IṢLĀḤ OF AL-GHAZĀLĪ'S IDEAS AND MOVEMENTS AND THEIR RELEVANCE TO CONTEMPORARY ISLAMIC PREACHING

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Abstract: This study aims to examine the thoughts, movements of *iṣlāḥ* (reform) and *tajdīd* (renewal) of Abū Ḥāmid al-Ghazālī (d. 1111) and their relevance to the contemporary *da'wah*. Based on a descriptively qualitative method and socio-historical approaches, this study shows that Al-Ghazālī prioritized self-reform before societal engagement. Al-Ghazālī emphasized Muslims' mission to spread Islam and reform society. He identified societal issues, attributing the state of society to the knowledge and credibility of Islamic scholars, and advocated for nurturing new scholars, reforming education, reviving moral values, and promoting social justice. Furthermore, his ideas influenced the emergence of leaders like Ṣalāḥ al-Dīn al-Ayyūbī through educational reforms. In the contemporary context, al-Ghazālī's thought and movement provide an understanding that the current problems of Muslims need to be resolved from a fundamental problem in the form of "moral reform". The roles of *'ulamā'* (scholars) and *umarā'* (leaders) are two essential pillars of the *ummah* (community), and these two aspects must receive necessary attention in Islamic *da'wah*.

Keywords: al-Ghazālī, *iṣlāḥ*, *da'wah*, Ṣalāḥ al-Dīn al-Ayyūbī, contemporary

Introduction

THE DEFEATS suffered by the Muslims in the war against the Crusaders in the 11th century AD or the 5th century Hijri were one of the negative impacts of development in Muslim society, such as thoughts, tendencies, values , and traditions. The defeat did not

just happen but was a consequence of what was developing in the lives of the Muslims at that time.[1]

Majid Irsan al-Kilani mentioned that since the second half of the fifth century, Hijri, followers of various schools of thought, have been involved in futile disputes and have had no beneficial effect on Muslims. This resulted in the unity of the *Ummah* being broken and divided into groups fighting and contradicting each other. Major problems of the *Ummah* are eliminated and become unimportant issues in the view of each school and group. The biggest problem that causes the dispute is that every school or group considers itself the only representation of the truth of Islam. This attitude of fanaticism then resulted in clashes and even bloody tragedies between people.[2]

For example, in 470 Hijriyah, there was a *fitnah* (disaster of conflict) between followers of the Ḥanafī school of thought and the *fuqahā'* (fiqh experts) of the Nizhamiyah Madrasah. Likewise, there was someone named Muḥammad bin Mūsā al-Bilasa'unī (d. 506 Hijriyah), known for his *ghulūw* (religious extremism) nature towards the Ḥanafī school. He said, "If I were governor and controlled an area, then I would determine and take *jizyah* (tax/compensation) from the followers of the Shāfi'ī school (*madhhab*)." He is also known to hate followers of the Maliki school of thought.[3]

In addition, social life at that time was characterized by unrest and chaos. Gangs of vandals and robbers often took action in the capital, Baghdad. They did not hesitate to take control of some areas and fight the authorities. There were also frequent clashes

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[1] Muawwin Bihac Zamzamy, Nirwan Syafrin Manurung, and Fahmi Irfani, "Gerakan Da'wah Ishlah Imam Al-Ghazali Dan Pengaruhnya Dalam Sejarah Lahirnya Gerakan Shalahuddin Al-Ayyubi," *Komunika: Journal of Communication Science and Islamic Da'wah* 2, no. 2 (2019): 93–104, doi:http://dx.doi.org/10.32832/komunika.v2i2.4615.

[2] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina*, ed. Yudha Hidayat, 1st ed. (Depok: Mahdara Publishing, 2019).

[3] Ibid.; Ibnu al-Atsīr, *Al-Kamil Fī Al-Tārikh*, 8,9,10 (Bairūt: Dār Ṣadir, 1965).

between the general public and the caliph's Turkish servants. [4] Amid the breakdown of social institutions, people from all walks of life were preoccupied with routine and small-scale daily problems of food, clothing, housing, trade rivalries, entertainment, and the indulgence of lust, so hypocrisy flourished, community values were destroyed, and morals deteriorated. [5] At the end of the 11th century AD, Christians began to prepare troops to clear the way to Syria to reclaim power from the Muslims, which was in a weakened and divided state. [6] In 492 H/1098 AD, they could seize and control Baitul Maqdis (Palestine).[7] The Crusades were a series of religious wars that spanned nearly two centuries due to European Christianity against Asian Islam and had far-reaching implications for later civilizations.[8] This war occurred because Islam had occupied several Christian cities and holy places since 632 AD, including Syria, Asia, Spain, and Sicily.[9]

The researchers put more emphasis on and focus on the moves and successes achieved by Ṣalāḥ al-Dīn al-Ayyūbī and skipped the span of half a century. The researchers only discussed the military *jihād* (literal meaning of striving or determined effort) movement pioneered by the Nūr al-Dīn al-Zankī family and then Ṣalāḥ al-Dīn

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[4] Ibnu al-Jauzi, *Al-Muntaẓam Fī Tārīkh Al-Muluk Wa Al-Umam*, 1st ed. (Haydarabad, Pakistan: Dāirāt al-Maʾārif al-Utsmāniyah, 1975).

[5] Syihabuddin Abu Syamah, *Kitāb Al-Rawḍatain Fī Akhbar Al-Dawlatain* (Qāhirah: al-Muassasah al-Miṣriyah, 1962).

[6] Majid Irsan Al Kilani, "Misteri Masa Kelam Islam Dan Kemenangan Perang Salib" (Bekasi, 2007).

[7] Zamzamy, Manurung, and Irfani, "Gerakan Da'wah Ishlah Imam Al-Ghazali Dan Pengaruhnya Dalam Sejarah Lahirnya Gerakan Shalahuddin Al-Ayyubi."

[8] Muhammad Yaseen Gada, "Rethinking the Impact of the Crusades on the Muslim-Christian Thought and Development," *QIJIS (Qudus International Journal of Islamic Studies)* 5, no. 2 (2017), doi:http://dx.doi.org/10.21043/qijis.v5i2.2259.

[9] Mujahidin Mujahidin, "Hubungan Sosial Budaya Islam Dan Kristen: Periode Pertengahan Dan Modern," *AL MA'ARIEF: Jurnal Pendidikan Sosial Dan Budaya* 1, no. 1 (2019): 1–10, doi:https://doi.org/10.35905/almaarief.v1i1.779. See also Zamzamy, Manurung, and Irfani, "Gerakan Da'wah Ishlah Imam Al-Ghazali Dan Pengaruhnya Dalam Sejarah Lahirnya Gerakan Shalahuddin Al-Ayyubi."

al-Ayyūbī, which succeeded in liberating the occupied Islamic territories and reclaiming the holy lands.

