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Conference on Islamic Thought III  
Theme: Islamic Perspectives of Intra-Muslim Discourse

Organised by: Department of 'Aqidah and Islamic Thought, Academy of  
Islamic Studies, University of Malaya

Date: 26-27 September 2012 / 10-11 Zu'l-Qa'idah 1433 (Wednesday– Thursday)  
Venue: Balai Ilmu, 1st Floor, Block D, Academy of Islamic Studies,  
University of Malaya, Kuala Lumpur, Malaysia

Thank you.  
Wan Suhaimi Wan Abdullah  
Department of Aqidah and Islamic Thought  
Academy of Islamic Studies  
University of Malaya  
Kuala Lumpur

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*Balai Ilmu, 1st Floor, Block A, Academy of Islamic Studies, University of Malaya*

**Seminar Pemikiran Islam III**

Tema:

Sudut Pandangan Islam dalam Diskusi Sesama Muslim

Anjuran:

Jabatan Akidah Dan Pemikiran Islam  
Akademi Pengajian Islam, Universiti Malaya

Tarikh:

26-27 September 2012 / 10-11 Zulkaedah 1433 (Rabu – Khamis)

Tempat:

Balai Ilmu, Aras 1, Blok A, Akademi Pengajian Islam, Universiti Malaya

Those wishing to contribute paper should submit its abstract first.

- Abstract in Malay, English or Arabic only.
- About 150 words.
- Please provide name, email address, and institutional affiliation.
- Abstract submission dateline is on 31 April 2012.
- Please send the abstract electronically to the respective panel leader.

**Panel leaders:**

1. The Challenges of Shi‘ah from the perspective of Ahli ‘l-Sunnah wa ‘l-Jama‘ah - Assoc Prof Dr Mohd Fauzi Hamat (mfhamat@um.edu.my)
2. The Challenges of Wahhabi from the perspective of Ahli ‘l-Sunnah wa ‘l-Jama‘ah - Assoc Prof Dr Mohd Fauzi Hamat (mfhamat@um.edu.my)
3. Sufism and the Spiritual Development of Ummah - Assoc Prof Dr Che Zarrina Sa‘ari (zarrina@um.edu.my)
4. Philosophy in Islam: Contemporary Understandings and Contributions - Assoc Prof Dr Wan Suhaimi Wan Abdullah (wansuhaimi@um.du.my)
5. History and Philosophy of Islamic Science: Its Challenges and Direction in the Developing the Ummah - Assoc Prof Dr Wan Suhaimi Wan Abdullah (wansuhaimi@um.du.my)
6. Contemporary Muslim Thoughts in the Face of Modern Challenges - Dr Mohamad Kamil Hj Ab Majid (wanadli@um.edu.my)
7. Thoughts and Texts of Islamic Education: Its Originality and Relevance - Dr Mohd Anuar Mamat (anuarmamat@um.edu.my)
8. Islam and Inter-Religious Relations - Assoc Prof Dr Khadijah Mohd Khambali @ Hambali (ijamh@um.edu.my)

**Timetable of the Conference on Islamic Thought III**  
**Balai Ilmu, BS1, BS2, BS4 and Dewan Mahkamah**  
**Level 1, Block A, Academy of Islamic Studies, University of Malaya, Kuala Lumpur**  
**26-27 September 2012 (Wednesday-Thursday)**

**26/09/2012 (Wednesday) 09:00 am – 2:30 pm**

8:30-9:00am	Registration		
09:00 am – 10:45 am	Balai Ilmu	<i>Chair:</i> Mohd Hamidi Ismail	
		Azmil Zainal Abidin	Akidah Imāmah Shī‘ah dalam Konteks Doktrin Wilāyat al-Faqīh Khomeini: Suatu Analisis Simbiotik
		Mohd Hamidi Ismail	Hadis Ghadir Khum: Penilaian Ahli Sunnah terhadap Imamah Ali bin Abi Talib r.a.
	BS1	<i>Chair:</i> Assoc Prof Dr Wan Suhaimi Wan Abdullah	
		Abdul Muhsien Sulaiman, Che Zarrina Saari, & Zaharah Hussin	Peranan Guru dalam Pembentukan Akhlak Murid dari Aspek Hubungan Guru-Murid Berasaskan Abū Ṭālib al-Makkī (m.386H/996)
		Abd Munir Mohamed Noh	Metodologi Pengajaran dan Pembelajaran menurut ibn Khaldun dan John Dewey: Kajian Perbandingan
		Azizul Azli Ahmad	Pemikiran Cendekiawan Tempatan dalam Rekabentuk Dalaman Masjid Tradisional
		Mohd Anuar Mamat	<i>Waṣiyyah Abī Hanīfah li Abī Yūsuf</i> : Suatu Pengenalan dan Suntingan Ilmiah
	BS2	<i>Chair:</i> Assoc Prof Dr Che Zarrina Sa‘ari	
		Che Zarrina Sa‘ari	Konsep dan Praktis <i>Tazkiyah al-Nafs</i> dalam Tarekat Naqshabandiyyah Haqqani: Suatu Analisis
		Ahmad Nabil Amir	Ibn Abī Dunyā dan Sumbangannya dalam Pemikiran Tasawuf
		Abdul Muhsien Sulaiman, & Che Zarrina Sa‘ari	Al-Suḥbah menurut Abū Ṭālib al-Makkī (m.386H/996) dalam Karyanya <i>Qūt al-Qulūb fī Mu‘āmalat al-Maḥbūb</i>
	BS4	<i>Chair:</i> Dr Wan Adli Wan Ramli	
		Mohamad Kamil Hj Ab Majid	Pelampau Agama dan Politik menurut Muḥammad ‘Imārah
		Wan Adli Wan Ramli	Sifat Literal dalam Pemikiran Liberal Muslim
		Rahimin Affandi Abd Rahim, Ruzman Mohd Noor, & Nor Fahimah Mohd Razif	IPT Islam dan Pendekatan Wasatiyyah dalam Menghadapi Globalisasi
Mahkamah	<i>Chair:</i> Dr Mahmud Ahmad		
	Mahmud Adesina Ayuba	<i>Religious Tolerance within the Framework of Islam: A Modest Approach for Nigeria</i>	
	Tijani Ahmad Ashimi	<i>The Importance of Interreligious Dialogue in Nigeria in Building Muslim-Christian Relation</i>	
	Muhammad Ahmad	<i>Assimilation of Different Religious Beliefs in the Malay Society</i>	
	Siti Fairuz Ramlan, Suhaili	<i>Religious Work Ethics: A Comparison Between</i>	

	Sairi, Nor ‘Azzah Kamri	<i>Islamic Work Ethic (IWE) And Protestant Work Ethic (PWE)</i>
10:45 – 11:15	Refreshment	

11:15am-1:00pm	Balai Ilmu	<b>Keynote and Opening Speeches Session</b>	
		<i>Chair: Mohd Sobri Ellias</i>	
		Dato’ Wan Mohamad Sheikh Abdul Aziz (WAAG-M) (JAKIM)	<i>Islamic Perspectives of Intra-Muslim Discourse</i>
		TYT Assoc Prof Dato’ Dr Mohd Fakhrudin Abdul Mukti	<i>Opening Speech</i>
1:00-2:30pm	Refreshment		

