

The Concept Of Education In The Qur'an: A Critical Study Of Al-Ghazali's Thinking

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Abstract

This article discusses the concept of education in the Al-Quran from Al-Ghozali's perspective. The research method used by researchers is to use a literature review. This research uses subjective procedures with a descriptive qualitative approach. Based on the results of the literature analysis, it can be concluded that, according to Al-Ghazali, good education is a way to get closer to Allah and gain happiness in this world and the hereafter. Al-Ghazali combines happiness in this world and happiness in the afterlife. In Al-Ghazali's view, educational goals consist of two, namely long-term goals and short-term goals. The curriculum phasing formulated by Al-Ghazali is in accordance with the children's education process taught by Muhammad Rasulullah SAW. Meanwhile, according to Al-Ghazali, educational methods are religious education methods and moral education methods. There are different explanations of education in the Qur'an which basically have one unity in the educational process so that they are able to navigate current and future life.

Keywords: *Education, Al-Qur'an, Al-Ghozali's*

Introduction

The principal motivation behind the Al-Qur'an is moral lessons. Assuming you glance back at the circumstance when the Al-Qur'an was first uncovered, you will find Makkah society brimming with different social issues. The idea of Islam in the schooling system and annihilating obliviousness is tracked down in the Al-Qur'an and Sunnah. Islam exists as a religion that gives direction with regards to its sacred books straightforwardly so that its kin don't become numbskulls. (Tolchah, 2016).

Assuming we investigate it further we observe that the Al-Quran is the heavenly book that originally done terminologicalization and arrangement of different terms in this world. This fundamental Islamic idea should be concentrated on by beginning from a comprehension of instructive wording that depends on the Al-Qur'an. Leaving from a comprehension of this term will turn into a strong starting point for the idea of building Islamic instruction itself. From the portion above, it is made sense of that the Al-Qur'an is an aide for individuals who trust in it. The Al-Qur'an offers a few answers for issues who exist in the public eye. (Rachman, 2014).

Discussing the Al-Qur'an is entirely discussing instruction which is more finished and essential. Assuming schooling is planned to carry human kids to turn out to be more amazing which is completed persistently and never stops, then the Qur'an was really uncovered to earth through Muhammad SAW, expected to give direction, clarification, effortlessness, qualification and medication for people with the goal that they don't lost in his life. This truly intends that with the Qur'an you will be protected, in this world and in the hereafter. The connection among training and the Al-Qur'an is so close, it feels difficult to arrive at the objective while discussing schooling without referencing the Al-Qur'an. (Al-Qaththan, 2006).

Discussing training without the Al-Qur'an is equivalent to looking at creating people without direction and course, then you will be off track. Regardless of whether this is finished, it will just

get to the side of the relic, without contacting the dormant, more meaningful viewpoints. This is by all accounts what's going on right now, discussing schooling just comes down to endeavors to lead understudies to become wise and talented personalities. Moreover, whether by being keen and talented simultaneously they will have honorable person, be fair, genuine and care about the climate, isn't sure. Since, the everyday reality that should be visible shows that many individuals have prevailed with regards to becoming shrewd at failing to remember others and in any event, neglecting themselves. (Rachman, 2014).

The whole items in the Koran discusses training. Surah Al-Fatihah, which is supposed to be the mother of the Al-Qur'an, gives thorough life requests even in wide blueprint, shows empathy, appreciation, the area of human existence in this world as well as in eternity, the leader of life and the universe, the requirement for direction throughout everyday life, and verifiable mindfulness. People who are qualified in light of human principles ought to have that understanding. Training in the Qur'an obviously covers extremely expansive perspectives. Teaching makes individuals insightful, yet in addition relax their hearts and makes understudies gifted. Instructing will carry understudies to develop with an ideal appearance, both genuinely and intellectually. Through training, understudies become mindful of their reality as people who are both heavenly and others conscious simultaneously. (Tafsir Al-Misbah M. Quraish Shihab, 2022).

Teachers ought to continuously stay informed concerning the most recent endlessly research in the field of Quran studies to furnish their students with forward-thinking and very much educated understandings. This requires continuous expert turn of events and a pledge to working on their own insight and abilities. Moreover, teachers ought to encourage a comprehensive and conscious learning climate where students feel happy with clarifying pressing issues and taking part in significant conversations about Quran understanding (Rachman, 2014).

