



Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din

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Abstract

Imam Al Ghazali is the only great Islamic scholar who is nicknamed Islamic document because of his enormous influence in various Islamic sciences, starting from theology, philosophy, jurisprudence, sufism and ethics. Regarding ethics, imam has a work that discusses it specifically, namely the book al-Adab fi al-Din. Among the ethics discussed in the book al-Adab fi al-Din is teacher ethics. This research aims to analyze the ethics of a teacher according to Imam al-Ghazali. This research is descriptive research using the library method library research, this research approach uses a descriptive analysis approach, namely by collecting, compiling, and analyzing interpretations or interpretations in the book al-Adab fi al-Din chapter adab Muallimi al-Shibyan which discusses teacher ethics in teaching students. Data collection and data analysis were carried out by reviewing related books and books to obtain more accurate information. The research results show that the book al-Adab fi al-Din chapter Adab Muallimi al-Shibyan this work by Imam Al-Ghazali explains: First, teacher ethics according to Imam Ghazali in the book al-Adab fi al-Din bab Adab Muallimi ash-Shibyan consists of two concepts, namely; teacher personal ethics and teacher interaction ethics. Regarding teachers' personal ethics, Imam al-Ghazali put forward a keyword, namely improving oneself, because the aim of education is not only to make students smart but more than that, education is to make them true individuals and, a teacher can't make his students become righteous individuals if their own personalities are crooked. Meanwhile, regarding the ethics of teacher interaction, Imam al-Ghazali places great emphasis on three things, namely; objective, professional, and tawassuth, second, everything that Imam al-Ghazali explained regarding teachers' personal ethics and their ethics in interacting with students feels very current and relevant to the current conditions of education and educators, because what Imam Al Ghazali wrote are things that are universal and apply throughout time. What was problematic and problematic at that time, is also happening now, with the substance of the same problem, even though the context is different.

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INTRODUCTION

Ethics is the science of what is good and what is bad and about rights and obligations (Fassin, 2012). Ethics is an order of behavior based on a particular society's value system (Mittelstadt et al., 2016). Based on this, the word ethics has a broader scope than the word morals. However, in general, ethics and morals discuss themes that are not too different, so it is not uncommon for us to encounter misplaced use of these two words. Likewise, other words that have almost the same meaning, such as norms and manners. The teaching and learning process cannot be separated from the formation of ethics. According to Muhibbin Syah, the process is moving forward. This word has the connotation of taking steps or progress toward a goal. Learning means a relatively permanent stage of change in all individual behavior as a result of experience and interaction with the environment which involves cognitive processes (Bratman et al., 2012).

According to Suprijanto, the process of learning activities is a process carried out by students or students and teaching activities are activities carried out by teachers, educators, or supervisors (Ardhy, 2018). The relationship between educator ethics in teaching Islamic religious education, which means conscious guidance or leadership by educators towards students from the physical and spiritual development of educators towards the formation of the main personality (Ismail, 2016). When combined with teacher ethics in the Islamic religious learning process, it means all the ethics, behavior, or behavior of educators related to the norms that take place in the process of students' learning activities and providing Islamic religious values to students. So it is necessary to have an ethical integration of educators in the interaction process between educators and students which is directed at changing student behavior through the experiences and practices carried out by educators (Flook et al., 2013).

This will be able to suppress the symptoms of moral and ethical decline that have recently befallen many of the younger generation. The symptoms of moral and ethical decline today are truly worrying. The values of honesty, truth, justice, mutual help, and compassion have been covered by a lot of abuse, fraud, oppression, mutual harm, and tripping each other up. There is a lot of fighting between each other, slander, cheating, taking other people's rights and other immoral acts (Russell, 2014). Such a decline in morals and ethics is more, worrying because it does not only affect adults but also affects young students and society. Our education at this time leaves behind ethical values, morals, and the knowledge that the most important thing in a person is his morals, ethics, and morals. It's not whether you're smart or not (Darnell et al., 2019). The current decline in morals and ethics is partly due to the decline in the quality of education.

