

Al-Ghazali's Holistic Philosophy of Education: Relevance and Reconstruction of Contemporary Islamic Educational Paradigms

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Abstract: *This study explores Al-Ghazali's educational philosophy and its relevance for reconstructing contemporary Islamic education in response to modern moral, intellectual, and spiritual challenges. Contemporary Islamic education increasingly emphasizes cognitive achievement and academic performance while neglecting ethical formation and spiritual development. Al-Ghazali offers a holistic and humanistic educational paradigm that integrates knowledge (ilm), faith (īmān), and action (amal) as the foundation of moral integrity and spiritual maturity. His ideas remain relevant in addressing educational crises characterized by materialism, moral decline, and fragmented values. This research employs a qualitative library research method by analyzing Al-Ghazali's principal works, Ihya' Ulum al-Din and Ayyuha al-Walad, alongside classical and contemporary scholarly literature. Data was examined using content analysis and a hermeneutical approach to uncover the philosophical foundations of Al-Ghazali's educational thought and its applicability to modern educational contexts. Interpretive validity was strengthened through triangulation by comparing Al-Ghazali's views with those of other Islamic philosophers, including Ibn Sina and Al-Farabi. The findings indicate that Al-Ghazali conceives education as a sacred process of soul purification (tazkiyat al-nafs) aimed at attaining ultimate happiness (sa'ādah) through closeness to God (taqarrub ilallah). Education prioritizes the cultivation of noble character (akhlaq al-karīmah) rather than material success. Teachers are viewed as moral exemplars and spiritual mentors, while students are regarded as ethical agents who must cultivate sincerity, humility, and discipline in*

learning. Al-Ghazali's classification of knowledge into fardhu 'ain and fardhu kifayah provides a balanced framework for integrating religious and worldly sciences. This study concludes that Al-Ghazali's educational philosophy remains a transformative and value-based framework for contemporary Islamic education, offering a holistic model that integrates intellect, ethics, and spirituality

Keywords: Al-Ghazali, Islamic education, Tazkiyat al-nafs, moral character, Spiritual pedagogy, Holistic education, Educational philosophy, Insān kāmil, Fardhu 'ain/fardhu kifayah.

Introduction

In the contemporary era, Islamic education faces an urgent demand for a robust philosophical foundation that transcends mere cognitive mastery and academic attainment. Education, within its authentic Islamic essence, is not solely concerned with the transmission of knowledge but fundamentally with the cultivation of moral consciousness and spiritual maturity. However, the prevailing educational paradigm has become predominantly instrumental and cognitively oriented, thereby creating a dissonance with the core values of Islamic education, which emphasize ethical refinement (tahdzīb al-akhlāq) and purification of the soul (tazkiyat al-nafs) (Sef & Bakar, 2024). This epistemological imbalance has resulted in an educational system that produces intellectually capable yet morally fragile individuals, signalling a philosophical crisis in the contemporary Islamic pedagogical discourse.

In this context, Al-Ghazali's educational philosophy re-emerges as a vital point of reference. His thought integrates the triadic unity of knowledge ('ilm), faith (īmān), and action ('amal) into a comprehensive framework aimed at forming the complete human being (insān kāmil) (Madhar, 2024). Al-Ghazali's vision of education is deeply holistic and humanistic, viewing learning not merely as a means of social mobility but as a transformative process directed toward the perfection of the soul and the attainment of ultimate happiness through proximity to God (taqarrub ilā Allāh) (Firdasari & Bakar, 2025). Within this framework, he redefines the roles of both teacher and student; the teacher as a moral exemplar and spiritual mentor, and the student as an active moral agent who cultivates balance between intellect and faith (Nurhikmah, 2024). In the Indonesian educational context, Al-Ghazali's holistic educational framework demonstrates strong empirical

relevance to current national education policies, particularly the Kurikulum Merdeka. This curriculum emphasizes holistic learner development through the integration of cognitive competence, character formation, and socio-emotional growth, as reflected in the Profil Pelajar Pancasila, which promotes faith, moral integrity, independence, critical thinking, and social responsibility. Al-Ghazali's emphasis on tazkiyat al-nafs, moral discipline, and the integration of religious and worldly knowledge (fardhu 'ain and fardhu kifayah) aligns directly with these policy objectives. Moreover, the curriculum's focus on project-based learning and character strengthening (Penguatan Profil Pelajar Pancasila) provides practical space for embedding ethical-spiritual values through teacher modeling and reflective learning practices.

