Al-Ghazali's Thought of Islamic Education And it's Relevance with the Modern Education

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Abstract

The Islamic world has many scientists who have brilliant concepts and thoughts in various disciplines. Their concepts and thoughts have contributed to the success of various scientific disciplines both for the Islamic and Western world development. In educational disciplines, the name of Abu Hamid Muhammad al-Ghazali or better known as Imam al-Gazhali among Muslims is a Muslim intellectual that greatly influences the thought style of Islamic thinkers from the past until now. Actually, it is impossible for the author to fully discussing al-Gazhali's views on Islamic education in this article, because of the wide range and scope of the discussion. So the article focuses on how al-Gazhali's concepts and views are related to the goals of education, curriculum, methodology, professional teachers, students and the relevance of the concepts offered by al-Gazhali with the development of education today. As writing and discussing material for this article, the author draws from sources taken from the original book by Imam al-Gazhali, further strengthened by the writings of Islamic thinkers, and supported by the results of previous research published in various national and international journals. In general, al-Ghazali's most important thinking in education is religious science with all its branches because it can be mastered through perfect reason and clear capture power. While al-Gazhali's opinion regarding the ultimate goal of education is to achieve human perfection that leads to self-approach to Allah SWT.

Keywords*: The thought, Islamic Education, Al-Ghazali*

Abstrak

Dunia Islam memiliki banyak ilmuan yang mempunyai konsep dan pemikiran sangat brilian dalam berbagai disiplin ilmu. Konsep dan pemikiran mereka tersebut telah menyumbang terhadap keberhasilan berbagai disiplin ilmu baik untuk perkembangan dunia Islam sendiri maupun dunia Barat. Dalam bidang disiplin ilmu pendidikan nama Abu Hamid Muhammad al-Ghazali atau lebih dikenal dengan Imam al-Gazhali merupakan seorang intelektual Muslim yang namanya tidak asing bagi semua umat Islam. Karena al-Gazhali merupakan intelektual Muslim yang sangat banyak mempengaruhi corak pemikiran tokoh-tokoh pemikir Islam dari dulu hingga sekarang. Sebenarnya tidak mungkin penulis selesai membicarakan secara utuh pandangan al-Gazhali tentang pendidikan Islam dalam artikel ini, karena begitu luas cakupan dan pembahasannya. Maka artikel ini lebih fokus

membahas bagaimana konsep dan pandangan al-Gazhali terkait dengan tujuan pendidikan, kurikulum, metodologi, guru professional, peserta didik serta relevansi konsep yang ditawarkan al-Gazhali tersebut dengan perkembangan pendidikan saat ini. Sebagai bahan untuk menulis dan membahas artikel ini penulis mengambil dari sumber yang diambil dari buku asli karangan Imam al-Gazhali sendiri, selanjutnya diperkuat oleh karangan tokoh pemikir Islam, serta didukung dari hasil penelitian terdahulu yang telah terbit di berbagai jurnal nasional dan internasional. Secara umum pemikiran al-Ghazali tentang pendidikan yang paling utama adalah ilmu agama dengan semua cabangnya karena dapat dikuasai melalui akal yang sempurna dan daya tangkap yang jelas. Sedangkan pendapat al-Gazhali terkait tujuan akhir dari sebuah pendidikan adalah untuk mencapai kesempurnaan manusia yang mengarah pada pendekatan diri kepada Allah SWT.

Kata Kunci: *Pemikiran*, *Pendidikan Islam*, *Al-Ghazali*

Introduction

His full name is Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad Al-Ghazali was born in thus, a city in Khurasan, Persia-Iran (Asari, 2012). As for the date of birth, there is a slight difference between historians, some say in 451 H or 1059 AD, there were also those who argued in the year 450 H or 1058 AD. The name Ghazali was taken from the word Ghazalah, the name of the village where al-Gazhali born (Asari, 2012; Zulfa 2018; Barni & Mahdany, 2017; Sugiana, 2019).

Al-Ghazali has been known as a child of knowledge since childhood and is more inclined to seek the truth of science in essence. In childhood, Imam Al-Ghazali studied with Ahmad bin Muhammad Ar-Radzikani in Thus, then studied with Abi Nash al-Ismaili at Jurjan (Nasr, 1987). After completing studies in Thus and Jurjan, al-Ghazali continued his education in Nisabur where he studied with Abu al-Ma'ali al-Juwainy (w.478 H/1085 AD), one of the famous religious leaders called Imam al -Haramain. He teaches al-Ghazali the science of *kalam*, the science of *ushul*, *mazhab* of fiqh, rhetoric, logic, Sufism (*tasawuf*), and philosophy (Asari, 2006; Ebrahimi *et al.*, 2021; Ormsby, 2014; Al-Awamreh, 2016; Griffel, 2009).

