THE CRITICAL ANALYSIS OF MORAL EDUCATION IN THE PERSPECTIVE OF AL-GHAZALI, KOHLBERG AND THOMAS LICHONA

Benny Prasetiya

STAI Muhammadiyah Probolinggo
prasetiyabenny@gmail.com

Abstrak

Penelitian ini bertujuan menggambarkan Pendidikan Moral dalam Perspektif Al-Ghazali, Kohlberg dan Thomas Lichona. Pemikiran tokoh ini memiliki sudut pandang yang berbeda tentang konsep, teori, metodologi dan aplikasi yang relevan dengan pengembangan karakter dan pendidikan karakter sesuai dengan konteks pendidikan Indonesia. Jenis penelitiannya adalah penelitian studi pustaka. Teknik pengumpulan data menggunakan metode analisis bersama datanya dengan analisis konten. Pendidikan Akhlak dalam Perspektif Al-Ghazali, Kohlberg Dan Thomas Lichona memiliki pendekatan yang berbeda. Pendidikan akhlak yang dibangun oleh al-Ghazali adalah melalui pendekatan metode cerita (hikayat), dan keteladanan (*uswah al hasanah*). Kholberg lebih mendeskripsikan tahapan moral anak sesuai dengan tingkat perkembagan kognitif. Thomas Lickona menganalisis tiga komponen penting dalam membangun pendidikan karakater yaitu moral knowing, moral feeling dan moral action

Kata kunci: *Moral, Al ghazali, Thomas Lickona, Kohlberg.*

Abstract

This study aims to describe Moral Education in the Perspective of Al-Ghazali, Kohlberg and Thomas Lichona. The thoughts of these figures have different perspectives on concepts, theories, methodologies and applications that are relevant to character development and character education in accordance with the context of Indonesian education. This type of research is library research. Data collection techniques using the method of analysis along with data analysis of content. Moral Education In the Perspective of Al-Ghazali, Kohlberg and Thomas Lichona have a different approach. Moral education built by al-Ghazali is through the approach of the story method (saga), and exemplary (uswah al hasanah). Kholberg further described the moral stages of children in accordance with the level of cognitive development. Thomas Lickona analyzed three important components in building character education, namely moral knowing, moral feeling and moral action.

Keywords: *Moral, Al ghazali, Thomas Lickona, Kohlberg.*

Introduction

Nowadays, the morality of Indonesia has become increasingly problematic. Some indicators of morality effect on increasing number of KKN such as drug cases, free sex, and high criminality (Idi & Sahrodi, 2017;Ningrum, 2015). From this reality, it indicates that there is a problem with education in Indonesia. In the other words, our education system has not been able to create the students in good morality, strong character, and they still have low character. Thus, where are the problems and how to overcome those problems?. The issue of morality or character or character or morals, when viewed in Bloom's perspective (1976), which divides the educational domain of goals into three things, namely cognitive, affective and psychomotor, then these problems are issues that are more concerned with the affective domain.

Character education plays an important role in shaping the personality of students as agents of change. Many educators do not understand the relationship that is much closed between morale and character. In recent times, educators only actualize the concept of character education as a product that is ready to be used by anyone, anytime and to everyone without deeply understanding on the basic theories that underlie the concept is. In addition, the stage of moral development of students participating in the process of achieving success is a major impact of character education. This paper is expected to provide educator insights to be able to understand especially the existence of moral and developmental aspects, so that through this understanding, they will get character education techniques that are effective and have relevance to students (Nida, 2013)

The concept of moral education is divided into two concepts, namely rational moral education and tasawuf moral education. Rational moral education is a concept of education that can stimulate and foster the creativity and initiative, while tasawuf moral education is an educational concept to train the soul through activities that are aimed at freeing people toward worldliness to get closer to God. Al Gazālī is a classical figure who is considered to be a school of Sufism moral education (Prasetiya, 2018).

Currently, the popular issue that people talking is about character education which is the basis of education. However, most of them apply character education promoted by Thomas Lickona and Lawrence Kohlberg. In fact, when repeatedly we look back into the

concept which they carry is not relevant to the principle or concept of character education in Islam (morals), because it only leads to the social dimension that does not give touch to the religious dimension. (Hashim, Ahmad, & Jemali, 2015).

