



## CHARACTER EDUCATIONAL MANAGEMENT IN *IHYA ULUMUDDIN*: AL GHAZALI'S PERSPECTIVES

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### Abstract:

Character education is a necessity that must be carried out in Indonesia for three reasons such as ideological, philosophical, and normative reasons. This is because the development of human resources in Indonesia must be based on the nation's noble ideals based on Pancasila values. One of the initial contributions of character education in Indonesia was education organized by Islamic boarding schools for a long time. In it, there is an in-depth study related to the inculcation of character values, namely the ideas related to educational management conveyed by Al-Ghazali in *Ihya Ulumuddin*. Among these ideas is attention to important aspects of management functions ranging from planning implementation to job evaluation. This study uses a concept analysis method to understand and describe the idea of character education management conceptually from Al-Ghazali's perspective in *Ihya Ulumuddin*. The analysis was carried out through a concept advancement approach, to obtain a scientific definition directly integrated with the conceptual framework according to empirical reality. It is hoped that this approach can translate Al-Ghazali's ideas which tend to be moral-Sufi into a broader educational management framework. Based on the variations of educational management functions offered by experts, Al-Ghazali offers a hexalogy of management functions, namely; 1) *Musyarathah* which consists of planning, organization of resources, time management, and the formulation of performance indicators. 2) *Muraqabah*, namely systematic monitoring and actualization of performance indicators. 3) *Muhasabah*, consists of reporting, self-evaluation, and supervision from superiors to an evaluation of work programs. 4) *Mu'aqabah*, namely reward and punishment must be carried out to maintain the stability of the series of the three previous functions. 5) *Mujahadah* and 6) *Mu'tabah*, namely a motivation to always improve the quality of targets and levels of performance indicators with a spirit of dissatisfaction with the results that have been achieved.

**Keywords:** *Management, Character Education, Al-Ghazali, Ihya Ulumuddin*

### INTRODUCTION

Character education is a necessity that must be carried out in Indonesia, as a country with the philosophy of Pancasila, for three reasons at once. Ideological reasons as the embodiment of Pancasila ideology, philosophical reasons to become a nation with character and identity, and normative reasons because character education is a concrete manifestation of strategic steps in realizing the aspirations of the Nation. (Samsul Arifin & Rusdiana, 2018). Therefore current issues regarding character education, such as the project to strengthen the Pancasila or P5 student profile, which consists of; 1) having faith, fearing God Almighty, and having noble character, 2) global diversity, 3) working together, 4) independent, 5) critical reasoning, and 6) creative, are very relevant to Al-Ghazali's thought (w. 1111/505 H) who has initiated the strengthening project in the book *Ihya Ulumuddin*, namely the priority of education, the urgency of gradual education, the competence of social interaction, and prophetic ethics. (Syah et al., 2023)

Prophetic character education needs to be designed through curriculum development, which regulates in detail the learning program materials, the methods used, the management of teaching staff, student management, and evaluation techniques. Al-Ghazali's theory directs the development of this curriculum to aim at eliminating the bad sides in humans so that they can achieve true happiness. The curriculum referred to by Al-Ghazali is based on Sufi morals which contain several important elements; namely the transcendent dimension of monotheism, the immanent dimension for self-introspection, and the dimension of social interaction. The method used is, *takhalli*; emptying the soul of despicable traits, *tahalli*; instilling commendable qualities, and *tajalli*; realizing good morals. (Taja et al., 2022)

Concerning education management, in general, Islam pays attention to five aspects; firstly that the way of looking at truth uses philosophy-pluralism which understands that the reality of life has a necessary dimension of difference, secondly that the object of education management is holistic and comprehensive, thirdly education management aims to regulate both institutionally and individually, in addition to aiming to spread the message of good-natured da'wah goodness, the four methods used in education management must be based on religious guidelines and social rules, and fifthly management must produce physical benefits as well as moral-psychological benefits. (Arsyam, 2020)