Al-Ghazali is an intelligent person who is able to argue everything that is incompatible with the clear reasoning, so Imam al-Juwainy was able to give him the title as a person who possessed a vast knowledge like "the submerged deep sea,

the washed away ocean" or (*Bahrun Mughriq*). Al-Ghazali is also known as the leading Muslim thinker who holds the title "Islamic defenders" (*Hujjah al-Islam*), and the "The religion decoration" (*Zain ad-Diin*) (Alavi & Ziauddin, 1988).

After his teacher al-Juwainy died, al-Ghazali left Naisabur heading to Nidzam al-Mulk Palace, the Prime Minister of Sultan Bani Saljuk, which was located on Mu'askar. The presence of al-Ghazali was received with great respect because the superiority and grandeur of the name al-Ghazali were known by the Prime Minister. In 1091 AD/484 H, al-Ghazali was appointed as a lecturer at the University of Nidzamiyah, Baghdad. For his increasing achievements, at the age of 34, al-Ghazali was appointed as a professor and chancellor of the university (Alavi & Ziauddin, 1988).

After four years al-Ghazali became chancellor of the University of Nidhamiyah, he experienced a spiritual crisis, beliefs, doubts which included the creed and all kinds of knowledge. Al-Gazhali no longer believes in the benefits and objectives of the knowledge he has possessed and has carried out, al-Gazhali seeks truth and certainty that can eliminate his moral uncertainty. He left Nizhamiyah, withdrew from public life, and for eleven years of travelling for meditation and reflection, he discovered what he was looking for, namely Sufism (*tasawuf*) (Asari, 2006). After travelling between Sham-Baitul Maqdis-Hijaz, at the urging of Fakhrul Muluk, in (499 H/1106 AD) al-Ghazali returned to Naisabur to teach at the University of Nizhamiyah, the largest university in the city. The first book he compiled after returning to the university was *Al-Munqidz min al-Dhalal* (Berkey, 1992).

It is not known for certain how long al-Ghazali gave lectures at Nizhamiyah after recovering from the spiritual crisis. But, it is not long after Fakhrul Muluk was killed in the year 500 AD 1107, al-Ghazali returned to his place of origin in Thus. Al-Ghazali spent the rest of his life for teaching and reading the Qur'an and hadith. Subsequently, al-Ghazali founded the madrasa for *santri* who recited and served as Sufi's place of worship (Nasr, 1987).

As for the events of his death as said by Abu al-Farj bin al-Jauzi in his book *Ats Tsabat 'Inda al Mamat,* his brother Ahmad said: "It was on Monday at Fajr time, my brother Abu Hamid take *wudhu* and prayed, then he said: I should wear a shroud, then he took and kissed him, put it before his eyes and said: hear and obey to enter the presence of the king (Allah), then he spread his legs while facing the Qiblah, and he died before sunrise". On Monday the 14th of Jumadil Akhir 505 H/18 December 1111 AD, al-Ghazali passed away to the presence of God at the age of 55 years and was buried next to the place of *khalwat* (*khanaqah*). (Asari, 2012; Goldziher, 1981; Marmura, 1965).

Scientists' Testimonies Towards al-Ghazali

According to John L. Esposito, al-Ghazali was a Muslim theologian, faqih, and medieval Sufi. There are only a few figures in the history of Islamic intellectuals who have as strong and varied influence as Abu Hamid Al-Ghazali. When he died at the age of 52, he had sought with his brilliant mind and sharp questioning of a large sentiment of Islamic sciences which then invited the awe and admiration of scholars, both Muslim and non-Muslim (Esposito, 2002).

The development of al-Ghazali's thinking can be seen from various abandoned works. Al-Ghazali has produced many monumental works in various disciplines. Sayyid Muhammad bin Muhammad al-Husaini mentions sequentially the works of al-Ghazali based on the initial alphabetical letters of his work totalling 70 titles (Asari, 2006; Shamsudheen & Rosly, 2018; Endut *et al.*, 2004; Mahmoudi *et al.*, 2014).

