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THE GLORY OF A TEACHER IN THE PERSPECTIVE OF IMAM AL-GHAZALI

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Abstract

The condition of Indonesian society lately is very complex in the field of education so that there are many brawls between students, undisciplined, dishonest, lazy, various bad behaviors that appear among the younger generation, plus low achievement, creativity and innovation. On the other hand, the very tough future challenges require this nation to remain enthusiastic, while being able to compete better in this global era. In this case, the role of the teacher is indispensable as a person in charge of educating and teaching in various scientific aspects. This research is a type of library research. What is called library research or often also called library studies, is a series of activities using library data collection methods, reading and recording and processing research materials. This research uses a qualitative approach to describe the problems and research focus. After the researcher collects a number of data related to the theme and discussion in this study, the researcher immediately starts the message of analyzing the data. The analysis technique used is the Content Analysis and Descriptive Analytic method. In this process, the first thing to do is classify the data. The teacher according to Imam al-Ghazali is someone who works to perfect, purify and purify and guide his students to get closer to God. He also said that from one point of view, teaching knowledge is an act of worship to Allah SWT and from another point of view it is the duty of man to be the khalifah of Allah. In doing so, he has become the most honorable of the khalifs of Allah.

Keywords: *Glory, Teacher, Imam Al-Ghazali*

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INTRODUCTION

The condition of Indonesian society lately is very complex in the field of education so that there are many brawls between students, undisciplined, dishonest, lazy, various bad behaviors that appear among the younger generation, plus low achievement, creativity and innovation. On the other hand, the very tough future challenges require this nation to remain enthusiastic, while being able to compete better in this global era. In this case, the role of the teacher is needed as a person in charge of educating and teaching in various scientific aspects (Syahputra & Roza, 2023: 24-25).

Teachers are people who are able to provide knowledge and learning to each of their students or students. Teachers are people who place the education system in certain places. These places do not have to be formal schools but teachers can also be at home, in surau, in mosques and in other places that are thought to be used to carry out the education and teaching system. Thus it can be said that teachers hold a noble position in life because the task of teachers is to educate the

nation's children and shape the personality of generations so that they will have high intelligence and a responsible leadership spirit in various aspects (Mawar, Roza, 2023: 4834).

Education can be interpreted as a conscious effort by humans to bring students to an adult level in the sense of being able to assume moral responsibility. Meanwhile, according to Ngalim Purwanto "Education is all the efforts of adults in association with children to lead their physical and spiritual development towards maturity which will be useful for themselves and the society around them." Islam teaches each of its followers to always instill a moral dimension in their personalities. Because with commendable morals, a person will certainly get a special position before God and other humans. For this reason, Islamic religious education in schools must be directed towards fostering student morals based on Islamic law, because with this moral education students will get used to it in their lives later after adulthood. Children's education must be directed to moral education based on Islamic creed, because with this moral education a teenager will get used to in his life later after adolescence and adulthood. It is recommended to educators (parents, teachers and scholars) to love children and educate a child with good manners. Provide good moral education to the child (Subakri, 2020: 63).

Furthermore, teachers as educators are stipulated in Law No. 14 of 2005. In facing the development of education in the country in the modern era, the academic generation should reflect on the thoughts of educational figures that have existed since ancient times. One of them is Imam Al-Ghazali who has a significant contribution in the field of education. Although he lived in the 11th century, his concept of thought remains relevant in the development of education in modern times. Al-Ghazali's thought emphasizes the importance of education as a means to get closer to Allah SWT and achieve human perfection. He emphasized that education is not only obtained alone but also through the transfer of knowledge from others (Nurhayati & Roza, 2023: 74)

Imam Al-Ghazali belongs to a Sufistic group that pays a lot of attention to education, because education is what determines the style of life of a nation and its thinking. When viewed from a philosophical point of view, Al-Ghazali is an adherent of the idealism that is consistent with religion as the basis of his views. In educational matters, Al-Ghazali is more inclined to empiricism. This is partly because he strongly emphasizes the influence of education on students. According to him, a child depends on the parents and who educates him. The heart of a child is clean, pure like a very precious gem, simple and clean from any description (Nata, 2016: 91). Al Ghazali received the honorary title of Hujjatul Islam for his admirable defense of Islam, especially against the bathiniyyah and the philosophers. Al-Ghazali's figure has extraordinary features. He was a scholar, educator, expert in his knowledge and a prolific author.

