

Al-Ghazali: Educators and Students Concepts, and Its Implications for Education in Indonesia

***M. Fahmi Maulana¹, Septian Kurnia Sari², Rahmad Alim Witari³,
Aisha Zerlina Syahda⁴**

¹STAINU Pacitan^{1, 2, 3, 4}ISIMU Pacitan

*maulanafahmi2@gmail.com

ABSTRACT: *Islamic education is a medium to make perfect human beings and have the ability to know and obey their God. The essence of Islamic education is an interaction of two components of education, namely educators and students. This research aims to determine the concept of educators and students from the perspective of Al-Ghazali and its implications for education in Indonesia. To achieve this goal, the researcher uses the literature study method by examining data sources from books, scientific journals, and research reports which are then used to identify the concepts of educators and students. The results of this study indicate that the concept of educator according to Al-Ghazali not only provides knowledge but also provides moral development and straightens the behavior of students with Islamic teachings. Meanwhile, according to Al-Ghazali, the concept of students is human nature, so they need guidance to meet their needs.*

Pendidikan Islam merupakan media untuk membentuk insan yang sempurna dan memiliki kemampuan mengenal serta taat kepada Tuhannya. Inti dari pendidikan Islam adalah interaksi dua komponen pendidikan yaitu pendidik dan peserta didik. Penelitian ini bertujuan untuk mengetahui konsep pendidik dan peserta didik prespektif Al-Ghazali serta implikasinya terhadap pendidikan di Indonesia. Peneliti menggunakan metode *literature review* dengan menelaah sumber data dari buku, jurnal

ilmiah dan laporan penelitian yang kemudian digunakan untuk mengidentifikasi konsep pendidik dan peserta didik. Hasil dari penelitian ini menunjukkan bahwa konsep pendidik menurut Al-Ghazali tidak hanya memberikan ilmu pengetahuan tetapi juga memberikan pembinaan akhlak serta meluruskan perilaku peserta didik dengan ajaran-ajaran agama Islam. Sedangkan konsep peserta didik menurut Al-Ghazali merupakan manusia yang fitrah sehingga memerlukan bimbingan untuk memenuhi kebutuhan-kebutuhannya.

Keywords: *Educators, Students, Perspective Al-Ghazali*

INTRODUCTION

The globalization era has had an impact on changes in all areas of people's lives, especially on the development of science and technology. In this era, the quality of human resources that are left behind will be a trigger for a country to lag behind and even be negatively affected by the existing globalization process (Arifin dkk., 2021). Education has a strategic position in seeking the development of human resources, who are prepared to face the process of globalization. (Iman dkk., 2021)

Similar with the goals of national education, the world of education can be a vehicle for forming and giving birth to a new generation as implementers of development in all areas of community life. Various efforts have been made by the government in realizing the goals of national education, through expanding learning opportunities, ensuring the relevance of graduates to the needs of the world of work, increasing the effectiveness and efficiency of education, improving the quality of education personnel, and so on. (Syam & Arifin, 2019)

Islamic education is a medium to form perfect human beings and have the ability to know and obey God. According to Al-Ghazali, perfection will be realized if a human being is willing to strive for knowledge and practice it. This practice brings oneself always close to Allah SWT so that one will get happiness in the world and the hereafter. (Ihsan & Ihsan, 2007)

Al-Ghazali's view of science brought his love and interest and concern for morality and knowledge so he tried to bring himself to serve in the world of science. Science becomes a medium to get closer

to God as an intermediary form of the level of the glory of a human being, namely happiness.

The essence of the process of gaining knowledge or education is the interaction of two components of education, namely educators and students. Educators are individuals who try to realize the occurrence of the educational process in students. And students as subjects who carry out education. From this statement, researchers are interested in conducting research with the theme “Al-Ghazali: Educators and Students concepts, and Its Implications for Education in Indonesia”.