**26/09/2012 (Wednesday) 2:30 pm – 5:00 pm**

2:30 pm – 5:00 pm	Balai Ilmu	<i>Chair: Assoc Prof Dr Mohamad Kamil Hj Ab Majid</i>		
		(MABIM-Brunei)	Isu Pemikiran Akidah di Brunei	
		(MABIM-Indonesia)	Isu Pemikiran Akidah di Indonesia	
		(MABIM-Singapura)	Isu Pemikiran Akidah di Singapura	
		Ahmad el-Muhammady (PDRM)	<i>Radicalization and Counter-Radicalization of Extremist Ideology: Malaysian Experience</i>	
	BS1	<i>Chair: Assoc Prof Dr Wan Suhaimi Wan Abdullah</i>		
		Animashaun Maruf Suraqat	<i>Arabic-Islamic Culture: the Classification of the Sciences in the Medieval Period and Its Influence on the Contemporary Scholarship</i>	
		Che’ Razi Jusoh	<i>The Relevance of the Classical Malay-Jawi Text to the Contemporary Islamic Education in Malaysia: A Preliminary Study upon Selected Works of Patani Scholars</i>	
		Muhammad Adil Khan Afridi	<i>Al-Ghazzali’s Philosophy of Knowledge: A Comprehensive Guideline and Solutions to Promote Islamic Education in Human Life</i>	
		<b>Abdurachman Assegaf</b>	<b><i>Onto-Theological Debates On Value Education: Socrates and al-Ghazali’s Perspectives</i></b>	
	BS2	<i>Chair: Dr Azmil Zainal Abidin</i>		
		Syarifah Basirah Syed Muhsin, & Che Zarrina Sa’ari	Sumbangan Abū Ṭālib al-Makkī terhadap Pembangunan Psikologi Insan Berdasarkan Maqāmāt dalam <i>Qūt al-Qulūb</i>	
		Siti Sarah Ahmad, & Che Zarrina Sa’ari	Pembangunan Rohani Insan melalui Adab al-Riyāḍah wa al-Istiṣlāḥ menurut Imam al-Mawardī	
		Azmil Zainal Abidin	Perspektif Tasawwuf Kontemporari: Analisis terhadap Sumbangan Sa’id Ḥawwā	
		Sharifah Fatimah Syed Omar, & Che Zarrina Sa’ari	Penerapan Ciri Kesederhanaan ( <i>Waṣāṭiyyah</i> ) Sa’id Hawwa menerusi Kitab <i>Tarbiyyatuna Rūḥiyyah</i> dalam Beberapa Isu Tasawuf	
	BS4	<i>Chair: Dr Wan Adli Wan Ramli</i>		

	Zahra Khierati Fard	<i>The Future of Religion in Global Perspective</i>
	Lateef Kayode Adeyemo, & Sirajudeen F. Bakrin	<i>A Critical Observation of the Principal Elements of Qur'anic Worldview and Its Implications for the Contemporary Muslims</i>
	Dikko Bature Darma	<i>Need and Necessity for Enlightenment in Islamic Thought: Perspectives on Intra-Religious Dichotomy among Muslims In Nigeria</i>
	Md Yousuf Ali	<i>Analyzing Secularism and Its Effects on A Muslims' Thoughts and Practices: A Contemporary Context</i>
	Mohamad Latief	<i>Threat of Secularism: Analysis on the Substantive Political Paradigm in Indonesia</i>
Mahkamah	<i>Chair: Assoc Prof Dr Khadijah Mohd Khambali @ Hambali</i>	
	Khadijah Mohd Khambali @ Hambali, Suraya Sintang, & Wan Ariffin Wan Yon	Pluralisme dan Toleransi menurut Pengalaman Masyarakat Bidayuh Kuching, Sarawak
	Mohd Farid Mohd Sharif, & Mohd Nizam Sahad	Respons Pelajar terhadap Pluralisme Agama dalam Konteks Masyarakat Plural di Malaysia
	Suraya Sintang, & Khadijah Mohd Khambali @ Hambali	Saudara Baru dan Peranannya dalam Arena Dialog antara Agama
	Yusri Mohamad Ramli, Jaffary Awang, & Indriaty Ismail	Sintesis Ilmu dalam Perbandingan Agama menurut Shaykh 'Abd al-Wahid Yahya
	Mahmud Ahmad, & Khairul Nizam Mohd Aziz	Ilmu Perbandingan Agama di APIUM: Sejarah dan Perkembangan
	Azarudin Awang & Khadijah Mohd Khambali @ Hambali	Pengalaman Dialog Kehidupan Masyarakat Cina Muslim dalam Hubungan antara Agama dan Budaya
Break		

**27/09/2012 (Thursday) 09:00 am – 11:15 am**

09:00 am – 10:45 am	Balai Ilmu	<i>Chair: Dr Azmil Zainal Abidin</i>	
		Mohd Sobri Ellias	Cabaran Pemikiran Ketuhanan menurut Fahaman Wahabi terhadap Ahl al-Sunnah wa al-Jama'ah
		Syed Hadzrullathfi Syed Omar, & Muhammad Rashidi Haji Wahab	Kritikan Ulama Kontemporari terhadap Wahabi
		Madheya Khalifa al Khaili, Faizuri Abd. Latif, & Mujahid M. Bahjat	<i>Al-Bid' al-'Aqdiyyah wa al-Manhaj al-'Ilmī fī al-Tasaḍḍā min al-Wuqū' fī-hā</i>
		Muhthasim Billah	<i>The Challenges of Wahabi from the Perspective of Ahli Sunnah Wal Jama'ah</i>
	BS1	<i>Chair: Assoc Prof Dr Wan Suhaimi Wan Abdullah</i>	
		Mohd Farid Mohd Shahrān	<i>The Debate over Rational and Traditional Proof in Islam: A Reconciliatory Perspective</i>
		Mohd Zaidi Ismail	<i>Balancing the Contemporary Approach to Thinking: Applying the Ghazzālian Framework</i>
		Soroush Dabbagh	<i>Tabatabaie's Controversial Ideas in Islamic Moral Thought: A Lesson Learned for Educational Prosperity of Islamic Academies</i>

	Wan Suhaimi Wan Abdullah	Pemahaman Klasifikasi Ilmu dan Kesannya dalam Pembangunan Ilmu Semasa: Analisis Pemikiran al-Fārābī dalam Ihṣā' al-'Ulūm
BS2	<i>Chair: Basri Husin</i>	
	Jannatul Husna Ali Nuar, Fauzi Deraman, & Zulkifli Hj Mohd Yusoff	Ajaran Tariqat Syatariyah Calau dan Pengaruhnya dalam Masyarakat Muslim Sijunjung
	Mohammad Syakirin al-Ghozaly	Peranan Mahasiswa Ahli Tarekat al-Nahdhiyah (Matan) dalam Pembangunan dan Pengamalan Tasawuf di Kampus Indonesia
BS4	<i>Chair: Mohd Manawi Mohd Akib</i>	
	'Ali 'Umar Miftah Medon	<i>Mawqif al-Islām min al-Taṭarruf</i>
	Ra'id Nasri Abu Mu'annas	<i>Tahlīl al-Naṣṣ al-Shar'ī bayn Aṣālat al-Taghyīr wa-Mutalāzimat al-Ta'abbud wa-al-Qadāsah</i>
	Nahidah Kandumi Kal	<i>Al-Tanāṣṣ al-Qur'ānī fī al-Shi'r al-Ḥurr</i>
Mahkamah	<i>Chair: Assoc Prof Dr Wan Zailan Kamaruddin Wan Ali</i>	
	Zohreh Sadatmoosavi, & Wan Zailan Kamaruddin Wan Ali	<i>Perfect Women in Abrahamic Religions</i>
	Muhammad Azizan Sabjan, & Noor Shakirah Mat Akhir	<i>Early Judaic Sects and Schisms in Religionwissenschaft as Perceived by Muḥammad 'Abd al-Karīm al-Shahrastānī' in His al-Milal wa al-Niḥal</i>
	Syed Muhammad Hilmi Syed Abdul Rahman, Mahmud Ahmad, & Ahmad Zaki	<i>'Aqīdat al-Ṣulbī 'ind al-Naṣārā</i>
10:45-11:15	Refreshment	

**27/09/2012 (Thursday) 11:15 am – 2:30 pm**

11:15 am – 1:00 pm	Balai Ilmu	<i>Chair: Dr Faizuri Abd Latif</i>	
		Faizuri Abd Latif, & Faisal @ Ahmad Faisal Abdul Hamid	Kritikan Ulama Melayu terhadap Pemikiran Syiah: Analisis dalam Karya-karya Jawi Akidah
		Mohd Aizam Mas'od	Pemikiran Syiah mengenai Sahabat dalam Karya-karya Berbahasa Melayu
		Shaharina Shharuddin, Mohamad Kamil Hj Ab Majid, & Mohd Fauzi Hamat	Pandangan Syiah terhadap Hak Jawatan Khilafah Islam: Analisis terhadap Buku <i>Meniti Titian Kebenaran</i>
	BS1	<i>Chair: Assoc Prof Dr Wan Zailan Kamaruddin Wan Ali</i>	
		Mohyuddin Hashimi	<i>Quality Assurance in Islamic Education and Contemporary Challenges</i>
		Jamila M. S. Abulgasem	<i>Islamic Education in West Africa during Medieval Times</i>
		Md. Atikujjaman, & Abdullah Yusoff	<i>A Comprehensive Study on Islamic Educational System in Malaysia and Bangladesh</i>
		Mohd Nasir Omar	<i>Yahya ibn 'Adi on Happiness</i>
		Ahmad Tijani Surajudeen, & Muhammad Zahiri Awang Mat	<i>Meta Analysis On Integrated and Holistic Education: Implications for Challenges of Students' Thoughts in Madrasah System in Nigeria</i>

