Thaharah's Educational Concept Perspective of Imam Al-Ghazali in the Book of *Al-Wajiz*

Khalilurrahman[1], Syahrial Shaddiq[2], Ahmad Rezki Ramadhanie[3]
[1,3]Darussalam Islamic Institute (IAID) Martapura, Indonesia
[2]Lambung Mangkurat University (ULM) Banjarnasin, Indonesia

ABSTRACT

In life everyday education is one thing that is very important. Among these educations is fiqh education. Education jurisprudence can be done in in family, public and in institutions education which in get up by institution private nor government. Fiqh education can be mixed in the form of habituation and imitation, *theoretical* and *practical.*

So it is very necessary to instill fiqh education in students so that they are not complacent with technological advances that are able to neglect them from worshiping. Wrong One matter which most base can done For embed education jurisprudence is that is with teach method purify or *thaharah* to participant educate. Kitab *al-Wajiz* was written by al-Ghazali, the *Hujjah al-Islam* , the book *al-Wajiz* grows naturally became an important book in the history of the *ash-Shafi'i school of jurisprudence* . Kitab al-Wajiz is a concise and concise fiqh work that compiles al-Ghazali's formulation of the opinions of previous Shafi'i jurists regarding several fiqh issues, one of which is the issue of thaharah found at the beginning of the *book*.

As for the formulation of the problem in this study, how is the concept of fiqh *thaharah education from the perspective* of Imam al-Ghazali in the book of *al-Wajiz?*

The type of research in this study is (*library research*) which is a *literature study*, using a *normative approach,* namely an approach based on existing *literature and drawing conclusions using the content analysis method*, namely studying and examining library materials related to the problem under study.

Based on the results of the study it was found that the concept of fiqh education *from the perspective of* Imam al-Ghazali in the book of al-Wajiz is the ability of educators to guide and direct their students about the laws that govern the pattern of human relations with their God, between humans and humans, and humans and their environment, to worship or closer to God. *Thaharah* is used by Imam al-Ghazali as a medium for cleaning the body, clothes and places from hadats and uncleanness when they want to carry out worship. Because, in the book of al-Wajiz it has been explained clearly that there are several ways to remove hadats and uncleanness, one of which is by doing ablution, and what can remove (purify) hadats and unclean is water that is holy and purifies.

Keywords: *The Concept of Jurisprudence Education, Thaharah, Imam al-Ghazali.*

INTRODUCTION

Seeking knowledge is the obligation of a Muslim to educate life and practice it. Knowledge on basically as need people man For learn every knowledge Which There is in advance earth This, Good Which its nature *formal* nor *non formal.*[1] Matter This very clarified And strengthened with he said Messenger of Allah SAW in in hadith Which reads:

: حدثنا هِشامُ بْنُ عَمَّارٍ حدثنا حَفْصُ بن سليمانَ حدثنا كثيرُ بن شِنْظِيْرٍ عَنْ محمد ابْنِ سِي رْيْنَ عَنْ أَنَسٍ بْنِ مَالِكٍ قال: قال رسول الله ﷺ

هَبَ [2] . رواه ابن ماجه

By seeking knowledge, humans can distinguish what is good and what is bad, lawful and unlawful and even *doubtful* (something which faint). Allah SWT has promised a glory as mentioned in QS al-MujJadi: verse 11.

لَكُمْ وَ إِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ الَّذِيْنَ اُوْتُوا Allah يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ ﴿الْعِلْمَ دَرَجٰتٍؕ وَاللهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ11﴾ ﴿ المجادلة/58: 11

Related to knowledge and study, of course, cannot be separated from the term education. Education is a learning process that aims to shape a person to become a better and more useful person. Islam views education as very important. Because by going through a process that someone can get science which can support level life And position in front of God And man other.[3]

Wrong One paragraph which discuss about education that is, as God SWT said: Almighty Allah

Based on paragraph on can be taken conclusion that for get knowledge or tie knowledge That Can with read and write. So reading and writing can become key to get knowledge knowledge. Because reading and writing a lot can add to existing knowledge, for this reason, as a Muslim, you have to be even more active in reading books on general knowledge and books on religious knowledge.

