

The Concept Of Moral Character Formation According To Al-Ghazali And Its Implementation In Modern Education

Hanafi¹, Munawir², Abdul Haris³, Benny Prasetya⁴

¹Institut Ahmad Dahlan Probolinggo; hanafiabi1992@gmail.com

²Institut Ahmad Dahlan Probolinggo; Azkaghea1721@gmail.com

³Institut Ahmad Dahlan Probolinggo; abdulharisspd70@gmail.com

⁴Institut Ahmad Dahlan Probolinggo; prasetyabenny@iad-probolinggo.ac.id

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ABSTRACT

This study analyzes Al-Ghazali's concept of moral formation and reconstructs its relevance for contemporary education. The background is the growing moral crisis in modern society, characterized by character degradation, value disorientation, weak self-control, and the dominance of materialistic and pragmatic orientations in educational practices. This study employs a qualitative approach with a library research design. Primary sources consist of Al-Ghazali's principal works *Ihya' 'Ulum al-Din*, *Ayyuha al-Walad*, and *Mizan al-'Amal* supplemented by scholarly books, journal articles, and studies on moral and Islamic education. Data were analyzed through content analysis and philosophical-hermeneutical interpretation. The findings reveal that moral formation, according to Al-Ghazali, is not merely external behavioral regulation but an internalized disposition embedded within the soul, from which virtuous actions emerge naturally and consistently. Moral education must therefore be cultivated through *tazkiyat al-nafs*, *mujahadah*, *riyadhah*, habituation of virtuous conduct, exemplary role modeling, and the integration of knowledge and action. Al-Ghazali's thought offers a humanistic-spiritual educational paradigm integrating intellectual, moral, emotional, and spiritual dimensions. In the context of modern education, this paradigm is highly relevant for strengthening character education, religious school culture, ethical digital behavior, and holistic student development. The study concludes that Al-Ghazali's moral educational philosophy provides a transformative conceptual foundation for reconstructing contemporary Islamic education amid the moral and spiritual challenges of the digital era.

INTRODUCTION

Numerous previous studies have examined Al-Ghazali's educational thought from diverse scholarly perspectives, particularly in relation to Islamic moral formation and the ethical foundations of education (Halstead, 2007). These studies generally position Al-Ghazali as a central figure in the classical Islamic educational tradition because his thought gives strong emphasis to moral cultivation, spiritual purification, and character development. In much of the literature, his concept of moral education is understood as a process of personality formation that seeks to balance intellectual, spiritual, and emotional dimensions. His ideas are considered to have made substantial contributions to Islamic education, especially through the concepts of *tazkiyat al-nafs*, self-control, habituation to righteous deeds, and the cultivation of proper conduct or *adab* (Al-Ghazālī, 2015).

Despite these contributions, the majority of existing studies remain predominantly normative and descriptive in nature, as they often present Al-Ghazali's educational thought through textual exposition rather than critical reconstruction. Research on Al-Ghazali's moral education has largely focused on describing his ideas without sufficiently examining their contextual relevance to modern educational realities (Waghid, 2011). Many studies present Al-Ghazali's moral concepts as idealistic ethical teachings, but they do not always connect these concepts to the changing dynamics of contemporary society. Consequently, Al-Ghazali's thought is often treated as a historical intellectual legacy rather than as a living educational paradigm capable of responding to modern humanitarian challenges (Sahin, 2013).

This normative tendency is evident in the predominance of discussions concerning moral virtues, student ethics, teacher conduct, and spiritual purification from Al-Ghazali's perspective (Al-Ghazālī, 2015). However, these discussions are not always accompanied by systematic efforts to reconstruct his ideas for contemporary educational systems. Modern education now faces challenges far more complex than those encountered during Al-Ghazali's era, especially due to technological disruption and global cultural transformation (UNESCO, 2021). The advancement of digital technology, cultural globalization, unrestricted information flows, and changing patterns of social interaction have generated new problems that directly affect the character formation of younger generations (Selwyn, 2016). Moral decline, identity crises, increasing individualism, diminishing social sensitivity, and weakened spiritual awareness show that character education cannot be adequately addressed through cognitive approaches and knowledge transmission alone (Nucci et al., 2014).

In this context, modern education frequently experiences a reduction of meaning because it tends to prioritize rationality, academic competence, and pragmatic-materialistic orientations (Nussbaum, 2010). Educational objectives are increasingly directed toward intellectual achievement and labor market demands,

while moral and spiritual dimensions are often placed in a secondary position (Biesta, 2010). This imbalance produces an educational process in which intellectual growth is not necessarily followed by moral maturity and ethical awareness. As a result, modern societies may produce academically successful individuals who remain vulnerable to moral crises and a loss of value orientation in their lives (Lickona, 1991).

These circumstances indicate that the crisis of modern education is not merely associated with weaknesses in instructional systems, but also reflects a deeper crisis of paradigm regarding the nature of human beings and the ultimate purpose of education (Al-Attas, 1980). Modern education requires an approach capable of integrating rationality with spirituality, knowledge with morality, and intellectual competence with character formation. Within this framework, Al-Ghazali's educational philosophy becomes highly relevant because he views education not merely as knowledge transmission but as the formation of virtuous individuals who maintain spiritual closeness to God (Griffel, 2009). In his view, knowledge without morality can lead to corruption, while morality without knowledge lacks direction and rational foundation. This integrative perspective is relevant to contemporary educational needs, especially in addressing value disorientation caused by materialistic and secular tendencies in modern educational systems (Biesta, 2010).

