The Concept of Character Learning: A Comparative Study of Al-Ghazali and Thomas Lickona's Perspectives

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Abstract

The main goal in character education is to achieve noble character to create a harmonious human life, helping each other, being fair, and having a balanced relationship in social life. Because of that, instilling character in students is fundamental so that when they grow up, they can become the next generation of solid character. This study uses library research that compares the concept of learning the character of al-Ghazali and Thomas Lickona. The research method carried out in this

study was carried out with several steps, such as collecting qualitative data based on reputable data sources and analyzing data to obtain final results. The study results show that Al-Ghazali's educational method is a traditional nuanced method of "lecture and *uswah hasanah*". Furthermore, Al-Ghazali's educational materials are all forms of teachings contained in the Islamic religion. More clearly and concretely, the concept of education initiated by Al-Ghazali contains two elements: transcendence (*rububiyyah*: divine) and humanization. Meanwhile, the concept of character learning initiated by Thomas Lickona formulates character learning that involves all components in the education process, both family, school, and community. In addition, the character learning process, according to Thomas Lickona is an effort that involves three aspects of intelligence, including cognitive through moral knowing, affective through moral feeling, and psychomotor through moral acting as follows: The purpose of character learning is to help students become intelligent and good in manners.

Keywords: *character education; Al-Ghazali; Thomas Lickona; Comparative study*

Abstrak

Tujuan utama dalam pendidikan karakter adalah tercapainya akhlak mulia sehingga tercipta kehidupan manusia yang harmonis, saling tolong menolong, adil dan memiliki hubungan yang seimbang dalam kehidupan bermasyarakat. Oleh karena itu, penanaman karakter pada siswa sangat penting dilakukan agar ketika dewasa nanti mereka dapat menjadi generasi penerus yang berkarakter kuat. Tulisan ini merupakan penelitian kepustakaan yang membahas tentang perbandingan konsep pembelajaran karakter al-Ghazali dan Thomas Lickona. Metode penelitian yang dilakukan dalam penelitian ini dilakukan dengan beberapa langkah seperti mengumpulkan data kualitatif berdasarkan sumber data yang terpercaya dan menganalisis data untuk mendapatkan hasil akhir. Hasil penelitian menunjukkan bahwa metode pendidikan Al-Ghazali adalah metode yang bernuansa tradisional melalui "ceramah dan uswatun hasanah". Selanjutnya materi pendidikan Al-Ghazali adalah segala bentuk ajaran yang terkandung dalam agama Islam. Secara lebih jelas dan konkrit konsep pendidikan yang digagas Al-Ghazali mengandung dua unsur, yaitu: transendensi (*rububiyyah*: ketuhanan) dan humanisasi. Sedangkan konsep pembelajaran karakter yang digagas oleh Thomas Lickona merumuskan pembelajaran karakter yang melibatkan seluruh komponen dalam proses pendidikan, baik keluarga, sekolah, maupun masyarakat. Selain itu, proses pembelajaran karakter menurut Thomas Lickona merupakan upaya yang melibatkan tiga aspek kecerdasan, yaitu kognitif melalui pengetahuan moral, afektif melalui perasaan moral, dan psikomotorik melalui tindakan moral sebagai berikut: Tujuan pembelajaran karakter adalah membantu siswa menjadi pintar dan baik dalam sopan santun.

Kata kunci: *pendidikan karakter; Al-Ghazali; Thomas Lickona; kajian perbandingan*

A. Introduction

Indonesia is a developing country and a nation that has different ethnicities, ethnicities, and cultures. Indonesia is also listed as a country with a dense population with abundant natural resources. However, it does not yet fully have a balanced

character as expected because a developed nation is determined by the quality of its human resources with character.[1]

The next factor in shaping the character of human resources is the education system. In its application, the education system becomes a determinant in a learning process which in the end will produce the expected output. However, if you look at the existing reality, the education system in Indonesia is more focused and prepares students only in the cognitive realm (IQ), even though there are still many potentials that must be developed to produce the expected young generation better.[2] As with the affective domain (ESQ), it is no less important to focus more on developing and paying attention to it, and then it will be easy to produce a young generation with good character.