Imam Al-Ghazali said, if the child receives good teachings and habits of life, then the child becomes good. Conversely, if the child is accustomed to evil things, then the child will have a bad character. Al-Ghazali's educational thinking can be seen from two aspects, namely: theoretical and practical. The theoretical side of his thought is focused on the concept of knowledge, in which Al-Ghazali offers quite detailed ideas about how humans gain knowledge, the value of science and then offers a classification of science. On this side, Al-Ghazali sees science from various angles; its intrinsic value, ethical value and social value. While the practical aspect of his thought is centered on the pattern of the relationship between teacher and student. His discussion of teachers and students includes various obligations for both parties, which according to Al-Ghazali will ensure the achievement of the goals of Islamic education. For Al-Ghazali, the ultimate goal of education is the Hereafter, just as the Hereafter is also the ultimate goal of human life. The consequence is

that the whole process of education must lead to the achievement of the ultimate goal (Hasan Asari, 1999: 108).

As for previous scientific research that has a relationship with the title contained in this journal are with the title "Imam Al-Ghazali and his Perspective on the Importance of Islamic Education" by Nurhayuni and Ellya Roza. In this study, it is about the importance of morals-based education according to Imam Al-Ghazali's view. The study emphasizes that Al-Ghazali's thinking emphasizes the importance of education as a means to get closer to Allah SWT and achieve human perfection. He emphasized that education is not only limited to the mastery of knowledge, but also the formation of noble character. Moral values, ethics, and justice are an important part of Islamic education according to Al-Ghazali's view (Nurhayuni & Ellya Roza, 2023: 6).

Next is scientific research by Alwan Suban with the title The Concept of Islamic Education in Al-Ghazali's Perspective. The study discusses the biography of Al-Ghazali and how his concept of Islamic education includes education management, learner management, and curriculum management (Suban, 2020: 7).

Then there is scientific research by Suhendi, Edi Suresman, Aceng Kosasih with the title The Concept of Character Education in Al-Ghazali's Perspective and Its Implementation in Elementary Schools. In this study, it is stated that the purpose of character education in the perspective of Imam Al-Ghazali is solely to achieve the pleasure of Allah SWT. The character education material offered by him consists of character education, namely adab to Allah SWT, to others and to oneself. Its implementation in character education in elementary schools, there is no specific method, as long as it is contrary to Islamic law, it is more than enough, such as the lecture method, the method of instruction and memorization, the discussion method, the storytelling method, the exemplary method, the demonstration method, the rihlah method, the assignment method, the mujahadah and riyadhoh method, the question and answer method, the reward and punishment method (Suhendi et al., 2020: 39).

The glory of a teacher is fundamental. However, there are still many teachers who do not apply their excellence, can be said to be out of the normal line of a teacher even far from the identity of a teacher, very weak religious values and social pathologies that are often found, resulting in deviations in faith and piety and a bad personality that is not appropriate (Muis & Samsudi, 2022). As we know, teachers are the main aspect in building education, especially character education emphasized by Imam Al-Ghazali. Teachers mediate knowledge to students. And teachers are a very noble profession, because teachers are one of the main keys in educating the nation's children. But in reality, there are still many parties who look down on the profession of a teacher even though teachers are very important parties in shaping children's character. So through this paper the author wants to reveal how noble a teacher is, especially in the perspective of Imam Al-Ghazali so that it can be understood by readers wherever they are.

