

The Concept of Islamic Education in the Perspective of Imam Al Ghazali and Its Relevance in the Contemporary Era

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Abstract: The purpose of this research in general is to find out the concept of Islamic education from the perspective of Imam Al-Ghazali and its relevance to contemporary Islamic education (today). Islamic education today is faced with various developments and challenges that certainly need to make changes and improvements to be able to make adjustments to these changes. The research that the author uses in terms of sources is library research which aims to reveal educational thoughts, especially regarding the concept of Islamic education from the perspective of Imam Al-Ghazali by using a content analysis approach. The results of this study indicate that the concept of Islamic education from the perspective of Imam Al-Ghazali is relevant to contemporary education (today). This can be seen in terms of educational goals, the concept of educators and students, learning methods, and learning curriculum which in its application prioritizes aspects of intellectual, moral, and spiritual development and educational evaluation. With this, educational institutions are expected to be able to adopt Al-Ghazali's concept of education to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Keywords: *Concept, Islamic education, contemporary*

Abstrak: Tujuan dari penelitian ini secara umum adalah untuk mengetahui konsep pendidikan Islam dalam perspektif Imam Al-Ghazali dan relevansinya dengan pendidikan Islam kontemporer (masa kini). Pendidikan Islam saat ini dihadapkan pada berbagai perkembangan dan tantangan yang tentunya perlu melakukan perubahan dan pembenahan sehingga mampu melakukan penyesuaian terhadap perubahan tersebut. Penelitian yang penulis gunakan dari segi sumber adalah penelitian kepustakaan (*library research*) yang bertujuan untuk mengungkap pemikiran pendidikan khususnya mengenai konsep pendidikan Islam dalam perspektif Imam Al-Ghazali dengan menggunakan pendekatan (*content analysis*). Hasil penelitian ini menunjukkan bahwa konsep pendidikan Islam dalam perspektif Imam Al-Ghazali relevan dengan pendidikan kontemporer (masa kini). Hal ini dilihat dari segi tujuan pendidikan, konsep pendidik dan peserta didik, metode pembelajaran, kurikulum pembelajaran yang dalam penerapannya mengedepankan aspek pengembangan intelektual, moral dan spiritual serta evaluasi pendidikan. Dengan ini, lembaga pendidikan diharapkan mampu mengadopsi konsep Pendidikan Al-Ghazali dalam rangka mengembangkan potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.

Kata kunci : *Concept, Islamic education, Kontemporer*

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Introduction

Education is something essential for humans (Bazzul, 2023). With education, humans can face the universe to maintain their lives. Education is an effort to pass on values that will be a helper and determinant of humanity in living life and at the same time to improve the fate and civilization of mankind (Krishna, 2011). The importance of Islamic education, places education in its important and high position in its doctrine (Nata, 2010). Education is a very important issue for all groups, and has its attraction to continue to be studied more deeply and comprehensively, and is always warm to discuss. This is because Islamic education plays a role in fostering human beings as a whole (kaffah) and balance (tawazun) between the worldly and Bukhari. Education is an effort to develop the human personality both in spiritual and physical aspects which is carried out gradually and continuously until the end of life (Drajat, 2011).

Education must be seen in a broad scope. Education is also not a neutral process so it is free from ideological values. Djahiri stated that education is an organized, planned, and continuous effort (throughout life) towards fostering humans/students to become complete, mature, and cultured people (**civilized**) (Hafidz, 2014). According to Law of the Republic of Indonesia, No. 20 of 2003 concerning the National Education System states that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, intellectual personality, noble morals, and skills needed by themselves, society, nation and country (Sisdiknas, 2003).

Education is a very important issue for all groups, and has its attraction to continue to be studied more deeply and comprehensively, and is always warm to discuss (Banks, 2008). This is because Islamic education plays a role in fostering human beings as a whole (kaffah) and balance (tawazun) between the worldly and Bukhari. Education is an effort to develop the human personality both in spiritual and physical aspects which is carried out gradually and continuously until the end of life. (Drajat, 2011: 14). Islam views education as a very important thing that must be put forward and requires its people to demand knowledge following the shari'a and its provisions such as postulates of commands or religious foundations regarding the importance of education are reviewed from Al-Qur'an *Surah Al-Mujadalah* verse 11;

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: O you who believe, when it is said to you, 'Make room, and Allah will make room for you, and when it is said, "Stand up," stand up, and Allah will elevate those who believe among you and those who are given knowledge by several degrees: 'Stand up', then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah knows best what you do.

