

AL-GHAZALI'S FRAMEWORK OF TEACHINGS PROFESSIONAL VALUES: ANALYZING THE PEDAGOGICAL PRINCIPLES IN ISLAMIC EDUCATION

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ABSTRACT

Values are a cornerstone of education, serving as essential guides for the learning process. This article investigates the pedagogical principles articulated by Imam Ghazali, one of the most influential Muslim scholars of the 11th century, particularly as presented in his seminal work, "Ihya' Ulum al-Din." The study offers a comprehensive analysis of Ghazali's unique approach to teaching, which integrates ethical and spiritual dimensions aimed at character development, ethical conduct, and spiritual growth. Key values such as sincerity, humility, empathy, and justice are identified as fundamental to the educational experience within his framework. The relevance and application of Ghazali's ideas in contemporary educational settings, particularly in Islamic schools and institutions, is emphasized. Employing a qualitative methodology, this study utilizes textual analysis of Ghazali's works alongside secondary literature to deeply understand his pedagogical model. The findings indicate that Ghazali's focus on ethical and spiritual education provides a robust framework that is vital for addressing contemporary educational challenges in the Muslim world.

Keywords: Imam Ghazali, Islamic education, pedagogical framework, values, ethical education, spiritual growth.

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1. Introduction

Abu Hamid al-Ghazali (1058–1111), a prominent Muslim scholar, educationist, philosopher, and jurist, has significantly shaped Islamic thought, particularly in ethics, Islamic knowledge, and education. Known as "Hujjat al-Islam" (authority on Islam), Ghazali's works have profoundly impacted Islamic scholarship and continue to be studied extensively.^{1 2} Among his many contributions, his ideas on education and teaching values stand out for their depth and relevance to historical and contemporary contexts. In a period marked by political instability and intellectual debates, Ghazali's vision of education sought to cultivate intellectual understanding, moral character, and spiritual awareness, aiming to create balanced individuals who embody Islamic virtues.³

Ghazali's educational philosophy is deeply embedded in his broader ethical and spiritual outlook, emphasizing the importance of knowledge ('ilm) and its role in human development. In his magnum opus, "Ihya' Ulum al-Din" (The Revival of the Religious Sciences), Ghazali argues that the ultimate purpose of education is to purify the soul and align human actions with divine will. He critiques the purely rationalistic and secular approaches to learning that were prevalent in his time, advocating instead for a holistic education model that integrates the spiritual, ethical, and intellectual dimensions of human existence.⁴ This perspective reflects his belief in the interconnectedness of knowledge, morality, and spirituality, which, according to him, are indispensable for the overall development of an individual and society.⁵

Central to Ghazali's teaching values framework is the tarbiyah (nurturing or developing), which involves cultivating a student's character through ethical guidance and spiritual mentorship. Ghazali posits that the teacher's role extends beyond mere transmission of knowledge; it includes serving as a moral guide and role model, demonstrating virtues such as humility, sincerity, Justice, and empathy. He emphasizes the significance of intention (niyyah) in both teaching and learning, underscoring that the acquisition of knowledge should be pursued for the sake of Allah and the betterment of society, rather than for personal gain or status.^{6 7}

¹ William M Watt, "Al-Ghazali", Encyclopedia Britannica., Encyclopedia Britannica, 2024, <https://doi.org/https://doi.org/https://www.britannica.com/biography/al-Ghazali>.

² Frank Griffie, *Al-Ghazali's Philosophical Theology* (USA: OUP, USA, 2009).

³ Sahri Sahri, "Political Thought of Al-Ghazali on Imamah: Debate between Theocracy and Democracy," *HTS Teologiese Studies / Theological Studies* 77, no. 3 (2021): 1–8, <https://doi.org/10.4102/hts.v77i3.6338>.

⁴ A L Ghazali, *Al Ghazali Letter to a Disciple (Ayyuha 'l-Walad)*, 1st ed. (Cambridge: The Islamic Texts Society, 2005).

⁵ Abu Hamed Al-Ghazali, *Revival of Religion's Sciences: (Ihya' Ulum Ad-Din)*, 1st ed., vol. 1 (Lebanon: Dar Al-Kotob Al-ilmiyah, 201

⁶ Eric Ormsby, *Ghazali*, e book fir (London: Oneworld Publications, 2013).

⁷ M Sh Fayzulloeva, "Moral Qualities in the Teachings of Al-Ghazali," *Annals of Bioethics & Clinical Applications* 5, no. 2 (2022), <https://doi.org/10.23880/abca-16000225>.

The tradition of education holds a profound and significant place in Islamic history. Throughout the medieval period, various educational philosophers critically examined and expanded upon their pedagogical theories.⁸ Notable Islamic philosophers from this era include Al-Farabi, Al-Kindi, and Ibn Khaldun, along with Ibn Miskawayh. Furthermore, thinkers such as Ibn Saḥnūn, Al-Qābisi, Al-Zarūji, Ibn Hajar al-Ḥaithami, and Ibn al-Jawziyah have made substantial contributions to the discourse on Islamic value education.⁹

This article examines Ghazali's framework of teaching values and analyzes its pedagogical principles within the context of Islamic education. It will explore key components of his educational philosophy, such as the teacher-student relationship, the purpose of education, and the methods of imparting values. By doing so, it seeks to contribute to a deeper understanding of Islamic pedagogical thought and offer insights into how Ghazali's ideas can be applied to address the challenges educators face today.

2. Research Questions:

1. What are the key components of Al-Ghazzali's framework for teaching values in Islamic education?
2. How do Al-Ghazzali's pedagogical principles promote the teaching of moral and ethical values?
3. How can Al-Ghazzali's teaching values framework be applied to modern Islamic educational institutions?

