

The Balance Of Knowledge And Spirituality Of Ghazali's Persepective

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Abstrak

The balance between science and spirituality is a fundamental concept in Al-Ghazali's thought that offers a solution to the modern dichotomy between mind and heart. This article aims to analyze Al-Ghazali's perspective on the integration of science ('ilm) and spirituality (tazkiyatun nafs) as two complementary aspects in achieving happiness in this world and the hereafter. Using the library research method, this article examines how Al-Ghazali emphasizes the importance of knowledge that is not only cognitive, but also accompanied by purification of the soul to avoid intellectual arrogance. Conversely, spirituality without the basis of true knowledge can lead a person to misguidance. The findings of this article show that Al-Ghazali's concept is relevant in the present context, where humans face a crisis of meaning due to the dominance of secular science that ignores the transcendental dimension. Thus, Al-Ghazali's synthesis of science and spirituality can be a holistic framework for the development of ethical and divinity-oriented science.

Keywords: Al-Ghazali, science, spirituality

INTRODUCTION

Education in modern times has faced many obstacles that are difficult to understand, along with the rapid development of the increasingly developing technological age and social changes. One of the fundamental news in developing education is that it tends to separate the intellectual and spiritual aspects which often cause an imbalance in the formation of human character and morals. Education tends to focus on the development of thinking and technological skills, in the supervision of spiritual (soul) and ethical development that is most needed to face the moral crisis in the division of this world. Islamic education has a very crucial role in the formation of individual character and personality (Ummah, 2019a, p. 74)

In this context, Al-Ghazali offers an in-depth approach to the integration of spiritual and moral values in learning. Al-Ghazali attaches great importance to education not for the sake of transferring experience, knowledge but also to shaping the moral and spiritual of students. Thus, Islamic education must be able to integrate spiritual and moral aspects in every learning process. The integration of spiritual values in education according to Al-Ghazali includes the development of an attitude of faith and devotion to Allah SWT. Islamic education aims to prepare individuals to achieve a quality life. Islamic education also reflects holistic education based on Islamic principles to form a personality that is in line with Islamic values (Habibi et al., 2025, p. 92).

Among these obstacles, Al-Ghazali, as a *ulam'* is applied as a reviewer. Al-Ghazali is a scholar who can think critically and his brain is intelligent and a Muslim who is famous for his hard work and hard work who can unite cognitive and spiritual scopes in various corners of life, for example learning. He argued that the importance of comparable learning is learning that is not solely to advance the intelligence of scientists, but to affirm these perspectives and policies. He said that intellectual intelligence (*intellect*) and spiritual intelligence (*heart*) In order to harmonize so that humans can realize the true pleasures of the world and the hereafter. Understanding Al-Ghazali's opinion regarding

the integration of spiritual values and morals is important because in order to adapt to the modern education system (Character, Islam, & Above, 2024, p. 26).

The study of the integration of spiritual values in education is an important topic to be studied because of its relevance in facing the challenges of globalization. Very rapid technological advances and social changes that have contributed to the decline in morale in shared areas of life including the academic and professional environment. In Islamic education, it is hoped that it can bring solutions by carrying out an approach that not only focuses on intellectual aspects but also suppresses moral and spiritual values (Zamhariroh, Azis, & Nata, 2024, p. 170).

Al-Ghazali's thought has its own attraction because it carries the concept of education that harmonizes rational science and religious science. With this approach, students are not only honed in their intellectual intelligence, but also shaped into individuals with noble character. This concept is different from the modern education system which tends to be secular and emphasizes more on the cognitive aspect without paying attention to the spiritual dimension of students. Therefore, this research aims to further investigate how the idea of Al-Ghazali can be applied in today's education system in order to produce successors who only possess intelligence and honesty but also have a strong spiritual consciousness (heart) (Safitri, Zakaria, & Kahfi, 2023, p. 295).

Emphasizing that Al-Ghazali strongly emphasizes the importance of moral education as an inseparable part of the learning process. Discussing the relevance of Al-Ghazali's ideas in Islamic education in Indonesia by highlighting the balance between religious and secular sciences in the Islamic education curriculum (Asy'arie, Arif Ma'ruf, & Ulum, 2023, p. 295).

Spiritual education in Islam has a neological dimension. In Al-Ghazali's view, the human soul should be directed towards perfection, by classifying *An-nafs* into several levels ranging from low to high. At the highest level, the feeling of love for Allah becomes a motivation to do good and inspire others (Asy'arie et al., 2023, p. 159). In the concept of Al-Ghazali, the formation of spiritualization involves the heart, soul, self and intellect. In Al-Ghazali's view, spiritual education has encompassed all aspects of human life based on the teachings of worship, customs, and ethics in order to establish a balanced relationship between man and God, between fellow human beings and the environment, and oneself. Much research on Al-Ghazali's thought in spiritual education has been done. Several studies highlight the importance of integrating spiritual values into the Islamic education curriculum. The neurospiritual approach provides a new dimension to our understanding of Al-Ghazali's concepts, by explaining how spiritual experiences can affect brain activity and human behavior (Zamhariroh et al., 2024, p. 171).