More technically, in education there are eight management that are important to do, namely; curriculum management, student management, resource management, personnel management, cost management, infrastructure management, governance management, and community relations management. (Arsyam, 2020, p. pages. 11-12) Education management is also related to the system framework in a particular educational process, starting from input (students), educational process, resources, and output (output and outcome). So that management is closely related to strategic strength in the implementation process, accuracy in utilizing available resources, and decision-making power which is closely related to leadership competence. (Samsul Arifin & Rusdiana, 2018, p. page. 25) In addition, four things must be considered in management; targets that must be clear and set together, standardized main tasks and functions, conscious, planned, and systematic implementation of processes, as well as achievement of predetermined targets. (Arsyam, 2020)

Educational management is not only a matter of organizational community but also regulates personal management. Or vice versa, as stated by Arsyam (2020), management is not only to be used in organizational relations but also to personally manage oneself internally. (Arsyam, 2020) Because Islam does not only mean symbols only (code), Islam is not only about worship rituals (credo), but Islam is also a systematic guide to life, both personal and social (community system). (Arsyam, 2020)

Education management is a guide to managing resources productively to create a good and conducive ecosystem, in achieving educational goals set together. (Samsul Arifin & Rusdiana, 2018) So, the planning function is a very important point in management education. Of the twenty-one studies analyzed by Marsakha et al. (2021) on Google Scholar in the period from 2015 to 2020, it was found that the planning function in management must be emphasized in the aspect of mobilizing the right resources, by presenting experts in their fields and then socializing the draft to all stakeholders (Marsakha et al., 2021). While Rossini et al. (2020) proposed a unique method for character education management planning, namely by using the 5W 1H simple question method; (why) the purpose and vision of the program to be run, (what) what program to run, (where) where, (when) when, (who) who will implement it, and finally (how) how the program will be implemented? (Rostini et al., 2020).

Arif et al. (2023) proposed three methods in character education broadly; firstly, by the existence of joint events in a community group that can build a certain character, secondly by the existence of an environmental atmosphere that is characterized in the family sphere, and thirdly - even further - by the existence of acculturation - if not called habituation - which surrounds the life of a student himself. (Arif et al., 2023)

Meanwhile, regarding *Ihya Ulumuddin* by Al-Ghazali, Bruinessen (1990) in his research on the yellow book used in 46 Islamic boarding schools in five different provinces, namely; East Java, Central Java, West Java, South Kalimantan, and Sumatra, concluded that 27 Islamic Boarding Schools (58.7%) of the 46 Islamic Boarding Schools had a high-grade level ('*Ali*') which taught Sufi morals (*tasawwuf*), all (100%) using *Ihya Ulumuddin*, with details; 24 Islamic boarding schools (88.8%) of the 27 Islamic boarding schools used the book *Ihya Ulumuddin* and 3 Islamic boarding schools (11.1%) used the book *Sair al-Sâlikîn fi 'Ibâdah Rabb al-'Âlamîn* (translation of the book *Ihya Ulumuddin* into Malay) by Syekh 'Abd al-Shamad ibn 'Abd al-Rahmân ibn 'Abd al-Jalîl al-Falambânî al-Jâwî (known as Syekh Abdul Shamad Palembang) (d. 1116 H/1704). (Bruinessen, 1990, p. p. 266) This data shows that all Islamic boarding schools (100%) which have a high class ('*ali*') teach material on Sufi morality (*tasawwuf*) using the book *Ihya Ulumuddin* written by Al Ghazali, both in the original language (Arabic) and those that have been translated into Malay.

## RESEARCH METHODS

Concept analysis is carried out with the understanding that the development of knowledge must begin with exploration, which can develop a conceptual and theoretical understanding of a particular phenomenon. This method requires a different synthesis to identify gaps in a particular disciplinary knowledge base. This is done to define and clarify the relationship between the concept and the context that underlies it, and to explain the pattern of use of the concept. This means that concept analysis is related to disciplinary guidelines between research, theory, and practice. (Cronin, n.d.)