3. Literature Review: Imam Al-Ghazali's View on Education

Imam Al-Ghazali, an esteemed Islamic scholar and philosopher, left an enduring legacy in Islamic education through a philosophy emphasizing the integrated development of intellect, ethics, and spirituality. His educational framework conceives education as a comprehensive process aimed at fostering individual growth beyond mere knowledge acquisition, focusing instead on ethical and spiritual cultivation.¹⁰ Al-Ghazali asserts that true education should guide individuals toward human perfection by harmonizing their intellectual and ethical dimensions with Islamic principles. He emphasizes that education must prepare individuals for worldly achievements and their ultimate purpose in the

⁸ Yusuf Al-Qaradawi, *Ethics in Islam*, first (Doha, Qatar: Hamad Bin Khalifa University Press, 2018).

⁹ Fathi Hasan Melkawi, *Al-Thurath Al-Tarbaviyyu Al-Islāmi: Ḥālth Al-Baḥth Fihi, Wa Lamahāt Min Taṭawwurihi, Wa Quṭūf Min Nuṣūsihi Wa Madārisihi* (Amman-Jordan: Markaz Ma'rifat al-Insān lil-Dirasāt al-Abḥāth wa al-Nashr wa al-Tawzi', 2018).

¹⁰ Frank Grifflé, "Al-Ghazali," *The Stanford Encyclopedia of Philosophy*, 2020.

afterlife.^{11 12} In this view, knowledge serves as a tool for personal refinement, aligning one's conduct with moral virtues and deepening their connection with God.^{13 14} Al-Ghazali's philosophy advocates a holistic educational model where intellectual, ethical, and spiritual growth are interconnected, directing students toward the higher goal of attaining nearness to Allah. His approach underscores the importance of embedding moral and ethical values within educational practices to advance individual development and societal well-being.^{15 16}

3.1 Purpose of Education: Islamic Perspective on Knowledge

From an Islamic perspective, as articulated by Imam Al-Ghazali, the primary aim of education is to cultivate moral and spiritual consciousness. Al-Ghazali emphasizes that education should focus on transmitting knowledge and prioritize character development and spiritual awareness. He argues that education's ultimate goal is to bring individuals closer to Allah, preparing them for the hereafter by fostering virtues and aligning actions with Islamic principles, which he views as essential for spiritual perfection.^{17 18}

Al-Ghazali highlights education's moral and ethical dimensions, encouraging the development of virtues like sincerity, patience, and gratitude. These virtues, he argues, are fundamental to a life that pleases Allah. He emphasizes that education should provide

¹¹ Hendri Purbo Waseso, Maragustam Siregar, and Anggitiyas Sekarinasih, "Imam Ghazali's Educational Philosophy and Its Relevance to Social Science Learning In Primary School," *EDU-RELIGIA : Jurnal Keagamaan Dan Pembelajarannya* 7, no. 1 (2024): 51–63, <https://doi.org/10.52166/edu-religia.v7i1.6897>.

¹² Khalid Soussi, "AL Ghazali Cultivates Education : A Comparison with Modern Theories AL Ghazali Cultivates Education : A Comparison with Modern Theories AL Ghazali Cultivates Education : A Comparison with Modern Theories" 4, no. October (2019): 425–36.

¹³ AbdulSwamad Gyagenda, "The Relevance of Al-Ghazali's Educational Views to the Contemporary System of Muslim Education: Focus on Islamic Education in Uganda," *Interdisciplinary Journal of Education* 4, no. 1 (2021): 1–12, <https://doi.org/10.53449/ije.v4i1.149>.

¹⁴ Siti Raudah Abdul Karim, Huzaimah Ismail, and Norhapizah Mohd Burhan, "Teori Pendidikan Al-Ghazali Ke Arah Pembelajaran Sepanjang Hayat Menurut Islam.Al-Ghazali's Education Theory Towards Islamic Lifelong Learning Teori," *Jurnal Sultan Alauddin Sulaiman Shah* 8, no. 1 (2021): 69–83.

¹⁵ Ahmad Al Hamid, "Konsep Pendidik Dalam Pandangan Imam Al-Ghazali," *Adabuna : Jurnal Pendidikan Dan Pemikiran* 2, no. 2 (2023): 77–86, <https://doi.org/10.38073/adabuna.v2i2.929>.

¹⁶ Sajid Sheikh and Muhammad Ali, "Al-Ghazali's Aims and Objectives of Islamic Education," *Journal of Education and Educational Development* 6, no. 1 (2019): 111–25, <https://doi.org/10.22555/joeed.v6i1.2033>.

¹⁷ Achmad Faqihuddin Fahrudin, Mulyana Abdullah, "INTEGRATION OF AL-GHAZALI'S HUMAN CONCEPT INTO THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT UNIVERSITIES: CULTIVATING COMPREHENSIVE PERSONALITIES," *ICONIE FTIK UIN K.H .ABDURRAHMAN WAHID PEKALONGAN*, 2024.

¹⁸ Siti Raudah Abdul Karim, Huzaimah Ismail, and Norhapizah Mohd Burhan, "Teori Pendidikan Al-Ghazali Ke Arah Pembelajaran Sepanjang Hayat Menurut Islam.Al-Ghazali's Education Theory Towards Islamic Lifelong Learning Teori."

intellectual knowledge and an ethical framework for distinguishing right from wrong.^{19 20} This approach aims to shape individuals whose conduct aligns with divine teachings and Islamic values.

A distinct aspect of Al-Ghazali's philosophy is his advocacy for an integrated approach to religious and secular knowledge, seeing them as complementary. He argues against a rigid separation of these domains, asserting that all knowledge—whether related to worldly or spiritual matters—should ultimately serve moral and spiritual development.^{21 22} This holistic view emphasizes that secular knowledge should enhance one's character and understanding of their societal and religious roles.

