

THE MODERATE AND MULTICULTURAL EDUCATION IN THE SYNTHESIS OF IMAM AL-GHAZALI THOUGHT: A PROSPECTIVE ANALYSIS OF GEORGE R. KNIGHT

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Abstract: *This study discusses the synthesis between the concept of moderate and multicultural education according to Imam Al-Ghazali in his work Jawad Ridlo with the perspective of George R. Knight's philosophy of education, especially in the idealistic approach. Imam Al-Ghazali emphasized the importance of education that aims to achieve kamil people, namely perfect human beings in spiritual, moral, and intellectual aspects, which ultimately leads people to ma'rifatullah (knowledge of God). Meanwhile, George R. Knight through his idealistic approach focuses on developing the intellectual and moral potential of individuals, to achieve the ideal of truth, beauty, and goodness. This article attempts to synthesize both views, showing that although they come from different traditions, both Ghazali and Knight have complementary views. Both underlined the importance of education as a means to develop human potential as a whole, both in spiritual aspects (Ghazali) and intellectually and morally (Knight). This synthesis offers a holistic view of education that integrates spiritual, moral, and intellectual development in the concept of moderate and multicultural education development as a path to human perfection.*

Keywords: *moderate education, multicultural education imam al-ghazali, george r. knight, insan kamil, idealism, spirituality, morals, intellectuals.*

INTRODUCTION

Education, in both Islamic and Western traditions, has always been a topic that is seen as essential in the development of individuals and society. One of the Islamic thinkers who discusses education a lot is Imam Al-Ghazali, especially in his work Jawad Ridlo. On the other hand, modern and multicultural educational philosophical thought as proposed by George R. Knight in the tradition of idealism provides an interesting perspective when studied within the framework of Islamic education. This article seeks to synthesize the concept of education according to Imam Al-Ghazali in Jawad Ridlo with the idealistic view offered by George R. Knight, to produce a more comprehensive understanding so that it can provide insight and development of modern and multicultural educational concepts [1].

Moderate and multicultural education is an educational approach oriented towards balance (moderation) in building individuals who are open, tolerant, and able to live in harmony in a society that is culturally diverse, religious, and values [2][3].

These concepts complement each other because they both aim to build an inclusive, tolerant, and harmonious society [4]. Moderation is the basis of attitudes that bridge differences in multicultural education [5]. Meanwhile, multiculturalism is a practice space to apply moderation values in cross-cultural and religious interactions [6][7].

This study uses a qualitative research approach, combining literature review and content analysis, to identify and synthesize the concept of moderate and multicultural education from the thought of Imam Al-Ghazali and the views of George R. Knight.

The steps taken are firstly by collecting the main literature such as the works of Imam Al-Ghazali (Ihya Ulumuddin, Mizan al-Amal, etc.), the works of George R. Knight, as well as previous research on the concept of moderation and multiculturalism in education, secondly by examining Al-Ghazali's views on education, Islamic moderation values, and the principles of multiculturalism, and thirdly by understanding George R. Knight's perspective on education multicultural, educational philosophy, and its relevance to Al-Ghazali's thought [8].

The findings from the literature review and content analysis were then integrated to develop a comprehensive understanding of the concept of moderate and multicultural education from the thought of Imam Al-Ghazali and the views of George R. Knight. Methodological rigor is maintained throughout the research process to ensure the validity and reliability of the findings [9].

Ethical considerations, the researcher ensures respect for cultural and religious sensitivities in interpreting Al-Ghazali's work and avoids overgeneralizing George R. Knight's views, while maintaining the integrity of the analysis [10].

METHOD

The research method suitable for this title is qualitative research using a library research approach [11]. This approach explores Imam Al-Ghazali's ideas on moderate and multicultural education and relates them to George R. Knight's perspective.

The research steps include formulating research problems related to the synthesis of Imam Al-Ghazali's thoughts and George R. Knight's perspective and determining the research objectives, such as exploring the relevance of Al-Ghazali's thoughts to the concept of moderate and multicultural education.

Primary and secondary data are collected from the works of Imam Al-Ghazali and George R. Knight concerning educational philosophy and studies of journal articles, books, and documents relevant to the topic.