This research is expected to make an important contribution to the balance of science and spirituality. This research aims to balance science and spirituality in the perspective of Al-Ghazali. The goal is to be able to balance, people who have knowledge must be able to balance with their souls, that is, do not forget to get closer to Allah and in the perspective of Al-Ghazali, knowledge is higher than morality, so no matter how high our knowledge is, if we do not have morals to fellow human beings or to or to ourselves, then knowledge is useless. It is hoped that this paper can make a great contribution in understanding the balance of science and spirituality in Islam as well as paving the way for the development of a new approach that is more holistic and scientific in religious

METHOD

This research applies the Literature study method to analyze Al-Ghazali's thoughts on the balance between science and spirituality. In the research, the steps taken include identifying the topic and formulation of data collection problems, data classification and organization, data analysis, and synthesis of drawing conclusions. The first step is to determine the topic of research, namely "The Balance of Knowledge and Spirituality of Al-Ghazali's perspective" and to formulate the problem of how Al-Ghazali's view of the balance of science and spirituality is.

Furthermore, data collection was carried out by identifying from relevant literature sources in accordance with the discussion of this research collecting it. Among other things, the data used are books, journals, articles, and theses that discuss the balance of knowledge in Al-Ghazali's perspective. The data collected by the Mudisn is classified based on the main themes such as the diversity of knowledge and spirituality according to Al-Ghazali's thought. After that, data analysis is carried out with the content analysis method, which is to read and understand the content of each literature source, which identifies the main themes, organizes the themes in relevant categories, and interprets the findings by connecting to the scientific and spiritual balance in Al-Ghazali's perspective.

Finally, the findings from various sources of literature are synthesized that are useful for a complete understanding of the balance of science and spirituality in Al-Ghazali's view, conclusions can be drawn about how the balance of science and spirituality in Al-Ghazali's perspective can be applied in the balance of science and spirituality. The results of this research are expected to make a significant theoretical contribution in the field of education, especially in the field of scientific and spiritual balance based on Al-Ghazali.

RESULTS AND DISCUSSION

1. Biography Al-Ghazali

Al-Ghazali's full name is Abu Hamid bin Muhammad Al-Ghazali, he was born in 1058 AD (450 H) in the city of Thus in the Khurasan region and he died in 505 AH / 1111 AD. Al-Ghazali's father's name was Ahmad bin Muhammad ar-Razikan, which was a great Sufi. He was one of the most influential Islamic thinkers throughout history. He has a degree *Hujjat al-Islam* or "defender of Islam" this title was given because of his deep dedication in devoting his life to religion and society. He is also known as a scholar who is able to harmonize philosophical thought, Sufism, and fiqh. He lived in an era of developing Central Greek philosophical thought and was raised by many Muslim intellectuals. Al-Ghazali is also known as the most prominent scholar in the intellectual history of Islam. Makes a very valuable contribution to the development of the concept of Islamic Education. Al-Ghazali has studied since childhood in places including the cities of Nisyapur and Khurasan which at that time were one of the centers of science. He also became a disciple of Imam Al-Harami Al Juwaini. After completing his education in Thus and Jurjan Al-Ghazali continued his education to a higher level in Naisabur. There, he began to study Al-Juwaini, studying the science of Kalam, Ushul Fiqh, madzab Fiqih, rhetoric, logic, Sufism and philosophy (Ummah, 2019b, p. 79).

2. Knowledge in Al-Ghazali's View

Ilm is linguistically derived from Arabic *"Alima, ya'lamu, ilman*. Which means to understand understand completely. Etymologically, science is the result of the activity of understanding, namely the discovery of a reality in the soul so that there