However, this strong Sufi orientation also presents certain limitations when applied to contemporary educational contexts. Al-Ghazali's emphasis on metaphysical and eschatological objectives may be less compatible with secular and pluralistic education systems that prioritize empirical reasoning, learner autonomy, and the accommodation of diverse worldviews. Without critical contextualization, his educational ideals risk functioning normatively rather than operationally within modern institutional settings. Therefore, Al-Ghazali's educational philosophy requires reinterpretation and reconstruction to remain relevant to contemporary Islamic education while engaging constructively with modern pedagogical paradigms. Recent studies nonetheless affirm that the integration of intellectual and spiritual dimensions remains highly relevant for addressing the moral and existential challenges of twenty-first-century education, which increasingly prioritizes technical competence over ethical integrity.

Despite its idealism and enduring intellectual appeal, Al-Ghazali's educational thought has yet to be systematically contextualized within modern Islamic education systems. Most contemporary institutions remain preoccupied with measurable academic outputs and standardized evaluations, while moral formation, spiritual cultivation, and character education receive comparatively limited emphasis (Syafanah et al., 2024). This gap between theory and praxis underscores the need to reinterpret and reconstruct Al-Ghazali's educational philosophy so that it may serve as a normative foundation for contemporary Islamic education reform.

This reinterpretation also aligns with broader currents in contemporary Islamic educational thought. Prominent scholars such as Al-Attas (1980) emphasize ta'dīb—the cultivation of adab—as the essence

of Islamic education, integrating knowledge with moral and spiritual discipline. Similarly, Hasan (1980) conceives education as a process of humanization aimed at developing the total human personality through the integration of faith, intellect, and moral action. Rahman (1982) advocates for the moral and intellectual reconstruction of Islamic education by reconciling rational inquiry with ethical transformation, while Sahin (2013) highlights identity formation and reflective pedagogy as crucial elements of modern Islamic education. These theoretical perspectives collectively reinforce Al-Ghazali's holistic paradigm and situate his thought within an evolving discourse on the renewal of Islamic educational philosophy.

Furthermore, the accelerating forces of globalization and digital modernity have intensified materialism, rationalism, and moral relativism, thereby marginalizing spiritual and ethical values. Therefore, education risks producing intellectually sophisticated yet spiritually impoverished generations (Zamhariroh et al., 2024). Al-Ghazali's paradigm—grounded in the purification of the soul (*tazkiyat al-nafs*), sincerity of intention (*ikhhlās*), and the integration of rational and spiritual knowledge—offers a transformative alternative capable of restoring the original teleology of education: the formation of morally upright and spiritually balanced individuals (Nasution & Uqba, 2024). His thought provides not only a metaphysical foundation but also a pedagogical framework applicable to contemporary character education, reaffirming the centrality of ethics and spirituality in human development.

Building upon these theoretical and empirical insights, the present study aims to critically examine Al-Ghazali's educational thought and analyse its philosophical relevance to the reconstruction of contemporary Islamic education. The research contributes to existing literature by offering a hermeneutical reinterpretation of Al-Ghazali's epistemology of education as a counter-framework to modern materialist pedagogies. It also proposes an integrative educational model grounded in *tazkiyat al-nafs* and moral cultivation as the foundation for curriculum development and teacher formation. This study thereby extends the discourse on Islamic educational reform by situating Al-Ghazali's philosophy within the broader debates on holistic education, moral epistemology, and spiritual pedagogy in the modern age.

Method

This study employed a qualitative research approach with a library-based design (library research), chosen to explore and interpret Al-Ghazali's educational philosophy within its classical and contemporary

contexts. The research was conducted from October 2025 to December 2025, encompassing data collection, analysis, and interpretive validation phases, focusing on the textual and conceptual analysis of Al-Ghazali's primary works and their relevance to modern Islamic education. The qualitative design was selected because philosophical inquiry requires interpretive depth rather than empirical measurement, allowing the researcher to uncover the epistemological, ethical, and pedagogical meanings embedded in Al-Ghazali's texts.

The research type was a philosophical-descriptive study, emphasizing the analysis, synthesis, and reinterpretation of Al-Ghazali's ideas considering current educational challenges. The selection of this methodological orientation was grounded in the assumption that Islamic educational thought, as articulated by Al-Ghazali, can be most accurately understood through textual exegesis and hermeneutical interpretation, rather than through empirical experimentation. The study site, therefore, was not a physical location but a textual corpus, consisting of canonical works that form the epistemic foundation of Islamic educational philosophy.

