Integrating Al-Ghazali's Educational Philosophy: Advancing Transformative Learning in Islamic Schools in the Digital Era

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ABSTRACT
The aim of this article is to explore key principles in al-Ghazali's educational thought and analyze how these principles can be applied effectively in modern Islamic educational settings.This article is motivated by concerns over the current state of Islamic education, which tends to emphasize cognitive and academic achievement while neglecting the development of students' character and morals. In an era marked by moral decline and a crisis of values, the educational philosophy of Imam al-Ghazali is increasingly relevant. Renowned not only as a theologian and Sufi scholar but also as an educator, al-Ghazali offers a comprehensive vision for nurturing individuals who are intellectually, spiritually, and ethically balanced. The research employs a qualitative approach through library research. Data is gathered from several of al-Ghazali's primary works, including Ihyā' 'Ulūm al-Dīn, Bidāyat al-Hidāyah, and Ayyuhā al-Walad, as well as supporting literature from contemporary educational studies. The findings indicate that al-Ghazali's educational philosophy centers on five key concepts: holistic education, experience-based learning, moral and ethical development, critical thinking and reflection, and community engagement. When integrated into current pedagogical practices, these principles have the potential to shape students who are not only academically capable but also morally grounded and socially responsible. This study suggests that al-Ghazali's legacy offers a timeless and transformative framework for building meaningful and balanced Islamic education today.

1. Introduction

The Minister of Education's program in Indonesia emphasizes the importance of a deep learning approach, supported by three main pillars: mindful learning, meaningful learning, and joyful learning. These three pillars are designed to enhance student engagement and learning outcomes in a more holistic and integrated manner. Mindful learning emphasizes full attention and reflection, which can improve cognitive abilities and academic performance. Meanwhile, meaningful learning connects new knowledge with prior understanding, facilitating critical thinking and problem-solving skills. Joyful learning, on the other hand, creates a pleasant and motivating environment, which can enhance emotional engagement and information retention.

Despite the development of many educational theories, there remains a gap in addressing the challenges of modern education, particularly in the context of Islamic education. Theories such as constructivist and behaviorist learning often fail to fully apply in contexts that integrate spiritual and moral values, as proposed by Al-Ghazali. Al-Ghazali, a prominent Islamic philosopher and theologian, emphasized the importance of education that focuses not only on cognitive aspects but also on the moral and spiritual development of students. However, current literature lacks integration of this approach with broader modern educational practices.

During his life, Al-Ghazali wrote over 70 books on science, Islamic reasoning and Sufism. Al-Ghazali played a major role in integrating Sufism with Shariah. He was also the first to present a formal description of Sufism in his works. His works also strengthened the status of Sunni Islam against other schools.(Nafi, 2017)

This research aims to analyze the educational concepts of Al-Ghazali and how these concepts can be applied in modern educational practices. By integrating Al-Ghazali's legacy into current teaching practices, it is hoped that a more holistic and meaningful educational approach can be created, which not only enhances academic outcomes but also develops students' character and spirituality.

Scholarly investigations into Imam al-Ghazali's educational thought have gained significant attention, particularly in the areas of morality, sufism, and epistemology, as seen in works such as *Tasawwuf Moderation in Higher Education* which specifically examines the contribution of Abū Hāmid al-Ghazālī to the concept of *Tasawwuf Moderation* and its implications for public culture and intellectual movements in Indonesian higher education. (Purwanto et al., 2023) Next there is *Knowledge and Action,* which discusses the Arab-Muslim spiritual tradition, al-Ghazali being the central figure who bridges the rational and spiritual dimensions: he places theoretical reason as a way to understand spiritual reality, while practical reason is used to direct human moral actions based on the will inspired by ethical ideals. (Kirabaev, 2023b) His finding is that al-Ghazali reflects a cross-cultural philosophical synthesis that makes knowledge not only an intellectual means, but also a path to piety and closeness to God and there is also *Moral Education in View of Ghazali* (Attaran, 2015), and *Abu Hamid al-Ghazali on Reliable Knowledge.* (Kirabaev, 2023a)

Glenn Hardaker and Aishah Ahmad Sabki highlighting that Islamic pedagogy is not just a technical method, but a holistic approach that shapes the human personality. Emotional interaction between teacher and student, oral tradition, memorization, and didactic approach to sacred texts are key elements of teaching practice. This spiritual approach of madrassas shows that madrassas are understood more as spiritual than social constructions, with a learning process that is manifested physically and spiritually. The

mystical-theoretical thought of al-Ghazali is evident in this pedagogical framework.(Hardaker & Sabki, 2015)

However, the majority of these studies remain largely theoretical or historical in nature and have not yet explicitly addressed how al-Ghazali's educational principles can be meaningfully applied within the context of contemporary Islamic education—especially in the digital era, which is marked by a crisis of values, cognitive-dominated learning models, and weak moral development. This reveals a notable gap in the literature: how can al-Ghazali's spiritually rich and ethically grounded educational legacy be effectively integrated into the realities of modern Islamic schooling?

This article aims to address that gap by offering a transformative educational framework grounded in al-Ghazali's core pedagogical concepts, explored through a systematic analysis of his seminal works, including *Iḥyā' 'Ulūm al-Dīn*, *Bidāyat al-Hidāyah*, and *Ayyuhā al-Walad*. By focusing on five central principles—holistic education, experience-based learning, moral and ethical formation, critical reflection, and community engagement—this study seeks to reposition al-Ghazali not merely as a historical figure but as a timeless educator whose ideas can inform contemporary pedagogical practice. In doing so, the article contributes not only to theoretical discourse on classical Islamic thought but also offers practical implications for curriculum reform in Islamic schools seeking to balance academic excellence with character formation in the digital age.

The importance of this research lies in the need to bridge the gap between traditional educational theories and the needs of modern education that are more holistic. Based on the fact that many current educational theories have not fully addressed the challenges of Islamic education, this research proposes that the integration of Al-Ghazali's concepts can provide a more comprehensive solution. The main hypothesis of this research is that by adopting Al-Ghazali's educational approach, modern educational practices can be more effective in developing students who are not only academically intelligent but also morally and spiritually grounded.

This research is relevant in a global context where education is increasingly recognized as a tool for holistic individual development. By integrating Al-Ghazali's educational approach, this research contributes to the educational literature by offering a new perspective that combines spiritual and moral values with modern educational practices. This is not only relevant for Islamic education but can also be applied in broader educational contexts, where character development and spirituality are becoming increasingly important. The goal of this study is to analyze the relevance and potential integration of five key principles in al-Ghazali's educational philosophy—holistic education, experience-based learning, moral development, critical reflection, and social engagement—into transformative learning practices in digitally-based Islamic schools in Indonesia in the digital era.