If you look at the world of Indonesian education today, it can be described by Indonesian people's pattern of life, which is already alarming. In this case, there are two groups. One group sees old values crumble while new ones have not emerged to replace old ones. Meanwhile, the second group saw the old values enter into the new values and helped enforce them. Samsul Nizar revealed that the nation's concern, which was hit by a crisis in various aspects of life, made the role of education, especially schools.[3]

Therefore, character education plays a vital role in determining the black and white of this nation and becomes the standard of quality for its existence. Good or bad morals are signs of the success or failure of the desired character education. Therefore, education is expected to develop the potential possessed by individuals towards a better direction. If educators provide good character education, children will grow up to be people who have good character.

So far, character education has only been implemented at the pre-school/madrasah (kindergarten) level. Meanwhile, at the elementary school level and beyond, the curriculum in Indonesia is still not optimal in touching this aspect of the character, even though there are already materials for Pancasila and Citizenship Education. If the Indonesian nation and people want to improve the quality of human

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[1] Muchlas Samani dan Harianto, *Konsep dan Model Pendidikan Karakter* (Bandung: PT. Remaja Rosdakarya, 2011), 1.

[2] Mansur Muslich, *Pendidikan Karakter : Menjawab Tantangan Krisis Multidimensial* (Jakarta: Bumi Aksara, 2011), 21.

[3] Samsul Nizar, *Filsafat Pendidikan Islam Pendekatan Historis Teoritis dan Praktis, Abdul Halim* (Jakarta: Ciputat Press, 2002), 175.

resources and immediately rise from their lag, then the Indonesian government must overhaul the existing education system, including strengthening character education.[4]

This reality shows that education in Indonesia is still far from the noble goal of education itself. Therefore, there needs to be more serious attention and a high commitment to dealing with this moral imbalance. So, it can be said that the quality of the results of the human development process is determined by what and how he learns. Because by learning, humans make individual qualitative changes so that their behavior develops.[5]

In order to be able to produce students as expected, the process of education always carries out continuous evaluation and improvement. With evidence of the idea of character education in education in Indonesia. The idea arose because of the educational process that has not been able to produce a young generation with character. The assessment is based on the reality that school graduates and scholars are intellectually intelligent but do not have a strong character and even behave in a destructive manner contrary to the noble goals of education.[6]

Thomas Lickona explains that learning is a process of acquiring knowledge that the individual himself forms because the expected end goal of education is to be intelligent and good.[7]

Departing from this, Lickona explained that the results obtained from education are not only in the realm of intelligence, but more urgent is that students are intelligent and good. This is, of course, by providing moral understanding, moral feelings, and moral actions to students.[8]

In connection with the thought above, not a few Muslim intellectuals who have also conducted studies on education sourced from the Qur'an and al-Sunnah. Like Abu Hamid Ibn Muhammad Ibn Ahmad Al-Ghazali with his concept of moral education, some of his works have contributed to the educational process. They are still often used as references by educational practitioners from the past until now, among his works related to education, including"*al-Ihya Ulumuddin*", "*Ayyuha al-Walad*" and others.

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[4]Dalmeri, "Pendidikan Untuk Pengembangan Karakter", *Al-Ulum*, 1 (Juni, 2014), 276.

[5]Abu Ahmadi dan WidodoSupriyono, *Psikologi Belajar* (Jakarta: Rineka Cipta, 1991), 120.

[6]Akhmad Muhaimin Azzet, Urgensi Pendidikan Karakter di Indonesia "Revitalisasi Pendidikan Karakter Terhadap Keberhasilan Belajar dan Kemajuan Bangsa" (Jogjakarta: Ar Ruzz Media, 2011), 9-10

[7]Thomas Lickona, *Educating For Caracter,* terj. Abdu Wamaunga (Jakarta: Bumi Aksara, 2012), 7.

[8]Thomas Lickona, *Educating For Caracter,* terj. Abdu Wamaunga, 31.