This decline in the quality of education is not only due to economic, social, intellectual, and cultural transformation factors (Lesthaeghe, 2014). However, behind that, the quality of educators is deteriorating, partly due to the very worrying degradation of the morals and ethics of educators (Ylijoki & Ursin, 2013). The following are some illustrations of how bleak the moral and ethical condition of educators is today; The North Sulawesi Provincial Education Service examined a number of witnesses regarding the alleged sexual harassment case of State High School teachers in South Minahasa Regency, North Sulawesi. The teacher is suspected of having sexually harassed 6 other female students. "There are already 6 people who have said that they are also victims," said the Head of the North Sulawesi Education Service, Grace Punuh, through the Head of the South Minahasa-Southeast Minahasa Subdistrict Office Branch, Max Lengkong, to journalists.

One of the information was conveyed by the Deputy Principal for Student Affairs the high school (Iverson & Dervan, 2022; Theodoridis & Kraemer, 2022). Currently, the students are still experiencing trauma (LAWSON et al., 2019). Sexual

violence in educational environments continues to occur throughout 2021. Ironically, the perpetrator of sexual violence is actually the closest person who is trusted as a student at an educational institution. Recently, the Indonesian Child Protection Commission released data on sexual violence in educational environments. Based on his records, 55% of the perpetrators of sexual violence were teachers and the youngest victim was 3 years old. A teacher beat a junior high school student in Surabaya which went viral on the WhatsApp group, on Saturday (29/1/2022). In the 3-second video, the teacher can be seen hitting a student who was in front of the class and then hitting his head on the blackboard.

Based on several incidents above, this raises a question for the author, why is the moral decline of teachers so serious today? don't teachers have a code of ethics? a teacher should use the educator's code of ethics as a reference in interacting with and transforming knowledge for students. What's worse, this not only happens among educators in general education environments but also occurs frequently among educators in religious education environments. Recently we have been shocked by news about sexual abuse committed by a religious teacher against his female students, abuse of minors by his Quran teacher, and most recently, the case of the son of a boarding school leader who impregnated dozens of female students at the boarding school led by his father. Religious teachers who should apply religious teachings that highly uphold and maintain morals and ethics, instead become destroyers (Sayem, 2021).

Starting from this anxiety, a desire arose to write about this ethics (Cairns et al., 2013). In fact, Islamic scientists throughout history have written a lot about the etiquette that an educator must have, because etiquette is an important and main thing in religious teachings, in fact,, the main aim of sending the Messenger of Allah was to improve it (Ismail, 2016). Among the row of scholars is a great Islamic scholar, namely Imam Ghazali. Imam Ghazali in his books, especially when discussing themes tashauf and tazkiyatun nafs, included in the work masterpiece he is the book *Ihya Ulumiddin*, discusses a lot about human ethics in all conditions and positions, including the ethics of educators/teachers. Apart from books *Ulumiddin*, Imam Ghazali wrote a special treatise on adab, namely the book *Al Adab Fi Al Din* (Arifin, 2018). This book gathers manners towards God and in interacting with humans (Giuliani et al., 2013).

One of them is the manners of a teacher in interacting with students (Hamre et al., 2014). And this is the focus of the author's discussion in this writing. The author chose to discuss the work of Imam Ghazali, among other things, because he is a very familiar figure and has been a credible reference for the majority of Muslims from the past until now. Apart from that, the theories he wrote in the book touch the root of the problems that are currently problematic for educators. For example; when opening a chapter paragraphs Shibyan, a teacher of literature wrote: 'The manners of educating children. First, he must begin to improve himself because the children's eyes are watching him and their ears are listening to him. In the author's view, what Imam Ghazali explains is a solution to cases of moral and ethical decline that occur among educators. Improving yourself before improving others is an important thing that every educator must be aware of (Tripp & Rich, 2012).

For these two reasons, the author is interested in carrying out this research (Howard, 2016). So that this research does not float away, the author limits it to teacher ethics inside and outside the learning process according to Imam Al-Ghazali in the book *Adab Fi al-Din* chapter *Al Adab Teacher Ash Shibyan* and its relevance to today's education. Hopefully, this research is effort which can increase scientific insight and understanding of ethics according to Imam Al-Ghazali in the book *Al-Adab fid-din* chapter *Adab Teacher Ash Shibyan*, as well as additional information for educators and students to achieve optimal educational goals, both inside and

outside the learning process. Imam Al-Ghazali in many of his works, especially those discussing the themes of *ada*, pays great attention to the theme of teacher ethics. Some of them he discusses in the book masterpiece *Ihya Ulumiddin*, *Ayyuhal Walad*, and *Al-Adab Fi Al-Din*.