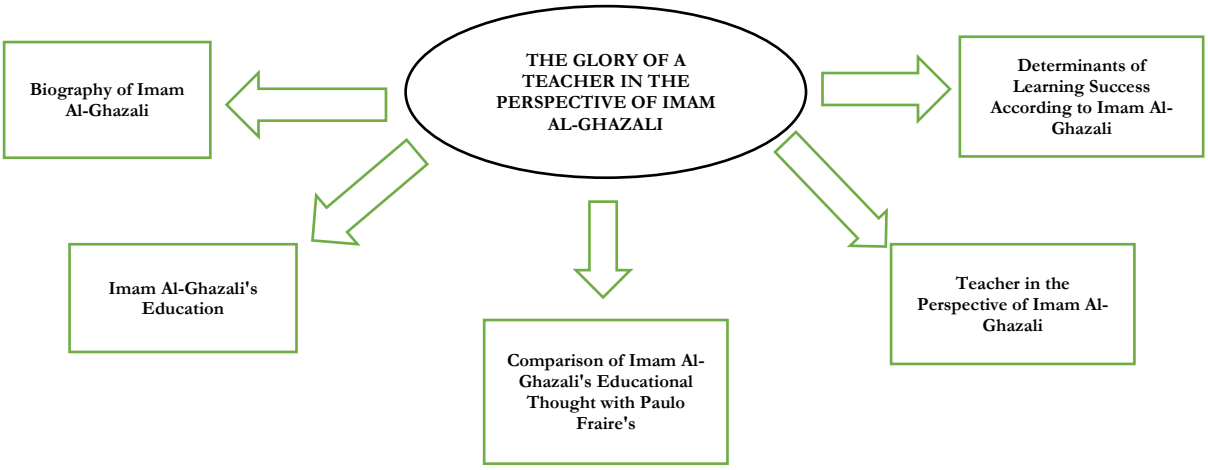
RESEARCH METHODS

This research is a type of library research. What is called library research or often also called library studies, is a series of activities using library data collection methods, reading and recording and processing research materials. Literature is a type of research conducted by reading books or magazines and other data sources to collect data from various literatures, both libraries and in other places (Mahmud, 2011: 31). From the explanation above, it can be understood that library research

is not only an activity of reading and recording the data that has been collected. Rather, as a researcher, you must be able to process the data that has been collected with the stages of library research. This research uses a qualitative approach to describe the problems and research focus. Qualitative methods are social research steps to obtain descriptive data in the form of words and images (Moleong, 2017: 311). From this explanation, it can be understood that this research uses a qualitative approach or method. This research is library research, which uses a philosophical approach. The philosophical approach is used to examine the thoughts of figures. This approach was chosen because the research is a study of the thoughts of figures, in the case of the thoughts of the figure in question is Imam Al-Ghazali.

The technique used by the author in collecting data is in the form of documentation techniques. The documentation method is one of the qualitative data collection methods by looking at or analyzing documents made by the subject himself or by others by the subject. Documentation is one way that qualitative researchers can get a picture from the subject's point of view through a written media and other documents written or made directly by the subject concerned (Haris Herdiansyah, 2010: 143). The author conducts the documentation method in order to obtain data that can be a source that is relevant to the issues raised. Then presenting the data after the data in the form of documents is collected, the data is presented with the aim of making it easier to understand. And after that data verification is carried out. The third analysis step in literature analysis is conclusion drawing and verification. From the conclusions obtained after collecting data, the conclusions put forward are credible conclusions and can be an answer to the formulation of the problem formulated. After the researcher collects a number of data related to the theme and discussion in this study, the researcher immediately starts the message of analyzing the data. The analysis technique used is the Content Analysis and Descriptive Analytic method. In this process, the first thing to do is classify the data. Data analysis is also called data processing and data interpretation. Data analysis is a series of activities of reviewing, grouping, systematizing, interpreting and verifying data, so that a phenomenon has social, academic and scientific value (Imam Suprayogo, 2011: 191).