The deep learning curriculum places significant emphasis on these skills to ensure that students are prepared to face challenges in the modern era. Internationally, the development of innovative and adaptive learning models has become a primary focus in technology-based education. Countries such as the United Kingdom and Australia have implemented learning approaches that are responsive to the needs of students in the digital age.

Furthermore, equitable access to education remains a major challenge in the implementation of the Merdeka Curriculum. Strengthening infrastructure and

educational accessibility across all regions of Indonesia must be a priority so that every student has equal learning opportunities. The Deep Learning curriculum can contribute to addressing this gap by utilizing technology for remote learning and cross-regional collaboration, thereby making education accessible to all segments of society. (Florencia Ananda Gulo, 2024)

By contrast, students view inadequate opportunities to check understanding, lack of engagement or challenge, and difficulty interacting with peers and educators as barriers to meaningful learning. These findings provide a framework for educators to increase opportunities for students to engage in meaningful learning in their courses. (Andrews et al., 2023) Significance - Meaningful learning activities when incorporated into teacher training programmes will expose student teachers to authentic experiences which will be beneficial for their own learning and future teaching practice. (Sailin & Mahmor, 2018). In the classroom, the teacher should offer activities that relate the new input to learners' existing knowledge, for which cognitive engagement is required. In English language teaching, it is important for teachers to know that learner-centeredness should be applied because they are the ones who process knowledge. This paper begins with an overview of different approaches of foreign language teaching, then presents theories in which meaningful learning is grounded and rooted. The discussion of how one's knowledge of a first language is essential for foreign language learning is given prior to giving implications of meaningful learning in the Vietnamese context. (Hung, 2019)

In the Ausubel's theory of meaningful learning occurs when a person learns by associating new phenomena into the structure of their knowledge. In the process of learning a person constructs what he has learned and associates new experiences, phenomena and facts into the structure of their knowledge. According to Rober M. Gagne, learning is a set of processes that are internal to each individual as a result of the transformation of stimuli derived from external events in the environment of the individual concerned (conditions). According to Robert Gagne, learning should be able to give rise to learning events and cognitive processes.(Basyir et al., 2022) The results show that the use of Ausubel's meaningful learning theory in learning is the main attraction for students in carrying out learning activities, because the use of this strategy is a new way for them to acquire and develop their knowledge, in which students' cognitive abilities increase. In the learning process with Ausubel's meaningful learning theory, there are factors that support and hinder the learning process. Supporting factors such as teacher pedagogic competence and adequate infrastructure. While the inhibiting factors, namely the differences in the abilities and characteristics of students who are different and the spirit of learning is different. (Nurhasanah et al., 2022)

This review provides a critique of David Ausubel's theory of meaningful learning and the use of advance organizers in teaching. It takes into account the developments in cognition and neuroscience which have taken place in the 50 or so years since he advanced his ideas, developments which challenge our understanding of cognitive structure and the recall of prior learning. These include (i) how effective questioning to ascertain previous knowledge necessitates in-depth Socratic dialogue; (ii) how many findings in cognition and neuroscience indicate that memory may be non-representational, thereby affecting our interpretation of student recollections; (iii) the now recognised dynamism of memory; (iv) usefully regarding concepts as abilities or simulators and skills; (v) acknowledging conscious and unconscious memory and imagery; (vi) how conceptual change involves conceptual coexistence and revision; (vii)

noting linguistic and neural pathways as a result of experience and neural selection; and (viii) recommending that wider concepts of scaffolding should be adopted, particularly given the increasing focus on collaborative learning in a technological world. (Bryce & Blown, 2024)

The proposed meaningful learning method emphasizes the process by which new concepts are learned by connecting them to existing, comprehensible concepts, allowing for their harmonious integration into the existing conceptual framework. This approach highlights the importance of linking new information with prior knowledge, transforming learning from mere memorization into a deeper, more sustainable understanding. By engaging in higher cognitive activities such as analysis, synthesis, and evaluation, learners develop a more structured and organized conceptual schema. This not only enhances critical and creative thinking skills but also prepares learners to apply their knowledge in real-world situations. Ultimately, meaningful learning fosters a more effective and efficient educational process, enabling learners to achieve a deeper, lasting comprehension and practical application of knowledge. (Liu et al., 2023)

In the contemporary educational landscape, meaningful learning has emerged as a pivotal approach, particularly in the context of Islamic education. According to Alfiah et al. (2024), meaningful learning is essential in bridging traditional Islamic educational values with modern pedagogical practices. This approach emphasizes the integration of new knowledge with existing cognitive structures, allowing students to develop a deeper understanding of the material. By connecting new concepts to prior knowledge, students are better equipped to apply their learning in real-world contexts, fostering critical thinking and problem-solving skills. This is particularly important in Islamic education, where the integration of religious teachings with contemporary knowledge is crucial for developing well-rounded individuals who can navigate the complexities of modern society. (Alfiah et al., 2024)

Idris et al. (2024) highlight the role of technology in facilitating meaningful learning, particularly through the development of innovative learning media such as Articulate Storyline 3. This tool allows educators to create interactive and engaging learning experiences that cater to diverse learning styles. By incorporating multimedia elements and interactive activities, students are encouraged to actively engage with the content, promoting a deeper understanding and retention of knowledge. In the context of Islamic education, this approach enables educators to present religious teachings in a manner that resonates with students, making the learning process more relevant and impactful. The use of technology in education not only enhances the learning experience but also prepares students for the digital age, equipping them with the skills necessary to thrive in a rapidly evolving world. (Idris et al., 2024)

Nasution et al. (2024) explore the opportunities presented by deep learning in progressive Islamic education. Deep learning, a subset of artificial intelligence, offers the potential to personalize the learning experience, catering to the unique needs and abilities of each student. By analyzing data on student performance and learning preferences, educators can tailor their teaching strategies to optimize learning outcomes. This personalized approach aligns with the principles of meaningful learning, as it emphasizes the importance of connecting new information to existing knowledge frameworks. In Islamic education, deep learning can be used to create adaptive learning environments that support the development of critical thinking and analytical skills, enabling students

to engage with religious teachings in a more meaningful and reflective manner. (Nasution et al., 2024)

