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## THE CONCEPT OF TEACHERS AND LEARNERS IN AL-GHAZALI'S PERSPECTIVE AND ITS IMPLICATIONS FOR EDUCATION IN INDONESIA

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### Abstract

#### Keywords:

Educators, students,  
Perspective Al-Ghazali

*This study aims to determine the concept of educators and students from Al-Ghazali's perspective and its implications for education in Indonesia. To achieve this goal, researchers used the study literature method by examining data sources from books, scientific journals, and research reports, which were then used to identify the concepts of educators and students. The results of this study indicate that the concept of educators according to Al-Ghazali not only provides knowledge but also provides moral development and aligns students' behavior with Islamic religious teachings. Meanwhile, according to Al-Ghazali, the concept of students is that they are natural human beings who need guidance to meet their needs. This article also contributes thoughts on the concept of ideal educators and learners.*

### Abstrak

#### Kata kunci:

Pendidik, peserta didik,  
perspektif Al-Ghazali

Penelitian ini bertujuan untuk mengetahui konsep pendidik dan peserta didik perspektif Al-Ghazali serta implikasinya terhadap pendidikan di Indonesia. Untuk mencapai tujuan tersebut, peneliti menggunakan metode *study literature* dengan menelaah sumber data dari buku, jurnal ilmiah dan laporan penelitian yang kemudian digunakan untuk mengidentifikasi konsep pendidik dan peserta didik. Hasil dari penelitian ini menunjukkan bahwa konsep pendidik menurut Al-Ghazali tidak hanya memberikan ilmu pengetahuan tetapi juga memberikan pembinaan akhlak serta meluruskan perilaku peserta didik dengan ajaran-ajaran agama Islam. Sedangkan konsep peserta didik menurut Al-Ghazali merupakan manusia yang fitrah sehingga memerlukan bimbingan untuk memenuhi kebutuhan-kebutuhannya. Artikel ini pada saat yang sama memberikan sumbangan pemikiran tentang konsep pendidik dan para pembelajar yang ideal.

## **INTRODUCTION**

Islamic education is one of the medium to form perfect human beings who can know and obey their Lord. According to Al-Ghazali, perfection will be realized if a human is willing to strive for knowledge and practice it. This practice brings oneself close to Allah SWT so that one will gain happiness in this world and the hereafter (Ihsan, 2007).

Al-Ghazali's views on science brought his love, interest, and concern for morality and knowledge, so he tried to bring himself to serve in the scientific world. This knowledge becomes a medium to get closer to Allah as a manifestation of the glory level of a human being.

The essence of the process of getting knowledge or education is the interaction of the two components of education between educators and students. Educators are individuals who try to realize the occurrence of the educational process in students. And students as subjects who carry out education. From this statement, the author is interested in conducting research with the theme "Educator and Student Concepts of Al-Ghazali's Perspective and Its Implications in the Education World."

## **RESEARCH METHODS**

This research uses the literature study method by examining the contents of books, scientific journals and research reports used to identify the concepts of educators and students. Literature review and conclusions refer to the writings of Riski Nauro Arista by starting to identify keywords, then reviewing references from journals and books. Next consider the relevance of the references obtained and make a literature map. Data sources in the form of articles or scientific journals, books and research reports are obtained online according to the research theme. Then, data was collected from references to various sources in scientific journals, books and the internet.

## **RESULTS AND DISCUSSION**

### *Al-Ghazali's Biography*

Abu Hamid bin Muhammad bin Ahmad al-Ghazali or better known as Al-Ghazali is a major Islamic figure who was born in a small town near Thus, Khurasan Islamic Republic of Iraq (Nafi,2017). He was born in 405 Hijriyah when calculated using the AD year was around 1059 AD (Aizid, 2017).

Al-Ghazali is a nickname by the people there which is attributed to the hometown of Al-Ghazali named Ghazala. Some attribute it to the work of his father who works in

weaving wool or is called a *ghazzalah* then he is better known as al-Imam al-Ghazali.

Al-Ghazali has a simple, honest, and hardworking family. They like to study Islamic knowledge and hang out with scholars. Before Al-Ghazali was born, his father was always with knowledgeable people and always prayed that his son would become a lover of knowledge or a scholar (Nafi, 2017).