METHODS

The research method used is a literature review, namely by examining journals, books, research reports, magazines which are then used to identify religious character education in elementary schools ((Astuti, 2019). Literature review and conclusions refer to John W Creswell, namely: 1) starting by identifying keywords, this is useful for material search, 2) after the keywords are obtained, the next step is to search by focusing first on journals and books, 3) reviewing the obtained references. 4) consider the contribution of references obtained, 5) create a useful literature map of how this research contributes to the existing literature (Cresswell, 2013). Sources of data are scientific journals, books, magazines, official documents, and other soft-copy edition materials that can be obtained online according to the theme. Data collection is done by collecting references from various sources of journals, books, magazines, and the internet

FINDINGS AND DISCUSSION

Biography of Al-Ghazali

Abu Hamid bin Muhammad bin Ahmad al-Ghazali or better known as Al-Ghazali is a great Islamic figure who was born in a small town near Thus, Khurasan, the Islamic Republic of Iraq (Nafi, 2017). He was born in the year 405 Hijriyah when calculated using the AD year around 1059 AD (Aizied, 2017)

The name Al-Ghazali is a nickname by the people there which is attributed to Al-Ghazali's hometown named Ghazala. There are also those who attribute their father's work to weaving wool or called ghazzalah then he is better known as Al-Imam Al-Ghazali.

Al-Ghazali had a simple, honest, and hardworking family. They like to learn Islamic knowledge and hang out with scholars. Before Al-Ghazali was born his father was always sided by side with people of

knowledge and always prayed that his son would become a lover of knowledge or 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 died, he continued to study in the Jurjan region and studied with a teacher named al-Shaykh Abu Nasr Ismail bin Masadah al-'Ismaili. In addition, al-Ghazali also studied with al-Shaykh Abu Ali al-Fadl ibn Muhammad al-Farmadhi al-Thus about the science of Sufism. To Al-Haramain Al Juwaini about theology, logic, philosophy of Islamic law, and so on.

In the year 484 Hijriyah, Al-Ghazali was given the honor to become Professor at al-Madrasah an-Nizamiyah Baghdad. However, it did not last long in 488 Hijriyah Al-Ghazali resigned his position and fulfilled his desire to go to Makkah al-Mukarramah to perform the pilgrimage. Then Al-Ghazali realized that he was too complacent with worldly life, then he decided to take *zuhud* in Damascus contemplating and living as a Sufi. (Aizied, 2017) After two years he returned to Baghdad and returned to Thus. He spent his time worshipping and teaching until the 14th of Jumadil Akhir 505 Hijriyah Al-Ghazali died.

During his life, Al-Ghazali has made various contributions to the development of science. His works are widely used as references in various disciplines. These works include, *Al-Mustasyfa*, *At-Taliqat*, *Ihya 'Ulumuddin*, *Al-Wajiz fi al-Fiqh fi al-Madzhab al-Imam Ash-Syafi'I*, *Mizan al-'Amal*, *Al-Munqidz Min adh- Dhalal*, *Hujjatu al-Haq*, *Al-Iqtishad fi al-'Itiqad*, *Al-Mankhul*, *Kaimiyau al-Sa'adah*, *Bidayah al-Hidayah*, *Al-Maqashid al-Asna*, *Al-Mustzhhiri*, *Al-Muntakhal fi 'ilmi al-Jadal*, *Minhaj al-'Abidin discussed Sufism and Ethics*, *Mufsilu al-Khilaf*, *Mi'yar al-'Ilm*, *Al-Wasith*, *Maqashid al-Falasifah*, *Tahafudz al-Falasifah*, *Al-Qisthas al-Mustaqim* have discussions related to *Philosophy and Logic*, *Jawahirun Al-Qur'an*, *Al-Maqashid*, *Al-Basith*, *Al-Wajiz*, *Al-Mustashfi*, *Misykatu al-Anwar* and *Mi'Yaru al-Ilmi*. (Latifah, 2021)

Islamic Education According to Al-Ghazali

Al-Ghazali views Islamic education as an effort to form a complete human being. In achieving this perfection, humans have the instinct to seek knowledge and then try to practice the *fadhilah* of their knowledge. (Agus, 2018)

Knowledge is the main charity (Primarni & Khairunnas, 2016). Al-Ghazali said that science is a medium to get closer to the Creator. One form of glory for a servant is happiness. To achieve that happiness, knowledge, and charity are needed. Charity cannot be done without knowledge. Therefore, knowledge is very important as

capital to achieve happiness in the world and the hereafter. (Agus, 2018) One of the books by Al-Ghazali entitled *Ihya 'Ulum ad-Din* has a description of the virtues of knowledge. The book also gives a very high appreciation to the scholars and scientists who are then strengthened by the word of God and the confession of the Prophet and His Messenger. (Arista, 2019) The book *Ihya 'Ulum ad-Din* by Al-Ghazali concludes that there are three main things related to education (Ridha, 2002)