Furthermore, he confirmed the theory of character/morals learning with the method of habituation in which there is an emphasis on learning as an effort to decorate the mind with things that can lead it to know Allah SWT and position it in the highest place of the *muqarabin* group.[9]

According to al-Toumy, the learning theories promoted by the West are not new Actually, Muslim educators have applied learning theories, although implicitly, which is manifested in Islamic education's principles and learning methods. However, in his study of learning, the focus is on methods and objectives, while the concept of character learning itself is not discussed in depth.

Hasan Langgulung, in his work "Principles of Islamic Education" also briefly examines learning theory which is a branch of psychological principles. In his study of learning process theory, Langgulung only raised behavioral and cognitive learning theories by explaining the differences and criticizing the two theories. Langgulung recommends not to reject and accept the theory as a whole. Furthermore, he regretted that the two theories did not touch on several important aspects of learning, namely the relation to society and civilization. Finally, he added a social learning process and an acculturation process.[10] However, the study did not explain how the implications for the learning process were.

H.C. Witherington in his work "Educational Psychology" translated by M. Buchori, also studies learning. However, the highlighted themes are general principles of learning actions, learning outcomes, and evaluations. Moreover, again learning theory here is not discussed comprehensively.

Based on the framework of thinking above, the authors are interested in studying the problem of character learning theory offered by al-Ghazali and Thomas Lickona using the comparative method. In addition, researchers seek to synthesize the two theories and reveal their implications for learning.

This study aimed to determine the concept of character learning according to al-Ghazali and to know the concept of character learning according to Thomas Lickona. In addition, finding similarities and differences in the concept of character learning according to al-Ghazali and Thomas Lickona and their implications for learning are also the objectives of this study.

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[9]Abu Hamid Imam al-Ghazali, *Ringkasan Ihya' 'Ulumuddin* (Bandung: Sinar Baru Algesindo, 2009), 31.
[10]Hasan Langgulung, *Asas-Asas Pendidikan Islam*(Jakarta: Pustaka al-Husna, 1988), 257.

B. Research Method

The research method carried out in this study was carried out with several steps such as data collection based on data sources and data analysis to obtain final results.

1. Data collection

To obtain valid data in this study, the authors conducted Library Research, namely searching, collecting, compiling, reading, and analyzing books related to this thesis. Then examine these sources to bring up a new theory.

2. Data source

a) Primary data

Primary data is data obtained from the first source. Including primary data sources, are: Ihya' Ulumuddin Imam Al-Ghazali, Summary of Ihya' Ulumuddin Imam Al-Ghazali, Ayyuhal Walad Iman Al-Ghazali, Educating for Character Thomas Lickona, Character Maters Thomas Lickona.

b) Secondary data

Secondary data is primary data that has been further processed and presented either by primary data collectors or by other parties, for example in the form of tables or diagrams. Including secondary data, for example: Sparks of Imam Al-Ghazali's Thought, Noble Morals, Ins and Outs of Education from Al-Ghazali, Al-Ghazali's Educational Philosophy. Character Education From Thomas Lickona, Character Schools Learn Education with Thomas Ickona Lickona.

3. Data analysis

In conducting the analysis, the author uses the following methods :

a) Induction method

This method the researcher uses by studying the works of al-Ghazali and Lickona as a case study, by making an analysis of all the main concepts one by one and in relation (induction), so that a synthesis can be built.[11] A method that departs from specific and concrete facts or events, then generalizes into general conclusions.[12]

b) Deduction method

The deduction is a method that departs from general knowledge that wants to assess a special event.[13]

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[11]Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), 64.
[12]Sutrisno Hadi, *Metode Research I*, (Yogyakata, Afsed, 1987), 36.
[13]Sutrisno Hadi, *Metode Research I*, 42.

c. Description method

In using this method, the researcher regularly describes the entire conception of al-Ghazali dal Lickona.[14] Both related to the historical environment and the influences it experienced and in the course of his own life. Next, examine the biographies of al-Ghazali and Lickona, their education, and all kinds of experiences that shaped his views.[15]

d. Content analysis method

Content analysis is a method used in investigations that includes gathering information through the presentation of archives or documents.[16] This analysis is carried out by interpreting, by delving into the works of al-Ghazali and Lickona to capture the meaning and nuances intended by al-Ghazali and Lickona specifically.

e. Comparison method

This method the author uses to compare the thoughts of al-Ghazali and Lickona. In this comparison, the whole mind is considered with the main ideas, positions, concepts, and methods.[17] So with this comparison, generalizations are made to the applied theories.