According to Abidin Ibn Rusn, regarding his profession as a thinker, al-Ghazali has studied deeply and chronologically at least 4 disciplines. The four disciplines are science, philosophy, mysticism, and Sufism (Abidin, 1998) Because Al-Ghazali was known as the theologian or the expert of kalam, philosopher (*filsuf*), anti-mysticism, and Sufi.

Glasse (1999) states that al-Ghazali was a philosopher, theologian, jurist and Sufi. He also stated, as a great figure, al-Ghazali was the architect of the development of Islam in recent times. Even Glasse (1999); Yusoff *et al.*, (2018);

Islam *et al.*, (2018); Karim *et al.*, (2021) further describes the development of al-Ghazali's thinking that he tried to restore his desire to some of the scientific techniques he had developed, one after another: philosophy, theology, and various schools of thought that developed at that time. In the end, he found the satisfaction of knowledge in mysticism, or Sufism. This is illustrated in al-Ghazali's words:

> *"I have found the truth, not by using systematic thinking, and not by collecting a number of data, but through a light emitted into my heart".*

Al-Ghazali's Thought on Islamic Education

Al-Ghazali's thought on Islamic education can be viewed from several educational aspects, namely the education goals, curriculum, methods, teacher and student ethics. In order to be clearer, the following will describe the five spheres of al-Gazhali's thinking on Islamic education. The description is based on the author's reading from various sources consisting of classic books and journals that discuss al-Gazhali.

The Education Goals

The formulation of educational goals is essentially a philosophical formula or deep thinking about education. The formulation will determine other related aspects including aspects of objectives, curriculum, methods, teachers and students. Based on analysis of al-Ghazali's thinking, it can be clearly seen that there are two final goals to be achieved through educational activities. **First**, the achievement of human perfection which leads to a self-approach to God, and **Second**, human perfection that leads to the happiness in the world and the hereafter (Sulaiman, 1986; Rohayati, 2011; Elkaisy, 2006).

Al-Ghazali's opinion is generally in line with the nuances of religion and ethics. Al-Ghazali does not deny worldly problems, but in his view, worldly problems are intended as a path to happy living in a more mainstream and eternal afterlife. He said the world as a tool or 'plantation land' for the afterlife, as a tool that would lead someone to his God (al-Gazhali, 1962).

Al-Ghazali's view of the education purpose appeared to be religious in nature, which was a specific feature of Islamic education, also tending to the spiritual side.

This tendency is in line with the philosophy of Sufism (Nata, 2003). Thus, the goal of education according to al-Ghazali is human perfection in the world and the hereafter. To arrive at the level of perfection is only achieved by having the virtue and nobleness of character obtained through knowledge. With this knowledge, people will be able to draw closer to Allah SWT, deliver it to glory in the world and happiness in the hereafter (al-Gazhali, 1969).

Rusn (1998); Budur, (2018); Hasan & Tamam, (2018); Panjwani, (2004) underlines that the purpose of education according to al-Ghazali is divided into two; **long-term goals** and **short-term goals**. The aim of long-term learning is to approach yourself to God. The purpose of education in the process must direct humans towards recognition and then approach themselves to God, the creator of nature. While the aim of short-term education is the achievement of the human profession in accordance with their talents and abilities. The goals should be achieved through developing the knowledge, both *fardhu 'ain* and *fardhu kifayah*.

Al-Ghazali stressed the problem of rank, position, grandeur, popularity, and glory of the world is not a basic goal of someone to get involved in the world of education, these will be obtained when people have a high motivation to improve their quality through science and it is must be practised (al-Gazhali, 1991).

Curriculum

The concept of curriculum proposed by al-Ghazali is closely related to his concept of science (al-Gazhali, 1927). Al-Gazhali divides knowledge into three parts as follows:

First, the damned sciences, both few and many, namely the sciences that have no benefits, both in the world and in the hereafter, such as sorcery, astrology and divination. Al-Ghazali considered these sciences to be reprehensible because sometimes they are disadvantageous (suffering) both for the learners and the others. For instance, Witchcraft can harm people, separate people who are friendly and love each other, spread hurt, hostility, and causing evil.