The data sources consisted of both primary and secondary materials.

1. Primary sources included Al-Ghazali's classical works—*Ihya' Ulum al-Din* and *Ayyuha al-Walad*—which explicitly articulate his pedagogical and ethical principles.
2. Secondary sources comprised journal articles, books, and dissertations discussing Al-Ghazali's educational philosophy, Islamic pedagogy, and their modern relevance. To ensure academic rigor, all secondary sources were drawn from peer-reviewed journals indexed in Google Scholar, DOAJ, and ResearchGate published within the last decade (2015–2025).

The data collection technique was performed through systematic literature tracing and document analysis. Each text was categorized thematically into key conceptual clusters, such as (1) the nature and aims of education, (2) the role of the teacher and learner, and (3) the moral-spiritual foundations of knowledge. This process involved coding, classifying, and cross-referencing the philosophical ideas to identify patterns and conceptual continuities between Al-Ghazali's thought and contemporary educational discourse (Fadhilah & Usriadi, 2025).

The data analysis utilized the content analysis method as formulated by (Krippendorff, 2019) which involves identifying, categorizing, and interpreting implicit meanings and symbolic structures within the texts. This method enabled the researcher to uncover moral and metaphysical dimensions of Al-Ghazali's

educational thought that remain relevant to the modern era's crisis of educational materialism. Furthermore, a hermeneutical approach was applied to interpret Al-Ghazali's ideas contextually, emphasizing the interplay between text, authorial intent, and contemporary relevance. Hermeneutics provided a philosophical bridge between classical Islamic epistemology and modern pedagogical paradigms.

To enhance data validity and reliability, the study implemented source triangulation by comparing Al-Ghazali's ideas with those of other major Islamic philosophers such as Ibn Sina and Al-Farabi, particularly regarding their conceptions of knowledge, ethics, and education. This triangulation ensured interpretive consistency and theoretical balance. The focus of this research, aligned with its objectives, was to reinterpret Al-Ghazali's philosophical principles for the reconstruction of contemporary Islamic education—specifically, to identify how his integrative model of knowledge, faith, and moral action can address the ethical and spiritual void of modern pedagogy. This methodological design, characterized by textual precision, interpretive depth, and philosophical synthesis, provides a rigorous analytical framework suitable for advancing scholarly discourse on Islamic educational philosophy and its relevance to present-day moral and epistemological challenges.

Result and Discussion

1. *The Nature of Education According to Al-Ghazali*

According to Imam Al-Ghazali, the essence of education is a process wholly oriented toward the attainment of eternal happiness in the hereafter. The ultimate purpose of education, in his view, is not the acquisition of wealth or social status but the spiritual refinement that brings human beings closer to God (*taqarrub ilā Allāh*) (Madhar, 2024). This philosophical orientation places the *heart (qalb)* at the center of the entire educational process, as the heart represents the true essence of humanity rather than its physical form. Consequently, Al-Ghazali's conception of education is deeply moral and spiritual, emphasizing the cultivation of virtuous character (*akhlaq al-karīmah*), which serves as the reflection of a purified heart (Rasiani et al., 2024; Syafanah et al., 2024). In essence, education is envisioned as a spiritual journey of self-purification and moral perfection.

The central element in Al-Ghazali's educational process is *tazkiyat al-nafs*—the purification of the soul. Learners are guided to cleanse their hearts from spiritual maladies such as envy, arrogance, and malice, and to fill them instead with virtues such as sincerity, humility, and

compassion (Syafanah et al., 2024). Since the goal of education is nearness to God, the value of knowledge (*'ilm*) is determined not by its material utility but by its capacity to elevate the soul toward spiritual perfection. Therefore, Al-Ghazali insists on a balance between the intellectual and the spiritual dimensions of human development—a balance that remains profoundly relevant to modern education (Zamhariroh et al., 2024).

In Al-Ghazali's epistemological framework, knowledge is classified into two fundamental categories: *fardhu 'ain* (individual obligations), encompassing religious sciences necessary for salvation, and *fardhu kifayah* (communal obligations), including disciplines such as medicine, mathematics, and agriculture (Madhar, 2024). Worldly sciences are not to be rejected but regarded as instrumental in facilitating human welfare and worship. Knowledge, therefore, must be both functional and holistic: it must enlighten the intellect while simultaneously nurturing the soul and emotions (Firdasari & Bakar, 2025; Nasution & Uqba, 2024).