In the Western world, known as Thomas Lickona and Lawrence Kohlberg, the two western thinkers are considered to have great concern for character and morals. For example, Lawrence Kohlberg's research, on the development of human moral consciousness related to the development of conscience. Apart from the three stages, there is also an autonomous stage, an orientation to universal ethical principles, in which humans regulate their behavior and moral judgments based on their conscience (Iwan Kuswandi, 2019).

Some problems have emerged lately, one of these problems is how the application of education to elevate the character in schools or madrasas, even the development of character in a university which requires an understanding of the concepts, theories, methodologies and applications that are relevant to character building, and character education in accordance with the educational context of Indonesia. This research is to study the concept of thinking of three influential figures in character education, namely Thomas Licona, Kolberg, and Al Ghazali.

The Concept Of Moral Education By Al Ghazali

The concept of al-Ghazali's education emerges, it can be systematic and comprehensive, also consistent with his attitude and personality as a Sufi (Musfiroh, 2014). As a Muslim leader al-Ghazali is very instrumental in building a good moral system in Islam, then come critics who criticize his moral teachings. This happens because of some similarities in the concept of morality with the moral teachings of Greek philosophers, especially Plato and Aristotle and previous Muslim scholars. For example, al-Ghazali's view of the need for a balance between soul forces, which is influenced by Plato's "harmonious theory", the view of the middle state (wasth) for moral principles, which is influenced by Aristotle's "moderation theory". For example, the understanding of morality according to al-Ghazali, is similar to the understanding given by Maskawih, as well as the mystical spirit in his moral conception influenced by al-Muhasibi, a great Sufi who seems to be a model of al-Ghazali (Hashim et al., 2015).

The teaching of moral that is constructed by al-Ghazali bases on the Qur'an and as-Sunnah as well as through rational reflection on the two guidelines and moral works that exist at that time, are the results of real practices shown by himself in his life. In other words, al-Ghazali's moral teaching is not only religious-rational, but also practical and realistic.

According to Al-Ghazali (2000) states that moral is mental soul that is settled in the soul emerges where all behaviors come from it with full easiness without the need for thought and reflection. The form of morals is in actions not "Strength or Ma'rifah" (knowing deeply).

Al-Ghazali (2005) argues that moral is not just an act, it is not just an ability to do, nor is it knowledge. However, moral must combine itself with a mental situation that is ready to bring the actions, and the situation must be attached in such a way that the actions that emerge from not temporary but become habits in everyday of life. Perfection of moral as a whole does not only depend on a personal aspect, but also the strengths in the human being which become elements for the formation of good and bad morals. These forces are the power of science, the power of envy, the power of anger and the power of justice among these three forces.

Al-Ghazali (2008) defines that the parent and moral principles are four, namely al hikmah (wisdom), ash syaja'ah (courage), al iffah (self-preservation) and al 'adl (justice). Wisdom is the condition of the soul to understand the true from the wrong in all behaviors that are endeavor (choice); justice is the condition and strength of the soul to deal with emotions and lust and master them on the basis of wisdom. Also control it through the process of distribution and detention as needed; courage is obedience of the power of emotions to reason when desperate or restraining; and self-care ('iffah) is educated with the power of reason and syariat education. So, from the normality of these four principles all noble characters emerge. "(Abu Hamid Muhammad bin Muhammad al Ghazali, 2008, Juz III: 58).

Al-Ghazali divided morals into easy-munjiyat (good and saved) and madzmumah-muhlikat (bad and destructive). Good morals are repentance, khauf, zuhud, patience, gratitude, sincerity, and honesty, resignation, love, pleasure, remember to die. Meanwhile, bad character is greedy for eating, talking a lot, spiteful, miserly, ambition

and love of the world, arrogant, ujub and takabbur and riya '. According to al-Ghazali states that there are two methods of moral education, namely; first, mujahadah and get used to practice with good deeds. Second, it is done by repeating and asking for divine gifts. Moral education according to al-Ghazali is: non-formal and non-formal education. Non-formal education in the family. Al-Ghazali advocated the story method. (Rohayati, 2011).

Al-Ghazali divides into four criteria good and bad morals that must be fulfilled to determine, namely: the first is a power of 'knowledge, or wisdom, the second is power of anger which is controlled by reason will cause the nature of syaja'ah, the third is the power of lust, and the fourth is the power of balance (justice) (al-Ghazali, 2000: 600). The four components are a basic requirement to achieve absolute good morals. Moreover, these components are perfectly owned by the Prophet. So each person who is required to close to these four characteristics, then he is closed to the Prophet, means that he is also closed to God. Thus, all of that is because of the Messenger of Allah "is not sent except to perfect morality" (Rohayati, 2011).

