

The Profound Bond as A Bedrock of Quality Education: Exploring Al-Ghazali's Perception of Love between Teachers and Students

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Abstract

This paper aims to examine the importance of a loving bond between teachers and students within the Islamic education system, particularly through the lens of Imam Al-Ghazali's perceptions. The study employs a qualitative method, utilizing content analysis of relevant literature, primarily historical sources from the Islamic world, to interpret the concepts, ethics, and roles of teachers and students according to Al-Ghazali. The findings indicate that Al-Ghazali's theory on the spirit of love between educators and learners offers crucial guidance on student support and nurturing. By emphasizing the development of a strong affectionate bond, educators can foster an environment conducive to learning and growth. The application of this concept is advised for contemporary educators, urging them to consciously promote a respectful and understanding teacher-student connection. The study's main contribution is providing fresh insights, integrating emotional, psychological, and cognitive viewpoints, on how affection can significantly enhance the quality of instruction in the twenty-first century. Thus, the research concludes that Al-Ghazali's conception of love is a critical bedrock for quality education.

Keywords: Al-Ghazali, Education, Love, Perception, Quality, Students

Makalah ini bertujuan untuk mengkaji pentingnya ikatan kasih sayang antara guru dan murid dalam sistem pendidikan Islam, khususnya melalui lensa persepsi Imam Al-Ghazali. Penelitian ini mengadopsi metode kualitatif, menggunakan analisis konten terhadap sumber-sumber literatur yang relevan, terutama karya-karya sejarah dari dunia Islam, untuk menafsirkan konsep, etika, dan peran guru serta murid dalam pandangan Al-Ghazali. Hasil penelitian menunjukkan bahwa teori Al-Ghazali tentang semangat cinta antara pendidik dan pelajar memberikan panduan krusial mengenai dukungan dan pengasuhan siswa. Dengan menekankan pengembangan ikatan kasih sayang yang kuat, pendidik dapat memupuk lingkungan yang kondusif bagi

pembelajaran dan pertumbuhan. Penerapan konsep ini dianjurkan bagi pendidik kontemporer agar secara sadar mempromosikan hubungan guru-murid yang didasari rasa hormat dan pengertian. Kontribusi utama studi ini adalah menyediakan wawasan baru, menggabungkan perspektif emosional, psikologis, dan kognitif, mengenai bagaimana kasih sayang dapat secara signifikan meningkatkan kualitas pengajaran di abad ke-21. Oleh karena itu, penelitian ini menyimpulkan bahwa konsepsi cinta Al-Ghazali adalah landasan yang sangat penting bagi pendidikan berkualitas.

Kata Kunci: *Al-Ghazali, Pendidikan, Cinta, Persepsi, Kualitas, Siswa.*

INTRODUCTION

Islamic education is a medium to form perfect human beings and have the ability to know and obey God. According to Imam Al-Ghazali, knowledge and practice brings oneself always close to Allah SWT so that one will get happiness in the world and the hereafter (Hasballah, 2021).

Al-Ghazali was one of the most influential Muslim thinkers, a jurist, logician, theologian, and philosopher, and he was honored in the history of Islam with the title of '*Hujjatul-Islam*' (the Proof of Islam) (Soleh, 2022). Among his numerous contributions to the renewal of the intellectual life of the 5th Islamic century, he developed a theory of education rooted in his philosophy and aimed at improving the objectives and principles of education (Azhari & Mustapa, 2021). The educational thought of Al-Ghazali is very significant today because modern education has lost much of its connection with the values of human life. He emphasized the need to completely re-orientate human values to fight against pleasure-seeking and commercial fetishes.

Any sound educational system must be relevant to the people's existing needs and must bind their hearts to test the spirit of love and affection (Arista, 2019).

Al-Ghazali views Islamic education as an effort to form a complete human being who recommends and practices a life full of love, respect, and perseverance. In achieving this perfection, humans have the instinct to seek knowledge and then try to practice the *fadhilah* of their knowledge (Andi, 2023), and to consider knowledge as the main charity from almighty to mankind (Primarni & Khairunnas, 2016). It is this experience that teaches the younger generation to gain knowledge and religious values that are in line with the

obligations of a servant to do charity in the world and look forward to the results in the hereafter (Nata, 2001).