Process education must direct on objective which glorious, ie make man so truly become man which do a process education which humanize man. Whereas currently, education places more emphasis on *cognitive knowledge* or the brain, and the lack of cultivation of commendable behavior that should exist in every human being. [4]Therefore, it is necessary to instill fiqh education in students so that students do not only have intellectual intelligence but also have commendable morals.

Education experts agree that fiqh can be mixed, fostered and developed based on the basic potential and needs of the human being himself. Education jurisprudence can be done in in family, public and in institutions education which in get up by neither institution private nor government. Education jurisprudence can be mixed in form habituation and imitation, *theoretical* and *practical*.

Education jurisprudence has uniqueness alone compared with material lesson other which taught in institution education. The first uniqueness ; This knowledge is closely related to one's *'ubudiyah* . Fiqh teaches how to worship complete with pillars and conditions, without knowing fiqh one 's charity is not valid. Uniqueness second; f ikih is knowledge which characteristic *dynamic* can be customized with development knowledge knowledge and development era. The third uniqueness ; Fiqh is used as a reference and legal guideline when facing problems and as a source of reference for every legal conflict.[5]

Islamic jurisprudence education in students so that they are not complacent with technological advances that are able to neglect them from worshiping. Wrong one matter which most base can done For embed education jurisprudence is that is with teach method purify or *thaharah* to participant educate.

Taharah according to Language means clean. According term *f uqaha '* (fiqh expert) clean hadats and remove unclean, that is unclean physical like blood, water pee, and feces. Hadats in a manner *meaningful* apply for man. Somebody which caught hadats forbidden For Salat, And For purify it Can with bathing, ablution, and tayammum.[6]

God SWT That clean and holy. So For meet him, man must especially formerly sanctified. God SWT loves

something Which clean And holy as word God:

﴿إِنَّ اللهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ222﴾ ۩ { البقرة/2: 222

Based on paragraph in on there is two say important, that is said *at –Tawwaabin* and said *al-Mutahahirin.* Paragraph the Also as theorem that step First Which must noticed by man for facing God is purify and repent. *Taharah* is effort clean body, clothes and place from hadats and unclean. Meanwhile, repentance is an effort to cleanse yourself and your heart from all the sins that have been committed so far, whether done consciously or not.[7]

So these two things that Allah has revealed will be a guideline for all when you want to interact with him, you have to clean your heart, yourself, also including hadith and uncleanness. So purification can be divided into two, namely:

1. Purify from hadats or from anything that is unclean and that pollutes the body, bathe *in janabah*, and perform ablution or replace it with tayammum as a form *of physical thaharah.*
2. Purification from sin, that is repentance to God which is a *spiritual ta– raharah* .

Thaharah (purification) consists of two parts, namely purification from hadats relating to the limbs and purification from impurity relating to the body, clothing and place.[8] Imam al-Ghazali said in a book entitled *al-Wajiz:*

God bless you[9]

So, according to his words above, it can be concluded that if you purify from hadats, whether small or large , then you cannot be separated from the elements that can purify , namely water or soil as a substitute for water if it is not found. As for the book of *al-Wajiz* written by al-Ghazali, the *Hujjah al-Islam*, the book of *al-Wajiz* grew naturally to become an important book in the history of the *ash-Shafi'i school of jurisprudence*.

Kitab *al-Wajiz* contains the science of jurisprudence, both the jurisprudence of worship, the jurisprudence of mu'amalah, the jurisprudence of munakahat, the jurisprudence of roses, and the jurisprudence of jinayat in the Imam as-Shafi'i school of thought as well as some comparisons with other schools such as the schools of Imam Malik, Imam Abi Hanifah, and al-Muzni. Based on this, it is very important for us to instill fiqh education which begins with *thaharah* to students.