Furthermore, al-Ghazali describes that astrology is divided into two, namely astrology based on calculation (*hisab*), and astrology based on *istidlaly*, which is a

kind of astrology and predict fortune based on 'star' instructions. The second type of astrology is disgraceful according to *syara'* because it ultimately can lead to the disbelief of Allah SWT. Al-Ghazali stated that studying philosophy for everyone is not compulsory because according to *tabi'at*, it cannot be learned by everyone.

Second, the praised sciences both few and many, namely science that is closely related to worship and its kinds, such as knowledge related to personal hygiene from the sin and science that can be a provision for someone to learn the goodness and carry it out, the sciences that teach humans about ways to get closer to Allah and do something that is blessed by Allah SWT and can equip their lives in the hereafter.

Regarding the second model, al-Ghazali divides knowledge into two parts, namely *fardhu ain* and *fardhu kifayah*. According to al-Ghazali, the former is related to religious science and similar types, starting from the book of Allah, the main worship such as prayer, fasting, zakat and so on. *Fardhu 'ain* is the science of how to do obligatory practice. Whereas the latter is all the sciences which may be ignored for the smooth functioning of all matters, such as medical science concerning the body safety or arithmetic which is very necessary for the relationship of *mu'amalat*, the distribution of testaments, inheritance and so forth. If no one learns these sciences, every population mentioned as the sinners. Al-Ghazali also assessed the kind of works included in the *fardhu kifayah* group, such as agriculture, weaving, administration and sewing.

Third, the commendable sciences in a certain degree, or despicable if studied in depth because it can cause 'chaos' between belief and doubt, and can also lead to disbelief, such as philosophy. Al-Ghazali concluded that the most important knowledge is the religious sciences and its branches because it can only be mastered through perfect reason and clear capture power. Furthermore, Al-Ghazali's view in the book "*Ihya Ulum al-Din*" about the schema of science can be viewed from three perspectives, namely: epistemology, ontology and axiology as follows (al-Gazhali, 1939).

First, the Epistemology perspective, science is divided into two types, *syar'iyah* and *ghairu syar'iyah*. (1): *Syar'iyah* is divided into four categories: (a). *Ushul*, namely: books, Sunnah, *ijma'* and *atsar*. (b). *Furu'* which consists of world science, and the hereafter. Hereafter categorized as *mukasyafah* and *mu'amalah* science (self, god, world and the hereafter). (c). *Muqaddimah*, namely: language and grammar. (d). *Mutammimah*, namely: *qira'at* and *tafsir*. (2): *Ghairu Syar'iyah*, also called *Aqliyah*, consists of two types: (a). *Dharuri* and (b). *Iktisabi*.

Second, Ontology perspective, science is divided into two types: First: *Fardhu 'Ain*, namely: Tawheed, shari'at and sirri. Second: *Fardhu Kifayah* which is grouped into two categories: eternal and developing. (1). Eternal Sciences such as Al-Qur'an (Reading/*qira'ah*, memorization and interpretation), *As-sunnah*, early history of Islam (*Atsar*) in the form of the *Sirah* of prophet, companions and *tabi'in*, *Ijma'*, Islamic philosophy/kalam, *ushul fiqh* and *fiqh*, Sufism/morals, Arabic language and grammar of Al-Qur'an, and Islamic metaphysics. (2). the developing science: imaginative, natural, applied and practical science.

Third, the axiology perspective classified into three categories: commendable, subtle (*mubah*) and despicable. In curriculum compiling, al-Ghazali gave special attention to the religion and ethics sciences, as well as to the sciences which are very decisive or essential for people's lives and emphasizing cultural aspects. He was not concerned with the arts sciences, according to his personal approach which was controlled by Sufism and *zuhud* teachings. Based on the opinions expressed by al-Gazhali related to the curriculum as outlined above, in general, it can be concluded that the subjects included in the Islamic education curriculum are divided into two major parts, namely:

First, the tendency of religion and Sufism, this led al-Ghazali to place the religious sciences above all else and view them as a means to purify and cleanse themselves from the world influence. By this tendency, al-Ghazali was very concerned with moral education because he thought that it was closely related to religious education.

Second, pragmatic tendencies, this can be seen in his writings which regularly repeat his assessment of science based on its benefits to humans, both for life in the world and in the hereafter. According to al-Ghazali, every science must be seen in terms of its functions and uses in the form of *amaliah*, and it should be accompanied by sincerity and honesty. This is illustrated in his expression:

الناس كلهم هالكون إلا العالمون، والعالمون كلهم هالكون إلا العاملون، والعاملون كلهم هالكون إلا المخلصون.