Pupils' academic performance and general well-being are greatly impacted when teachers and pupils lack affection. According to research, positive interactions between teachers and students provide a supportive learning environment, which improves students' motivation, engagement, and academic performance. Students may feel excluded, devalued, or less motivated to learn when they do not receive the love, respect, or empathy they need (Suherman et al., 2019). This disengagement can result in decreased self-esteem, less class involvement, and worse academic performance. Lack of an emotional bond also makes it harder for children to trust their professors as mentors, which is important for encouraging critical thinking and curiosity.

Additionally, teachers who are unable to establish a loving connection with their pupils may find it difficult to comprehend their unique requirements, learning preferences, or personal struggles, which could lead to less successful teaching methods (Setiadi, et al. 2017).

According to research published in international publications, poor academic performance is directly connected to higher stress levels and disengagement among students in such situations (Chérif et al., 2022). This lack of understanding and connection between teachers and students can impede the creation of a positive school culture, making it challenging for both parties to achieve academic success and personal development. Intentional attempts to foster empathy, communication, and respect for one another in the classroom are necessary to address this problem.

This paper fills important research gaps on the connection between academic achievement and teacher-student affection, which is still little understood despite its importance. Prior research has mostly ignored classroom emotional and socio-psychological dynamics in favor of concentrating on cognitive and instructional aspects. Furthermore, the generalization of results from earlier studies frequently ignores contextual and cultural differences, creating a knowledge vacuum regarding how these relationships appear in various learning contexts. Additionally, there is little longitudinal data to evaluate the long-term impacts of inadequate attachment between teachers and students on academic performance.

By combining emotional, psychological, and cognitive viewpoints, the study provides fresh insights into how affection affects academic performance. Context-specific data collection adds new empirical knowledge that applies to various educational situations. This article provides educators and policymakers with useful tools to improve learning environments by bridging the gap between theoretical frameworks and practical techniques, emphasizing practical implications. The study is a crucial contribution to the subject of education since it closes a significant gap in the conversation.

Therefore, the essence of the process of gaining knowledge or education in a good manner is the interaction of two components of education: educators and students. Educators are individuals who try to realize the occurrence of the educational process in students, while students are the subjects who carry out education in a proper manner. From this statement, researchers are interested in researching Al-Ghazali's perception of love between Teachers and Students as the bedrock of quality education for our contemporary generation.

RESEARCH METHOD

This research uses a qualitative method to collect data in the form of quantifiable replies to provide trustworthy study conclusions. When it comes to qualitative methods, researchers most frequently and extensively used a variety of sources such as books, academic journals, and other relevant sources to show how al-Ghazali's perception of the significance of love between teachers and students. This method is considered very relevant because quality is directly related to what something is, how it is, when and where it is, its causes and consequences, its essence, and its environment. Therefore, qualitative research includes meaning, concept, definition, fiction, feature, metaphor, and symbols (Berg, 2016). Content analysis was also used to identify some situations in the research. As a result, in the realization of Al-Ghazali's perception of love between teachers and students during education and training, the concept, qualities, ethics, and roles of teachers and students, aims and principles of teaching and training activities have been interpreted, and findings have been reached. The obtained findings were evaluated by comparing them with other information in the literature.

RESEARCH FINDINGS AND DISCUSSION

Biography of Al-Ghazali

Abu Hamid bin Muhammad bin Ahmad al-Ghazali, better known as Al-Ghazali, is a great Islamic figure who was born in a small town near Tus, Khurasan, the Islamic Republic of Iraq (Nafi, 2017). He was born in the year 405 Hijriyah, around 1059 AD (Aizied, 2017). The name Al-Ghazali is a nickname by the people which is attributed to Al-Ghazali's hometown named, *Ghazala* or his father's work weaving wool called *ghazzalah*, and then he is better known as Al-Imam Al-Ghazali.

Al-Ghazali had a simple, honest, and hardworking family, they always like to learn Islamic knowledge and hang out with scholars. Before Al-Ghazali was born, his father was always together with people of knowledge and prayed that his son would become a lover of knowledge and a scholar (Nafi, 2017).

Al-Ghazali began to learn about the basics of religion with his father and the teachers in his hometown. Then, after his father's death, he continued to study in the Jurjan region, specifically on Sufism, theology, logic, and philosophy of Islamic law, among others; among his prominent teachers is al-Shaykh Abu Nasr al-'Isma'ili. In 484 Hijriyah, Al-Ghazali was honored to become a Professor at *al-Madrasah an-Nizamiyah* Baghdad, Iraq (Aizied, 2017).

