

Comparative Study of the Islamic Education Concepts of Imam Al-Ghazali and Al-Farabi

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Abstract. *Islamic education today is deeply rooted in historical intellectual developments, particularly influenced by prominent philosophers like Imam Al-Ghazali and Al-Farabi. The classical period saw significant contributions from these figures, forming the foundation for both modern and contemporary interpretations of Islamic educational thought. This research utilizes a literature review to explore and compare the educational philosophies of Al-Ghazali and Al-Farabi, examining their core principles and objectives. Al-Ghazali's educational philosophy emphasizes the pursuit of virtue and obedience to Allah, prioritizing spiritual development over worldly success. He advocates for a curriculum that fosters moral discipline and religious devotion, ensuring that education serves as a means to cultivate a close relationship with God. In contrast, Al-Farabi views education as a means to acquire values, knowledge, and practical skills, ultimately guiding individuals toward perfection by integrating intellectual and ethical development. His curriculum focuses on a broad range of sciences, including metaphysics, mathematics, and natural sciences, aiming to equip individuals with the tools necessary for both personal and societal advancement. The comparative analysis reveals both differences and similarities: Al-Ghazali focuses on spiritual and moral education, while Al-Farabi highlights intellectual and practical skills as key to human perfection. Despite their differing approaches, both philosophers contribute valuable perspectives to the broader discourse on Islamic education and its evolving paradigms. In conclusion, Al-Ghazali and Al-Farabi offer distinct yet complementary approaches to Islamic education. Al-Ghazali's emphasis on morality and spiritual obedience contrasts with Al-Farabi's focus on intellectual growth and practical application, together providing a comprehensive understanding of Islamic educational goals. This study enriches the ongoing discourse on integrating spiritual, moral, and intellectual development within Islamic education, highlighting the enduring relevance of their philosophies in shaping contemporary educational practices.*

Keywords: *Islamic Education Concept, Comparative Study, Imam Al-Ghazali, Al-Farabi*

A. INTRODUCTION

Islamic civilization has long been recognized as a center of knowledge, especially during its golden age from the 7th to the 15th centuries. This era marked significant advancements across various fields, establishing the Muslim world as a beacon of intellectual and scientific progress. However, after this period of prosperity, the progress of scientific knowledge within Islamic civilization began to stagnate, leading to a decline that has continued into the 21st century (Abdur Rahman et al., 2007). Despite this decline, the historical contributions of Islamic scholars continue to shape contemporary Islamic education, reflecting an ongoing evolution aimed at aligning with the ideals set by early scholars.

While the current state of education in the Islamic world may appear to lag behind Western systems, this does not imply a failure. The educational concepts prevalent in the Islamic world today are deeply rooted in the intellectual heritage of past Islamic philosophers, whose ideas remain both relevant and respected. These historical figures, particularly those renowned for their contributions to education, continue to influence the foundations of Islamic educational institutions (Devi Syukri Azhari and Mustopa, 2021: 271-278). The continued reference to these thinkers highlights the enduring influence of classical Islamic educational thought, even as modern challenges arise.

This study focuses on two prominent figures in Islamic educational thought: Imam Al-Ghazali and Al-Farabi, who have each made significant contributions to the field. Al-Ghazali is celebrated for his profound and consistent contributions to educational theory and practice, earning him the title "Hujjat al-Islam" (Proof of Islam) for his impact during his time. On the other hand, Al-Farabi, equally respected in the Muslim world, is noted for his intellectual pursuits that bridge religious and general knowledge. His reputation in the field of education rivals that of Aristotle, positioning him as a significant figure among modern intellectuals (Miya Rahmawati, 2019: 247-286). Exploring their educational philosophies provides a comprehensive understanding of their differing yet complementary contributions to Islamic education.

The primary aim of this study is to explore and compare the educational philosophies of Imam Al-Ghazali and Al-Farabi, highlighting their distinct approaches. Although both are highly regarded as philosophers and educational experts, their views diverge significantly due to their differing backgrounds and approaches to education. This comparison examines their perspectives on educational philosophy, the formulation of educational objectives, the roles of teachers and students, curricula, and educational methods. By analyzing these aspects, the study offers a nuanced understanding of how each philosopher's background shaped their educational ideals.