> *"All human beings will perish except those who have the knowledge, and all who have knowledge will perish unless those who do charity, and all those who do charity will perish except those who are sincere".*

Thus, as stated by Nata (2003) Al-Ghazali is classified as a pragmatic theological adherent, namely the use based on the purpose of faith and closeness to Allah SWT. By paying attention to al-Ghazali's concept of compiling the curriculum, it can be understood that he emphasized religious and moral education.

The Method of Education

Furthermore, if we figure out al-Ghazali's concept of curriculum compilation, he explicitly gave birth to special methods in Islamic education both in general and specifically. The method of religious education according to al-Ghazali, in principle begins with memorization and understanding, then continues with confidence and justification, and it leads to enforcement of the arguments and information that supports the strengthening of rules. This is a reflection of his Sufi's attitude and perseverance in worship (al-Gazhali, 1951).

Al-Ghazali's personal experiences found a way to prevent humans from doubting the issue of religion is the existence of faith in Allah SWT, accepting with a clear soul and definite faith at the earliest possible age. Then strengthen it with arguments based on the study and interpretation of the Qur'an and the hadiths accompanied by diligent worship, not through the science of kalam or anything else that comes from reason (Whittingham, 2007).

Al-Ghazali has exemplified a method of exemplary mentality for children, fostering character and cultivating virtues in themselves. This is associated with his view on teaching works. He argued that teaching is the noblest work and at the

same time the greatest task. Al-Ghazali further said that the noblest form on this earth is human, and the core part of the noblest human being is his heart. The teacher is tasked with perfecting, decorating, purifying and leading him to approach Allah SWT (El-Solh, 1993; Nata, 2003; Hamim, 2014; Engkizar *et al.*, 2018).

Furthermore, al-Ghazali's ideas about teachers and students are as follows: (a). A teacher must provide all kinds of advice to students and prevent bad things with sarcasm, not in a rude way. (b). If it is difficult for students to abandon bad habits at the same time, try to leave gradually. (c). every good behaviour carried out by students must be given a prize, it should be a little possible to criticize or scold students if they make mistakes. (d). Students must be accustomed to good morals and are prohibited from naughty friends. (5). Students must be accustomed not to overeating, dressing and sleeping. (e). Learners must get sufficient opportunities for physical exercises and interesting games. (e). All parties may not be served simultaneously in education but are served according to their nature and level of ability (Lubis, 2012; Mitha, 2001).

Al-Ghazali also emphasized the existence of varied methods in the educational process in accordance with the demands and conditions of the students which in essence were also preaching activities, in which he quoted and interpreted the words of Allah SWT:

<div dir="rtl">

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن

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The Meaning: *That is, he invites special people (Khawas) with wisdom, ordinary people with advice (Mau'izah), people who disobey the debate (Jadal)".*

From the stated ideas above, it appears that al-Ghazali emphasized the concept of teacher-to-student interactions using several educational methods, including wise and gentle advice, gradual habituation, continuous training, giving gifts to the excellent student, and highly concerned about individual differences in students so as to provide educational services individually (Zaman, 2018; & Alhamuddin 2018).

Al-Ghazali has implemented several methods in the learning process such as **First**. The method of a lecture or called *thariqah talqiniyah* or *tariqah ilqaiyah* or *ikhbariyag talqiniyah*. Teachers as the conveyer (*mulqi*) and learners as recipients (*mutalaqqi*). **Second**. The method of discussion understood from the word *mukhathabah* which means: (human scriptures according to their level of reasoning ability). **Third**. The question-answer method, understood from the words *Husn al-Su'al* and Al-Ghazali's view that asking well (*Husn al-Su'al*) is something recommended in Sya'ra, as al-Ghazali said in his book "*Minhaj al -Muta'allim*" quoted by Hasan Bazun that:" *Husnu al-so'al nishfu al-ilmi* (The good question is just as science). Even al-Ghazali strengthened the argument with the *naqli* argument in the form of the word of Allah SWT:

$$\text{فاسألوا أهل الذكر إن كنتم لا تعلمون}$$

The meaning: *Ask al-zikir experts (experts in certain fields) if you do not know".*

In connection with the delivery of teaching material, al-Ghazali also stressed the importance of a teacher to observe the principles of good learning which in terms of Halstead, (2004) & Berkey, (2014) as a teaching principle method, namely: observing the students' thinking ability, teaches the knowledge from the concrete form to the abstract, and teaches science in a gradual manner.