Concept analysis was carried out in two stages; 1) describes the concept by classifying its characteristics or properties, and 2) describes the existence of a relationship in the concept system itself. This concept analysis method is one way to build terminology, which is done by limiting and partitioning nomenclature, building definitions, differentiating quasi-synonyms, dealing with neology, analyzing multi-language terminology, and communicating the results with experts. Meyer, 1990)

Cronin mentions four different technical and conceptual analysis steps, which were developed from 1963 to 2005, namely Wilson's method (1963), Schwartz-Barcott & Kim's (1993, 2000) as a hybrid model, and Rodgers' method (1989, 2000) as the evolutionary approach, and Walker & Avant's method (1983, 1988, 1995, 2005). This research will use the technique developed by Walker and Avant; namely determining the concept, determining the purpose of the analysis, identifying the use of the concept, determining the definition of attributes, identifying cases that become models, identifying nomenclature boundaries, identifying antecedents and consequences, and determining empirical references. (Cronin, n.d.)

Concept analysis in this study uses a concept advancement approach initiated by Penrod and Hupcey in 2005. This approach is intended to develop the analyzed concept towards a more precise scientific definition and allow integration into a conceptual framework that is more relevant to reality. In fact, according to Penrod and Hupcey, this approach can lead research to the development of new theories. (Penrod & Hupcey, 2005) Although the idea of this approach was originally initiated in the field of health nursing, this approach is important for researchers to carry out, to get a new and more detailed concept up to the technical realm from the concept initiated by Al-Ghazali in *Ihya Ulumuddin* as the unit of observation, related to character education management in the chapter *al-muraqabah wa al-muhasabah* as the unit of analysis. So that this research can develop these ideas in the broader area of character education and accordance with current conditions.

## RESULTS AND DISCUSSION

### The Meaning of Character Educational Management

Al-Ghazali wrote his ideas about character education management in a separate chapter in the fourth part of the tetralogy of *Ihya Ulumuddin's* book, namely *Kitab al-muraqabah wa al-muhasabah*. The meaning referred to here is the result of

concluding from the unification of the partitions of Al-Ghazali's various ideas on this matter which are scattered in all parts of the intended chapter.

One of the earliest important sources presented by Al-Ghazali in discussing character education management in the chapter is the last verse (verse 200) of Surah Ali Imran:

يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون (آل عمران: 200)

“O you who believe, be patient and strengthen your patience, and stay alert and fear Allah SWT. wish you luck”

Management terminology is taken from the word *wa rabithu* which is translated literally; get ready for everything about to happen. This premise became the initial basis for how Al-Ghazali built the conceptual partitions of his character education management. The author's search for this word began with several Al-Quran interpretation kinds of literature from the 2nd-century Hijriyah and the 15th-century Hijriyah, among others; Mujahid (d. 104 H) in his Tafsir (Mujahid, 1989, p. p. 264), Ibn Wahab (d. 197 H) in *Tafsir min Al-Jami'* (Ibn Wahab, 2003, p. juz. 2, page. 70), At-Thanthawi (d. 1431 H) in *At-Tafsir Al-Wasith* (At-Thanthawi, 1998, p. juz. 2, page. 882), and Az-Zuhaily (d. 1436 H) in *At-Tafsir Al-Munir* (Az-Zuhaily, 1991, p. juz. 4, page. 217).

All interpretations of this word point towards preparing to face the enemy in a state of war. Only At-Thanthawi then gave a clearer explanation, that these preparations must be carried out based on observation-based planning (*bi at-tarashud lahu*), systematic management or strategic management (*aqimu 'ala murabathah*), and careful preparation (*al-isti'dad li muharabah*). Like the previous people who did the planning within half a year and carried out the preparatory program also within half a year (At-Thanthawi, 1998, p. page. 882).

Regarding the character educational management intended by Al-Ghazali who based his ideas on this verse, Az-Zabidi (d. 1790/1205 H) – in *Ittihaf As-Sadat Al-Muttaqin*, the explanatory book (*syarh*) of *Ihya Ulumuddin* – then explained that; the verse implies a technical sequence that must be carried out in an inseparable whole, where one must be patient to always carry out obedience and leave the prohibitions (*shabr*), strengthened with patience to always fight against one's desires or fight against one's desires (*mushabarah*), and while at the same time always implementing strategies in managing alertness based on Sharia guidelines (*murabathah*) (Az-Zabidi, 1994, p. juz. 10, page. 89).

فرايطوا أنفسهم أولاً بالمشاركة ثم بالمراقبة ثم بالمحاسبة ثم بالمعاقبة ثم بالمجاهدة ثم بالمعاقبة، فكانت لهم في المرابطة ست مقامات.