3.2 Role of Educators in Al-Ghazali's Educational Philosophy

Al-Ghazali perceives educators as moral mentors whose role transcends the simple dissemination of information. Teachers, in his view, should act as "Muaddibs," or nurturers of moral and spiritual character, shaping the ethical and spiritual lives of their students.²³ ²⁴ He advocates for teachers to see students as their children, guiding them both academically and in matters of ethical and spiritual growth.²⁵

According to Al-Ghazali, teachers must model the virtues they seek to instill, including compassion, integrity, and moral excellence. By embodying these qualities, educators inspire students to emulate them, reinforcing that education goes beyond mere knowledge transfer.²⁶ It is a means of fostering a virtuous character that will help students make moral and ethical choices in their lives.

¹⁹ Nurhikmah, "Character Education Islam from the Views of Imam Al-Ghazali," *Jurnal Al Burhan* 4, no. 1 (2024): 53–66.

²⁰ Ari Susandi Anwer Sholeh, Devy Habibi Muhammad, "THE CONCEPT OF MORAL EDUCATION THE PERSPECTIVE OF AL- GHAZALI AND THOMAS LICKONA," *FALASIFA Jurnal Studi Keislaman* 13, no. 1 (2022): 1–10.

²¹ Mahyuddin Barni and Diny Mahdany, "Al Ghazālī's Thoughts on Islamic Education Curriculum," *Dinamika Ilmu* 17, no. 2 (2017): 251–60, <https://doi.org/10.21093/di.v17i2.921>.

²² Ahmad Muflihini and Muna Yastuti Madrah, "Implementation of Al-Ghazali's Islamic Education Philosophy in the Modern Era," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 2, no. 1 (2019): 13, <https://doi.org/10.30659/jspi.v2i1.4012>.

²³ Nur Eliza Mohd Noor, "PERANAN GURU DALAM PELAKSANAAN E-PEMBELAJARAN PENDIDIKAN ISLAM MENURUT PERSPEKTIF AL-GHAZALI THE ROLE OF TEACHERS IN THE IMPLEMENTATION OF E-LEARNING IN ISLAMIC EDUCATION ACCORDING TO AL-GHAZALI'S PERSPECTIVE," *Journal of Islamic Educational Research(JIER)* 6 (2021): 52–63.

²⁴ Murshid Rahman, "Al-Ghazzali ' SPhilosophy of Education Life of Imam Al-Ghazzali," 2019, 1–13, <https://doi.org/http://doi.org/102456>.

²⁵ Guntur Gunawan and Ayunia Lestari, "Al-Ghazali's Thoughts on Education and Its Relevance to Islamic Education in the Millennial Era," *AJIS: Academic Journal of Islamic Studies* 6, no. 1 (2021): 103, <https://doi.org/10.29240/ajis.v6i1.2091>.

²⁶ Rois Luthfi and Sigit Purnama, "KOMPETENSI GURU MENURUT ABU HAMID AL-GHAZALI : RELEVANSINYA DENGAN PENDIDIKAN DI ERA MODERN" 5, no. 2 (2022): 188–203.

3.3 Moral and Spiritual Dimensions of Education

Al-Ghazali's philosophy asserts that education should primarily serve as a path to bring individuals closer to Allah and promote spiritual growth. Education, in his view, should nurture the intellect, character, and spirit of students, creating individuals who not only possess knowledge but also uphold moral integrity and spiritual awareness.^{27 28} He considers spiritual education as an essential component for achieving true success, not defined by worldly accomplishments but by attaining closeness to Allah and fulfilling one's divine purpose.

Al-Ghazali emphasizes that spiritual education guides students toward a deep understanding of their relationship with Allah. He advocates for an educational approach that addresses the individual's intellectual and spiritual needs, reinforcing that spiritual education is indispensable for achieving genuine success.²⁹ In Al-Ghazali's perspective, spiritual education is indispensable for achieving genuine success, which he characterizes not by worldly achievements but by attaining closeness to Allah and fulfilling one's divine purpose.

3.4 The Principle of Tazkiyatun Nafs: Purification of the Soul

A central tenet of Al-Ghazali's educational philosophy is Tazkiyatun Nafs or the purification of the soul. Al-Ghazali believes that education should focus on cleansing the soul of negative traits such as greed, arrogance, and anger while fostering positive virtues like patience, humility, and compassion.³⁰ This moral purification process is essential to achieving spiritual excellence and aligning one's character with divine will.

Al-Ghazali argues that education should not merely be about acquiring knowledge but should represent a transformative journey aligning the individual's soul with Allah's will. By cultivating virtuous habits and practicing self-discipline, individuals can purify their hearts and draw closer to Allah.³¹ This spiritual aspect of education is fundamental to Al-Ghazali's framework, as it encourages ongoing commitment to moral and spiritual growth.

²⁷ Musdar Saidi, Tasman Hamami, and Syakur Wildan, "Konsep Tujuan Pendidikan Islam Menurut Imam Ghazali Dan Guru Tua (Habib Idrus Bin Salim Al-Jufri)," *Jurnal Al-Qayyimah* 6, no. 2 (2023): 41–55.

²⁸ Naseema Bano, "Ethical Philosophy of Al-Ghazali: An Analytical Insight," *International Journal in Management and Social Science* 05, no. 07 (2017): 175–80.

²⁹ Ihsan Rinaldi Lubis et al., "El-Mujtama: Jurnal Pengabdian Masyarakat Peserta Didik Dalam Pandangan Imam Al-Ghazali El-Mujtama: Jurnal Pengabdian Masyarakat," *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 729–37, <https://doi.org/10.47467/elmujtama.v4i2.4331>.