During his life, Al-Ghazali has made various contributions to the field of knowledge. His works are widely used as references in various disciplines. His popular works include *Al-Mustasyfa*, *Ihya' Ulumuddin*, *Al-Wajiz fi al-Fiqh fi al-Madzhabi al-Imam Ash-Syafi'I*, *Mizanal-'Amal*, *Al-Munqidz Min adh-Dhalal*, *Hujjatu al-Haq*, *Al-Mankhul*, *Al-Maqasid* among others (Latifah, 2021). Imam Ghazali wrote nearly 78 books on tafseer, jurisprudence, hadith, politics, and education. Millions of Muslims regard him as a reviver and Imam or leader today (Saima, 2017).

Concept of Education

From Al-Ghazali's perspective, education is a multifaceted process that involves a dynamic interaction between teacher and student, gradually and continuously unfolding throughout the student's life to achieve happiness and spiritual growth (Alavi, 2007). Rather than considering education a science in itself, Al-Ghazali regards it as a skill or technique that nurtures the individual's character and refines their manners, enabling them to discern between good and

evil and abstain from wrongdoing (Al-Ghazali, 1970; Al-Sahrordi, 1966). Furthermore, he emphasizes education as a transformative process that shapes individual character and reforms society, ultimately fostering personal and communal betterment (Roque-Hernández, 2022).

Man is born as a *tabula rasa*, and children acquire personality, characteristics, and behavior through living in society and interacting with the environment to learn its language, customs, and religious traditions, whose influence they cannot escape (Saima, 2017).

Therefore, the main responsibility for children's education falls on the teachers and parents, who take credit for their integrity and bear the burden of their errors; they are partners in everything the children do at home, and the teachers in the school environment subsequently share this responsibility. Al-Ghazali stresses the importance of childhood in character formation, where his mind remains open, clean, quiet, and ready for acceptance. A good upbringing will give children good character and help them live a righteous life, and a bad upbringing will spoil their character and make it difficult to bring them back to the straight and narrow path. It is, therefore, necessary to understand the special characteristics of this period in order to deal with the child effectively and soundly as parents and teachers. Education should make the child aware of the laws of Islam by studying the Quran and Hadith and the laws of society by learning societal norms and customs.

Concept of Educator According to Al-Ghazali

Al-Ghazali emphasizes the pivotal role of educators, viewing them as a superior pathway to goodness, surpassing even parental contributions. While parents save children from worldly struggles, educators are seen as those who save their students from eternal damnation, guiding them toward spiritual enlightenment (Agus, 2018; Ihsan & Ihsan, 2007). Al-Ghazali considers educators great individuals whose contributions are more valuable than a year of worship, describing them as lights illuminating the path of knowledge and life (Mujib, 2006). Their primary responsibility is to purify and guide students' hearts, fostering devotion to Allah SWT while creating morally upright and pious individuals (Asnawi, 2012). In Islam, educators hold a high status as they not only impart knowledge but also provide moral guidance, rectifying behavior by Islamic teachings (Akhyak, 2006).

Additionally, educators have dual roles as state and public servants. They are expected to fulfill government directives while actively serving the community, alleviating societal hardships, and fostering progress (Rohmad, 2004). Their responsibilities extend to planning, managing, and facilitating educational processes while addressing broader societal issues. Al-Ghazali categorizes educators into three ranks: as teachers (instructional) tasked with planning, executing, and evaluating learning programs; as educators (teachers) responsible for guiding students to achieve personal and spiritual maturity; and as leaders (managerial) who organize, supervise, and lead both students and communities, ensuring the smooth execution of learning programs (Yunita, 2019). This multifaceted view highlights the profound spiritual, moral, and societal responsibilities placed on educators in Al-Ghazali's perspective.

Principles of Educator According to Al-Ghazali

In fulfilling their roles, educators must adhere to essential principles that guide their teaching and interactions with students. They are expected to embody a passion for teaching, demonstrate kindness, maintain a gentle attitude, uphold trustworthiness, and exhibit diligence in their work (Asnawi, 2012; Ramayulis, 2015). They should possess extensive knowledge that inspires students and ignites their enthusiasm for learning. Moreover, educators are tasked with nurturing and developing students' talents while fostering positive attitudes to prepare them for a better future. To ensure an effective and comfortable learning environment, educators must establish clear principles and structured arrangements for the teaching process. Additionally, they must remain vigilant to changes that could influence the learning experience and acknowledge the importance of interpersonal relationships during the teaching process. These principles collectively ensure that educators can effectively guide students academically and morally, fostering a conducive atmosphere for learning and growth.