Given the substantial contributions of Al-Ghazali and Al-Farabi to Islamic education, this research is crucial for understanding their impact on the development of educational practices within the Islamic world, including in Indonesia. Al-Ghazali's Sufi approach is widely recognized in traditional Islamic circles and is particularly influential in pesantren (Islamic boarding schools), where his works are still studied today. Conversely, Al-Farabi's engagement with the philosophies of Greek thinkers like Aristotle and Plato makes his ideas particularly relevant to modern intellectuals. This study serves as a valuable comparison of Islamic educational thought, offering insights into how historical philosophies continue to inform and shape contemporary educational practices in the Islamic world.

B. METHODS

This study employs a literature review methodology, a specialized approach that uncovers scientific knowledge from both historical and contemporary documents produced by scholars (Kaelan 2005: 250). This method is crucial for exploring the vast array of information found in both classical and modern texts, enabling researchers to develop a deep understanding of the intellectual heritage that informs current scholarship. By examining these sources, the study seeks to bridge the knowledge gap between historical and modern educational philosophies.

The research focuses on a comparative analysis of the educational philosophies of Islamic scholars, specifically Imam Al-Ghazali and Al-Farabi. This involves a thorough review of scientific studies relevant to the research theme, ensuring a comprehensive examination of the subject matter. The primary data collection involves sourcing key materials such as books that detail the educational philosophies of Al-Ghazali and Al-Farabi. Additionally, secondary data is collected from related

works, including academic papers, books, articles, and other supporting documents. This dual approach ensures that the research is grounded in both primary and secondary sources, providing a well-rounded and robust perspective on the topic.

The core of this research is the comparison of the educational philosophies of Imam Al-Ghazali and Al-Farabi, both of whom have significantly influenced Islamic thought, particularly in the field of education. The analysis is conducted through a content analysis method, comparing the ideas of each philosopher in alignment with the research objectives. This process involves multiple stages to ensure the accuracy and reliability of the data, resulting in a detailed comparison of the educational philosophies of these two prominent Islamic scholars. Ultimately, this structured approach contributes to a deeper understanding of their impact on Islamic education and its evolution.

C. RESULT & DISCUSSION

Al-Ghazali's Concept of Education

Purpose of Education

Al-Ghazali's perspective on the purpose of education differs significantly from that of many other Islamic educational philosophers. He asserts that the primary role of education is to achieve religious and moral objectives, with virtues such as righteousness and piety towards Allah SWT being the most important goals. He emphasizes this in his explanation: "If a father protects his child from worldly torment, he should also protect him from the punishment of the afterlife by educating and training him in the virtues of the hereafter, for the sake of goodness. Good morals, which are the characteristics of Prophet Muhammad SAW, are the best morals of humanity. A person who is honest and trustworthy reflects the fruits of perseverance among those close to Allah" (Abu Muhammad Iqbal, 2015: 94). Al-Ghazali further emphasizes, "Teachers must guide students with the goal of knowledge being piety towards Allah, not leadership or grandeur" (M. Padhil, Ramlan Padang, 2022: 18-30). Al-Ghazali's focus on religious goals was driven by the rampant moral decline caused by destructive movements within religion at the time, such as the movement led by Hassan bin Sabah.

Al-Ghazali elaborates on the orientation of education by explaining the various sciences that students must learn, aligning with the current curriculum and potential teaching methods that teachers should adopt to motivate and inspire students according to their preferences. Ansari's view of education can be understood in light of Al-Ghazali's reasoning regarding educational matters, including the goals of education and the curriculum (Ali Al-Jumbulati, Abdul Futuh At-Tuwaanisi, 2000: 134). The objectives of Islamic education, according to Al-Ghazali, can be classified into three categories: (1) The pursuit of knowledge for its own sake, as an act of worship to Allah; (2) The fundamental aim of Islamic education is the creation of good character; (3) The goal of Islamic education is to guide students towards both worldly and eternal happiness (Alam, Lukis, 2016: 101-119).

According to Al-Ghazali, the short-term objective of education is to align human aspirations with their talents and abilities. To achieve this goal, individuals must utilize and cultivate knowledge in accordance with their innate talents (Masnun Baiti Sukirman and Syarnubi, 2023: 449-466). On the other hand, when addressing temporary goals, such as developing individual capabilities to excel in worldly matters, Al-Ghazali instinctively discusses issues like caste, status, elegance, prestige, and worldly success. However, none of these are considered fundamental objectives for anyone involved in education (Sri Widya Astri, 2020: 98-126). Al-Ghazali's primary educational orientation emphasizes drawing closer to Allah SWT, rather than pursuing status, fame, heroism, or advantageous positions. If the purpose of education is not to draw closer to Allah, it will lead to envy, hatred, and hostility (Samsul Nizar, 2002: 87).