FINDINGS AND DISCUSSION



Biography of Imam Al-Ghazali

Imam Al-Ghazali is one of the Islamic education figures who has made a major contribution to the development of Islamic education, especially in relation to moral education. His full name is Abu Hamid Muhammad bin Muhammad at-Tusi al-Ghazali, an Islamic thinker throughout Islamic history, theologian, philosopher and illustrious Sufi. He was born in 450 AH / 1058 AD, in Ghazalah Teheren Village, near the outskirts of Thus District. He is an Islamic thinker who bears the title of Defender of Islam (Hujjatul Islam), Decoration of Religion (Zainuddin), Ocean that Drifts (Bahrun Mughriq), and others (Bashori, 2017: 25).

Al-Ghazali's name comes from ghazzal, which means weaver, because his father's occupation was weaving woolen threads. While Ghazali is also taken from the word ghazalah, which is the name of Al Ghazali's birth village and this is what is widely used, so that his name is also attributed by people to his father's work or to his place of birth. His parents were fond of studying Sufism, because they would only eat from the fruits of their own labor from weaving wool. He was also a great lover of knowledge and always prayed that his son would become a scholar. It is unfortunate that his teachings did not give him the opportunity to witness his son's success according to his prayers (Hasyim, 2014: 25).

Imam Al Ghazali died at the age of 55 on Monday, the 14th of Jumadil Akhir in 505 H. He left behind three daughters and a son named Hamid, who had died in childhood before the death of Imam Al Ghazali. Because of this son, Imam Al Ghazali was later given the title "Abu Hamid" (Father of Hamid).

Imam Al-Ghazali's Education

The first education obtained by Imam Al-Ghazali was from a family that was religious and unpretentious. It was from this family that Imam Al Ghazali started learning the Qur'an. The father always instilled religious values towards Imam Al-Ghazali because he aspired that his son would one day become a Ulama' who was clever and liked to give advice. After receiving education from his family, at the age of 7 Imam Al Ghazali continued his education to Madrasah in Thus to learn fiqh, the history of the saints and their spiritual lives, memorizing poems of mahabbah (love) to Allah, interpretation of the Qur'an and Sunnah. His fiqh teacher in the Madrasah was Ahmad bin Muhammad al Razikani a great Sufi.

Then at the age of 15 Imam Al-Ghazali went to Jurjan and studied with Abu Nasr al Isma'ily. Here he received Islamic religious studies as in Thus, but had begun to study Arabic and Persian. After completing his studies in Jurjan, at the age of 19 or 20 Imam Al-Ghazali continued his education at the Nizamiyah madrasa in Nizabur, he studied with Yusuf Al Nassaj a religious leader who was famous as Imamul Haramain or Al Juwayni Al Haramain until he was 28 years old. This place of education was most instrumental in developing his talent and intelligence. During his time at the Al Nizabur madrasa, Imam Al Ghazali studied theology, law and philosophy. Under the guidance of his teacher, he really studied and did ijtihad until he mastered the various issues of the madhhabs. His disagreements, arguments, theology, usul fiqh, logic and reading philosophy and other matters related to it, as well as mastering various opinions of all branches of science (Sibawaihi, 2004: 28).

After Al Juwayni died, Imam Al-Ghazali's intellectual wanderings continued to Muaskar. Here he often attended scientific meetings organized by the Vizier, a statesman of Baghdad. Imam