Among his works, the writer was interested in examining his book entitled *Al-Adab Fi Al-Din*. Imam Ghazali's works have been studied and analyzed by many researchers as follows: Paryono's research, 2014, which raised the theme of moral education with the title "Imam al-Ghazali's Concept of Moral Education (Maulidizen, 2019). Conclusion of the thesis on the concept of moral education in the book *Ihya' Ulumuddini* including: exemplary Teaching and and cognitive, elaborate behavioristic with approach humanistic and its relevance to Islamic Religious Education in building noble character. The difference with the author's research is the focus of the research. Prayono focuses on the concept of moral education. The author focuses on the ethics of a teacher in the book *Al-Adab Fi al-Din* chapter *Adab Teacher Ash Shibyan*. So, both in terms of theme, title, and focus of discussion are very different (Kiger & Varpio, 2020).

Which raised the theme of moral education with the title the concept of moral education in the book *Ayyuhal Al-Walad* the work of Imam al-Ghazali (Hastuti & Marsigit, 2020). The conclusions from this research include: the concept of children's education is based on four things, namely first, education aims to eliminate bad traits or behavior. Second, the condition for a sheikh to be a representative of the prophet Muhammad is that he must be a pious person. Third, the essence of knowledge is knowledge that makes a person understand the meaning of obedience and worship. Fourth, the method used by al-Ghazali in the book *Ayyuhal Al-Walad* namely the exemplary method, story or story method, and habituation method. The difference in Putik Nur Rohmawati's research is that the focus of her research is the concept of character education, while the focus of my research is the ethics of a teacher in the book. *Al-Adab Fi al-Din* chapter *Adab Teacher Ash Shibyan*.

The book written by Abuddin Nata, entitled *Islamic Perspective on Teacher-Students Relationship Patterns* (Kamal, 2017). In this book, it can be concluded that he is trying to make a contribution to efforts to build the morality of teachers and students in a relationship pattern that is in harmony with examining Imam al-Ghazali's educational thoughts from a sufistic perspective. The researcher's research has similarities with this book, namely that they both discuss the relationship between teachers and students. However, the difference between researchers lies in the discussion that focuses on teacher ethics in the book *Al-Adab Fi al-Din* with the focus of the chapter *Adab Muallimi Ash Shibyan*. Sumono's research entitled *Adab Teacher According to Imam Al Ghazali in the book Al Adab di Al-Din* (Fadhil & Sebgag, 2021). In this research, Sumono discusses five manners that a teacher needs to pay attention to, namely the Manners of Scholars, *Adab for Teaching the Qur'an*, *Adab for Educating Young Children*, *adab for Hadith Experts*, and *Adab for Lectures*.

In this research, it was concluded that the ideal teacher's manners according to al-Ghazali are oriented towards optimization in the form of the education or teaching and learning process, namely that the teacher must have the character of *tawadhu'*, prioritize an attitude of not being arrogant, the teacher must be a figure which is worth following and emulating, the teacher must have high motivation in teaching, be able to consider students' intellectual abilities, be able to explore students' potential and be full of compassion. Even though this thesis discusses the same book as the thesis the author discusses, the focus point is different (Boell & Cecez-Kecmanovic, 2014). The author's focus is more on one chapter of the book *Adab Fi Al-Din* this is the chapter *Adab Teacher Ash Shibyan*. Based on several

works described above, the focus of this research is on Teacher Ethics According to Imam Al-Ghazali in the Book *Al-Adab Fi Al-Din* Chapter *Adab Teacher Ash Shibyan*. Researchers estimate that so far there has been no study that specifically examines this theme.