The commitments of teachers with regards to Qur'anic understanding are diverse and dynamic. This incorporates the transmission of information as well as the development of decisive reasoning, interfaith discourse, and the transformation of training techniques to suit different students. In satisfying this obligation, teachers assume a significant part in molding the comprehension and utilization of the Quran in contemporary society, adding to the advancement of harmony, amicability, and shared regard among people and networks.

This present circumstance of absence of development and improvement of Islamic schooling appears to happen in the present, yet additionally previously. It appears to be that this state of Islamic instructive science should be tended to promptly by developing and creating Islamic instructive science through a progression of logical examinations with respect to the instructive ideas of past instructive figures.

Method

The research method used by researchers is to use a literature review. This research uses subjective procedures with a descriptive qualitative approach. Subjective technique is a test system that produces different information in the form of words composed or expressed verbally from individuals and real behavior that is enforced by written or written studies which are considered to depend on the expansion of written surveys as information and numbers, so that reality can be perceived (Sugiyono, 2017).

Results and Discussion

Life History of Al-Ghazali

His name was Muhammad bin Muhammad bin Muhammad bin Ahmadi al-Ghazali. His name is at times articulated Ghazzali (two z) importance string spinner. Since al-Ghazzali's dad's occupation was a fleece spinner. In the interim, the normal one is Ghazali (one z), taken from the word Ghazalah, the name of the town where he was conceived. Al-Ghazali was brought into the world in 450 H/1058 Promotion, in Subsequently town, Khurasan locale. Iran. He was a refined Islamic scholar who held the titles "safeguard of Islam" (Hujjatul Islam), "Decoration of Religion" (Zainuddin), "crushing sea" (Bahrun Maghriq), and others. His childhood harmonized with the rise of educated people, both from the lower classes, the working class and the tip top. (Mustapa, 2021)

Al-Ghazali's dad was a wara' who just ate from his own endeavors. His occupation was as a fleece spinner and dealer. In his extra time, he generally visits strict figures and fiqh specialists in their different congregations and khalawat to pay attention to their recommendation. At the point when his dad was going to kick the bucket, he made a will to one of his nearby Sufi companions to instruct and bring up his two youngsters. He shared with him, "I truly lament not having concentrated previously. Consequently, I trust that this wish will materialize for my two kids, so teach them both, and utilize the little abundance I have passed on to deal with their requirements. (Mustapa, 2021)

The Sufi immovably sticks to the will shared with him. He was so focused on focusing on the interests of instruction and profound quality, the two of them, that even his legacy ran out. At the point when the Sufi was presently not ready to help the two kids, he shared with Al-Ghazali and his sibling, Ahmad, "Realize that I have upheld you as per the abundance you both shared with me. You realize that I am a destitute individual who lives in detachment so I have no property that can be utilized to help you two. Therefore, I recommend you both go to a school that gives grants. Since you are individuals who look for information. In the wake of gaining from his dad's companion, Al-Ghazali proceeded with his schooling in the city of Hence. He contemplated fiqh from a researcher named Ahmad receptacle Muhammad Ar-Razakani Ath-Thusy. From that point forward, he proceeded with his schooling in genuineness by considering with al-Imam Al-Allamah Abu Nashr Al-Isma'ily. (Putra, 2016)

Dijurjan Al-Ghazali started to record the information showed by his educator. He personally composed a discourse on the study of fiqh. In any case, here, he encountered a catastrophe. Every one of the things conveyed by Al-Ghazali containing his scratch pad and works were seized by the looters, albeit in the end these things were returned after Al-Ghazali made a solid attempt to request them. This episode urged Al-Ghazali to retain every one of the examples which he got. In this way, subsequent to showing up back in Consequently, he focused on remembering all that he had read up for roughly 3 years. So as per him, in the event that he is burglarized again from now on, he won't lose the information he has learned. In any case, the information he has at Accordingly is deficient and he will then, at that point, learn at Naisabur. (Putra, 2016)