One of the central figures who promoted the *iṣlāḥ* movement regarding the conditions of the Muslims so that it became the basis for the birth of extraordinary changes in the body of Muslims at that time was al-Ghazālī.[10] He is known as *ḥujjat al-Islām*[11] and has a *laqab* (nickname), Zayn al-Dīn; he was born in Thus Khurasan region in 450 H.[12] Al-Ghazālī became a figure and fighter for the *iṣlāḥ* and *tajdīd* movements during the weak conditions and the retreat of Muslims at that time.[13]

Majid Irsan al-Kilani[14] concluded several scopes of *iṣlāḥ* carried out by al-Ghazālī, namely: trying to give birth to a new generation of Islamic scholars and *murabbī* (educators), giving birth to a new system in the field of education and teaching, bringing alive the mission of commanding the good acts and forbidding evil acts (*al-amr bi al-maʿrūf wa al-nahyī ʿan al-munkar)*, and calls for social justice.

Based on the description above, it is considered essential to study and explore how the thoughts and *daʿwah* movements were carried out by al-Ghazālī in the era of struggle and change so that he deserves to be called a scholar, *muṣliḥ* (performer of improvement) and *mujaddid* (performer of reform) by many scholars of Islam. The thought and movement of al-Ghazālī's

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[10] Kholili Hasib, "Tasawuf Dan Reformasi Umat Berdasarkan Pemikiran Imam Al-Ghazali," *Al-Rasīkh: Jurnal Hukum Islam* 6, no. 02 (2017): 83–99, doi:https://doi.org/10.38073/rasikh.v6i02.58.

[11] Muhammad Syarif Hasyim, "Al-Asyʿariyah (Studi Tentang Pemikiran Al-Baqillani, Al-Juwaini, Al-Ghazali)," *HUNAFA: Jurnal Studia Islamika* 2, no. 3 (2005): 209–24, doi:https://doi.org/10.24239/jsi.v2i3.317.209-224.

[12] Syafril Syafril, "Pemikiran Sufistik: Mengenal Biografi Intelektual Imam Al-Ghazali," *SYAHADAH: Jurnal Ilmu Al-Qurʾan Dan Keislaman* 5, no. 2 (2017), doi:https://doi.org/10.32520/syhd.v5i2.184.

[13] Mazlan Ibrahim, Abur Hamdi Usman, and Muhammad Fakhrur Razi Shahabudin, "Psikoterapi Al-Ghazālī: Kajian Terhadap Maqāmāt Dalam Kitab IḥyāʾUlūm Al-Dīn.," *Islāmiyyāt: International Journal of Islamic Studies* 44 (2022), doi:https://doi.org/10.17576/islamiyyat-2022-44IK-9.

[14] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina*.

da'wah are needed to inspire and reference Muslims in *da'wah* and improve among Muslims today.

The idea of *iṣlāḥ* promoted by al-Ghazālī is different from that of other Islamic thinkers, both classical and contemporary, especially in preaching. The differences in the ideas of *iṣlāḥ* promoted by al-Ghazālī and other Islamic thinkers can be explained by paying attention to the approach, methods, and focus of conveying religious teachings to society. In his *Iḥyā' 'Ulūm al-Dīn*, he expounds the teachings of the Islamic religion with an approach that is interesting and relevant to the society of his time. In comparison, some other Islamic thinkers may have had a more varied approach to *da'wah*, such as Ibn Taymiyyah (d. 1328) al-Ṭabārī (d. 1923) al-Shāfi'ī (d. 820). Meanwhile, regarding the focus of *da'wah*, al-Ghazālī often emphasized the importance of *da'wah* in improving society's moral and spiritual condition. He understands that *da'wah* conveys religious information and changes people's hearts and behaviors to conform to Islamic teachings.

Several previous studies have examined the thoughts and movements of al-Ghazālī, such as Majid Irsan al-Kilani[15], Zamzamy et al.[16], Hasib[17] and others, but these studies have not discussed the relevance of al-Ghazālī's ideas, thoughts, and movements to contemporary educational concepts. This research is novel because it focuses on the relevance of al-Ghazālī's ideas, thoughts, and movements to the contemporary concept of *da'wah*, which has not been found in previous studies. Thus, this research offers a new contribution by exploring how al-Ghazālī's thinking can be applied or relevant to current developments in *da'wah*. By filling this gap, it is hoped that this research can provide a more comprehensive understanding of the relevance of al-Ghazālī's thought in the current context of *da'wah*, as well as provide a solid theoretical foundation for the development of more holistic and sustainable *da'wah* practices.

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[15] Ibid.

[16] Zamzamy, Manurung, and Irfani, "Gerakan Da'wah Ishlah Imam Al-Ghazali Dan Pengaruhnya Dalam Sejarah Lahirnya Gerakan Shalahuddin Al-Ayyubi."

[17] Hasib, "Tasawuf Dan Reformasi Umat Berdasarkan Pemikiran Imam Al-Ghazali."

Therefore, this paper aims to examine the thoughts, movements of change, *iṣlāḥ*, and *tajdīd* al-Ghazālī movements to be able to give birth to the Ṣalāḥ al-Dīn al-Ayyūbī generation and its relevance to contemporary *iṣlāḥ*, especially those related to the role of the *'ulamā*.' In this study, we discuss in detail al-Ghazālī's thoughts, *iṣlāḥ* movement, and *tajdīd* and their impact in shaping the Ṣalāḥuddīn al-Ayyūbī generation and their relevance to the contemporary concept of *da'wah*, especially those related to the role of science and ulama. We begin by outlining the basic principles of al-Ghazālī's *iṣlāḥ* movement, which is then followed by an explanation of the rules and distinguishing characteristics of the movement. Next, we explain how al-Ghazālī diagnosed the ills of Islamic society as well as the scope and aims of his *iṣlāḥ* movement. We also review the influence of the *iṣlāḥ* al-Ghazālī movement in giving birth to the Ṣalāḥuddīn al-Ayyūbī generation. This research also highlights the relevance of al-Ghazālī's *iṣlāḥ* movement in the context of modern *da'wah* by emphasizing the critical role of science and ulama.

This paper is qualitative descriptive research with a library research technique.[18] This paper uses a multidisciplinary approach,[19] namely, the historical approach. It is a study of sources containing information about the past that is carried out systematically to discover, understand, and discuss the intricacies or matters related to the topic in-depth—studies, both related to teachings, history, and practical implementation in everyday life throughout its history.[20] it also uses a sociological approach, namely a study that makes society an object of study viewed from

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[18] John W Creswell, "Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed, Terj," *Achmad Fawaid. Yogyakarta: Pustaka Pelajar*, 2010.

[19] Ratu Vina Rohmatika, "Pendekatan Interdisipliner Dan Multidisipliner Dalam Studi Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (2019): 115–32.

[20] Sri Haryanto, "Pendekatan Historis Dalam Studi Islam," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 17, no. 1 (2017): 127–35, https://ojs.unsiq.ac.id/index.php/mq/article/download/927/498.; Mochamad Afroni, "Pendekatan Sejarah Dalam Studi Islam," *Madaniyah* 9, no. 2 (2019): 268–76, https://journal.stitpemalang.ac.id/index.php/madaniyah/article/view/128.

the point of view of the relationship between humans and the processes that arise from human relations in society.[21]

The type of data used in this research is qualitative data collected or sourced from the literature, directly from books or papers related to al-Ghazālī's thoughts, such as his thoughts, movement for change, *iṣlāḥ* movement, and *tajdīd*. The primary data source used is *Iḥyā' 'Ulūm al-Dīn*[22], one of al-Ghazālī's most essential works. Parts of this work discuss islah directly, especially in discussions about adapting oneself to pure Islamic values and improving morals. Meanwhile, the secondary data sources used include the book entitled *Hakadha Ẓahara Jīl Ṣalāḥ al-Dīn al-Ayyūbī wa Hakadha Adat al-Quds*[23], The Mystery of the Dark Ages of Islam and Victory of the Crusades [24], and other books, papers, research, and scientific journals related to the research object.