Data analysis employs content analysis [12][13] to identify the main themes in Al-Ghazali's and Knight's writings and perform a conceptual comparison between the thoughts of the two figures.

RESULTS AND DISCUSSION

The Concept of Education According to Imam Al-Ghazali in *Jawad Ridlo*

Imam Al-Ghazali considers education an important element in the development of human character and spirituality. According to Al-Ghazali, the main goal of education is to get closer to God and achieve ma'rifatullah (knowledge of God). He believes that education should include intellectual, moral, and spiritual dimensions, all of which are geared toward shaping a perfect human being spiritually and physically [14][15].

In the Book *Jawad Ridlo*, Al-Ghazali emphasized that education is not just a transfer of knowledge, but also a process of developing a good soul and character. For Al-Ghazali, the ultimate goal of education is to produce individuals who have noble morals, practice the knowledge obtained, and can contribute to society by carrying out social and religious

duties correctly. In addition, Al-Ghazali also reminded us that the knowledge learned must be relevant to spiritual and worldly needs, and bring people closer to God [16][17].

Educational Approach According to George R. Knight

George R. Knight in his book *Educational Philosophy* focuses on education as a means of character formation and overall development of individual potential [18]. According to Knight, within the framework of idealism, education is a process of searching for universal truth, in which human beings must be guided to develop intellectual and moral abilities. The ideal education, according to Knight, is not only oriented to the cognitive aspect but also the development of individual character and morality [19][20].

Knight emphasizes that the purpose of education is to help individuals achieve truth, beauty, and goodness [21]. Like Al-Ghazali, Knight also emphasized that education must cultivate correct knowledge while forming good morality. However, Knight added that education must also instill values that help individuals face the challenges of the modern world, without losing the moral principles that have been established [22].

Al-Ghazali and Knight Education Synthesis

Although Al-Ghazali and Knight come from different traditions of thought, the concept of education they propose has fundamental similarities, especially in terms of the ultimate goal of education, which is intellectual and moral development directed at the good of individuals and society [23][24].

First, both Al-Ghazali and Knight agree that education focuses not only on theoretical knowledge but also on the formation of good character. For Al-Ghazali, character formation is one of the most important aspects of Islamic education, where moral and moral education must be the top priority in every teaching and learning process. This is in line with Knight's view that education should help individuals achieve a higher level of morality, which is in line with the principles of idealism. Second, both also emphasized the importance of spiritual development [25]. In Al-Ghazali's view, spiritual education is the essence of education itself. Every knowledge learned should bring the individual closer to God. In this regard, George R. Knight also aligned with Al-Ghazali in terms of the importance of moral and spiritual education, although Knight emphasized more aspects of rationality as the path to universal truth. However, both believe that education should involve a higher dimension than just the transfer of material knowledge. Third, education according to these two thinkers is holistic. Al-Ghazali sees education as a tool to form a whole human being intellectually, morally, and spiritually. Knight, in the context of idealism, also emphasized that education should encompass all aspects of human life, including intellect, soul, and emotions. In both views, a good education can touch all dimensions of human life and lead individuals to moral and spiritual perfection.

Implications for Modern Education

1. Holistic Curriculum Development

One of the main implications of the synthesis of Al-Ghazali and Knight's educational concepts is the need for holistic curriculum development [26]. A holistic curriculum not only focuses on developing students' academic or cognitive abilities but also pays attention to the formation of morals and spiritual values. In this context, Islamic religious education must be integrated with the teaching of modern science, so that students are not only intellectually intelligent but also have strong morality and spirituality.

As Al-Ghazali emphasized the importance of *ma'rifatullah*, religious education should help students understand the higher purpose of life, which is to know God and live out His commandments. In Imam Al-Ghazali's thoughts, *ma'rifatullah*, or knowledge of God is the pinnacle of man's purpose in life [27]. He believes that every individual has the potential to know the Creator and this knowledge is key to understanding the deeper meaning of life. In the context of religious education, this means that the curriculum and teaching methods

must be directed to help students not only understand religious theories but also feel God's presence in every aspect of their lives [28].

Religious education should not stop at teaching about rituals, laws, or ethics, but should involve a more in-depth process. It includes teaching how man's relationship with God can be manifested in everyday practice. For example, in prayer lessons, students are not only taught physical movements and readings but also the meaning behind each movement and sentence spoken. They need to understand that prayer is a form of direct communication with God, which is not only an obligation, but also a means to get closer to Him [29].