This is also in accordance with some of the results of recent research conducted by researchers such as Sahnun (1990); Setiawan (2014); Murniyetti *et al.*, (2016); Hajriansyah (2017); Yusnita *et al.*, (2018); Engkizar *et al.* (2018) who found that in delivering subject matter teachers must integrate learning objectives, teaching materials, methods used and development of students' psychology to build easy and enjoyable learning situation.

Professional Teacher

In line with al-Ghazali's ideas about teacher and student education above, he has determined several characteristics should be possessed by a teacher, including the following: (a), the teacher should view students as their own children, love and treat them like their own children. (b), the teacher does not expect wages and

praise, but only expect the pleasure of Allah SWT. (c), the teacher utilizes every opportunity to give advice and guidance to students that the purpose of studying is to get closer to Allah SWT, not to gain worldly position or pride. (d), the teacher should practice his knowledge and not vice versa, where his actions are contrary to the knowledge taught to students (Ramayulis & Nizar, 2005; Aman, 2017; Kukkonen, 2000).

According to al-Ghazali that the teacher who can be given the task of teaching is a teacher who in addition to being intelligent and perfectly minded, is also a teacher who has good morals and physical strength. With the perfection of reason, he can have a variety of knowledge in depth, and with good morals, he can be an example and role model for students, and he can physically carry out the task of teaching, educating and directing students. In addition to the general characteristics that the teacher must have as mentioned above, a teacher must also have special characteristics or specific tasks as follows:

First, the most important characteristic should be possessed is compassion because teaching practice and counselling are the skills and professions of a teacher. **Second**, a good teacher should serve as an honest director and counsellor for his students. Teachers should not be immersed in competition, disputes and quarrels with other fellow teachers.

Third, the teacher should use a sympathetic, subtle way and not use violence, insults, insults and the like in teaching activities. **Fourth**, a good teacher should appear as a role model for his students. Teachers must be tolerant and respectful of other people's expertise, not denouncing sciences that are not their expertise or specialization. The habit of a teacher who denounces *fiqh* science teachers, and *fiqh* science teachers denouncing hadith teachers and interpretations, is a bad teacher.

Fifth, a good teacher must have the principle of recognizing the differences in potential possessed by individual students and treating them according to the level of difference. **Sixth**, good teachers in addition to understanding the differences in the level of ability and intelligence of their students, the teacher must also

understand the talents, *tabi'at* and psychology of their students in accordance with the level of difference in age.

Al-Ghazali (1951) in his book "*Ayyuha al-Walad*" also states that a teacher acts as a substitute for the role of the prophet (*Khalifah Rasulullah SAW*), namely as a guide (*mursyid* and *murabbi*) of humanity to the path of Allah SWT. Therefore, a teacher should be a person who is broad-minded, has deep religious knowledge (*álim*).

Al-Ghazali points up a number of traits should be possessed by a *mursyid* teacher: (a), not too loving the world and rank or position. (b) Following people who have scientific genealogies that reach the Prophet, Muhammad SAW. (c) Has trained himself well (*riyadhah al-nafs*) with simple food consumption, little talking (speaking as needed), not much sleep, increasing prayer, alms and fasting. (d) Have good character and behaviour such as patience, gratitude, resignation, confidence, *qana'ah*, peace of mind, compassion (*hilm*), humility (*tawadhu'*), honesty, having shame, keeping promises, dignity, calm, be careful, etc (Said, 2018; Salleh, 2013; Sahin, 2018).

By examining to what Al-Ghazali set about various criteria and the nature of a good teacher, it can be understood that a teacher must have a qualified scientific capacity, possess high personality integrity and morality, noble character and professionalism in carrying out various functions that played and tasks assigned to a teacher, so that it can truly carry out the roles and tasks of the heirs of the Prophets and *Khalifah Rasulullah SAW*.

The Characteristic of Students

A student who is studying according to al-Ghazali must have the characteristics of good students. **First**, a student should be clear-minded, protected from despicable manners and traits, such as anger, hurt, envy, pride, *'ujub*, takabur and so on. **Second**, stay away from worldly problems, reduce attachment to the world, because attachment to the world and its problems can disrupt the smooth mastery of science.

