



## **The Relevance of Arabic Language Education Towards Quality Education (The Perspective of Imam Ghazali in Sustainable Development Goals)**

**Ukrowiyah; Muhammad Busronul Arif; Maziyyatul Muslimah**

**Institut Agama Islam Negeri Kediri**

Corresponding e-mail: ukhro.wyh@gmail.com

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### **Abstracts**

Indonesian people's interest in Arabic language education is currently still very low due to the perception that it is difficult to learn Arabic. In fact, if combined with Imam Ghazali's thoughts about Arabic as the language of the Qur'an which is a source of knowledge among Islamic communities, in particular, Arabic has a major contribution in producing a generation of scholars who have strong morality and character. Based on this, is there any relevance of Arabic language education to quality education from Imam Ghazali's perspective in supporting the achievement of sustainable development goals (SDGs). This research uses descriptive qualitative methods with literature studies and uses data collected from various journals, articles and relevant literature. It is hoped that this research can guide various institutions, policy makers and the public in understanding the importance of Arabic language education in achieving sustainable development goals and supporting the improvement of a more holistic and comprehensive education system.

#### **Keyword:**

*Arabic Language Education, Imam Ghazali's Perspective, Quality Education, SDGs*

## Introduction

Education is a learning process that lasts a lifetime as an effort to improve human life standards.<sup>1</sup> In the context of community development, education plays a very important role, in fact it is a crucial foundation in the social, economic and cultural development of a country.<sup>2</sup> As the main foundation in nation and society development, education has become the focus of global attention in achieving the Sustainable Development Goals (*Sustainable Development Goals* - SDGs) set by the United Nations (UN), especially in SDG 4. The main goal contained in SDG 4 is to ensure education that is inclusive, quality, equitable, and provides lifelong learning opportunities for all communities.<sup>3</sup>

Meanwhile, as time goes by, the world of education is facing more and more global challenges, such as technological advances and drastic social and moral changes.<sup>4</sup> These challenges ultimately become problems in efforts to achieve quality education that is in line with the vision of the Sustainable Development Goals - SDGs. In this regard, Islam has an intellectual with deep thoughts about education, namely Imam Ghazali.

According to Imam Ghazali, education is removing bad morals and instilling good morals.<sup>5</sup> He stated that the purpose of education is not just to smarten the mind, but also to guide, direct, improve and purify the heart to face God. Apart from that, Imam Ghazali also believes that education is a factor that greatly influences the style of life of a nation and the thoughts of its people.<sup>6</sup>

Based on this expression, it means that education from Imam Ghazali's perspective tends to emphasize the influence of education on students. According to him, a child depends on his parents and the people who educate him. If a child is educated with good habits, then the child will be good. On the other hand, if a child is accustomed to bad deeds and evil things, then that child will have bad morals.<sup>7</sup> Imam Ghazali's other thoughts are related to education, contained in his work entitled *Ihya' Ulumuddin*, it is stated that the knowledge that must be studied first is religious knowledge, namely those related to faith,

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<sup>1</sup> Fathul Jannah, "Pendidikan Seumur Hidup Dan Implikasinya," *Dinamika Ilmu* 13, no. 1 (2013): 1–16, <https://doi.org/10.21093/di.v13i1.19>.

<sup>2</sup> Hairuddin Cikka, "Konsep-Konsep Esensial Dari Teori Dan Model Perencanaan Dalam Pembangunan Pendidikan," *Scolae: Journal of Pedagogy* 3, no. 2 (2020), <https://doi.org/10.56488/scolae.v3i2.81>.

<sup>3</sup> Armida Salsiah Alisjahbana and Endah Murniningtyas, *Tujuan Pembangunan Berkelanjutan Di Indonesia*, vol. 3, 2018.

<sup>4</sup> Fitri Oviyanti, "Tantangan Pengembangan Pendidikan Keguruan Di Era Global," *Nadwa: Jurnal Pendidikan Islam* 7, no. 2 (2016): 267–82, <https://doi.org/10.21580/nw.2013.7.2.562>.