Curriculum

Traditionally, the curriculum refers to a set of subjects designed to impart specific knowledge to students, enabling them to adapt to their environment. Courses are structured to achieve predefined objectives (Alwan Suban, 2020: 87-99). Al-Ghazali's view on the curriculum can be

understood through his perspective on the sciences. He categorizes knowledge into three main groups: prohibited knowledge, obligatory knowledge, and knowledge that should be studied by students.

Prohibited knowledge, to some extent, refers to sciences that offer no benefit to humanity in this world or the hereafter, such as magic, astrology, and occult practices. Studying such knowledge can lead to harm and doubts about the existence of God, which is why it should be avoided. On the other hand, noble knowledge, to some extent, includes theology and divine sciences. Studying these can purify the soul, free it from disgrace and flaws, and bring it closer to Allah. However, knowledge that is exclusively noble should not be pursued deeply, as it can lead to doubts about faith and irhad (denial of God), similar to philosophy (Didin Sirojudin, 2017: 86-107).

From these three categories, Al-Ghazali further divides knowledge into two main categories based on its importance: (1) Knowledge that is obligatory for everyone to know, such as religious knowledge from the Book of Allah; (2) Knowledge that is studied as a communal obligation (*fardhu kifayah*), which is used to advance worldly matters, including mathematics, medicine, engineering, agriculture, and industry (Didin Sirojudin, 2017: 166). This structured approach to curriculum development ensures that students receive both essential religious instruction and practical knowledge that benefits society.

Teachers and Students

Given the importance of education in achieving these objectives, Al-Ghazali also discusses the characteristics of teachers who are capable of delivering effective education. These characteristics include: Teachers must love their students as they love their own children. They should not view compensation (salary) as the primary motivation for their work, as teaching is a mission inherited from Prophet Muhammad SAW. The reward lies in preparing students to practice what they are taught. Teachers must warn students that the purpose of learning is not for personal honor or profit, but to draw closer to Allah. They should motivate students to seek beneficial knowledge that brings peace in both this world and the hereafter. In front of their students, teachers must model good behavior, such as gentleness, respect, kindness, open-mindedness, generosity, and other positive manners. Teachers should tailor lessons to the mental level and understanding of their students. They must also practice what they teach, as they are role models in the eyes of their students. Teachers need to understand their students' interests, abilities, and psyche to avoid errors in teaching and foster a close, healthy interaction between teacher and student. Lastly, teachers should nurture religious devotion in students so that their minds are filled with such piety (Ahmad Syar'i, 2005: 99).

Meanwhile, students receiving education from Al-Ghazali must meet several qualifications: They must respect their teachers, remain humble, and avoid arrogance. They should build a sense of community with their fellow students, fostering love, mutual assistance, and care for one another. Students must avoid ideologies that could cause confusion in their minds. Furthermore, they should not limit themselves to studying just one type of beneficial knowledge but should strive to learn various types through diligent effort (Abdul Fatah, 2019: 786-803). These qualities are essential for students to fully benefit from the educational experience and to develop both intellectually and morally.

Education concept

Al-Ghazali divides educational concepts into two parts. The first is the specific concept of religious education, which is primarily focused on the study of *aqidah* (Islamic creed). Religious education, according to Al-Ghazali, is inherently more challenging than other forms of education because it deals with matters of instinct and places greater emphasis on shaping the personality of the student (Azhari, Devi Syukri, and Mustapa, 2021: 271-278). This approach ensures that intellectual cohesion among students in the educational process is maintained, preventing them from becoming overly self-centered or reliant solely on emotions and reasoning. Instead, it cultivates students with strong, well-rounded personalities.

In this context, religion serves as a guiding force for students' intellects, allowing them to achieve a perfect balance in their lives. The second part of Al-Ghazali's educational concepts is a specific approach to moral education. Ansari likens this to a doctor prescribing medicine: "If a doctor gives only one type of medicine to all his patients, it will kill most of them; similarly, if a teacher provides only one type of guidance to all his students, it will also harm most of them. Providing just one type of training can damage their hearts. Therefore, the teacher must consider the students' conditions, age, physical characteristics, and the type of training they can undergo" (Ira Suryani, et al, 2021: 31-38).

