# THE IMPLEMENTATION OF AL-GHAZALI'S THOUGHT ON CHARACTER EDUCATION AT SEMAI ELEMENTARY SCHOOL

**Article Info**

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**Abstract**

*The implementation of the independent curriculum at the elementary school level through the implementation of the project of strengthening the profile of Pancasila students (P-5) requires schools to apply character values as they should. However, elementary schools do not yet fully understand the concept of character values conveyed by Muslim figures and their implementation in schools. This research aims to describe character education according to Al-Ghazali and the implementation of character education in schools. This research method is done qualitatively by means of literature study and descriptive study through learning observation at school and interviews with teachers. The collected data was then analyzed qualitatively with the stages of reducing data, presenting data, and drawing conclusions. The results show that the character education carried out at Semai Elementary School is in accordance with the moral values conveyed by Al-Ghazali in the aspects of moral education, methods of moral formation, and character values that emerge such as having faith and good character, independence, critical reasoning, creative, mutual cooperation and global diversity.*

## INTRODUCTION

Education as stated in the National Education System Law aims to brighten the life of the nation and develop humans as a whole by having faith and devotion to God Almighty and having good character, knowledge, skill, creativity and independence as well as becoming democratic citizens (UURI No. 20 Th. 2003:6). This law provides an educational direction where there is a balance between mastery of knowledge and morals that students must have.

Character is an important foundation contained in the curriculum, both the 2013 curriculum and the independent curriculum. In the 2013 curriculum, there are eighteen types of characters that can be implemented in learning, namely religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the country, respect for achievement, friendship, love. peaceful, likes to read, cares about the

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environment, cares socially, and is responsible. With the implementation of the independent curriculum, the cultivation of character values is carried out in P-5 activities, namely the project of strengthening the profile of Pancasila students through having faith and good character, independence, critical reasoning, creativity, mutual cooperation and global diversity (Mendikbudristek, 2022:4).

The problem that is often faced today is the emergence of moral degradation in various groups, both from the general public, such as criminal acts and crime as well as from students, such as cheating on exams and fighting (Dirsa & Kusumawati, 2019:159) and the many actions that occur deviating from religious norms such as immorality, corruption and so on (Sajadi, 2019:132) resulting in low character values applied by the current generation (Rochmawati, 2017:36). Besides that, there are still teachers who prioritize the development of students' cognitive abilities while ignoring their affective aspects in the learning process (Ningsih, 2015:22).

To overcome the above problems, it is necessary to instill character values in students at various levels of education, especially elementary level education. Etymologically, character is defined as basic moral values such as caring and honesty (Birhan et al., 2021:1), morals and manners (Mustoip et al., 2018:38). Character is also defined as attitudes, behavior, thought patterns, personality, temperament, values, and social and emotional skills (Bialik et al., 2015:3). Character in Islam is also called morals which comes from the Arabic plural of the word *khuluq* which means manners, habits, behavior (Azty et al., 2018:124). Therefore, character is very important because it shapes students' character which is implemented in their actions.

Considering the importance of character in developing students' personalities, schools need to implement character education by internalizing character values in students and graduates (Dirsa & Kusumawati, 2019:160). Character education is a systematic, comprehensive and planned approach to teaching moral values (Birhan et al., 2021:2). Character education and the pillars of positive politeness are closely related to prophetic education (Prayitno et al., 2022:1). Therefore, character education has an important role in solving the problems faced by students. Character education aims to shape students into human beings who have faith and are devoted to Allah and behave kindly towards themselves and others. This is in accordance with Lickona dalam Taja et al. (2021:4) that the cultivation and development of character values must involve methods, techniques and materials so that the goals of character education are achieved.

One of the figures who put forward character education was Abu Hamid bin Muhammad bin Muhammad at-Tusi Al-Ghazali who is often called Imam Al-Ghazali. He was born in the village of Taberan, Thus district of Persia (now Iran). He was born from a simple family where his father worked as a wool spinner and seller. Al-Ghazali was born in the fifth century *hijriyah* or tenth century AD which coincided with the *Daulah Bani Abbasiyyah* dynasty, especially under the caliphs Al-Qaim, Al-Muqtadi, and Al-Mustazhir, especially during the decline phase of the dynasty which was caused by the weakness of the caliphate as a result of terror from small countries influenced by the Turks and Persians and Shia and Sunni conflicts. This is what caused Al-Ghazali to write a book entitled *Fadhaih al-Bathiniyah wa Fadhail al-Mustazhiriyah* (the despicable sect of the inner sect and the praiseworthy Mustazhiri). At the same time, the influence of Greek thought regarding Neo-Platonism, Persian philosophy, and Indian philosophy developed which influenced thinking about Islam.