Al-Ghazali began studying the basics of religious knowledge with his father and teachers in his hometown. Then after his father died, he continued to study in the Jurjan area and studied with al-Shaykh Abu Nasr Ismail bin Masadah al-Isma'ili. Besides that, al-Ghazali also studied with al-Shaykh Abu Ali al-Fadl ibn Muhammad al-Farmadhi al-Thus about the Sufism science. To Al-Haramain Al-Juwaini about theology, logic, philosophy of Islamic law, and so on.

In 484 Hijriyah, Al-Ghazali was given the honor of becoming a Professor at al-Madrasah an-Nizamiyah Baghdad. However, it did not last long in 488 Hijriyah Al-Ghazali left his post to fulfill his intention to go to Makkah al-Mukarramah for the pilgrimage. Then Al-Ghazali realized that he was too complacent with worldly life, so he decided to pursue asceticism in Damascus to reflect and live as a Sufi (Aizid, 2017). After two years he returned to Baghdad and returned to Thus. He spent his time worshipping and teaching until the 14th of Jamadil Akhir 505 Hijriyah Al-Ghazali passed away.

During his life, Al-Ghazali has made various contributions to the development of science. His works are widely used as references in various disciplines. These works include; *Al-Mustasyfa*, *At-Taliqat*, *Ihya' Ulumuddin*, *Al-Wajiz fi al-Fiqh fi al-Madzhabi al-Imam Asy-Syafi'I*, *Mizan al-'Amal*, *Al-Munqidz Min adh-Dhalal*, *Hujjatu al-Haq*, *Al-Iqtishad fi al-I'tiqad*, *Al-Mankhul*, *Kaimiyau al-Sa'adah*, *Bidayah al-Hidayah*, *Al-Maqshid al-Asna*, *Al-Mustzhhiri*, *Al-Muntakhal fi 'ilmi al-Jadal*, *Minhaj al-'Abidin* (discussing Sufism and Ethics), *Mufsilu al-Khilaf*, *Mi'yar al-'Ilm*, *Al-Wasith*, *Maqashid al-Falasifah*, *Tahafudz al-Falasifah*, *Al-Qisthas al-Mustaqim* (discussion related to Philosophy and Logic), *Jawahirun Al-Qur'an*, *Al-Maqashid*, *Al-Basith*, *Al-Wajiz*, *Al-Mustashfi*, *Misykatu al-Anwar dan Mi'Yaru al-Ilmi* (Latif, 2021).

### ***Al-Ghazali's Perspective on The Islamic Education***

Al-Ghazali views Islamic education as an effort to form a perfect human being. In achieving this perfection, humans have the instinct to seek knowledge and then try to practice the fadhilah of their knowledge (Agus, 2018).

Knowledge is the main charity (Primarni, Khairunnas, 2016). Al-Ghazali stated that knowledge is a medium to get closer to the Creator. One form of glory for a servant is

happiness. To achieve that happiness, knowledge, and charity are needed. Charity cannot be carried out without knowledge. Therefore, knowledge is very important as capital to achieve happiness in the world and the hereafter (Agus, 2018). One of Al-Ghazali's books entitled *Ihya' Ulum ad-Din* has a description regarding the primacy of knowledge. The book also gives very high appreciation to scholars and scientists who are then strengthened by the word of God and the recognition of His Prophet and Messenger (Arista, 2019). The book *Ihya' Ulum ad-Din* concludes that there are three main points related to education (Ridha, 2002).

1. Ethics code for students and educators
2. Science is classified in the curricular program
3. Priority of knowledge clarified

Education emphasizes experience in the process of its activities (Agus, 2018). This experience allows the younger generation to gain knowledge and religious values that are in line with the obligations of a servant to do good deeds in the world and look forward to the results in the hereafter (Nata, 2015).

### ***Al-Ghazali's Thought on The Education Purposes***

The purpose of national education is contained in Law Number 20 of 2003 article 3 which states that national education has the function of developing the ability, character, and civilization of a dignified nation, educating the nation's life according to its goals, developing the potential of students and making them as people of faith, fear God Almighty, have a noble character, and be in good health, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen (Azhari, Mustapa, 2021).

This goal is in line with Al-Ghazali's thoughts regarding Islamic education which has the main goal of getting closer to Allah (Agus, 2018). More broadly, the purpose of education according to Al-Ghazali emphasizes the realization of moral and religious goals, by praying to Allah and not seeking worldly life or position alone. If this cannot be achieved, harm and misguidance will only occur (Arista, 2019).