Al-Ghazali invites us to reflect that every religious teaching has a higher goal, which is to lead people to know God better. In each lesson, teachers can invite students to ask about how they can apply religious teachings in the context of their lives and how it can lead them to a deeper understanding of life's purpose. By inviting students to conduct self-reflection and discussion, religious education can be a means to foster spiritual and ethical awareness.

Important ma'rifatullah Religious education also demands an environment that supports students' spiritual development [30]. Schools or educational institutions should be places where religious values live and are implemented in daily interactions. For example, social activities such as social service and community service can be a means for students to feel firsthand the essence of the teachings they learn. Thus, students not only understand theoretically about God's commands but can also feel them in real action.

Furthermore, religious education oriented to ma'rifatullah must be able to answer the challenges of the times. In the rapid flow of information and technological developments, students need to be equipped with a strong understanding of spiritual values. This is important so that they not only become knowledgeable individuals but are also able to maintain morals and integrity in daily life. By understanding the higher purpose of life and knowing God, students will be better able to face various moral and ethical challenges in this modern era.

In this context, the role of educators becomes very vital. Teachers are not only transmitters of knowledge but also spiritual guides that can inspire students to explore their understanding of God. Through a holistic and in-depth approach, religious education is expected to form individuals who are not only intellectually intelligent but also have a high level of spiritual awareness, which ultimately leads them to a deeper understanding of the true meaning of life. While Knight emphasizes the development of critical thinking skills and morality, this means that students must also be taught to think rationally, creatively, and ethically in dealing with everyday problems. This integrated curriculum between intellectual and spiritual aspects can help create individuals who are balanced and prepared to face the complexities of the modern world [31].

2. Value-Based Education Approach

Both Al-Ghazali and Knight agree that education is not just a transfer of knowledge, but also a transfer of values. Therefore, modern education must be based on deep moral and spiritual values. Al-Ghazali believes that Islamic values, such as honesty, simplicity, responsibility, and justice, should be taught and practiced in daily life by students. Similarly, Knight saw education as a means of shaping an individual's morality so that they could live in harmony with the universal principles of goodness, beauty, and truth. In George R. Knight's view, education plays an important role as a means to form individual morality. He believes that the main goal of education is to help students develop noble values and understand universal principles such as goodness, beauty, and truth. Knight emphasizes that well-educated individuals should be able to discover and apply these values in their daily lives [32].

Knight argued that the ideal education should include the development of solid character and morality. In this case, education is not only about the accumulation of knowledge but also about how that knowledge can be applied to achieve virtue. For example, when

students learn about history, they learn not only the facts but also the values contained in those events. They were invited to reflect on the heroic actions and moral choices taken by individuals throughout history, as well as how those actions reflected the principles of kindness and justice.

Knight also invites educators to instill in students the understanding that goodness and beauty can not only be found in theory but also in practice. In the context of education, this means that students should be encouraged to participate in activities that develop an aesthetic sense and moral sensitivity, such as art, music, and social activities. These activities can help students understand the relationship between beauty and goodness, as well as how they contribute to the well-being of individuals and society [33].

Additionally, Knight emphasizes the importance of creating a learning environment that supports moral values. A school or educational institution should be a place where students can experience and apply the principles of kindness in their interactions with friends, teachers, and society. This includes mutual respect, honesty, and responsibility, all of which are important aspects of moral character formation.

Through this approach, Knight sees education as a tool to create individuals who are not only intellectually intelligent but also have high moral awareness. Well-educated individuals are expected to contribute to society positively, live a harmonious life with universal principles, and be committed to creating a better world.

By integrating moral teaching and values in the curriculum [34][35], education can facilitate the development of good character and encourage students to think critically about what is good, beautiful, and true. This is in line with Knight's goal of prioritizing the search for higher truth in every aspect of life so that individuals can live a meaningful life and contribute positively to society.

