about calculate, and dan knowledge about the company. knowledge be allowed (does not adverse): cultural, literature, history, and poetry. Ignoble knowledge (adverse): knowledge about enchantment, magic, and specific part from philosophy.

2) Be based on object; knowledge be divided become as three groups:

   a) Ignoble knowledge by absolutely, fewer or many as magic, azimat, nujum, dan knowledge about enchantment.

   b) Admirable knowledge, few or many, but if more admirable, as knowledge of religion and knowledge of the pray.

   c) Knowledge in a specific degree have an admirable point, but if understood, it is with ignoble points, such as from naturalism philosophy. According to Al-Ghazali, the knowledge that if be exhausted, will give rise to mental confusion and hesitation, and eventually tend to encourage a human to atheist and reluctant.

   d) Based on the status of law to learn to be connected with useful value and can be classified become as two-point first, *Fardhu'ain* must be learned by each individual. For example, knowledge about Religion and subdivisions and second, *Fardhu kifayah*, the knowledge it is not be obligated to each Muslim but, must there are among Muslims for learning it.

According to the flow of idealism, Mathematic becomes a very useful instrument for understanding the knowledge or logical abstract. History and literature have a high position because of this group's value of morals, culture style, and heroism, or about life. It represents the knowledge of nature and science because it explains the relation of cause-consequences. The student understands literature; idealism regard needs a good human configuration. For that, the student not only is encouraged to expand a skill and mind but instill goodness values by instinct inside a soul. (Usiono: 2011).

About the material of religion education, Al-Ghazali declared that Al-Quran with content is knowledge. This Context is useful for life, clean of soul, improve moral and close up to God.

6. Islamic Education Methods According to Imam Ghozali's Idealism Philosophy

According to Plato's best method for learning is dialectic. Basically, Plato believes that we can expand our ideas with the manner to reach a synthesis and universal concepts, method of dialectic tries to integrate a various learning process that conceived a sense (Ozmon & Craver: 2008).

The teacher is not enough to teach students about how the manner of mind, based on important, that is what is student's think become as reality within the behavior. Method of learning advisable of encourage for expand a firmament, encourage of reflect mind, encourage a choice of self-character, give a performance skill or ability for logic mind, give a chance use knowledge for moral and social problems, increase a interest about the context of subject and encourage for student to accept values of human civilization.

Method of education classified by Al-Ghazali into two-part, namely: *First*, specific method about religious education, this method has an orientation to the knowledge of aqidah because religion education, in reality, is harder than other education, because religion education explains about the intuitive problems and more count heavily on student's personality formation. *Second,* method of specific about the education of morals, according Al-Ghazali explain that

> such as doctor, if giving patient with one kind of medication alone, certainly it's will kill more sick people, as well as the teacher, if indicate a route to student with the one various from training, certainly will decimate them spiritual but regard about student's disease, age condition, body's character and training about what is enabled that. Based on that, be constructed to training.

That evidence, Al-Ghazali affirms that to make a diagnosis and kids improve an ignoble is prescript for doing otherwise act. As if sick body's medicine is with the manner of descending a fever or medicine is throw away that disease. Therefore, it can be concluded that the method of learning idealism consistent with idealism concept, method of dialectic, dialogue, discussions, and other methods is used to expand student's minds (Muhaimin & Mujib: 1993).

4. CONCLUSION

Idealism is the flow of philosophy that respond to a primary idea regarding the materiality as a secondary idea, with another words regard from an idea or be created from an idea. According to the purpose of education, the concept of idealism is more direct to the development of an idea and student's self-personality, relevantly with the purpose of personality, society, and life that relates to God. The participant's position is free individual in expanding the personality and skills of basics consistently to with the talent, interest, and each skill to them age. Material is used to expand the education of intellectual is knowledge of natural, society, education of technology, mathematics, and education of literature.

The material of education about the moral inside to expand benevolence is the attitude for try reaches self-perfection, equitable attitude, not partiality, the attitude of understanding sameness to humans. Method of learning according to idealism content, method of dialectic, dialogue, discussion, and another method can be used for expanding student's thoughts.

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