

Al-Ghazali's Contributions to Islamic Education

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Abstract

As a thinker, Imam al-Ghazali has made significant intellectual contributions to the advancement of Islamic education. However, the application of al-Ghazali's concepts has not yet been widely observed in Islamic educational institutions. The purpose of this paper is to examine the contribution of al-Ghazali's thought to Islamic education. This paper focuses on three aspects: the first relates to ethics, the second to the curriculum, and the third to teaching methods. This research is descriptive qualitative in nature, employing content analysis. This involves examining and analyzing books, literature, magazines, notes, and reports related to the subject under study. The analysis revealed that al-Ghazali's contributions to Islamic education are as follows: i) Ethics. According to al-Ghazali, good character (*Akblaq Mahmudah*) is the fruit and ultimate goal of the entire educational process and the pursuit of knowledge. ii) Curriculum. Al-Ghazali views the curriculum not merely as a list of subjects, but as a roadmap for transforming the soul (*tazkiyatun nafs*) from blameworthy traits (*akblaq mazmumah*) toward praiseworthy traits (*akblaq mahmudali*). iii) Teaching methods. According to al-Ghazali, the method of learning (*tariqah al-ta'allum*) cannot be separated from the goals of education, namely the purification of the soul (*tazkiyatun nafs*) and the attainment of *ma'rifat* of Allah.

INTRODUCTION

Imam Abu Hamid al-Ghazali (1058–1111 CE) was one of the most influential figures in the history of Islamic thought, particularly in the fields of education, Sufism, philosophy, and ethics. Through his monumental works, particularly *Ihya' 'Ulum al-Din*, al-Ghazali successfully laid the foundations for a comprehensive Islamic education, integrating the dimensions of scholarship, spirituality, and ethics (Artika et al., 2023; Hamzah, 2024). Al-Ghazali's educational thought is not limited to his own era but continues to thrive and serves as a vital reference in the development of curricula, teaching methods, and character development to this day (Al-Ghazali, *Ihya' 'Ulum al-Din*) (Habibi et al., 2025; Hidayati, 2025; Kesuma et al., 2025).

Imam al-Ghazali simply mentioning his name is enough for many of us to recognize his greatness and the prestige of his name. He was a religious figure, or scholar, who possessed extraordinary knowledge. He mastered various fields of

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Islamic scholarship to perfection, including the science of tawhid, ethics, Islamic theology, fiqh, the principles of fiqh, logic, history, and language, as well as the philosophy of the world. Many Islamic figures refer to him as the “Father of Sufism” due to his teachings and writings that focus on Sufi principles, particularly the purification of the soul, as seen in his seminal work, *Ihya Ulumuddin* (Irawan, 2016).

To this day, Imam al-Ghazali's thoughts and teachings remain alive and serve as a guide for many in their daily lives. Such is the greatness of Imam al-Ghazali: he possessed intellectual brilliance, analytical acuity, and sincerity in both learning and teaching. During his lifetime, many sought his fatwas and studied under him to gain knowledge. Moreover, he served as a role model and applied Islamic values in every aspect of life. He became a spiritual leader guiding the community toward the right path. Although Imam al-Ghazali lived in the 10th century CE, his name and ideas remain alive among the faithful (Irawan, 2016).

Based on the above discussion, the author wishes to examine the contributions of al-Ghazali's thought and his active role in the world of Islamic education. In this paper, the author focuses on three aspects: the first relates to ethics, the second to the curriculum, and the third to teaching methods.

METHODS

The purpose of this paper is to examine the contribution of Al-Ghazali's thought to Islamic education. This paper focuses on three aspects: the first relates to ethics, the second to the curriculum, and the third to teaching methods. This study employs a descriptive qualitative approach using content analysis. This method was chosen because it is suitable for systematically examining various written works relevant to Al-Ghazali's thought in Islamic education. The research data sources come from primary and secondary literature in the form of books, scientific articles, magazines, notes, and reports discussing the contribution of al-Ghazali's thought (Kurniawati et al., 2023; Mujrimin et al., 2025; Widyastuti & Dartim, 2025).

The research instrument consists of document analysis guidelines developed based on the focus of the study. This instrument serves as a reference for identifying, classifying, and interpreting the content of the analyzed text. The data analysis method used is content analysis with a thematic approach. The analysis is conducted through the stages of data reduction, data presentation, and verification. Data reduction is performed by sorting relevant information; data presentation is carried out in the form of thematic categorization; and verification is conducted by comparing and reviewing the consistency among the literature to ensure the validity of the research results.

To ensure the validity of the data, this study employed source triangulation, which involves comparing the results of analyses drawn from various types of literature and different references. Thus, the entire research process was conducted systematically, objectively, and ethically, thereby providing a comprehensive overview of Al-Ghazali's contributions to Islamic education (Fadila et al., 2026; Julis, 2015; Kaputra et al., 2021; Kasheem et al., 2025; Madhar, 2024; Yusliani et al., 2024).