Here he concentrated on the schools of fiqh, kalam and ushul sciences, reasoning, rationale, and other strict sciences from Imam al Haramain Abu Al-Ma'ali Al-Juwaini, the most well known Debris Ariyah scholar of the time. that and a regarded teacher at the Nidhamiyah secondary school in Naisabur. As an understudy, Al-Ghazali truly yearned to look for information that was viewed as totally evident, in particular certain information, which couldn't be off-base and was not in the smallest uncertainty. With the goal that his knowledge and mastery in different

sciences can surpass his companions. Al-Ghazali learned at Naishabur until Imam Al-Haramain passed on in 478 H/1085 Promotion. (Putra, 2016)

After Imam Al-Haramain passed on, Al-Ghazali left Naishabur for Mu'askar, to go to a gathering or majlis held by Nidham Al-Mulk, head of the state of the Seljuq country. At the get together, on the grounds that there were numerous ulama and fuqaha accumulated there, Al-Ghazali needed to talk about with them. There he had the option to outperform his adversaries in conversations and contentions. Due to his capacity to overcome the neighborhood ulama in muhadharah, Al-Ghazali was gotten with amazing privilege by Nidham Al-muluk so he was given the trust to deal with the Nidhamiyah Madrasah in Baghdad.

Then, at that point, he went to Baghdad to educate at the Nidhamiyah Madrasah in 484 AH/1090 Promotion, there he completed his obligations well, so numerous understudies of science crowded his hallaqah. His name later became well known in the space in light of the different fatwas he gave on strict issues. Aside from instructing, he additionally began composing a few books, including about fiqh and the study of kalam, as well as books containing references to the Bathiniyah school (one of the schools of the Shi'a faction), the Isma'ili Shia school, and falsafah. One year in the city of Baghdad, Al-Ghazali's name became well known even in the royal residence of the Abbasid Caliphate. Caliph Muqtadi bi Amrillah during his rule (467-487 H/1074-1094 Promotion) was so keen on him, that in 485 H. He sent al-Ghazali to meet the associate of lord Malik Syah of the Seljuq Bani, to be specific Terkanu Khatun, who at the time it holds the reins of government power in the background to hold undeniable level gatherings. It was in Baghdad that he got the position, honor, abundance and position he wanted.

Al-Ghazali passed on the city of Baghdad with provisions to go to Syria, to look for disengagement, train his psyche and contend energetically to scrub himself, teach his ethics and filter his heart by recollecting God, and perform l'tikaf in the Damascus mosque by securing himself in the mosque's pinnacle during the day. Happy with his disconnection in Damascus, in 490 H/1098, he made a beeline for Palestine to visit the urban communities of Hebron and Jerusalem where the Prophets from Prophet Abraham to Prophet Isa accepted their most memorable disclosure from Allah. Not long a short time later, he had to leave Palestine in light of the fact that the city started to be constrained by the crusaders, particularly after the fall of the city of Jerusalem in 492 H/1099 Promotion. Then he left for Egypt which was the second community for the advancement and significance of Islam after Baghdad. Cairo, he proceeded with his excursion to Alexandria and Morocco to satisfy the greeting of his understudy Muhammad container Taumart (1087 H/1130 Promotion) who had held onto power from the hands of the Murabithuns and laid out another administration called Daulah Muwahidun. Nonetheless, for muddled reasons he dropped his takeoff. (Arista, 2019)

Al-Ghazali died on Monday 14 Jumadil Al-akhir 505 AH/18 December 1111 AD, aged 55 years. He left 3 daughters while his son, Hamid, had died before his death. 16 Among the subjects Al-Ghazali studied were theology, Islamic law, philosophy, logic, Sufism and natural sciences. These sciences influenced his scientific views in the future. In the science of kalam, Al-Ghazali wrote a book entitled Ghayah al-Maram fi'ilm al-kalam "the noble goal of the science of kalam". In the field of Sufism he wrote the book Ihya Ulum al-Din "reviving the religious sciences" in the science of Islamic law he wrote Maqhasid al-falasifah "the aim of philosophy" and tahafut al-falasifah "the destruction of philosophy".(Arista, 2019)

The Role of Educators according to al-Ghazali

The drawn out objective is to move toward oneself to Allah. Schooling should lead people towards perceiving and afterward moving toward themselves to God, the maker of nature. In a hadith, nature carries oneself nearer to Allah by performing compulsory and sunnah love. Aside from doing mandatory and sunnah love. To draw nearer to Allah, you should concentrate on the

studies of Fardu ain. The explanation is that here there is direction of al-clamor, strict direction, which is contained in sharia science. In the interim, individuals who just seek after fardu kifayat sciences so they acquire specific callings and at last complete common undertakings with the most extreme and ideal outcomes conceivable without carrying out al-commotion's direction, those individuals are not drawing nearer to Allah. Considerably further away from his religion. As per Al-Ghazali, it tends to be expressed that the more extended an understudy sits in training, the more their insight builds, the more they devote themselves to Allah.