³⁰ Musrifah Musrifah, "The Relevance of Al-Ghazali's Tazkiyatun-Nafs Concept With Islamic Education in The Millennial Era.," *Nadwa* 1, no. 1 (2019): 15, <https://doi.org/10.21580/nw.2019.1.1.3899>.

³¹ Hasmi Nur Bayhaqi and Eli Masnawati, "PENDIDIKAN AKHLAK DALAM KONSEP TAZKIYATUN NAFS PERSPEKTIF IMAM AL-GHAZALI DAN RELEVANSINYA TERHADAP DEGRADASI MORAL GENERASI MUDA Moral Education in the Concept of Tazkiyatun Nafs from Imam Al- Ghazali's Perspective and Its Relevance to the Moral Degradat," *Jurnal Keislaman Dan Ilmu Pendidikan* 4 (2024): 434–49, <https://doi.org/https://doi.org/10.58578/alsys.v4i4.3440>.

3.5 Relevance of Al-Ghazali's Educational Philosophy in Modern Times

Though Al-Ghazali's educational philosophy originated in a medieval context, it remains relevant in contemporary discussions about education. His holistic approach, which integrates intellectual, moral, and spiritual dimensions, addresses challenges in modern educational systems that often prioritize measurable outcomes, such as standardized tests, over character development and spiritual growth.³²

Modern educational debates reflect Al-Ghazali's critique of a knowledge-centric approach, emphasizing the need to balance intellectual achievement with the cultivation of ethical values. Al-Ghazali's insights offer valuable guidance for creating educational models that integrate moral and spiritual growth with intellectual achievement in an increasingly secular, technology-driven society.³³ Al-Ghazali's emphasis on the role of educators as moral guides is especially pertinent in today's world. He underscores that educators must be role models who impart knowledge, foster ethical values, and guide students in developing virtuous character. His philosophy suggests that education can be a powerful tool in addressing the ethical and spiritual challenges posed by modern technological and societal changes.³⁴

Imam Al-Ghazali's educational philosophy offers a comprehensive framework that integrates intellectual, moral, and spiritual development. His views on the purpose of education emphasize the cultivation of virtue, moral integrity, and spiritual awareness, with the ultimate objective of fostering a closer relationship with Allah. Al-Ghazali's approach to education highlights the necessity of aligning knowledge acquisition with ethical instruction, ensuring that education serves not only to facilitate worldly accomplishments but also to promote spiritual and moral excellence.

The existing literature thoroughly examines Imam Al-Ghazali's contributions to moral education and character formation through the concept of Tazkiyatun Nafs. However, a significant research gap persists in applying his philosophical insights to modern professional education, particularly in fostering ethical leadership and social responsibility. Empirical studies integrating Al-Ghazali's virtues—such as sincerity, patience, and humility—into professional training remain limited. Consequently, further research is essential to develop educational models that align Islamic ethical principles with contemporary professional standards.

³² Omar Mohammad and Ali Khasawneh, "The Educational Philosophical Thoughts of Abu Hamid Al Ghazali (1058 - 1111) and John Dewey (1859 - 1952): A Comparative Study," *Jordan Journal of Educational Sciences* 19, no. 2 (2023): 505–19, <https://doi.org/10.47015/19.2.14>.

³³ Ainun Nadlif Ilham Aly Muhsi Cahya, "Pendidikan Akhlak Perspektif Imam Al-Ghazali," 2021.

³⁴ Ilham Aly Muhsi Cahya, "Pendidikan Akhlak Perspektif Imam Al-Ghazali."

4. Methodology

The present research adopts a qualitative approach, employing textual analysis to examine Imam Ghazali's instructional framework for instilling values. The study critically analyzes primary sources, particularly Ghazali's seminal works "Ihya' Ulum al-Din" to discern fundamental pedagogical principles and their application in the sphere of education. The analysis delves into themes such as sincerity, humility, empathy, and justice, utilizing a meticulous examination of pertinent passages. These themes are subsequently juxtaposed with contemporary educational theories to probe their relevance and potential integration. To augment the analysis of Ghazali's educational philosophy and its implications for modern education, auxiliary context is drawn from secondary sources, including scholarly articles and commentaries, fostering a nuanced understanding of his pedagogical insights.

5. Findings and Discussions

5.1 Al-Ghazali's Framework for Teaching Values in Islamic Education.

Imam Al-Ghazali's framework for imparting values within Islamic education is fundamentally anchored in the holistic development of individuals, incorporating intellectual, spiritual, and moral dimensions. This comprehensive educational philosophy, founded on Islamic principles, aims to cultivate well-rounded individuals who can positively contribute to society while fulfilling their spiritual obligations to Allah. Here are the results of the analysis of the first research question, the following outlines the essential components of Al-Ghazali's educational framework.

a. Sincerity (Ikhlas)

Ikhlas, or sincerity, represents a fundamental principle within Islam. It is essential for all individuals, underscoring its significance in fostering genuine faith and practice. Ikhlas, as articulated by Imam Al-Ghazali in his work "Ihya' Ulumuddin," originates from the Arabic term *خلص*, which translates to "purify." This term signifies the concepts of purity, clarity, and cleanliness, indicating a state free from any contamination or mixture that might compromise that purity. In a more specific theological context, ikhlas refers to the endeavor to purify one's heart, ensuring that one's focus is solely directed toward Allah.³⁵

External factors may influence or compromise everything. A state devoid of impurities is described as pure; conversely, the process of achieving this state is referred to as ikhlas. In the work "Ihya' Ulumuddin," authored by Imam Al-Ghazali, ikhlas is discussed in