Al-Ghazali's thought remains strikingly relevant in addressing contemporary educational crises, particularly moral degradation and the secularizing tendencies of globalization. His framework underscores the pivotal role of the teacher as a moral exemplar and spiritual mentor—the heir of the prophets—responsible for guiding students both intellectually and ethically (Madhar, 2024). A true teacher must be sincere, compassionate, and exemplary in conduct, for the success of education, according to Al-Ghazali, is measured not by cognitive achievement but by the extent to which learners embody moral integrity, adaptability, and spiritual maturity.

2. The Purpose of Education in Al-Ghazali's Perspective

The purpose of education in Al-Ghazali's philosophy is inseparable from his *tasawwuf* (Sufi) worldview, which forms the metaphysical foundation of his intellectual and spiritual thought. For Al-Ghazali, worldly life is transient, while the hereafter is eternal and thus the ultimate orientation of human endeavour (Kurniati, 2023). Consequently, education must not terminate in worldly accomplishment but must aim at the highest objective—*sa'ādah* (eternal felicity)—achieved through the purification of the soul and the cultivation of nearness to God (*taqarrub ilā Allāh*) [(Madhar, 2024; Sef & Bakar, 2024)]. Education, therefore, serves as the means of forming the *insān kāmil*—the perfect human being—endowed with spiritual integrity, moral excellence, and the capacity to fulfil the divine mandate of stewardship (*khilāfah*) on earth (Agus, 2018; Sumiarti et al., 2021).

Learning, in this paradigm, is not the mere transfer of information but a transformative journey of inner refinement and preparation for eternal life. Alongside its transcendental objective, Al-Ghazali recognizes the pragmatic, temporal goals of education, such as the cultivation of virtuous character (*akhlaq al-karīmah*) and purification of the soul (*tazkiyat al-nafs*). True knowledge, in his view, is that which purifies the heart and guards it against destructive traits like arrogance, envy, and excessive attachment to worldly power (Syafanah et al., 2024). Educational success is thus evidenced not by intellectual prowess but by the emergence of ethical and spiritual maturity.

Furthermore, Al-Ghazali acknowledges the practical dimension of education in preparing individuals to contribute meaningfully to society. Vocational and professional skills are to be pursued not as ends in themselves but as acts of worship directed toward serving humanity and fulfilling divine purpose (Kurniati, 2023; Sumiarti et al., 2021). Hence, the ideal education achieves equilibrium between worldly competence and spiritual transcendence—two complementary, not contradictory, dimensions of human existence.

Al-Ghazali's hierarchical structure of educational aims culminates in spiritual perfection, supported by moral development at the intermediate level and social-professional proficiency at the foundational level. This integrated vision parallels contemporary educational policy in Indonesia, which emphasizes faith, moral character, competence, and independence (Sef & Bakar, 2024). Ultimately, the success of this framework depends on the teacher's moral authority and exemplary character, for Al-Ghazali holds that ethical transformation cannot occur without an educator who embodies the virtues being taught (Madhar, 2024). Education, therefore, is not merely cognitive instruction but a process of *tahdzīb al-nafs*—a disciplined spiritual and moral transformation that harmonizes knowledge, practice, and character.

3. The Concept of Teacher and Student in Al-Ghazali's Thought

In Al-Ghazali's philosophy, the relationship between teacher (*mu'allim*) and student (*muta'allim*) transcends the transactional exchange of knowledge; it is a profound spiritual bond rooted in moral affection and divine purpose. Teaching is, for Al-Ghazali, among the most exalted professions, for the teacher is regarded as the heir of the prophets (*warathat al-anbiyā'*) (Rodhiah & Wardan, 2025). The teacher's status even surpasses that of the biological parent, for the teacher grants not mere physical life but spiritual vitality and eternal wisdom to the learner (Samsuri, 2024).

An ideal teacher, therefore, must possess intellectual competence, moral integrity, and physical vigour (Ulum & Munim, 2024). The essential qualities of the teacher are sincerity (*ikhhlās*) and compassion (*rahmah*), mirroring the Prophet Muhammad's model of gentle guidance, humility, and selfless devotion (Samsuri, 2024). The teacher must refrain from arrogance, disdain for other disciplines, or expectation of reward, and must act as a living embodiment of the knowledge imparted.