Educators assume a significant part in deciphering and showing the Quran to people in the future. They are not just entrusted with conveying a right comprehension of this holy text yet in addition play a significant part in forming the person and ethical quality of people. The teacher should guarantee that his lessons join a profound comprehension of the messages of the Quran with the solid moral standards innate in them (Nasr, 2009). They should also create an inclusive and open learning environment where learners feel comfortable asking questions and engaging in discussions.

Teachers are people who play a significant part in the instructive cycle. They are liable for moving information, abilities, and values to students. Teachers likewise assume a part in directing and rousing students in their way of learning (Tolchah, 2016).

The role of educators has a meaning as one of the activities that must be carried out by an educator who carries out his role and responsibility as an educator (Taher) As a rule, the educator is the individual liable for teaching. In the point of view of Islamic schooling, teachers are individuals who are answerable for propelling all understudies, both emotionally, intellectually, and psychomotorically, as per the upsides of strict lessons (Samsul Nizar)

The job of a teacher can also be seen as a job that helps others because he conveys useful information in accordance with the teachings of Islam so that others can practice those teachings. This will make Islam easier for others to understand. According to Sayyid Qutub, the section calls for a group of individuals to encourage virtue and forbid evil (Sopian)

The educator's responsibility is to persuade and inspire students to act in ways that align with their beliefs and values.

One of the relevant Qur'anic verses in the context of the role of educators in the Qur'an is sura at-Tahrim (66:6) which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means: "O believers, preserve yourselves and your families from the fires of hell whose fuel is man and stone; his guardians are angels who are harsh, hard, and do not disobey God what He commands them and always do what He commands" (Agama)

The surah states, according to Shihab Quraysh in *Tafsir al-Misbah*, that education and da'wah should start from home. This implies that in order to save families and their children from torturous punishment, parents should guide their children towards the path of obedience to Allah (Tafsir Al- Misbah M. Quraish Shihab, *Peran, Kesan, Dan Keserasian Al-Qur'an*)

As per the tafseer Ibn Kathir additionally makes sense of that, saying, "O adherents, safeguard yourself and your family from the flames of agony," Allah All-powerful guides yourself and his family to submit to Allah, including spouses, kids, siblings, families, sahaya ladies and sahaya men. He additionally precludes yourself and everybody under your obligation to avoid anything in opposition to God's will. By God's order, you instruct, teach, and lead them. You request that they make it happen, and you assist them with getting it done. In the event that you see somebody who sins against God, you should forestall and preclude them. It is the obligation

of each and every Muslim to show the individuals who are capable to them Allah All-powerful's expectation's and prohibited to them (Ar-Rifa'i)

The above stanza makes sense of the significant job that guardians play as teachers in guaranteeing the security of their youngsters as well as their own. As far as the wellbeing of their kids, guardians bear full liability regarding guaranteeing that their youngsters figure out how to fear Allah, that they are illegal to defy Him, and that their motivation in life in light of the standards of Islamic lessons is understood. To guarantee that relatives generally submit to Allah SWT and stay away from forbiddances, guardians should report their work to Allah SWT through different activities and endeavors. What's more, guardians ought to assume complete ownership for their youngster's development on the grounds that the achievement or disappointment of the kid depends on the childhood, management, direction, instructing, and training given by their folks.

In spite of the fact that guardians are a central point liable for the improvement of their kids, many guardians don't have the leisure time important to show their youngsters. On the off chance that training is exclusively controlled unexpectedly, it won't be successful or adequately productive. Accordingly, guardians enlist their youngsters in instructive offices. The demonstration of giving over students to a specific instructive organization doesn't ease guardians from commitments, guardians keep on assuming a significant part in the childhood and training of their youngsters (Bukhari Umar) In this day and age, it is not effective to rely solely on parents to educate their children. Thus, parents allow their children to get education in a school environment because they realize that schools play an important role in helping their children reach their full potential.