METHODS

The type of research that the author conducted is included in the library research category, which can also be referred to as library study, namely a series of activities related to collecting literature, reading, recording, and processing research materials (Brocke et al., 2015). Data collection techniques are the most strategic step in research because the main aim of research is to obtain data. This research uses library study data collection techniques, namely research that focuses discussion on literature in the form of books, scientific magazines, documents, journals, and other library materials, which can be used as reference sources. Library research is different from field research, data collection locations can be found anywhere if there is literature available that is appropriate to the material object of the research (Borgman, 2012). In this research, the author uses an inductive thinking pattern, which is reasoning that starts from specific knowledge. Then a general conclusion is drawn (Schünemann et al., 2019). In analyzing data, content analysis or content analysis is used content Analysis. Content analysis is researching a problem or essay to find out the background and problems. Content Analysis is a research technique for providing inferences from data that has been processed and analyzed as an answer to problems that have been found. The author also uses comparative analysis techniques, where research is aimed at comparing two or more educational phenomena and facts, along with the factors involved in them. Comparative analysis techniques are useful for comparing the opinions of figures who are the object of research with the opinions of other figures in certain parts only and not on all subjects to make generalizations on the level of comparison based on a particular perspective or frame of mind (He et al., 2013). Based on the content contained in the ideas, the data is then grouped at the stages of identification, clarification, systematization, and interpretation. All of this was attempted in order to find the concept of Teacher Ethics in the Bible *al Adab Fi al-Din* chapter *Adab Teacher Ash Shibyan*.

RESULT AND DISCUSSION

Al-Ghazali was a prominent Sufi figure who lived in the 5th century Hijriyah during the reign of the Seljuq Dynasty. He is a phenomenal and controversial figure. It is said to be phenomenal, because al-Ghazali's thoughts are always interesting to study from various scientific points of view, starting from fiqh, ushul fiqh, theology, and philosophy to Sufism. Called controversial, because of his attacks on philosophers and their thoughts through his book *Tahafut al-Falasifah*, has given rise to various polemics regarding the stagnation of Islamic thought, especially in the eastern part of the Islamic world. Many suspect that the decline of Islamic thought was caused by al-Ghazali's attack on philosophy. Several Indonesian Islamic thinkers, such as Ahmad Syafi'i Ma'arif and Nurcholis Majid, disagree with the statement that al-Ghazali caused the decline of Islamic thought. According to Syafi'i Maarif, the congestion of Islamic thought, especially in the Sunni world, is a very complex sociological phenomenon.

Meanwhile, in Nurcholis Majid's view, al-Ghazali was very instrumental in creating a religious climate, because al-Ghazali was a "middleman" between the literalism of the Hambaliyyah and the liberalism of the philosophers (Muhammad Ediyani, 2022). Al-Ghazali's own thinking is still characterized by a clear mind, broad insight, in-depth discussion, thorough investigation, the power of thinking that is

completely unaffected by lowly things, a consistent attitude, courage and never backing down in facing challenges. Era and is able to explain the truth and separate the truth from everything that has tarnished it throughout the history of Islam. Al-Ghazali is one of the scholars and thinkers in the Islamic world who is very productive in writing. During his lifetime, both when he was a state official in Mu'askar and as a professor in Baghdad, both when he was a skeptic in Naisabur and after he was on his journey to find the truth of what he had and until the end of his life, Al-Ghazali continued to try to write and compose.

It is explained in the introduction to Imam al-Ghazali's book entitled *Mukhtashar Ihya Ulumuddin* that As-Subki is inside *habaqat ash-Shafi'iyah* stated that Imam al-Ghazali had 58 essays. Thasi Kubra Zadeh inside *Mitah as-Sa'adah wa Misbah as-Siyadah* mentioned that his works reached 80 pieces. He said that his books and treatises are innumerable and it is not easy for someone to know the titles of all his works. Until it is said that he has 999 pieces of writing (Reid Meloy et al., 2012). This is hard to believe. But, who knows him self, it is possible that he will believe. Teacher Ethics in the book *Al-Adab Fi Al-Din* book *al-Adab Fi al-Dinas* one of Imam Ghazali's works printed in the group brochure him. The version that the author found is a print *Maktabah At Taufiqiyyah* Cairo which was impeached by Ibrahim Amin Muhammad. The book is titled *Maju'ah Rasail Al Imam Al Ghazali* which gathers as many as 26 treatises that he composed, and treatises *Al-Adab* in the religion. This is treatise number 18 in the book starting from pages 430-447 or around 17 pages.