Fundamentals of the al-Ghazālī's *Iṣlāḥ* Movement

Before entering the Muslim community, al-Ghazālī performed *iṣlāḥ* on himself first and then carried out an Islamic *da'wah* movement for Muslims so that, finally, he succeeded in producing a generation that was ready and able to fight the Crusaders. His process was not short but required a thorough and long time, even until al-Ghazālī had died. Although Ṣalāḥ al-Dīn al-Ayyūbī's glorious victory over the Crusaders did not occur in al-Ghazālī's time, he also had a significant influence on the history of the triumph of Islam at that time.

The Quran was revealed to explain the state of human life, where *iṣlāḥ* is the basis of the human perspective to respond to the dynamics of life. The Quran opened people's eyes to realize their

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[21] Moh Rifa'i, "Kajian Masyarakat Beragama Perspektif Pendekatan Sosiologis," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2018): 23–35, https://ejournal.unuja.ac.id/index.php/al-tanzim/article/view/246.

[22] Muḥammad bin Muḥammad bin Muḥammad Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn* (Dār Ibnu Ḥazm, 2005).

[23] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina.*

[24] Al Kilani, "Misteri Masa Kelam Islam Dan Kemenangan Perang Salib."

identity and the nature of their existence.[25] In history, Prophet Muhammad is known as muṣliḥ (one who does iṣlāḥ or repairs deeds). Therefore, iṣlāḥ should be understood as something inherent or inseparable from Islam. A Muslim must do good deeds and improvement (iṣlāḥ).

The first iṣlāḥ step taken by al-Ghazālī was al-insiḥāb. Al-Ghazālī started the repair of the soul and himself first. Al-insiḥāb is the process of withdrawing from all busyness with public affairs and replacing it with busy fixing one's soul or self (al-nafs), specifically with two things that must be passed.[26] In doing so, al-Ghazālī underwent two kinds of evaluation. First, evaluate all the thoughts, beliefs, and perceptions received from the people at that time, which were full of various conflicting schools and schools, sterilizing their intellectual ability to ijtihād (means "endeavor" or "self-exertion) and strengthening taqlīd (in literal sense means simulation or imitation) and school fanaticism.[27] All of this mixed all forms of views and perceptions in the minds of the people who lived then. There is no way out of this mess except by clearing the mind, followed by an effort to find all thoughts and perceptions in line with the guidance of the Quran and Sunnah. Second, evaluate the tendency of the soul and the actual goals obtained during the sect's activities, namely the movement only to make the figures of the sect legal authority holders and not Islam. This tendency also plunges a person from worshipping Allah to worshipping themselves, from a zuhūd (Islamic asceticism or renunciation) attitude towards the world to being very consumptive and trying their best to get it, and competing with others on the pretext of preaching inviting Islam. This tendency has thrown the 'ulamā' into disgrace and made them the toys of the rulers.

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[25] Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (2018): 37–60, doi:https://doi.org/10.31538/nzh.v1i1.41.

[26] Hasib, "Tasawuf Dan Reformasi Umat Berdasarkan Pemikiran Imam Al-Ghazali."

[27] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina.*

Rules and Characteristics of al-Ghazālī's *Iṣlāḥ*

Al-Ghazālī was one of the outstanding scholars who brought about significant changes in the history of Muslims.[28] His maturity in thinking was accompanied by knowledge and *thaqāfah*, which made him a person who was able to get out of problems well and calmly, accompanied by definite stages and the proper method in many issues, especially in the *Iṣlāḥ* issue of the conditions of the Muslims at that time. This can be seen from the *iṣlāḥ* method carried out by al-Ghazālī, not in a hurry, but starting with confidence and self-awareness, and it is embodied in the three basic principles of his *iṣlāḥ* method as follows:

The first rule, actually the primary purpose of the existence of Muslims (*al-ummah al-muslimah*), is to bring the message of Islam to the entire universe. If this *Ummah* sits idly by and does not deliver the message of Islam, then the world will be filled with chaos and great destruction. In practice, this principle could be seen in his own life through his extensive writings and teachings aimed at clarifying Islamic principles and values. For instance, his famous work *Iḥyā' 'Ulūm al-Dīn* (The Revival of Religious Sciences) served as a comprehensive guide to revitalizing Islamic faith and practice. Additionally, al-Ghazālī actively engaged in debates and discussions with scholars of other faiths, emphasizing dialogue and understanding to convey the message of Islam effectively.[29]

The second rule is that Muslims must spread the mission of reform (*iṣlāḥ*) to all corners and corners of the earth, but in reality, they stand idly by. They do not convey the mission, so finding the cause of the idly attitude from within the Muslims themselves must be done. One practical example of this is his critique of his time's prevailing philosophical and theological schools of thought.

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[28] Baqiyatus Sholehah and Chusnul Muali, "Pendidikan Akhlak Perspektif Al-Ghazali," *At-Tajdid: Jurnal Ilmu Tarbiyah* 7, no. 2 (2018): 190–205; Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015), doi:https://doi.org/10.21111/at-tadib.v10i2.460.

[29] M A M Ali et al., "Hermeneutics in the Eye of Al Ghazali," *Mediterranean Journal of Social Sciences* 6, no. 4S2 (2015), doi:10.5901/mjss.2015.v6n4s2p39.

He advocated for a return to the core teachings of Islam and a rejection of speculative theology that had led to divisions within the Muslim *Ummah*. Furthermore, al-Ghazālī's involvement in educational reforms, particularly in reviving the study of Islamic sciences, exemplifies his commitment to spreading the reform mission. His establishment of educational institutions to teach traditional Islamic knowledge significantly preserved and transmitted Islamic scholarship.

The third rule is that as long as there is a very urgent need to find the cause of the idly attitude carried out by the Muslims, then the ultimate goal of this search is to diagnose and provide a solution, not just show adverse emotional reactions by busy looking for scapegoats and mutual support. For example, in addressing the moral decline and spiritual malaise prevalent among Muslims of his time, he emphasized the importance of inner purification and spiritual discipline. His works, such as *Bidāyat al-Hidāyah* (The Beginning of Guidance), provided practical guidance on cultivating virtues and overcoming vices, serving as a roadmap for personal and communal reform. *Al-Ghazālī wrote Bidāyat al-Hidāyah* during his last days. It is a guidebook describing the principles of getting guidance through Islamic piety (*taqwā*).