The role of educators in the educational process is very important. Al-Ghazali generally mentions that an educator generally has an intelligent and perfect intellect to carry out this role (Yunita, 2019).

Educator's Code of Ethics According to Al-Ghazali

Al-Ghazali also views that educators must have a code of ethics; this is because educators are not only responsible for the success of their education but are also responsible for Allah SWT in the future. According to Mujib (2006), Al-Ghazali outlines a code of ethics for educators that emphasize their moral and professional responsibilities. Educators should adopt an open attitude, willingly accepting and addressing the challenges and problems faced by their students with empathy and understanding. They must possess a compassionate and forgiving mindset, fostering an environment of care and encouragement. Additionally, educators are encouraged to demonstrate respect and authority in their actions, ensuring that their behavior commands trust and serves as a positive model for students. They should also maintain humility, particularly when dealing with students who face intellectual challenges, while avoiding any engagement in trivial or unproductive activities. This ethical framework underscores the importance of an educator's role in not only teaching but also nurturing the overall well-being and development of their students.

He further stated that, in the implementation of the educational process, educators have several conditions. If these conditions can be met, the educator will have an honorable position from the point of view of the students. According to Al-Ghazali's perspective, the role of an educator requires fulfilling specific qualifications that underscore their responsibility and influence. Educators must demonstrate the ability to innovate and possess a deep mastery of knowledge within their field, ensuring they provide meaningful and effective instruction. They should serve as role models for students, exemplifying behavior and values that inspire emulation. Recognizing the sacred nature of their role, educators are seen as continuing the task of the Prophet Muhammad (SAW) by imparting Allah's guidance to humanity. Collaboration and mutual support among educators are also essential, fostering a cooperative and enriching professional environment. Additionally, educators must embody truthfulness, consistently upholding honesty in their interactions and teachings. Patience is another critical attribute, particularly in addressing and resolving the diverse challenges faced by students, ensuring they receive understanding and support throughout their educational journey (Yunita, 2019).

From several explanations regarding the duties, nature, code of ethics, and requirements of educators, we know that an educator has a very big

responsibility in the life of a nation. Educators must have sincerity as well as a spirit of devotion to science so that educators will be able to bring their students to have qualified qualities in their fields and have morals and faith in Allah SWT.

The Concept of Students/Learners

According to Al-Ghazali with regard to students, Al-Ghazali views students as a mandate that must be educated to draw closer to God in order to achieve all the virtues in life. (Agus, 2018) Al-Ghazali's view on the concept of students is human nature. A child or student who is just born is a white paper without stains; it is the parents or the teachers as the main educators who will provide good draw for the child or otherwise. This is where the importance of educators as mentors, guides becomes important to the life of students to meet their needs in all fields.

Al-Ghazali uses two words to define students, namely, *tholibal-ilmi* (the seeker of knowledge) and *al-muta'alim* (student). In a broad context, students are all human beings from infants to old age.

According to Ihsan and Ihsan (2007), Al-Ghazali highlights several essential characteristics that students must embody to excel in their educational and spiritual journey. First, students should possess purity and a sincere intention, ensuring their pursuit of knowledge is driven by a desire for personal growth and spiritual enlightenment rather than worldly gains. They should also cultivate a humble attitude, demonstrating respect and love for both knowledge and their teachers, recognizing the value of guidance and mentorship. Furthermore, students are encouraged to practice *istiqomah* (steadfastness) and obedience, maintaining consistency in their efforts and adhering to the principles and instructions provided by their educators. These qualities form the foundation for effective learning and character development in Al-Ghazali's view.

Aim of Education

As discussed above, Al-Ghazali considers eternal salvation to be man's greatest achievement and a principal aim of education (Al-Ghazali, 1962). Nofal (1993) articulates Al-Ghazali's aim of education as "To cultivate man so that he abides by the teachings of religion and is hence assured salvation and happiness in the eternal life of hereafter," and this is only possible with the proper knowledge of acts of worship (Al-Ghazali, 1962). As such, the foundation of

salvation and happiness of all works is seeking knowledge for Allah's most excellent's sake and acting upon it (Al-Ghazali, 1962). The fruit of knowledge in the hereafter for a person is his nearness to Allah, where he will be closer to Him than the angels.