1. Code of ethics for students and educators.
2. Science is classified in the curricular program.
3. The virtue of clarified knowledge

Education emphasizes experience in the process of its activities. (Agus, 2018) 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)

Educational Goals According to Al-Ghazali

The goals of national education are contained in Law no. 20 of 2003 article 3 which states that national education has a function to develop the ability, character, and civilization of a dignified nation, to educate the nation's life according to its objectives, to develop the potential of students and to become people who believe, fear God Almighty, have a noble character, and in good health, knowledgeable, capable, creative, independent, and being a democratic citizen is also responsible. (Azhari & Mustapa, 2021)

This goal is in line with Al-Ghazali's thinking related to Islamic education which is essentially closer to Allah. (Agus, 2018) More broadly, the purpose of education according to Al-Ghazali emphasizes the realization of moral and religious goals, with devotion to Allah and not seeking worldly life or position. If this cannot be achieved, then there will only be harm and error. (Arista, 2019)

Al-Ghazali gave a very phenomenal statement whose contents: *"The world is a field where the seeds of the hereafter are planted. The world is a medium that connects a servant with his creator. Of course, for those who make the world a stopover, not for those who make it their eternal abode and eternal land."* (Arista, 2019)

Along with the educational goals that Al-Ghazali wants to achieve, there are two basic factors that absolutely must be met including: (Agus, 2018)

1. Aspects of science as a provision for students in other words, namely the curriculum.

2. The method that will be used when conveying the knowledge to students.

The final goals to be achieved from the educational process according to AL-Ghazali are as follows: (Nata, 2001)

1. Success in achieving human perfection which leads to taqarrub to Allah.
2. The success of achieving human perfection that leads to happiness in the world as well as happiness in the hereafter.

Concept of Educator According to Al-Ghazali

Educators have a high position according to Islam. Educators not only provide knowledge but also provide moral guidance and straighten the behavior of students with Islamic religious teachings. (Akhyak, 2006) Al-Ghazali views educators as maslikhul kabir. (Agus, 2018) Where the services he provides exceed parents. As in the term that parents will save their children from the heat of the world's fires, while educators will save their students from the heat of hell fire. (Ihsan & Ihsan, 2007)

Al-Ghazali also argues that educators are great individuals or great people whose activities are considered better than one year's worship. Al-Ghazali also quoted from the opinion of scholars regarding educators as siraj, providing scientific guidance in life. (Mujib, 2006).

Educators have duties and roles in carrying out their obligations. In accordance with the goals of Islamic education as an effort to get closer to Allah SWT and create students to become human beings, Al-Ghazali stated that the main task of educators is to perfect, purify, and cleanse and bring the hearts of students to be more devoted to Allah SWT. (Asnawi, 2012) In addition, educators also have the responsibility of mobilizing, managing, facilitating, and planning. Briefly concluded into three parts as follows: (Asnawi, 2012)

1. Teacher (Instructional)

Educators have the task of planning learning programs and running the program. After the learning program is carried out. The next step is for educators to evaluate as an assessment of their performance.

2. Educator

Educators are tasked with educating and directing students to reach the level of maturity in accordance with the purpose of their creation.

3. Leader (managerial)

Educators have a duty to control students, the community and even themselves face various problems caused by the running of the

learning program. Educators act as leaders to direct, control, organize, supervise, and actively participate in the program.

Educators are also tasked with being servants of the state as well as public servants. As a civil servant, he demands an educator to carry out his duties in accordance with government directives. As public servants, educators must be actively involved in serving and directing the community free from adversity. (Rohmad, 2004)

In an effort to carry out this task, educators must have teacher principles. These principles can be described as follows: (Asnawi, 2012)

1. Educators have a passion for teaching.
2. Educators can arouse the enthusiasm of students so that they have the enthusiasm to learn.
3. Educators must strive to grow and develop talents and also improve student attitudes for the better.
4. Educators have arrangements to carry out the learning process well and comfortably for students
5. Educators must pay attention to changes that can affect the learning process.
6. Educators are aware of the existence of human relationships during the teaching process.