BS2	<i>Chair:</i> Prof Dr Joni Tamkin Borhan	
	Nur Shahidah Paad, & Nurul Husna Mansor	Spiritual dalam Pembangunan Motivasi Insan: Satu Tinjauan terhadap Kajian-kajian Lepas
	Marzelah Makhsin, Mohd Aderi Che Noh, Ab Halim Tamuri, & Mohamad Fadhil Ilias	Pemikiran Pembelajaran Hisbah al-Ghazali dalam Pembangunan Kerohanian Ummah
	Joni Tamkin Borhan, Ahmad Azam Sulaiman @ Mohamad, & Mohammad Taqiuddin Mohamad	Elemen Kerohanian dalam Pemikiran Ekonomi ibn Khaldun dan Hubungannya dengan Amalan Sistem Ekonomi Islam Semasa
BS4	<i>Chair:</i> Dr Wan Adli Wan Ramli	
	Md Yousuf Ali	<i>Analyzing Muslim Women's Leadership: the Contemporary Context</i>
	Farhad Shafti	<i>Amin Ahsan Islahi and the Ruling of Stoning: A Comparative Study</i>
	Hossein Pourahmadi Meibodi	<i>Justice in "the Islamic Political Economy" Meta-Theory</i>
	Muhammad Hussein Rahmati	<i>The Effects of Islamic Thought upon Organizational Management in Islamic Countries (Case Study: Islamic Republic of Iran)</i>
Mahkamah	<i>Chair:</i> Dr Mahmud Ahmad	
	Suhaida Shahrud-Din, & Mahmud Ahmad	Metodologi Perbandingan Agama: Trend Penulisan Ahmed Deedat dan Karen Amstrong
	Mohamad Ali Hisyam	Faktor Penghambat Hubungan antara Agama
	Jaffary Awang, & Ibrahim Abu Bakar	Hubungan Muslim Kristian di Ambon: Beberapa Pendekatan Terkini
	Baterah Alias, & Che Zarrina Sa'ari	Aplikasi Hubungan Etnik menurut Islam: Suatu Kajian terhadap Mahasiswa Institut Pengajian Tinggi Awam Kawasan Zon Tengah
	Mohd Khairul Naim Che Nordin	Sorotan Perkembangan Projek Etika Global: Kajian terhadap Yayasan Etika Global (Global Ethic Foundation)
1:00-2:30pm	Refreshment	

27/09/2012 (Thursday) 2:30 pm – 5:00 pm

Balai Ilmu	<i>Chair: Mohd Sobri Ellias</i>	
	M. H. Ilias	<i>De-Shi'zation of Islam and Fatwas and Counter-Fatwas to Legitimate Doctrinal Claims in Kerala</i>
	Abdullah al Meman	<i>Ṭā'ifat al-Drūze bayn Maṣādiri-him wa Maṣādir min Kutub 'an-hum: Dirāsah Tahlīliyyah</i>
	Saeed Rahimian	<i>Uṣūl wa Maṣādir al-'Irfān al-Shī'ī (al-Tashayyu' al-Ṣūfi) fī Bidāyat al-'Aṣr al-Awwal</i>
	Omar Muhammad Kalash	<i>Al-Waṣāṭiyyah Ṭarīq Salīm li Mu'ālajat al-Ghuluww wa al-Taṭarruf</i>
	Muhammad Saad Siddiqui	<i>Miracles-Significance and Belief About It</i>
BS1	<i>Chair: Khairul Naim Che Nordin</i>	
	Kamaruzzaman Bustamam-Ahmad	<i>Inside of the Level of Religious Experience in Sufism</i>
	Sameena Hasan Siddiqui	<i>Diversity of Sufi Images and Collective Identities in Punjab from Islamic Perspective</i>
	Abdelwouhab el-Filali	<i>Al-Bu'd al-Wiḥdawī fī al-Taṣawwuf al-Islāmī: Uṣūl wa Tajalliyyāt</i>
	Moctar Moussa	<i>Al-Siyāsāt al-Rūḥiyyah li-Shaykh Abū Bakr Hāshim fī Taqwiyyat al-Ukhwah al-Īmāniyyah bi-al-Nijir</i>
	Aziz el Kobaiti Idrissi	<i>Musāhamah al-Taṣawwuf fī Ruqī al-Ummah al-Islāmiyyah</i>
BS2	<i>Chair: Mohd Sobri Ellias</i>	
	Solahuddin Abdul Hamid	Keperluan Tauhidik dan Tazkiyah al-Nafs dalam Pembangunan Ekonomi Masyarakat Melayu
	Yusri Mohamad Ramli, Mohd Syukri Yeoh Abdullah, Muhammad Akmal Othoman, & Norakmal Azraf Awaludin	Impak Perdebatan Wujudiyah dalam Penulisan <i>Jawāhir al-'Ulūm fī Kashf al-Ma'Lūm</i> oleh Nūr al-Dīn al-Ranīrī
	Matussien Haji Jumat, & Wan Zailan Kamaruddin Wan Ali	Doktrin Wahdatul Wujud: Isu Pencemaran Tasawuf dan Saranan Mengatasinya
	Mohd Fauzi Hamat, Mohd Sobri Ellias, & Che Zarrina Sa'ari	Beberapa Aspek Meragukan dalam Tarekat al-Tijjani Mutakhir: Analisis terhadap Kitab <i>Irshād al-Aṣfiyā' Ilā Ṭarīqat Khatm al-Awliyā'</i>
	<i>Chair: Dr Wan Adli Wan Ramli</i>	
BS4	Ali Hassanraza	<i>Global Peace in the View of Religion</i>
	Ghulam Ali Khan	<i>Religion Tolerance and Interfaith Harmony in the Light of Seerah</i>
	Rana Abu Mounes	<i>Christian-Muslim Relation in Jerusalem during the Ottoman Tanzimat 1839-1876CE</i>
Mahkamah	<i>Chair: Assoc Prof Dr Khadijah Mohd Khambali @ Hambali</i>	
	Mohamad Zaidi Abdul Rahman	Hak Sosial Bukan Islam daripada Perspektif Siasah Syar'iyah
	Mohd Anuar Ramli, Mohammad Aizat Jamaludin, & Mohd Zulhamdi Zainol	Isu-isu Fiqh dalam Hubungan antara Agama dalam Masyarakat Majmuk Malaysia



	Abidin	
	Rahimin Affandi Abdul Rahim, Khadijah Mohd Khambali @ Hambali, Suraya Sintang, & Nor Adina Abdul Kadir	Konsep Pluralisme Agama di Indonesia: Analisis Kritis
	Suhaida Shaharud-Din, & Khadijah Mohd Khambali @ Hambali	Analisis Status <i>Abrahamic Faiths</i> terhadap Fahaman Pluralisme Agama
	Nurhanisah Senin, & Khadijah Mohd Khambali @ Hambali	Sorotan Awal Konsep Monoteisme Yahudi
	Mohd Akram Dahaman @ Dahlan, & Noor Naemah Abdul Rahman	Realiti Islam dalam Masyarakat Plural Beragama di Malaysia dan Singapura: Pengaruh SosioPerundangan terhadap Penetapan Fatwa pada Isu Nasional
Conference end		