<sup>5</sup> Nurohman, "Konsep Pendidikan Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Di Indonesia," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (2020): 41–60, <https://doi.org/10.51226/assalam.v9i1.189>.

<sup>6</sup> Alwan Suban, "Konsep Pendidikan Islam Perspektif Al-Ghazali," *Idaarah: Jurnal Manajemen Pendidikan* 4, no. 1 (2020): 87, <https://doi.org/10.24252/idaarah.v4i1.13760>.

<sup>7</sup> Devi Syukri Azhari and Mustapa Mustapa, "Konsep Pendidikan Islam Menurut Imam Al-Ghazali," *Jurnal Review Pendidikan Dan Pengajaran* 4, no. 2 (2021): 271–78, <https://doi.org/10.31004/jrpp.v4i2.2865>.

deeds and prohibitions.<sup>8</sup> Meanwhile, regarding this matter, Arabic has an important role in the world of Islamic education, especially in religious sciences, because of its status as the language of the Koran which is the source of all knowledge for Muslims, in particular.<sup>9</sup>

Apart from its urgency as the original language of the writings which are a source of knowledge in the Islamic religion, Arabic also has several important roles in human life. *First*, Arabic is the language of revelation used by God to communicate with mankind. This is in line with the word of God "*Indeed, We have sent it down in the form of the Qur'an in Arabic, so that you may understand it.*" (QS. Yusuf (12):2) *Second*, Arabic is a means of human communication with Allah SWT. In other words, Muslims use Arabic in their religious services, such as during prayers, supplications and remembrance. *Third*, Arabic is an international language. In the world of international education, both Islamic and non-Islamic education, Arabic has an important role, and is even studied on major campuses in the world, such as Harvard University and Oxford University. *Fourth*, Arabic is used in Islamic studies, such as tafsir, hadith, fiqh, and so on, so it requires in-depth mastery of Arabic so that there are no misunderstandings. Referring to this description, it can be concluded that Arabic is one of the main keys for studying various scientific fields.<sup>10</sup>

Seeing how big the role of the Arabic language is in the world of science, it has become an intermediary in achieving one of the Sustainable Development Goals - SDGs, namely quality education. In this case, the indicators for measuring the quality of education include the readiness of input from educational institutions with the support of a good learning process so as to produce output (students) who excel.<sup>11</sup> Apart from that, the quality of education is also measured by the success of educational institutions in producing generations who are not only knowledgeable, but also have strong temperament and character so that they can build a dignified national civilization.<sup>12</sup>

However, behind its very important existence in supporting efforts to achieve the Sustainable Development Goals - SDGs, in the field of education in

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<sup>8</sup> Imam Ghazali, "Terjemah Ihya' Ulumiddin," 2003.

<sup>9</sup> Muhib Abdul Wahab, "Peran Bahasa Arab Dalam Pengembangan Ilmu Dan Peradaban Islam," *ARABIYAT: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (2014), <https://doi.org/10.15408/a.v1i1.1127>.

<sup>10</sup> Asna Andriani, "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam," *Ta'allum: Jurnal Pendidikan Islam* 3, no. 1 (2015): 39–56, <https://doi.org/10.21274/taalum.2015.3.1.39-56>.

<sup>11</sup> Luthfi Zulkarmain, "Analisis Mutu (Input Proses Output) Pendidikan Di Lembaga Pendidikan MTs Assalam Kota Mataram Nusa Tenggara Barat," *Manazhim* 3, no. 1 (2021): 17–31, <https://doi.org/10.36088/manazhim.v3i1.946>.