The postulate of this command can be concluded that Islam is very concerned about the importance of education and seeks knowledge for every era. In addition, Islam also provides a way of convenience and repayment of blessings for anyone who intends and is earnest to take the path to success armed with education (science). Islamic education is a conscious effort that is planned to prepare students to believe, understand, live, and practice Islamic teachings through guidance, teaching, or training activities, for Islamic education is an important factor in producing a young generation (students) who believe in and devote themselves to Allah (Roslan Mohd Nor & Malim, 2014). Islamic education with its various systems and levels from time to time always experiences challenges. Various advances and lags in Islamic education have been experienced in the historical time-space that it has passed (Darlan dkk., 2021). Among other things, one of them is due to the ability to answer various challenges and dynamics faced.

The challenges of Islamic education today are different from the challenges of Islamic education as they existed in the classical and medieval periods, both externally and internally (Sahin, 2018). Educational challenges in the Classical and Middle Ages are quite heavy, but psychologically and ideologically they are easier to overcome. Internally, Muslims in the classical era are still fresh, which means that their relationship with the source of Islamic teachings is still very close and close and the spirit of *ijtihad* in striving to advance the teachings of Islam *fii sabilillah* is very strong. Externally, Muslims are still unable to face serious threats from other developed countries. The challenges of contemporary Islamic education are more complex for us to face, starting from ideological battles, human resource battles, facilities and technology battles, and the battle of Islamic education process inputs and outputs produced for various kinds of reforms and future needs (Alkandri, 2014). However, with the challenges faced by Islamic education, a new paradigm has been born in the world of education which involves various components, such as vision and mission, basic objectives of the curriculum, teaching and learning process, educators and students, management, media, facilities and infrastructure, institutions, evaluation and supervision, and many other scopes (Nurdin, 2020).

Al-Ghazali emphasized that the task of education is to achieve fadhilah (virtue) and taqarrub to Allah is the most important goal in education (Sugiana, 2019). His assertion: "When a parent guards his child from the torment of the world, he should guard him from the torment of the fire of hell (hereafter), by educating and training him and teaching him with the virtues of the hereafter, because good morals are the nature of the Prophet (saw), and the best deeds of an honest and trustworthy person are the realization of the fruits of the perseverance of those who are close to Allah." He further said: "A teacher must direct his students to the goal of learning knowledge, which is taqarrub to Allah instead of leading and splendor. (Al-Jumbulati, 2002)

If we examine al-Ghazali's works, especially his greatest **work Ihya' Ulumuddin**, it appears that besides being a theologian, philosopher, critic, and Sufi, he was also an education expert. Looking at the existing reality, education has recently felt less oriented toward the formation of Kamil people. Education does not emphasize the balance between spiritual and intellectual aspects, between truth and usefulness in human beings themselves. However, al-Ghazali tried to solve the problem of education as described above by balancing the spiritual and intellectual aspects, truth and usefulness (Wartini, 2015)

Method

The type of research used in this study is the method of library *research*, which is the process of searching and compiling systematically data obtained from a collection of literature (books, magazines, articles, biographies, journals, documentaries) and other relevant data sources, both primary and secondary (Khatibah, 2011). The data collection technique used in this writing is a documentation technique. A document is a collection of records of events that have passed. Documents can be in the form of writings, drawings, or monumental works of a person such as books, novels, movies, and so on (Sugiyono, 2017) In this writing, the author fully uses the method of writing literature or literature. To obtain writing data, the author collects literature data, especially related to Al-Ghazali's thoughts, and analyzes Al-Ghazali's books. Content analysis is any method used to conclude an effort to find the characteristics of a message and is carried out objectively and systematically, this analysis (content analysis) is a systematic technique to analyze the content of a message and process a message, or a tool to observe and analyze the open communication behavior of a selected communicator (Danandjaja, 2014). By using content analysis, a result or understanding of the various content of messages conveyed by mass media, holy books, or other sources of information will be obtained objectively, systematically, and relevantly.

Result and Discussion

Imam Al-Ghazali, a very influential Islamic thinker, made a major contribution to the concept of Islamic education which is still relevant today. In his view, Islamic education is a lifelong process of humanization, starting from human birth until the end of his life (Arifin, 2018). This process is carried out through various sciences that are taught gradually, with the main responsibility resting on the shoulders of parents and society. The ultimate goal is to get closer to Allah SWT to achieve perfection as a human being.