³⁵ Al-Gazzali, "Intention , Sincerity and Truthfulness Book Xxxvii of The Revival of The Religious Science," in *The Revival Of The Religious Science Ihya Ulum Al-Din*, ed. Trancelated Anthony F.Shaker By, 1st ed. (The Islamic Text Society, 2013), 1–123.

conjunction with the concept of intention. Intention is a guiding force for the heart, directing an individual's actions and endeavors.³⁶

Sincerity, known as Ikhlas, represents a fundamental value within Al-Ghazali's philosophical framework. It emphasizes the necessity of purifying one's intentions, ensuring that all actions—particularly in teaching and learning—are undertaken exclusively for the sake of Allah. Al-Ghazali highlights that sincerity is essential not only in religious pursuits but also in secular endeavors. In the educational context, this principle mandates that educators impart knowledge without ulterior motives such as personal fame, recognition, or financial gain. The primary objective should instead focus on fostering students' moral and spiritual development. This value cultivates an educational environment wherein both educators and students are motivated by a genuine desire to serve Allah and benefit humanity, rather than by personal or materialistic aspirations.³⁷

b. Compassion and Empathy

Compassion and empathy are essential qualities in human interactions and play a critical role in the field of education. According to Imam Al-Ghazali in his book on worship, these attributes are particularly vital for educators. A teacher should show kindness and sympathy to students, treating them like children. The Prophet said, "I am to you like a father to his son." The teacher's goal is to protect students from the fire of Hell, similar to how parents protect their children. The responsibilities of a teacher surpass those of parents, as a teacher is pivotal for spiritual growth and the afterlife. Teaching solely for worldly gain harms both the teacher and students. Those focused on the hereafter view this world as a temporary journey, fostering a sense of brotherhood among believers, as stated in the verse: "The believers are brethren" (49:10).³⁸

Compassion and empathy serve as essential virtues within Al-Ghazali's pedagogical framework. He posits that effective teaching necessitates understanding and addressing students' emotional and spiritual needs. This can be accomplished by exhibiting kindness, patience, and active listening. Educators are encouraged to cultivate a nurturing and supportive environment that facilitates academic advancement and personal growth. This element of Al-Ghazali's framework acknowledges that students' emotional and social development is equally important as their intellectual accomplishments. Empathy enables educators to gain deeper insights into their students' requirements, guiding them toward

³⁶ Imam Abu Hamidh translated by Mohammad Mahdi al- Sharif Al-Ghazali, *REVIVAL OF RELIGION'S SCIENCES (IHYA' ULUM AD-DIN) Volume-1*, ed. Translated Mohammad Mahdi al-Sharif By, first (Lebanon: Dar Al Kotob Al ilmiyah, 2011).

³⁷ Nurul Hidayah, Ade Rizal Rosidi, and Amrini Shofiyani, "Konsep Ikhlas Menurut Imam Al-Ghazali Dan Relevansinya Terhadap Tujuan Pendidikan Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 2 (2023): 190–207, <https://doi.org/10.54437/urwatulwutsqo.v12i2.957>.

³⁸ IMAM GHAZZALI, *Rivival of Religious Learnings (Ihya Ulum-Id-Din)*, Darul-Ishaat, 1sr ed., vol. I (Karachi: Darul-Ishaat, 1993).

ethical and moral maturation while fostering an environment conducive to learning and self-reflection.³⁹

c. Religious Moderation (Wasatiyyah)

Religious moderation constitutes a fundamental aspect of Al-Ghazali's educational framework. He advocates for a balanced interpretation of Islamic teachings that promotes tolerance, interfaith harmony, and peaceful coexistence within diverse societies. Al-Ghazali underscores the importance of religious education in fostering an inclusive and moderate understanding of Islam, actively avoiding extremism. This approach cultivates respect for varying perspectives while upholding a strong commitment to faith. The principle of moderation is particularly significant in today's increasingly globalized context, where cultural and religious diversity necessitates balanced and respectful engagement.⁴⁰

d. Tazkiyatun Nafs (Purification of the Soul)

According to the teachings of the Prophet Muhammad (SAW), "Know that within this body there exists a crucial piece of flesh. If it is virtuous, the entire body is virtuous; if it is corrupt, then the entire body is corrupt. This piece of flesh is the heart" (H.R. Muslim). Imam Al-Ghazali further elucidated that the primary objective of a student's endeavor to purify the soul is to adorn the heart with qualities that foster a connection to God and establish closeness to righteous individuals.⁴¹

Al-Ghazali, known as *hujjatul Islam*, delves into *tazkiyatun nafs*, emphasizing soul training and moral improvement. He asserts that mental illness should be addressed to prevent the emergence of further issues, highlighting the need to understand and treat its causes. He identifies two approaches to *tazkiyatun nafs*: 1) Utilizing reason, a divine gift, to overcome lust and control negative behavior; and 2) Engaging in *mujahadah* (effortful struggle against desire), *riadlah* (practice), and habituation. *Mujahadah* aims at cleansing the heart of undesirable traits to allow knowledge to illuminate the heart.⁴²

The purification of the soul, known as *Tazkiyatun Nafs*, represents a fundamental principle in Al-Ghazali's educational philosophy. He emphasizes individuals' need to replace detrimental traits such as greed, arrogance, and envy with virtues like humility, patience, and generosity. This transformation is accomplished through ongoing self-reflection and spiritual practices, including prayer and meditation. The ultimate aim of *Tazkiyatun Nafs* is to foster ethical and disciplined individuals who are closer to Allah. Within an

³⁹ Shokhibul Mighfar, "Islamic Parenting Perspektif Imam Al-Ghazali," *Atthufulah : Jurnal Pendidikan Anak Usia Dini* 3, no. 2 (2023): 119–30, <https://doi.org/10.35316/atthufulah.v3i2.2972>.