In this context, the influence of education on the morality of individuals becomes crucial, since it helps them not only to understand these principles but also to put them into practice in their daily actions. Thus, education can serve as a foundation for individuals to live in harmony with the values held by society [36], as well as to create a better and more equitable world. By applying this value-based approach [37], schools can be places where students not only learn science but also internalize and practice positive values. This is important to create a generation that is not only academically intelligent but also has good character and morality.

Table 1.1 Similarity of the Concept of Education of Al-Ghazali and George R. Knight

Value Aspect	Imam Al-Ghazali	George R. Knight
Education as Value Transfer	Education is not only the transfer of knowledge, but also the cultivation of Islamic values such as honesty, simplicity, responsibility, and justice.	Education should help students develop noble values and internalize universal principles such as goodness, beauty, and truth.
Educational Objectives	Creating pious individuals, who have noble morals, and can apply moral values in daily life	Forming individuals who have solid morality and can apply knowledge to achieve virtue in life
Moral-Based Teaching	Values must be taught and practiced in daily life to form the character of students with integrity.	Emphasis on teaching that includes character and morality and how students can apply these values in their lives.
Balance of Knowledge	The importance of a balance between religious and secular	Emphasizing that education includes not only intellectual but also moral

	sciences to achieve a holistic education	and aesthetic aspects, such as art and music to develop moral sensitivity.
Learning Environment	The educational environment should support the practice of moral values and respectful interaction between individuals.	Schools should be places that support the instillation of the principles of kindness, honesty, and responsibility through social interaction.
Contribution to Society	Education should produce individuals who can live by moral principles in the community and contribute positively.	A good education is expected to create individuals who are committed to living a life that is in harmony with universal principles and contributes to the good of society.

3. Quality Teacher Education

Effective education is highly dependent on the quality of educators [38][39]. Imam Al-Ghazali emphasized the importance of the role of teachers in guiding and educating students, both intellectually and spiritually. Teachers, according to Al-Ghazali, must have deep knowledge, and noble morals, and be an example for students in living an Islamic life. On the other hand, George R. Knight emphasized that the ideal teachers in the idealistic approach are those who can inspire students to seek the truth and develop their intellectual and moral potential.

Therefore, teacher education programs must be designed in such a way that prospective teachers not only have strong academic competence but also have high moral and spiritual sensitivity. Teachers must be equipped with the ability to integrate religious and ethical values in daily teaching. They must also be able to be role models for students in their attitudes, behaviors, and social interactions.

4. Character-Based Assessment and Spiritual Competence

One important aspect that is often overlooked in modern and multicultural education systems is character-based assessment. In the Al-Ghazali approach, education not only assesses intellectual ability but also measures students' moral and spiritual development. This means that the assessment system in Islamic education should be more holistic, covering the moral and spiritual aspects of students [40]. Assessment is not only based on test scores but also on how students apply Islamic values in their daily lives.

George R. Knight also emphasized the importance of character- and value-based assessment. According to Knight, a good education should be able to assess student's critical thinking skills, moral sensitivity, and capacity to understand the truth. Therefore, modern grading systems must be able to measure more than just academic achievement, but also how students develop morally and spiritually.

CONCLUSION

The synthesis of modern and multicultural educational concepts according to Imam Al-Ghazali and George R. Knight results in a broader perspective on educational goals and methods. These two thinkers provide a strong philosophical foundation for an education system that emphasizes a balance between intellectual, moral, and spiritual development. Education according to Al-Ghazali focuses on the achievement of ma'rifatullah and the formation of noble morals, while Knight emphasizes the search for truth, beauty, and goodness through the development of thinking skills and morality. The concept of modern and multicultural education according to Imam Al-Ghazali and George R. Knight has similarities in focusing on education as a means of character formation and morality. Both of them acknowledged that education is not only a transfer of knowledge but also a transfer of values. An ideal education, according to these two figures, should include universal

values such as honesty, justice, and responsibility, as well as respect for diversity and encourage cross-cultural understanding. The implementation of this kind of education creates a generation that is not only academically accomplished but also has a strong character and can live in harmony in a multicultural society. The implication of this synthesis in the context of modern education is the need for a holistic, value-based, and focused educational approach that focuses on the formation of students' character and spirituality. Thus, education will not only produce a generation that is academically intelligent but also has good morals and spiritual readiness to face life's challenges.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict of Interest

All authors state that there is no conflict of interest.

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