RESULT AND DISCUSSION

Ethics According to al-Ghazali (Ethics as the Goal of Education)

Imam Abu Hamid Muhammad bin Muhammad al-Ghazali viewed education (especially religious education) not merely as the transfer of knowledge, but as a process of purifying the soul (*taẓkiyatun nafs*) to achieve closeness (*qurb*) to Allah. Good ethics (*akblaq mahmudah*) is the fruit and ultimate goal of the entire process of education and the pursuit of knowledge.

Al-Ghazali asserts that knowledge which does not bring about moral change is futile and will be a disaster for its possessor on the Day of Judgment (Al-Ghazali,

2004). First, the Morality of Educators (Teachers). Al-Ghazali places a great moral responsibility on the shoulders of a teacher, because the teacher is the primary role model for students. Compassion and Exemplary Conduct. A teacher must love students as one would one's own children and employ compassionate methods (*rifq*) in teaching, not violence. A teacher's primary duty is not merely to teach (*ta'lim*) but also to educate (*tarbiyah*), that is, to shape character. This can only be achieved through perfect exemplary conduct (*uswah hasanah*) (Amin, 2024). Sincerity and Attention to Students, Sincerity (*Ikhlas*): Knowledge must be imparted solely for the sake of seeking Allah's pleasure, not for material gain or fame (*riya*). Adapting to Students' Capacities: A teacher must teach knowledge in accordance with the students' level of understanding (*'aql*). Teachers must not impart advanced knowledge (such as the science of spiritual insight or philosophical Sufism) to students who are not yet ready, as this may cause confusion (*fitnah*) in their creed. (Al-Ghazali, 2014). Putting Knowledge into Practice. The highest virtue of a teacher is to put into practice the knowledge they teach. Al-Ghazali strongly criticizes the '*ulama' su*' (wicked or corrupt scholars) whose knowledge remains merely verbal, while their hearts are attached to worldly matters.

Second, the Character of the Student. Al-Ghazali established a set of inner and outer virtues that a seeker of knowledge (*talib al-'ilm*) must possess: Inner Virtues: Purification of the Soul. Before beginning to study, the student must prepare the heart: Purification of the Heart: The student must purify his heart from the filth of bad character (*ghill, hasad, kibr*) and worldly attachments (*'ala'iq duniyawiyyah*). A defiled heart will be unable to receive the light of knowledge (*Nur al-'Ilm*). Righteous Intention: The intention (*niyyah*) for studying must be to seek Allah's pleasure, to revive the *Shari'ah*, and to adorn the inner self, not to seek status, wealth, or fame (*syubrah*) (Harahap, 2023).

Outer Conduct: Etiquette in Learning, Respecting the Teacher: Students must always respect and honor their teachers (*ta'zim al-mu'allim*), follow their guidance, and not argue (*mujadalah*) regarding matters of truth. Patience and Humility (*Tawad'u*): Students must be patient in facing the difficulties of learning and always remain humble, avoiding arrogance or a sense of superiority. Arrogance is the greatest obstacle to the acquisition of knowledge. Order in Learning: Students must begin with the most fundamental knowledge (*wajib 'ain*) before moving on to specialized knowledge (*wajib kifayah*) (Jamil, 2024).

Third, the Ethical Approach to Knowledge. Knowledge That Must Be Studied. Al-Ghazali divides knowledge into '*Amil* knowledge (knowledge that is put into practice, namely religious knowledge) and *Ghair 'Amil* knowledge (knowledge that is beneficial but not the primary goal, such as secular knowledge). Priority: What must be prioritized is *Fardhu 'Ain* knowledge (individual obligation) namely, knowledge of Tawhid, Fiqh related to daily worship, and Ethics before pursuing *Fardhu Kifayah* knowledge (Amin, 2024). Regarding Ethics in Discussion and Debate, Al-Ghazali strongly criticizes debates (*munaẓarah*) whose sole purpose is to show off one's superiority or to defeat an opponent. Pure Purpose: Discussions and debates must aim to seek the truth (*kasf al-haqq*), not to defeat an opponent (*ghalabah*). "Knowledge is life for the heart; therefore, do not make it a tool to satisfy desires and arrogance" (Al-Ghazali, 2004).