In his monumental work, *Ihya' Ulum Ad-Din*, Al-Ghazali begins his discussion by explaining the virtues of knowledge and education. He gives a very high position to scholars and scientists, which is reinforced by verses from the Quran, hadiths of the Prophet, as well as the words of poets and thinkers. According to Al-Ghazali, the heart of education is the heart, because the heart is the essence of humanity (Hasanah & Asrori, 2024). A teacher, in his view, is a figure who seeks to perfect, repair, clean, and guide the heart to get closer to Allah SWT. This concept reflects his theocentric view that makes the formation of noble morals the main orientation of education.

The purpose of education in Al-Ghazali's thought has a double dimension that complements each other. The long-term goal is to get closer to Allah SWT, by Allah's words in Surah Az-Zariyat verse 56 which confirms that the purpose of the creation of jinn and humans is to worship Him. Meanwhile, the short-term goal is more practical and operational, covering five main aspects. Firstly, developing the ability to get closer to Allah through obligatory and sunnah worship. Second, to explore and develop human potential or fitrah. Thirdly, preparing people to carry out worldly tasks professionally. Fourthly, to form human beings with noble characters with a soul that is clean of despicable traits. Fifth, to develop the main characteristics of human beings so that they become truly human (Sheikh & Ali, 2019).

In terms of curriculum, Al-Ghazali compiled a systematic and comprehensive scientific building (Syaubari dkk., 2023). He divided knowledge into several categories: Sharia knowledge derived from the Quran and As-Sunnah, non-sharia knowledge obtained through reasoning and empirical experience, commendable sciences such as medicine and agriculture, *fardhu ain* and *fardhu kifayah*, and permissible sciences such as history and literature (Barni & Mahdany, 2017). The curriculum is designed with the psychological development of learners in mind.

Al-Ghazali divided the stages of education into five periods according to age (Gunawan & Lestari, 2021). The first period (0-6 years) is the nurturing period, where the child is protected from negative influences and familiarised with good things through practical examples. The second period (6-9 years) marks the beginning of formal education, where the child begins to be able to understand what has been familiarised. The third period (9-13 years) focuses on moral education and independence, where the child can distinguish between good and

bad. The fourth period (13-16 years) is a period of evaluation of the education that has taken place, and the fifth period (16 years and above) is maturity education, where a person is considered an adult and is responsible for their actions (Mustaffa dkk., 2021).

The educational methods developed by Al-Ghazali are comprehensive and diverse. The Riyadlah method emphasizes the habituation of good morals through continuous practice (Huda dkk., 2022). The Tajribah method uses direct experience as a means of learning. The Nazism method emphasizes the importance of applying the knowledge that has been learned. The storytelling method is used to convey moral values, and the Uswah method emphasizes the importance of exemplary teaching.

Al-Ghazali also introduced the system of reward (Targhib) and punishment (Tarhib) in education (Faishol & Mashuri, 2022). However, he strongly emphasized that punishment should be a last resort and applied judiciously. Rewards can be in the form of verbal appreciation, material gifts, or public praise. Meanwhile, punishment should be tailored to the degree of guilt and applied without violence, to educate, not punish. Al-Ghazali's thinking on Islamic education reflects a holistic system, integrating spiritual, moral, and intellectual aspects (Garden, 2014). His comprehensive concept of the goals, curriculum, and methods of education is still very relevant to be applied in the context of modern education, especially to form a generation that is not only intellectually intelligent but also has spiritual maturity and moral nobility.

Islamic Education Educators and Learners

Islamic education emphasizes the crucial role of educators who must embody both intellectual capacity and moral virtue to effectively influence their students' development. According to Al-Ghazali's teachings, teachers are not merely transmitters of knowledge but rather spiritual guides who should exemplify the virtues they seek to instill (Khasawneh dkk., 2022). He likens the relationship between teacher and student to that of a shadow and wood, illustrating that teachers cannot effectively shape their students' character if their character is flawed. This metaphor underscores the fundamental principle that educators must first perfect their own moral and spiritual development before attempting to guide others. In his renowned work "Ayyuhal Walad," Al-Ghazali outlines several essential qualities that teachers must possess to be worthy representatives of prophetic teachings (Danti dkk., 2024). Primary among these is the requirement to distance oneself from worldly desires and the pursuit of status, emphasizing instead a focus on spiritual and educational objectives. Teachers must also have received proper training from qualified mentors (murshid) in an unbroken chain of transmission reaching back to the Prophet Muhammad, ensuring the authenticity and integrity of their knowledge. Furthermore, educators are expected to demonstrate commitment to self-improvement through practices such as moderate eating, speaking thoughtfully, maintaining regular prayer, engaging in charitable

acts, and observing fasts. These practices should culminate in the development of noble character traits including patience, gratitude, trust in divine providence, humility, and extensive knowledge.