The role of educators in the educational process has a very important position. Al-Ghazali in general mentions that in carrying out the educational role an educator generally has intelligent and perfect intellect. (Yunita, 2019) In particular, the characteristics possessed by educators are as follows: (Ramayulis, 2015)

1. Have compassion and gentle attitude.
2. Diligent work and have the nature of trust.
3. Do not have a greedy attitude towards the material.
4. Have extensive knowledge.
5. Understand and be tolerant of knowledge and those who teach it.
6. Be *istiqomah* and principled

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. The following is the code of ethics according to Al-Ghazali: (Mujib, 2006)

1. Be open in accepting the problems experienced by students.
2. Compassionate and forgiving.
3. Respectful and authoritative in action.
4. Have a humble attitude.
5. Avoid useless activities.

6. Have a gentle attitude towards the problems of students who have low IQ, and are maximal in conducting coaching on them.
7. Dealing with students' problems without using anger.
8. Improve attitudes and be gentle towards students who have weaknesses in speaking.
9. Does not have a scary nature.

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. The requirements for becoming an educator according to Al-Ghazali's view include:

1. Able to innovate and have mastery of the science in the field.
2. Able to be a role model for students.
3. Understand that educators have a task similar to the Prophet Muhammad SAW to teach the instructions of Allah SWT to mankind.
4. Help each other among educators.
5. Always tell the truth.
6. Be patient in dealing with student problems.

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 Learners According to Al-Ghazali

With regard to students, Al-Ghazali views children 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 parents as the main educators who will provide good scribbles for the child. This is where the importance of educators as mentors guide students to meet their needs in all fields.

Al-Ghazali uses two words to define students, namely, tholib al-ilmi (the seeker of knowledge) and al-muta'alim (student). In a broad context, students are all human beings from infants to old age. However, in the world of education, students are only those who are currently studying at school. (Ramayulis & Nizar, 2005) The stages of student development according to Al-Ghazali are as follows: (Janna, 2013)

1. *AlJanin*

The stage of student development starts from the womb. At this time, students are referred to as fetuses, their life begins after God blows the spirit into a clot of blood. This period is a very decisive period for students. What he feels describes the conditions that will be experienced when they are born into the world. (Rahmawati, 2019) Parents, especially mothers as educators, have a very important role. Mothers must take care of themselves and always do positive activities to support fetal development. Likewise, food intake to be always maintained, especially halal. Al-Ghazali has explained that if the fetus is given food that is haram, then the entire body that is formed will become haram. When he is born they will always have the desire to eat, see, and taste things that are haram even though in front of them there is still an opportunity to taste halal. (Rahmawati, 2019)

2. *Ath-Thifl*

Ath-Thifl is the period that most influences the lives of students. At this time students do a lot of exercises and habits to begin to be able to distinguish something good and bad. Al-Ghazali views that students in this case are children born in a state of nature and straight, then parents will determine the character and religion for their children. In addition to parents, family and the environment are also influential in instilling education in students which of course will greatly imprint and greatly affect their development. Al-Ghazali has arrangements in educating children at this level through the gradual installation of faith in every activity carried out such as memorizing, reading, confirming, and believing which is then embedded in the child's soul until adulthood. These activities are expected to influence the attitudes, actions, and mindsets of children.

3. *At-Tamyiz*

The level when students have been able to distinguish between good and bad things. Students have experienced the development of reason so that they can understand science directly without thinking processes. At this level, students understand who the Creator is and the rules that He enforces in the world as a provision for life. Students have been burdened to carry out their duties as humans. At this level, Al-Ghazali views that parents as educators familiarize students with a noble character that is applied through worship activities such as prayer, fasting, zakat and so on. These activities are expected to be attached to them and will automatically do it with full awareness on an ongoing basis.

4. *Al-Aqli*

At this level, students have perfect intellect and have understood science directly without thinking processes. However, it is undeniable that with the perfection of reason, students can experience shock, anxiety, and worry. Even in terms of belief or religion though. Overcoming this, the success of the previous level of education is key. If students have really had the right principles, at this level the educators just need to perfect them and add a little more effort to complete these perfections.