## ONTO-THEOLOGICAL DEBATES ON VALUE EDUCATION: Socrates and al-Ghazali's Perspectives

By AbdurachmanAssegaf<sup>1</sup>

### Abstract

*Education is intrinsically and by definition value-oriented, and value education could be scrutinized through deep understanding of religious dimension as well as philosophical point of view. Ontological or philosophical debates on value education have been initiated since classical Greece through Socrates' theory of value which introduced many things about virtues (arête), knowledge and dialectical method or inquiry for critical thinking. In this regards, Soctares elaborated pillars of virtues which consist of piety (holiness), courage, temperance (sophrosune), and justice. Reason, mind and idea are basic elements to aquire the ultimate knowledge and truth through wisdom, since knowledge itself is wisdom and intelligence (shopia, phronesis).Socratic method of education, which known as method of elenchus or Socratic debate, means as a form of inquiry and debate between individuals with opposing viewpoints based on asking and answering questions to stimulate critical thinking and to illuminate ideas.*

*Ontological approach set up by Socrates has induced Islamic world as well as Western civilization for such a long period, and influenced Muslim scholars such as al-Farabi and ibnSina. In Islamic treatise, al-Ghazali is among the utmost vocal scholars who introduced theological approach, different from Socrates, he criticized ontological arguments which he assumed unable to prove the existence and the role of God (Allah) to perform. Al-Ghazali ranked reason below the rational discernment or tamyizwhich consist of intellect, intuition, and soulas spiritual substance (jauharruhaniy). Al-Ghazali preferred to*

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<sup>1</sup>Professor of Islamic education at SunanKalijaga State Islamic University, Yogyakarta, Indonesia, and currently is a visiting Professor of the Department of Educational Foundations and Humanities, Faculty of Education, University of Malaya, Kuala Lumpur.

avoid such debate-dialectic method of education and used exemplary profile of teacher as a way of transmitting knowledge. On one hand, Socrates stressed on ontological perspective to elaborate value and virtue, whereas al-Ghazali criticized it and used theological approach to comprehend the above mentioned issues. This paper tries to analyze further on Socrates and al-Ghazali point of views towards value, virtue, knowledge, and education.

**Keywords:** Socrates, al-Ghazali, Value Education, Ontology, Theology

## A. Introduction

Value may not be seen just as a symbol of morality, ethics, or *akhlak*, but also as a dynamic system that should be performed in daily activities, especially in education, so as to strengthen good attitude, behavior and personality of the students. Values can be defined as “those things that are important to or valued by someone”.<sup>2</sup> Also, value as quality of a thing according to which it is thought of as being more or less desirable, useful, estimable, important, worth or the degree of worth that which is desirable or worthy of esteem for its own sake; thing or quality having intrinsic worth and social principle, goal, or standard held or accepted by an individual, class, society, etc.<sup>3</sup> The failure to internalize the values would have deep impact on character building of the students and humankind as a whole. In this regards, education have a pivotal role to deliberate and internalize positive values for humanity. Here the problems arise whenever education failed to imply the appropriate instructions to internalize value in the classroom setting or school could trigger bad morality and personality of the students.

Value education could be scrutinized through deep understanding of religious dimension as well as philosophical point of view. Religious teachings cope with many absolute values concerning about human actions and its implications towards social lives. In this point, *akhlak* (Islamic moral values) will be elaborated more closely to explain its principles on value education. *Akhlak* relates with human psychological phenomenon that could precipitate action and behavior, both good and bad manners.<sup>4</sup> While, philosophical point of views tries to studies rationally the significant of values in society, its reasoning, concept and explanation on value education. At this point, Socrates<sup>5</sup> (469-399 B.C.) occupying a place

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<sup>2</sup>Sultan Muhammad, *Concept of Reality, Knowledge and Value in Islam*, in <http://www.blogger.com/profile/03032393678477163501>.

<sup>3</sup>Eow Boon Hin, *Moral Education* (Malaysia: Pearson Education, 2002), p.2.

<sup>4</sup>Abdurachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: Rajawali Press, 2011), p.43.

<sup>5</sup>Socrates lived through the second half of the war. He is the son of a stonemason and a midwife, and devoted most of his life to philosophy or the quest for knowledge and truth. Socrates married Xanthippe, who was much younger than he. She bore for him three sons, Lamprocles, Sophroniscus and Menexenus. It is unclear how Socrates earned a living. Ancient texts seem to indicate that Socrates did not work. According to Timon of Phlius and later sources, Socrates took over the profession of stonemasonry from his father. Several of Plato's dialogues refer to Socrates' military service. Socrates says he served in the Athenian army during three campaigns: at Potidaea, Amphipolis, and Delium. In the *Symposium* Alcibiades describes Socrates' valour in the battles of Potidaea and Delium, recounting how Socrates saved his life in the former battle. In 406 he was a member of the Boule, and his tribe the Antiochis held the Prytany on the day the Generals of the Battle of Arginusae, who abandoned the slain and the survivors of foundered ships to pursue the defeated Spartan navy, were discussed. Socrates was the Epistates and resisted the unconstitutional demand for a collective trial to establish the guilt of all eight Generals, proposed by Callixeinus. Eventually, Socrates refused to be cowed by threats of impeachment and imprisonment and blocked the vote until his Prytany ended the next day, whereupon the six Generals who had returned to Athens were condemned to death. In 404 the Thirty Tyrants sought to ensure the loyalty of those opposed to them by making them complicit in their activities. Socrates and four others were ordered to bring a certain Leon of Salamis from his home for unjust execution. Socrates quietly refused, his death averted only by the overthrow of the Tyrants soon afterwards.

in the history of Greece, and also in the history of humankind,<sup>6</sup> that is unique to exclaim the debates on values with dialectical approach and reasoning to ensure people to conduct virtues and avoid bad deeds.

Different from philosophical standpoint as had been initiated by Socrates, al-Ghazali<sup>7</sup> (1058-1111A.D.) argued the pivotal role of theological and divine guidance towards values, and at the same time criticizes the previous philosophers' approaches in understanding God, nature, soul, knowledge and values. Al-Ghazali introduced theological approach in comprehending values and wrote many books to defend his stances. These philosophical (or ontological) and theological debates on values significantly discussed here to attain holistic views on values and re-actualize it in modern education. The expected outcomes and contributions of this study hopefully are to analyze value theories based on philosophical and Islamic overviews.

## **B. Islamic and Philosophical Overviews**

The investigation of value theory to understand how, why and to what degree people should value things has began since ancient philosophy, where it is called axiology or ethics. Early philosophical investigations sought to understand good and evil and the concept of "the good". Today much of value theory is scientifically empirical, recording what people do value and attempting to understand why they value it in the context of psychology, sociology, economics, and also religion. At the general level, there are several usages to do with the conduct of persons, usually leading to praise or blame, namely moral values, natural values, and religious values. Moral values commonly used to judge good or evil based on principles agreed upon psychological and sociological considerations.<sup>8</sup> Noble personality (Arab: *fadhilah*) is the essence of virtue which has plenty of moral values.<sup>9</sup> Values to be pursued in the moral and spiritual realm consist of many good conducts which summarized as virtues, such as sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, freedom from egoism, equanimity in joy and suffering, in honour and dishonor, success and failure, etc.<sup>10</sup> A moral person is not only a person who does the right thing but also one who does the right thing for the right reason.<sup>11</sup> Natural goods, on the other hand, have to do with objects, not persons. Ethics tend to

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<sup>6</sup>Laszlo Versenyi. *Socratic Humanism* (New Haven and London: Yale University Press, 1963), p.73.

<sup>7</sup>Al-Ghazali was born in Tus, a city in Khorasan province of Persia (Iran). His father, a traditional Sufi, died when he and his younger brother, Ahmad Ghazali, were still young. One of their father's friends took care of them for the next few years. He became the student of the famous Muslim scholar Abu'lMa'ālī Juwaynī, known as *Imam al-Haramayn*. After the death of Al-Juwayni in 1085, Al-Ghazālī was invited to go to the court of NizamulMulkTusi, the powerful vizier of the Seljuq sultans. The vizier was so impressed by Al-Ghazali's scholarship that in 1091 he appointed him as chief professor in the Nizamiyya of Baghdad. He used to lecture to more than 300 students, and his participations in Islamic debates and discussions made him popular all over the Islamic territories. He passed through a spiritual crisis in 1095 and abandoned his career and left Baghdad on the pretext of going on pilgrimage to Mecca. Making arrangements for his family, he disposed of his wealth and adopted the life of a poor Sufi. He ended his seclusion for a short lecturing period at the Nizamiyyah of Nishapur in 1106. Later he returned to Tus where he remained until his death in December 1111.