Whereas good morals are repentance, khauf, zuhud, patience, gratitude, sincerity, and honesty, resignation, love, pleasure, remember to die. When reviewed by the destructive and salvaging division, Al-Ghazali put down morals in a deeper Sufism perspective. This morality in Sufism is called an inner thing or condition. Outward moral such as being generous on the poor is not useful without the inner moral such as exclusion.

Al-Ghazali divides into two methods of carrying out moral education, namely Mujahadah and Habituasi (habituation). Mujahadah by practicing practice with good activities. Then is is the habitual practice of actions repeatedly. Besides that, it is also taken by several ways are the first, asking for divine gifts and perfect Fitrah (events), so that the lusts and anger are made straight, obedient to reason and religion. Then be a knowledgeable person without learning, educated without education, this knowledge is also called Ladunniah. The second, the morality is cultivated by Mujahadah and Riyadhah, namely by bringing oneself to the actions desired by the morality. In short, morals change with training education (Al-Ghazali, 2000).

Additionally, Al-Ghazali argues that there are two systems of moral education, namely: non-formal and non-formal education. This education starts from non-formal in

the family sphere, starting from maintenance and food consumed. Furthermore, if the child has begun to appear the biological power to discriminate something (Tamyiz), it should be directed to positive things. Al-Ghazali also advocates the story method (Hikayat), and exemplary (Uswah al Hasanah). The children need to be accustomed to do right thing. In addition, child association also needs to be noticed, because association and environment have a massive contribution in forming the children's personality.

When it reaches on the school age, the obligation of parents is to send them to a good school, where they are taught by Quran, Hadith and other appropriate things. The children must be protected from everything that make them come into badness, with praise and reward. If they make a mistake, it is not provided to publish in public. But even, they do it over and over again, they will be given threats and sanctions that are heavier than they should. The children also have time to rest and play a game with educative, besides as children's entertainment (Al-Ghazali, 2000: 624-627).

Furthermore, Al-Ghazali classifies the most important moral education and must be known to include (1) good and bad activities, (2) the ability to do it, (3) knowing moral conditions, and (4) the traits that tend to one of two things different, and liking one of them, namely goodness or badness. From some information above, it can be concluded that moral education is an attempt to eliminate all disagreeable habits that have been explained by the Syariat in detail, things which must be monotheistic by humans, so that they will get the politeness morals as usual (Al- Ghazali).

Moral education which is given by Al-Ghazali, the children get accustomed to good things, such as in matters and drinking, sleeping and so on, they are also trained to have morality, respect the old, love their fellow men, get along with good friends (Musfiroh , 2014). The children should also be provided with as quoted by Abidin Ibn religious knowledge. According to Al-Ghazali, Rusn in the process of education must lead to a self-approach to Allah SWT and human perfection, directing humans to achieve their goals of life, namely happiness of the world and the hereafter, Al-Ghazali states "The result of knowledge is to get closer to Allah , Lord of hosts, and associate themselves with high angels and associate with the realm of spirits, all of these are greatness, influence, government for kings and respect, moral education leads to the two main goals of nature, which is to do beautiful thing to others in bermuamalah and get closer to Allah SWT.

Therefore, learning activities must be run into activities that start at these two goals, such as Al-Ghazali's method of moral education (Hashim et al., 2015).

Based on these descriptions, it can be concluded that moral education is the ideal process of human moral formation and genuine coaching in which give a balance and equality. However, no human can achieve as perfect balance in the four elements of morality (still must do in that right line) it is except for Rasululah Saw, because he himself is commissioned by Allah SWT as perfect human morals and therefore he must be as perfect come first.

The Concept Of Lawrence Kohlberg Academic Education

Lawrence Kohlberg mentions several stages of moral development in individuals based on our understanding of the phases that are found in moral development will help us as educators to actualizing in the character education affectively with the support of this theory of moral development. By applying character education, it deals with the conditions of the stage of individual moral development is a wise effort that educators can create in the dynamics of character education. The implementation of moral knowing, moral feeling and moral behavior aspects as the essence of character education can be easier if the educators truly understand in certain position and stage of moral development where the learner is taking place (Nida, 2013).

Kohlberg states "The components of moral education that must be known, namely moral behavior (how someone behaves), moral emotion (what someone feels after doing something), moral judgment (the reason people use in making decisions)."