When Al-Ghazali was still alive, there were several sects who claimed to be the owners of the truth. The first flow is those who call themselves philosophers who explore science rationally.

The second flow is the *fuqoha* who emphasize Islamic law externally. The third flow is Sufism which emerged as a result of disapproval of the very worldly lives of the rulers and the religious formalities conveyed by the *fuqoha*. The conflict between al-Hallaj and the *fuqoha* is proof of the strong gap between *fuqoha* and Sufis. The fourth stream is the *mutakallimun* group which discusses the concept of divinity with a rational and philosophical approach (Rohayati, 2016:102).

Many researchers have discussed the concept of morality or character from Al-Ghazali's perspective and its application in education. Rohayati (2016:93) and Wibowo (2020:150) found that the concept of Al-Ghazali's thoughts can be applied in the scope of education, both formal in the school environment through curriculum integration and non-formal through family education. Singh (2019:1) elaborated that the integration of character education can be seen from the continuous encouragement and preparation of a solid background for students as future leaders. Muqit et al. (2023:81) and Waluyo et al. (2023:21) suggested that implementation of character education should be done through a combination of the national curriculum, Islamic education subject and local cultural content.

The aim of this research is to describe Al-Ghazali's thoughts about character education and its implementation to Islamic religious learning at the Semai Elementary School, Jepara Regency. The selection of schools is carried out by considering the implementation of character education which is carried out differently from other schools even though the school is an inclusive school. However, with a foundation of Islamic-based character cultivation, it can produce students with noble character.

## RESEARCH METHODS

This research is qualitative research with a descriptive research method which aims to photograph, analyze and construct the object under study to make it clearer and more meaningful (Rahman, 2011:45). This research was carried out at Semai Elementary School located in Tahunan Jepara, Central Java with two class teachers and third grade students as subjects of the study. This research was carried out in stages: a) conducting a structured literature study to determine the concept of Al-Ghazali's thoughts on character education by 1) selecting and determining the topic of discussion, 2) collecting appropriate data, 3) analyzing and classifying the material contained in the book, b) make observations to find out an overview of the implementation of character education in schools and interview teachers to find out information about the implementation of character learning in schools. Both observations and interviews used indicators: a) learning objectives for Islamic religious education subjects, b) methods of moral formation, and c) dimensions of the project to strengthen the profile of Pancasila students (P-5) which include faith and good characters, independence, critical reasoning, creativity, mutual cooperation, and global diversity. After the data was collected, qualitative analysis was carried out using the opinions of Miles and Huberman with stages 1) carrying out data reduction, 2) presenting the data, and 3) verifying the data.

## FINDINGS AND DISCUSSION
### The Concept of Character Education According to Al-Ghazali

According to Al-Ghazali, character, which in Arabic is called morals, must remain in the soul and actions will emerge easily without requiring prior research and thought (al-Ghazali,

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2000:122). Good characters are an illustration of spiritual goodness, when the despicable traits are removed from them, it means that their position is replaced by praiseworthy traits. That is what is called morals (al-Ghazali, 2000:123). This is what Mahjuddin (2000:14) states that good characters are a form of someone's faith, while bad morals are someone's hypocrisy (hypocritical character).

A person with character is a person who has character, attitudes, characteristics, and morals or manners which are manifested in various behaviors in the form of words and actions that reflect a person's good behavior. Character is not formed by itself, but through education and the efforts of those closest to you such as teachers, *ustadz* and *kyai* both in the education and learning process in the classroom and outside the classroom. Therefore, the role of these people is very important in shaping a person's character.

Education as in Law of the Republic of Indonesia Number 20 concerning the National Education System is defined as a conscious and planned effort to create a learning atmosphere and learning process. However, according to Al-Ghazali, education is understood as a combination of physical and spiritual interests and must realize religious and moral goals. Therefore, character education aims to shape the character of students through an educational process which is expected to provide real results, namely students' actions that reflect goodness, such as telling the truth, being responsible and respecting others.