C. Research Findings and Discussion

1. Al-Ghazali .'s Concept of Character Education

Education as a process of developing the creative potential of students aims to create human beings who believe and are devoted to Allah SWT, are intelligent, skilled, have a high work ethic, have a noble character, are independent, and are responsible for themselves, the nation, the state, and religion. This process has been going on throughout the history of human life.[18]Education, according to Imam Al-Ghazali is a system consisting of several components. The totality of his views includes the nature of educational goals, educators, students, educational materials, and methods.[19]

Two approaches can be used to define education: the linguistic approach (etymology, language, *lughat*) and the terminology approach (terms). The word

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[14]Sutrisno Hadi, *Metode Research I*, 65.
[15]Sutrisno Hadi, *Metode Research I*, 64.
[16]Consuelo G. Sevilla, *Pengantar Metodologi Penelitian,* terj.Alimudin Tuwu, et. al., (Jakarta: UI Press, 1993), 85.
[17]Anton Bekker dan Achmad Charis Zubaid, *Metodologi penelitian..,* 65.
[18]Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pers, 2002), 3.
[19]Samsul Nizar, *Filasafat Pendidikan Islam* (Jakarta: Ciputat Pers, 2002), 87.

"pendidikan" (education) in Bahasa Indonesia if we translate it linguistically, comes from the word "didik" then gets the prefix "per" and the suffix "an" so that it becomes education, meaning the process of maintaining and providing training in which there are teachings.[20] In Islamic discourse, education is more popular with the term *tarbiyah, ta'lim, ta'dib, riyadhah, irsyad* and *tadris*.[21]

In the field of education, Imam Al-Ghazali has a different paradigm from most philosophers of Islamic education. This is influenced by the breadth of knowledge he masters, so he is dubbed a philosopher who is an expert in Sufism. The two forms of knowledge integrated with him affect the formulation of the components in his education.[22]The hallmark of Imam Al-Ghazali's education is involved teaching religious morals without neglecting world affairs, provisions in the hereafter.[23]Furthermore, more oriented to the emphasis on the inner (affective aspect) rather than oriented to sensory knowledge (psychomotor aspect). This can be seen from the fruits of his work such as:*farihat al-kitab, ayyub al-walad*, and *ihya' ulumuddin.[24]*

Imam Al-Ghazali argues that education is a means or a medium to get closer(taqarrub)to the Creator (Allah SWT) and achieve the happiness of life in this world and the hereafter which is more important and eternal.[25]This can be seen in the educational goals that he formulated: 1) sensitive people who aim to get closer to Allah SWT, 2) sensitive people who aim to bring the happiness of the world and the hereafter closer..[26]

Imam Al-Ghazali's thoughts on education can be seen in his views on life and the values of life, which are always in line with his philosophy and his enormous wisdom towards science. In this case, Athiyah Al-Abrasy said as follows: the best advice ordered by Imam Al-Ghazali in education is to pay attention to the education system from the start because of how there is a child that's how big it will be. If we look at education at a young age, it must be good when it grows up. We can say here that what Imam Al-Ghazali ordered is a rule and the best method in his education,

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[20]Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1991), 232.

[21]Abdul Mujib, Ilmu Pendidikan Islam, (Jakarta: Kencana Prenada Media, 2006), 10.

[22]Ramayulis dan Samsul Nizar, *Ensiklopedi Tokoh Pendidikan Islam di Dunia Islam dan Indonesia* (Ciputat: Quantum Teaching, 2005), 5.