5. *Al-Auliya 'and Al-Anbiya'*

It is the highest level in the development of students and is only obtained by the Prophets, Apostles and sciences.

Al-Ghazali suggested several characteristics that students must possess, including (Ihsan & Ihsan, 2007)

1. Humble attitude
2. Always purify yourself from all evil
3. Always istiqomah and obedient.

In addition to relating to nature, Al-Ghazali also argues about the ethics that must be done by students including: (Nata, 2001)

1. Students should have a soul that is clean from bad morals and despicable traits. This is because knowledge is a worship of the heart that brings its owner closer to the Creator. So the knowledge is not valid except by purifying the heart from something that can pollute it. In line with the parable expressed by Al-Ghazali that knowledge is like angels and dogs. An angel will not enter a house if there is a dog in it. While knowledge itself will not reach humans without the intermediary of angels. (Khuluq, 2017)
2. Students reduce their involvement in world affairs. Students must have the sincerity and determination to work hard in studying even though they have to live far from their families and try to occupy their minds regarding science itself.
3. Do not brag about knowledge and much against the teacher. Students should have confidence in the knowledge conveyed by the teacher, not brag, and always be tamadlu towards the knowledge they have.
4. Do not go deep into the opinion of only one scholar, because it can raise doubts about the ability of the teacher.
5. Before understanding the lesson of science, students are encouraged not to move to its branches. Students should not study a branch of science before understanding the core of science. Because science is arranged in stages, students need to keep order in order to maintain the naturalness of knowledge.

6. Not involved in a particular subject, before completing the supporting topics. Students should learn science gradually, not exploring all at once, but starting from the basics so that they can have the perfection of deepening knowledge.
7. Knowing the cause of the beginning of science.
8. Decorate and beautify the mind with the virtue of knowledge.
9. Knowing the relationship between science and its goals.

The main requirements for students include: (Ramayulis & Nizar, 2005)

1. Glorifying educators, humble, and not arrogant.
2. Help each other in kindness and love with fellow students.
3. Not greedy to learn various madzab that can cause confusion of mind.
4. Learn useful sciences.

Implications for the World of Education in Indonesia

The implications of Al-Ghazali's thinking about the concept of educators on education in Indonesia are as follows: (Janna, 2013)

1. An educator should be able to explore all the potential of students in an effort to help achieve maturity. There are two potentials possessed by students, namely physical or psychomotor potential and spiritual potential (cognitive and affective). These potentials must be kept in balance along with their growth and development. This is because students are a unity of creativity, taste, and intention born with various differences in their potential.
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. To be able to formulate methods and materials, 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. Educators 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. An educator should have a patient attitude as the key to success in directing students. Patience is needed when educators train their students, especially in terms of behavior. As we know, students generally have the nature of wanting to win for themselves and see things from their point of view. This is where educators must be patient little by little directing the behavior of students into goodness.

The implications of Al-Ghazali's thoughts about the concept of students towards education in Indonesia, especially Islamic education are as follows: (Janna, 2013)

1. Learners are not miniature adults, they should not be treated as adults. They are entitled to rights in addition to the obligations that must be fulfilled. Educators are only limited to directing goodness, not curbing or even imposing their will. 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.
2. Learners will always grow and develop gradually. Educators should understand this, then provide a learning process that is in accordance with the level of development and growth of students.

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 an educator. 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.

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 implications for education in Indonesia for an educator should be able to explore all the potential possessed by students. Able to formulate learning methods and materials, have sufficient knowledge, provide good examples, have compassion, have a patient attitude. Students should not be treated as adults. Students

will always grow and develop gradually. Educators should understand this, then provide a learning process that is in accordance with the level of development and growth of students.