⁴⁰ Ulyan Nasri and M. Tabibuddin, "Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam Dalam Konteks Multikultural Perspektif Pemikiran Imam Al-Ghazali," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023): 1959–66, <https://doi.org/10.29303/jipp.v8i4.1633>.

⁴¹ Abu Hamed Al-Ghazali, *Revival of Religion's Sciences: Ihya' Ulum Ad-Din (Volume III: The Quarter of the Destructives)*, 1st ed. (Lebanon: Dar Al Kotob Al ilmiyah, 2011).

⁴² Al-Ghazali.

educational framework, this principle advocates for the moral development of both students and educators as an integral component of the learning process.⁴³

5.2 Al-Ghazali's Principles for Teaching Moral Values

Al-Ghazali's pedagogical principles are crafted to promote the instruction of moral and ethical values through a comprehensive approach that integrates spiritual, intellectual, and social development. His framework encourages moral education through several key components. The following presents an analysis of the second research question.

a. Integration of Spiritual and Moral Dimensions

At the core of Al-Ghazali's philosophy lies the integration of spiritual and moral dimensions within the educational framework. He posited that education should extend beyond mere knowledge transmission; it must also encompass the cultivation of ethical principles and spiritual growth. By highlighting values such as sincerity, compassion, empathy, and religious moderation, Al-Ghazali's approach ensures that students are equipped not only with academic competencies but also with the moral integrity and spiritual awareness essential for navigating the complexities of both the material and spiritual realms.⁴⁴

b. Role Modeling by Educators

Al-Ghazali emphasized the importance of educators serving as role models for their students by embodying the values they seek to impart. Teachers must demonstrate sincerity in their intentions, exhibit compassion and empathy toward their students, and provide guidance rooted in wisdom. By modeling these virtues, educators foster an environment where moral and ethical principles are practiced consistently. This approach significantly influences students, who learn values not only through theoretical instruction but also by observing and emulating the behaviors of their teachers.⁴⁵

c. Creating a Nurturing Educational Environment

Al-Ghazali's framework underscores the significance of establishing a learning environment that promotes emotional and social development and intellectual advancement. Within this context, compassion and empathy play a critical role, as they contribute to a supportive atmosphere where students feel acknowledged and understood. In such an environment, students are more inclined to engage with their studies in a meaningful manner, recognizing that they are valued not only for their academic

⁴³ Bayhaqi and Masnawati, "PENDIDIKAN AKHLAK DALAM KONSEP TAZKIYATUN NAFS PERSPEKTIF IMAM AL-GHAZALI DAN RELEVANSINYA TERHADAP DEGRADASI MORAL GENERASI MUDA Moral Education in the Concept of Tazkiyatun Nafs from Imam Al- Ghazali's Perspective and Its Relevance to the Moral Degradat."

⁴⁴ Rabbi, "Educational Philosophy Imam Al-Ghazali's Perspective."

⁴⁵ By Yelly and Andriani Barlian, "The Education Concept of Al Ghazali," n.d.

accomplishments but also for their personal and emotional growth. This pedagogical approach fosters the development of ethical values through daily interactions and reinforces the principles of empathy, kindness, and respect.⁴⁶

d. Encouraging Reflection and Self-Improvement

A critical element of Al-Ghazali's pedagogical approach is the emphasis on self-reflection and personal development. Tazkiyatun Nafs, or the purification of the soul, encourages both educators and students to engage in ongoing self-assessment and enhancement. This process of self-reflection cultivates greater awareness of one's ethical and spiritual condition and fosters the development of positive character traits. By integrating this reflective practice into the educational framework, students are encouraged to assume responsibility for their moral growth, thereby fostering a sense of accountability to both society and Allah.⁴⁷

e. The Importance of Religious Moderation

Al-Ghazali's focus on religious moderation advocates for a balanced and inclusive approach to faith, which fosters respect for diverse perspectives. In educational contexts, this principle is reflected by promoting open dialogue, enhancing interfaith understanding, and guiding students away from extreme interpretations of religious teachings. By cultivating a culture of tolerance and moderation, Al-Ghazali's pedagogical principles assist students in developing a well-rounded worldview that honors the ethical values inherent in Islam as well as those present in the broader global society.⁴⁸

5.3 Al-Ghazali's Value Teaching in Modern Islamic Education

Al-Ghazali's educational framework presents a comprehensive methodology that effectively addresses contemporary educational challenges, particularly within Islamic schools. His approach underscores the importance of integrating cognitive, affective, and psychomotor dimensions of learning, thereby promoting the holistic development of students. This framework has been successfully implemented in various Islamic educational institutions, as demonstrated by the following key points. This analysis addresses the third research question.

Holistic Educational Goals

⁴⁶ Ekhlas Alhaib and Kadhém Alsandi Ali, "The Concept of Morals and Education in Imam Al-Ghazali's Thought," *Science Frontiers* 3, no. 1 (2022): 48–55, <https://doi.org/10.11648/j.sf.20220301.17>.

⁴⁷ Yosi Aryanti et al., "Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din," *Ahlussunnah: Journal of Islamic Education* 1, no. 2 (2022): 46–58, <https://doi.org/10.58485/jie.v1i2.177>.

⁴⁸ Annisa Darma Yanti et al., "The Glory of a Teacher in the Perspective of Imam Al-Ghazali," *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 8, no. 2 (2024): 159–69, <https://doi.org/10.35316/edupedia.v8i2.4044>.