The teacher's primary responsibility is to guide students toward spiritual closeness to God and to cultivate their moral identity (Rodhiah & Wardan, 2025). A teacher's words must be consistent with action, and their demeanour must inspire reverence and love for learning (Ulum & Munim, 2024). Simultaneously, Al-Ghazali outlines a rigorous ethical framework for students: before seeking knowledge, the learner must purify the heart through *tazkiyat al-nafs* (Ulum & Munim, 2024). The student's heart is likened to a vessel that must be cleansed before it can receive beneficial knowledge. The learner must display humility (*tawādu'*), respect, and obedience to the teacher's instruction, approaching learning as an act of devotion rather than ambition (Sef & Bakar, 2024). For Al-Ghazali, knowledge is a form of worship; thus, its true fruit is attained only when pursued with sincerity and moral discipline.

4. The Relevance of Al-Ghazali's Thought to Contemporary Islamic Education

Al-Ghazali's educational philosophy, particularly as articulated in *Ihya' Ulum al-Din*, offers a timeless framework for addressing the moral and intellectual crises of modern education. Amidst the forces of globalization, digitalization, and secularization, Al-Ghazali's emphasis on the *heart (qalb)* as the center of education restores the humanistic and spiritual foundation of learning (Nurohman, 2020; Rasiani et al., 2024). By prioritizing *tazkiyat al-nafs* (purification of the soul), Islamic education can regain its original function as a moral compass for society, shaping individuals who are intellectually competent yet spiritually grounded (Fadhilah & Usriadi, 2025).

The most significant aspect of Al-Ghazali's relevance lies in redefining educational purpose. He reminds educators that the ultimate goal of learning is not worldly achievement but the realization of *insān kāmil*—the complete human being who attains true happiness through proximity to God (Kurniati, 2023; Sumiarti et al., 2021). This orientation is critical in countering the materialistic tendencies of contemporary education. His vision provides the philosophical

foundation for comprehensive character formation in which knowledge and morality operate in harmony (Madhar, 2024).

In this regard, Al-Ghazali's framework resonates deeply with Al-Attas (1980) conception of *ta'dīb* as the foundation of moral and intellectual cultivation, and Hasan's (1980) notion of education as humanization that integrates the spiritual and rational dimensions of learning. Rahman's (1982) emphasis on the ethical transformation of the intellect and Sahin's (2013) argument for reflective pedagogy further strengthen the position of Al-Ghazali's philosophy as a precursor to modern Islamic educational reform. These converging ideas affirm that classical Islamic philosophy can meaningfully engage with and enrich contemporary paradigms of holistic and value-based education. This alignment underscores that Al-Ghazali's framework remains methodologically compatible with contemporary Islamic educational reform efforts that emphasize the moralization of knowledge and spiritual pedagogy (Rahman, 1982; Sahin, 2013).

Epistemologically, Al-Ghazali's dual classification of sciences into *fardhu 'ain* and *fardhu kifayah* is highly applicable to modern Islamic education. It advocates an integrative curriculum where religious and secular sciences coexist symbiotically, ensuring that learners become spiritually devout and professionally competent (Madhar, 2024; Nurohman, 2020; Sef & Bakar, 2024). This integrative model is essential for producing individuals capable of navigating technological and social transformations without losing moral grounding.

To clarify the conceptual differences and points of convergence between Al-Ghazali's educational philosophy and contemporary educational paradigms, the following table presents a comparative overview of their fundamental assumptions, objectives, and pedagogical orientations.

Table 1. Comparison between Al-Ghazali's Educational Paradigm and Modern Educational Paradigms

Aspect	Al-Ghazali's Educational Paradigm	Modern Educational Paradigms
Educational Aim	Spiritual perfection (sa'ādah) and nearness to God (taqarrub ilā Allāh)	Human development, employability, and social participation
Orientation of Knowledge	Integration of religious and worldly sciences guided by moral-spiritual values	Emphasis on empirical, scientific, and instrumental knowledge

Aspect	Al-Ghazali's Educational Paradigm	Modern Educational Paradigms
View of the Learner	Moral and spiritual agent requiring purification of the soul (tazkiyat al-nafs)	Autonomous learner with critical thinking and self-directed learning
Role of the Teacher	Moral exemplar and spiritual guide (murabbi)	Facilitator, mentor, and learning designer
Curriculum Focus	Character formation, ethics, and spiritual discipline	Competency-based skills, innovation, and adaptability
Evaluation of Success	Moral integrity and spiritual maturity	Academic achievement and measurable learning outcomes

Equally vital is Al-Ghazali's conception of the teacher as the moral and spiritual core of the educational enterprise. Teachers, as inheritors of prophetic guidance, must embody intellectual, ethical, and spiritual excellence (Rodhiah & Wardan, 2025). Their role as moral exemplars (*uswah hasanah*) is indispensable in restoring public trust in educational institutions and in shaping learners' ethical consciousness (Nasution & Uqba, 2024; Ulum & Munim, 2024).