The Curriculum According to al-Ghazali

First, the Orientation of the Curriculum. According to Imam al-Ghazali, the Islamic educational curriculum is based on ultimate goals (*maqasid al-ulum*): eternal happiness (*sa'adah dar al-akhirah*) through knowledge of Allah. The curriculum is hierarchical and pragmatic-spiritual in nature, prioritizing knowledge that brings benefits in the hereafter (*'ulum al-akhirah*) over worldly knowledge (*'ulum al-dunya*). (Al-Ghazali, 2004). Al-Ghazali views the curriculum not merely as a list of subjects,

but as a roadmap for transforming the soul (*tazkiyatun nafs*) from blameworthy traits (*akhlaq mazmumah*) toward praiseworthy traits (*akhlaq mahmudah*).

Second, the Hierarchy of the Curriculum. Al-Ghazali classifies knowledge based on the obligation to study it and its utility: Knowledge Based on Obligation (*Hukm al-Ta'allum*).

Table 1. Knowledge Based on Obligation (*Hukm al-Ta'allum*)

Classification	Definition	Examples of Knowledge
<i>Fardhu 'Ain</i> (Individual Obligation)	Knowledge that must be learned by every Muslim individually in order to perform worship and safeguard their faith. This knowledge serves as the foundation of the curriculum	Knowledge of Tawhid (Basic Creed), Fiqh related to daily worship (prayer, fasting), and Ethics (especially concerning commendable and blameworthy traits).
<i>Fardhu Kifayah</i> (Communal Obligation)	Knowledge that must exist within the Muslim community, but the obligation is lifted if some members have already mastered it. This knowledge supports the sustainability of the ummah	Advanced <i>Fiqh</i> , <i>Uşul al-Din</i> , Arabic Language, Medicine, Mathematics, and Industrial Sciences (Amin, 2024: 75).

Second, Knowledge Based on Utility (Pragmatism-Spiritual). *'Ulum Mahmudah* (Praiseworthy Knowledge): All religious knowledge (*syar'iyah*) and worldly knowledge that is inseparable from its benefits for the Hereafter (medicine, astronomy). Then, *'Ulum Madzumah* (Blameworthy Knowledge): Knowledge that poses a danger to faith and has no benefit in the afterlife. Examples include Magic or Philosophy (*falsafah*) that contradicts Sharia, particularly regarding the eternity of the universe (*qidam al-'alam*) (Harahap, 2023).

Second, the Structure of the *Fardu 'Ain* (Essential Obligatory) Curriculum. The essential curriculum (*fardhu'ain*) is the core of Al-Ghazali's education, which must be prioritized before specialized sciences (*fardhu kifayah*). The Sciences of *'Aqidah* and Tawhid, Focus: Studying the fundamental beliefs regarding Allah, the Angels, the Scriptures, the Messengers, the Day of Judgment, and Predestination. Method: Instruction must be simple, direct (*naqli*), and avoid overly deep theological debates (*Ilmu Kalam*) in the early stages, so as not to cause doubt (*shak*) (Jamil, 2024).

Fiqh (Practical) Focus: Practical laws that must be practiced daily (the Pillars of Islam). Principle: It is only obligatory to study Fiqh that is relevant to an individual's duties and work. A farmer does not need to delve into Fiqh regarding international trade (Al-Ghazali, 2004).

Ethics (Inner) and *Tazkiyatun Nafs* Focus: Recognizing and purifying blameworthy traits (such as *riya'*, *'ujub*, *hasad*) and instilling praiseworthy traits (such as sincerity, patience, *tawakkal*). Position: The Science of Ethics is the culmination of the curriculum. The Science of Fiqh is merely the outward form, while the Science of Ethics is the essence (*ruh*) of Sharia (Amin, 2024).

Third, the Stages of the Curriculum. Al-Ghazali emphasizes that knowledge must be acquired gradually (*tadarruj*) to avoid burnout or confusion: Initial Stage (*Ibtida*): Mastery of the fundamentals of *Aqidah* (Tawhid) and obligatory practices of Fiqh (*Fardhu 'Ain*). Intermediate Stage (*Mutawassit*): Mastery of the Arabic language (as the key to knowledge), Hadith, and Tafsir, as well as a deeper understanding of

the required *Fardhu Kifayah*. Advanced Stage (*Muntaba*): In-depth study of Kalam (to defend the Creed), Philosophy that does not contradict Sharia (its logic is adopted), and the Science of Sufism (the experience of *Ma'rifat*) (Harahap, 2023). Al-Ghazali's Warning: Students are strictly prohibited from studying controversial subjects (such as philosophy that leads to innovation) before their foundations in Tawhid and Fiqh are solid (Jamil, 2024).

Learning Methods According to al-Ghazali

First, Methodological Foundations. According to Imam al-Ghazali, learning methods (*tariqah al-ta'allum*) cannot be separated from their educational goals, namely the purification of the soul (*tazkiyatun nafs*) and the attainment of *ma'rifat* (gnosis) of Allah. An effective method must be capable of transferring knowledge (*'ilm*) and shaping character (*'amal*) simultaneously. Al-Ghazali emphasizes that teaching methods must be adapted to the type of knowledge being taught, and most importantly, the method must produce both inner states and practical actions (*amal*) (Al-Ghazali, 2004).