Al-Ghazali's educational objectives encompass the pursuit of human perfection and proximity to Allah, along with the promotion of both worldly and spiritual well-being.⁴⁹ A primary focus is placed on integrating intellectual, moral, and spiritual development, thereby ensuring that education extends beyond mere academic achievement.⁵⁰ For example, the Ilyas Karanganyar Islamic Boarding School exemplifies these principles by prioritizing human perfection and happiness. This institution fosters a holistic educational environment that addresses contemporary challenges.⁵¹ Such an approach guarantees that students not only attain academic proficiency but also cultivate moral and spiritual grounding, which is essential in today's rapidly evolving world.

Teaching Methods

Educators are encouraged to exemplify commendable behavior and engage in meaningful dialogue to foster a more interactive and reflective learning environment.⁵² The curriculum is meticulously designed to integrate religious and general education, emphasizing the interconnectedness of knowledge.⁵³ For instance, Islamic schools in Indonesia implement customized curricula and a variety of learning methodologies that cater to the diverse needs and backgrounds of students, thereby promoting adaptability and relevance in education.⁵⁴ This comprehensive approach ensures that students are adequately prepared to navigate the complexities of contemporary life while upholding their Islamic values.

Moral Education

Tazkiyatun Nafs, or the purification of the soul, is a crucial concept that addresses the moral degradation prevalent among youth, encouraging ethical behavior through consistent practice and exemplary modeling.⁵⁵ This moral framework plays an essential role in mitigating the adverse influences of contemporary society, enabling students to cultivate virtuous character alongside their academic competencies.⁵⁶ For example, the incorporation

⁴⁹ Syamsul Bakri, Eko Purbiyanto, "Implementation of Al-Ghazali's Educational Thought at Ilyas Karanganyar Islamic Boarding School.," *Radiant* 4, no. 2 (2023): 105–17, <https://doi.org/10.52187/rdt.v42.152>.

⁵⁰ Nurul Indana and Ali Mustofa, "The Concept of Islamic Education in the Perspective of Imam Al Ghazali and Its Relevance in the Contemporary Era" 13, no. 2 (2024).

⁵¹ Bakri, Eko Purbiyanto, "Implementation of Al-Ghazali's Educational Thought at Ilyas Karanganyar Islamic Boarding School."

⁵² Bakri, Eko Purbiyanto.

⁵³ Muflihini and Madrah, "Implementation of Al-Ghazali's Islamic Education Philosophy in the Modern Era."

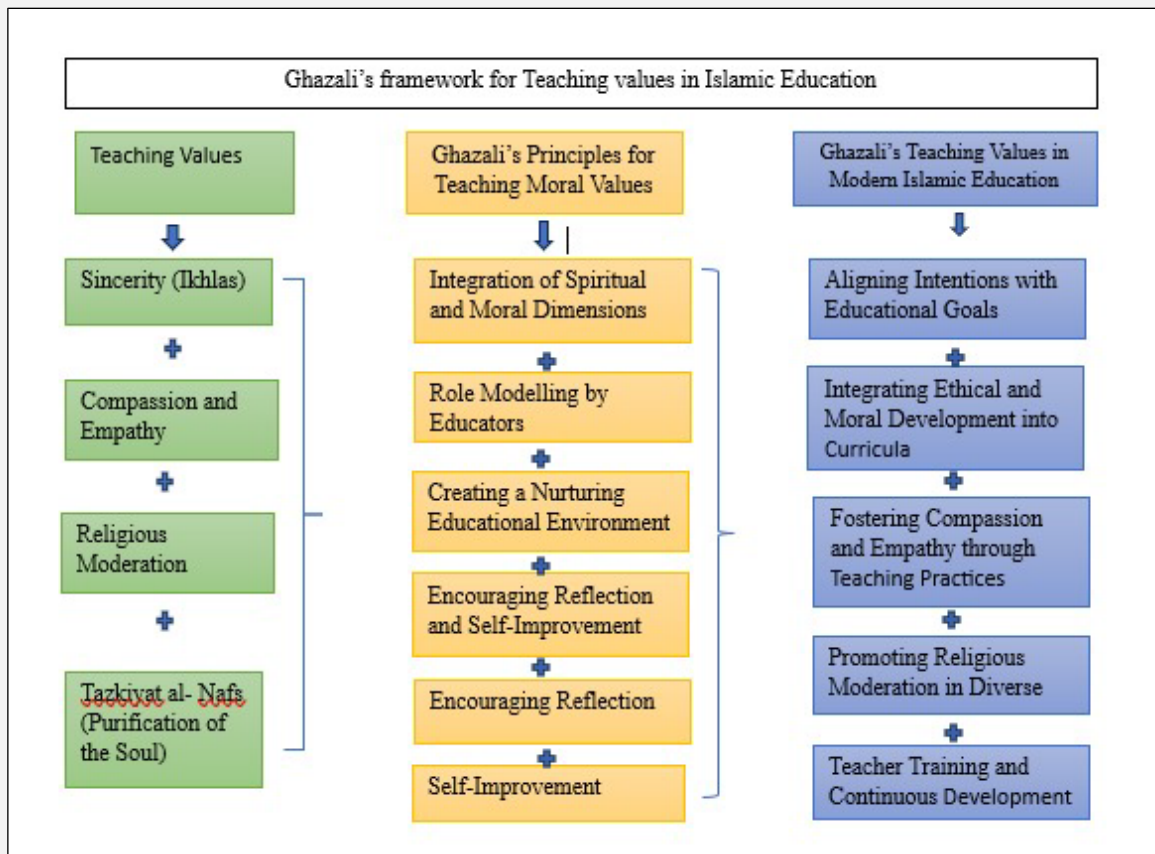
⁵⁴ Widad Sef and M Yunus Abu Bakar, "Relevansi Pendidikan Perspektif Al-Ghazali Terhadap Paradigma Pendidikan Islam Di Indonesia the Relevance of Al-Ghazali's Perspective Education towards the Islamic Education Paradigm in Indonesia," *Al-Hikma: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (2024): 93–107.