Thus, character educational management according to Al-Ghazali's perspective is systematic management with a hexalogy of functions; *muasyarathah*, *muraqabah*, *muhasabah*, *mu'aqabah*, *mujahadah*, and then *mu'atabah*.

### Hexalogy of Character Educational Management Functions

Commonly known management functions include; Henry Fayol; planning, organizing, commanding, coordinating and controlling (POCCC), George Terry; planning, organizing, actuating and controlling (POAC), F. Stoner; planning, organizing, leading and controlling (POLC), and the quite complete formulation of Luther M. Gullick; planning, organizing, staffing, directing, coordinating, reporting, budgeting and controlling (POSDCORBD). (Arsyam, 2020, p. p. 5) Al-Ghazali in *Ihya Ulumuddin* offers a hexalogy of management functions – especially in character education – the following six functions;

#### **Musyarathah (Planning)**

First of all, Al-Ghazali equates the concept of mutual agreement with a business agreement between investors and developers or companies, in running their business together. This is done so that there is a guarantee for the funds they invest to be developed by the company, to get the profit targets that have been mutually agreed upon

in a memorandum of understanding. This explanation becomes very important so that the reader knows that; The agreement, which Al-Ghazali calls a mutual agreement, is the same as described in the memorandum of understanding between the investor and the company developing the investment fund. In other words, the memorandum of understanding is the same as the collective agreement, targets, shared vision and mission, and requirements agreed upon by all stakeholders in the concept of *musyarathah* as meant by Al-Ghazali

اعلم أن مطالب المتعاملين في التجارات المشتركة في البضائع عند المحاسبة سلامة الربح

*Know, that people who cooperate in certain businesses by jointly investing, both capital and commodities, have the same interests when evaluating work; namely to ensure that there is a profit in the investment (Al-Ghazali, n.d., p. juz. 4, page 381).*

Meanwhile, several ways to achieve these targets, Al-Ghazali determined several important things that must be considered or in Al-Ghazali's language it is called a will (*washiyatuhu li nafsihi*), first the aspect of managing the time needed to achieve the target, secondly the aspect of optimizing the resources to be used, which in Al-Ghazali's language these resources are the seven parts of the human body (eyes, ears, mouth, stomach, genitals, hands, and feet), and the third aspect is the clarity of the main tasks and functions and their distribution (Al-Ghazali, n.d., p. juz. 4, pages. 382-383).

This trilogy of important aspects in determining the initial agreement or planning from Al-Ghazali's perspective can be developed in the broader concept of character education management as follows;

**Time** The urgency to pay attention to the time aspect in determining planning in character education management is based on three things; The first is that time is the basic capital which is very important and must exist. Both Al-Ghazali described time as a very valuable capital like a gem that is too expensive to be bought but must be used up. It is impossible to playback time (Al-Ghazali, n.d., p. juz. 4, page. 382).

إن كل نفس من أنفاس العمر جوهره نفيسة لا عوض لها يمكن أن يشتري بها كنز من الكنوز لا يتناهى نعيمه أبد الأبد  
Thirdly, Az-Zabidi describes that time is the basic capital in a business agreement between investors and developers. As basic capital, time can have many alternative uses, where if one chooses the wrong alternative, it could be detrimental or at least produce nothing. However, if the right alternative is chosen, it will produce the expected benefits (Az-Zabidi, 1994, p. juz. 10, page. 91). Resource Al-Ghazali mentioned the resources of the seven parts of the human body, as the five senses and attributes to carry out a certain program. The seven body parts are; eyes, ears, mouth, stomach, genitals, hands, and feet. Even though what Al-Ghazali meant was more general than the seven members of the agency, illustrated in a business partnership within a company where the resources here are anything that can assist in the implementation of the company's business work program (Al-Ghazali, n.d., p. juz. 4, page. 383).

فإنها رعايا خادمة لنفسه في هذه التجارة وبها تتم أعمال هذه التجارة

The meaning is resources in character education management can be in the form of five well-known livelihoods, as formulated by the United Kingdom Department for International Development (DFID), namely; human, social, physical, financial, and environmental (Riyanti & Raharjo, 2021, p. page. 120-122).