Kohlberg completes and expands from Piaget's study in which Kohlberg conducted a study on 72 female in Chicago who consisted of age of 10, 13 and 16 years. Moreover, some subjects were followed longitudinally and retested for 20 years. In his study, every child was interviewed for 2 hours, asked about 10 moral issues in the form of moral obstacles. One example of the moral obstacles was used by Kohlberg was Heinz's obstacles (Nurhayati, 2006). Furthermore, Lawrence Kohlberg succeeded in showing 6 stages in the whole process of developing moral consideration of children and young people. The six ideal types are obtained by changing the three stages of Piaget / Dewey

and making them three "levels", each divided into two "stages". The third "level" is the level of pre-conventional, conventional and post-conventional (Nida, 2013).

Level I: Pre Conventional.

In this level of Pre conventional morality, children's morality is oriented towards the physical consequences which it receives rather than psychological consequences. Additionally, it is oriented towards feeling obedient to the authority. So the moral behavior of children is based on external control, on things ordered and prohibited by the authority. Therefore, this conventional Pre level is divided into two stages, namely stage one and stage two. At this level can be specified in two stages, namely:

Stage 1: Obedient orientation and fear of punishment.

The first stage of this level, the children are oriented towards compliance and punishment, and the morality of an action is judged on the basis of its physical consequences. The child considers his actions to be good if he is rewarded or not punished. Therefore the child's behavior is directed at getting the reward and avoiding the prohibitions that will give him punishment. Child compliance is directed to the authority, not to regulations and compliance is valued for its own sake. His mind is egocentric, that is, the child can not understand or consider the views of others who are different from his views.

Stage 2: Naive egoistic / instrumental hedonism orientation.

In this stage, someone connects what is good with their own interests, interests and needs and he knows and allows others to do in same thing. Someone considers the right if the two parties get the same treatment, which is to provide their own and other people's needs, such as the morality of buying and selling. This reciprocal perspective is still very pragmatic. This stage is also called the instrumental goal because the action is considered being correct if it can be instrumental in pleasing, satisfying oneself and others. This stage is different from the moral stage of obedient orientation and fear of punishment in terms of the emergence of reciprocal views between himself and others, because the stage of orientation is obedient and afraid of punishment is only able to see from his own perspective and interests. Another difference is that someone in this stagein determining whether something is good or not, is not entirely dependent on the authority (external power), but the role itself starts to exist.

Level II: Conventional.

This level of morality is also commonly called conventional rule morality and conformity. The main characteristic of this level is that an action is considered good if it meets the expectations of others outside of it, no matter the immediate and visible consequences. This attitude is not only about adjusting to the expectations of certain people or with social order, but the attitude of wanting to be loyal, the attitude to maintain, support and justify order and the attitude of wanting to identify with the people or groups within it. The conventional level is divided into two stages, namely stage three and stage four.

Stage 3: Good child orientation.

In this stage, the morality of the child is good, when the child can adapt to obey the rules of getting the approval of others and to maintain good relations with them. In order to be called a good child, individuals try to be trusted by the group, behave according to the demands of the group and try to meet the expectations of the group. So in this stage the individual has realized the value in a group. Altruistic features are quite prominent, that is, they are more concerned with others than themselves. The ability of empathy to make individuals in this stage begin to abandon the principle of reciprocity, selfishness has been transformed into seeking approval. Therefore in deciding something morally good, self-approval is not enough, individuals are still seeking external approval. It must be understood that individual egocentrism has not been completely abandoned.

Stage 4: Morality of preservation of authority and social rules.

In this fourth stage the truth is interpreted as upholding the law that is mutually agreed upon. Individuals believe that if a social group accepts the appropriate rules for all group members, they must act related to the rules to avoid criticism and social disapproval. In this stage orientation is as a loyal person, like a heart, and it fulfills the expectations of people or groups changing with the orientation of maintaining and maintaining the social system. Orientation to carry out obligations properly and eliminate egocentricity which still exist in the third stage of moral reasoning. Thus, it can be concluded that the main feature of this stage is replacing loyalty to others, groups or communities to legal loyalty.

Level III: Post conventional.

This third level can also be referred to as the principle of self-accepted morality. At this level moral values are interpreted regardless of authority and from the group, regardless of whether the individual is a member of the group or not. Individual tries to obtain more legitimate moral values that are recognized by the wider community that are universal and become their personal property rights. This post conventional level is divided into two stages, namely stage five and stage six.