In the Qur'an, educators are mentioned through several terms, including *murabbi* through *Rabb* (Sahil) The word "*Rabb*" is often translated as "God", and implies *tarbiyah*, which is to develop something gradually until it is perfect. People who teach are known as *murabbi* (Baharuddin). This explanation can be seen in Sura al-Fatihah (2:2) which reads:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

It means: "All praise be to Allah, Lord of Hosts." (Agama)

According to *Tafsir al-Misbah*, the meaning of the word *Rabb al-'alamin* is "educator" (*murabbiri*) and "guardian of the world". The statement that Allah is *Rabb al-'alamin* calms the human heart because Allah Almighty is the owner, teacher, and protector of all nature and has provided everything a person needs to achieve his life goals (Tafsir Al- Misbah M. Quraish Shihab, *Peran, Kesan, Dan Keserasian Al-Qur'an*)

The word *rabbānī* linguistically carries a variety of meanings, because it is a vocabulary that contains a very wide range of meanings. From all these meanings, in tafsir al-Bagawi it is concluded: *Rabbānī* means '*ulama* and *fuqaha*, according to Qatadah the command is to be a judge and '*ulama*', while according to Sa'id bin Jabir means one who practices his knowledge, *fuqaha mu'allimin*, there are also those who say teaching children at an early age before adulthood. Abu 'Ubaidah said; "I heard a man of knowledge say; "*Rabbānī* is a man of knowledge who knows halal haram and knows commandments and prohibitions.' (Rahman) Therefore, God's way of caring for and educating His creatures is closely related to all their treatment.

The next educator term found in the Qur'an is *mutli*, which has its roots in the word *talā-yatlū-tliwatan*, meaning reader or one who reads (Munawwir) As the Prophet Muhammad (peace be upon him) was in charge of reciting the verses of Allah, this is explained in the Qur'an surah Al-Baqarah (2:151) which states:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

It means: "We sent among you from among you an Apostle (Muhammad) who read Our verses to you, purified you, and taught you the Book (Qur'an) and wisdom (Sunnah wisdom and tafsir), even though you were in obvious error. before."(Agama)

This verse emphasizes that an Apostle (in the modern context, an educator) is given the responsibility to recite verses of the Quran, purify individuals, and teach them the Book (Quran) and hikmah (sunnah wisdom and tafsir). This underscores the important role of educators in instilling an understanding of the Quran and the values of wisdom contained in it, as well as guiding individuals towards salvation and true religious understanding.

In addition, another relevant verse is from Sura Al-Imran (3:164), which states:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"Verily Allah has bestowed favors upon the believers when He sent them an Apostle (Muhammad) from among themselves, reciting to them His verses and purifying them and teaching them the Book (Qur'an) and wisdom (sunnah wisdom and tafsir), whereas they were previously in manifest error."(Agama)

This verse also highlights the importance of the role of educators in introducing the Quran and its wisdom to individuals of faith. The educator, like the Messenger of Allah, should act as a guide, recite verses of the Quran, purify his understanding, and provide a correct understanding of the Book (Quran) and hikmah (wisdom of the sunnah and tafsir).

In the book entitled *School Dynamics and Classrooms*, Kamaruddin Haji Husin shows the role of teachers in various aspects. Namely, as a. Educator, b. Instructor, c. Facilitator, d. Counselor, e. Waiter, f. Planner, g. Organizer, h. Innovator, and i. Evaluator.(Sopian)

An educator plays an important role in the educational process. They are responsible for imparting knowledge, skills, and values to students. A good educator not only teaches subject matter, but also helps students develop critical thinking skills, solve problems, and learn how to learn. They also play a role in shaping the character of students and helping them become responsible and productive citizens (Tolchah, "Pemahaman Pendidik Dan Tenaga Kependidikan Tentang Pendidikan Umum Dengan Kekhasan Agama Islam Di MAN 3 Malang")

Educators in the context of Islamic education have a central role in conveying a correct understanding of the Quran to students and helping them understand the moral, ethical, and wisdom aspects contained in it. Therefore, educators must fulfill their duties with full dedication, integrity, and deep knowledge of the Quran to form a generation that truly understands and upholds the teachings of Islam.