Even though this is a brief treatise, it contains quite a lot of ethics in all kinds of human interactions in life. Among them is teacher ethics (Hanna-E-kalbi & Basharat, 2020). In the chapter *Adab Muallimi Ash-shibyan* Imam Alghazali briefly mentioned 10 ethics that a teacher must have. The author tries to briefly explain and provide comments related to these ethics before becoming a teacher a teacher should start by improving himself because the children's eyes see it and their ears observe it. What he thinks is good, then that is considered good by them. What he thinks is bad, then that is considered bad by them. Being a teacher is not just about going to class and delivering learning material. Before arriving at this activity, there are many things that need to be prepared, and the most important thing is to prepare your self with the personality that a teacher should have or in Imam Ghazali's terms himself righteous improving personality (Deandrea et al., 2012).

This is one thing that teachers often forget, when they become teachers, they still bring their personal egos into the classroom, and this is where problems start. From this, it can be understood that improving oneself is the main prerequisite for a teacher. That's why Islamic scientists really emphasize this. Ethics in speaking when teaching. A teacher must speak sparingly in his forum and only glance sharply. The dominant educational atmosphere is sacred. In the teaching and learning process, there are two principles that are often forgotten or violated by teachers; First, In terms of speaking, a teacher needs to be economical in speaking. What is meant is to avoid discussions that are out of the scientific context and extend to things that are not the substance of the learning. A teacher also needs to convey knowledge creatively and in a fun way but avoid conveying things that are unnecessary and unrelated to the subject matter (Althuizen, 2017).

The aim is for students to focus on the discussion being studied, and not be distracted by something that is not the substance of the material being taught (Aagaard, 2015). Second, in terms of giving warnings and advice. A teacher simply reprimands his students with a glance and reduces the reprimand with words. Like wise in giving advice. The best advice is not what a teacher says, but what he does in front of his students, because what students see about their teacher's personality sticks in their memory more than what they hear. Imam Ghazali in his other book,

Bidayatul Hidayah, wrote a popular expression: Reality is scarier than words. Human behavior is more influenced by what is seen than following what is said (Djafarova & Rushworth, 2017). No matter how much advice a teacher gives his actions are contrary to that advice, this will not make students follow his words, in fact, his advice will become an object of ridicule and ridicule for students. Ethics in giving punishment a teacher cannot beat and give physical sanctions and punish a lot.

Give punishment, there are two things that a teacher needs to pay attention to; First, The punishment given can provide a deterrent effect and awareness of the mistake. This is in accordance with the purpose of giving punishment itself, namely to remind students that what they did was wrong and so that they do not repeat the same mistake in the future (Guala, 2012). If a punishment does not have a deterrent effect on students, then it can be considered a failed punishment. Second, Punishment must be educational or educative. So it is not recommended that a teacher give physical punishment to students, because most physical punishment often causes bad psychological effects on students. In Islam, the use of corporal punishment is permitted, but with strict conditions, namely *hair mubah*. The best punishment is one that leaves an impression on the student's heart.

It's not something that makes students afraid, because the purpose of punishment is not only to deter them but to raise awareness in the students' hearts that they have made a mistake. Ethics speaking outside the lesson theme a teacher doesn't need to talk to them because they will be rude. Establishing good communication with students is one of the duties of a teacher. The aim is to create a good emotional relationship between students and teachers which will help in the implementation of the teaching and learning process. However, in establishing communication with students, there are several limitations that teachers need to pay attention to, including First, Manners and manners. No matter how close and familiar a teacher is with his students, he still has to apply etiquette and manners (Williamson et al., 2020). When students violate manners, the teacher must remind and reprimand them. Second, Language use.

A teacher must continue to remind students about politeness when speaking (Echeverri et al., 2012). Avoid over-joking and communicate using good language. Don't let the teacher's closeness with students make him feel free to say whatever he wants. Pay attention to the politeness of students' language, both when speaking in person and when speaking via telephone or text message. Students are noisy in front of the teacher a teacher should not let them talk because they will become free in front of them. A teacher should supervise the activities of his students while studying, their ethics, habits, and inner and outer morals. If you see something abnormal about these things, for example, they do something that is forbidden, not good, or something that could cause damage to themselves or others, are lazy about studying, like to talk about useless things and make friends with other people. If someone has bad behavior, behaves badly in front of the teacher or his friends, etc., then a teacher must immediately give general advice in front of the students, without directing his advice to the individual student who made the mistake.