[23]Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi Al-Ghazali* (Bandung: Al-Ma'arif, 1986), 24.

[24]A. Syaifuddin, *Percikan Pemikiran Imam Al-Ghazali* (Bandung: Pustaka Setia, 2005), 108.

[25] A. Syaifuddin, *Percikan Pemikiran Imam Al-Ghazali*, 109.

[26]Abdul Mujib, *Ilmu Pendidikan Islam…*, 80.

especially at an early age in high moral and moral education or in other words, Imam Al-Ghazali's messages are basic rules in education. Islam. [27]

Based on Imam Al-Ghazali's argument above, Al-Ghazali's thinking style about education is focused on Sufism and is more spiritual, Islamic. According to him, the hallmark of Islamic education emphasizes the importance of instilling moral values built on Islamic moral education. In addition, Imam Al-Ghzali also emphasized the importance of mastering science to benefit human life.[28]

In addition, it is also stated that education is a cure for diseases that exist in individuals and society. It can be said that all answers to individual and community problems can be found in education. This thinking explains a very close relationship between human problems and education, and it is impossible to separate the two. How the concept of human beings, that's the education he wants. Thus education also functions as a tool to shape the human being he wants. For him, the definition of education is limited to formal education and includes non-formal and informal education.[29]

The education described by al-Ghazali has the meaning of education in a broad sense, including understanding individuals, society, and the human psyche.

First in the individual; According to al-Ghazali, education means the process of developing the divine qualities contained in humans following their promises (*mitsaq*) to Allah and their natural demands on knowledge and revelation. Humans long to understand God, and the main struggle of life is the development of the divine qualities that exist within him.[30]

Second, in communities, Al-Ghazali's thought states that the inherited values in education are Islamic values based on the Qur'an, Sunnah, and the lives of Salaf humans. In other words, this value can be said to be the value of knowledge and morals contained in Islam which is also cored in piety/obedience in a broad sense.[31]

The third psyche; The meaning of education according to al-Ghazali, among others, can mean as *tazkiyat al-nafs* in the sense of *takhalliyat al-nafs* and *tahalliyat al-*

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[27]A. Hidayat, *Penelitian Al-Qur'an sebagai Dasar dalam Sistem Pendidikan Islam* (Bandung: Pusli), 48.

[28]Shafique Ali Khan, *Filsafat Pendidikan Imam Al-Ghazali* (Bandung: Pustaka Setia, 2005), 49.

[29]Hasan langgulung dalam kata pengantar buku fathiyah hasan sulaiman, *Bahs Fi al-Madzhab al-Taarbawi 'Ind al-Ghazali,* terj. Ahmad Hakim dan M. Imam Aziz "*Konsep Pendidikan al-Ghazali''* (Jakarta: P3M, 1986), X.

[30]Musa Asy-'ari., 68.

[31]Charletty Choesyana Sofat, "Pengembangan Karakter Melalui Pendidikan Keluarga".,136.

nafs. *Takhalliyat al-nafs* and *tahalliyat al-nafs* which can be understood as a form of character or moral development effort in Islamic education and religious psychology. *Takhalliyat al-nafs* attempts to purify the soul through emptying the soul of reprehensible qualities, and *tahalliyat al-nafs* attempts to fill the soul with commendable qualities. Both of these problems were discussed by al-Ghazali in the *rub' al-muhlikat* and *al-munjiyat* of Ihya' Ulumuddin which were full of psychological thoughts in Islam. Rub' al-muhlikat contains psychological problems that lead to shock, inner peace, and mental disorders (*amrad al-nufus*). While the *rub 'al-munjiyat* contains problems of treatment and mental development (*thibb aw mu'ajalat al-qulub*).[32] If education in terms of psychology means a process of growth and formation of life and the interaction between the individual and his environment, then *tazkiyat al-nafs* also refers to this. *Tazkiyat al-nafs* does not only mean *takhalliyat al-nafs*, but also means *tahalliyat al-nafs* and *al-islah* in their efforts to form obedient humans.[33]

From the understanding above, the writer can conclude that according to Imam Al-Ghazali education is a conscious effort that is carried out systematically through various knowledge conveyed through education in order to achieve the title as insan kamil (perfect human) so that they can know their God and serve God. Moreover, the psychological aspect is highly emphasized by al-Ghazali in his understanding of characters, such as the development of the soul and the adjustment problem. Furthermore, the character realized in the learning process must be in synergy between the curriculum, teachers, and students.