The importance of meaningful learning is further underscored by Hulawa et al. (2024), who discuss the role of transformational leadership in strengthening religious moderation in Islamic higher education institutions. Transformational leaders inspire and motivate students to engage deeply with their learning, fostering an environment that encourages exploration and critical inquiry. By promoting a culture of meaningful learning, these leaders help students develop a nuanced understanding of religious teachings, enabling them to apply these principles in diverse contexts. This approach not only enhances the educational experience but also supports the development of individuals who are capable of contributing positively to society, embodying the values of tolerance, empathy, and understanding. (Musfioh, 2014) (E. Hulawa et al., 2024)

In conclusion, meaningful learning is a critical component of modern education, particularly within the context of Islamic education. By emphasizing the integration of new knowledge with existing cognitive structures, meaningful learning fosters a deeper understanding and application of knowledge. The incorporation of technology and deep learning further enhances this process, providing opportunities for personalized and engaging learning experiences. Transformational leadership plays a vital role in promoting meaningful learning, creating an environment that supports critical inquiry and the development of well-rounded individuals. As the educational landscape continues to evolve, the principles of meaningful learning will remain essential in preparing students to navigate the complexities of the modern world, ensuring they are equipped with the skills and knowledge necessary to thrive in diverse and dynamic environments.

The categorization of meaningful learning can be viewed from several aspects, including context, process, and outcomes. First, a relevant and meaningful learning context for students is crucial in creating effective learning experiences. Second, the learning process that involves active interaction between students and the material, such as group discussions and collaborative projects, can reinforce understanding. Third, the outcomes of meaningful learning are characterized by students' ability to apply knowledge in real-life situations and solve complex problems.

The categorization of Islamic education can be divided into several aspects, including formal, non-formal, and informal education. Formal education encompasses Islamic schools and madrasahs that follow a prescribed curriculum. Non-formal education includes community-based study programs and courses. Meanwhile, informal education involves learning that occurs in daily life, such as through family and social environments. Each of these categories plays a vital role in shaping the understanding and practice of Islamic teachings in everyday life.

Integrating Al-Ghazali's legacy in education refers to the application of his principles and teachings in the context of modern education. Al-Ghazali, a prominent Islamic philosopher and theologian, emphasized the importance of education that focuses not only on intellectual aspects but also on the moral and spiritual development of students. According to Al-Ghazali, education should encompass the teaching of ethics, morals, and spiritual values that can shape students' character.

The categorization of integrating Al-Ghazali's legacy can be observed in several aspects, such as curriculum, teaching methods, and evaluation. In the curriculum, this integration may include the teaching of moral and spiritual values aligned with Al-

Ghazali's teachings. The teaching methods employed should also reflect a holistic approach, such as project-based learning and discussions that actively involve students. Evaluation should consider not only academic outcomes but also the development of students' character and ethics.

Modern teaching practices, particularly those related to the deep learning curriculum, emphasize deep understanding, critical thinking, and enjoyable learning experiences. This approach aims to create an interactive and collaborative learning environment where students can actively engage in the learning process. In the context of Islamic education, the application of modern teaching practices can help students not only understand the subject matter but also relate it to the Islamic values taught by Al-Ghazali. Thus, education can become more meaningful and relevant for students in facing the challenges of modern life. (Feriyanto & Anjariyah, 2024)

The integration of deep learning principles into educational curricula has gained significant traction in recent years, primarily due to the emergence of effective learning methodologies that foster deep understanding and application of knowledge. One prominent approach is curriculum learning, which organizes the learning process in a way that gradually increases the complexity of the material. By doing so, students engage with easier concepts before advancing to more challenging topics, which aligns with pedagogical theories that suggest a systematic approach can enhance learning outcomes. (Jolivet et al., 2018) Research has shown that systematic curricular structures positively impact student engagement and understanding. For example, Koster and Vermunt emphasize the importance of designing a curriculum that promotes active learning through student interactions within a constructivist framework. Their findings suggest that contextual factors and student characteristics must be taken into account for systemic improvements in learning outcomes.(Koster & Vermunt, 2020) Similarly, deeper engagement is often linked to problem-based learning (PBL) environments where collaborative efforts among students lead to enhanced reflective learning.(Dolmans et al., 2016)

2. Method

This study employs a qualitative descriptive approach through library research to examine the integration of al-Ghazali's educational philosophy into modern transformative learning practices. This method allows for an in-depth exploration of theoretical concepts by analyzing relevant literature, offering comprehensive insights into how al-Ghazali's legacy can inform contemporary Islamic educational models, especially in the digital era. A rigorous selection criterion is applied to ensure the validity and reliability of the data. Selected literature must fulfill academic standards, including: (1) primary sources authored by al-Ghazali such as *Iḥyā' 'Ulūm al-Dīn*, *Bidāyat al-Hidāyah*, and *Ayyuhā al-Walad*; (2) peer-reviewed scholarly works on Islamic education and al-Ghazali's thought; and (3) relevant contemporary studies that discuss transformative learning or digital Islamic pedagogy. Priority is given to sources published within the last 10 years to maintain the relevance and currency of the analysis. Despite its strengths, this qualitative descriptive method has limitations. These include: (1) the interpretative nature of textual analysis, which may be influenced by researcher subjectivity; (2) the potential scarcity of literature directly linking al-Ghazali's thought to digital-era pedagogy; (3) difficulties in generalizing theoretical findings to practical educational settings; and (4) challenges in aligning classical concepts with modern educational frameworks. To

mitigate these limitations, the study utilizes authoritative sources, employs triangulation through multiple references, and conducts a thematic analysis to ensure systematic and objective interpretation of data.

3. Finding and Discussion

The results of the literature review on *meaningful learning* indicate that this concept encompasses various interconnected dimensions. Recent studies identify that *meaningful learning* involves not only the mastery of information but also the active engagement of students in the learning process. This engagement is characterized by the ability to apply knowledge in real-world situations and solve complex problems, which enhances both retention and understanding.