However, if there is no change, then the teacher must reprimand gently, or give an eye signal. And if they don't stop, they will be reprimanded harshly with firm words and stern warnings. And when the student still does not heed the warning given by the teacher, the next step is to expel the student from the class and give him a score. This sanction also aims to provide a deterrent effect to other students so that they do not copy the student's mistakes (Llamas-Nistal et al., 2013). Ethics of joking with students a teacher cannot joke with anyone in front of them. The joking he means is a joke that goes beyond the limits and lowers his dignity as a teacher in front of his students. Meanwhile, jokes and jokes that have educational value and wisdom are not prohibited. Even Rasulullah SAW was a figure who liked to joke and

joke. Jokes and jokes full of wisdom. Many hadiths contain testimonies and confessions from his friends regarding this matter.

Rasulullah SAW, with his position as a great teacher and role model for the ummah, of course, what he did is something we should imitate and emulate. So from here, it can be understood that what Imam Al Ghazali means by prohibiting joking in front of students is jokes that have the potential to cause students to lose respect and respect for their teachers. Ethics when receiving gifts a teacher must guard himself against their gifts. And also protect yourself from things that lower your dignity in front of them. Basically, giving a gift is a noble act. The Prophet liked to give gifts and did not refuse to accept them. But if the gifts are free from elements of gratification and conflicts of interest, either towards the teacher or the student giving the gift, then this is permissible as long as the teacher's dignity is maintained and his objectivity in teaching is not tarnished (Moufahim, 2013).

Ethics in responding to deviant behavior from students. A teacher must prevent them from being melancholy, restrain them from finding out, show them the evils of backbiting, and show them the bad effects of lying and fighting each other. Here Imam Al Ghazali emphasized the importance of a teacher's sensitivity in responding to deviant behavior from his students. Among the oddities and deviant behavior that teachers need to pay attention to, according to him: First, Sensitive to changes in student characteristics. When there is a change in emotions in a student, it means that there is a problem he is facing, perhaps it is sadness over the loss of something or pressure that he cannot bear. In this condition, teachers must be able to explore the problems hidden by students behind their gloomy faces. However, of course, we still pay attention to students' privacy and avoid discussing sensitive issues and students' privacy (Rubel & Jones, 2016).

Be sensitive to violations of student ethics and politeness. There are two types of student violations highlighted by Imam Al Ghazali in this text, namely; First, question etiquette. He advised teachers to be sensitive to students' questions and limit their curiosity about issues they don't know about yet. So a teacher must set limits on what a student must know (Chory & Offstein, 2017). Also, teachers should prohibit students from asking questions in the context of testing the teacher, because this creates a bad climate in the teaching and learning context because the teacher may not be able to answer these questions and makes students underestimate the teacher's intellect. Second, ethics in dealing with despicable student behavior. In the learning process, a teacher often encounters students who are naughty, stubborn, arbitrary, like to lie, or don't want to follow the learning process properly. In this case, teachers are required to be firm and not ignore these things.

Teacher ethics regarding student family problems A teacher doesn't need to ask about the condition of their house because it can make them heavy-hearted. They shouldn't demand too much from their family because they will get bored (Harris, 2019). There are two things that teachers should pay attention to regarding students' families: First, don't ask about family problems. A problem is a person's personal problem, so ethically, if the person does not tell about their family situation, they are not allowed to investigate and mention the problem. Likewise, when a teacher interacts with students, mentioning students' family problems or even telling them about their disgrace is a violation of the teacher's ethical behavior. However, this does not mean that a teacher cannot know the condition of a student's family. On the other hand, teachers must understand this so they can provide objective action towards the students concerned. However, to find out this, a teacher is not advised to ask the student concerned directly (Biggs, 2012).

Doesn't make many demands on students' families, and is always objective about whatever their family's condition is. Good teachers do not demand many things from their students' families, and wise teachers are always objective in every

action. Even if, for example, a student's family has sentiments towards him, the teacher must still treat his students as students, not enemies. First lesson for students he should teach them the lessons of *taharah* and prayer. It is also necessary to introduce them to the impurities that may affect them (Ambrosi et al., 2012). *Taharah* has part of worship, has an important position in Islam. Because Islam actually loves people who like to purify themselves. Pure here includes everything, pure or clean our clothes, pure our residence, pure our environment, or purifying our body from both small and large *hadas*. But what is more important than that is to be pure from all diseases of the heart, such as *hasad*, envy, revenge, and so on. The relevance of teaching ethics according to Imam Al-Ghazali in the book *Al-Adab Fid Din* chapter *Adab Teacher Ash Shiblyan* with today's education.