<sup>8</sup>See VishalanceBalakrishnan, *Real-Life Dilemmas in Moral Education* (Kuala Lumpur: University of Mala Press, 2011), p.3.

<sup>9</sup>Abdul Rahman Md. Aroff, *Pendidikan Moral: TeoriEtikadanAmalan Moral* (Serang: PenerbitUniversiti Putra Malaysia, 1999), p.15. See also AbdurachmanAssegaf, *Pendidikan Islam MadzhabKritis: PerbandinganTeoriPendidikanTimur dan Barat* (Yogyakarta: Gama Media, 2008), p.107.

<sup>10</sup>M.S. Singh, *Value Education* (New Delhi: Adhyayan Publishers & Distributors, 2007), p.3.

<sup>11</sup>*Ibid.*, p.2.

be focused on moral goods within philosophical framework rather than natural goods, while economics tends to be interested in the opposite. While religion (Islam) consist of many Divine values as known through theological concepts.

Ahmad Amin stated that Islamic moral values (*akhlaq*) explain good and bad, and what should man or woman do towards the others with statement of purposes and the way they should do.<sup>12</sup>The basic concept of values in Islam consists of many things about human life that should strive in accordance with the Divine laws to realize Allah's attributes. Allah created life to test which of the people are best in point of deed. The present world is a place of sojourn and a place of departure. In fact, life on this earth is a preparation for the life hereafter. Beside, religion is considered as a basic value or fundamental right of every individual.<sup>13</sup> Truth or wisdom, knowledge, justice, love, beauty, and goodness, etc, are also amongst core principles of values in Islam that should be implied in social life. Wisdom as a human ideal stands for search of knowledge and truth. Islam emphasis on the significant values of love, and therefore is befitting for all mankind to be overflowing in his love for God and be thankful to Him for His loving care. Likewise, goodness is an attribute of Allah and therefore, it becomes the duty of every person to obey his own impulse to good. He should do good as Allah has been good to all and love those who do good. In short, Islamic concept of values lay upon revealed guidance combining with all human potentials, including realities of socio-cultural drives and psycho-spiritual dimensions.

While, philosophical foundations raised fundamental questions about reality, truth wisdom, knowledge, justice, beauty and goodness. In this context, Socrates embarked on a quest to discover the universal principles of truth, justice and beauty that governed all humankind. He disputed these forms of situational ethics by claiming that what was true, good, and beautiful was universally the same throughout the world, and that human beings should seek to live lives that were morally excellent.<sup>14</sup> According to Socrates, the basis of true knowledge existed within the mind and could be brought to consciousness, and that human beings define themselves in terms of the criteria of universal truth.<sup>15</sup>For Socrates, it is human nature rather than opinion, convention, and belief that determines what is good. The good is what fulfills one's nature and the fulfillment of one's nature (self-fulfillment = *eudaimonia* = happiness).<sup>16</sup> All men by nature desire to be happy and no one want to be miserable (Symposium, Meno, etc). Happiness is the final goal of all desire and the ultimate end of human existence.<sup>17</sup>Further details on Socrates' philosophical views on values could be described in his theory of value.

Education is intrinsically and by definition value-oriented. To speak, therefore, of value-oriented education is, in a sense, tautologous. In fact, education is a subset of a larger setting of culture, and culture consists of cultivation of faculties and powers pertaining to reason, ethics and aesthetics in the light of the pursuit of values of truth, beauty and goodness. Culture also consists of infusing the influences of this pursuit into physical and vital impulses, so as to refine them and sublimate them to the highest possible degrees, and to

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<sup>12</sup>See AbdurachmanAssegaf, *Studi Islam Kontekstual* (Yogyakarta: Gama Media, 2005), p.161.

<sup>13</sup>See Qur'an 2:256.

<sup>14</sup> Gerald L. Gutek, *Philosophical and Ideological Perspectives on Education* (USA, Allyn and Bacon: 1997), p.14.

<sup>15</sup>*Ibid*, p.14.

<sup>16</sup>Laszlo Versenyi.*Socratic Humanism*, p.79.

<sup>17</sup>*Ibid*.,p.80.

transmit the resultant fund of experience through various modes of expression, including those of poetry, music, dance, drama, art, architecture, and craft. The height of a culture is to be judged by the depth and height that are reached in terms of an ascending process of harmonisation and, in that process, development of quest of spiritual inspiration and revelation and their manifestation in various domains of physical life. Every developed culture, therefore, inspires methodologies of transmission of accumulated normative lessons of culture to succeeding generations, and this process of transmission is greatly secured by a process of education which, in turn, discovers and implements a more and more ripened system of acceleration of progress. Thus, the basic thrust of culture and education is inevitably value-oriented.

The question arises as to why we are then obliged to think of value-oriented education? The answer is that there have intervened since long time ago, certain factors that have retarded the right upward impulses of culture and education. This has happened all over the world, and everywhere there is a new awakening today to infuse value-oriented both in culture and in education. That is why reactualization of theories of value was considered beneficial towards developing such efforts. Socrates and al-Ghazali represent the leading figures that spoke vocally about values, although with different approaches, they both has influenced widely to humankind today and deserved to be re-studied.

### C. Socratic Theory of Value

Socrates belief in the immortality of the soul,<sup>18</sup> and argued that moral excellence was more a matter of divine bequest than parental nurture. Socrates believed the best way for people to live was to focus on self-development rather than the pursuit of material wealth. To some extent, Socratic theory of value could be summarized into several points: *virtue (arête)*, *knowledge*, and his *dialectic method*. The idea that humans possessed certain virtues formed a common thread in Socrates' teachings. These virtues represented the most important qualities for a person to have, foremost of which were the philosophical or intellectual virtues. Socrates stressed that "virtue was the most valuable of all possessions; the ideal life was spent in search of the Good. To know the good is to do the good, and evil is a form of ignorance."<sup>19</sup> Truth lies beneath the shadows of existence, and it is the job of the philosopher to show the rest how little they really know." ([www.wikipedia.org](http://www.wikipedia.org)). The above mentioned Socratic theories of values on virtue, knowledge and dialectic method would be elaborated briefly as analyzed below.

For Socrates, Some values of virtues are **piety** (holiness), **courage** or the knowledge of what is worth daring and what is good to avoid.<sup>20</sup> Courage is to be found amongst the auxiliaries whose steadfastness of purpose "preserves under all conditions the conviction that what is to be guarded against is whatever the lawgiver (being wise) has laid down and impressed on them in their education should be feared;<sup>21</sup> So when Socrates came to define virtue, he thought of courage as one of its prime components;<sup>22</sup> **temperance** (*sophrosune*) that means moderation or prudence, restrain, a control over the passion, and restriction of

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<sup>18</sup>Gutek, *Philosophical and Ideological Perspectives on Education*, p.16.

<sup>19</sup>NelNoddings, *Philosophy of Education* (Cambridge: Westview Press, 2007), p.172.

<sup>20</sup>Laszlo Versenyi, *Socratic Humanism*, p.87.

<sup>21</sup>Robin Barrow, *Plato and Education* (London: Henley and Boston: Routledge & Keagan Paul, 1976), p.19-

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<sup>22</sup>I.F. Stone, *The Trial of Socrates* (Boston: Little, Brown and Company, 1988), p.52.

unbridled desire;<sup>23</sup> philosophy alone is characterized by such a sophrosune, and is the enemy of tyrant lover who want to be exclusively admired and obeyed;<sup>24</sup> and **justice** which means to give each man his portion, his due, what is needful, appropriate, proper to him, what belongs to him, is by nature his own, what is good, beneficial for him, etc.<sup>25</sup> Socrates argued that the state is wise in that it wisely adopts wise rulers who rule wisely. So its wisdom is to be found in what is in fact its smallest part, and in the fact that it gives authority to that part.<sup>26</sup> Justice and every other form of virtue is wisdom. For just actions and all forms of virtuous activity are beautiful and good. He who knows the beautiful and good will never choose anything else; he who is ignorant of them cannot do them, and even if he tries, will fail. Therefore since just actions and all other forms of beautiful and good activity are virtuous actions, it is clear that justice and every other form of virtue is wisdom. The wisdom described by Socrates is twofold: the virtuous man should know which good actions are and which are vicious, in order to practice virtue and avoid vice. Socrates stated that if we want to improve and educate our young, surely the first thing is to consider what virtue is. Virtue is still a morally neutral word designating excellence for the final end, aim, or good of human existence.