The character, according to al-Ghazali, is as follows, "an attitude (*hay'ah*) that is firmly embedded in the soul and will bring out action from it by itself without thinking or considering it first. If born from it a good and commendable attitude, both in terms of reason and *syar'*, then it is called good character. Furthermore, if what is born from it is a despicable act, then it is called bad character.[34]

Moral education and character education begin with a knowledge of good education. Concerning education, al-Ghazali's concept is closely related to his concept

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[32]Al-Ghazali, *Ihya' Ulumuddin,* Juz 1 (Beirut: Dar al-Fikr, 1980), 1-24.

[33]Charletty Choesyana Sofat, "Pengembangan Karakter Melalui Pendidikan Keluarga"., 137.

[34]M. Abul Quasem dan Kamil, *Etika Al-Ghazali: Etika Majemuk di dalam Islam*, terj. J. Mahyudin (Bandung: Pustaka, 1988), 81- 82.

of human beings. This is because of his view that human problems are essentially educational problems, and vice versa.[35]

2. Thomas Lickona's Concept of Character Education

According to Majid quoted by Heri Gunawan, the definition of character according to language (etymology) comes from the Latin kharakter, kharasaen, and khalak while in Greek character comes from the word *charasaein*, which means to make sharp and deep. And in Indonesian it is known that it is commonly used with the term character.[36]The root of the character can be traced from the Latin words "kharakter", "kharassein", and "Xharax" which means "tool for marking", "to engrave", and pointed stake". The word character began to be widely used in French "character" in the 14th century and later entered in English "character", which means character, character, or character,[37]and finally become "character" in Indonesian.[38]

Terminologically, the understanding of character as stated by Thomas Lickona: "A reliable inner disposition to respond to situations in a morally good way". Then he added, "The character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior". According to Thomas Lickona, noble character includes knowledge of goodness, creates a commitment (intention) to goodness, and finally actually does good. In other words, character refers to a set of knowledge (cognitives), attitudes, motivations, behaviors, and skills.[39]

According to Hermawan Kertajaya as quoted by Jamal Ma'ruf, the character is a characteristic possessed by an object or individual and is rooted in his personality and functions as a driving engine to act, behave, say, and respond to something.[40]

According to Lickona, character consists of operative value, value in action. We proceed in our character, as a value becomes a good, an inner disposition that can be relied upon to respond to situations in a morally good manner.[41]

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[35]Charletty Choesyana Sofat, "Pengembangan Karakter Melalui Pendidikan Keluarga", *Disertasi* (Jakarta: UIN Syarif Hidayatullah, 2008),134-135.

[36]Heri Gunawan, *Pendidikan Karakter Konsep dan Aplikasi* (Bandung: Alfabeta, 2014), 1.

[37]Jhon M Echols dan Hasan Shadily, *Kamus Inggris-Indonesia* (Jakarta: PT. Gramedia, 2005), 107.

[38]Nuraida dan Rihlah Nur Aulia, *Character Building Untuk Guru* (Jakarta: Aulia Publishing House, 2007), 4.

[39]Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character)", *Al-Um*, 1 (Juni, 2014), 271-272.

[40]Jamal Ma'nur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah* (Jogjakarta: Diva Pres), 28.

[41]Lickona, *For Character*., 81.

Furthermore, according to D. Yahya Khan, character education is learning how to think and behave individually for life in family, community, and nation.[42]

Meanwhile, according to Ekin and Swet, character education is a deliberate effort to help understand humans, care about ethical/moral values.[43]According to Lickona, character education is about the formation of one's personality through character education, the results of which can be seen in one's real actions.[44]

Character education is a learning process that leads to the strengthening and development of children's behavior as a whole based on a certain value referred to by the school. This definition contains meaning:

- Character education is education that is integrated with learning that occurs in all subjects.
- Directed at strengthening and developing the child's behavior as a whole.
- Strengthening and developing behavior based on the values referred to by the school/institution.