The relationship between educators and learners in Islamic education is carefully structured to maximize both intellectual growth and moral development (Halim Tamuri, 2007). As detailed in "Ihya' Ulumuddin," teachers are expected to approach their students with the same compassion they would show their children, creating an environment conducive to learning and personal growth (Siskiyah, 2023). This compassionate approach should be balanced with pure intention, teaching for the sake of divine pleasure rather than material reward or recognition. Teachers must be skilled in the subtle art of character correction, preferring gentle guidance and indirect methods over harsh criticism or public humiliation. They should also be mindful of their students' intellectual capabilities, presenting information in a manner appropriate to each learner's level of understanding while maintaining the integrity of the subject matter. The concept of learners in Islamic education, as defined by Al-Ghazali, is remarkably inclusive, encompassing individuals of all ages and backgrounds who seek knowledge to improve their intellect and character while purifying their souls (Danti dkk., 2024). This broad definition emphasizes the lifelong nature of learning in Islamic tradition and its fundamental connection to spiritual development. The teacher's role extends beyond mere academic instruction to include moral guidance and character formation, reflecting the holistic nature of Islamic education that seeks to develop both the mind and soul of the learner.

Students are expected to observe specific protocols in their interactions with teachers, both outwardly and inwardly (Holmes dkk., 2015). The external conduct includes avoiding arguments with teachers even when aware of their mistakes, maintaining appropriate physical boundaries, and diligently following their instructions within reasonable limits. Internal attitudes are equally important, with students required to maintain sincerity between their outward actions and inner convictions, avoiding hypocrisy in their relationship with their teachers. The educational journey requires students to purify themselves of negative traits, minimize worldly distractions, and approach their studies with humility rather than arrogance. Students must trust their teachers' guidance similar to how patients trust skilled physicians, particularly in the early stages of their educational journey. The systematic approach to learning is emphasized, with students advised to master foundational knowledge before advancing to more complex subjects, understanding that knowledge is hierarchical and interconnected (Duschl dkk., 2011). This methodical progression ensures that students build a solid foundation of understanding before venturing into more advanced topics, preventing confusion and misunderstanding that might arise from attempting to grasp complex concepts without proper preparation.

In the pursuit of knowledge, students are encouraged to maintain a balanced approach that encompasses both breadth and depth of learning. Al-Ghazali advises learners to expose themselves to various branches of knowledge while recognizing that mastery in all fields may not be achievable within a single lifetime. Therefore, students should prioritize the most essential aspects of each discipline, focusing on what is most beneficial for their spiritual and intellectual development. This approach reflects the Islamic principle of seeking knowledge that leads to beneficial action rather than mere accumulation of information. Students are also advised to understand the inherent relationships between different branches of knowledge and their ultimate purposes, recognizing how various disciplines contribute to the greater goal of understanding divine truth and improving the human condition.

Evaluation in Islamic education, as conceived by Al-Ghazali, differs significantly from contemporary assessment methods. Rather than relying solely on formal examinations and written tests, evaluation is viewed as an integral part of life itself, emphasizing practical application and real-world problem-solving abilities. This approach is exemplified in the Prophet Muhammad's guidance that individuals should dedicate a portion of their time to self-evaluation, suggesting that assessment should be an ongoing process rather than isolated events. The evaluation process should occur at regular intervals, with approximately one-quarter of educational time dedicated to assessment activities. This includes initial assessments, ongoing evaluations during the learning process, and final assessments, emphasizing the importance of both formative and summative evaluation methods. Al-Ghazali's perspective on evaluation challenges modern testing practices that often prioritize memorization over practical application. Instead, he advocates for assessment methods that emerge from real-life situations and allow students to demonstrate their ability to apply knowledge in solving actual problems.