The substance of his moral teaching is laid upon this virtue, and he also concluded that virtue is knowledge.<sup>27</sup> The knowledge that makes man good i.e. makes him fulfill his nature and attain to *eudaimonia* (happiness or welfare), is the knowledge of good and evil. This is what Socrates calls *shopia*, *phronesis* (wisdom or intelligence), and the only truly practical knowledge is wisdom.<sup>28</sup> Then, virtue is wisdom, knowledge of good and evil and knowledge of self.<sup>29</sup> However, knowledge about the true condition of the world does not consist in, and will not be acquired by, the mere accumulation of experience and observation, but the path towards such knowledge is paved by abstraction which means defining the essential characteristic of something, and abstract thinking is looking beyond particulars and appearances.<sup>30</sup> Such knowledge should be based on rational thinking and focus on mind, reason and idea. This leads to idealist point of view set up by Socrates and his disciples.

Idealism is perhaps the oldest systematic philosophy in Western culture. Idealists believe that ideas are the only true reality. Although Socrates' ideas were only transmitted orally through a dialectical question-and-answer approach, Plato wrote them down and detailed both the Socrates method and thinking.<sup>31</sup> Socrates most important contribution to Western thought is this dialectic method of inquiry, known as the Socratic method or method of "*elenchus*", which he largely applied to the examination of key moral concepts such as the good and justice. To solve a problem, it would be broken down into a series of questions, the

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<sup>23</sup>Laszlo Versenyi, *Socratic Humanism*, p.89.

<sup>24</sup>Seth Benardete, *The Rhetoric of Morality and Philosophy: Plato's Gorgias and Phaedrus* (Chicago and London: The University of Chicago Press, 2009), p.125.

<sup>25</sup>*Ibid.*, p.94.

<sup>26</sup>*Ibid.*, 19.

<sup>27</sup>I.F. Stone, *The Trial of Socrates*, p.39. See also Roslyn Weiss, *The Socratic Paradox and its Enemies* (Chicago and London: The University of Chicago Press, 2008), p.4.

<sup>28</sup>See also R.L. Nettleship, *The Theory of Education in Plato's Republic* (London: Oxford University Press, 1955), p.15 and 23.

<sup>29</sup>*Ibid.*, p.85-86.

<sup>30</sup>Robin Barrow, *Plato and Education*, p.48, 49, and 54.

<sup>31</sup>Howard A. Ozmon, *Philosophical Foundations of Education* (New Jersey: Pearson, 2012), p.7-8. See also Gutek, *Philosophical and Ideological Perspectives on Education*, p.16.

answers to which gradually distill the answer a person would seek. The influence of this approach is most strongly felt today in the use of the scientific method, in which hypothesis is the first stage. The development and practice of this method is one of Socrates' most enduring contributions, and is a key factor in earning his mantle as the father of political philosophy, ethics or moral philosophy, and as a figurehead of all the central themes in Western philosophy (www.wikipedia.org). *Enkrateia* has been connected with *shopia*, via *sophrosune*, as a necessary condition of moral knowledge.<sup>32</sup> *Enkrateia* is often defined as self-control, but a much better definition is self-governance. The final stage of the education of the philosopher-kings is almost exclusively concerned with knowledge, culminating in the acquisition of knowledge of the good through dialectic.<sup>33</sup>

Dialectic originally meant little more than the art of conversation; it meant considerably more than mere discussion without qualification. An alternative interpretation of the dialectic is that it is a method for direct perception of the form of the good. In Plato's view, every dialectical exercise, precisely because it is an exercise of pure thought, subject to the demands of the logos, turns the soul away from the sensible world, and allows it to convert itself towards the good. To illustrate the use of the Socratic method; a series of questions are posed to help a person or group to determine their underlying beliefs and the extent of their knowledge. The Socratic method is a *negative* method of hypothesis elimination, in that better hypotheses are found by steadily identifying and eliminating those that lead to contradictions. Two of the techniques of dialectic practised by Socrates in the dialogues are "*elenchus* and *epagoge*". *Elenchus* is the technique of causing a man to drop or revise his original statement by leading him in the course of questioning to accept as an ultimate consequence of it a statement contradicting it. *Epagoge* consist of causing another disputant to accept a generalisation by getting him to agree to a series of instances.<sup>34</sup>

The students involved in dialectic should submit their own views on the question at issue and should also be arbiters of what criteria they use for assessing the validity of their argument. The student of dialectic is not subject to the authority of any teacher, but he is subject to the rule of reason.<sup>35</sup> Through dialogue, Socrates and his students dealt with basic questions by defining them, criticizing them, and developing more adequate and comprehensive definitions.<sup>36</sup> The Socratic dialogue is a process in which the mature person, the teacher, act to stimulate the learner's awareness of ideas. The teacher must be prepared to ask leading questions about crucial human concerns. When using the Socratic dialogue in a classroom situation, the teacher must be able to use the group process so that a community of interest develops in which all students want to participate. The Socratic method requires skillful questioning on the part of the teacher and thus is not a simple recall of facts that have been memorized in advance.<sup>37</sup> In questioning and discussion sessions during which the dialectic operates, the teacher can help students see alternatives they might otherwise have missed. Socrates spent much time analyzing and discussing ideas with others, and he was deeply committed to action based on reflection. This Socrates idealist-oriented would

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<sup>32</sup>Lindsay Judson and Vassilis Karasmanis, *Remembering Socrates: Philosophical Essays* (New York: Oxford University Press, 2006), p.9.

<sup>33</sup>Robin Barrow, *Plato and Education*, p.45.

<sup>34</sup>*Ibid.*, p.42.

<sup>35</sup>*Ibid.*, p.43.

<sup>36</sup>Gutek, *Philosophical and Ideological Perspectives on Education*, p.16.

<sup>37</sup>*Ibid.*, p.25-26.

encourage students to better their thinking and their lives on the basis of such thinking, and greatly concerned with character development, which they believe should be one of the foremost goals of a good education, and they believe that the teacher should have a good character as well.<sup>38</sup>

However, Socratic method of dialectic questioning with idealist standpoint, for some opponents of idealism, had been considered as hinderance of progress in science and the creation of new ideas and processes. If one accept the concept of absolute ideas, it is not possible to go beyond those ideas without questioning or doubting their absoluteness. This was one chief problem that modern science had in gaining acceptance, because science is premised on tentativeness and hypotheses rather than on absoluteness. Beside, because idealism has been linked intimately with traditional religion, the weakening of the one has led to weakening of the other. From standpoint of education, several issues need further scrutiny that some feel that idealist influence might not have been beneficial. Although idealist education has emphasized not only the spiritual but also the cognitive side of life, charges are that it has tended towards intellectualism to the detriment of the effective and physical side of life.<sup>39</sup>

Also, many of the beliefs traditionally attributed to Socrates have been characterized as "paradoxical" because they seem to conflict with common sense. The following are among the so-called Socratic Paradoxes: no one desires evil,<sup>40</sup> no one errs or does wrong willingly or knowingly, all virtue is knowledge, and that virtue is sufficient for happiness. Doing good means to do what fulfills us, what brings most pleasure in the long run, i.e. what makes man happy? All men by nature desire happiness. In Socratic terms, this also means that all men by nature desire the good. It is impossible that any man should really desire what is evil, because that would be tantamount to wanting to be miserable, and that is not in human nature. This is Socratic ethics that argued that all men by nature desire and love what is good; no man willingly does anything evil.<sup>41</sup> If we scrutinize carefully the above mentioned paradoxical concept of Socratic ethics, we could find that there are two contradictory propositions that virtue is knowledge and can be taught but according to Socrates, there no teachers and therefore it cannot be taught. The conclusion is that virtue is neither acquired by nature nor teaching. Those who are virtuous are so by some kind of divine dispensation.<sup>42</sup> All critiques by the opponents of idealism and paradoxical statement of Socratic ethics have opened continous debates on his theory of values or virtues.