⁵⁵ Bayhaqi and Masnawati, "PENDIDIKAN AKHLAK DALAM KONSEP TAZKIYATUN NAFS PERSPEKTIF IMAM AL-GHAZALI DAN RELEVANSINYA TERHADAP DEGRADASI MORAL GENERASI MUDA Moral Education in the Concept of Tazkiyatun Nafs from Imam Al- Ghazali's Perspective and Its Relevance to the Moral Degradat."

⁵⁶ Bayhaqi and Masnawati.

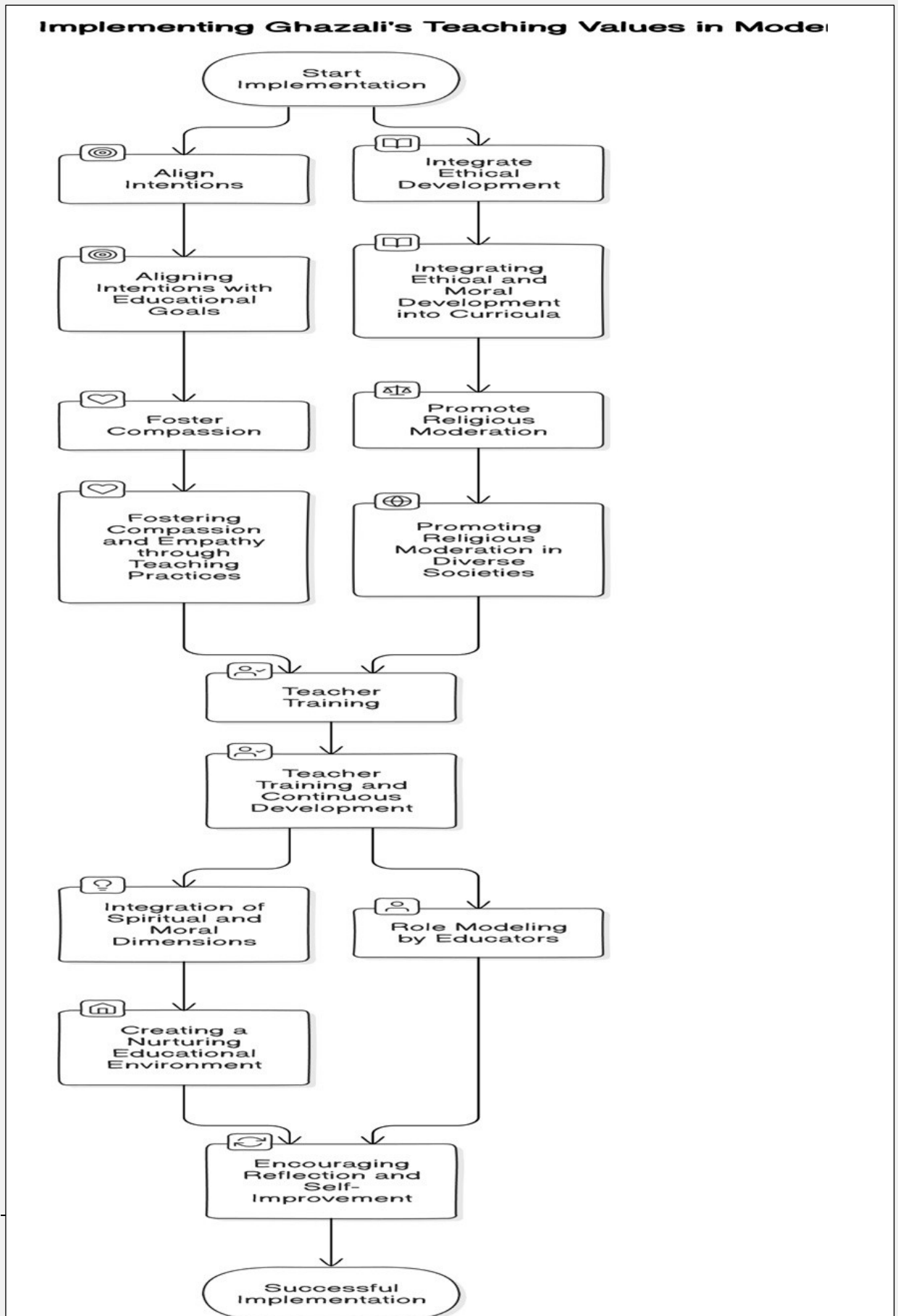
of Tazkiyatun Nafs within Islamic educational institutions facilitates the development of students with strong faith and exemplary character, effectively addressing the challenges faced in modern education.⁵⁷

Diagram one (The Author)



⁵⁷ Bayhaqi and Masnawati.

Diagram 2 (The Author)



Conclusion

Al-Ghazali's framework for teaching values offers a profound perspective on education that integrates ethical, spiritual, and intellectual development. His emphasis on moral character, spiritual growth, and cultivating virtues such as sincerity, humility, empathy, and justice remains highly relevant in contemporary educational contexts. By positioning education as a holistic process transcending mere knowledge acquisition, Ghazali underscores the significance of ethical intention and the teacher's role as a moral guide. This study highlights the enduring relevance of Ghazali's pedagogical principles in modern Islamic educational settings, demonstrating how they can address current challenges by fostering well-rounded, ethically grounded individuals. By bridging the gap between classical Islamic thought and contemporary educational needs, Ghazali's ideas provide a robust framework for integrating values education in today's diverse learning environments, reinforcing the significance of character formation and spiritual enrichment as foundational components of Islamic education.

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