**Work program** The work program referred to by Al-Ghazali is all obligatory tasks that should be carried out (*wadzaif at-tha'at*) to achieve goals that have been formulated together, which may come from the vision and mission of the organization or institution. The work program is usually translated into routine daily tasks that must be carried out according to a predetermined schedule. These tasks are then revealed in the form of standard operating procedures (SOP) so that it can be seen how the preparations, methods, and techniques and the steps that must be taken in their implementation. The work program also needs to be

distinguished between main performance (*al-fara'idh*) and additional performance (*an-nawafil*), where each performance has its indicators. The main performance indicator (MPI) is the achievement that must be met by the minimum target, while the additional performance indicator (API) is the achievement that exceeds the minimum target and becomes an additional aspect in achieving goals (Al-Ghazali, n.d., p. juz. 4, page, 383).

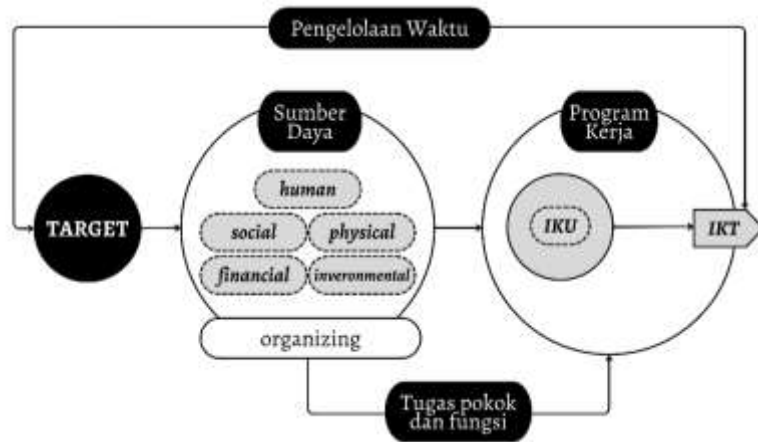


Figure 1. Planning in Character Educational Management

It can be seen from Figure 1, that character education management offered by Al-Ghazali begins with planning regarding resource management, which consists of human resources (human capital), financial resources (financial capital), resources in the form of physical or facilities, and infrastructure (physical capital), social resources (social capital), and environmental development resources (environmental capital). The management of these resources is closely related to time management in terms of scheduling work programs, namely several key performance indicators that must be achieved within the stipulated time. Before then upgrading the main performance indicators (IKU/MPI) to additional performance indicators (IKT/API) which are one of the strengths in achieving the targets that have been set, or even exceeding them.

All matters contained in the plan must be known, understood, and agreed upon by all stakeholders, before being implemented by all parties, by their respective positions, main tasks, and functions. There is even a need for a re-evaluation of the planning indicators, to obtain a mature and measurable plan. This is referred to by Al-Ghazali as a preliminary evaluation before implementation (*muhatabah qabl al-'amal li at-tahdzir*) (Al-Ghazali, n.d., p. juz. 4, page. 383). Especially regarding three important matters, in another section, Al-Ghazali cites a Hadith related to the three operationalizations of this plan, namely regarding; what is it for (*five*), how is it operational (*kaifa*), and who will carry it out (*liman*) (Al-Ghazali, n.d., p. juz. 4, page. 387).

### **Muraqabah (Actuating and Controlling)**

Al-Ghazali defines *muraqabah* as supervision over someone who is supervised with special attention to him. That is, someone who takes precautionary anticipation in a case because of the supervision of other people, then in fact it is because other parties are watching him (Al-Ghazali, n.d., p. juz. 4, page. 385). The word *muraqabah* indicates activities originating from two parties at once, namely the person who supervises and the person being supervised. Both parties will experience three conditions that must be passed, namely; knowledge (*'ilm*, *ma'rifat*) motivation (things), and actualization (*'amal*) (Az-Zabidi, 1994, p. juz. 10, pages. 99-100).