#### **D. Al-Ghazali's Critiques on Philosophical Approach**

Now, we come to look at al-Ghazali approach to values by describing at firsthand his critiques on philosophy. Al-Ghazali makes it look as though he is bringing theological objections against philosophy, since he suggest that, on a number of issues, philosophers present theories go against basic Islamic principles, and do not try only to extend or reinterpret those principles.<sup>43</sup> Al-Ghazali embraced a form of theological occasionalism or the belief that all causal events and interactions are not the product of material conjunctions but

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<sup>38</sup>Howard A Ozmon, *Philosophical Foundations of Education*, p.27.

<sup>39</sup>*Ibid.*,p.30.

<sup>40</sup>Roslyn Weiss, *The Socratic Paradox and its Enemies* (Chicago and London: The University of Chicago Press, 2006), p.168 and 171.

<sup>41</sup>Laszlo Versenyi, *Socratic Humanism*, p.80-82. See also Robin Barrow, *Plato and Education*, p.68.

<sup>42</sup>Robin Barrow, *Plato and Education*, p.68-69.

<sup>43</sup>Oliver Leaman, *Islamic Philosophy: an Intoduction*(Cambridge: Polity Press, 2009), p.24.



rather the immediate and present will of God. Al-Ghazali also marked a turning point in Islamic philosophy in its vehement rejections of Aristotle and Plato. Al-Ghazali's book entitled *The Incoherence of the Philosophers (Tahafut al-Falasifah)*<sup>44</sup> loosely defined group of Islamic philosophers from the 8th through the 11th centuries (most notable among them Ibn Sina and Al-Farabi) who drew intellectually upon the Ancient Greeks. Al-Ghazali bitterly denounced Aristotle, Socrates and other Greek writers as non-believers and labeled those who employed their methods and ideas as corrupters of the Islamic faith. Al-Ghazali's main objection to Ibn Sina is that while he and the other philosophers speak endlessly about God, they actually give God no role to perform.<sup>45</sup> Through this way, al-Ghazali wants to build theological and sufistic path to criticize philosophy. Seemingly, al-Ghazali ended up in a state of confusion and resorted to the path of those who claim to find out things through spiritual methods. Ibn Rushd (Averroes), a rationalist, famously responded that "to say that philosophers are incoherent is itself to make an incoherent statement." Rushd's book, *The Incoherence of the Incoherence*, attempted to refute Al-Ghazali's views, though the work was not well received in the Muslim community.

In his popular book, *Tahafut al-Falasifah*, al-Ghazali criticized philosophical approach to comprehend God (Allah), nature ('*alam*), and soul (*nafs*). Concerning about Allah, al-Ghazali argued that the philosophers were unable to prove Allah's oneness and the impossibility of two necessary existents both without a cause.<sup>46</sup> He refuted their denial of attributes to Knowledge, Power, and Will of the First Principle (*al-Mabda' al-Awal*),<sup>47</sup> and the philosophers' claim that nothing can share with the First its genus, and be differentiated from it through a specific difference, and that with respect to the intellect the division into genus and specific difference cannot be applied to it.<sup>48</sup> He refuted their theory that the existence of the First is simple, namely that is pure existence and that its existence stands in relation to no quiddity (*mahiyah*) and to no essence (*haqiqah*), but stands to necessary existence as do other beings to their quiddity.<sup>49</sup> It seems that al-Ghazali want to show the philosophers' incapacity to prove the the First is incorporeal (*jism*),<sup>50</sup> and to show the incapacity of the philosophers to prove what they believe that the First (i.e. Allah) knows other things besides His own self, and that He knows the general (*kulli*) and the species in a universal way.<sup>51</sup> Al-Ghazali also criticized the impotence of the philosophers to prove that Allah knows Himself and to refute those who affirm that Allah is ignorant of the individual things (*juz'iyah*) which are divided in time into present, past and future.<sup>52</sup>

The book also commented on the philosophers' views on nature and soul. Al-Ghazali showed the refutation of their theory of the eternity of the world, of the incorruptibility of the world and of the time and of the motion,<sup>53</sup> and the demonstration of their confusion in saying that Allah is the agent and the maker of the world in His product and act, and that these

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<sup>44</sup>Abu Hamid al-Ghazali, *Tahafut al-Falasifah* (Lebanon: Dar al-Kotob Al-Ilmiyah, 2008).

<sup>45</sup>Oliver Leaman, *Islamic Philosophy*, p.25.

<sup>46</sup>Al-Ghazali, *Tahafut al-Falasifah*, p.104.

<sup>47</sup>*Ibid.*, p.113.

<sup>48</sup>*Ibid.*, p.123.

<sup>49</sup>*Ibid.*, p.128.

<sup>50</sup>*Ibid.*, p.131.

<sup>51</sup>*Ibid.*, p.136.

<sup>52</sup>*Ibid.*, p.128 and 142.

<sup>53</sup>*Ibid.*, p.51 and 76.

expressions are in their system only metaphores without any real sense.<sup>54</sup> Al-Ghazali asserted that the philosophers are unable to prove the existence of a creator of the world,<sup>55</sup> and their incapacity to demonstrate that the world has a creator and a cause (*illah*),<sup>56</sup> and that in fact they are forced to admit atheism. Al-Ghazali refuted their proof that heaven is an animal moving in a circle in obedience to Allah, and to refute the theory of the philosophers about the aim which moves heaven.<sup>57</sup> He also claimed to refute the philosophical theory that the souls of the heaven observe all the particular events of this world, and the denial of a logical necessity between cause and effect.<sup>58</sup>

About the soul, al-Ghazali stated the importance of the philosophers to show by demonstrative proof that the soul is a spiritual substance (*jauhar ruhaniy*), and criticized the philosophers' denial of bodily resurrection.<sup>59</sup> He also asserted the refutation of the philosophers' proof for the immortality of the soul,<sup>60</sup> as defended by Socrates who believe in the immortality of the soul. Al-Ghazali maintained that knowledge corresponds to the soul and ignorance to the body. Likewise, knowledge exists in potentiality inside the soul and defined learning as process which brings knowledge out of potentiality into actuality.<sup>61</sup> He argued that the learners's soul imitates that of the teacher and tries to get close to it because the scholar is similar to the peasant in benefiting others, and the learner is similar to the arth in gaining benefit. Moreover, once the basics of any science are learned, the soul uses intuition (*hads*) to reach that which is required. At this stage an insight brings out knowledge that exists in his soul from potentiality to actuality.<sup>62</sup> Al-Ghazali concluded that kind of knowledge as *ladunni* knowledge which deals with inner soul of human being, and he ranked this kind of knowledge higher, more powerful, and clearer than acquired knowledge which attained through learning process.<sup>63</sup> It is clear that al-Ghazali want to develop a philosophy that is Islamic in its very essence, and use theological approach in understanding the First Principle (God, Allah), nature (*'alam*), and soul (*nafs*), and its implication towards his concept on virtue, knowledge and education.

#### E. **Virtue, Knowledge and Education**

If compared to Socrates that primarily focused on pure reason, mind and idea to attain knowledge, al-Ghazali asserted that rational discernment (*tamyiz*) was the source of knowledge that distinguishes human discernment from the ability of animals to discern between things following their instincts. He ranked discernment as higher than the senses but lower than reason.<sup>64</sup> In addition, he stated that reason (*'aql*) is not capable of attaining all the

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<sup>54</sup>*Ibid.*, p.83.

<sup>55</sup>*Ibid.*, p.99.

<sup>56</sup>*Ibid.*, p.134.

<sup>57</sup>*Ibid.*, p.149 and 153.

<sup>58</sup>*Ibid.*, p.156 and 162.

<sup>59</sup>*Ibid.*, p.175 and 166.

<sup>60</sup>*Ibid.*, p.191.

<sup>61</sup> Muatafa Abu-Sway, *Al-Ghazali: A Study in Islamic Epistemology* (Kuala Lumpur: Dewan Bahasan Pustaka, 1996), p.128 and 129.

<sup>62</sup> See Al-Ghazali, *al-Risalah al-Laduniyah* (Lebanon: Dar al-Kotob al-Ilmiyah, 2011), p.68.

<sup>63</sup> *Ibid.*, p.57; Mustafa Abu-Sway, *Al-Ghazali: a Study in Islamic Epistemology*, p.128; and see also Che Zarrina Sa'ari, *Al-Ghazali and Intuition: An Analysis, Translation and Text of al-Risalah al-Laduniyah* (Kuala Lumpur: University of Malaya Press, Department of Aqidah and Islamic Thought, Academy of Islamic Studies, 2007).