RESEARCH METHODS

The research method in this discussion includes the following:

This type of research is (*library research*) which is a *literature study and literaure review*, using a *normative approach,* namely an approach based on existing *literature and drawing conclusions using the content analysis method*, namely studying and examining library materials related to the problem under study.[10]

DISCUSSION

1. **Definition of Education**

Law of the Republic of Indonesia No. 20 of 2003 defines education as follows : Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their own potential, personality, noble moral intelligence, and the skills needed by themselves, society, nation and country.[11]

Education is essentially an organized and systematic conscious effort carried out by people who are entrusted with the responsibility to influence children so that they have the nature and character in accordance with the ideals of education.[12]

Ahmad D. Marimba defines education as guidance or consciously by educators on the physical and spiritual development of students towards the formation of the main personality.[13]

Universal right of education is to instill the values *of intelligence, moral* and *spiritual* to students in accordance with their mental and physical development. Education in a broad sense is life, education is a process related to efforts to develop one's self, with three aspects of life, namely, outlook on life, attitude to life and life skills.[14]

1. Yusuf Qardawi (Islamic scholar) gives the view that education is a complete human being; mind and heart; spiritual and physical; morals and skills. Therefore Islamic education prepares humans to live both in peace and war, and prepares them to face society with all its good and evil, sweet and bitter. [15]

2. *Taharah* **Fiqh Education**

The concept of education according to al-Ghazali is to eliminate bad morals and instill good morals. Thus education is a process of activity carried out systematically *to* produce *progressive changes* in human behavior.

Al-Ghazali revealed that an educator has the ability or expertise to guide and bring students towards the ultimate goal of Islamic education, namely someone who sincerely believes and worships only to Allah SWT.

In the view of Imam al-Ghazali, *central* in education is the heart, because the heart is *the essence* of human beings because the human *substance* is not located in the elements that exist in his physique, but is in his heart and views humans as *theocentric* so that the concept of education is more directed at the formation of noble character.[16]

Based on the Islamic concept, as mentioned by Muzayin Arifin, that the essence of education is the effort of pious Muslim adults to guide students consciously so that their development and growth are in accordance with nature (basic abilities) to reach the maximum direction, especially growth and development which will appear gradually in line with with the passage of time or the educational process undertaken.[17]

Turning to the notion of fiqh, linguistically it means to know or understand.[18] This understanding is based on one of Allah's words in the following letter at-Taubah verse 122:

﴾ هُمۡ يَحۡذَرُونَ122 ۩ ﴿ التوبة/9:122۞طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّ ۩

From the verse above, one understanding can be drawn that fiqh it means to know, understand and explore religious teachings. Meanwhile, in terms of terminology, knowledge of Shari'a law relating to human actions is obtained from detailed propositions.

Whereas what is meant by law is the word of God which is related to the actions of adults and reasonable *(mukallaf),* both demanding (obligatory, sunnah, haram, makruh), optional (mubah) and conditional (cause, condition, mani', etc). The point of fiqh is to know the legal actions of *mukkallaf people.*

The above understanding gives the impression that fiqh is only included in the *cognitive domain.* The duty of a *faqih is as* if only to know and understand the law and *its instructions.* In fact, in historical reality, the *jurists* (experts of jurisprudence) were not only good *at istinbat* (exploring) the law, but at the same time obeyed the law.

Imam Hasan al-Bashri who is a fiqh expert as well as a *zuhud figure* said, "What is called *a faqih* is a person who is *ascetic* towards the world, pays attention to the inner side of religion, and continuously worships his God".[19]

Likewise the book entitled *al-Fiqh al-Akbar* written by Imam Abu Hanifah, does not only cover law, but covers all aspects of religion including beliefs, attitudes and actions, both faith and morals and law. [20] Thus the activity of *yafqahu* (understanding) is an activity of the heart, not just an activity of the mind, as in the Qur'an.[21]

Whereas in the context of the madrasah curriculum, fiqh education, which is part of Islamic Religious Education (PAI) subjects which is directed at preparing students to know, understand, live and practice Islamic law which then becomes the basis of their outlook on life through guidance, teaching, training and experience use.[22]

Thus, fiqh education not only introduces students to the law of things, not only equips students with the skills to implement the law but also encourages students to obey the law. Imam al-Ghazali in a book entitled al-Wajiz explains that:

God bless you[23]

So according to his words above, the author concludes that if you purify from hadats, whether small or large, from uncleanness or dirt, then you cannot be separated from the elements that can purify, namely water or soil as an addition or substitute for water if it is not found.