<sup>12</sup> Roy Eka Pribadi, "Implementasi Sustainable Development Goals (SDGs) Dalam Meningkatkan Kualitas Pendidikan Di Papua Pribadi, R. E. (2017). Implementasi Sustainable Development Goals (SDGs) Dalam Meningkatkan Kualitas Pendidikan Di Papua. *EJournal Ilmu Hubungan Internasional*," *EJournal Ilmu Hubungan Internasional* 5, no. 3 (2017): 917–32.

particular, Arabic language education has many problems. Among the problems frequently mentioned in previous studies are: *First*, lack of motivation and interest of students in learning Arabic. Meanwhile, learning without motivation and interest will result in the learning outcomes achieved being less than optimal, especially if students do not have feelings of liking for the subject matter being taught. *Second*, learning facilities are inadequate so they cannot provide a comfortable and enjoyable learning atmosphere. *Third*, the competence of teachers who sometimes do not have an Arabic educational background and only know Arabic so that the teaching given is less than optimal. *Fourth*, limited learning hours available, especially in formal educational institutions.<sup>13</sup>

Reviewing the description above, researchers found that the problems contained in learning Arabic can become a stumbling block in efforts to achieve quality Arabic language education in Indonesia. Therefore, in this research, the researcher wants to elaborate and deepen the study regarding the relevance of Arabic language education to quality education from Imam Ghazali's perspective in *Sustainable Development Goals – SDGs*. In the future, it is hoped that this research can guide various institutions, policy makers and the public in understanding the importance of Arabic language education in achieving sustainable development goals and supporting the improvement of a more holistic and comprehensive education system. Apart from that, researchers also hope that this research can answer the question of what quality Arabic language education looks like so that it can become a factor that supports the achievement of sustainable development goals - SDGs.

### Methods

The method used in this research is a literature study with a descriptive qualitative approach. Library study research (*library research*) is a research method whose data is obtained through in-depth study of literature related to the research topic.<sup>14</sup>

In this research, the researcher attempted to collect literature data from various literature regarding Imam Ghazali's thoughts related to Arabic language education and how relevant it is to quality education that is in line with sustainable development goals - SDGs.

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<sup>13</sup> Nandang Sarip Hidayat, "Problematika PEembelajaran Bahasa Arab Oleh: Nandang Sarip Hidayat," *An-Nida'* 37, no. 1 (2012): 82–88, <http://ejournal.uin-suska.ac.id/index.php/Anida/article/view/315>.

<sup>14</sup> Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

## Results and Discussion

Talking about quality education in Arabic which is linked to Imam al-Ghazali's educational thoughts, there are many factors that support the realization of the vision of quality education as expected in the Sustainable Development Goals - SDGs.

Several indicators used to measure the quality of education in an institution include: the presence of input readiness which greatly influences whether or not the ongoing educational process is good, then there is a need for harmonization in coordinating, harmonizing and guiding the input of educational institutions so that it can create a pleasant learning atmosphere, can increase students' interest and motivation, and can empower students. The existence of maximum input and learning processes, evaluations carried out on an ongoing basis will greatly support educational institutions in creating output of outstanding students. In the educational context, one measure of quality refers to the achievements achieved by students within a certain period of time.<sup>15</sup>

Indicators of quality education are further in line with the thoughts of Imam Ghazali who stated that the aim of education is not only to make the mind smarter, but also to guide, direct, improve and purify the heart to face Allah. The ultimate goal of education contained in the National Education Standards is to make the nation's life smarter. and form a dignified national character and civilization. Of course, this must also be supported by physical readiness, in the form of proper educational infrastructure and non-physical readiness, in the form of an appropriate educational curriculum, professional teaching staff, psychological readiness of students, and so on.<sup>16</sup>

In Arabic language education, for example, in order to support a maximum learning process, the relevant educational institutions can do so *placement test* which is directed at grouping students according to their level of Arabic language skills, so that later educators can adjust the learning process that will take place in the classroom. Then, regarding the formation of students' character in Arabic language education, it is something that cannot be separated from the role of the teacher as someone who guides, directs, educates and is responsible for the success of his students from this world to the hereafter.<sup>17</sup>

Related to this, Imam Ghazali in his book *Ihya' Ulumuddin* explained some of the ethics of an educator so that he can be called an ideal educator. Among

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<sup>15</sup> Zulkarmain, "Analisis Mutu (Input Proses Output) Pendidikan Di Lembaga Pendidikan MTs Assalam Kota Mataram Nusa Tenggara Barat."