Based on the perception that is built on these three basic principles, the al-Ghazālī's *iṣlāḥ* method is sage and fair in responding to the condition of the Muslim community and changing it for the better. Apart from being based on these principles, the al-Ghazālī's *iṣlāḥ* method also has the following unique characteristics:[30]

a. al-Ghazālī's thoughts in his writings do not contain an invitation to the Muslims to "*jihād*" against the Crusaders and their aggressors. Other foreigners, such as the Mongols, directly. In addition, he did not include condemnation of the ferocity and brutal acts they carried out in all corners of the Islamic world.

b. al-Ghazālī is more inclined to self-criticism (*al-and al-dhātī*). Therefore, he did not look for any excuses to justify the

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[30] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina*.

weakness of the Muslims and threw the responsibility for all adversity to foreign powers that attacked, which is motivated by factors of liability and conditions of Muslims who deserve to be defeated.

c.   The starting point of the changes made by al-Ghazālī is Islamic and original. Al-Ghazālī did not start from political and military reforms or the like but made the reform of the human mind and self the starting point for *iṣlāḥ* efforts and reforms.

d.   When looking for a solution to the problems of the Muslims, al-Ghazālī did not see them as a separate nation in confrontation with other countries but saw these problems as the impact of the reluctance and weakness of the Muslims to carry out their obligations, namely *al-amr bi al-maʿrūf wa al-nahy ʿan al-munkar*.

Therefore, al-Ghazālī focuses more on his efforts to cleanse the Muslim community of various diseases that are gnawing at it from within and prepare the Muslims to be able to carry out the message of Islam again so that the *daʿwah* of Islam penetrate all corners of the earth and the pillars of faith and peace can be firmly established.

Iṣlāḥ of al-Ghazālī: Diagnosis of Diseases of the Islamic Society

According to al-Ghazālī, the basic principle of good and evil in society lies in the pattern of relationships formed between *aqīdah*, political and social aspects. Suppose a pure and solid creed becomes the central point of political and social activity. At the same time, the *ʿulamā,'* who are representatives of the principle, can play their role with sincerity, are independent, have a deep understanding, and occupy a dominant position in directing society. In that case, that community will be good, and all aspects of life will be in order. However, suppose the creed is under political influence. In contrast, the credibility of the *ʿulamā,'* who are the representatives of the philosophy, falls due to justifying the deviation of the political control holder. In that case, inequality

and damage will occur to the community so that it will sink and crumble.[31]

The condition of the scholars who are not genuine will cause many problems and diseases in the body of the Muslim community. Therefore, it is not an exaggeration when al-Ghazālī says in his book, *Iḥyā' 'Ulūm al-Dīn*,[32] the destruction of the nation of a country (society) is caused by the collapse of the leaders (state rulers); the destruction of the leaders due to the corruption of the scholars, and the destruction of the scholars due to the love of wealth and position enslaving them.[33] Therefore, anyone ruled by the world's love will certainly not be able to carry out *ḥisbah* (inviting to goodness and preventing evil) against ordinary people, let alone rulers and prominent people.[34]

'Ulamā' must be able to play a role in being the basis of the good of the world; otherwise, this world will stand on the wrong foundation. Likewise, besides making (direction) the *'ulamā'* as the basis for his actions and policies, the ruler is also the guardian of the order of life. Al-Ghazālī said that religion is the foundation while the ruler is the guardian.[35] Everything with no foundation will be destroyed, and everything with no guardian will be displaced.

From the explanation above and the previous discussion about *mafhūm al-Ghazālī*'s *iṣlāḥ*, it can be understood that the fundamental problem of Muslims lies with the *'ulamā'*. Of course, not all scholars at that time had problems. However, the damaged

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[31] Zamzamy, Manurung, and Irfani, "Gerakan Da'wah Ishlah Imam Al-Ghazali Dan Pengaruhnya Dalam Sejarah Lahirnya Gerakan Shalahuddin Al-Ayyubi."

[32] Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.

[33] Yogi Kurniawan, "Hubungan Ulama Dengan Umara'menurut Imam Al-Ghazali Dan Relevansinya Di Indonesia (Study Kitab Ihya'Ulumuddin)" (UIN Raden Intan Lampung, 2018).

[34] Choiriyah Choiriyah, "Peranan Kepemimpinan Dakwah Dalam Melaksanakan Amar Ma'ruf Nahi MunkaR," *Yonetim: Jurnal Manajemen Dakwah* 3, no. 01 (2020): 1–16, http://jurnal.radenfatah.ac.id/index.php/yonetim/article/view/6119.

[35] Kholili Hasib, "Konsep Siyasah Dan Adab Bernegara Menurut Imam Al-Ghazali," *FALASIFA: Jurnal Studi Keislaman* 8, no. 1 (2017): 1–16, doi:https://doi.org/10.36835/falasifa.v8i1.35.

orientation of the *'ulamā'*'s treatise weakened the Muslim community. *'ulamā'* is no longer correct in practicing the message of Islam; their vision and mission are wrong, and even those groups other than those other than scholars are even more damaged.

Majid al-Kilani said that the destruction of the message of the *'ulamā'* caused many diseases of the mind and soul, which further aggravated and malfunctioned their mission in society. The positions taken by the scholars have become destructive and destructive factors. Among the diseases that al-Ghazālī successfully diagnosed were as follows:

a. *'Ulamā'* is far from crucial societal issues and is busy with minor problems that do not benefit the *Ummah*. Al-Ghazālī views that the destruction of this ulema's educational goals and mission has encouraged students to engage in fiqh issues with a mechanism pattern and ignore other sciences society needs even though religion views them as the same obligation. When the scholars are busy enriching themselves and even following their passions, they will be far from the affairs of Muslims. They are no longer the heirs of the prophets who teach and guide the people; instead, they mislead and destroy their lives. If this is the case, Muslims will be worse off and have no representation and reference to Islamic life.[36]

b. The emergence of *madhhab* fanaticism and the disappearance of the value of knowledge. When the credibility and capacity of the *'ulamā'* and the importance of knowledge fall, various disputes and mazhabism enmity will occur. For this reason, al-Ghazālī reminded his students not to get caught up in these nasty disputes by saying, "Regarding disputes (*khilāfiyāt*) that occur in modern times and appear in the form of writings and essays as well as debates that have never happened. in the time of the pious ancestors generation *(salaf)*, be careful and do not get yourself into its circle, stay away as far as you avoid a deadly evil poison because it is a critical illness. He

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[36] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina*.

encourages the *fuqahā'* to engage in unfair competition and competition."

c. The breakup of *ummah* unity and the emergence of mazhab communities. Al-Ghazālī stated that the mazhab conflict and sectarian behavior rife among the *'ulamā'* continued to grow and spread. It eventually enriched school groups, destroyed society's integrity, and spread fanaticism in all its layers. This is driven by the desire of the *'ulamā'* to have dignity and a high position in society, so they try to recruit followers and build an exclusive community that is educated with the value of fanaticism, not proper understanding. Al-Ghazālī explains this phenomenon by saying, *"Fanaticism is a factor that strengthens belief in human beings. Fanaticism is one of the diseases of evil scholars. They build a fanaticism that is too excessive for the truth and see those who disagree with it with condescending and contemptuous views. The claim arises that they must retaliate, fight, and conquer opponents. They are motivated to defend falsehood and strongly desire to defend their opinions. It would certainly work if they expressed it with tenderness and gentleness and gave the advice in a quiet place rather than a crowded place accompanied by fanaticism and a condescending attitude. Nevertheless, when it is impossible to achieve a position except by bringing down other people, followers cannot be recruited except through fanaticism as a habit and a means, and then call it an effort to defend religion and defend the Muslims, when in fact it leads to the destruction of society and reinforces heresy within them."*

Scope of al-Ghazālī's *Iṣlāḥ* and Its Purposes

According to al-Ghazālī, after performing *iṣlāḥ* on himself and then diagnosing a disease that was attacking Muslims, al-Ghazālī made the results of the diagnosis a preliminary step to seeking treatment steps.