Character education is focused on efforts to get closer to Allah and obtain happiness in this world and happiness in the hereafter. This is reinforced by al-Ghazali (2000:125) as follows: "The basis of happiness in this world and the hereafter is knowledge. If so, knowledge is as important as charity. How could it not be, while you also know that the excellence of something is the glory of its fruit. And you know that the fruit of knowledge is nearness to Allah, the Lord of the worlds." In another opinion, education is a necessity because the existence of education is an absolute requirement for the success of a child's character education process (Zubaedi, 2014:17). Therefore, education must be centered on the morals or character of students and teach ethics and morals so that students can live with full responsibility and self-awareness. In character or moral education, the emphasis is not only on knowledge but also on the spiritual and emotional aspects of students.

Character education should begin to be introduced and taught to students from an early age. This is intended so that students can absorb various character values taught to them such as honesty, kindness, politeness, and so on. On the Islamic education point of view, character education aims to create a system of human relationships that is based on the nobility of both human relationships with God and humans with fellow humans. Instilling character values in education will strengthen students' faith in God and direct students to be able to interact and socialize well with fellow humans.

Character education applied in teaching and learning process must be based on *Al-Quran* and *Al-Hadith* or *As-Sunnah*. *Al-Quran* is the first source of teachings that regulates all matters including faith, worship and morals. *Al-Hadith* are the words, actions and determination of the Prophet Muhammad regarding something and he is the second source of Islamic teachings. The formation of students' character based on these two sources of Islamic teachings is part of Islamic teachings so that students become complete humans and adhere firmly to *Al-Quran* and *Al-Hadith* or *As-Sunnah* and protect themselves from despicable actions.

In various moral and Sufism books written by Al-Ghazali, the priority of seeking knowledge is always discussed first. This indicates that knowledge is important because it

regulates how students behave towards teachers and vice versa. After that, Al-Ghazali explained the virtues of worship such as prayer, fasting, zakat and hajj. In the third part, Al-Ghazali describes several actions that are destructive (*muhlikat*) of a person's character and behavior, such as anger, envy, envy, love of the world, arrogance, and *ujub*, where these characteristics are known as *al-madzmumah* morals. In the fourth part, Al-Ghazali explains the character and behavior that is saving (*munjiyat*) such as repentance, patience, gratitude, *raja'*, *khauf*, *zuhud*, *tawakal*, honesty, sincerity, thinking and others where these qualities are called *al-mahmudah* moral.

In order for character or morals to be embedded in the hearts of students, there are three stages of character formation (Al-Ghazali, 2000:168) that must be carried out, namely: a) *takhalli*, b) *tahalli*, and c) *tajalli*. *Takhalli* is understood as an effort to rid oneself of various despicable traits that can damage the human heart and soul, such as anger, envy, envy, prejudice, arrogance, self-righteousness, showing off, love of the world, and so on. *Tahalli* is defined as an effort to fill oneself with praiseworthy qualities with the aim of making a heart dirty by disgraceful actions become clean and bright, such as repentance, patience, gratitude, *raja'*, *khauf*, asceticism, trust, sincerity, honesty, thinking, and etc. *Tajalli* is defined as a feeling of godliness, a sense of being seen, and a sense of being watched. At this stage, the heart seems sharp, alive, visible and feels the greatness of God. The heart sinks with gratitude to Allah SWT so that hope no longer depends on anything other than Allah SWT (Busroli, 2019:81).

To be able to form morals or character, there are several methods used as explained by Al-Ghazali (2000:157), namely a) the example method, b) the advice method, c) the story method, and d) the habituation method. The exemplary method is implemented to achieve educational goals by providing good examples to students so that they can develop both physically and spiritually and have commendable morals. The method of advice or *'ibrah* is to take *i'tibar* or examples from past experiences and then relate them to things that have not been implemented. The story method is a method that is conveyed by telling events or incidents in sequence. The habituation method is carried out using *mujahadah* and *riyadhah* with the aim of burdening the soul with deeds that lead to goodness.