The knowledge in question is knowledge from two parties at once, the supervisor knows with certainty about all matters related to being supervised – what are the main tasks and functions and how are they actualized. Likewise, the person being watched; is aware of the existence of such supervision and understands the main duties

and functions along with how to actualize them. This knowledge generates motivation in the person being supervised to carry out the duties and functions as mandated. This motivation then gave birth to the actualization and implementation of these tasks and functions (Al-Ghazali, n.d., p. juz. 4, page. 385). In this supervision, two things must be considered, firstly the indicators or targets and objectives that have been set before implementation (*an-nadzar qabl al-'amal*), and secondly indicators of achievement of the performance during implementation (*an-nadzar fi al-'amal*) (Al-Ghazali, n.d., p. juz. 4, page. 387).

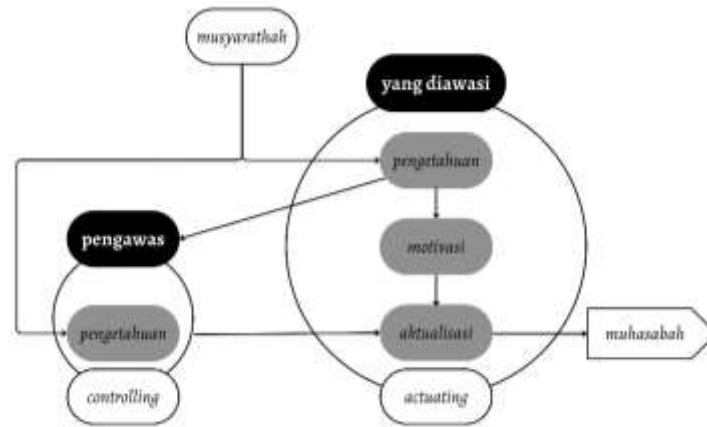


Figure 2. Controlling in Character Educational Management

It can be seen from Figure 2, that supervision involves knowledge from both parties, both supervisors and those being supervised. This knowledge is closely related to knowledge about *musyarahah* (preliminary planning), especially regarding vision, mission, and goals, as well as key performance indicators (IKU/MPI) and additional performance indicators (IKT/API). The difference between the supervisory and supervised *muraqabah* functions is that the supervisory *muraqabah* is more of a controlling function, while the supervised *muraqabah* is more of an actuating function. Az-Zabidi provides requirements for supervisory activities in education management, that this must be carried out under the direct upbringing of an educator or teacher, and releases all ties (especially family ties), other than the bond between educators and their students (Az-Zabidi, 1994).

### **Muhasabah**

Al-Ghazali defines *muhasabah* as an analytical activity related to indicators or measures that have been determined or agreed upon to determine whether or not (*ziyadah wa nuqshan*) achieved the minimum target in the main performance indicators (IKU/MPI). *Muhasabah* as an analytical activity, can occur at the time of planning (*muasyarathah*) to analyze whether the plan is mature or not. While *muhasabah* as an activity evaluation activity must be carried out after the implementation of the work program under supervision by involving assessments of the performance process, to achieve indicators in the main performance (IKU/MPI) and additional performance (IKT/API) (Al-Ghazali, n.d., p. juz. 4, page. 383).

The evaluation principle used must start with self-evaluation, before then evaluating the performance of other people, especially evaluation evaluations when controlling, before then providing mutual evaluations together in the final evaluation after the end of the work program (Al-Ghazali, n.d., p. juz. 4, p. 391).

لا يكون العبد من المتقين حتى يحاسب نفسه اشد من محاسبة شريكه، والشريكان يتحاسبان بعد العمل.

This assessment can be used for periodic evaluations by leaders in the form of supervising the achievement of targets from the performance of their subordinates. Al-Ghazali said that this periodic evaluation can even be done every day, not just every month and at the end of the year (*fi akhiri kulli sanah, aw shahr aw yaum*). The purpose of this assessment and evaluation is to measure the extent of success or achievement of

targets in the main performance indicators (IKU/MPI) and additional performance indicators (IKT/API). Based on the results of these measurements, policies related to reward and punishment can be taken in the next function, namely *mua'qabah* (Al-Ghazali, n.d., p. juz. 4, page. 392).