In conclusion, Al-Ghazali's philosophy provides a comprehensive framework for contemporary Islamic education—a holistic and integrative model that unites intellect and spirituality (Nasution & Uqba, 2024; Zamhariroh et al., 2024). His thought reaffirms that the purpose of education is not the accumulation of knowledge alone but the cultivation of human integrity—producing intellectually capable, morally upright, and spiritually enlightened individuals prepared to face the complexities of the modern world with ethical steadfastness and divine consciousness.

Conclusion

This study concludes that Al-Ghazali's educational philosophy offers a profoundly holistic, spiritual, and ethically grounded framework that remains highly relevant for reconstructing contemporary Islamic education. His vision situates education not merely as an intellectual endeavour but as a sacred process of inner transformation (*tahdzīb al-nafs*) aimed at realizing the ultimate telos of human existence—eternal happiness (*sa'ādah*) through nearness to God (*taqarrub ilā Allāh*). Within this paradigm, knowledge (*ilm*) is not valued for its instrumental or material utility but for its ability to purify

the soul, cultivate virtue, and guide humanity toward moral and spiritual perfection.

At its core, Al-Ghazali's thought restores the metaphysical and ethical dimensions of education by placing the heart (*qalb*) as the center of human consciousness and moral development. Education, therefore, is an integrative process that harmonizes intellectual, emotional, and spiritual faculties in the pursuit of holistic human growth. The purification of the soul (*tazkiyat al-nafs*) serves as both the means and the end of learning—ensuring that the acquisition of knowledge leads to humility, sincerity, and ethical excellence rather than pride, materialism, or spiritual decay. This conception stands as a critical corrective to the reductionist tendencies of modern education, which often prioritize cognitive outcomes over moral formation.

Furthermore, Al-Ghazali's hierarchical structure of educational objectives—spiritual, moral, and professional—provides a balanced teleological model for contemporary educational design. His classification of knowledge into *fardhu 'ain* and *fardhu kifayah* reflects an epistemological synthesis that remains vital for modern Islamic curricula. Through this framework, the religious and the rational, the metaphysical and the material, are no longer opposing spheres but complementary pathways toward human perfection (*insān kāmil*). Thus, the integration of faith, reason, and ethical praxis constitutes the essential hallmark of Al-Ghazali's educational ideal.

Central to this framework is the moral and spiritual authority of the teacher. For Al-Ghazali, the teacher is not a mere transmitter of knowledge but a *murrabbi*—a moral and spiritual guide whose life exemplifies the truths being taught. The success of education, therefore, depends fundamentally on the teacher's sincerity, compassion, and embodiment of virtue. The student, correspondingly, must approach knowledge with purity of intention, humility, and respect, recognizing that learning itself is a form of worship. This reciprocal relationship between teacher and student encapsulates the ethical foundation of education as a transformative and devotional act.

In the contemporary context, Al-Ghazali's educational thought offers a powerful philosophical response to the moral and spiritual crises induced by globalization, secularism, and excessive rationalism. His emphasis on the purification of the heart, the integration of knowledge and faith, and the restoration of moral authority in education provides a blueprint for renewing the soul of Islamic pedagogy. Implementing his principles in modern curricula can reorient education from a purely cognitive system toward an integrative

model that nurtures intellectual competence, moral integrity, and spiritual consciousness simultaneously.

Ultimately, the study affirms that Al-Ghazali's philosophy of education is not a relic of the medieval past but a timeless intellectual heritage with transformative potential for the future of Islamic education. Its contemporary application requires deliberate curricular reform, teacher formation rooted in ethical-spiritual training, and institutional structures that prioritize moral and spiritual outcomes alongside academic excellence. Through such reconstruction, Islamic education can once again fulfil its divine mission—to form *insān kāmil*: human beings who are intellectually enlightened, morally steadfast, and spiritually attuned, embodying harmony between the intellect ('aql), the heart (qalb), and the soul (rūh) in their pursuit of truth, virtue, and divine proximity.

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