Al-Ghazali's educational philosophy, which emphasizes holistic education, experience-based learning, moral and ethical development, critical thinking and reflection, as well as community engagement, finds strong support in contemporary educational theories. The holistic approach advocated by Al-Ghazali aligns closely with John Dewey's and Paulo Freire's views (Gardner, 1917), both of whom stressed the importance of educating the whole person—intellectually, emotionally, and socially—while fostering democratic and liberating learning experiences. Experience-based learning, a cornerstone of Al-Ghazali's pedagogy, resonates with David Kolb's experiential learning theory (Kolb, 1984) and Jean Piaget's cognitive development framework, which highlight the essential role of active engagement and reflection in knowledge construction. In terms of moral and ethical development, Lawrence Kohlberg's stages of moral reasoning and Nel Noddings' (Andre, 1986) ethics of care complement Al-Ghazali's focus on nurturing moral character and empathy within education. Furthermore, the cultivation of critical thinking and reflective skills, central to Al-Ghazali's teachings, is echoed in the work of Richard Paul, Linda Elder, and Dewey (Gardner, 1917), who emphasize reflective thinking as vital for meaningful learning and personal growth. Finally, Al-Ghazali's emphasis on community engagement parallels modern concepts such as service-learning developed by Bringle and Hatcher(Bringle & Hatcher, 1996), as well as Erving Goffman's insights into social interaction, underscoring the role of social responsibility and communal participation in shaping well-rounded individuals. Together, these contemporary perspectives affirm that Al-Ghazali's educational principles offer a timeless and transformative framework that remains highly relevant for fostering academically capable, morally grounded, and socially responsible learners in today's educational landscape.

According to Ausubel (2003), meaningful learning is a process that occurs when students are able to connect new information with their existing knowledge.(Feriyanto & Anjariyah, 2024) This connection is crucial as it fosters active engagement among students, enabling them to relate new concepts to their prior experiences. (Mystakidis & Lympouridis, 2023) In the realm of deep learning, the significance of meaningful learning becomes even more pronounced, as it aids students in grasping the context and relevance of the material they are studying. This understanding is essential for effective learning, as it allows students to see the bigger picture and appreciate how new information fits into their overall knowledge framework. Consequently, meaningful learning emphasizes the importance of linking new information with previously acquired knowledge or experiences. Furthermore, research by Polman et al. (2021) highlights that meaningful learning not only enhances comprehension but also significantly boosts critical thinking

and problem-solving skills through relevant learning experiences. This multifaceted approach to learning encourages students to think critically and apply their knowledge in practical situations, thereby preparing them for real-world challenges.(Polman et al., 2021)

Examples of implementing meaningful learning in deep learning can be observed in various educational strategies, such as Project-Based Learning (PBL) and gamification. PBL has been shown to promote deep learning by stimulating critical thinking and problem-solving abilities. By engaging students in real-world contexts, PBL fosters motivation and active participation in the learning process.(Sun et al., 2023) In technical education, for instance, PBL encourages students to tackle challenging and meaningful practical activities, leading to a deeper understanding of the subject matter. On the other hand, gamification enhances meaningful learning by creating interactive scenarios that allow students to construct knowledge through engaging experiences. For example, in philosophy courses, gamification employs game-based software to make learning more enjoyable and relevant.(Zepeda & Cantarero, 2021) Both strategies exemplify how meaningful learning can be effectively integrated into educational practices, ultimately enriching the learning experience and equipping students with essential skills for their future endeavors.

The subsequent paragraphs will explore the connections between the findings related to Al-Ghazali's legacy and modern teaching practices, addressing the real-world challenges faced in education today. By analyzing these relationships, the research aims to provide insights into how integrating traditional Islamic educational values can effectively address contemporary educational issues, ultimately leading to a more meaningful and impactful learning experience for students.

Integrating the legacy of Al-Ghazali into modern Islamic education provides a rich foundation for the development of a holistic educational framework that emphasizes moral and spiritual growth, critical thinking, and community engagement. Al-Ghazali, a prominent Islamic scholar, philosopher, and theologian of the 11th century, emphasized that the primary goal of education is not merely the acquisition of knowledge but the cultivation of good character and a closer connection to God. This foundational perspective is aligned with contemporary educational practices that seek to marry academic rigor with moral and ethical development. One of the core elements of Al-Ghazali's educational philosophy is the emphasis on moral education and character development, which he regarded as paramount in the formation of students.(Asy'arie et al., 2023) His methods revolved around a nuanced understanding of rewards and punishments, advocating for a gradual and compassionate approach to discipline that respects the student's dignity and promotes intrinsic motivation rather than fear. (Gunawan & Lestari, 2021) (Royani et al., 2023)

Such principles can be incorporated into current Islamic educational frameworks by fostering supportive learning environments that prioritize students' emotional and spiritual needs alongside their intellectual growth.(Barni & Mahdany, 2017) The incorporation of Al-Ghazali's thoughts on diverse knowledge systems also holds significant relevance in the context of modern education. He believed in a comprehensive classification of knowledge that aligns with societal needs, portraying God as the ultimate source of knowledge while also recognizing human intellect's role in understanding the universe.(Gyagenda, 2021) This perspective encourages educators to create curricula that address contemporary challenges, integrating traditional Islamic knowledge with modern disciplines to produce well-rounded individuals capable of critical thought and problem-

solving.(Sugiana, 2019) Additionally, Al-Ghazali's pedagogical strategies highlight the importance of experiential learning, where education transcends rote memorization and becomes a transformative experience. He promoted teaching methods that included storytelling, dialogue, and practical engagement, which resonate with modern pedagogical theories advocating for active learning. (Sasmita, 2022) (Barni & Mahdany, 2017) By adopting these techniques, Islamic education can better engage today's learners, particularly Generation Z, who prefer interactive and meaningful learning experiences. Moreover, the focus on spiritual development and the journey towards self-improvement as emphasized by Al-Ghazali can be seamlessly integrated into modern curricula.(Asy'arie et al., 2023) This approach can help students cultivate a sense of purpose and responsibility in their learning and interactions with others. The modern Islamic educational framework can benefit from Al-Ghazali's holistic view, which integrates emotional, social, and spiritual dimensions into educational goals, ultimately guiding students toward becoming not only knowledgeable but also virtuous individuals.

Integrating Al-Ghazali's legacy into modern Islamic education across Indonesia, Malaysia, and Libya presents a unique opportunity to create a pedagogical framework that balances spiritual, ethical, and intellectual development. Al-Ghazali, a revered scholar in Islam, emphasized the importance of moral education, a feature that remains highly relevant in contemporary contexts where educational institutions aim to foster not just knowledgeable individuals, but also virtuous ones.(M & Casmini, 2023)

Moral Education in Al-Ghazali's Teaching

Education in Islamic contexts has long emphasized the development of both character and cognitive skills, aiming to produce well-rounded individuals who are not only knowledgeable but also morally grounded. Recent studies, such as research on the AFDOL learning model implemented in pesantren, demonstrate that structured and systematic learning approaches can significantly enhance students' critical thinking abilities, particularly in understanding traditional Islamic texts. (Apdoludin & Martinisyamin, 2022) This aligns closely with Al-Ghazali's educational philosophy, which underscores the importance of deep comprehension and moral development as central to the learning process. Moreover, Islamic education is increasingly recognized not merely as a transfer of knowledge but as a holistic formation of character, a perspective that resonates with Al-Ghazali's emphasis on akhlak (moral virtues) as the core of education.(Abdullah, 2022)

At the core of Al-Ghazali's educational philosophy lies the intention of moral development, which he considered essential for achieving a meaningful life. His approach suggests that education should guide individuals towards taqarrub (closeness to God) as the primary goal. In practical terms, this means that educational curricula should incorporate character education, focusing on virtues such as sincerity, honesty, and patience, which Al-Ghazali deemed integral to a well-rounded education. Modern educational frameworks in Indonesia, Malaysia, and Libya can benefit from these insights by designing curricula that prioritize ethical literacy alongside academic achievement, thereby fostering students who are not only competent in their fields but also committed to moral integrity.

