

HOLISTIC EDUCATION IMAM AL-GHAZALI'S PERSPECTIVE: BUILDING LITERACY AND LEARNING MOTIVATION IN THE MODERN ERA

Friyansyah
Universitas Lampung
e-mail: friyansyah01@fh.unila.ac.id

Mahmud Arif
UIN Sunan Kalijaga Yogyakarta
e-mail: drmahmud.arif@uin-suka.ac.id

Muhammad Singgih
STAI Ma'arif Kalirejo Lampung Tengah
e-mail: m.singgih53@gmail.com

Ninik Muhajiroh
STAI Ma'arif Kalirejo Lampung Tengah
e-mail: ninikmuhajiroh43@gmail.com

Abstract: Education has an important role in building the nation's civilization. Al-Ghazali's thinking is relevant to answer the challenges of modern education which tends to focus on the cognitive aspect, so as to forget the spiritual aspect, besides that education also functions to build literacy and motivation to learn. The research method used is library research with a qualitative approach. The results of the study show that Al-Ghazali believes that education is not only developing or improving cognitive aspects but as a means of getting closer to Allah SWT, by emphasizing the importance of intention and sincerity, the role of teachers as role models, and integration between knowledge. The integration of Al-Ghazali educational values in the modern education system can be a solution to form students who are not only intellectually intelligent, but also spiritually and morally intelligent.

Keywords: Holistic Education, Imam Al-Ghazali, Literacy, Learning Motivation

Abstrak: Pendidikan memiliki peran penting dalam membangun peradaban bangsa. Pemikiran Al-Ghazali relevan untuk menjawab tantangan pendidikan modern yang cenderung fokus pada aspek kognitif, sehingga melupakan aspek spiritual. Selain itu, pendidikan juga berfungsi untuk membangun literasi dan motivasi belajar. Metode penelitian yang digunakan adalah penelitian perpustakaan dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa Al-Ghazali meyakini bahwa pendidikan tidak hanya mengembangkan atau meningkatkan aspek kognitif, tetapi juga sebagai sarana untuk mendekatkan diri kepada Allah SWT, dengan menekankan pentingnya niat dan ketulusan, peran guru sebagai teladan, serta integrasi antara pengetahuan. Integrasi nilai-nilai pendidikan Al-Ghazali dalam sistem pendidikan modern dapat menjadi solusi untuk membentuk siswa yang tidak hanya cerdas secara intelektual, tetapi juga cerdas secara spiritual dan moral.

Kata kunci: Pendidikan Holistik, Imam Al-Ghazali, Literasi, Motivasi Belajar

INTRODUCTION

In building the character and civilization of a nation, education is needed. Education does not only emphasize the cognitive aspect, but also the motivational and religious aspects. Thus, it is very important to be able to re-analyze the educational values of classical Islamic figures such as Imam Al-Ghazali, who has made great contributions to Islamic education. In his book, it is stated that the task of educators is actually able to foster manners, morals, and a sense of moral responsibility in students. This concept is very relevant to face the current educational problems which are often trapped in technical aspects and forget the ethical and spiritual dimensions.

On the other hand, the literacy approach in the current curriculum requires students to be able to think critically, understand information deeply and relate in real life. So to be able to do this, a strong motivation to learn is needed to achieve success. Currently, Indonesia is also experiencing a literacy crisis and low literacy ^{1 2}, so that this can lead to the inability to convey information in its entirety, and even the inability of students to receive and analyze information factually. This can be seen in the image below regarding the state of reading literacy of the Indonesian people based on PISA data which is ranked 69th out of 80 countries in 2022 ³.



Figure 1. Indonesian reading literacy

As we know that students often experience boredom in learning, even worse learning is considered a burden. Thus, students' learning motivation must be revived,

¹ Ceriagu Anisa, Ray Sabilah, and Candra Utama, "The Literacy Crisis of Elementary School Students in Indonesia : A Systematic Literature Review," no. OECD 2023 (2024).

² Abidin M.Z, Wahyuningsih E.T, and Setianingsih H.P, "Krisis Literasi: Menumbuhkan Minat Baca Sejak Dini," *International Conference on Islamic Education* 2, no. 2 (2022): 275–92.

³ Kemendikbudristek, "Literasi Membaca, Peringkat Indonesia Di PISA 2022," *Laporan Pisa Kemendikbudristek*, 2023, 1–25, <https://balaibahasariau.kemdikbud.go.id/wp-content/uploads/2023/12/LAPORAN-PISA-KEMENDIKBUDRISTEK.pdf>.

one of which is by integrating the learning values of a very popular Muslim figure, namely Imam Al Ghazali. Integrating values is expected to be an alternative approach to foster motivation and essence of today's learning.