is no doubt about it. Science has an empirical nature but also needs to be logical (Harahap, 2024, p. 16). He distinguishes two categories of knowledge, namely fard 'ain (knowledge that every Muslim individual must know, for example, religious science) and fard kifayah (knowledge needed by society as a whole, such as medicine and mathematics). According to Al-Ghazali, both types of knowledge need to be developed simultaneously in order to achieve a balance between rational and spiritual knowledge (Zamhariroh et al., 2024, p. 173). Al-Ghazali's educational thought is contained in his three books, namely *faatihat al-kitab*, *ayyuhaa al-walad*, and *ihyaa 'ulumudin*. According to him, Education is one of the ways to get closer to God and gain happiness in this world and in the hereafter. Al-Ghazali stressed the importance of character development. According to him, education is not only about passing on knowledge but also about developing noble and good morals. He argued that moral and spiritual education should go hand in hand with intellectual education because only through this balance can man achieve true maturity. Al-Ghazali's view of the duties of a teacher in the educational process is crucial. Teachers not only function as teachers but also as spiritual guides who need to have a good and noble character. On the other hand, students also need to have a *tawadhu'* attitude and a high determination to find the truth and improve themselves. Al-Ghazali highlighted that the interaction between teachers and students must be based on mutual respect. Teachers are recognized as second parents to students, who have the responsibility not only in teaching knowledge, but also in guiding them towards a good and useful life for society (Asy'arie et al., 2023, p. 158). Al-Ghazali stated how crucial it is to distinguish between the intellectual and spiritual aspects in the learning process and daily life. According to Al-Ghazali, knowledge without spiritual guidance can lead to error and arrogance, while spirituality that is not balanced with knowledge will result in the uselessness of knowledge. Therefore, the two must go hand in hand to achieve the ultimate goal (Syafanah, Jannah, Safithri, Hidayat, & Indriana, 2024, p. 2698). The purpose of education that Al-Ghazali aspires to is to get closer to Allah and human perfection to achieve the level of happiness in this world and the hereafter. According to Al-Ghazali's opinion, knowledge is a priority and above all else. Mastering knowledge for a person is the purpose of education that contains important values and knowledge functions as a means to achieve happiness in the hereafter as well as a tool to get closer to Allah. According to Al-Ghazali's view, education must balance knowledge with morality and integrate spiritual practices in daily life to overcome the moral challenges faced by today's young generation (Habibi et al., 2025, p. 298).

3. Spirituality in the View Of Al- Ghazali

This spirituality is not only about studying religious dogmas and rituals, but also about purifying the soul, developing noble character, achieving self-perfection and life. Spirituality is not a short-lived process, but a lifelong learning. Individuals need to constantly strive to improve the quality of worship, deepen religious knowledge, and purify themselves from reprehensible traits. Al-Ghazali strongly emphasized spirituality in the formation of character and morals, including children. The ultimate spiritual goal according to Al-Ghazali is the achievement of human perfection (*al-insan al-kamil*). A perfect individual is an individual who has harmony between intellectual, moral, and spiritual aspects. According to Al-Ghazali's view, education must balance knowledge with morality and integrate spiritual practices in daily life to overcome the moral challenges faced by today's

young generation (Moh Faliqul Isbah, 2025, p. 298). Spiritual education is the purification of the heart or *Tazkiyatun nafs*. Al-Ghazali emphasized the importance of cleansing the heart of despicable traits such as pride, greed, and envy, and replacing them with policies such as patience, generosity, and gratitude. According to Al-Ghazali, *tazkiyatun nafs* is the process of purifying the human soul from the impurities of birth and mind that prevents humans from achieving true purity (Moh Faliqul Isbah, 2025, p. 299). Al-Ghazali is the main reference in fostering spiritual education in Islam. Al-Ghazali prioritizes the importance of the union between Sufism and sharia, and sees education as a tool for the formation of a soul that attains perfection through the love of Allah underlining the impact of the balance between the intellectual and spiritual aspects in shaping one's attitude and behavior. A person who has knowledge but is not balanced with good faith and morals is the same as a person who walks aimlessly. This question indicates that knowledge without spiritual factors will produce an intelligent individual, but loses the moral direction and meaning of life (Zamhariroh et al., 2024, p. 174). Al-Ghazali in education emphasizes the importance of learning based on spirituality and transcendental, which is very strongly related to religion and spiritual beliefs. Al-Ghazali believes that knowledge should be directed in order to bring a person closer to Allah and help oneself to achieve true happiness. In the book *Ihya ulum al-din* Al-Ghazali explains how an educator must be able to cover deep spiritual and moral aspects, and attach importance to morals as the main basis (Nata & Mu, 2025, p. 1691)

CONCLUSION

According to Al-Ghazali, the balance between science (knowledge) and spirituality is the main foundation in achieving happiness in this world and the hereafter. Science without spirituality can plunge man into intellectual pride and meaninglessness, while spiritual without knowledge can lead to ignorance and blind fanaticism. Al-Ghazali emphasized that useful knowledge must be accompanied by purification of the heart (*tazkiyatun nafs*) and the practice of worship, so that knowledge is not only cognitive but also transformative. This concept of balance is reflected in Al-Ghazali's view of the importance of integrating sharia knowledge (*fiqh*, *tauhid*) with Sufism to achieve the essence of truth. Thus, humans will become knowledgeable, noble people, and close to Allah (*taqarrub ilallah*). This balance not only encourages individual progress holistically but also forms a harmonious society between material and spiritual progress. In short, Al-Ghazali teaches that science and spirituality are two sides of an inseparable coin, and that the balanced practice of the two will lead man to the highest goal: *ma'rifatullah* (knowing Allah) and true happiness.

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