Al-Ghazali has also mentioned the development of other aspects of human life through education, which should be the other aims of education; however, he asserts that these aims should support the main aim of education. The other aims of education are drawn from the writings of Al-Ghazali (Abu-Sway, 1996; Al-Ghazali, 1962; MacDonald, 1899; Watts, 1963, Al-Ghazali, 1963a). These are summarized below:

Character formation

Al-Ghazali realizes the significance of childhood age in character building. He elaborates that a good childhood will give youngsters a good character and help them to carry on with an honorable life and a bad childhood will ruin their character. Among the good characters that help in reshaping the life of a child in educational struggle is the spirit of love for his religion, parents, teachers and the society. Once character is lost, it will be difficult to redevelop it again. Education is not limited to training the minds only and pouring information into it, but it involves all aspects; religious, moral, intellectual and physical personality of the learner.

Brightening the heart

Al-Ghazali consider heart as a spiritual gift from almighty Allah (Al-Ghazali, 1963a), he asserts that the process of education should result in cleansing the heart, as a result of which the 'light of knowledge' will brighten his heart (Al-Ghazali, 1962).

Moral development

Al-Ghazali assures that youngsters' moral development is one of the fundamental objectives of education. He gives an example of a garden to explain the processes of moral education; before planting flowers, the ground must be cleared of weeds, and have quantity of water. Similarly, teachers must purify the students' soul by removing filthy thoughts and immoral deeds from it before teaching moral goodness and then all acts should be carried out for the sake of God (Al-Ghazali, 2005). Al-Ghazali views the role of various people as important

in influencing the moral development of a child, especially the parents, peers and teachers (Al- Ghazali, 1962).

Earning livelihood

In order to achieve the primary goal of life, human being has to fulfill all the obligations and requirement of *Shariah* which include feeding himself and his family. Accordingly, man should learn certain art or get certain amount of knowledge which would help him achieving the said goal (Al- Ghazali, 1963a).

Societal development

Al-Ghazali has also emphasized that apart from individual's responsibilities of self, Allah has entrusted man on responsibilities pertaining to the society's development as well. He refers such responsibility as *non obligatory on all*, for example, a society needs doctors to keep people healthy, and who will be in a better position to fulfill their responsibilities towards Allah (Al- Ghazali, 1962).

Role of Teachers/Educators

When a student starts seeking knowledge from his teacher, Al- Ghazali emphasizes that the role and impact of the teacher is more important than parents (Al-Ghazali, 1962). Al-Ghazali asserts that the educator's own life must be filled with the qualities which he instructs to youngsters to attain. Children have strong tendency of impersonation and they will probably gain from what the teacher does instead of from what he says (Al-Ghazali, 2005). Al-Ghazali (1962) in his master piece *Al-ihya Uloom Uddin* book 1 titled Book of Knowledge distinguishes the following eight standards of behavior for teachers, the main themes of which are: 1) The teachers should be sympathetic towards students and they should treat them as their own children; 2) The teachers must follow the noble example of the life of Prophet Muhammad (P.B.U.H.) and teach for giving knowledge only for the sake of Allah not for seeking praise or fee; 3) The teachers should adopt progressive methodology whereby, they should make students learn gradually by mastering one stage and then proceeding to the next; 4) The teachers should also encourage students to leave bad habits in a suggestive manner and compassionately, rather than aggressively and embarrassingly; 5)

The teachers should ensure that the knowledge being imparted to the students is not very difficult for them. The teachers should also ensure that the students enjoy learning continuously; 6) Individual attention should be given to the students, especially the weak ones; teachers should ensure that only things which are clear and suitable to the students' limited understanding should be taught to them; 7) The teachers should practice and teach what they know and not allow their work and behavior to contradict their words, because knowledge is comprehended through mind, while it works through the eyes; 8) The teacher should be flexible with every student, teaching them according to his competence and not too slow as to discourage them. He must not shame them through direct criticism; rather he must set an example, and teach through suggestions; 9) The teachers should take into account the differences in character and ability between pupils, and deal with each one of them appropriately; 10) The teachers should not push the pupils beyond their capacity, nor attempt to bring them to a level of knowledge which they cannot absorb, since that is counter-productive.