This holistic approach to evaluation ensures that students not only acquire knowledge but also develop the wisdom and character necessary to apply it effectively in the service of their communities. The traditional Islamic practice of awarding teaching credentials reflects this comprehensive assessment approach, where authorization to teach was based on a teacher's direct observation of a student's mastery and character development rather than formal examinations or written certifications. This method of evaluation emphasizes the importance of practical wisdom and moral character alongside academic knowledge, recognizing that true education must produce individuals who can contribute positively to society while maintaining high ethical standards. The evaluation process also serves as a means of continuous improvement, helping both teachers and students identify areas for growth and development while ensuring that educational objectives align with the broader goals of Islamic education.

The success of Islamic education ultimately depends on the harmonious integration of these three elements: qualified and virtuous teachers, dedicated and disciplined students, and comprehensive evaluation methods that assess both knowledge and character. When these components work together effectively, they create an educational environment that nurtures intellectual growth while fostering moral development, preparing individuals to face life's challenges with wisdom, integrity, and spiritual awareness. This integrated approach to education continues to offer valuable insights for contemporary educational practices, particularly in an era where there is growing recognition of the need to address both the intellectual and moral dimensions of human development.

The Relevance of the Concept of Islamic Education in the Contemporary Era

The relevance of Islamic education concepts, particularly those established by Imam Al-Ghazali, continues to resonate strongly in the contemporary educational landscape (Abdul-Jabbar, 2019). The fundamental objectives of education, as conceived by Al-Ghazali, maintain their significance in modern times, emphasizing the development of individuals who can achieve fulfillment both in their worldly pursuits and spiritual aspirations. Al-Ghazali's educational philosophy centers on the transformation of character, focusing on the elimination of negative moral traits while cultivating virtuous ones. This approach aligns remarkably well with current educational trends, particularly in Indonesia, where character education has become a cornerstone of the national educational system. The modern interpretation of Islamic education, exemplified in institutions such as Islamic boarding schools (*pesantren*), successfully integrates both spiritual and moral development with intellectual advancement. This holistic approach aims to nurture students who excel not only in spiritual and moral dimensions but also in their intellectual capabilities, creating well-rounded individuals equipped to face contemporary challenges.

The curriculum structure proposed by Al-Ghazali demonstrates remarkable adaptability to modern educational needs. His approach to curriculum development involves carefully selecting fields of study that align with educational objectives, systematically organizing knowledge into distinct clusters and branches, and evaluating different subjects based on their potential benefits or drawbacks for students (Fahrudin dkk., 2024). This methodological approach bears striking similarities to the contemporary "independent curriculum" recently implemented in Indonesia's educational system. The modern curriculum, introduced by the Minister of Education and Culture, Research, and Technology, emphasizes a student-centered approach that prioritizes individual talents and interests. This revolutionary shift away from traditional rigid specializations like Science, Social Studies, or Language tracks reflects a more flexible and personalized learning experience, resonating with Al-Ghazali's principles of tailored education that considers individual student capabilities and interests.

In the realm of educators' roles and responsibilities, Al-Ghazali's principles continue to inform modern educational practices (Nazalia & Fitria, 2024). His conception of educators as primary facilitators of student potential development through structured learning activities remains highly relevant. The emphasis he places on teacher competency and professionalism aligns perfectly with contemporary educational standards, particularly as outlined in Indonesia's 2003 National Education System Law. This legislation mandates that educators must possess comprehensive competencies across multiple domains: pedagogical expertise, social skills, personal character development, and professional capabilities. The modern interpretation of these requirements reflects Al-Ghazali's insistence on teachers being not just knowledge transmitters but also moral exemplars and skilled professionals in their respective fields.

The conceptualization of learners in Al-Ghazali's educational philosophy demonstrates remarkable foresight in its alignment with contemporary educational principles (Khasawneh dkk., 2022). His inclusive definition of a student as anyone pursuing knowledge, regardless of age, background, or circumstances, with the aim of intellectual improvement, resonates strongly with modern concepts of lifelong learning and inclusive education. This perspective harmonizes particularly well with the requirements of current educational frameworks, such as the 2013 curriculum in Indonesia, which emphasizes student-centered learning and independent concept formation under teacher guidance. The modern approach encourages students to construct their understanding through direct experience while maintaining the crucial role of educators as facilitators and guides in the learning process.