Results indicated that Al-Ghazali's views would create a liberal educational system. Al-Ghazali's philosophical thoughts of education significantly influenced the educational field. Moreover, his teacher educational thought was associated with aims of education,

epistemology, school curricula, teaching methods, institution or school function, roles of teachers, roles of students, and more generally, teacher education. (Khasawneh et al., 2022)

According to al-Ghazali, educators are very noble and respectable people, because their teaching skills are intelligible and highly respectable jobs.

Al-Ghazali says:

وأشرف موجود على الارض جنس الانس وأشرف جزء من جواهر الانسان قلبه   والمعلم مستغل

بتكميله وتجليته وتطهيره وسياقته الى القرب من الله عز وجل

Meaning: *The most noble creature on this earth is man while the noblest of man is his heart. And educators are always busy perfecting, glorifying, and purifying and demanding them to be close to Allah azza wa jalla.* (al-Gazali, 1992), Vol. 1, p. 56.)

Prophet Muhammad saw., said:

أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلاَ وَهِيَ

القَلْبُ

Meaning: *Know that in the body there is an abundance of flesh, if the flesh is good, then the whole body is good, but if the flesh is corrupted, then the whole body is corrupted, know that the flesh is the heart.* (Al-Hafizh Abu Abdullah Muhammad bin Mazid, 2022) Vol. 2, p. 1319. Hadis ke- 3984.

Educators are entrepreneurs who strive to perfect and purify the conscience and try to bring people closer to Allah swt. Al-Ghazali views the profession of educator as very noble, because educators manage the most noble of all creatures of Allah. He also assessed that the nobility of a job is measured by what a person does. Therefore, the happiness of human beings with a clean soul and noble character with the virtue of getting closer to Allah, is the ultimate goal of education, and this is needed by educators to achieve the ultimate goal of education.

Shaykh Dahlan al-Kadiri in his book Sirãju al-Tãlibîn, Syarah Minhâju al-'Abidîn, said:

...ان المراد فى هذه الاخبار بالعالم من صرف نفسه للتعليم والارشاد والتصنيف ...

Meaning: *That actually what is meant by an educator in this khabar is someone who devotes all his abilities to teaching and educating, guiding and composing...* (Syeikh Ihsan Dahlan al-Kadiri, 1955) Vol. 1, p. 73.

The Prophet (peace and blessings of Allaah be upon him) said:

إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ مَغَالِيقَ لِلشَّرِّ، وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَغَالِيقَ لِلْخَيْرِ، فَطُوبَى لِمَنْ

جَعَلَ اللَّهُ مَفَاتِيحَ الخَيْرِ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ

Meaning: Indeed, *some of mankind are the openers of goodness and the closings of evil, and there are actually some of the people who are the openers of evil and the closings of goodness. So blessed is the one whom Allah has made the opener of good, and woe to the one whom Allah has made the opener of evil.* (Al-Hafizh Abu Abdullah Muhammad bin Mazid, 2022) Vol. 1, p. 86 see also (Al-Syeikh Ali bin Ahmad bin Muhammad al-Syafii al-'Azizi, 1957), Vol. 2. p. 23.

Educators should equip themselves with all kinds of useful knowledge with appropriate educational methods, to educate the Muslim generation. Spiritual intelligence trains the soul from its prone-to-evil state to become more angelic or serene,

thereby increasing emotional intelligence. This will be reflected in a believer's attitude, emotion and behaviours aligning with the conduct commended in Islam, to whom God promises an afterlife of eternal happiness in Heaven. This paper draws on the Qur'an and Sunnah as well as prominent Islamic scholarship to support the Islamic concepts discussed, enriching our understanding and perspective on the Islamic concept of spiritual and emotional intelligence and its role in attaining eternal happiness in Islam. This study also highlights several key concepts pivotal to Islamic spiritual and emotional intelligence as pre-requisites for obtaining eternal happiness, therefore advancing current knowledge on the subject.(Wahab, 2022)

Curriculum Development and Educational Goals

Al-Ghazali's perspective on the classification of knowledge is also pivotal in the modern context. He advocated for a holistic approach to knowledge that countered the fragmentation often seen in educational systems today. A relevant curriculum should address both religious and secular knowledge, ensuring that students gain a comprehensive understanding of their faith while being equipped to navigate modern societal challenges. This integrative method can be particularly beneficial in diverse societies like Indonesia and Malaysia, where students come from varying cultural and religious backgrounds. For instance, Fandir highlights the increasing relevance of technology and globalization in Islamic education, suggesting that integrating technological innovations into curriculum design can enhance engagement and learning outcomes. This is crucial in fostering an educational environment that not only adheres to tradition but also embraces contemporary advancements, ensuring that students remain relevant in a rapidly changing world.

Educators are individuals who master a scientific discipline and are able to practice it as well as human figures who totally concentrate on the field of education. Students are placed as objects as well as subjects and set ideal criteria that students must strive for in order to be successful in education. Al-Ghazali mentions four categories of scientific classification, namely; classification of syar'iyah (religious) science and 'aqliyah (reasoning); theoretical and practical science. Al-Ghazali's teaching method emphasizes that teachers who provide knowledge are required to use exemplary methods and dialogue in the learning process.(Olfah, 2023)

Al-Ghazali stated that the basic foundation of education is expected to be a suggestion/motivation for humanity who has the desire to become an educator. Because Allah swt., will truly elevate the status of those who believe and have knowledge. Allah swt., mentions in the Qur'an, that He exalts the degree in 4 places, namely: a) Surah al-Mujadalah verse 11, b) al-Anfal verse 4, c) al-Nisa verse 46, d) Thaha verse 75.