Majid Irsan al-Kilani concludes that some of the scopes of *iṣlāḥ* carried out by al-Ghazālī:

a. Trying to give birth to a new generation of scholars and *murabbi*s. The first step taken by al-Ghazālī in making changes and *iṣlāḥ* was to raise awareness of the urgency of this *'ulamā'* model and explain the institutional model, curriculum,

method of means and conditions needed to give birth to a new generation of *'ulamā'* and murabbis. [37]

b. Give birth to a new system in education and teaching. Al-Ghazālī assessed that the education system that developed then had damaged its goals and targets. It was no longer focused on realizing the purposes of education according to the message of Islam. Education at that time only aimed to produce people who were ready to work as government employees to occupy positions in *qaḍā* (judgment), *iftā'* (fatwa), waqf, and others who, according to al-Ghazālī, were world scholars, not hereafter scholars. Therefore, he forbade working and studying in government schools at that time. Al-Ghazālī then formulated a new system as an alternative expected to produce scholars of the hereafter aimed at Allah[38] that can fight for the goals and targets of religion by the mission of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*.

The curriculum proclaimed by al-Ghazālī has a specialty, in contrast to the curricula of his time, far from being partial (*juz'ī*) that developed in the mechanism tradition. The al-Ghazālī curriculum does not stop at the *fiqh* sciences determined by the schools of thought. However, it forms a complete framework combining all religious sciences such as monotheism, *taṣawwuf*, purity, and *fiqh*.[39] Al-Ghazālī implemented the system in his school, which was specially built for him after returning from Syria and settling in Naisabur. In the following period, this system became a model that was followed by several schools interested in its *da'wah*, one of which was the *al-Qādiriyyah* school (*madrasah al-qādīriyyah*) in Baghdad, which had a very significant role also in the *iṣlāḥ da'wah* movement.

After analyzing al-Ghazālī's philosophy, it becomes evident that educational endeavors serve two ultimate objectives.

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[37] Ibid.

[38] A Suhaimi, "Concept of Idealism Philosophy in Islamic Education According to Imam Al-Ghozali," *Utopia y Praxis Latinoamericana* 24 (2019): 359–69, doi:http://orcid.org/0000-0001-8337-3598.

[39] Al-Ghazālī, *Iḥyā' 'Ulum Al-Dīn*.

Firstly, they aim for human perfection, fostering a profound connection with the divine. Secondly, they strive for human excellence, culminating in worldly contentment and eternal bliss in the afterlife.[40]

Aliah B. Purwakania Hasan and Abas Mansur Tamam [41] and Farid Panjwani[42] emphasize al-Ghazālī's delineation of educational objectives into two categories: long-term and short-term goals. Long-term education fosters spiritual proximity to God, guiding individuals toward self-awareness and divine connection. On the other hand, short-term education focuses on realizing human potential in alignment with one's talents and capabilities. These goals are pursued by cultivating knowledge, encompassing obligatory personal duties (*farḍ ‘ayn*) and communal responsibilities (*farḍ kifāyah*).

c.   Turning on the mission of *al-amr bi al-ma‘rūf wa al-nahy ‘an al-munkar*. Al-Ghazālī views *al-amr bi al-ma‘rūf wa al-nahy ‘an al-munkar* (calling for goodness and preventing evil) as the center of the most vital religious movement because it is the most significant task and mission of all the prophets who sent by Allah. If knowledge and practice are neglected, the mission of the prophets will not function, religion will be weak, heresies are rampant, ignorance will spread everywhere, riots will erupt, and the country will be destroyed. If people forget this

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[40] Zainul Arifin, "Al-Ghazali's Thought of Islamic Education and It is Relevance with the Modern Education," *Khalifa: Journal of Islamic Education* 2, no. 1 (2018): 1; Najmi Faza, "Konsep Pendidikan Akhlak Perspektif Imam Al-Ghazali; Telaah Kitab Ihya Ulumuddin," *Dirosat: Journal of Islamic Studies* 6, no. 2 (2021): 35–51, https://ejournal.unia.ac.id/index.php/dirosat/article/view/396.; Patrick Quinn, "God and Humans in Islamic Thought:' Abd Al-Jabbar, Ibn Sina and Al-Ghazali" (JSTOR, 2008).

[41] Aliah B Purwakania Hasan and Abas Mansur Tamam, "The Implementation of Mental Health Concept by Imam Al-Ghazali in Islamic Counseling Guidance," *Journal of Strategic and Global Studies* 1, no. 1 (2018): 1, doi:https://doi.org/10.7454/jsgs.v1i1.1000.

[42] Farid Panjwani, "The "Islamic" in Islamic Education: Assessing the Discourse.," *Current Issues in Comparative Education* 7, no. 1 (2004): 19–29.

excellent task, they will become corrupt and weak. [43] In his book, *Iḥyā' 'Ulūm al-Dīn*, the process of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* is termed by al-Ghazālī as *al-hisbah*. According to al-Ghazālī, a*l-hisbah* includes four pillars, namely, *al-muḥtasib* (people who do *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*), *al-muḥtasab fīhi* (unlawful deeds), *al-muḥtasab 'alayhi* (one who commits evil), and *nafs al-iḥtisāb* (the process of assuming excellent and evil).[44]

d.   Call for social justice. Al-Ghazālī's attention to the problem of social justice is the same as his attention to the issue of *'aqīdah* and *iṣlāḥ*'s appeal. The basic principle of al-Ghazālī's view is that property is a means bestowed upon His servants to meet their needs and a tool to complete obedience. Therefore, al-Ghazālī ideas that the distribution of wealth based on religious ethics should be prioritized over the state's interests. Al-Ghazālī always pays great attention to social justice in society.[45]

As for the goals to be achieved from the al-Ghazālī's *iṣlāḥ* movement, there are two focal points, as explained by Majid al-

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[43] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina.*

[44] Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*; Jihadussyufi Jihadussyufi and Umdatul Hasanah, "Amar Ma'ruf Nahi Munkar Dalam Pandangan Imam Al-Ghazali," *AdZikra: Jurnal Komunikasi & Penyiaran Islam* 10, no. 2 (2019): 244–60, doi:https://doi.org/10.32678/adzikra.v10i2.4238.