One of Al Ghazali's important ideas in education is that strong motivation for learning will grow when students have an understanding of the meaning of learning itself. Because learning is one of the worship as a form of devotion to Allah SWT. In addition, the example of a teacher is very important, not only being able to convey a truth but also implementing the truth consistently. The concept of learning of Imam Al Ghazali that can build students' motivation includes sincere intentions for the sake of Allah ⁴, teachers as role models ⁵ and instilling the values of character education in students ⁶

RESEARCH METHODS

This research uses a qualitative approach with the type of library research. The steps of literature research carried out are, 1) recording all findings regarding research problems studied from various sources, 2) combining all findings, 3) analyzing all findings from various readings, 4) criticizing and providing critical ideas in the research results ⁷. Data collection is carried out from various sources, namely books, articles, and other documents relevant to the research. The primary source used is the book *Ihya Ulumuddin* by Al Ghazali while the secondary source is in the form of journal articles related to modern learning motivation, Islamic Education books, studies related to literacy. Furthermore, the data collected from various sources will be

⁴ Zahrotun Nisa and Wahyudin Darmalaksana, "NIAT MENURUT HADIS DALAM PENGAMALAN BELAJAR MAHASISWA: Studi Kasus UIN Sunan Gunung Djati Bandung," *IJoIS: Indonesian Journal of Islamic Studies* 2, no. 1 (2021): 1–13, <https://doi.org/10.59525/ijois.v2i1.17>.

⁵ Zinatul Widad and Muhammad Syauquillah, "Konsep Guru Ideal Perspektif Al-Ghazali Dalam Kitab *Ihya' Ulumuddin*," *Journal Islamic Studies* 4, no. 2 (2023): 99–110, <https://doi.org/10.32478/jis.v4i2.2030>.

⁶ Syamsul Kurniawan, "PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah," *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 197, <https://doi.org/10.19109/tadrib.v3i2.1792>.

⁷ Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

analyzed using theory ⁸ namely data collection, data reduction, data presentation, and data verification.

RESULTS AND DISCUSSION

A. The Concept of Education According to Imam Al Ghazali

Imam Al-Ghazali divided the knowledge in his book *Ihya Ulumuddin* into two levels, namely *fardhu 'ain* and *fardhu kifayah*. *Fardhu 'ain* is a knowledge that must be learned by every Muslim, and must be carried out for every individual, while *fardhu kifayah* is a collective responsibility that is carried out in the community ⁹. Deep *Ihya' 'Ulumuddin*, explained that *fiqh* scholars argue that the first knowledge that a Muslim needs to learn is *fiqh*, especially related to worship. Although there are differences of views among scholars regarding the order of priority in studying religious science, *fiqh* is considered important because it is through this knowledge that a Muslim can understand the correct and guided worship procedures ¹⁰.

In Al-Ghazali's view, the discussion of education is still general and not described in detail, especially in his famous work *Ihya' 'Ulumuddin*. Therefore, the understanding of the concept of education according to Al-Ghazali needs to be compiled based on the elements of education that he implicitly expresses. One of his relevant statements states that the purpose of knowledge is to get closer to Allah, and the knowledge in question is knowledge that grows through the process of teaching, not just undeveloped knowledge.

Education is a systematic process, the central in education lies in the human heart not the physical, so that education is directed to be able to form noble morals ¹¹. Al Ghazali views education as a process that must have a spiritual purpose, namely educating humans to be closer to Allah SWT ¹². According to him, education should not only be oriented to worldly aspects or simply a means of obtaining

⁸ MB Miles and AM Huberman, "Miles and Huberman," *Qualitative Data Analysis: An Expanded Sourcebook*, 2014.

⁹ Muslihah Mazlan et al., "Fardhu 'Ain Sebagai Kerangka Pembentukan Disiplin Pelajar Di Institusi Pendidikan Islam," *Jurnal Ulwan* 1, no. 1 (2016): 66–67, <https://kuim.edu.my/journal/index.php/JULWAN/article/view/70>.

¹⁰ Al Ghazali, *Ihya Ulumuddin*, ed. Irwan Kurniawan (Bandung: Marja, 2020).

¹¹ Mahmud, *Pemikiran Pendidikan Islam* (Bandung: Pustaka Setia, 2011).