Furthermore, Imam al-Ghazali quoted the opinion of Ibn Abbas interpreting Surah al-Mujadalah verse 11 with his statement that the scholars (educators) have a position of 600 degrees above the degree of the believers. And the distance between one degree and another is a 500-year journey. (al-Gazali, 1992), h. 5. See also in (Sayyid Muhammad bin Muhammad al-Husaini al-Zabidi, 2002), Vol. 1, p. 101.

Al-Ghazali presented the evidence for the motivation to educate with the following hadith:

$$\text{مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ}$$

Meaning: *Whoever Allah wants to be a good person, Allah will understand him about religious matters. (*(al-Gazali, 1992), h. 6. See (al-Imamu Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mugirah al-Bukhari, 2000), Vol. 4, p. 149. (Al-Imamu al-Hafizh Abi Isa Muhammad bin Isa bin Surah al-Tirmidzi, 2000), Vol. 4, h. 137 and (Al-Hafizh Abu Abdullah Muhammad bin Mazid, 2022)*, Vol. 1, p. 80-81. Hadis ke-220, 221.))

Al-Qasthalani said that the words of the Prophet (peace be upon him) were to make a person understand religious matters. ((Sayyid Muhammad bin Muhammad al-Husaini al-Zabidi, 2002), p.105). By paying attention to the hadith, it indicates that if a person is loved by Allah, then he will be made by Allah a person who understands religion.

Integrating moral values into the educational curriculum is a crucial step in shaping students into ethical and responsible individuals. Education aims not only to develop academic skills but also to cultivate individuals with integrity and empathy. In the context of globalization and rapid technological advancement, moral challenges are becoming increasingly complex. Therefore, moral education is becoming more relevant. By incorporating values such as honesty, responsibility, and tolerance into the curriculum, schools can help students understand the importance of ethics in everyday life. Additionally, moral education can encourage students to think critically about the consequences of their actions, both for themselves and others. Thus, integrating moral values into education not only shapes intellectually intelligent individuals but also wise decision-makers.

Effective teaching methods for integrating moral values should be interactive and contextual. Teachers can use project-based approaches that allow students to explore moral issues in real-life situations. For example, projects involving teamwork can teach values such as cooperation and mutual respect. Additionally, structured classroom discussions can provide a platform for students to share their views and learn from others' perspectives. This method not only enhances students' understanding of moral values but also develops communication skills and empathy. The use of case studies and simulations can also help students understand the moral implications of the decisions they make. Therefore, teaching methods that support moral values should be designed to facilitate active and reflective learning.

Despite its importance, integrating moral values into the curriculum faces various challenges. One of the main challenges is the diversity of cultural and religious values among students. In a multicultural society, moral values can vary, and this can lead to conflicts if not managed properly. Additionally, there are challenges in terms of teacher training. Teachers need to be equipped with adequate skills and knowledge to teach moral values effectively. A lack of resources and support from schools can also be a barrier. Therefore, it is important for educational policymakers to provide adequate training and resources for teachers. By addressing these challenges, the integration of moral values in education can be more effective and inclusive.

Integrating moral values into education has significant long-term benefits. Students educated with strong moral values tend to become more responsible and ethical individuals in their adult lives. They are better equipped to face moral dilemmas and make appropriate decisions. Moreover, moral education can contribute to the formation of a more harmonious and tolerant society. By understanding and appreciating differences, individuals can contribute to reducing social conflicts and enhancing cooperation between groups. In the long term, moral education can also improve

leadership quality, as ethical leaders tend to be more trusted and respected. Therefore, investing in moral education is an investment in a better future.

Overall, integrating moral values into the curriculum and teaching methods is a crucial step in shaping a generation that is ethical and responsible. Despite facing various challenges, the long-term benefits of moral education are significant. To achieve this goal, cooperation between policymakers, educators, and the community is needed. Policymakers must provide a supportive framework, while educators must be trained to implement effective teaching methods. Additionally, the involvement of parents and the community in moral education is important to ensure that the values taught in schools align with those upheld at home. With a comprehensive and inclusive approach, moral education can become a strong foundation for shaping better individuals and society.

Teaching Methods Inspired by Al-Ghazali

Al-Ghazali's educational techniques also merit attention, particularly his emphasis on experiential learning as a primary method for teaching moral and ethical values. His strategies included dialogue, storytelling, and critical questioning, which can be effectively adapted in the classroom to engage students more deeply.(Gunawan & Lestari, 2021) In the context of the digital age, educators in Indonesia, Malaysia, and Libya could adopt blended learning models that marry traditional teaching methods with modern technology, creating interactive and immersive learning experiences. Effective teacher-student relationships based on mutual respect and trust, as recommended by Al-Ghazali, can enhance students' educational experiences and cultivate a sense of community within classrooms.

Imam Al-Ghazali's perspective in *Ayyuhal Walad* is profoundly insightful. He emphasizes that learning is not just an intellectual pursuit but a spiritual journey, where the ultimate goal is to draw closer to Allah. By linking knowledge to its practical and spiritual applications, Al-Ghazali inspires students to maintain purity of the soul and embody the teachings they acquire in their daily lives.(Nasihin, 2022)

The Prophet Muhammad pbuh., said:

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ

يَوْمَ الْقِيَامَةِ (يعني ريحها)

Meaning: *Whoever seeks the knowledge that is required only hopes for the pleasure of Allah while he does not demand it except to obtain worldly wealth, then on the Day of Resurrection he will not smell the smell of heaven. (*(Abû Daud Sulaimân bin al-Asy'ats bin Ishâq bin Basyîr bin Syadâd bin Amr al-Sijistânî, 2015), Vol. 3, h. 323.)

It is a concern for educators to be careful with their profession, even though they have a noble and honorable position in the sight of Allah and His Messenger, can still drag them into hell because of their knowledge and profession, due to their wrong intentions, make their knowledge to seek the life of the world, defeat other educators, be arrogant with their knowledge, all of which can be summarized in terms of "worldly orientation".

That is exactly what Umar (ra) feared, as quoted by al-Ghazali in *al-Ihya*. As follows:

قال عمر رضى الله عنه: ان اخوف ما اخاف على هذه الأمة المنافق العليم. قالوا وكيف يكون منافقا

عليما؟ قال: عليم اللسان جاهل القلب والعمل

Meaning: *Umar ra., said: "Indeed, what is feared of this ummah (Islam) is a hypocrite who is pious (clever)". They asked: "How did he become a hypocritical 'alim?" He replied: "He is clever in his tongue, but ignorant in heart and in deeds."* ((al-Gazali, 1992), h. 59. (Al-Syeikh Ali bin Ahmad bin Muhammad al-Syafii al-'Azizi, 1957), Vol. 1, h. 485.)