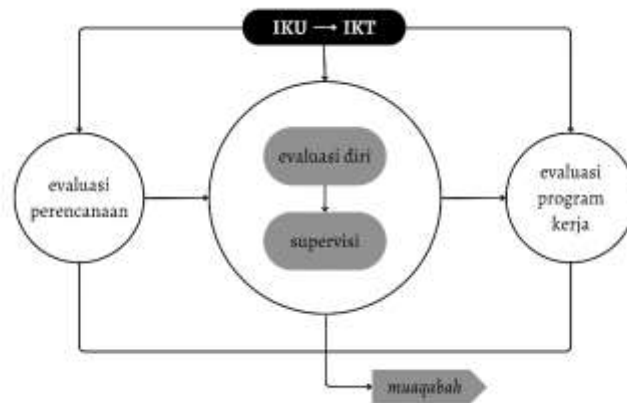


Figure 3. Evaluation in Character Educational Management

### **Mua'qabah**

The part function of the character educational management; after planning the formulation of main performance indicators (IKU/MPI) and additional performance (IKT/API), organizing resources, implementing work programs, supervising the actualization of indicators in the main performance and additional performance, self-evaluation assessment, supervision from superiors, and program evaluation Work. This series must be continued with rewards and punishments following the final assessment in the evaluation of work programs, to be rewarded for positive work results, or vice versa – giving punishment if there is a minimum target not achieved by the initial agreement that has been set together (Al- Ghazali, n.d., p. juz. 4, page. 393).

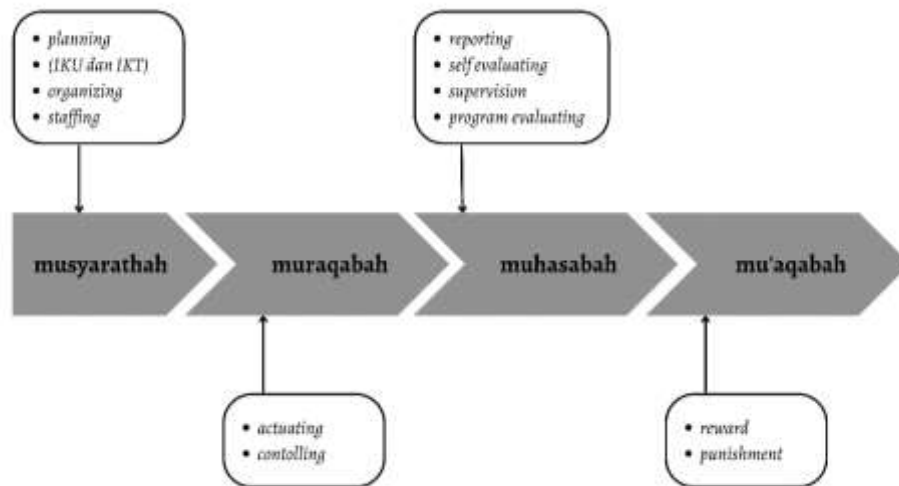


Figure 4. The flow of *Mu'qabah*

According to Al-Ghazali, the function of reward and punishment (*muaqabah*) is very important, must exist, and cannot be ignored at all (*la yamnbaghi an yuhmilaha*). Because precisely its absence will result in the collapse of other functions that have been carried out previously; starting from the initial planning to evaluating work programs (Al-Ghazali, n.d., p. juz. 4, page. 393).



## Mujahadah

The series of stages in the management function of character education starting from planning and organizing (*musyarathah*), controlling and actuating (*muraqabah*), evaluating (*muhasabah*), and reward and punishment (*mu'aqabah*), is a series that is intact as a circulation of the stages of the character education management function. This means that after the four series of stages of the function have been carried out, the next stage can return to a new circulation, by the previous series of stages.

Meanwhile, when there is planning, formulation of performance indicators, organization of resources, self-evaluation, supervision, supervision, assessments, reporting, evaluation of work programs, and finally there is reward and punishment, the success of the work program can be measured, along with explanations an explanation regarding the follow-up that must be carried out in the next circulation or period. The advantage of Al-Ghazali's idea regarding the stages of the character educational management function is that the four stages of this function continue at the next stage, which covers the four previous stages - namely *the mujahadah* function and *mu'atabah* function.