For students who exhibit arrogance, stubbornness, or pride, Al-Ghazali suggests a corrective concept, such as sending them to the marketplace to beg, thereby humbling them. While it may not completely eliminate self-reliance, it can diminish individualism and arrogance. Ansari elaborates that diagnosing and correcting a child's reprehensible behavior involves directing them toward the opposite behavior, much like treating a physical illness by reducing fever or eradicating the disease (Ira Suryani, et al, 2021: 101). This approach underscores the importance of tailored educational concepts that address the specific needs and behaviors of each student.

Al-Farabi's Concept of Education

Purpose of Education

Al-Farabi asserts that education serves as a medium for individuals to acquire a set of values, knowledge, and practical skills within a specific cultural and temporal context. The ultimate goal of education, according to Al-Farabi, is to guide individuals towards perfection, as humans are inherently created for this purpose (Lutfi Hakim, 2021: 198-218). In his view, the highest form of perfection is happiness. Al-Farabi believes that a person who understands and practices virtues both theoretically and in everyday life is truly perfect. He argues that education must integrate theoretical knowledge with practical skills and actions. For Al-Farabi, human perfection lies in actions that are consistent with the theoretical knowledge one possesses. Knowledge, he argues, is meaningless if it is not applied to social realities. In summary, Al-Farabi emphasizes that a person achieves perfection by applying their knowledge in practice, highlighting his vision of achieving educational excellence by merging intellectual knowledge with virtuous behavior.

Curriculum

Al-Farabi's scientific classification, as outlined in his renowned work "Ihsa al-ulum," provides a detailed yet comprehensive categorization of sciences into three main groups: metaphysics, mathematics, and natural sciences. These categories are further subdivided into specialized fields. Metaphysics, mathematics—which Al-Farabi further divides into seven branches, including arithmetic, geometry, astronomy, music, optics, mechanics, and machine tools—and natural sciences, which explore natural objects and the accidents inherent in them (Mulyadhi Kartanegara, 2003: 178). Natural sciences are further divided into areas such as mineralogy, botany, and zoology, each focusing on different aspects of the natural world, from minerals and plants to various species of animals, including their general and specific characteristics.

The importance of this classification lies in its ability to simplify the preparation of science lessons to be taught to students. This systematic classification has a positive impact on the structure of the courses designed (Mulyadhi Kartanegara, 2003: 64), ensuring that students receive a well-rounded education that encompasses both theoretical and practical knowledge.

Teachers and Students

The success of education, according to Al-Farabi, is closely linked to the development of good morals. He defines morality as the condition of the intellect that enables one to perform good deeds, whether they are moral or rational. In his educational philosophy, Al-Farabi stresses that scholars should not remain isolated in their "ivory towers." Instead, he argues that the perfection of theoretical and practical knowledge can only be realized within the context of society, where one has the opportunity to apply their knowledge (Agung Setiyawan, 2016: 51-71). If scholars isolate themselves from society, they risk becoming disconnected, potentially leading to uncontrolled

behavior. Al-Farabi believes that society should have the freedom to think independently, without being constrained by social status or other external factors.

Art also plays a significant role in Al-Farabi's educational discussions, as he argues that it should be studied within the educational framework of the time. According to Al-Farabi, a wise person is one who excels in both the arts and crafts, achieving perfection through these skills. Thus, he posits that the goal of education is to shape individuals into highly perfected human beings. This perfection is nurtured by an optimistic attitude within the Muslim community, allowing for growth and development that leads to the formation of virtuous individuals (Azyumardi Azra, 2019: 78).

Education concept

Al-Farabi views learning as fundamental and essential for every human being. He argues that neglecting teaching and learning would have a significant negative impact on society's ability to progress. Therefore, education should be accessible to all members of society, regardless of their background, whether they are rich or poor, white or black. Moreover, educational approaches should be tailored to the characteristics of the community, including the young, the elderly, and children.

Al-Farabi proposes several educational approaches, the first of which is a persuasive approach suitable for the general public. According to Al-Farabi, persuasion involves convincing the audience with logical and satisfying arguments, particularly when their thinking is not yet fully developed. Persuasion is most effective when the following conditions are met: the listener is inclined to do what is deemed right, and the educator clearly communicates the invitation to engage in the learning activity. This method is particularly effective for teaching arts and crafts (Risky Aviv Nugroho, 2022: 12-22).