What is meant here is an educator who seeks treasure to fill his stomach with the knowledge he has. He invites man (protégé) to draw closer to Allah, while he himself runs away from his own invitation, denounces the disgraces of others, while he himself does it even more reprehensible, because he himself already knows but violates it. He shows worship and other good deeds to man so that he is considered great, virtuous, and noble. This is what educators and prospective educators must pay attention to and take care of, with a sweet tongue, with a human gaze, he thinks he has done a lot of charity but unconsciously he is harming himself.

Global Context and Future Implications

As educational leaders reflect on the implications of Al-Ghazali's teachings for today, they may find that his ideas resonate strongly with modern educational philosophies that emphasize social responsibility and the ethical implications of learning. The curricula incorporating his principles can prepare students for meaningful participation in a globalized world while remaining anchored in their Islamic identity.(Abbas et al., 2023) Ultimately, it is clear that integrating Al-Ghazali's legacy into modern Islamic education can provide a multidimensional framework that addresses the spiritual, moral, and intellectual needs of students, enabling them to thrive as individuals and contributing members of society in Indonesia, Malaysia, and Libya.

In the context of this research, *meaningful learning* serves as a crucial foundation for understanding how students can actively engage in the learning process. The findings indicate that when students are provided with opportunities for *meaningful learning*, they are more likely to develop critical thinking skills and retain information effectively. This aligns with the principles outlined by Al-Ghazali, who emphasized the importance of integrating knowledge with moral and ethical considerations. By fostering an environment that encourages *meaningful learning*, educators can enhance students' overall educational experiences and outcomes.

Furthermore, the integration of Islamic education principles into modern teaching practices can significantly contribute to the development of a holistic educational framework. The research highlights that Islamic education, as articulated by Al-Ghazali, emphasizes not only intellectual growth but also moral and spiritual development. This dual focus is essential in cultivating well-rounded individuals who can navigate the complexities of contemporary society while adhering to their ethical values.

The implications of these findings suggest that modern teaching practices should incorporate elements of *meaningful learning* and Islamic education to create a more inclusive and effective educational environment. By doing so, educators can address the diverse needs of students and prepare them for the challenges they will face in the future. The integration of these concepts can lead to a more profound understanding of the material and foster a sense of responsibility and ethical awareness among students.

الوظيفة الاولى: الشفقة على المتعلمين و ان يجريهم مجرى بنيه

Meaning: *The first task is to have compassion for the students and treat them as their own children.* ((al-Gazali, 1992), h. 54.)

An educator must position his students as his own biological children. So that when he sees his protégé making a mistake, he will guide him patiently as he guides his son, and when he sees his protégé seeing an evil, he will prevent and advise him, just as he does not want his son to go in and do evil that will lead him to hell.

Al-Ghazali says:

ان كنت عالما فأداب العالم: الاحتمال، لزوم الحلم فى الامور، الجلوس بالهيبة على سمت الوقار مع إطراق الرأس، وترك التكبر على جميع العباد الا على الظلمة زجرا لهم عن الظلم، وايتار التواضع فى المحافل والمجالس، وترك الهزل، والدعاية، والرفق بالمتعلم، والتأتى بالمتعجرف، واصلاح البليد بحسن الارشاد، وترك الحرد عليه، وترك الانفة من قول "لا أدري", صرف الهمة الى السائل وتفهم سؤله، قبول الحجة، والانقياد للحق بالرجوع اليه عند الهفوة. منع المتعلم عن كل علم يضره، وزجره عن ان يريد بالعلم النافع غير وجه الله تعالى. صد المتعلم عن يشتغل بفرض الكفاية قبل الفراغ من فرض العين، وفرض عينه اصلاح ظاهره وباطنه بالتقوى ومؤخدة نفسه اولا بالتقوى ليقتدى المتعلم اولا بأعماله ويستفيد ثانيا من اقواله

Meaning: *If you are an educator, then the manners of an educator: responsible, patient in all matters, sitting with authority on his seat with his head bowed, and avoiding arrogance in all servants except those who are pious to resist his innocence, and always being humble in every association and assembly, leaving behind a lot of jokes, and guiding and loving the students, and discarding the nature of arrogance, and guiding and directing well the foolish student, and abandoning the ostracization of the foolish student, and abandoning the shame of saying "I don't know", trying to pay attention to the questioner and understanding his question, granting the request, and accepting a truth by returning to the truth when he makes a mistake, preventing the student from any knowledge that harms him, and prevent students from aiming other than Allah with his knowledge. Preventing students from being busy with the knowledge that is fardhu kifayah from the knowledge that is fardu ain that improves zhohir and mindin with piety and improves itself with piety, students should start by doing new deeds with their words.* ((Muhammad bin Muhammad al-Ghazali, 1999) h. 88. See also (al-'Alim al-Fadhil Muhammad Nawawi bin 'Umar al-Jaawi, 1999) h. 88.)

الواظيفة الخامسة: ان المتكفل ببعض العلوم لاينبغى ان ينقبح فى عين المتعلم ما عاده

Meaning: *The fifth task is that educators who are responsible for some of the knowledge should not discredit the sciences that are outside their expertise among their students.* ((al-Gazali, 1992), h. 57.)

Al-Ghazali advised educators not to criticize each other in other fields of study or other branches of science. Like telling his students that knowledge other than what he teaches is bathil.

An educator who is oriented towards the hereafter will not denounce and demean non-religious subjects. For example, a teacher of Moral Faith, or a teacher of Fiqh, does not denounce the subject of biology, English, mathematics or anything else because he considers it to be only the science of the world while what he teaches is the science of the hereafter.

الواظيفة السادسة: ان يقتصر بالمتعلم على قدر فهمه فلا يلقى اليه مالا يبلغه عقله فينفره

Meaning: *The sixth task is to provide sufficient educators for students according to their level of understanding. So he does not convey to his students a knowledge that is beyond the reach of his intellect so that it can cause him to leave. ((al-Gazali, 1992), Vol. 1, p. 58.)*

Al-Ghazali extended his advice to educators, that educators should teach students anything that is according to their level of understanding. Educators are prohibited from conveying knowledge that they feel the student is not able to reach with their intellect.