<sup>16</sup> Pribadi, "Implementasi Sustainable Development Goals (SDGs) Dalam Meningkatkan Kualitas Pendidikan Di Papua." Pribadi, R. E. (2017). Implementasi Sustainable Development Goals (SDGs) Dalam Meningkatkan Kualitas Pendidikan Di Papua. *EJournal Ilmu Hubungan Internasional*.

<sup>17</sup> Imam Ghazali, "Terjemah *Ihya' Ulumiddin*."

those ethics are: *First*, an educator must show kindness, sympathy and empathy towards his students, and treat them like his own children. This is also explained in one of the sayings of the Prophet Muhammad. that the position of a teacher towards students is actually like that of a father towards his children. Therefore, it is appropriate that, in conveying his knowledge, a teacher has the intention and aim to protect his students from the fire of hell. The teachers referred to by Imam Ghazali here are teachers who teach sciences about the afterlife or sciences about the world with the aim of benefiting the afterlife, which of course falls into this category are Arabic language teachers, where Arabic itself is a medium for humans. and Muslims, in particular, to be able to study the sciences of the afterlife more deeply.

Next, ethics *second* what is important for educators is to follow the example and morals of the Prophet Muhammad. This means that in conveying his knowledge, an educator is not permitted to demand any reward, other than hoping for closeness to Allah. Then that *third*, that is, an educator must not hide advice or teachings to be given to his students. While the *fourth*, an educator must try to prevent his students from having bad behavior and character with great care or through subtle methods, such as teasing. Next, that *fifth*, a teacher should not belittle other knowledge in front of his students. In other words, an Arabic language teacher cannot look down on jurisprudence, a jurisprudence teacher can't look down on hadith knowledge, and so on.

Enter the ethics of the ideal educator *sixth* a teacher is not permitted to provide learning that exceeds the limits of his students' abilities. This is related to ethics *seventh*, that is, a teacher must teach something that is appropriate to the level of understanding of his students. And ethics *final*, An educator should first do what he teaches and must not lie about what he says.<sup>18</sup>

The existence of ideal educators, as mentioned above, to realize quality education requires the support of an ideal learning process as well. In this regard, there are several ideal learning principles that can be applied in learning Arabic, namely:

1. *Instruction should be student-centered*

This first principle emphasizes that the learning process should use a student-centered approach. Thus, students are subjects who actively develop their potential and interests so that the learning process carried out can build students' knowledge and skills, as well as provide opportunities for them to participate in critical thinking in solving various problems in society. In learning Arabic, students no longer just memorize or imitate the teacher's words, but must also be able to express what they have learned using their own language skills. This means that a teacher

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<sup>18</sup> Imam Ghazali.

acts as a motivator who is able to make students mentally braver to express their ideas or thoughts, without fear of being wrong.

2. *Education should be collaborative*

The second principle focuses on collaboration or cooperation between students. With this collaboration, students learn to respect other people and learn how to take roles and adapt themselves appropriately in front of other people. In learning Arabic, with students' very heterogeneous abilities, teachers can condition the class by forming discussion groups so that students can exchange ideas and discuss in a learning atmosphere that is more enjoyable and less monotonous. Apart from that, collaboration also allows students to develop social skills and critical thinking to solve problems together.

3. *Learning should have context*

The third principle of ideal learning, namely *learning should have context*. This means that the material presented has a context that is relevant to students' daily lives. This is necessary to help students connect with the real world, and discover values, beliefs and learning experiences that can be applied to their lives. In Arabic language education itself, learning that contains a life context is also called learning with a communicative approach. In which, teachers can use texts that are connected to facts or natural events that actually occur in life. Apart from that, in learning *hiwar* or *muhadasah*, for example, the teacher can instruct students to carry out dialogue by providing a particular situation taken from everyday events.