Obligations of Al-Ghazali Perspective Educators

As per Al-Ghazali, the showing calling is the noblest and noblest calling contrasted with different callings. with this calling, an educator turns into a delegate between people (for this situation understudies) and their maker, Allah SWT. The responsibility of the educator in the context of interpreting and teaching the Quran has many aspects and is very important. The educator serves as a bridge between the sacred text and the learners, shouldering the arduous task of conveying the content and spirit of the Qur'an (Al-Din)).

Schooling is basically a work to acculturate people, signifying "with training people are supposed to have the option to find where they come from, what they are hanging around for in this world and where they will pursue this life, so they become sympathetic, both in thinking, acting and acting. The achievement and disappointment of an instructive cycle can for the most part be evaluated from its result, to be specific individuals as instructive items. Assuming training produces individuals who can get a sense of ownership with helpful and divine obligations, act all the more usefully for them and others, and on the other hand, individuals who can't complete their life's obligations, that instruction encounters disappointment. Different qualities The

consequence of the disappointment of an instructive interaction is that individuals who are results of training are bound to search for work than to work, not to mention make occupations. With regards to emerging nations, including our country, this leads to another issue, in particular the development of taught joblessness, since there is no harmony between giving position and occupation searchers. In the mean time, living necessities are getting higher and requesting to be met. While individuals are not ready to take care of business other than whatever was at first planned, pay off turns into a culture. For the individuals who can't pay off, wild fiendish aims emerge, negative activities emerge like wrongdoing, burglary, robbing, burglary, murder, etc. To put it plainly, disappointment in training makes people at this point not be human and accommodating.

Educators in Kindergarten (TK), Elementary School (SD), Junior High School (SMP), and High School/Vocational (SMA, SMK), have important roles and responsibilities in Society (Birokrasi).

One of the fundamental tasks of the educator is to ensure accurate transmission of Qur'anic knowledge, follow established interpretations (tafsir) and maintain the integrity of the text. This responsibility is affirmed by the Quran itself, which stresses the importance of faithfully conveying the message. The correct verse in this regard is Surah Al-Hashr (59:7), which states:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
كَئِنْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا
اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"What Allah returns to His Messenger from those who dwell in the city, then it is for Allah, for the Messenger, for relatives, orphans, poor people and travelers, so it does not become merchandise among the rich among you." (Agama)

This verse reminds educators that their role is not for personal gain but for the benefit of society, emphasizing the need for sincerity and honesty in teaching the Quran.

Educators must foster an environment of understanding and critical thinking. They should encourage learners to delve deep into the Quran, ask questions, explore different interpretations, and engage in meaningful discussions. This approach is in line with the Qur'anic exhortation for reflection and contemplation. Surah Sad (38:29) conveys this message:

كَتَبْنَا أَنْزَلْنَاهُ وَإِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

In this verse, the Qur'an acknowledges the role of the text in encouraging reflection and understanding. The educator must facilitate this process, ensuring that his learners understand the wisdom and lessons of the Quran for their lives.

Educators have a great responsibility in the interpretation and teaching of the Quran. They are entrusted with the task of accurate delivery, sincerity, and fostering an environment of understanding and critical thinking. The Quranic verses quoted here serve as reminders of the importance of educators in this context, emphasizing their role as custodians of knowledge and guides towards deeper understanding (Brown).

Educators also have an important role in helping learners connect the teachings of the Quran with the practical application of life. It is not enough to spread knowledge separately; Educators must demonstrate how Qur'anic guidance can be integrated into daily choices and actions. Surah Al-Mu'minun (23:1-2) underlines the idea of applying the teachings of the Qur'an in everyday life:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ إِنَّ اللَّهَ مَأْكُومٌ مِّنْ إِلَهِ غَيْرِهِ ۖ أَفَلَا تَتَّقُونَ

This verse highlights the importance of prayer and submission to God's guidance in the life of a believer. Educators should help the participants to understand the importance of practices such as shalat and how the practice is in line with the principles of the Quran.