Thus, character education is a process of guiding participants/students to become fully human beings with character in the dimensions of heart, mind, body, taste, and intention. The character is expected to become a complete personality that reflects the heart's harmony, thought, exercise, and taste/intention.[45]

Character education is not just teaching children what is right and wrong, but more than that character learning is instilling good habits (habituations) so that students understand, can feel and want to do good. So, this character education carries the same mission as moral education or moral education.

3. Comparative Character Learning Concepts of Al-Ghazali and Thomas Lickona

Al-Ghazali and Lickona's paradigm of thought about the concept of character in learning has its uniqueness. However, a meeting point was found between the two. Therefore, studying the differences and similarities between the paradigms regarding the concept of character learning from the two is necessary.

As has been explained by each source, e concepts offered by al-Ghazali and Lickona have varied thought patterns. This is due to the existence of different figures

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[42]Asmani, *Buku Panduan*., 30

[43]Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi* (Bandung: Alfabeta, 2014), 23.

[44]Ibid.

[45]Siti Julaiha, "Implementasi Pendidikan Karakter dalam Pembelajaran", *Dinamika Ilmu*, 2 (Desember, 2014), 228.

who have influenced the thinking of the two figures. In addition, there are different sources of basic retrieval as well.

The learning process will be successful, prosperous, or successful when the amount of scientific material that can be absorbed and understood by students is accompanied by the increase in the character of these students. Logically, the higher a person's knowledge means the more knowledge he has to put himself in a good position in social life.

From the two thoughts above, it can be analyzed that there are some similarities in their framework of thinking about the concept of character education. Among them are:

a) Imam al-Ghazali in explaining character education, gave the following explanation:

- Education is a means to achieve happiness in life in the world and hereafter. Al-Ghazali is very concerned about the education system of students from the beginning of his age because how there is a child, that is how big it will be. If we look at education at a young age, it must be good when it grows up.

- Imam Al-Ghazali also emphasized the importance of mastering science to benefit human life with his concept of Aql, namely, knowledge of the nature of things, which is linkened to the nature of knowledge that lies in the heart. Furthermore, with the spiritual mind that acquires this knowledge.[46]

- Regarding character, according to al-Ghazali as follows, "an attitude (*hay'ah*) that is firmly embedded in the soul and will bring out action from it by itself without thinking or considering it first. If born from it a good and commendable attitude, both in terms of reason and syar', then it is called good character. Moreover, if what is born from it is a despicable act, then it is called bad character.[47]

- Imam Al-Ghazali put forward a method of educating children by giving examples, training and habituation (drill), then advice and suggestions as educational tools to foster children's personalities according to Islamic

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[46]Al Ghazali, *Raudhah: Taman Jiwa Kaum Sufi* (Surabaya: Risalah Gusti, 1997), 47.
[47]M. Abul Quasem dan Kamil, *Etika Al-Ghazali: Etika Majemuk di dalam Islam*, terj. J. Mahyudin (Bandung: Pustaka, 1988), 81- 82.

teachings. The formation of personality takes place gradually and develops to be a process towards perfection. Habits and practice make him tend to do good and leave the bad.[48]

b) Meanwhile, Thomas Lickona in his explanation of character education is as follows:

- Character education is a deliberate (conscious) effort to realize virtue, namely objectively good human qualities, good for individuals and good for society as a whole.[49]

- Character consists of operative value, value in action. We proceed in our character, as a value becomes a good, an inner disposition that can be relied upon to respond to situations in a morally sound manner.[50]

- Character education is to instill good habits (habituations) so that students understand, can feel, and want to do good. So, this character education carries the same mission as moral education or moral education.