Third, students should be humble or *tawadhu*, al-Ghazali recommends that no students feel bigger than their teacher, or feel their knowledge is greater than the knowledge of their teacher. **Fourth**, good students should prioritize learning the obligatory knowledge, for example studying the Qur'an because mastering the Qur'an can support the implementation of worship, as well as understanding the teachings of Islam as a whole, considering the Qur'an is the source the main teachings of Islam.

Fifth, they should study science gradually, being advised to start from the religious sciences and master them perfectly, after that they will move on to other sciences, according to their level of importance. **Sixth**, a student should recognize the value of each knowledge he learns. **Seventh**, especially for beginner students, should not study opposing sciences, or conflicting opinions and different streams, because the concerned person is not ready to understand various opinions that are different, so there is no chaos.

The Relevance of Al-Ghazali's Thought towards Today's Development of Education

Based on al-Ghazali's opinion assembled with the objectives of education, methods, curriculum, teachers and students as discussed earlier, when viewed in depth the concept offered is very suitable with various disciplines that are developing now. For example, the compatibility of the opinion of al-Gazhali with the science of psychology how to treat a teacher towards students. Psychologically each student has different characteristics/characters, irritability, anger, quietness and so on. All characters are influenced by the environment, so the teacher must be able to assess the character of each student. While the modern opinion about learning is stated that humans are born with different talents, there are abilities of high, medium and low students. This is in line with al-Ghazali's view to treat children according to the child's level of thought (al-Rahman, 1988; Setiawan, 2014; Hajriansyah, 2017; Nisa, 2016).

Furthermore, Nizar (2003); Griffel (2009) added that al-Gazhali's concept of teachers and students as stated above is very relevant in the current context of

education, both for the interests of students and the teacher itself. Nizar added that it is undeniable that al-Ghazali's opinion has contributed greatly to the world of teacher training, this is evidenced by the many educational experts who now refer to the style of education offered by al-Gazhali, not only in the Islamic world but also in outside Islam such as the rise of the Renaissance period in Europe (Berkey, 1992).

Ashraf (1985); Suryadarma & Haq (2015) says that al-Ghazali has actualized the curriculum evolution and teacher learning models in the Islamic world, specifically related to education. It is not surprising if al-Ghazali was one of the scientists who found the peak of the synthesis between faith, intellectual or philosophical, empirical, mystical or Sufism, contained in his monumental book, *Ihya Ulum al-Diin* (Husin *et al.*, 2012; Tan & Ibrahim 2017).

Viewed from the perspective of objectives, curriculum, methods, teachers and students practised by al-Ghazali, then he exemplifies several varied methods, only focusing more on the lecture method or what is called *tariqah ilqaiyah* or *ikhbariyah talhiniyah* or *thariqah muhadharah*. The modern learning method that is closest to the model offered by Al-Ghazali is the Herbart Spenser method, known as the Lecture Method (*Metode Ceramah*). This method has several advantages besides its weaknesses. However, it does not mean that the lecture method is the only method applied by Al-Ghazali in the learning process, as previously explained, he applies other methods such as question and answer, dialogue and discussion, according to situations and conditions (Barni & Mahdany, 2017; Hamat & Shuhari, 2017).

Viewed from the perspective of curriculum content offered by al-Ghazali, it can be seen from its mapping of various branches of science. This shows al-Ghazali's orientation about the importance of the curriculum, teachers and students must be holistic (*al-manhaj al-mutakamilah*). In other words, curriculum models such as those offered by al-Ghazali are very relevant to be considered by designers of the educational curriculum in the current era of globalization (Bakar, 2020; Wartini, 2015; Lubis *et al.*, 2009). The appearance of al-Ghazali's thinking about how a teacher and student should be in the world of education today is due to the actuality

of the concept, the clarity of the system orientation, and in general because of his thinking in accordance with the sociocultural context (Ibda & Rahmadi, 2018; Usman *et al.*, 2017).

Conclusion

This article, at least, has provided clear information about the biography of Imam al-Gazhali and his thoughts on Islamic education. Al-Ghazali was one of the figures of medieval Muslim scholars who were experts in several disciplines and gained recognition both among Muslims and western circles, he was known as a philosopher, theologian, jurist and Sufi. Al-Ghazali's thoughts were very brilliant, such as how should the world of education design educational goals, curriculum, methods, and professional teachers and how to educate reliable students. These are very actual and relevant to be applied in today's world of education.

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