The second approach involves the use of words. Al-Farabi suggests that through this approach, teachers can convey the concepts related to the topic being discussed, such as theories of social decision-making. Al-Farabi often employed popular Greek philosophical methods, such as those of Aristotle, incorporating dialogue and debate. He maintained that learning through dialogue and debate fosters critical thinking and problem-solving. Additionally, the argumentative method can be used to challenge and refine ideas, motivating individuals to seek solutions to the issues at hand (Agung Setiawan, 2016: 51-71).

To effectively educate society, Al-Farabi emphasizes the importance of using methods that are easily understood. He documented all his teaching methods in his book "Al-Alfadz," which includes persuasive and critical approaches. These methods, particularly discourse and argumentation, continue to be utilized in educational institutions across Indonesia, from elementary schools to universities. The enduring relevance of these methods demonstrates their effectiveness in fostering a comprehensive and engaged educational environment.

If we compare Al-Ghazali and Al-Farabi in terms of education concept, this can be briefly explained in the table below:

No	Aspect	Education Concept	
		Al-Ghazali	Al-Farabi
1	Purpose of Education	Drawing closer to Allah (taqarrub)	Guiding humanity towards excellence
2	Curriculum	Divides knowledge into three categories based on Offerings, Objects, and Applications	No clear concept, but emphasizes that teacher and student should not be separated from public life, as practical application of knowledge is essential
3	Teacher	Teachers should guide, improve, and perfect their students, cleansing their minds to bring them closer to God	No clear concept, but insists that teachers and students should engage in public life where they can apply their knowledge in practical settings
4	Student	Students should always pay attention to ethics and morality	
5	Education concept	The method must at least be understood in the fields of psychology, sociology, and practical knowledge to ensure a clean and effective learning process	Two basic methods: Initially, persuasion to convince the general public; secondly, a critical approach involving debate and dialogue

Educational Concepts according to Al-Ghazali and Al-Farabi. (Agung Setiyawan, 2016: 72)

Al-Ghazali and Al-Farabi both articulate distinct yet overlapping visions for the purpose of education. Al-Ghazali sees education primarily as a means to achieve religious and moral objectives. He emphasizes the cultivation of virtues such as righteousness and piety towards Allah SWT, with the ultimate goal of guiding individuals closer to God. This spiritual focus is reflected in his belief that education should foster moral discipline, leading to eternal happiness. He argues that education's success lies in aligning human aspirations with divine will, making spiritual development paramount. In contrast, Al-Farabi views education as a tool for guiding individuals toward perfection by integrating intellectual and ethical development. For him, the ultimate goal is human perfection, which he equates with achieving happiness. Al-Farabi's concept of education goes beyond spiritual development; it also includes the acquisition of practical skills necessary for personal and societal advancement. He stresses that education must marry theoretical knowledge with practical application, arguing that knowledge is meaningless unless applied to real-world situations. Despite these differences, both philosophers agree on the transformative power of education. While Al-Ghazali focuses on spiritual and moral alignment with divine principles, Al-Farabi emphasizes the comprehensive development of the individual, blending intellectual growth with ethical practice.

The curriculum philosophies of Al-Ghazali and Al-Farabi reflect their broader educational goals. Al-Ghazali categorizes knowledge into three main groups: prohibited, obligatory, and noble knowledge. He stresses that knowledge should serve spiritual ends, with religious education taking precedence. Prohibited knowledge includes sciences that, in his view, offer no benefit to humanity, such as magic and astrology. Noble knowledge, such as theology, helps purify the soul and brings individuals closer to Allah, while obligatory knowledge is essential for societal welfare, including

subjects like mathematics and medicine. Al-Farabi, on the other hand, offers a more structured and systematic approach to the curriculum, dividing knowledge into three broad categories: metaphysics, mathematics, and natural sciences. His classification is detailed yet comprehensive, aiming to equip students with a well-rounded education that integrates both theoretical and practical knowledge. Unlike Al-Ghazali, Al-Farabi does not explicitly categorize knowledge into what is prohibited or obligatory but instead emphasizes the importance of a balanced curriculum that prepares individuals for both intellectual and practical challenges. Although their approaches differ, both philosophers underscore the importance of a well-rounded education. Al-Ghazali's curriculum is deeply rooted in religious and moral instruction, while Al-Farabi advocates for a broader, more inclusive approach that encompasses various fields of knowledge.