In addition, educators have an important role to play in encouraging tolerance, interfaith dialogue, and respect for diversity. The Qur'an encourages dialogue and peaceful coexistence among different communities. Surah Al-Hujurat (49:13) emphasizes this aspect:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Educators should strive to instill these values in their learners, teach them to value diversity and build bridges of understanding between different cultures and religions.

Said Hawa gave a more in-depth explanation of what a teacher or educator is expected to do, among others (Rusmaini) Educators should be kind to their learners and treat them like their own children; Educators need to set a good example by teaching only for the glory of Allah and His taqarrub; Educators need to counsel their learners, reminding them that learning is done to draw closer to God, not to advance oneself in power, status, or competitiveness; Educators need to protect their students from immoral behavior; Educators should not underestimate knowledge that is not practiced just because it is deeply explored; Educators should not teach knowledge that is beyond the scope of students' understanding. Instead, they should provide information according to their level of understanding. In Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System article 39 paragraphs 1 and 2 it is stated that: Education personnel are tasked with carrying out administration, management, development, supervision, and technical services to support the educational process in educational units; Educators are professionals in charge of carrying out the learning process, assessing learning outcomes, conducting guidance and training, as well as research and community service, especially for educators in universities (Sopian).

The responsibilities of educators in the context of Qur'anic interpretation and teaching include accurate delivery, fostering understanding and critical thinking, linking Qur'anic teachings to practical life, and promoting the values of interfaith tolerance and harmony. These tasks align with the messages of the Quran, which highlight the enormous impact that educators can have on individuals and society if they carry out these roles effectively.

Based on the above concept, educators are obliged to present to students various standards so that they can understand what is meant by moral and immoral behavior. In order to develop students into competent moral people who will benefit religion, the nation, and the country in the future, educators must be responsible for carrying out their obligations as educators.

Characteristics of al-Ghazali perspective educators

Educators are not only mandated to teach learners by parents and anyone else who needs educational support. The educator is responsible for the mandate given to him in his capacity as trustee. Allah Almighty explains in his Word which reads:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

It means: "Behold, Allah commanded you to deliver a commission to those who deserve it, and (told you) to establish a law among men, that you might establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing." (Agama)

According to Mohd. Athiyad Al-Abrasyi the qualities that an educator must possess are (Al-Abrasyi)

1. Zuhud

Because of his teaching about seeking only the pleasure of Allah, Zuhud did not pursue material things. Since an educator holds a prestigious and respected position, he must realize his duty and become a true zuhud. He taught with the understanding that his only purpose in doing so was to seek God's favor and advance knowledge.

2. Educator hygiene

An educator must be physically clean, free from sin and error, clean in soul, and free from major sins, fun, envy, hostility, struggle, and other detestable qualities.

3. Sincere and honest in work

The best approach for a teacher to complete a task and ensure the success of his student is to be sincere and honest in his work. He is a person who keeps his promises, carries out his plans, and is not afraid to admit when he does not know something. People who are truly pious should feel ashamed to learn more and act as learners to find truth. He must also be sincere towards his students and take care of their time.

4. Loves to forgive

An educator must be patient with his children, able to control his emotions, have self-control, be uninhibited, have a lot of patience, and not be upset over small things. self-driven and has a cost.

5. Must know the habits of students

Educators should be aware of their own students' habits, preferences, and thoughts to avoid being disrespectful when teaching young learners.

6. Must master the subject.

An educator must be able to understand the subject matter and understand it thoroughly. Don't get banal or something that only satisfies hunger and lust. The material to be taught to students must be mastered by educators.

The characteristics that educators must have according to the Qur'an as in several suras in the Qur'an include: the nature of shiddiq in sura An-Nisa': 104; amanah as surah al-Qashash: 26; Tabligh, Fathanah, Mukhlis as suras Al-Bayyinah: 5 and Maryam: 110; patience in sura Al-Muzammil: 10, sura Ali Imron: 159, Luqman: 17, al-Kahf: 46, and sura Yusuf: 6, Saleh (loving, building, supporting goodness) as sura An-Nur: 55, Adil as sura Al-Maidah: 8, able to control oneself according to sura An-Nur: 30, social ability according to sura Ali Imron: 112, and devotion to Allah as sura Al-A'raf: 26, and Surah Al-Mudatstsir: 1-7.