As for purification in Arabic, *(thaharah)* is an activity to clean oneself, clothes, and places of worship from uncleanness and hadats which can cause one's prayer to be rejected by Allah SWT. A Muslim who is going to pray, is obligated by law to cleanse himself (*taharah*) from hadats and unclean in several ways, including by means of ablution before he prays.[24]

Imam al-Ghazali's thoughts about *thaharah* which are contained in his work entitled *al-Wajiz* which include the method of ablution, his opinion about purification or *thaharah* in his work is *thaharah outwardly/dzahiriah* (zahir). This is because his book *al-Wajiz* is indeed a book that specifically discusses fiqh, not fiqh, which has the nuances of Sufism.

However, the author finds another view in another of his works, namely the book *al-Mursyid al-Amin* with the theme "Secrets of Purification" where he does not only focus on *thaharah dzhohiriyah,* but also *thaharah bathiniyah.* Imam al-Ghazali in the work divides *thaharah* into several levels, he reveals that purification has 4 levels:

وللطهارة أربع مراتب: الأولى: تطهير الظاهر عن الأحدث. والثانية: تطهير الجوارح عن الجرائم والآثام. والثالثة: تطهير القلب عن الأخلاق الذميمة. [25].والرابعة: تطهير السر عما سوى الله تعالى، وهي طهارة الأنبياء والصديقين

His opinion about *thaharah* (purification) is not only external purification, but also inner cleansing, *externally* can be cleaned through ablution, *istinja'* , bathing, and tayammum, while *the inner heart* can be cleaned by leaving morals or bad deeds such as immorality and so on and adorning themselves with good morals or behavior such as doing good deeds, worship and so on. This is in line with the words of Imam Abdullah ibn Alwi al-Haddad in his book entitled *Risale al-Mu'awanah* :

وعليك بلزوم النظافة ظاهرا وباطنا God bless you [26]

So the writer found that the first thing to understand is *thaharah , namely thaharah rohiyah* about purifying oneself from hadats (big and small hadats) and being unclean by how to perform ablution, *istinja'* , bathing, and tayammum which must be done when you want to perform worship. Only after that it is decorated with good morals and deeds so that it becomes perfect.

3. Fiqh Education Objectives

According to Al-Ghazali the purpose of education is human perfection in this world and the hereafter. [27]In Curriculum Competency Based (KBK), the goal of fiqh education, must includes competencies that include knowledge, skills and attitude. Thus, the purpose of fiqh education, namely know Islamic law *(cognitive),* obey the law *(affective)* skilled in carrying out the law *(psychomotor).*

4. *Taharah* Classification

Thaharah (purification) consists of *essential* or related to unclean and thaharah *hukmi* related to hadast. There are many points of view when we share this *thaharah.* One of them is that we can divide *thaharah* in general into two major divisions, namely *essential thaharah* and *hukmi thaharah.*

In KBBI classification is a systematic arrangement in groups or groups according to established rules or standards. It can also be said the division of something according to classes. Then the distribution of thaharah are eliminating uncleanness, ablution, istinja', bathing, and tayammum.

CONCLUSION

Based on the results of the author's research on the concept of fiqh *thaharah education from the perspective* of Imam al-Ghazali in the book *al-Wajiz* above, namely:

1. The concept of fiqh education *from the perspective of* Imam al-Ghazali is the ability of educators to guide and direct their students about the laws governing the pattern of human relations with their God, between humans and humans, and humans and their environment, to worship or draw closer to Allah.
2. *Taharah* used by Imam al-Ghazali as a medium to clean the body, clothes and places from hadats and uncleanness when they want to carry out worship. Because, in the book of al-Wajiz it has been clearly explained that there are several ways to get rid of hadats and uncleanness, one of which is by doing ablution which is one of *the thaharah dzhahir.* And what can purify hadats and unclean water is water that is holy and purifies.

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FOOT NOTES

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[21] See, al-qur`an Surat al-A'raf Verse 179

[22] Abdul Aziz, *Curriculum Competency-Based Curriculum and Learning Outcomes of Fiqh for Madrasah Tsanawiyyah,* (Jakarta, Directorate of Islamic Religious Institutions Directorate of Madrasas and Islamic Religious Education in Public Schools, 2003), p. 56.

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