Central Methods: *Tadarruj* and *Taswir* (Gradual and Visualization). The *Tadarruj* Method (Gradual and Step-by-Step): *Tadarruj* is the fundamental principle governing the sequence and complexity of the material. From *Fardhu 'Ain* to *Fardhu Kifayah*: Students must begin with the most fundamental and obligatory knowledge (Tawhid and daily Fiqh) before entering specialized fields of study (*Fardhu Kifayah*) (Amin, 2024). From General to Specific: Learning must begin with general and easily understandable material, then be gradually advanced to more detailed, abstract, and complex material. The goal is to prevent the student's intellect (*'aql*) from being overburdened, which can lead to confusion (*syubuhah*).

The *Taswir* Method (Visualization and Concretization). Al-Ghazali advocates the use of a method that makes abstract concepts tangible. Parables (*Amthal*): Teachers should use parables (*tamsil*) and metaphors drawn from everyday life that are easy to understand to explain difficult metaphysical or moral concepts. This is so that knowledge can be easily retained in memory (Al-Ghazali, 2005). Concretization of Spiritual States (*Ahwal*): Spiritual concepts (*Ahwal*) such as sincerity (*ikhlas*) or trust in God (*tawakkaul*) must be concretized through practical examples, making them more than mere theory (Jamil, 2024).

Teaching Methods Based on the Teacher's Role. The teacher's role is crucial, and their teaching methods must be grounded in Ethics and the Educational Function: The *Mu'asirah* Method (Accompanied by Gentleness and Compassion) *Rifq* and *Lin* (Gentleness): Teachers must teach with gentleness and avoid harshness or ridicule. Harsh methods will only damage students' hearts and alienate them from knowledge (Amin, 2024). *Nasihah* (Counsel): Teachers do not merely convey subject matter but provide continuous moral guidance and advice, reminding students of the dangers of undesirable traits and the importance of good deeds. The *Uswah* (Exemplary Conduct) Method. The most effective method in moral education is setting a good example (*Uswah Hasanah*). The Teacher as a Mirror: Teachers must practice what they preach. If a teacher teaches asceticism but lives in luxury, their knowledge will lose its appeal and blessing (Harahap, 2023).

Student-Centered Method. Al-Ghazali places great emphasis on the student's inner activities in the learning process: The Methods of *Khulu* and *I'tiqad* (Purification of the Heart and Conviction). *Khulu*: Before studying, the student must purify the heart (empty it) of worldly distractions and bad traits (*khulu al-qalb*). A heart filled with impurities cannot receive the light of knowledge. *I'tiqad Husn al-Zann*: The student must have good faith (*husn al-zann*) in the teacher. Doubting the teacher is a major obstacle to the blessings of knowledge (Jamil, 2024). The Methods of *Taqrir* and *Tafakkur* (Repetition and Contemplation). *Taqrir* (Repetition): Students must repeatedly review the material (*muqararab*) presented by the teacher to strengthen

their memory. *Tafakkur* (Contemplation): After receiving knowledge, students must not be immediately satisfied. They must reflect (*tafakkur*) on the essence and implications of that knowledge (*Tafakkur sa'ah khair min 'ibadah sittin sanah*). *Tafakkur* transforms knowledge from mere cognition into inner appreciation (*dza'iq*) (Ihya', 2021).

CONCLUSION

Al-Ghazali asserts that knowledge which does not bring about moral change is futile and will be a source of disaster for its possessor on the Day of Judgment. Al-Ghazali also asserts that education cannot be separated from moral development. Al-Ghazali places a great moral responsibility on the shoulders of a teacher, because the teacher is the primary role model for students. Al-Ghazali establishes a set of inner and outer moral qualities that a seeker of knowledge (*ṭalib al-'ilm*) must possess.

The Islamic educational curriculum according to Imam al-Ghazali is based on the ultimate goals (*maqasid al-ulum*): eternal happiness (*sa'adah dar al-akhirah*) through knowledge of Allah. The curriculum is hierarchical and pragmatic-spiritual, prioritizing knowledge that brings benefit in the hereafter (*'ulum al-akhirah*) over worldly knowledge (*'ulum al-dunya*). Al-Ghazali also does not dichotomize religious knowledge and general knowledge; he does not reject science but places it in its proper proportion. An effective method must be able to transfer knowledge (*'ilm*) and shape character (*'amal*) simultaneously. Al-Ghazali emphasizes that teaching methods must be adapted to the type of knowledge being taught, and most importantly, the method must produce inner states (spiritual conditions) and deeds (practical actions). According to al-Ghazali, the learning model must also be adapted to the material to be taught and the students' level of understanding.

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