Al-Ghazali and Al-Farabi also offer distinct perspectives on the roles of teachers and students. For Al-Ghazali, teachers are moral guides whose primary responsibility is to lead students towards spiritual and intellectual perfection. He emphasizes the importance of teachers modeling good behavior, nurturing students' piety, and tailoring lessons to individual needs. Teachers are seen as custodians of divine knowledge, and their role is crucial in shaping the character and spiritual direction of their students. Al-Farabi, however, places a strong emphasis on the role of teachers and students within society. He argues that knowledge should not be confined to the "ivory tower" but must be applied in the context of societal needs. For him, the success of education is measured by its ability to produce morally upright individuals who contribute positively to society. Al-Farabi's approach is more pragmatic, stressing that teachers should foster intellectual development alongside moral education, encouraging students to apply their knowledge practically. Both philosophers recognize the teacher's role in guiding students, but their emphasis differs. Al-Ghazali prioritizes spiritual leadership, while Al-Farabi focuses on the practical application of knowledge within a societal framework.

Al-Ghazali divides educational concepts into religious and moral education. He views religious education, particularly the study of *aqidah* (Islamic creed), as more challenging than other forms of education due to its focus on shaping the student's character. His approach is deeply spiritual, aiming to cultivate a well-rounded personality that balances intellect and morality. Al-Ghazali's method is pragmatic, addressing students' psychological and sociological needs to ensure that education is effective and transformative. Al-Farabi, meanwhile, advocates for a broad educational approach that is accessible to all members of society. He proposes persuasive methods for educating the general public, emphasizing the need for logical and satisfying arguments to guide those whose thinking is still developing. Al-Farabi also supports the use of debate and dialogue, particularly drawing from Greek philosophical traditions, to foster critical thinking and problem-solving. Despite their different focuses, both Al-Ghazali and Al-Farabi emphasize the importance of education in shaping individuals who are not only knowledgeable but also morally and ethically sound. While Al-Ghazali's educational concepts are rooted in spiritual development, Al-Farabi's are grounded in intellectual growth and practical application.

D. CONCLUSION

The educational philosophies of Al-Ghazali and Al-Farabi offer distinct yet complementary perspectives that continue to shape Islamic education. Al-Ghazali emphasizes the cultivation of piety, moral integrity, and a close relationship with Allah through a structured curriculum focused on religious and ethical teachings. His approach underscores the role of teachers as moral guides and the importance of a pragmatic educational method that considers psychological and sociological factors. In contrast, Al-Farabi advocates for a holistic education that integrates intellectual growth with practical skills, aiming to guide individuals toward perfection. His curriculum is comprehensive, encompassing metaphysics, mathematics, and natural sciences, and he stresses the application of knowledge in societal contexts. Al-Farabi's methods, including persuasion and dialogue, reflect his belief in the importance of critical thinking and active engagement in learning. These insights have significant implications for modern Islamic education. Al-Ghazali's emphasis on moral and spiritual development can be applied to contemporary curricula by integrating ethical teachings into various subjects, ensuring that education fosters not only intellectual growth but also character development.

Al-Farabi's focus on a balanced and practical education can inspire modern educational systems to emphasize critical thinking, interdisciplinary studies, and the practical application of knowledge in societal contexts.

The study suggests several areas for further research. One area is the integration of these classical educational concepts into contemporary Islamic educational systems across different cultures. This includes exploring how Al-Ghazali's and Al-Farabi's philosophies can be adapted to address current educational challenges, such as the need for moral education in increasingly secular societies or the demand for practical skills in a rapidly changing world. Another area for exploration is the potential for these philosophies to inform the development of new educational models that combine spiritual, moral, and intellectual growth in a cohesive framework, suitable for both traditional and modern settings.

In conclusion, Al-Ghazali and Al-Farabi's philosophies provide a rich foundation for rethinking and revitalizing Islamic education today. By applying their insights to modern educational practices, educators can develop well-rounded individuals who are not only knowledgeable but also morally grounded and socially responsible. This study highlights the enduring relevance of their ideas and opens the door for continued exploration of how these classical concepts can be effectively integrated into contemporary education.

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