Al-Ghazali gave a very phenomenal statement whose contents:

*"The world is a field for the seeds of the afterlife. The world is media connecting a servant with his creator. Of course, for those who make the world a sojourn, not for those who make it their eternal home and eternal land (Arista, 2019)."*

Along with the educational goals that Al-Ghazali wants to achieve, two basic factors absolutely must be met (Agus, 2018):

1. Knowledge aspects as a provision for students, in other words, namely the curriculum
2. The method to be used when conveying this knowledge to students

The final goal to be achieved from the educational process according to Al-Ghazali is as follows (Nata, 2000):

1. Success in achieving human perfection that ends in *taqarrub* to Allah.
2. Success in achieving human perfection that leads to happiness in the world as well as happiness in the hereafter.

### *Al-Ghazali's Thought on The Educator Concept*

Educators have a high position according to Islam. Educators not only provide knowledge but also provide moral development and straighten the behavior of students with the teachings of Islam (Akhyak, 2006). Al-Ghazali views educators as *maslikhul kabir* (Agus, 2018). Where the services it provides exceed parents. In the term, parents will save their children from the heat of the world fire, while educators will save their students from the heat of the fires of hell (Ihsan, Ihsan, 2007).

Al-Ghazali also believes that educators are great individuals or great people whose activities are considered better than one year's worship. Al-Ghazali also quoted from the opinions of scholars regarding educators as *siraj*, providing scientific light in life (Mujib, 2006).

Educators have duties and roles in carrying out their obligations. Following the objectives of Islamic education as an effort to get closer to Allah SWT and create students to become perfect human beings, Al-Ghazali stated that the main task of educators is to perfect, purify, and clean and bring the hearts of students to be more devoted to Allah SWT (Asnawi, 2012). In addition, educators also have responsibilities as mobilizers, managers, facilitators, and planners. Briefly concluded into three parts as follows (Asnawi, 2012):

1. Instructor

Educators have the task of planning a learning program and running the program. After the learning program is carried out. The next step is for educators to evaluate as an assessment of their performance.

2. Educators

Pendidik bertugas untuk mendidik dan mengarahkan peserta didik untuk mencapai

tingkat kedewasaan sesuai dengan tujuan penciptaannya.

### 3. Leader (managerial)

Educators have to control students, society, and even themselves face various problems caused by the running of the learning program. Educators act as leaders to direct, control, organize, supervise, and actively participate in the program.

Educators are also in charge of being servants of the state and also servants of the community. A servant of the state requires an educator to carry out tasks following government directives. As community servants, educators must be actively involved in serving and directing the community to be free from adversity (Rohmad, 2004).

In carrying out these tasks, educators must have teacher principles. These principles can be described as follows (Asnawi, 2012):

1. Educators have a passion principle for teaching.
2. Educators can arouse the enthusiasm of students so that they have a passion for learning.
3. Educators must strive to grow and develop talents and also improve students' attitudes for the better.
4. Educators have arrangements to carry out the learning process properly and comfortably for students.
5. Educators must pay attention to changes that can affect the learning process.
6. Educators are aware of the existence of human relations during the teaching process.

The role of educators in the educational process has a very important position. Al-Ghazali generally stated that in carrying out the educational role of an educator in general, he is intelligent and perfect in his mind (Yunita, 2019). In particular, the characteristics possessed by educators are as follows (Ramayulis, 2015):

1. Have compassion and a gentle attitude.
2. Work diligently and have a trustworthy nature.
3. Do not have a greedy attitude toward material things.
4. Have extensive knowledge.
5. Understand and be tolerant of knowledge and those who teach it.
6. Always istiqomah and principled.

Al-Ghazali also views that educators must have a code of ethics. This is because educators not only have responsibility for the success of their education but are also responsible for Allah SWT in the future. The following is the code of ethics according to Al-Ghazali (Mujib, 2006):

1. Open to accepting the problems experienced by students.

2. Merciful and forbearing.
3. Honorable and authoritative in action.
4. Have a humble attitude.
5. Avoid useless activities.
6. Have a gentle attitude towards the problems of students who have low IQ, and be maximal in coaching them.
7. Dealing with students' problems without using anger.
8. Improving attitudes and being gentle towards students who have difficulties speaking.
9. Has no scary properties.

In carrying out the educational process, educators have several conditions. If these conditions can be met, then educators will have a respectable position from the point of view of their students. As for the requirements to become an educator in the view of Al-Ghazali (Zeeno, 2005), among others:

1. Able to innovate and have mastery of the knowledge in the field.
2. Able to be a role model for students.
3. Understand that educators have a task similar to that of the Prophet Muhammad SAW to teach Allah SWT's instructions to mankind.
4. Mutual help between fellow educators.
5. Always tell the truth.
6. Patience in dealing with the problems of their students.