*Mujahadah* function is a motivation for improving the quality of output and outcome of previously implemented work programs. This means that the targets that have been achieved can be upgraded to a higher level so that they become new, higher-quality performance indicators. Improvement of this indicator must always be done every period. Even if there is negligence and causes the main performance indicators (IKU) not to be achieved in a certain period, they must be replaced immediately (*yanbaghi an yuaddibaha bi tatsqil*) to catch up, to achieve the target of even higher main performance indicators in the next period (Al-Ghazali, n.d., p. juz. 4, page. 395).

## Mu'atabah

The function of *mu'atabah* in the character of educational management is more of self-introspection or self-evaluation, with the spirit of always being dissatisfied with what is currently being produced and always wanting there to be improvements every time, especially every period (*taubikh an-nafs wa mu'abatih*). Al-Ghazali in explaining the function of *mu'atabah*, provides an illustration of how a person blames himself (*waihak ya nafsu*) for deficiencies, failures, or non-achievement of targets that have been planned from the start (Al-Ghazali, n.d., p. juz. 4, page 403).

According to Al-Ghazali, this function must always be applied to every individual involved in the work program and must begin with the self-introspection of each individual, before then they can supervise or control other people (Al-Ghazali, n.d., p. juz. 4, page. 409). This function is one of the hallmarks of a series of functions in character education management initiated by Al-Ghazali, making it a motivational motor for improving the quality of performance indicators.

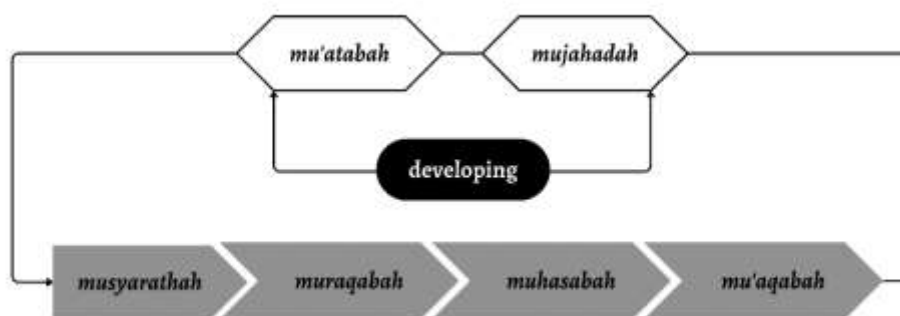


Figure 5. Motivational improvement of MPI and API

## CONCLUSION

Character educational management according to Al-Ghazali consists of 6 management functions, starting from the function of deliberation. This function is an initial agreement before the implementation of character education, where in the deliberation there is *musyarahah* (planning) to formulate performance indicators; both the main performance indicators (IKU/MPI) and additional performance indicators (IKT/API). In the planning set (organizing) three important things, namely; time management, resource management, and work program setting. Resource management contains arrangements for human resources (staffing) involved in the work program along with the formulation of the main tasks and functions of each position in the organizational structure.

The second function is *muraqabah* which includes controlling and actuating. Controlling from the supervisor and actuating from being supervised. Supervisors and those being supervised, are both required to know about all the initial agreements that exist in the consultative function, regarding planning, resource management (organizing, staffing), and formulation of work programs (IKU and IKT). Meanwhile, the person being supervised will have the motivation with his knowledge to control the supervisor to carry out the actualization of the main tasks and functions according to their position in the organizational structure.

The third function is *muhasabah* which consists of reporting which is used for self-evaluation before then being used for supervision from superiors to subordinates. This evaluation is carried out periodically, before the final report every year or a certain period, to evaluate the work program jointly. This third function must always be followed by the fourth function, namely *mu'aqabah* which consists of reward and punishment. This fourth function must be carried out to maintain the stability of the previous three management functions.

The fifth and sixth functions are the superior functions of the character educational management function from Al-Ghazali's perspective in *Ihya Ulumuddin*. The fifth function is *mujahadah*, which is a motivation to always increase achievement targets in the form of improving performance indicators, both main performance (IKU/MPI) and additional performance (IKT/API). This fifth function is accompanied by a sixth function, namely *mu'atabah*; a principle not to be satisfied with the results achieved, but to always want improvement and development at every stage and period.

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