¹² Rahmad Syah Dewa, Zahra Khusnul Latifah, and Syukri Indra, "Konsep Kurikulum Pendidikan Akhlak Perspektif Imam Abu Hamid Al-Ghazali Dalam Kitab *Ihya Ulumuddin*," *Al-Kaffi: Jurnal Sosial Humaniora* 5, no. 1 (2023): 468–79, <https://ojs.unida.ac.id/al-kaffi/article/view/10969>.

material benefits in the future. He emphasized the importance of moral and spiritual aspects in the educational process as a form of ethical and social responsibility.

In addition, the role of teachers in the learning process also receives important attention. In Al-Ghazali's view, teachers not only function as conveyors of information, but also as spiritual educators who become exemplars in morals and manners. Teachers are likened to farmers who grow crops, not traders who only pursue profits. This attitude requires teachers to teach with sincerity, patience, and concern for the spiritual development of students. On the other hand, students or students are also required to have an attitude that supports a meaningful learning process. In fact, education will also shape the behavior of students to a better ¹³. Al-Ghazali mentioned several conditions that must be possessed by students, including sincere intentions, tawadhu attitude towards teachers, perseverance in learning, and guarding oneself from sinful deeds that can hinder the entry of knowledge into the heart. For Al-Ghazali, knowledge is a light that will reach a person who has a heart that is clean from disobedience.

Thus, education according to Al-Ghazali is the process of forming a whole human being that takes place from birth to the end of life. This process is carried out through the gradual transmission of knowledge, and becomes a shared responsibility between parents and the community, with the ultimate goal of bringing people closer to Allah and making them people of common sense.

B. Building Literacy

Literacy is the main key to obtaining complete information, so literacy needs to be built in the world of education, considering the amount of information without reliable sources, information that is not necessarily the truth and is commonly called hoax information. In Law No. 20 of 2003, it is also stated in article 4 paragraph 5 that the education process is carried out to develop the culture of reading, writing and arithmetic ¹⁴. In Al-Ghazali's view, literacy is not only narrowly

¹³ Nasution Umaruddin and Casmini, "INTEGRASI PEMIKIRAN IMAM AL-GHAZALI & IVAN PAVLOV DALAM MEMBENTUK PERILAKU PESERTA DIDIK," *Pemikiran Alternatif Kependidikan* 25, no. No 1 (2020): 103–13.

¹⁴ Kemendikbudristek, "Literasi Membaca, Peringkat Indonesia Di PISA 2022."

Ilmuna: Jurnal Studi Pendidikan Agama Islam. Vol. 7 , No. 2. September (2025)
ISSN: 2715-9981. EISSN: 2715-9434. DOI: <https://doi.org/10.54437/ilmuna>.

defined as reading and writing technically, but also includes a deep understanding of the meaning and value of the knowledge learned.

Building literacy means instilling awareness about the importance of knowledge as a means to improve oneself and society. Therefore, the literacy process must be balanced with character building, motivation, and even belief in the truth. In the modern era loaded with very fast information and digital disruption, a holistic approach has become very relevant. Literacy is not only about being able to master technology or understand reading, but it must also be balanced with the ability to be able to filter information, think critically, sort out correct or hoax information and sort it ethically and critically. So that values, including intention, are the main foundation for building true literacy.

Al-Ghazali's holistic education can be implemented through an integrative approach between religious and other sciences. The literacy built not only teaches the world's orientation about academic intelligence, but also shapes character in acting and thinking. Thus, in the learning process, it is not only interpreted as a process of cognitive activities, but also as a form of worship in the study of knowledge, with the intention of adding understanding to get closer to Allah.

C. Learning Motivation

The saturation of learning is sometimes caused by the loss of motivation to learn in students, even though motivation is one of the main foundations for consistency and seriousness in learning. So that motivation has an important role in the student learning process, motivation can also be mentioned as a driver of the spirit of learning ¹⁵. Motivation is built on the principle of internal factors and external factors in a person, internal factors that can increase student learning motivation include physical, intelligence, attitude, interests, talents, and emotions. Encouragement from outside the student (external) includes family, school, and community ¹⁶. Differentiated learning strategies can also foster student motivation

¹⁵ Jainiyah Jainiyah et al., "Peranan Guru Dalam Meningkatkan Motivasi Belajar Siswa," *Jurnal Multidisiplin Indonesia* 2, no. 6 (2023): 1304–9, <https://doi.org/10.58344/jmi.v2i6.284>.

¹⁶ Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2017).