Al-Ghazali's participation in discussions with scholars in the presence of Nizam Al Mulk made the vizier of Baghdad interested in the height of knowledge possessed by Imam Al-Ghazali. So that in 484 H. When Imam Al-Ghazali was only 34 years old, he was appointed as a professor at Nizamiyah College. While actively teaching at Nizamiyah Baghdad, Imam Al-Ghazali produced several fiqh and kalam books, including Al Mustadzhiri (the Dzahiriyah eschatologists), and Al Iqtishad fi Al I'tiqad (the middle way of belief). On this occasion he also actively studied various sciences about Greek philosophy and various schools that developed at that time with the aim of being able to help in the search for correct knowledge. Only 4 years he became rector, then in 1095, Imam Al Ghazali left all the popularity that accompanied him, family and luxury to Damascus to take a life as a Sufi who was poor and zuhud towards the world (Fathiyah Hasan Sulaiman, 1991: 81). He began to settle into his path in Damascus, the Sufi path. He no longer relied solely on reason, but also on the power of nur that God bestows on His servants who earnestly seek the truth. From Damascus he returned to Baghdad and back to his village in Thus. Here he spent his days teaching and worshiping until he was called by God into His presence on the 14th of Jumadail Akhir in 505 H (Yunasril Ali, 1991: 24).

Comparison of Imam Al-Ghazali's Educational Thought with Paulo Fraire's

In this research, the author tries to compare educational thinking between Imam Al-Ghazali and Paulo Freire. Because the two figures both assume that education is a tool to make the whole man (humanitis) as the basis and principle of the creation of man himself. Therefore, the concept of education that he initiated is still used as a spirit in carrying out renewal and enlightenment in the field of education. And the role of a good teacher is needed in carrying out this noble task.

Paulo Freire illustrates that today's education through school institutions forms robotic people who work like machines that work mechanically, humans are gradually trimmed of their independence and freedom of action. Freire simply asserts that "absolute consistency will make life an experience that is not fragrant, colorless, and tasteless" (Paulo Freire, 2003: 12).

The main theme of Paulo Freire's ideas actually refers to a foundation that basically education is a "process of re-humanizing human beings" (Mansour Fakih, 2001: 61). This means that education must be able to alleviate (liberate) humans (students) from a confinement. What has been initiated by Paulo Freire is not just an educational discourse, but further Freire has used a philosophical approach which then builds a critical education paradigm. Any oppression, according to Freire, cannot be tolerated because it is not in accordance with human values. Paulo Freire places educators and learners as conscious (cognitive) subjects in the educational process. They have an equal position, which is a tribute to learners as human beings. According to Freire, if learners are placed as objects, it is tantamount to fooling them so that there is no development of learners' self-awareness.

Al-Ghazali argues that children are born without being influenced by hereditary traits except very little, because education, environment and community factors are the strongest factors influencing children's traits. His opinion is in line with the opinion of psychologists (behaviorism) who want the influence of heredity absolutely. This view is similar to the view that states that children are born into life with their minds like white sheets that are clean from carvings or drawings (Nawafil, 2018: 108).

Al-Ghazali also argues that the development of self-potential (human nature) must be done in education. According to him, the goal of education is human perfection in this world and the hereafter. And humans will reach perfection only through the nature of virtue through the path of knowledge, so that they become happy in this world and the hereafter (Fathiyah Hasan Sulaiman, 1991: 93). The nature of knowledge according to Al-Ghazali means eliminating the notion of knowledge separately because the centralization of knowledge is in God as its owner and humans (only) as its developer. So that it is clear that a one-way relationship is created, namely knowledge for God and knowledge for humans that pivots on God.

Teacher in the Perspective of Imam Al-Ghazali

Imam Al-Ghazali revealed that the teacher is muallim, mudaris, al-walid, so that the teacher in the general word is the person who is responsible and directs the teaching in education, with the best description for a teacher who is murshid is as expressed through an opinion that says "a person who has knowledge and practices his knowledge". To understand science well in mastering deeply in order to develop, knowledge of the nature of science is an absolute must, but the nature of science in muhiyyah is not a matter of simplicity, but a philosophical problem that is actually the most complicated and fundamental and has led to differences in the concepts of philosophers in aspects of ontology, epistimology, and axiology (Syaiful Anwar, 2007: 77).

The teacher according to Imam al-Ghazali is someone who works to perfect, purify and purify and guide his students to get closer to Allah'Azza WaJalla. He also said that from one aspect, teaching knowledge is an act of worship to Allah Ta'ala and from another aspect it is the duty of man to be the khalifah of Allah. In doing so, he has become the most honorable of Allah's caliphs.