[45] Justin Parrott, "Al-Ghazali and the Golden Rule: Ethics of Reciprocity in the Works of a Muslim Sage," *Journal of Religious & Theological Information* 16, no. 2 (April 3, 2017): 68–78, doi:https://doi.org/10.1080/10477845.2017.1281067; Amelya Romawati et al., "Kajian Pemikiran Ekonomi: Perbedaan Pandangan Al Ghazali Dan Adam Smith Tentang Mekanisme Pasar," *JEBIMAN: Jurnal Ekonomi, Bisnis, Managemen Dan Akuntansi* 2, no. 2 (2024): 141–49, https://jebiman.joln.org/index.php/jebiman/article/view/145.; Rizky Ananda Utami and Muhammad Arif, "Pemikiran Ekonomi Islam Pada Masa Imam Al Ghazali (405-505H)," *Journal of Student Development Informatics Management (JoSDIM)* 4, no. 1 (2024): 1–10, https://jurnal.ulb.ac.id/index.php/JoSDIM/article/view/5356.; Ivan Rahmat Santoso, "Konsep Marketing Berbasis Maqoshid Al-Syari'i Imam Al-Ghazali," *Jurnal Ilmiah Ekonomi Islam* 5, no. 3 (2019): 157–65, doi:http://dx.doi.org/10.29040/jiei.v5i3.557.

Kilani.[46] First, giving birth to a new generation of *'ulamā'* and elite leaders willing to act with a unified and not divided mind. Their efforts are complementary, do not trip each other up, and have a sincere purpose for Allah. And by the guidance of the message of Islam. Second, to focus on overcoming the crucial diseases eating away at the *Ummah* from within rather than being preoccupied with the symptoms caused by these diseases.

The Birth of the Ṣalāḥ al-Dīn al-Ayyūbī Generation: The Influence of al-Ghazālī's *Iṣlāḥ* Movement

Al-Ghazālī has played a vital role in the process of reform (*iṣlāḥ*) and renewal within the *Ummah*. This role had a significant influence on the history of the birth of the Ṣalāḥ al-Dīn al-Ayyūbī generation. Although al-Ghazālī could not directly influence Ṣalāḥ al-Dīn al-Ayyūbī and his generation (the two did not meet) because he died almost thirty years before the birth of Ṣalāḥ al-Dīn al-Ayyūbī (532 H), al-Ghazālī's influence could give birth to a remarkable generation who were educated with treatises on the Islamic struggle such as Ṣalāḥ al-Dīn al-Ayyūbī and the youths of his time.

There are several dominant influences from the process of the *iṣlāḥ* movement that gave birth to the Ṣalāḥ al-Dīn al-Ayyūbī generation.

a. The pattern of al-Ghazālī *da'wah*, which applies the principle of *al-insiḥāb wa al-ʾaudah*, becomes a model followed by several figures from various Islamic schools and groups. They left all forms of strife and mazhab disputes. They focused their attention on educating their primordial community (*khaṣat al-anfus*), and after successfully cleansing themselves, they immediately returned to the community scene by contributing to change in it. They build cooperation and mutual respect without sacrificing religion to various torn groups or selling them at low prices to gain the world's profits and passions. For this reason, from the many groups of jurists and *taṣāwuf*, al-Ghazālī's method (*manhaj*) emerged as a solid vision,

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[46] Majid Irsan al-Kilani, *Model Kebangkitan Umat Islam: Upaya 50 Tahun Gerakan Pendidikan Melahirkan Generasi Shalahuddin Dan Merebut Palestina*.

implementing holistic change efforts, developing various areas of specialization and choosing to refer directly to the Quran and *Sunnah* rather than referring to the Quran and *Sunnah* to the school's books and works.

b. The impact of al-Ghazālī's hard work eroded the heretical schools of thought represented by mysticism and philosophy. The views and discourses they developed began to dim and were abandoned by the general public until they finally disappeared and collapsed.

c. Starting from the desire and effort of al-Ghazālī to give birth to a new generation of *'ulamā'* and *ummah* educators as well as initiating a new education system that is holistic and by the message of Islam, al-Ghazālī is serious about fixing the problems of *'ulamā'* and education, because as he said that the damage to society stems from scholars who are sick, so the scholars cannot guide let alone treat the rulers and also the community. Al-Ghazālī developed a directed education and teaching system and created an independent curriculum after building his private school so that it was able to produce many students who followed his personality and continued his vision and mission. They then carried out al-Ghazālī's vision and mission and struggled to spread it to all levels of society, both through school facilities and mosques under the control of their management.

For example, among the students of al-Ghazālī who continued their struggle were Abdul Karim bin Ali bin Abu Talib al-Razi, who memorized the book *Iḥyā' 'Ulūm al-Dīn* by heart, Sa'ad bin Muhammad al-Bazzar, a member of the teacher council at al-Niẓamiyyah school and known as one of the foremost intellectual figures, Muḥammad bin Yaḥyā, one of the main students of al-Ghazālī and referred to his teacher as the "Second Shafi'i," and others. It was from al-Ghazālī's disciples that the primary influence of his *iṣlāḥ* movement continued. Among the main results of the *iṣlāḥ* movement on his students:

a. The emergence of Islamic madrasas and reforms adopted a new and distinctive educational model that embraces the spirit of the educational method developed by al-Ghazālī. These schools' curriculum, methods, and teaching systems are

Islamic, combining the fields of *aqīdah*, *tazkiyah* (self-purification), and *fiqh*. All people were involved in it and joined hands to overcome various kinds of mental and mental illnesses that hit the life of Islamic society at that time and caused many severe negative impacts on political, social, cultural, economic, and military aspects. These nascent madrasas were divided into two parts; some were established in the capital city of Baghdad and several regional capitals, while others were scattered in the countryside, mountains, and hinterland. The madrasas based in the capital city of Baghdad focused on receiving bright students sent by branch madrasas and galvanizing and directing them later to become educational figures and political and social leaders. Meanwhile, the focus of the activities of madrasahs in rural, mountainous, and remote areas is to educate the general public consisting of peasants, Kurds, and Bedouins and direct their loyalty to madrasa teachers and leaders of the new reform movement.

The first part of the Madrasah is called the Central Madrasah, Madrasah al-Qadiriyah, located in Baghdad's capital. Sheikh Abdul Qadir al-Jilani founded this madrasa. He led all his activities for half a century to expand his influence and relations throughout the Islamic world, primarily when the Zanko empire was founded. You could say that Abdul Qadir al-Jilani is a scholar who continued the al-Ghazālī's *iṣlāḥ* movement because if analyzed more deeply according to al-Kilani, the education system applied by him is strongly influenced by the al-Ghazālī curriculum; holistic curriculum to prepare the scientific, mental and social aspects of all students and students so that they can carry out the mission of *al-amr bil ma'rūf wa al-nahy 'an al-munkar*. At the same time, others are branch madrasas located in regions, villages, and hinterlands.

b. Coordination and cooperation between Islamic madrasas and their teacher council unions. Between 546 AH and 550 AH, there was a movement to build coordination and communication between Islamic madrasas to unite steps and organize cooperation. Several associations and meetings were

held to achieve this goal, which produced significant results at the level of structure and theory. In the context of the structure, it was found that coordination and cooperation efforts successfully formed a unified leadership of Islamic *madrasa*s that reflected a collective (*jamā'ī*) and universal style that covers all parts of the Islamic world. The task of this institution or structure of inter-madrasah coordination and cooperation is so that all madrasas are under the control of one leadership command, coordinate the activities of all Islamic madrasas, and direct them to play a role in the corridors of the fields they are involved in, namely spreading the *zuhd* lifestyle and educating new generations with it because this is believed to be the axis of the process of overcoming various diseases and inequalities that have penetrated and damaged the joints of Muslim society at that time and made them weak and helpless when faced with multiple challenges and unable to fulfill their obligations both inside and outside their environment.