4. *Schools should be integrated with society*

Then, the fourth ideal learning principle is *schools should be integrated with society*. In essence, after completing their education, a student will definitely return to society. To prepare for this, educational institutions should provide facilities to their students so they can be directly involved in the social environment. In the context of Arabic language education, educational institutions should provide a community service curriculum in the form of Arabic language activities, such as Arabic language training for the general public or people who want to carry out the Hajj and Umrah, holding training in reading the Yellow Book, and so on. The target of providing this curriculum is the output of students who are able to enter society according to the areas of expertise they have mastered from educational institutions. Apart from that, the existence of an Arabic language curriculum that is integrated with community activities is also a means of grounding the language of the Koran and

making people aware of the importance of this language in their daily lives.<sup>19</sup>

Supporting the existence of the four principles above, researchers found that Imam Ghazali's thoughts related to the concept of learning and learning are also related to these principles. Of which, several things related to learning and learning contained in Imam Ghazali's thoughts include:

1. Studying and learning is a process of humanizing humans. Like the psychology of humanistic learning, this principle offers humanistic learning principles, namely:
  - ❖ Humans have the ability to learn naturally.
  - ❖ Learning is meaningful if the subject is in accordance with its own purposes.
  - ❖ Learning will be meaningful if students do it, are responsible, take the initiative, are confident, creative, introspective, introspective and open.
2. Learning time is lifelong, starting from birth until death. Even Imam Ghazali also emphasized that in order to achieve success in children's learning, parents, as a child's first educators, should start the learning process before the child is born, namely when parents want to have husband and wife relations, it would be better if it is in accordance with the adab and sunnah. taught by the Prophet Muhammad, because this will later influence the quality of the children born.
3. Learning is a process of transferring knowledge. In this case, Imam Ghazali places greater emphasis on learning and learning processes that lead to changes in behavior.<sup>20</sup>

Some of the descriptions above, if related to the problem of the lack of public interest in Arabic language education in Indonesia, in particular, researchers found that several things that caused it were the lack of motivation and interest of students in learning Arabic, inadequate learning facilities so that they could not provide a comfortable and enjoyable learning atmosphere, the competence of teachers who sometimes do not have an Arabic educational background and only know Arabic so that the teaching given is less than optimal, as well as limited lesson hours available, especially in formal educational institutions.<sup>21</sup>

Through literature studies carried out, especially from the thoughts of Imam Ghazali, researchers found that there are three things that are the main factors in realizing quality Arabic language education and can attract people's

<sup>19</sup> Setyati Puji Wulandari, "Menciptakan Kemandirian Belajar Siswa Melalui Pembelajaran Berbasis Discovery Learning Dengan Assessment for Learning," *PRISMA, Prosiding Seminar Nasional Matematika*, 2016, 226–32.

<sup>20</sup> Asep Hermawan, "Konsep Belajar Dan Pembelajaran Menurut Al-Ghazali," *Jurnal Qathruna* 1, no. 1 (2014): 84–98, <http://jurnal.uinbanten.ac.id/index.php/qathruna/article/view/247>.

<sup>21</sup> Nandang Sarip Hidayat, "Problematika Pembelajaran Bahasa Arab Oleh: Nandang Sarip Hidayat."



interest and motivation to learn it, namely: educators, the learning process, and participants educate. This means that to achieve the goal of quality education in Arabic, there is a need for professional educators, an ideal and enjoyable learning process, and students who are aware of the importance of learning Arabic, especially for Muslims and are able to follow every learning process well.

Regarding quality Arabic language education as per the Sustainable Development Goals - SDGs, if the relevant educational institutions are able to integrate these three main factors well, holistic and comprehensive Arabic language education will be realized as expected in the Sustainable Development Goals - SDGs.

### **Conclusion**

Based on the results of the literature study presented above, it can be concluded that there is relevance between quality Arabic language education in Imam Ghazali's perspective and the quality education expected in the Sustainable Development Goals - SDGs. In which, the integration of Imam Ghazali's educational thoughts with ideal Arabic language learning can create holistic, comprehensive Arabic language education, and is expected to be able to attract public interest in learning Arabic with the presence of professional educators who are supported by an ideal learning process and students who follow it. every learning process well.

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