They agreed that character education aims to reach the future life for students' lives to be intelligent and good. Al-Ghazali and Lickona recommend that educators cultivate the nature of compassion and sincerity in teaching knowledge without expecting anything in return for their actions. Both in explaining students agreed that students should have respect for their teachers.

Although they have some similarities in the concept of character education, there are also some differences in thinking between the two, including:

- According to al-Ghazali, defining character education is the process of eliminating or cleaning the despicable traits that exist in oneself and instilling commendable traits to bring up behavior that is following the attributes of God. Meanwhile, Lickona character education instills values into humans, which refers to integrated methods and systems.

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[48]Zakiah Daradjat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 2003), 73.
[49]Thomas Lickona, *Character Maters*, terj. Juma Adu Wamanguna (Jakarta: Bumi Aksara, 2012), 5.
[50]Thomas Lickona, *Educating For Character* terj. Juma Abdu Wamaungo (Jakarta: Remaja Rosdakarya, 2012), 81.

- The term used by al-Ghazali in character education is *tahdzib al-akhlaq* which is synonymous with the words *tarbiyah* and *ta'dib*. Meanwhile, Lickona uses the term character.

- The method used by al-Ghazali in character education is the approach, *tazkiyah al-nafs*, *mujahadah* and *riyadah*. In the purification of the soul, al-Gazali emphasizes the importance of a character guide as a role model for self-purification, enlightenment, cleansing of the soul. While *mujahadah* motivates oneself to achieve a particular goal, riyadah is the soul's exercise to achieve virtue.[51]Meanwhile, Lickona offers three approaches: Comprehensive Approach, Intentional Approach, Comprehensive Approach, Intentional Approach, and Proactive Approach. In carrying out the character learning process, Lickona offers a cooperative method with eight techniques in the character learning process: study partners, group seating arrangements, team learning processes, jigsaw learning processes, group exams, small group team competencies, and class projects.[52]

C. Conclusion

From the explanation above, it can be concluded that the concept of character learning in Lickona's perspective tends to be rational-empirical-quantitative because it is built based on a secular-positivistic-materialistic worldview. Therefore, Lickona's education focuses more on symptoms related to moral degradation events that can be observed and proven empirically, measured quantitatively, and tend to be materialistic-pragmatic. Such as behavioristic learning theory that makes humans mechanistic-deterministic, cognitive learning theory limits learning to information processing, and humanistic learning theory tends to overestimate anthropocentric humans. These learning theories only pay attention to the cognitive, affective, psychomotor (skills) minus the spiritual aspects. Furthermore, each of these theories contradicts one another.

In al-Ghazali's perspective, the concept of character learning is a collection of explanations and discoveries about the principles related to learning events built based on the Islamic worldview derived from the Qur'an and al-Sunnah. Therefore, the concept of a-Ghazali learning is rational-empirical and normative-qualitative. Thus, the

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[51]Al Ghazali, *Raudhah: Taman Jiwa Kaum Sufi* .,127.
[52]Lickona, *Educating For Character*., 280-291.

concept of character in Islam pays attention to cognitive, affective, and psychomotor aspects, plus spiritual aspects and is oriented to the formation of individuals holistically. Several aspects of the concept of character learning described by al-Ghazali are commensurate with the concept of character learning offered by Lickona. However, there are differences in several respects, namely the concept of moral learning, which emphasizes the formation of good behavior, and responsible freedom, which aims to solely worship Allah SWT.

Comparing the two learning theories is that the Lickona character learning concept emphasizes rational-empirical-quantitative learning events based on a secular-positive-materialistic Western world view. Meanwhile, al-Ghazali's concept of character learning does emphasize not only rational-empirical learning events, but also emphasizes normative-qualitative learning events originating from the Qur'an and al-Sunnah. The synthesis between the two views has led to an integrated theory that is in line with Islamic ideals, which is still rooted in the Qur'an, al-Sunnah and Muslim intellectual treasures and takes positive aspects from the West and discards things that are not following Islamic ideals. This ultimately has implications for an effective and efficient learning process that can deliver students who have strong character and can carry out the desired educational process optimally and achieve student life goals in the future.

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