Al-Ghazali (1962) lays out eight pedagogical and ethical guidelines for educators in his well-known work *Al-Ihya Ulloom Uddin*, highlighting their moral obligation and the significance of creating a supportive learning environment. It is recommended that educators treat their students with the same care as they would their own children and model their teaching after the Prophet Muhammad's (PBUH) admirable example, educating for Allah's sake rather than their own. They must use a progressive approach, assisting students in gaining knowledge one step at a time. It is important to encourage people to break unhealthy habits in a non-humiliating and gentle way. Lessons must be adapted to the comprehension level of the students in order to prevent overpowering content and maintain an engaging and ongoing learning process. Focusing on clarity and appropriateness for their comprehension, individual attention is essential, particularly for poorer students. As inconsistencies between words and deeds damage their credibility, educators are also advised to match their lessons with their behavior. Emphasis is placed on teaching flexibility, which allows teachers to adjust to each student's aptitude without discouraging or humiliating them. In order to treat each student appropriately and prevent excessive pressure

that can impede their development, teachers must also take into account individual differences in character and ability.

Role of Students

Al-Ghazali considers student's own efforts and behavior as equally important as teachers' and parents'. Accordingly, he has given guidance to students as well. Following are the codes of ethics for students, which are compiled by Al-Ghazali, (1962) in his book '*Al-Ihya Uloom Uddin*': 1) The students should purify their spirit by freeing themselves of bad habits and other spiritual maladies. Thereafter they will become a vessel where knowledge can be stored; 2) The students must separate themselves as much as possible from their connection with the worldly affairs, as these ties will pull them away from the focus on seeking knowledge; 3) The students should not consider themselves superior to their teachers and should accept the knowledge and learning provided by them. The students should accept advice of their teachers and trust the guidance received; 4) The students should ignore the opinions in contradiction to their thoughts in their selected field and focus on mastering the one and only praiseworthy way as guided by the teachers; 5) Serious students should get knowledge of all branches of science, because all types of knowledge are related and linked to each other; 6) The students should set study priority according to the importance of the relevant discipline in their life; 7) The students should adopt progressive strategy whereby they must not start new branch unless they master the existing branch; 8) The students should understand how to judge the nature of knowledge. This judgment requires looking from two aspects: the nobility of its fruit and authenticity of its principles; 9) The primary goal of the students should be the attainment of virtues and his final goal should be to get closer to God rather than being ostentatious in society; 10) The students should understand the relationship between different branches of knowledge and that the ultimate goal of all knowledge should be getting closer to Allah. This will enable them to give appropriate attention to each branch.

Al-Ghazali offers pupils a thorough ethical framework in *Al-Ihya Uloom Uddin* (1962) to direct their quest for knowledge. He stresses the value of spiritual purification and counsels students to shed their vices and immoralities in order

to become vessels of knowledge. He promotes removing oneself from worldly concerns in order to reduce distractions that could impair one's ability to concentrate on education.

Since students are encouraged to trust and accept their advise without conceit, respect for professors is crucial. Al-Ghazali also counsels pupils to focus on learning the routes that their teachers have recommended and to avoid considering other viewpoints in their fields of study.

He advocates for a comprehensive approach to education, encouraging students to investigate related scientific fields while ranking academic fields according to their importance and usefulness. It is advised to use a progressive learning approach, where mastery of one subject comes before pursuing another.

Pupils are encouraged to evaluate knowledge critically, appreciating it according to its admirable results and the veracity of its tenets. Al-Ghazali believed that achieving virtues and a better relationship with God should be the ultimate goal of education rather than pursuing social acceptance. Furthermore, students are able to offer each discipline fair and significant attention when they comprehend the common goal of all knowledge, which is to become closer to Allah. This moral framework encourages study that is focused, disciplined, and spiritually enlightening.