Stage 5: Morality of social contracts and individual rights.

In this stage the truth is obtained by individuals through consideration of common individual rights and has been critically reviewed by the community. Community consensus is needed because personal values are still considered relative. Legality takes precedence, but does not hold rigidly to the rules as in the fourth stage. In this fifth stage, regulations can be changed for the sake of people's welfare Individuals believe that there must be flexibility in moral beliefs that allow modification and change in moral standards if this is proven to benefit the group as a whole. In this stage the individual realizes that the law and obligation must be based on a rational calculation of its overall use. In acting individuals do their best to get the best. Individuals realize that there are differences in values and opinions among individuals. In this case individuals are impartial, but are more oriented towards social contracts. Some values and rights such as the right to life and freedom must remain upheld even though they do not get the support of the majority.

Stage 6: Morality of individual principles and conscience.

In this sixth stage the truth is based on one's own conscience which contains consistency, logical understanding and universal principles such as justice, equality of human rights and respect for human dignity. By following this individual's chosen ethical principle, if the law violates the principles, the individual will act by adhering to these principles. This principle is human rights justice as an individual. Individuals have a perspective that every rational human being realizes the nature of morality or the fact that people are individuals and must be treated as such. In this stage people adjust to social standards and internal ideals especially to avoid feeling dissatisfied with themselves and not to avoid social criticism. Hence, this stage is morality which is based more on respect for others than personal desires.

When Kohlberg states that morality is obtained through developmental stages, he uses the concept of stage in a formal way. Kohlberg explains that 1) each stage has a different type of moral thinking, not just an increase in understanding the concept of morality; 2) the stages occur in the same sequence of steps, so there is no jump or backward step; and 3) stages are prepotent (very powerful). This means that children understand all the stages below them and perhaps have no more understanding than the people who are above them. Children cannot understand the higher stages, without regard to encouragement, learning and practice. Kohlberg also said that these stages are universal and occur in the same way, without regard to individual differences in experience and culture. The important thing from Kohlberg's theory is that the level of moral reasoning will increase with the age of a person (Nurhayati, 2006).

Concerning about how the children think about problems relating to moral values was pioneered by Piaget in 1932 through his extensive and in-depth study which conducted on the method of observation and interviews toward the children in age 4-12 years. In his study, Piaget raised mentioned some moral issues such as stealing, lying, punishment, and justice. From the results of his research, Piaget pointed out the stages of moral development were divided into several methods, namely:

a. 4-7 years: the stage of heteronomous morality; in this stage the child's thinking about justice and regulation were objective and absolute (in Monks, Knoer, & Haditono, 2001), in other words, it cannot be changed and cannot be excluded by human power.

b. 7-10 years: transition stage; the child showed some of the traits of the stage of heteronomous morality, and some other traits of the stage of autonomous morality.

c. 10- and so on: in the stage of autonomous morality; children showed awareness that rules and laws were created by humans, therefore in assessing an act, children must consider the consequences caused by an act and they also consider the purposes and efforts of actors.

Based on Piaget's findings on moral assessment in cognitive development had a match with the two-stage theories. Young children than 10 or 11years, they thought of moral dilemma in one way, while older children would think in various ways. Moreover, younger children viewed rules as absolute and standard. For them, the rules were the product of parents or God that must be obeyed and no one can change it. But for older

children, they understood the rules that may change as long as it was agreed by other members. Rules were not sacred or absolute, but as a tool used by humans cooperatively (Crain, 2007: 229).

From the explanation above, as a theory based on formal philosophical traditions and structuralism traditions in psychology, Kohlberg's theory of moral development had similarities with other development theories which emphasize the existence of stages in development. It must be admitted, that Kohlberg supported from Piaget's approach to view moral development had broken down on previous traditions which assumed that morality came from the individual outside. The cognitive approach used by Kohlberg tends to realize morality as something that is integrated with one's self and develops in a predictable sequence. Although Kohlberg's theory of moral development is an influential theory in psychology, it still shows some weaknesses, especially in terms of universality, its relation to moral behavior and gender differences in moral reasoning. It seems that further research is still needed to clarify and develop this theory (Nurhayati, 2006).