Ilmuna: Jurnal Studi Pendidikan Agama Islam. Vol. 7 , No. 2. September (2025)
ISSN: 2715-9981. EISSN: 2715-9434. DOI: <https://doi.org/10.54437/ilmuna>.

to learn ¹⁷. Motivation and learning are two things that affect each other, so that in learning students set the direction to achieve certain goals ¹⁸.

In the view of Imam Al-Ghazali, learning motivation is not only encouraged by worldly goals such as attaining a title or social status in society, but more meaningfully, namely touching on the spiritual aspect and life goals to get closer to Allah SWT. In addition, the learning process is a noble process of worship and the motivation in oneself must be strong to achieve this goal. Strong motivation arises in a person of course based on the intention of a person, of course this intention must be true (sincere) in seeking knowledge. In his book ¹⁹ *Ihya Ulumuddin* It is explained that science should not be studied only for the benefit of the world, to have debates, or to feel superior or perfect to others. On the contrary, motivation aims to seek the pleasure of Allah, improve oneself, and provide benefits for all people.

Al-Ghazali's holistic approach to education, which combines intellect, heart, and spirituality, is even more relevant to build deep and continuous learning motivation. Students and students in the digital age, who are prone to being distracted by instant information and momentary motivation, need the development of solid internal values. In this context, Al-Ghazali's education can provide a strong foundation so that students do not easily lose direction in their learning process. Education is also not only about transferring knowledge, it is also about forming habits in diri. Therefore, educators have an important role in fostering good motivation to learn, by setting examples, fostering curiosity, and guiding students. Learning motivation also needs to be nurtured from an early age, so that families have a very significant role in fostering learning motivation, without forgetting the world of play for children ²⁰.

¹⁷ Husni Mubarak, "Studi Literatur Menumbuhkan Motivasi Belajar Siswa Melalui Strategi Pembelajaran Berdiferensiasi Dalam Konteks Pedagogi," *Jurnal Ilmu Pendidikan Nasional (JIPNAS)* 1, no. 1 (2023): 01–07, <https://doi.org/10.59435/jipnas.v1i1.45>.

¹⁸ Catur Fathonah Djarwo, "Analisis Faktor Internal Dan Eksternal Terhadap Motivasi Belajar Kimia Siswa SMA Kota Jayapura," *Jurnal Ilmiah IKIP Mataram* 7, no. 1 (2020): 1–7, <https://ejournal.undikma.ac.id/index.php/jiim/article/view/2790/1969>.

¹⁹ Ghazali, *Ihya Ulumuddin*.

²⁰ Siti Hairiyah and Siful Arifin, "Peran Keluarga Dalam Menumbuhkan Motivasi Belajar Anak Sejak Dini," *Jurnal Kariman* 8, no. 02 (2020): 279–94, <https://doi.org/10.52185/kariman.v8i02.150>.

By integrating values into the modern education system, we basically not only produce intellectually intelligent human beings, but also produce a generation that is wise in facing all the problems of life. So that this becomes the essence of the motivation to study in the perspective of Al-Ghazali, by making knowledge as a way to seek the truth and to true happiness that is not only oriented to the world but also to the ultimate goal of the hereafter.

CONCLUSION

Al-Ghazali emphasized that education is a process of forming a whole human being, which not only emphasizes the cognitive aspect but also prioritizes the spiritual aspect. Knowledge is also a means for a person to be able to get closer to Allah SWT, so he divides knowledge into two, namely fardhu 'ain and fardhu kifayah. The intention and sincerity of a teacher and students are very necessary in the learning process, so that the knowledge becomes a blessing and beneficial for students or the public.

From Al-Ghazali's point of view, he also linked the importance of literacy and motivation in learning. In essence, literacy is not just reading and writing, but it is much more meaningful that literacy includes a deep understanding of the meaning and value of the knowledge learned. In the context of learning motivation, it is also strongly emphasized by a person, so that the intention to seek knowledge can be done consistently with the right intention. Therefore, education must be able to build literacy and motivation to learn, not only attaching importance to the cognitive aspect but also the spiritual aspect in life. This holistic approach is what Al-Ghazali thinks is still relevant in forming a generation of knowledge as well as morality.