## Implementation of Al-Ghazali's Thoughts on Character Education at Semai Elementary School

Al-Ghazali's thoughts on character education and its application at Semai Elementary School are as follows:

**Table 1. Characters Formation and Its Implementation**

| Aspect | Implementation |
| --- | --- |
| Character Education | Referring to an independent curriculum that integrates the principles of Al-Ghazali's character education |
| Method of Character Development | ▪ Islamic religious education subjects<br>▪ *Riyadhah* (Emphasizing students' honesty in taking daily exams and tests, not hurting friends either through words or deeds)<br>▪ *Tahzib* (Emphasizing to students to arrive on time at school)<br>▪ *Mujahadah* (Emphasizing students to be independent in studying, working on projects, and activities other) |
| Project for Strengthening | *Faith and Good Characters*<br>▪ Holding *dhuha* prayers in congregation |

| Pancasila Student Profiles | ▪ Reciting *Al-Quran* using the Yanbu'a book |
|---|---|
| | ▪ Commemoration of Islamic holidays |
| | ▪ *Dzuhur* prayers in congregation |
| | ▪ Make a pilgrimage to the graves of the saints and auliya' |
| | *Independent* |
| | ▪ Respecting time between learning sessions and Al-Quran recitation sessions |
| | ▪ Ramadan Islamic boarding school activities |
| | *Critical Reasoning* |
| | ▪ In-class activities |
| | ▪ Out-class activities |
| | *Creative* |
| | ▪ Assignment of students |
| | ▪ Implementation of *idarah* activities |
| | ▪ Parenting |
| | *Mutual Cooperation* |
| | ▪ Helping each other between students and students and between students and teachers |
| | *Global Diversity* |
| | ▪ Naming classes |
| | ▪ Wearing traditional clothes |
| | ▪ Attaching ornaments in the classroom about tribes |

## Character Education and Methods of Character Development

The character education proposed by Al-Ghazali above is in accordance with the learning objectives of Islamic religious education subjects in the independent curriculum (Ristek, 2017:4) which is implemented at Semai Elementary School. The aim of learning Islamic religious education subjects implemented at Semai Elementary School is to provide guidance to students so that they have spiritual skills, have good characters, always make love and a tolerant attitude the basis of their life. Apart from that, elements of Islamic religious education subjects applied at SD Semai also include five elements, namely a) *Al-Quran Al-Hadith*, b) *aqidah*, c) *akhlak*, d) *fiqh*, and e) history of Islamic civilization. Specifically for character education, Islamic religious education subjects focus on moral elements with descriptions where morals or character are the fruit of knowledge and faith. This is in accordance with the results of interviews with Semai Elementary School teachers that the formation of students' morals is carried out through learning Islamic religious education subjects at school and other activities such as *dhuha* and *dzuhur* prayers in congregation, reciting *Al-Quran*, morning assembly, and daily interactions. day. In daily interactions, students are always reminded to display commendable morals and abandon despicable morals, both to their own friends and to teachers, verbally and deeds.

Semai Elementary School's character building method also follows the concept conveyed by Al-Ghazali through a) *riyadhah* (practice) such as emphasizing students' honesty in taking daily exams and tests, not hurting friends either through words or deeds. The application of *riyadhah* in developing students' character through honest behavior carried out by students in activities at school, such as in carrying out daily exams and tests where students are directed to take tests without copying their friends' work. b) *Tahzib* (be discipline) such as emphasizing to students to arrive on time at school where students must come to school before 07.15, ceremonies such as

the flag ceremony every Monday and the independence commemoration ceremony and others., congregational prayers, and reciting *Al-Quran*, and c) *mujahadah* (serious efforts to control themselves) by emphasizing students to be independent in studying, working on projects, and activities other.

### Project for Strengthening Pancasila Student Profiles at Semai Elementary School

Implementation of P-5 activities through a project to strengthen the profile of Pancasila students with faith and good characters, independence, critical reasoning, creativity, mutual cooperation and global diversity in accordance with the concept of the division of morals according to Al-Ghazali, namely the priority of seeking knowledge, virtues of worship, good characters, and bad morals. Based on the results of observations carried out at Semai Elementary School, the following results were obtained:

### The Implementation of P-5 Number 1 (Faith and Good Characters)

Instilling the character values of faith and good character is carried out through two activities, namely learning in the classroom and learning outside the classroom. Character cultivation during the learning process in the classroom is carried out by delivering Islamic religious education subject matter. The class teacher delivers Islamic religious education material according to the material topic being discussed at each meeting, while the students listen and participate in the learning process. This is done with the aim that students can understand the concepts of Islamic material and practice the concepts of these materials in students' daily lives.

Apart from that, every morning, before the learning process begins, students pray first with an Islamic prayer guided by the class teacher. This is intended so that students always hope that it will be easier for them to seek knowledge and seek the pleasure of Allah. After the prayer process is complete, the teacher asks the students to read the short letters in chapter thirty randomly. This is done so that students can memorize these short letters from an early age so that when they have finished studying in sixth grade, they will have memorized the letters in chapter thirty. This application is carried out at all class levels starting from first grade to sixth grade with the different target in every level.