From some of the explanations regarding the duties, characteristics, code of ethics, and requirements of educators, we know that an educator has a very big responsibility in the life of a nation. Educators must have sincerity as well as a spirit of devotion to knowledge so that educators will be able to bring their students to have qualified quality in their field and have morals and faith in Allah SWT.

### ***Al-Ghazali's Thought on The Learners Concept***

Concerning students, Al-Ghazali views children as a mandate that must be educated to draw closer to Allah to achieve all the virtues in life (Agus, 2018). Al-Ghazali's view of the concept of students is natural human beings. A child or student who has just been born is a white paper without stains. Parents as the main educators who will give streaks of kindness to the child. This is where the importance of educators as guides guide students to meet their needs in all fields.

Al-Ghazali uses two words to define students, namely, *tholib al-ilmi* (prosecutor of

science) and *al-muta'alim* (student). In the broad context, students are all human beings from infants to old age. However, in the world of education, students are only those who are currently studying at school (Ramayulis, Samsul, 2005).

The stages of student development according to Al-Ghazali are as follows (Janna, 2013).

1. *Al-Janin*

The developmental stage of students starts from the womb. At this time students are referred to as fetuses, their life begins after God breathes the spirit into a clot of blood. This period is a very decisive period for students. What they feel describes the situation that will be experienced when they are born into the world (Rahmawati, 2019). Parents especially mothers as educators have a very important role. Mothers must take care of themselves and always carry out positive activities to support fetal development. Likewise, food intake to always is maintained, especially halal. Al-Ghazali has explained that if the fetus is given unclean food, then the entire body that is formed will become unclean. When he is born, they will always have the desire to eat, see, and feel unlawful things, even though in front of them there are still opportunities to taste halal (Rahmawati, 2019).

2. *Ath-Thifl*

*Ath-Thifl* is the period that most influences the lives of students. At this time students do a lot of practice and habits to begin to be able to distinguish between something good and bad. Al-Ghazali views that students in this case are children who are born in a state of nature and are straight, so parents will determine the character and religion of their children. In addition to parents, family, and the environment are also influential in instilling in education students which of course will greatly leave an impression and greatly influence their development. Al-Ghazali has arrangements in educating children at this level through the inculcation of *aqidah* gradually in every activity carried out such as memorizing, reading, justifying, and believing then instilled in the child's soul until adulthood. These activities are expected to influence the attitudes, actions, and mindset of children.

3. *At-Tamyiz*

The level when students can distinguish between good and bad things. Students have experienced the development of the mind so that they can understand science directly without the thought process. At this level, students have to understand who the Creator is and the rules that He enforces in the world as a provision for life. Students are burdened



to carry out their duties as human beings. At this level, Al-Ghazali views parents as educators who accustom students to having noble morals which are applied through worship activities such as prayer, fasting, zakat, and so on. These activities are expected to stick with them and by themselves will do them with full awareness continuously.

4. *Al-Aqli*

At this level, students have perfect reason and have understood science directly without thinking. However, it is undeniable that with the perfection of this mind, students may experience shocks, anxiety, and worry. Even in terms of belief or religion though. Overcoming this, the success of the previous level of education is the key. If students have the right principles, at this level the teacher just needs to perfect them and add a little effort to complete these perfections.

5. *Al-Auliya'* and *Al-Anbiya'*

It is the highest level in the development of students and is only obtained by the Prophets, Apostles, and *wali*.

Al-Ghazali suggested several characteristics that students must have (Ihsan, Ihsan, 2007), including:

1. Humble attitude
2. Always purify yourself from all bad things
3. 3. Always *istiqomah* and obedient.

Apart from being related to nature, Al-Ghazali also argues about the ethics that must be carried out by students (Nata, 2001), including:

1. Students should have a soul that is clean of bad morals and despicable traits. This is because knowledge is a worship of the heart that brings its owner closer to the Creator. So it is not valid that knowledge is obtained except by purifying the heart from something that can pollute it. In line with the parable expressed by Al-Ghazali that knowledge is like angels and dogs. An angel will not enter a house if there is a dog in it. While knowledge itself will not reach humans without an angel intermediary (Khuluq, 2017).
2. Students reduce their involvement in world affairs. Learners must have sincerity and determination to work hard in studying knowledge even though they have to live far from their families and try to occupy their minds related to knowledge itself.
3. Do not boast about knowledge and oppose teachers a lot. students should have confidence in the knowledge conveyed by the teacher, not boast and always be respectful of the knowledge they have.
4. Don't go too deep into the opinion of one scholar, because it can raise doubts about the

teacher's ability.