This shows that teaching is the noblest and most exalted profession compared to other professions. With this profession, a teacher becomes an intermediary between humans in this case students and the creator, namely Allah SWT. Al-Ghazali stated that a teacher is not only limited to practicing his knowledge, but must be based on sincerity in educating and teaching his knowledge to their students. As for what is meant by sincerity is to do something by not expecting anything but only to get closer to Allah SWT, and expect His pleasure alone. Thus, a sincere Islamic education teacher according to Imam al-Ghazali is someone who works to perfect, clean, purify and guide his students to get closer to Allah SWT, solely for His pleasure. He does not expect wages or rewards for his teaching, as well as position, rank and position. He considers that teaching is an obligation for knowledgeable people as well as being worth worship on the side of Allah swt. al-Ghazali believes that teaching is a very noble profession, even teachers are mentioned as scholars who are the heirs of the prophets. So that al-Ghazali states, a teacher only deserves to practice his knowledge solely to get the pleasure of Allah swt, not making it a tool to seek worldly affairs. He believes that it is the duty and obligation of a knowledgeable person to teach and practice his knowledge to others (Muqit et al., 2021: 29).

The objectives of education according to Al-Ghazali, namely full human beings who aim to get closer to Allah SWT, not to seek position, splendor and glory or get a position that makes money. Because if the purpose of education is directed not to get closer to Allah, it will cause malice, hatred and enmity. This reflects Al-Ghazali's zuhud attitude towards the world, feeling qan'aah (feeling enough with what exists) and thinking more about the afterlife than the life of the world.

Means aimed at gaining the happiness of life in the world and the hereafter. In this case, Al-Ghazali views that this world is not a basic thing, is not eternal and will be damaged, while death can cut off enjoyment at any time. Al-Ghazali's educational goals do not at all demonize the world, but this world is only a tool (Fathiyah Hasan Sulaiman, 1991: 24).

Imam Al-Ghazali viewed teachers as the main pillar of civilization building. He considered teachers more noble than the angels of the earth because of their role in educating and shaping human beings with noble character and knowledge. This emphasizes the importance of respecting and supporting the teaching profession for the betterment of society. Imam Al-Ghazali saw teachers not only as teachers of knowledge, but also spiritual and moral guides. Teachers are expected to be good role models, lead students to the path of truth, and instill good values. This is relevant to the concept of holistic education that not only pursues academic achievement, but also character and personality building.

Imam Al-Ghazali emphasized that a teacher must be knowledgeable and practice his knowledge. The teacher should not only understand the subject matter, but also practice the values taught. This is important to maintain credibility and build student trust. A teacher must also understand the development of his or her students, effective ways of learning, and teaching strategies that are appropriate to their age and ability. This is relevant to the importance of continuous teacher training to improve teaching skills and understand child development. Imam Al-Ghazali emphasized the importance of noble character for a teacher. Teachers are expected to be patient, fair, compassionate and have high moral integrity. This is essential for creating a positive learning environment and building students' character.

Of course, there needs to be adaptation in applying Imam Al-Ghazali's thoughts to the different context of modern education. However, the essence of his thoughts on teachers, such as the importance of knowledge, morals, and a student-centered approach, remain relevant and can serve as inspiration for developing a better education system in the present day. Imam Al-Ghazali strongly emphasized the importance of religious knowledge in education. Although the importance of religious knowledge remains relevant, there needs to be a balance with the teaching of other general sciences to prepare students for the increasingly complex modern world.

Overall, Imam Al-Ghazali's thoughts on teachers offer a lot of value and inspiration for developing an education system that is oriented towards the formation of human beings who are knowledgeable, noble, and able to contribute positively to society. Adaptation and reinterpretation of his thoughts by considering the modern context will be an important step in advancing education in the future.