Principles Governing Art of Teaching

Al-Ghazali stresses that teaching should be linked to concrete situations and emphasized the need for various types of knowledge and skills. Whenever a particular knowledge or skill is needed, it should be taught in such a way as to meet that need and be functional. He also stresses that learning is only effective when it is put into practice and is aimed at inculcating the right habits rather than simply memorizing information. The teacher should pay attention to the interconnectedness of knowledge and the relations between its various branches. Finally, he counsels a gradual and patient approach in teaching. With respect to religious education, Ghazali recommends an early introduction to the fundamentals of religion through inculcation, memorization, and repetition, there being no need for understanding at first. A subsequent stage involves explanation, understanding and conscious practice (Al-Ghazali, 1962). Thus he

recommends the following methods and techniques of teaching: 1) Simplifying the lesson: Teachers should simplify the difficult concepts by stories, tales, etc otherwise his teaching will not be effective; 2) Move from Simple to Complex: This is a very important principle. Some teachers try to teach everything in the very start. This is very dangerous and can create very dull students. Ghazali stresses that teachers should first teach simpler concepts and when the students are motivated towards lesson, then he can introduce complex concepts; 3) Proper Planning: Al-Ghazali stresses the importance of planning and advises that teachers should do his preparation before teaching, for effective teaching; 4) Affection: The teachers should avoid the use of force. He should be like a father to his students and should use love and affection instead of corporal punishment. Use of force can lead to bad habits among students; 5) Teacher and students should also have good social relationship; 6) Avoid double standards: Teacher is like a guide to students. He should not be a hypocrite and should breed good qualities like, honesty, good etiquette, good moral character etc; 7) Abilities of students: Ghazali stresses that while teaching the abilities of students should be kept in mind. Concepts, which are above the mental level of the students, will not make the teaching effective.

Al-Ghazali describes efficient teaching strategies and tactics in **Al-Ihya Uloom Uddin** (1962), stressing the significance of giving students a sense of purpose and accessibility to their education. To make lectures easy to understand, teachers should use relatable tales or examples to clarify difficult concepts. He emphasizes the idea of moving from basic to more complex ideas, warning against overburdening students with sophisticated content right away as this could deter their interest and motivation.

Effective teaching requires careful planning and preparation. Instructors are urged to plan their lectures in detail ahead of time. Al-Ghazali also promotes a humane approach, advising educators to refrain from using physical punishment or force. Rather, they ought to cultivate a loving, paternal bond with pupils, encouraging learning by affection and love.

Teachers should be moral role models and sustain positive social interactions with their students. To effectively guide pupils, they must refrain from applying double standards and demonstrate honesty, good manners, and a

strong moral code. Al-Ghazali concludes by emphasizing the value of taking students' aptitudes into account. To guarantee comprehension and efficacy, lessons should be adapted to their mental capabilities, avoiding anything that is beyond their grasp. The goal of these guidelines is to establish a stimulating and encouraging learning environment.

Recommendations

Some recommendations that educators should implement include: 1) An educator should be able to explore all the potential of students in an effort to help achieve maturity; 2) Educators should be able to formulate learning methods and materials that vary according to the stage of development of students and the development of their minds; 3) Educators must have sufficient knowledge of their students, both related to moral and cognitive development as well as physical, social, emotional, spiritual, and language development; 4) Educators should be able to provide good examples to their students not only act as a transfer of knowledge or as a distributor of knowledge but also as a transfer of value or personality builder that forms morals for students. Therefore, educators must be able to direct themselves as role models for their students; 5) Educators should have a sense of affection when educating and guiding their students. If at any time students do unwanted actions, educators will have patience and do not use violence in giving punishment. However, they can use lighter punishments and do not hurt the students physically and psychologically. Rewards or prizes must also be given as a reward for increasing student achievement based on the results and process; 6) Educators must respect the decisions of students as long as they are still in the level of goodness. Because students are different from one another, they have different characters, potentials, and talents that require different directions.

CONCLUSION

According to Al-Ghazali educators not only provide knowledge but also provide moral development and straighten the behavior of students with Islamic teachings. To fulfill this, an educator must meet the criteria in terms of his characteristics; have a code of ethics, as well as the requirements to become a

lovely educator. Educators must have sincerity, love as well as a spirit of devotion to science so that educators will be able to bring their students to have qualified qualities in their fields and have morals and faith in Allah SWT. Students are natural human beings so they need guidance to meet their needs. Students must also have the characteristics, ethics, and also requirements that must be met as a provision to take education. The spirit of love serve as a key requirement for the success of teaching and learning process, it helps in building good, mutual and concrete relationship and serves as bedrock for any successful education process. In order to formulate good and relevant learning methods and materials, educators must have sufficient knowledge, provide good examples, have compassion, and have attitude of love, kindness and patience. Students should not be treated as adults, always grow and develop gradually to reach the level of development and growth in their learning struggle.

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