Al-Ghazali's teaching methodologies maintain their relevance and effectiveness in contemporary educational settings (Karim dkk., 2021). His advocated methods, including advisory approaches, storytelling, habit formation, exemplary modeling, and the use of encouragement and deterrence (*targhib* and *tarhib*), continue to prove valuable in modern classrooms. These methods effectively support the development of good habits while facilitating students' understanding and moral development. The integration of these traditional methods helps foster multiple aspects of student development, including morality, intellectual capacity, mental resilience, and spiritual growth, all while maintaining alignment with divine moral values. However, modern educators must exercise careful judgment in implementing these methods, particularly regarding the use of rewards and punishments, to ensure they contribute positively to character development without causing unintended negative consequences.

The evaluation principles proposed by Al-Ghazali offer valuable insights for contemporary educational assessment practices (Quraishah dkk., 2022). His emphasis on considering the ultimate outcomes and consequences of educational programs and initiatives remains highly relevant in modern education systems. This forward-thinking approach to evaluation aligns with current educational

assessment practices that focus on measuring the achievement of educational objectives while identifying and addressing potential obstacles to success. Modern evaluation systems benefit from this perspective by incorporating both formative and summative assessment methods that help gauge the effectiveness of educational programs and guide necessary improvements.

The contemporary relevance of Al-Ghazali's educational concepts extends beyond theoretical frameworks to practical applications in modern educational settings (Masri dkk., 2023). His holistic approach to education, which balances intellectual, moral, and spiritual development, provides valuable guidance for addressing current educational challenges. This comprehensive educational philosophy helps bridge the gap between traditional Islamic educational values and contemporary educational needs, offering solutions that remain relevant in an increasingly complex and globalized world. The integration of these time-tested principles with modern educational practices creates a robust framework that can effectively prepare students for both worldly success and spiritual fulfillment.

The enduring relevance of Al-Ghazali's educational concepts in the contemporary era demonstrates the timeless nature of his insights into human development and learning (Almulla & Abbasi, 2024). His educational philosophy continues to offer valuable guidance for modern educators and educational institutions, particularly in their efforts to develop comprehensive and effective educational programs that address both traditional values and contemporary needs. The successful adaptation of his principles in modern educational settings, from curriculum design to teaching methods and evaluation practices, underscores the universal applicability of his educational philosophy. As education systems worldwide continue to evolve and face new challenges, the wisdom embedded in Al-Ghazali's educational concepts remains a valuable resource for guiding educational development and reform, ensuring that education continues to serve its fundamental purpose of nurturing well-rounded individuals capable of contributing positively to society while maintaining strong moral and spiritual foundations.

Conclusions

Al-Ghazali's thought on Islamic education shows a comprehensive and holistic concept that integrates spiritual, moral, and intellectual aspects. This study reveals that Al-Ghazali's concept of education has strong relevance to the contemporary era, especially in character development and the modern education system. The dual-dimensional purpose of education - drawing closer to Allah SWT and developing human potential - is still very relevant to the needs of education today. Al-Ghazali's curriculum reflects a systematic approach that considers the psychological development of learners, similar to the independent curriculum concept implemented in Indonesia. The educational methods developed by Al-Ghazali, such as Riyadlah, Tajribah, and Uswah, proved effective in developing the

moral and intellectual aspects of learners. The proposed evaluation system also provides a valuable perspective for contemporary educational assessment practices.

This research makes several important contributions. Firstly, it presents a comprehensive analysis of Al-Ghazali's educational thought and its relevance to the modern educational context, particularly in Indonesia (Abbas dkk., 2023). Secondly, the research demonstrates how classical Islamic educational concepts can be integrated with contemporary educational needs, providing a useful framework for the development of educational systems. Thirdly, it highlights the importance of balance between spiritual, moral, and intellectual development in education, which is often neglected in modern education systems. Fourth, the research provides valuable insights into how Al-Ghazali's educational principles can be applied in the development of modern curricula, teaching methods, and evaluation systems.

Although this study provides an in-depth analysis of Al-Ghazali's educational thought, some limitations need to be noted. Firstly, this study focuses on the textual analysis of Al-Ghazali's works and their interpretation in the modern context, but it lacks empirical data on the effectiveness of applying these concepts in contemporary educational practices. Secondly, this study discusses more about the conceptual relevance rather than the practical challenges of implementing Al-Ghazali's thoughts in the modern education system. Thirdly, the limited context of the study to the Indonesian education system may limit the generalisability of the findings to educational contexts in other countries with different education systems.

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