<sup>64</sup> Mustafa Abu-Sway, *Al-Ghazali: a Study in Islamic Epistemology*, p.51-52.

goals nor can it solve all problems. Al-Ghazali used reason in showing the limitations of reason in his criticism of philosophy, and as such he was paving the way for a source of knowledge other than that of reason. He wanted to establish a faculty higher than that of reason which he drew on the same source of knowledge as prophets.<sup>65</sup> It seems that he found his way through sufistic path and replaces the limitations of reason with this source of knowledge, an attempt to place prophecy above reason, a position which was antagonistic to that of the Muslim philosophers who raised reason above prophecy.<sup>66</sup>

Beside, al-Ghazali uses intellect as the source and fountainhead of knowledge as well as its foundation. He described the relationship between knowledge and the intellect, using neoPlatinic theme, as that between light and the sun. He found sufficient evidence for the nobility of the intellect in the fact that it is the means of happiness in this world and the hereafter. He describes knowledge as light and ignorance as darkness.<sup>67</sup> Many of his books explained the role of knowledge in comprehending Islamic values. Even in his book entitled *Ihya' Ulum al-Din (The Resurrection of Religious Sciences)*,<sup>68</sup> al-Ghazali initiated his chapter with book of knowledge, something rarely done by previous *fuqaha* or Islamic jurists that usually open their first chapter with *thaharah* or cleanliness subject. It also indicate that his stressing on knowledge as equilibrium to sufistic approach which allocated *tamyiz* higher than reason.

Different from Socrates that used dialectic method in education, a dialogue model of teaching starting with simple and concrete questions into complex and abstract discourses, al-Ghazali combined ethical dimension with teaching method and rely on the significant role of teacher towards his students. In many cases, al-Ghazali describes ethics (*adab*) for teacher (*'alim*) and student (*muta'allim*). According to al-Ghazali, teachers should master deeply the knowledge, well-behaved, sitting down with all respect, bowing down the head, avoid arrogant towards all creatures, and give priority to modesty in meetings, keep away from joking, assist the students, be patient with plodder and improve the dim-witted through best gestures and shun angriness, hinder boastfully talks that he doesn't understand, to pay attention towards the questioner and let him comprehend, received arguments and guidance towards the truth, etc.<sup>69</sup> Likewise, student should begin with respect and best regards, minimize talks whenever the teacher is with him, and not to say something the teacher doesn't ask or allow him to talk, not to expose different view of someone else in front of his teacher, not to indicate different opinion as to know the truth other than his teacher, not to ask his place in the meeting, not to cast eyes onother direction and sit calmly and ethically as if in praying, and not to give him many questions, etc.<sup>70</sup>

In contrast with the Socratic method, which known as method of *elenchus*, *elenctic* method, Socratic *irony* or Socratic debate, that means as a form of inquiry and debate between individuals with opposing viewpoints based on asking and answering questions to stimulate critical thinking and to illuminate ideas. It is a dialectical method, often involving an

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<sup>65</sup>*Ibid.*, p.87.

<sup>66</sup>*Ibid.*

<sup>67</sup>Al-Ghazali, *al-Risalah al-Laduniyah*, p.59; See also Mustafa Abu-Sway, *Al-Ghazaliy: a Study in Islamic Epistemology*, p.114.

<sup>68</sup>See Al-Ghazali, *Ihya' Ulum al-Din* (Beirut: Dar al-Kotob al-Ilmiyah, 2011), Vol I.

<sup>69</sup>Al-Ghazali, *BidayahHidayah* (Beirut: Dar al-Kotob al-Ilmiyah, 2011), p.79. See also al-Ghazali, *al-Adab fi al-Dunya* (Beirut: Dar al-Kotob al-Ilmiyah, 2011), p.91.

<sup>70</sup>*Ibid.*

oppositional discussion in which the defense of one point of view is pitted against the defense of another; one participant may lead another to contradict himself in some way, thus strengthening the inquirer's own point ([www.wikipedia.org](http://www.wikipedia.org)). Al-Ghazali preferred to avoid such debates especially with teachers. In fact, al-Ghazali wrote many books on debate, and he spent much time in debating others at the “Camp” of Nizam al-Mulk, show his personal interest in debates which could not be considered, strictly speaking, part his quest for knowledge. Al-Ghazali held that unless the debating parties adhered to etiquette of debate (*adab al-munazarah*) as he outlined in his books, these debates would lead to animosity and hatred. It seems that al-Ghazali did not consider debate to be very positive activity. Indeed, when he visited the tomb of prophet Ibrahim a.s. in Hebron after his departure from Baghdad, which marked a new era in his thought, al-Ghazali despised debating and made a pledge never again to debate with anyone.<sup>71</sup>

It is clear that al-Ghazali adopt idealistic approach to teacher's profession. He stressed the significant combination between knowledge and ethical manner, like the sun that shines arrounds it, or parfume that spays fragrant. On the contrary, he illustrate the scholar who do not want to implement his knowledge like a paper beneficial for others but blank for himself, or like a neddle to sew clothes but remain naked for himself. Depart from this idealistic perspective on teacher's profession, al-Ghazali clarified that the teacher is a man struggling with the most important matter, and thus he should maintain his code of conduct and profession.<sup>72</sup>

## F. Concluding Remarks

Values are so close to the core of our life and conduct, and so the value theory should have application that is neither obscure or oblique, nor equivocal.<sup>73</sup> Philosophers and theologians hold that values can be known to be true or false, right or wrong, not just for the individual making the value claim but in more general sense. In this respect, Socrates argues that value and virtue are universal relativism. Socrates, while sharing insight into relativity recognized that general concepts were a prerequisite for all rational discourse, the basis of true education, and he insisted on searching for universal applicable formal definitions. He insisted on truth and showed a way to getting at it through one's own critical reflection and thus devised a true form of education. Socrates brought about internal improvement in men, a true therapy of the soul. Socrates presupposed that, in spite of all diversity and multiplicity of goods, it was possible to give a unitary definition embracing all instances and overarching all diversity.<sup>74</sup> In this way, Socrates ontologically tried to open the gateway to value education through dialectic method of inquiring knowledge and wisdom.

On the contrary, al-Ghazali brought theological objections against philosophy and embraced a form of theological occasionalism or the belief that all causal events and interactions are not the product of material conjunctions but rather the immediate and present will of God. Value and virtue is Divine rooted and absolute in its forms, whereas human being should exemplify the Divine value and virtue into their conducts. Apparently al-Ghazali opined that value and virtue are able to be taught through internalization process, and this is what Socrates hesitantly to answer the possibly to teach virtue. In conclusion, the role

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<sup>71</sup>Mustafa Abu-Sway, *Al-Ghazali: Study in Islamic Epistemology*, p.62.

<sup>72</sup>Muhammad JawadRidla, *TigaTeoriUtamaPendidikan Islam* (Yogyakarta: Tiara Wacana, 2003), p.130.

<sup>73</sup>Harord N. Lee, “The Meaning of Intrinsic Value” in Ray Lepley (Ed.).*The Language of Value* (New York: Colombia University Press, 1957), p.178.

<sup>74</sup>Laszlo Versenyi,*Socratic Humanism*, p.74-76.

of reason, mind and idea in forming value, virtue and knowledge, as described by Socrates, should be in appropriate or in line with the Divine virtues, as stated by al-Ghazali, such an integrative approach to value education with onto-theological approach.

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*Khulashah al-Tashanif fi al-Tasawwuf*

*Minhaj al-'Arifin*

*Al-Risalah al-Laduniyah*

*Faishal al-Tafriqah*

*Ayyuha al-Walad*

*Al-Risalah al-Wa'diyah*

*Al-Madlnunbihi 'AlaGhairiAhlihi*

*Al-Ajwibah al-Ghazaliyah fi al-Masail al-Ukhrawiyah*

*Bidayah al-Hidayah*

*Al-Adab fi al-Din*

*Al-Qawa'id al-'Asyrah*

*Al-Kasyfwa al-Tabyin fi 'Urwah al-KhalqAjma'in*

*Sirr al-AlaminwaKasyf ma fi al-Daraini*

*Al-Durrah al-Fakhirah fi Kasyfi 'Ulum al-Akhirah*

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