5. Before understanding the lesson of science, students are advised not to move to its branches. Students should not study a branch of knowledge before understanding the core of that knowledge. Because knowledge is arranged in stages, students need to maintain this order to maintain the naturalness of knowledge.
6. Do not get involved in certain topics before completing supporting topics. Students should study knowledge gradually, not go deep all at once, but start from the basics so that they can have the perfection of deepening knowledge.
7. Knowing the cause of the glory of a science.
8. Decorate and beautify the mind with the virtue of knowledge.
9. Know the relationship between science and its goals.

The main requirements for students (Ramayulis, Samsul, 2005), include:

1. Honor educators, be humble, and not arrogant.
2. Help each other in kindness and love with fellow students
3. Don't be greedy studying various schools of thought that can confuse the mind.
4. Learn useful sciences.

### *Al-Ghazali's Thoughts Implications on The Education World in Indonesia*

The implications of Al-Ghazali's thoughts about the concept of educators for education in Indonesia (Jannah, 2013), are as follows:

1. An educator should be able to explore all the potential that students have to help achieve maturity. There are two potentials possessed by students, namely physical or psychomotor potential and spiritual potential (cognitive and affective). These potentials must be maintained in balance along with growth and development. This is because students are a unity of creativity, taste, and intention that is born with differences in their potential.
2. An educator should be able to formulate methods and learning materials that vary according to the stages of development of students and the development of their minds.
3. To be able to formulate methods and materials, educators must have sufficient stock of knowledge for their students related to their moral and cognitive development as well as their physical, social, emotional, spiritual, and language development.
4. An educator should be able to provide a good example to his students. Educators do not only act as a transfer of knowledge or as a distributor of knowledge but also as a transfer of values or personality builders who shape the character of students. Therefore,

educators must be able to direct themselves as role models for their students.

5. An educator should have compassion when educating and guiding his students. If at any time students commit unwanted actions, educators will have patience and not use violence in giving punishment. However, it can use lighter punishments and not hurt students physically and psychologically. Rewards or gifts must also be given as a reward for increasing student achievement based on the results and process.
6. An educator should have patience as the key to success in directing students. Patience is needed when educators train their students, especially in terms of behavior. As we know, students generally have the nature of wanting to win alone and see everything from their point of view. This is where educators must be patient little by little directing the behavior of students into goodness.

The implications of Al-Ghazali's thoughts about the concept of students for education in Indonesia especially Islamic education are as follows (Jannah, 2013):

1. Learners are not miniature adults they should not be treated like adults. They are entitled to rights in addition to obligations that must be fulfilled. Educators are only limited to directing to goodness, not curbing or even forcing their will. Educators must respect the decisions of students as long as they are still at a good level. Because students are not the same as one another, they have different characters, potentials, and talents that require different directions.
2. Learners will always grow and develop gradually. Educators should understand this, then provide a learning process that is appropriate to the level of development and growth of students.

## CONCLUSION

From the description above it can be concluded that the concept of educators according to Al-Ghazali not only provides knowledge but also provides moral development and straightens the behavior of students with the teachings of Islam. To fulfill this, an educator must meet the criteria in terms of characteristics, have a code of ethics, as well as the requirements to become an educator. Educators must have sincerity as well as a spirit of devotion to knowledge so that educators will be able to bring their students to have qualified quality in their field and have morals and faith in Allah SWT.

Meanwhile, according to Al-Ghazali, the concept of students is natural human beings who need guidance to meet their needs. Students must also have the characteristics, ethics, and also the requirements that must be met as a provision for education.

The implications for education in Indonesia for an educator should be able to explore all the potential of students. able to formulate learning methods and materials, have sufficient stock of knowledge, provide good examples, have compassion, and have a patient attitude. Students should not be treated like adults. Learners will always grow and develop gradually. Educators should understand this, then provide a learning process that is appropriate to the level of development and growth of students.

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*The Concept of Teachers and Learners In Al-Ghazali's Perspective and Its Implications For Education In Indonesia*

Septian Kurnia Sari, Efi Tri Astuti