Instilling character values outside the learning process is carried out through various activities, namely 1) holding *dhuha* prayers in congregation, 2) reciting *Al-Quran* using the Yanbu'a book, 3) commemoration of Islamic holidays, 4) *dzuhur* prayers in congregation and 5) make a pilgrimage to the graves of the saints and auliya'. The congregational *dhuha* prayer is held from 07.00 to 07.30 and is carried out simultaneously by all students at various class levels in the prayer room at the school. The congregational *dhuha* prayer was led by a prayer leader from sixth grade students who was then continued by reading the *dhuha* prayer together. Reciting *Al-Quran* using the Yanbu'a book is carried out in class at 11.00-12.00. Students are divided based on the level of the Yanbu'a book. This allows students in *Al-Quran* class to come from various grade levels because the groups are divided based on the level of *Al-Quran* that the students have achieved. The level of recitation is determined for the first time during school entrance selection in the new academic year.

The commemoration of Islamic holidays is carried out with several activities such as *tausyiah* during the *Isra'* and *Mi'raj* of the Prophet Muhammad, parades and donations for orphans on the first of Muharram, and reading of *maulid adz-dzibai'* on the birthday of the Prophet Muhammad. This is done so that students can learn lessons from the major holidays of Islam.

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Congregational *dzuhur* prayers are held every day and are attended by all students and teachers in the school prayer room. The teacher leads the midday prayer and continues with group prayer. Pilgrimage activities to the graves of guardians and *auliya'* are carried out during the learning break after the end of semester assessment.

### The Implementation of P-5 Number 2 (Independent)

In implementing an independent character, the school teaches students to respect the time between learning sessions and Al-Quran recitation sessions where learning sessions are held in class according to each student's class level, while recitation sessions are held according to the student's recitation level. This allows classes to consist of a wide variety of levels. This independence is demonstrated when students will move according to their level of recitation and return to their home class when the recitation session is finished. During the implementation of these activities, school conditions remained conducive.

The nature of independence was also demonstrated by students during Ramadan Islamic boarding school activities which were held for two days and one night in the last week of Ramadan. At Ramadhan Islamic boarding schools, students are not waited on by their parents. They take part in all the activities of the Ramadan activities such as congregational prayers, reciting *Al-Quran*, *tausyiah*, educational games, *iftar* together, *tarawih* prayers, *tadarus Al-Quran*, *qiyamul lail*, and *sahur* together guided by the teacher. Based on the results of interviews with class teachers, information was obtained that to foster and develop students' independence, Ramadhan Islamic boarding school activities are carried out every year in the last week before the Eid al-Fitr holiday. Ramadhan Islamic boarding schools are carried out by filling the days of the month of Ramadan with activities that are in accordance with religious orders and can consciously accustom students to fasting and praying in congregation.

### The Implementation of P-5 Number 3 (Critical Reasoning)

Semai Elementary School facilitates students to always think in action and reason critically in responding to something. These character values are applied both in the learning process in the classroom which is facilitated by the class teacher in various subjects such as Indonesian language lessons, Islamic religion education, sports, civics education, and natural sciences, and social sciences as well as implemented outside of learning such as mandatory clubs such as mathematics clubs, tambourine, robotics, cooking, *tahfidz* and so on. Every student is required to join one club every year. The club activities are carried out with guidance from tutors brought in by the school. This club activity is held once a week on Fridays from 09.30 to 11.00. By participating in this club activity, students are trained so that apart from developing their talents, they can also practice critical reasoning about an activity or phenomenon. This is also in accordance with the results of interviews with class teachers where club activities at school open up the widest opportunities for students to develop their interests and talents and train students' critical reasoning abilities.

### The Implementation of P-5 Number 4 (Creative)

The value of creative innovative character at SD Semai is applied in several ways, namely 1) assignment of students, 2) implementation of *idarah* activities, and 3) parenting. The assignments given to students facilitate them to be creative, such as asking students to bring white cloth from home to be used in *batik* learning activities, to bring flour from home to be used to make playdough, and so on. *Idarah* activities are carried out in rotation every three months at the homes of the students' parents. *Idarah* activities aim to convey the learning progress of students in each

class, provide friendship between students' parents, and provide students with information about school activities. Parenting activities are carried out at schools by inviting resource persons from external parties such as practitioners and academics with the aim of equipping parents about the role and tips of parents in educating children at home. This is in accordance with the results of interviews with class teachers that creative values are implemented by means of assignments, *idarah*, and parenting.