This is based on the hadith of the Prophet pbuh, quoted by al-Ghazali, which reads:

نحن معاشر الانبياء امرنا ان ننزل الناس منازلهم ونكلمهم على قدر عقولهم

Meaning: *We prophets are commanded to put people in their place and speak to them according to their level of understanding/intellect. ((Al-Naisaburi, 2001), Vol. 1, p. 5. (Abû Daud Sulaimân bin al-Asy'ats bin Ishâq bin Basyîr bin Syadâd bin Amr al-Sijistânî, 2015), Vol. 2, p. 444. p.* According to al-Zabidi this hadith is narrated by many narrators, such as: Abu Nu'aim, Ibn Khuzaimah, al-Hakim, al-Bazar, Abu Daud, Abu Ahmad al-Askari, Abu Ya'la, al-Baihaqi, al-Khatib, and al-Tabrani (See (Sayyid Muhammad bin Muhammad al-Husaini al-Zabidi, 2002), Volume 1, pp. 558-559)).

الواظيفة السابعة: ان المتعلم القاصر ان يلقى اليه الجلى اللائق به ولا يذكر له ان وراء هذا تذقيقا

وهو يدخره عنه فان ذلك يفتر رغبته فى الجلى وشوش عليه قلبه ويوهم اليه البخل به عنه اذ يظن

كل أحد انه اهل لكل علم دقيقة

Meaning: *The seventh task is that the educator should convey to the short-minded student something that is clear and appropriate for him, and he does not mention to them that behind this there is something detailed where he keeps it from them. For it takes away their pleasure in the clear knowledge, confuses their hearts with it, and they will suspect that the educator is miserly in his knowledge of it. Because everyone suspects that he is an expert in every detailed science. ((al-Gazali, 1992), Vol. 1, p. 58.)*

Al-Ghazali advised that educators should convey to students who are short-minded (stupid), a clear and appropriate knowledge for students. And also educators should not mention to students that behind the knowledge there is more detail and he (the educator) keeps it.

This is feared that the student who lacks intellect loses his pleasure in the clear knowledge, confusing his heart with that knowledge, the student will suspect that the educator is stingy and miserly for the knowledge. Because most people consider themselves experts in the essential sciences, even if they are stupid.

Ultimately, this research aims to analyze the concepts of education from Al-Ghazali's perspective and their applicability in modern educational practices. The findings underscore the importance of bridging traditional educational philosophies with contemporary pedagogical approaches. By doing so, educators can create a more meaningful and impactful learning experience for students, ensuring that they are not only knowledgeable but also morally grounded individuals.

الواظيفة الثامنة: ان تكون المعلم عاملا بعلمه فلا يكذب قوله فعله لان العلم يدرك بالبصائر والعمل يدرك بالابصار وارباب الابصار أكثر

Meaning: *The eighth task is for the educator to practice his knowledge. Let him not deny his words, for knowledge is obtained with the eyes of the heart, while practice is obtained with the eyes of the eyes. Even though the owners of the eyes are more. ((al-Gazali, 1992), Vol. 1, p. 58.)*

The last advice from al-Ghazali about the manners and politeness of educators with his message that educators should practice their knowledge, and there should be no difference between their words and their deeds.

According to al-Ghazali, knowledge is divine light obtained with the sight of the heart, and deeds can be obtained from the sight of the eyes and it happens more. Because the difference between the actions of an educator and the knowledge he teaches, even if only in part, can prevent him from becoming someone else, because his knowledge is not useful. Students see more with their eyes at the educator than with their hearts. ((Sayyid Muhammad bin Muhammad al-Husaini al-Zabidi, 2002), h. 564.)

These competencies encompass pedagogical, personality, social, and professional skills. Pedagogical competence involves the ability to effectively deliver educational content and facilitate learning, ensuring that teaching methods are engaging and adaptable to diverse learning needs. Personality competence refers to the personal attributes and characteristics that enable educators to inspire and motivate students, fostering a positive learning environment. Social competence involves the ability to interact and communicate effectively with students, colleagues, and the broader community, promoting collaboration and understanding. Professional competence encompasses the knowledge and skills required to maintain high standards in teaching practice, including ongoing professional development and adherence to ethical guidelines. Together, these competencies form a comprehensive framework that supports educators in delivering high-quality education and nurturing student success. (Rama Danti et al., 2024)

Future research should explore the practical applications of integrating Al-Ghazali's teachings into various educational contexts. This exploration can provide valuable insights into how these principles can be effectively implemented in diverse learning environments, ultimately contributing to the advancement of educational practices that align with both academic and ethical standards.

In conclusion, the discussion highlights the significance of *meaningful learning* and Islamic education in shaping modern teaching practices. By embracing these concepts, educators can foster a more holistic approach to education that prepares students for both academic success and moral integrity.

Research Findings

Concept of Al-Ghazali's Education	Description	Application in Modern Educational Practices
Holistic Education	Emphasizes the development of students intellectually, morally, and spiritually.	Integrates moral values into the curriculum and teaching methods.
Experience-Based Learning	Encourages students to learn through real-life experiences and practical applications.	Implements project-based learning and collaborative activities that engage students actively.
Moral and Ethical Development	Focuses on instilling ethical principles and character building in students.	Incorporates discussions on ethics and morality in various subjects.
Critical Thinking and Reflection	Promotes the ability to think critically and reflect on one's learning experiences.	Utilizes reflective practices and critical analysis in classroom discussions.
Community Engagement	Encourages students to connect their learning with community needs and values.	Involves students in community service projects and local initiatives.

4. Conclusion

This research reveals that Al-Ghazali's educational philosophy centers on five key concepts: holistic education, experience-based learning, moral and ethical development, critical thinking and reflection, and community engagement. The integration of these principles into modern educational practices not only enhances students' academic understanding but also significantly strengthens their character and social responsibility. This finding underscores the transformative potential of Al-Ghazali's legacy as a timeless framework that bridges the gap between tradition and modernization in Islamic education.

The value of this study lies in offering a comprehensive theoretical framework that addresses the ongoing dilemma between preserving Islamic educational traditions and adapting to contemporary pedagogical demands. By harmonizing Al-Ghazali's holistic and ethical principles with current teaching methods, this framework provides educators and policymakers with a viable solution to foster well-rounded individuals who are academically capable, morally grounded, and socially engaged. Practically, it equips educators with actionable insights to implement these concepts effectively, enriching the learning experience and promoting balanced student development.

Building on these findings, future research should undertake longitudinal studies in madrasahs across Southeast Asia to empirically evaluate the effectiveness of integrating Al-Ghazali's five key educational concepts. Such studies should incorporate digital infrastructure as a control variable to examine how technological resources influence the implementation and outcomes of this educational framework. This approach will deepen understanding of how Al-Ghazali's philosophy can be operationalized to meet contemporary educational challenges and enhance the quality and relevance of Islamic education in the digital era.

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