The Concept of Akhlak Education Thomas Lickona

According to Thomas Lickona (2015), "There are two kinds of values in this life, namely moral and non-moral. Moral values such as honesty, responsibility, and justice are things that are required in this life. So that people will feel demanded to keep promises, pay various bills, provide care for children, and be fair in getting along with the community. The point is moral values require someone to do what should be done. Thus, he must do it even if he doesn't want to do it."

The terminologies of character education have become popular since the 1900s. Thomas Lickona is considered to be the supporter, especially when he wrote a book entitled *The Return of Character Education* and the next book was, *Educating for Character: How Our School Can Teach Respect and Responsibility*. Through these books, he made the west aware of the importance of character education. According to Thomas Lickona "The character education contains three main elements, namely knowing good, desiring the good, and doing the good. The character education is not just teaching what is right and wrong with children, but more than the character education still becomes habituation about all of good to make the students understand, they are able to

feel, and want to do right thing. Hence, this character education carries the same mission as moral education.

Therefore, the development of character education requires the role and concern about the community to encourage re-evaluation of the school's role in teaching of values. The beginning of the character education movement included returning "good character" as the basis for developing morality (Lickona, 1996 & Lickona, 1993)

Terminologically, the character meaning as stated by Thomas Lickona: A reliable inner disposition to respond in situation is a moral good way. Furthermore, he adds that the characterization has three interrelated parts: moral knowing, moral feeling, and moral behavior. According to Thomas Lickona, good character includes knowledge of goodness, then raises commitment (intention) towards goodness, and finally it really does good thing. In other words, character refers to series of knowledge (cognitive), attitudes, and motivations, as well as behaviors and skills.30 Thomas Lickona also believes that characters are related to moral knowing, moral felling, and moral behavior .31

Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do a goodness, and doing a goodness. Dealing with Lickona states: Character education is a deliberate effort to help people understand, care about, and act upon core ethical values "(Character education is an intentional (conscious) effort to help people understand, care about, and implement values - core ethical values)."

In the Character Matters book, Tomas Lickona states: Character education is a deliberate effort to cultivate virtue — that is objectively good human qualities — that are good for the individual person and good for the whole society (character education is an attempt to intentionally realize virtue), namely good quality of humanity objectively, not only good for individual, but also good for society as a whole) .32

Thus, the process of character education, or moral education and national character must be seen as a conscious and planned business, not a business that happens by accident. In other words, the character education is a sincere effort to understand, shape, foster ethical values, both for ourselves and for all citizens or citizens as a whole.

Thomas Lickona mentions there are seven essential and main character elements that must be instilled in students which include: 1) Honesty. 2) Compassion; 3) Courage); 4) Kindness; 5) Self-control; 6) Cooperation; and 7) Diligence or Hard work.

Moreover, Thomas Lickona defines there are seven core characters which are one of important and fundamental for students to develop. Besides that, some other character elements are also important. If we analyze from the point of view of the interests of restoration in the life of the Indonesian Nation, these seven characters become elements that are essential in developing national identity through character education. One of that is an element of sincerity or honesty, the Indonesian people today really need the presence of citizens who have a high level of honesty. Cultivating dishonesty is one of the signs of the destruction of a nation. Moreover, the seventh character element is diligence or hard work. Therefore, honesty and hard work are also supported by the sixth element of character, namely cooperation which will lead to more comprehensive character development for the life of the nation and state.

In addition, these seven character become the core characters, character education activists try to represent the important pillars of the characters in the picture by showing a synergistic relationship between family, school, community and business. Additionally, The nine character include the core characters as follows: 1) Responsibility; 2) Respect; 3) Justice; 4) Courage; 5) Honesty; 6) Citizenship; 7) Self-discipline; 8) Caring, and 9) Perseverance.

On the other hand, Thomas Lickona mentions that the five approaches in forming noble character are: (1). Inculcation approach, (2) cognitive moral development approach, (3) value analysis approach, (4) approach in clarifying values, and (5). Action learning approach. While inculcation approach is an approach that emphasizes on the students social values. The cognitive development approach encourages the student as participants to think actively about moral problems, as well as in making moral decisions. The cognitive development approach is easy to use in the process of education at school, because this approach places emphasis on aspects of the development of thinking abilities. Value analysis approach (values analysis approach) emphasizes the development of students' ability to think logically, by analyzing problems related to social values. When compared with the cognitive development approach, one of the differences

between both is that the value analysis approach emphasize on discussing issues that contain social values. The values clarification approach is more emphasis on efforts to help students examine their own feelings and actions, and it elevates their awareness of their own values. Action learning approach emphasizes the effort to provide opportunities for students to do moral actions, both individual and in a group.