### The Implementation of P-5 Number 5 (Mutual Cooperation)

The character of mutual cooperation is implemented in schools by helping each other between students and students and between students and teachers. This activity is realized in the form of cleaning the school both before the mid-semester exams and before the final exams of the semester. On quiet days, students are asked to bring cleaning tools according to the division that has been distributed by the teacher, such as brooms, bathroom brushes, bathroom soap, aprons, chamois, and so on. In its implementation, students will help each other and work together to clean the classroom and school environment together. This activity trains students to work together to complete an activity. The results of these observations are in accordance with interviews conducted with class teachers that activities on the value of mutual cooperation character are carried out in two events, namely when learning in class and outside of class. Mutual cooperation in the classroom is carried out when there is material related to mutual cooperation, while outside the classroom it is carried out when cleaning the class and school before the mid-semester exams and final exam. The concept of mutual cooperation was also explained by Al-Ghazaly through an explanation of the importance of respecting neighbors such as visiting, helping, glorifying and upholding applicable norms each other.

### The Implementation of P-5 Number 6 (Global Diversity)

The character of global diversity in schools is implemented in various ways. First, by naming classes according to the names of national heroes and religious figures such as Sunan Ampel, Sunan Hadhirin, Sunan Kalijaga, and so on. This is intended so that students know the names of national figures and religious figures. Second, by wearing traditional clothing on certain days, such as wearing traditional Javanese clothing on Kartini Day, wearing traditional clothing from Indonesian tribes during the August 17 commemoration ceremony. This is done to introduce students to the traditional clothes found in Indonesia. Third, by attaching ornaments in the classroom about tribes in Indonesia such as Javanese, Bugis, Betawi, Sundanese, and so on. This is done to introduce the names of tribes in Indonesia to students. The results of these observations were also reinforced by the results of class teacher interviews that the naming of class names was specifically intended so that students knew the names of national figures from among the ulama. Apart from that, wearing traditional regional clothing on certain days will increase students' knowledge about the cultural diversity and customs of tribes in Indonesia.

Instilling character values in the project to strengthen the profile of Pancasila (P-5) independent curriculum students through the activities mentioned above is in accordance with Al-Ghazali's opinion in the book *Lubab Ihya 'Ulumuddin* where faith is defined as the heart's acceptance of the values of truth conveyed from Allah (Al-Ghazali, 2009: 82). This means that faith is the application, implementation, or action of a verbal vow from someone who believes. A person is said to be a believer if he swears it verbally and confirms it in his heart. Regarding morals, Al-Ghazali added that morals must be embedded in the soul and actions appear easily

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because they have become habitual. Therefore, according to Al-Ghazali, there are two ways to educate morals, namely; First, *mujahadah* and get used to practicing pious deeds. Second, the action is done repeatedly (Rohayati, 2016:105). Critical reasoning in the independent curriculum was presented by Al-Ghazali dalam Alam (2015:350) where reason is the source of knowledge, its origin and its foundations. In science, everything comes from reason, such as fruit from trees, rays or light from the sun and sight from the eyes. The character of mutual cooperation and global diversity is also an implementation of the morals of *munjiyat* or *al-mahmudah* moral as described by Al-Ghazali in the book (Abdul Muid, 2020:10).

## CONCLUSION

The concept of character education implemented in Indonesia through the independent curriculum is in accordance with the concept of moral values conveyed by Al-Ghazali where the basis for character formation is through the *Al-Quran* and *Al-Hadith*, the aim of moral education is to get closer to Allah and obtain good happiness in life. world and in the afterlife, the method of forming morals through *mujahadah*, habituation, and *riyadhah*. Apart from that, the division of morals conveyed by Al-Ghazali is also implemented by Semai Elementary School through P-5 activities, namely a project to strengthen the profile of Pancasila students with faith and good character, independence, critical reasoning, creativity, mutual cooperation and global diversity with various good activities. curricular and co-curricular. Therefore, character education implemented in schools refers to Al-Ghazali's concept of characters. For further research, it is necessary to analyze how much influence the implementation of P-5 has on the character formation of students at school.

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