REFERENCES

- Agus, Z. (2018). Pendidikan Islam Dalam Perspektif Al-Ghazali. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 3(2), 21–38. <https://doi.org/10.48094/raudhah.v3i2.28>
- Aizied, R. (2017). *Cinta Itu Indah*. Diva Press.
- Akhyak. (2006). *Profil Pendidik Sukses*. Elkaf.
- Arifin, S., Abidin, N., & Anshori, F. A. (2021). Kebijakan Merdeka Belajar dan Implikasinya terhadap Pengembangan Desain Evaluasi Pembelajaran Pendidikan Agama Islam. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 7(1), 65–78. <https://doi.org/10.26594/dirasat.v7i1.2394>
- Arista, R. N. (2019). Konsep Pendidikan Menurut Al-Ghazali dan Relevansinya dalam Pendidikan di Indonesia. *Jurnal Tawadhu*, 3(2), 883–892.
- Asnawi, M. (2012). Kedudukan dan Tugas Pendidik Dalam Pendidikan Islam. *Jurnal Pemikiran Islam*, 23, 36–52. <https://doi.org/DOI:http://dx.doi.org/10.33367/tribakti.v23i2.28>
- Astuti, E. T. (2019). Prinsip Manajemen Tenaga Kependidikan Perspektif Al-Qur'an. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 4(1), 128–145. <https://doi.org/10.25217/ji.v4i1.465>
- Azhari, D. S., & Mustapa. (2021). Konsep Pendidikan Islam Menurut Al-Ghazali. *Jurnal Review Pendidikan dan Pengajaran*, 4(2), 271–278. <https://doi.org/DOI:https://doi.org/10.31004/jrpp.v4i2.2865>
- Cresswell, J. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage Publication.
- Ihsan, H., & Ihsan, F. (2007). *Filsafat Pendidikan Islam*. CV. Pustaka Setia.

- Iman, N., Ds, A., Arifin, S., & Cholifah, U. (2021, Februari 3). *Generosity Education for Children (Case Study At Mi Muhammadiyah Dolopo Madiun)*. Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia. <https://eudl.eu/doi/10.4108/eai.27-10-2020.2304184>
- Janna, S. R. (2013). Konsep Pendidikan Anak Dalam Perspektif Al-Ghazali (Implikasinya Dalam Pendidikan Agama Islam). *Jurnal Al-Ta'dib*, 6(2), 41-55.
- Khuluq, E. K. (2017). *Etika Peserta Didik dalam Perspektif Imam Al Ghazali (Telaah Kitab Ihya' Ulumuddin)*. IAIN Salatiga.
- Latifah, S. N. (2021). *Pemikiran Al-Ghazali Tentang Pendidik dan Peserta Didik dalam Kitab Ihya' Ulumuddin*. IAIN Palangka Raya.
- Mujib, A. (2006). *Ilmu Pendidikan Islam*. Kencana Prenada Media Grub.
- Nafi, M. (2017). *Pendidikan dalam Konsepsi Imam Al-Ghazali*. CV. Budi Utomo.
- Nata, A. (2001). *Pemikiran Para Tokoh Pendidikan Islam*. Raja Grafindo Persada.
- Primarni, A., & Khairunnas. (2016). *Pendidikan Holistik; FormatBaru Pendidikan Islam Membentuk Karakter Peripurna*. AMPPress.
- Rahmawati, M. (2019). Mendidik Anak Usia Dini Dengan Berlandaskan Pemikiran Tokoh Islam Al-Ghazali. *Al Fitrah: Journal Of Early Childhood Islamic Education*, 2(2), 274. <https://doi.org/10.29300/alfitrah.v2i2.2271>
- Ramayulis. (2015). *Filsafat Pendidikan Islam*. Kalam Mulia.
- Ramayulis, & Nizar, S. (2005). *Sejarah dan Pergolakan Pendidikan Islam*. Ciputat Press Grub.
- Ridha, M. J. (2002). *Tiga Aliran Utama Teori Pendidikan Islam (Prespektif Sosiologis-Filosofis)*. Tiara Wacana.
- Rohmad, A. (2004). *Potret Pemikiran dan Peradaban Islam*. Kaukaba.

Syam, A. R., & Arifin, S. (2019). Quality of Educational Services in Islam Perspective. *WESTECH 2018: Proceedings of 1st Workshop on Environmental Science, Society, and Technology, WESTECH 2018, December 8th, 2018, Medan, Indonesia*, 439.

Yunita, Y. (2019). Konsep Pendidikan Menurut Al-Ghazali. *Jurnal Mubtadiin*, 2(02), 139–150.