Critical Analysis

Character education is now absolutely necessary not only in educational institutions, but also in homes and social environments. The character education participants and participants are no longer early childhood to adolescents, but also adults. This reality shows that character education is needed for the survival of the nation and state for the people of Indonesia. Actually character development based on values taught in religion, such as Islam, makes the formation of personality for students stronger in building the character of the Indonesian social life that is indispensable in the life of the nation and state. For this reason, the idea of the education of Thomas Lickona's character must be seen in the context of the life of Indonesian people who have a tendency to obey the teachings of their religion and this is the characteristic of Indonesian society as a whole.

Character education is the basis for developing quality character in the life of the nation and state for the people of Indonesia, by not ignoring social values such as honesty, tolerance, togetherness, mutual cooperation, mutual assistance and respect and so forth. Character education will give birth to a superior person who not only has cognitive abilities, but also has a character that is able to realize success in the basic framework as a religious person as in Indonesian society (Dalmeri, 2014).

In the concept of moral education by Imam al-Ghazali, he elaborates behavioristic with a humanistic approach which states that educators must view students as human beings holistically and respect to them as human beings. Al-Ghazali's language about this case is how a teacher must be gentle and full of affection for students as if they are their own children. So, from that explanation, Al-Ghazali definitely wants a humanity of the students by the teacher.

Moral education which are built by al-Ghazali, it is an attempt to eliminate all about ugly habits that have been explained by the Shari'a in detail, everything that must be avoided by humans, so that they will get used to noble morals. He also adds that moral education has an estuary to three dimensions, namely (1) self-dimensions, mean people with themselves and gods, (2) social dimensions, mean society, government and association with each other, and (3) metaphysical dimensions, mean faith and basic grip. Furthermore, in an effort to improve morals and treatment of the soul, Al-Ghazali has the concept of tazkiyat an-nafs which is conceptualized by Al-Ghazali is closely related to efforts to improve morals and treatment of the soul. This is done by means of Takhliyat An-Nafs and Tahliyat An-Nafs in the sense of emptying the soul of despicable character and decorating it with commendable morals.

Al-Ghazali also advocates the method of story (hikayat), and exemplary (uswah al hasanah). The children also need to get used to doing something good. Besides that child association also needs to be considered, because association and environment have a very big contribution in forming children's personality. Moral education that is given by Al-Ghazali, besides children are habituated to have good things such as in matters and drinking, sleeping and so on. They are also trained to have morality, respect for the elderly, love others, get along with good friends. The education method that is used by Imam al-Ghazali emphasizes religious and moral education. In religious education, the principle is to starts with memorization and understanding, then it continues with confidence and justification after the enforcement of the arguments and information that supports the strengthening of faith.

Based on the research of Lawrence Kohlberg, he succeeded in showing 6 stages in the whole process of developing moral consideration of children and young people. The six ideal types were obtained by changing the three stages of Piaget/Dewey and making them three "levels", each divided into two "stages". The third "level" was the level of pre-conventional, conventional and post-conventional. Children in the pre-conventional stage often behave "good" and responsive to cultural labels about good and bad, but he interpreted all these labels in terms of the physical (punishment, reward, kindness) or in terms of the physical strength of those who made the rules and label the labels of good and bad. This level was usually found in children aged four to ten years. In this level would be two stages, namely: Stage 1, Punishment orientation and compliance:

Orientation to punishment and respect that were not questioned against higher power. The physical effect of action, regardless of its meaning or human value, determines the good and bad nature of this action.

Step 2: Relativisional-instrumental orientation: Right action was an action that satisfactorily satisfies one's own individual needed and sometimes the needs of others. Relations between humans are seen as relationships in public places. There are elements of reasonableness, reciprocity, and equality of division, but all of them are always interpreted physically pragmatically, reciprocally, and not about loyalty, gratitude or justice.

These two stages in this initial level were called instrumental Hedonism where the nature of reciprocity here plays a role but in the sense that it was still "moral revenge". Both of these stages corresponded to time with the pre-operational stage in Piaget's cognitive development theory (Monks, et al., 1999: 313).

The second level or conventional level that occurs at the age of 10-13 years can also be described as a conformist level, although the term may be too narrow. In this level, the child only follows the expectations of the family, group or nation, and is seen as something of value in him, regardless of the immediate and real consequences. Individuals not only strive to adjust to their social order, but also to maintain, support and justify the social order.