BIBLIOGRAPHY

- Abidin M.Z, Wahyuningsih E.T, and Setianingsih H.P. "Krisis Literasi: Menumbuhkan Minat Baca Sejak Dini." *International Conference on Islamic Education* 2, no. 2 (2022): 275–92.
- Anisa, Ceriagu, Ray Sabilah, and Candra Utama. "The Literacy Crisis of Elementary School Students in Indonesia : A Systematic Literature Review," no. OECD 2023 (2024).
- Djarwo, Catur Fathonah. "Analisis Faktor Internal Dan Eksternal Terhadap Motivasi Belajar Kimia Siswa SMA Kota Jayapura." *Jurnal Ilmiah IKIP Mataram* 7, no. 1 (2020): 1–7. <https://e-journal.undikma.ac.id/index.php/jiim/article/view/2790/1969>.
- Ghazali, Al. *Ihya Ulumuddin*. Edited by Irwan Kurniawan. Bandung: Marja, 2020.

- Hairiyah, Siti, and Siful Arifin. "Peran Keluarga Dalam Menumbuhkan Motivasi Belajar Anak Sejak Dini." *Jurnal Kariman* 8, no. 02 (2020): 279–94. <https://doi.org/10.52185/kariman.v8i02.150>.
- Hamalik, Oemar. *Proses Belajar Mengajar*. Jakarta: Bumi Aksara, 2017.
- Jainiyah, Jainiyah, Fuad Fahrudin, Ismiasih Ismiasih, and Mariyah Ulfah. "Peranan Guru Dalam Meningkatkan Motivasi Belajar Siswa." *Jurnal Multidisiplin Indonesia* 2, no. 6 (2023): 1304–9. <https://doi.org/10.58344/jmi.v2i6.284>.
- Kemendikbudristek. "Literasi Membaca, Peringkat Indonesia Di PISA 2022." *Laporan Pisa Kemendikbudristek*, 2023, 1–25. <https://balaibahasariau.kemdikbud.go.id/wp-content/uploads/2023/12/LAPORAN-PISA-KEMENDIKBUDRISTEK.pdf>.
- Kurniawan, Syamsul. "PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah." *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 197. <https://doi.org/10.19109/tadrib.v3i2.1792>.
- Mahmud. *Pemikiran Pendidikan Islam*. Bandung: Pustaka Setia, 2011.
- Mazlan, Muslihah, Azam Yahya, Fatimah Nadirah, and Mohd Noor. "Fardhu 'Ain Sebagai Kerangka Pembentukan Disiplin Pelajar Di Institusi Pendidikan Islam." *Jurnal Ulwan* 1, no. 1 (2016): 66–67. <https://kuim.edu.my/journal/index.php/JULWAN/article/view/70>.
- Miles, MB, and AM Huberman. "Miles and Huberman." *Qualitative Data Analysis: An Expanded Sourcebook*, 2014.
- Mubarok, Husni. "Studi Literatur Menumbuhkan Motivasi Belajar Siswa Melalui Strategi Pembelajaran Berdiferensiasi Dalam Konteks Pedagogi." *Jurnal Ilmu Pendidikan Nasional (JIPNAS)* 1, no. 1 (2023): 01–07. <https://doi.org/10.59435/jipnas.v1i1.45>.
- Nisa, Zahrotun, and Wahyudin Darmalaksana. "NIAT MENURUT HADIS DALAM PENGAMALAN BELAJAR MAHASISWA: Studi Kasus UIN Sunan Gunung Djati Bandung." *IJoIS: Indonesian Journal of Islamic Studies* 2, no. 1 (2021): 1–13. <https://doi.org/10.59525/ijois.v2i1.17>.
- Sari, Milya, and Asmendri Asmendri. "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA." *Natural Science* 6, no. 1 (2020): 41–53. <https://doi.org/10.15548/nsc.v6i1.1555>.
- Syah Dewa, Rahmad, Zahra Khusnul Latifah, and Syukri Indra. "Konsep Kurikulum Pendidikan Akhlak Perspektif Imam Abu Hamid Al-Ghazali Dalam Kitab Ihya Ulumuddin." *Al-Kaff: Jurnal Sosial Humaniora* 5, no. 1 (2023): 468–79. <https://ojs.unida.ac.id/al-kaff/article/view/10969>.

- Umaruddin, Nasution, and Casmini. "INTEGRASI PEMIKIRAN IMAM AL-GHAZALI & IVAN PAVLOV DALAM MEMBENTUK PERILAKU PESERTA DIDIK." *Pemikiran Alternatif Kependidikan* 25, no. No 1 (2020): 103–13.
- Widad, Zinatul, and Muhammad Syauqillah. "Konsep Guru Ideal Perspektif Al-Ghazali Dalam Kitab Ihya' Ulumuddin." *Journal Islamic Studies* 4, no. 2 (2023): 99–110. <https://doi.org/10.32478/jis.v4i2.2030>.