Determinants of Learning Success According to Imam Al-Ghazali

As revealed by Imam Al-Ghazali in one of his books entitled, Ayyuha al-Walad fi Nasihati al Muta'allimin wa Maw'izatihim Liya'lamu wa Yumayyizu 'Ilman Nafi'an min Gayrihi, explains several factors that determine success in the learning process, which includes the role of the teacher (Istifhama, 2021: 99)

Motivation. Motivation is one of the internal factors that is very important in determining student success in learning. This is believed by Al-Ghazali in his expression: "If the motivation is to obtain property and position and to boast of your fellow friends, then indeed you will be wretched. But if your intention in learning is to revive the laws of the Prophet Muhammad and to clean your morals and to eliminate the lust of anger, then indeed you will be lucky."

Teacher. Teachers who always show good attitudes and behavior and are professional in carrying out their duties will have a good impact on the development of students in learning. For this reason, the teacher desired by Imam Al-Ghazali is a teacher who is able to remove despicable morals from within students with tarbiyah and replace them with good morals. The qualitative requirements that must be possessed by the teacher include being smart (alim), and not being tempted by the beauty of the world and the honor of the position. In addition, a teacher must make good morals the basis of his daily behavior such as patience, reading salawat, gratitude, tawakkal, confidence, qana'ah, peace of mind, gentleness, humility, knowledge, honesty, keeping promises, authority, calm, not rushing, and others.

Curriculum. The curriculum desired by Imam Al-Ghazali is a curriculum that is able to make students obedient to worship God, according to his words: "My son, the essence of knowledge is when you know what obedience and worship are. Obedience and worship are following Allah in terms of commands and prohibitions, with speech as well as action."

Attitude. The attitude that students have towards the teacher and/or the subject being delivered is equally important in determining the success of students in learning. Therefore, Imam Al-Ghazali emphasized that students should respect a teacher both inwardly and outwardly. Purity of Heart. A heart that is clean from despicable traits is also a factor that affects student success in learning. This is recognized by Imam Al-Ghazali by wanting students to be sincere and tawakkal, and choose poverty rather than wealth in learning and studying.

Social Environment. The social environment referred to here is the external environment that surrounds students both consisting of friends hanging out and or the surrounding community. The social environment is very influential and a factor in student success in learning. For this reason, Imam Al-Ghazali warned not to associate with people who have a bad temper.

CONCLUSION

Imam Al-Ghazali's thoughts on teachers offer a lot of value and inspiration for developing an education system that is oriented towards the formation of human beings who are knowledgeable, noble, and able to contribute positively to society. Adaptation and reinterpretation of his thoughts by considering the modern context will be an important step in advancing education in the future. The teacher according to Imam al-Ghazali is someone who works to perfect, purify and purify and guide his students to get closer to Allah SWT. He also said that from one point of view, teaching knowledge is an act of worship to Allah SWT. and from another point of view it is the duty of man to be the khalifah of Allah. While carrying out this task, then he has become the most noble khalifah of Allah. As for the purpose of education according to Al-Ghazali, namely full Insan who aims to get closer to Allah SWT, not to seek position, splendor and glory or get a position that makes money. Because if the purpose of education is directed not to get closer to Allah, it will cause malice, hatred and enmity. Means aimed at gaining happiness in this world and the hereafter. In this case, Al-Ghazali views that this world is not a basic thing, is not eternal and will be damaged, while death can cut off enjoyment at any time. Al-Ghazali's educational goals do not at all demonize the world, but this world is only a tool.

The teacher desired by Imam Al-Ghazali is a teacher who is able to remove despicable morals from within students with tarbiyah and replace them with good morals. The qualitative requirements that must be possessed by the teacher include being smart (alim), and not being tempted by the beauty of the world and the honor of the position. In addition, a teacher must make good morals the basis of his daily behavior such as patience, reciting salawat, gratitude, tawakkal, confidence, qana'ah, peace of mind, gentleness, humility, knowledge, honesty, keeping promises, authority, calm, not rushing, and other good attitudes.

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