In the history of Islamic educational thought, many pearls of thought have been found in the realm of educational ethics. This ethic was formulated by Islamic education thinkers to serve as a guide for teachers at that time. It is hoped that by implementing it, he will be able to carry out his profession well. So that the dignity of a teacher will still be maintained in society (Oosterveld-Vlug et al., 2014). One of the previous scholars who formulated teacher ethics was Imam al-Ghazali. Even though his ideas emerged as a guide for teachers of his time, an Islamic educator today can still apply his thoughts in accordance with current educational needs. A teacher is required to be able to understand the increasingly complex and emerging educational problems. He is required to understand the broad treasures of Islamic education in order to maintain his blessings as a teacher.

On this basis, he is also required to be able to apply Imam al-Ghazali's very important ideas so that he can play a role in providing solutions to educational problems currently being faced, and can also improve his professionalism as a teacher (Sugiana, 2019). Of the 10 teacher ethics explained by Imam Al Ghazali in chapter *Adab Teacher Ash-Shiblyan* This can be grouped into two types, First, teacher's personal ethics. Teacher personal ethics includes the competencies that a person must have before becoming a teacher, as well as the ethics in teaching that must be fulfilled. In this case, Imam al-Ghazali emphasized it with the words "improve oneself". This word is a rare thing for teachers today. The cases that have recently spread are proof of this, some of these cases the author has described in chapter I. According to the author, the rampant ethical violations committed by teachers today can be overcome if a teacher is willing to improve, as is the concept of "improving oneself" offered by Imam Al -Ghazali. Second, teacher ethics in interacting with students.

Most teachers today are demanding and demand too much of their students and their families. All delinquency and ethical violations committed by students are considered solely due to the student's mistakes and his family's mistakes in providing a first-class education. Thus, this causes many complaints from teachers about deviations in students' attitudes and ethics. In fact, the fault does not only lie with the students. More than that, deviant student behavior is often the result of incompetent teachers or in Imam al-Ghazali's terms because teachers do not start by "improving themselves". From this angle, we understand that the moral and ethical degradation that occurs in most students today is the result of their teachers' actions because they became teachers before improving themselves. Everything that Imam al-Ghazali explained regarding teachers' personal ethics and their ethics in interacting with students feels very current and relevant to the current conditions of education and educators because what Imam Al Ghazali wrote are things that are universal and apply throughout time. What was a problem and problematic at that time, is actually also happening now, with the substance of the problem being the same, even though the context is different (Kwan, 2012). So what he wrote nine centuries ago is very worthy of being reviewed and presented as reference material for teachers. How the

impact of the results can answer the objectives, the author is also really required to be able to implement it (Bryson et al., 2015).

CONCLUSION

Based on the research results described in the previous chapter, it can be concluded that: First, Teacher ethics according to Imam Ghazali in the book al-Adab fi al-Din chapter Adab Muallimi ash-Shibyan consists of two concepts, namely; Teacher personal ethics and teacher interaction ethics. Regarding teachers' personal ethics, Imam al-Ghazali put forward a keyword, namely "improving oneself". In interacting with students, Imam al-Ghazali really emphasized the objectivity and professionalism of a teacher. Starting from the ethics of speaking, whether during the learning process or outside the learning process, the ethics of responding to questions, the ethics of dealing with deviations, violations, and problems committed by students, the ethics of giving punishment, as well as the ethics of responding to gifts and gifts, everything is in the spotlight of Imam al- Ghazali basically emphasized three things, namely; objective, professional, and tawassuth. Everything that Imam al-Ghazali explained regarding teachers' personal ethics and their ethics in interacting with students feels very current and relevant to the current conditions of education and educators because what Imam Al Ghazali wrote are things that are universal and apply throughout time. What was problematic and problematic at that time, is also happening now, with the substance of the same problem, even though the context is different. So what he wrote 9 centuries ago is very worthy of being reviewed and presented as a reference for teachers. Based on the research results that have been presented, the author provides suggestions for prospective teachers and educational institutions. A prospective teacher should first understand and be aware of teacher ethics so that he can apply them in the learning process so as to create a healthy educational process. And educational institutions should always evaluate teacher ethics in an effort to improve the quality of education.

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