General Influence of the al-Ghazālī's *Iṣlāḥ* Movement

The *iṣlāḥ* movement, which was pioneered by the al-Ghazālī madrasa and other madrasas as described previously, produced results in various fields of life. This movement has succeeded in giving birth to a new generation with spiritual strength and action that can actualize Islamic teachings and morals without being polluted by the sentiments of fanaticism in schools or the impulses of the world's passions. When this new generation spreads out and occupies strategic positions in politics, the military, education, society, and the economy in the areas that have been fought for, the impact of their policies and actions will be seen when facing problems and challenges that arise from within the stage of Muslim life and against external dangers.

This widespread general influence was the result of the hard work of all Muslims who continued the *iṣlāḥ* movement and the renewal of al-Ghazālī and other Muslim scholars. When the *'ulamā'* have found unity of heart and can work together and respect each other without sacrificing religion into various groups or for the sake of following worldly achievements, it is at this

point that a new generation of *'ulamā'* and *ummah* educators is born. This generation is the generation of Ṣalāḥ al-Dīn al-Ayyūbī, who was educated and led the improvement of the Muslims, defeated the Crusaders, and reclaimed the holy places of Muslims.

The following are two critical points of the general influence of the *iṣlāḥ* movement so that in history, it can give birth to the Ṣalāḥ al-Dīn al-Ayyūbī generation.

First, the birth of the *Ummah* (a solid community that embraces all the potentials of *iṣlāḥ*, namely the Zankī sultanate and its role in *iṣlāḥ* and reform. According to Al-Kilani, since Nūr al-Dīn Zankī ruled, the Zankī family sultanate has become the center for gathering figures with reformist visions (*iṣlāḥ*) and the students of the reformed madrasa. They made it a place of migration, where they came from various corners, and the sultan opened his doors wide for everyone who was sincere and willing to act in the way of Allah, even though the sects and affiliations were different. After that, the Zank family channeled all the potential of individuals and groups to carry out operational tasks within the management corridor used at that time.

Second, prepare Islamic society and complement each other in education and other endeavors. The Zankī Sultanate views Muslim humans as the primary basis for constructing *al-ummah al-muslimah* ~~(Muslims)~~. To that end, he developed a holistic strategy to prepare an Islamic society. This strategy reflects the integrality of all institutions and institutions so that it includes education that makes the younger generation the focus of its aim, recitations, and public lectures that serve to direct the general public and military education to prepare all elements of the *Ummah* to face the various challenges and dangers that existed at that time. According to al-Kilani, in addition to developing the field of education and general recitation, the military aspect at that time was designed for all levels of society. Attention to the military increased when Nūr al-Dīn managed to retake Damascus and make it the new capital of his sultanate. This military exercise is divided into two complementary dimensions, namely mental and mental preparation and physical military training. This military training ground gave birth to the figure of Ṣalāḥ al-Dīn al-Ayyūbī, as a

result of the *iṣlāḥ* movement, who later led his generation and played many vital roles in Islamic history.

Thus, the result of persistent efforts in the field of education to change the various opposing sides that exist in society in terms of thoughts, perceptions, and values has succeeded in giving birth to a generation of Muslims who are far different from the previous generations described by Ibn Jabir full of lust and heresy, or characterized by Abu Shamah that their greatest desire is nothing more than lust and his stomach. Among the new generation emerged the figure of a mature young man named Ṣalāḥ al-Dīn al-Ayyūbī bin Yusuf al-Ayyūbī.

The Relevance of the al-Ghazālī's *Iṣlāḥ* Movement to the Contemporary Da'wah

The story of the rise of Muslims in the Crusade – after being crushed and massacred by the Crusaders from Europe – can be an essential lesson for Muslims today. The revival of Muslims at that time occurred not only through the presence of a great leader like Ṣalāḥ al-Dīn al-Ayyūbī but rather through the hard work of the scholars, through madrasas that succeeded in giving birth to a great generation, namely "the generation of Ṣalāḥ al-Dīn al-Ayyūbī (*jīlu Ṣalāḥ al-Dīn al-Ayyūbī*).

In building the morale of the Muslims at the start of the Crusades, al-Ghazālī emphasized *jihād* against lust, against evil, and above *jihad,* against the enemy. Its purpose is to help Muslims reform their souls. However, al-Ghazālī also later taught *jihād* in "war" (*qitāl*). In s*ummah*ry, it can be understood that during the Crusades, the Muslims combined the concepts of *jihād* al-nafs and *jihād* against the enemy well. Al-Ghazālī's thinking about *jihād* emphasizes the importance of simulating various types of potential in the people's struggle, both for life, property, and knowledge. This is where al-Ghazālī's intelligence can comprehensively and fundamentally see the problems of the *Ummah* in such a war. Under these conditions, al-Ghazālī emphasized the importance of the issue of science. Al-Ghazālī was active in providing harsh criticisms of various thoughts, which he considered misleading the people, and showed his deep concern for the problems of science and scholars.

In the contemporary *da'wah* context, the problems of Muslims today cannot simply be solved from surface factors, such as political or economic problems. However, the issue of today's *Ummah* needs to be solved from a fundamental problem, as Ali al-Sulamī said, as the stage of "moral reform." Of course, this stage of awakening and reforming the soul cannot be done without going through the correct scientific understanding. Knowledge is the basis of understanding and faith. The proper knowledge will lead to the correct belief and valid deeds. Wrong knowledge will lead to incorrect interpretation.

In the struggle of today's people, a comprehensive understanding of the problems faced by Muslims is needed. The people's problems, such as politics, science, morals, society, and so on, must be analyzed and positioned in a balanced and fair manner. There, al-Ghazālī wrote the book *Ihyā' 'Ulūmuddīn*, which means "reviving the religious sciences." At that time, al-Ghazālī seemed to see that the religious sciences were dead, so they needed to be revived. In his book, al-Ghazālī emphasizes the aspect of intention and the distribution of knowledge and its placement according to its proportions.

The political problems of today's people are severe. However, scientific and moral problems are more fundamental, so a solution in the political field can only be achieved if the damage in the more basic area is resolved first. Al-Ghazālī and the scholars tried hard to fix the way of thinking of the *'ulamā'* and Muslims. They emphasized the importance of the charitable aspect of science so that they did not become evil scholars because corrupt knowledge and wrong scholars are sources of corruption for Islam and its people. Prophet Muhammad. They entrusted the scholars to maintain this religion.

Throughout the history of Islam, true scholars have been very active in defending the basic concepts of Islam, developing Islamic sciences, and guarding them against being corrupted by *sū'* or evil scholars. Deviations in the scientific field are not tolerated and always get scientific solid resistance.