In the conventional level there are two stages which include: stage 3, namely the orientation of the agreement between the person or the orientation of the "sweet child". At this stage, good behavior is a behavior that pleases or helps others, and is agreed upon by them. There is a lot of conformity with stereotypical images of what majority behavior or 'reasonable' behavior considers. Behavior is often judged according to intention, the expression "he intends" for the first time becomes important and is used excessively. People seek approval by "good" behavior.

Then it is followed by stage 4, the child will set the orientation of law and order. Orientation to authority, definite rules and maintenance of social rules. The right action is to carry out the task, show respect for authority, and maintain certain social rules for the order of the rules themselves. People get respect by behaving based on their obligations.

The post-conventional level that occurs in the age of 13 years and above, which is characterized by the main impulse towards autonomous moral principles, independent, which has validity and application, regardless of the authority of the groups or individuals who hold it and also apart from identification of the individual with these individuals or groups. At this level there is a clear effort to formulate moral values and principles that have validity and can be applied regardless of the authority of the group or those who adhere to those principles.

In the post-conventional level, we can see that there are two stages, namely stage 5; Legalistic social contract orientation. An orientation to social contracts, generally based on legalistic and utilitarian grounds. Correct actions tend to be defined in terms of joint rights and measures that have been critically tested and agreed upon by the entire community. There is a clear awareness of the relativism of personal values and opinions and a pressure on appropriate procedures to reach agreement. Regardless of what is agreed constitutionally and democratically, right and wrong is a matter of value and personal opinion. The result is a pressure on the legal point of view, but by highlighting the possibility of legal change based on rational considerations of social use rather than making it frozen in a legal and orderly framework as in stage 4. Outside the legal field, free agreement and contract are binding elements of obligation. In this level it ends with phase 6 which contains the Universal Ethical Principles Orientation. Orientation on conscience decisions and on self-chosen ethical principles, which refers to logical, comprehensive understanding, universality and consistency. These principles are abstract and ethical (golden rules, categorically imperative).

According to Thomas Lickona, character education has three main elements, namely knowing the good, desiring the good, and doing the good. Character education instills good habits so that children understand, feel, and do well. In its implementation, the character education of Thomas Lickona applies the importance of school collaboration with families. He also explains that parental involvement is a key indicator of school success. When schools and families work together to improve children's morale, character education will be achieved. The strategy is used by Thomas Lickona in achieving character education is: teachers as caregivers (caregivers, examples, and mentors), creating a moral community in class, moral discipline, creating a democratic classroom environment: the form of class meetings, teaching values through curriculum,

learning cooperative, conscience awareness, encourage reflection in moral education, teach children to resolve conflicts. According to Thomas Lickona character education takes place effectively if the teacher can work on the implementation of various methods such as telling stories, stories or fairy tales that are appropriate, giving students the task of reading literature, carrying out case studies, role playing, discussion, moral debate and the application of cooperative learning.

Some solutions to teach the values that mention above, Thomas Lickona provides an explanation that there are three important components in building character education, namely moral knowing, moral feeling and moral action. These three components can be used as implementative references in the process and stages of character education. Furthermore, the mission or target that must be targeted in character education includes: First is cognitive, filling the brain, teaching the students from nothing to knowing, and the next step can encourage the mind, so that they can think critically and be intelligence. Second is affective, which deals with feelings, emotional, formation of attitudes in one's personal self with the formation of attitudes, sympathy, antipathy, love, hatred, and so forth. This attitude can all be classified as emotional intelligence. Third is psychomotor that is related to actions, actions, behavior, and so on.

Conclusion

Moral Education in the Perspective of Al-Ghazali, Kohlberg and Thomas Lichona have a different approach. Moral education developed by al-Ghazali is through the story method (saga) approach, and exemplary (uswah al hasanah). al-Ghazali emphasized religious education to shape morals through knowledge, understanding, and implementation. Kohlberg states that there are moral stages of the child following the level of cognitive development, the higher the moral stage means the higher the level of cognitive development. The basic concept initiated by Kohlberg is a concept that emphasizes the moral education of children from an early age. To build moral character must start from an early age. Kohlberg the moral stages of the child following the level of cognitive development, the higher the moral stage means the level of cognitive development is also higher. Thomas Lickona explained that there were three important components in building character education, namely moral knowing, moral feeling, and moral action.

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