An ideal educator should possess a wide range of qualities and skills. For example, they must be honest, have extensive knowledge, and be able to deliver material in an effective and engaging manner. They must also be able to identify the individual needs of learners and adapt their teaching methods according to those needs (Tolchah, "Aneka Pengkajian Studi Al Quran")

In addition to the aforementioned traits, an educator must have some traits that must be instilled in themselves and in themselves to achieve the desired transformation, namely:

a. Sincerity

In the field of education, it is very important for an educator to show sincerity in their intentions, because God's involvement is inherent in every educational endeavor. This engagement is manifested through various means, such as issuing orders, imposing restrictions, offering guidance, showing concern, and administering disciplinary action. According to the Qur'an, a Muslim is an individual who has completely submitted to the will of Allah and obeyed His commandments. A Muslim also upholds the principle of pure Tawhid, which signifies belief in the absolute oneness of God without partner association (shirk). In this context, the Qur'an presents Prophet Abraham as an example of true faith.

b. Piety

When educators lack piety and do not follow the Islamic rules of conduct and muamalah, it is clear that children will grow up in perversion, corruption, error, and ignorance. Because the teacher responsible for his education has been tainted with mistakes, egoism, and selfishness. so that children without fear of God are only bodies. So, if they want the best for their children both in this world and the hereafter, educators must understand this.

- c. Science
All agree that educators must understand the basics of Islamic education, understand what is halal and haram, understand moral principles, and understand broadly the rules of Islam and the rules of sharia.
- d. Courteous/forgiving
Respect is another important trait that can help educators succeed in carrying out their duties. In this way, children are interested in his teacher and follow everything he says. With this trait, the child will also behave well and avoid actions that are not praiseworthy.
- e. Aware of responsibility
By realizing that they have a great responsibility to educate children in terms of faith, behavior, physical, mental, resourceful, and social, educators will always pay attention and supervise their children, direct them, familiarize them with morality, and discipline them (Darisman)

From the understanding mentioned above, being an educator is a noble job. In addition, educators must be strong and intelligent people in decision making. Educators play an important role in facilitating teaching and learning efforts. The effectiveness of the teaching and learning process is greatly influenced by educators, because they are the main individuals who interact directly with learners. Therefore, it is very important for instructors to have admirable qualities and characteristics.

The center of the world's concerns today is the issue of schooling, and the hardest assignment is to take care of this issue. This can be perceived according to one viewpoint, the reason for making people was to become caliph fil Ardli. In any case, the development of logical way of thinking roused by John Dewey has changed the direction of training. Logical way of thinking disregards the ideas of truth and replaces them with helpfulness, and the impact of obliterating the idea of significance and respectability of man's own self. There is a lopsidedness in human relations with God and nature.

This substitution expects us to change the ongoing school system, which concerns the rudiments, targets, materials, capabilities, assessment framework, training, and so forth, down to the alumni created. The instructing and growing experience there isn't associated with strict examinations, educating and learning is viewed as a simply human matter, doesn't examine eternal life, is situated towards expanding the government assistance of life by taking advantage of normal assets. To be sure, the mainstream framework in the West has had the option to answer difficulties that address human issues in the material area, went before by the improvement of information to accomplish greatness in science and innovation. innovation. Be that as it may, behind this it has really achieved a character emergency, the obliteration of human qualities. Accordingly, it isn't unimaginable that this framework will clear out people off of the earth. There could be no alternate method for conquering such difficulties in the realm of schooling but to get back to and apply human instinct all in all, specifically the Islamic schooling system.

Conclusion

As per Al-Ghazali, well-rounded schooling is a method for drawing nearer to Allah and gain satisfaction in this world and the great beyond. Al-Ghazali joins satisfaction in this world and bliss in life following death. In Al-Ghazali's view, instructive objectives comprise of two, specifically long haul objectives and momentary objectives. The educational program staging formed by Al-Ghazali is as per the kids' schooling interaction instructed by Muhammad Rasulullah SAW. In the interim, as per Al-Ghazali, instructive techniques are strict schooling

strategies and moral training techniques. There are contrasts in clarifications of training in the Al-Qur'an, fundamentally they have one solidarity in the instructive cycle with the goal that they can explore life now and later on. The significance of training in the Al-Quran become total on the off chance that this large number of terms are conceptualized, formed and set up as a regular occurrence in one story of Islamic schooling.

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