Many Muslims think that if specific Islamic movements take over the political aspect, then the problems of the *Ummah* will be solved. This opinion is partly correct but less than perfect. Political

power is part of the critical problem for Muslims. Because *al-daulah* is an essential supporter of spiritual development, it should be noted that political power is not everything. Many events prove that people's thoughts, beliefs, and attitudes are not always in line with those of the rulers. At the time of Caliph al-Ma'mun, who adhered to the Mu'tazilite ideology, Muslims followed the ahlu-sunnah scholars more than the Muktazilah. During the Dutch colonial period, Muslims did not follow the colonial religion, and more followed the leadership of the *'ulamā'* and other examples.[47]

Therefore, in the contemporary context, *'ulamā'* and *umarā'* are two essential pillars of the *Ummah*. Both aspects should receive significant attention. The political activists of the *Ummah* must have a correct understanding of Islam. Otherwise, political leaders can become important destroyers of Islam. Because of his ignorance, he could do the wrong thing.

We do not indeed neglect one aspect of life in the struggle. However, the truth is that everything must be placed in proportion and place, which is called fairness. The Prophet Muhammad started Islamic *da'wah* with aspects of science, providing the community with a correct understanding of the basic concepts in Islam, such as the concept of God, the Prophet, revelation, justice, religion, and so on. The foundations of thought (*afkār*), understanding (*mafāhim*), value standards (*maqāyis*), and submission (*qanā'āt*) were firmly instilled in Islam by the Prophet Muhammad. to friends. They appear as figures of scholars and scholars and formidable fighters in various fields of life.

The struggle of Islam in dealing with the problems people face today needs to integrate and synergize various aspects, namely aspects of science, psychology, property, etc. *Jihād* against lust or fighting in science need not be contrasted with *jihād* against the enemy. Everything needs to be combined, as was done in the time of the Prophet Muhammad, the Crusaders, so the Muslims succeeded in carving out glorious victories in various areas of struggle. Muslims today should carry out *jihād* comprehensively, using different potentials they have, both property, soul, and

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[47] Adian Husaini, *Hegemoni Kristen-Barat Dalam Studi Islam Di Perguruan Tinggi* (Gema insani, 2006).

verbal (intellectual), and placing each in its accurate proportions. When is physical strength used, when is academic ability, and when is the material potential needed? All of that must be based on sincere intentions because of Allah. All the potential for *jihād* cannot be used in humans controlled by their lusts. Therefore, the war against lust automatically becomes essential in other forms of struggle. If Muslims combine these potentials, they can appear superb, brilliant, and numerous in their history. If the prospect is fragmented and poorly organized, defeat will befall the Muslims.

Al-Ghazālī's principles and strategies in his iṣlāḥ movement offer valuable insights for contemporary *da'wah* efforts, particularly in addressing the multifaceted challenges faced by Muslims today. His emphasis on moral reform, balanced leadership, and a comprehensive understanding of Islamic principles can be applied in several ways to navigate the complexities of modern society.

Firstly, al-Ghazālī's focus on moral reform provides a foundational framework for contemporary *da'wah* efforts. In today's world, where ethical dilemmas and moral relativism abound, emphasizing the importance of moral values rooted in Islamic teachings can serve as a guiding light for Muslims. *Da'wah* initiatives can prioritize nurturing moral virtues such as integrity, compassion, and social justice within Muslim communities and engaging with broader society. By promoting ethical behavior and character development, *da'wah* efforts inspired by al-Ghazālī's iṣlāḥ movement can contribute to fostering a more just and harmonious world.

Secondly, al-Ghazālī's emphasis on balanced leadership offers insights into effective governance and community engagement. In contemporary contexts marked by political polarization and extremism, his approach underscores the importance of moderation, inclusivity, and consultation in leadership. *Da'wah*'s efforts can promote leadership models prioritizing consensus-building, pluralism, and respect for diverse perspectives. By advocating for balanced leadership grounded in Islamic principles of justice and equity, *da'wah* initiatives can help counter radical ideologies and promote social cohesion.

Lastly, al-Ghazālī's comprehensive understanding of Islamic principles provides a robust intellectual foundation for addressing contemporary challenges. In an era characterized by rapid globalization and technological advancement, Muslims face complex issues ranging from ethical dilemmas in emerging technologies to cultural identity crises. *Da'wah* efforts informed by al-Ghazālī's teachings can offer nuanced perspectives on these issues, rooted in Islamic ethics and jurisprudence. By fostering critical thinking, dialogue, and engagement with modernity, such initiatives can empower Muslims to navigate the complexities of the contemporary world while remaining grounded in their faith. In conclusion, al-Ghazālī's principles and strategies in his iṣlāḥ movement provide valuable insights for contemporary *da'wah* efforts. By emphasizing moral reform, balanced leadership, and a comprehensive understanding of Islamic principles, *da'wah* initiatives can address the challenges Muslims face today and contribute to building a more ethical, inclusive, and just society.

Conclusion

Al-Ghazālī's *iṣlāḥ* (reform) and *tajdīd* (renewal) movements emerged in response to the weakening condition of Muslims during the 5th century Hijri. His emphasis on self-reform and a profound diagnosis of societal ills laid the groundwork for transformative change within the *ummah*. We have identified several critical findings by carefully examining al-Ghazālī's teachings and actions. Firstly, al-Ghazālī prioritized self-reform as a precursor to societal change, emphasizing the purification of the soul as a fundamental step towards iṣlāḥ. Secondly, he articulated three foundational principles guiding his *iṣlāḥ* method, highlighting the mission of Muslims to spread Islam and effect positive change. Thirdly, al-Ghazālī diagnosed the root causes of societal malaise, attributing much of it to the erosion of religious knowledge and the credibility of scholars. Fourthly, his *iṣlāḥ* efforts encompassed various domains, including education reform, moral revival, and social justice advocacy.

Furthermore, al-Ghazālī's influence extended beyond his lifetime, contributing to the emergence of a new generation of scholars and leaders exemplified by Ṣalāḥ al-Dīn al-Ayyūbī. In the

contemporary context, his teachings underscore the importance of moral reform and the indispensable roles of scholars and leaders in addressing the challenges facing the *ummah*. As such, there is a pressing need for further study to explore how al-Ghazālī's principles can inform modern Islamic discourse and guide efforts toward societal renewal and moral upliftment. By delving deeper into al-Ghazālī's legacy, scholars can glean valuable insights for fostering positive change within Muslim communities worldwide.

A limitation of this research lies in its focus primarily on al-Ghazālī's *iṣlāḥ* and *tajdīd* movements, potentially overlooking the broader socio-political context in which these movements emerged. Future studies could benefit from a more comprehensive analysis considering external factors influencing al-Ghazālī's thoughts and actions, such as political dynamics, economic conditions, and cultural trends. Additionally, while this research highlights the significance of al-Ghazālī's teachings in addressing contemporary challenges within the Muslim community, it does not delve deeply into the practical implementation of his principles in modern contexts. Further investigation could explore case studies or empirical research to assess the efficacy of applying al-Ghazālī's ideas in contemporary settings, thereby providing valuable insights for practical interventions and policy-making.

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