The relevance of Al-Ghazali's thought, however, has not been comprehensively explored in previous studies, particularly in relation to its possible reconstruction for contemporary education (Sahin, 2013). Most existing research remains confined to historical and conceptual analyses without thoroughly examining how his moral educational framework can be developed into an integrative and applicable paradigm for the digital age (Selwyn, 2016). Contemporary developments therefore require a reinterpretation of classical Islamic educational thought so that it remains contextually relevant and practically useful for modern educational challenges. In this regard, Al-Ghazali's ideas should not be viewed only as part of the classical heritage, but also as a source of educational values that can be dialogued with contemporary issues (Moosa, 2005).

Based on these considerations, a significant research gap exists in contemporary Islamic educational studies, namely the limited effort to conceptually reconstruct Al-Ghazali's moral educational thought within the context of modernity (Waghid, 2011). This gap shows that previous studies have not sufficiently moved beyond normative description toward critical and contextual reinterpretation (Arkoun, 1994). Therefore, there is a need for research that not only explains Al-Ghazali's ideas as ethical doctrines, but also examines their relevance, transformation, and implementation in addressing twenty-first-century educational challenges (UNESCO, 2021).

Accordingly, this study seeks to fill this academic gap through a philosophical-hermeneutical reinterpretation of Al-Ghazali's concept of moral education (Gadamer, 2013). This study aims to reconstruct his educational thought as an integrative educational paradigm that extends beyond individual morality and contributes to the formation of modern individuals with strong character, integrity, and balanced intellectual, emotional, and spiritual intelligence. Through

this reconstruction, Al-Ghazali's thought is understood not merely as a classical legacy in the history of Islamic education, but as a dynamic and enduring source of educational values for responding to the challenges of modern civilization (Al-Ghazālī, 2015).

This study aims to philosophically analyze Al-Ghazali's concept of moral formation and examine its implementation within the context of modern education. The research is expected to contribute theoretically to strengthening the epistemological foundations of Islamic moral education while offering a conceptual framework for spirituality-based character education. Furthermore, it seeks to provide practical contributions by proposing an alternative educational paradigm that is more humanistic and transformative amid the moral crises of contemporary society. The originality of this study lies in its effort to connect Al-Ghazali's classical moral educational concepts with contemporary educational challenges through an interpretive-contextual approach. Thus, Al-Ghazali's thought is not viewed merely as a historical doctrine but as a dynamic and timeless educational paradigm.

Within contemporary academic discourse, the study of Al-Ghazali's thought has become increasingly important because modern education requires a holistic approach capable of simultaneously integrating intellectuality, spirituality, and morality. The dominance of secular educational paradigms that place rationality at the center of educational processes has proven insufficient in addressing modern human challenges comprehensively. Therefore, Al-Ghazali's educational philosophy may serve as an alternative epistemological framework for constructing an educational paradigm oriented toward the development of the complete human being (*insan kamil*). Consequently, this study argues that Al-Ghazali's moral education possesses not only theological significance but also profound sociological and philosophical relevance in responding to the moral crises of contemporary society.

METHODS

This study employs a qualitative approach with a library research design. This approach was selected because the object of investigation focuses on Al-Ghazali's thought concerning moral formation (*akhlaq*), as articulated in his intellectual works. Library research enables an in-depth examination of texts, ideas, and conceptual constructions related to moral education through critical reading and interpretative analysis of relevant literature. In this context, a qualitative approach is considered more appropriate because the study is not directed toward numerical measurement but rather toward understanding the meanings, values, and philosophical substance underlying Al-Ghazali's concept of moral education (Jahro et al., 2025).

A qualitative library-based approach provides an opportunity to explore a scholar's intellectual contributions comprehensively, particularly in understanding the relationship between education, spiritual cultivation, and character development. The study of Al-Ghazali's educational thought remains significant because his conception of moral education continues to demonstrate strong relevance in addressing issues of moral degradation and character crises within contemporary educational contexts. Recent studies indicate that Al-Ghazali's moral educational

philosophy remains applicable and can serve as a conceptual foundation for strengthening character education in the modern era (Idris et al., 2025).

This research also employs philosophical hermeneutics as its primary analytical framework for interpreting the conceptual meanings embedded in Al-Ghazali's thought. The hermeneutic approach is utilized because Al-Ghazali's classical texts cannot be adequately understood through literal interpretation alone; rather, they require contextual interpretation that considers the historical, social, spiritual, and philosophical circumstances surrounding their production.

Philosophical hermeneutics assumes that texts possess dynamic layers of meaning that remain open to reinterpretation in response to changing historical contexts and human needs. Consequently, this approach is considered highly relevant for connecting Al-Ghazali's classical educational ideas with the realities of modern education, which faces complex challenges such as moral crises, increasing individualism, and the weakening of spiritual values within educational processes (Universitas et al., 2025).

Through a hermeneutic perspective, this study seeks to understand Al-Ghazali's concept of moral education not merely as a normative doctrine but as a comprehensive system of thought possessing practical significance for character formation. Such an interpretative approach is essential to ensure that Al-Ghazali's ideas are not confined to the status of historical intellectual heritage but can be reconstructed as a contextual educational paradigm relevant to contemporary educational needs. In contemporary Islamic studies, hermeneutics is frequently employed as a methodological framework for establishing a dialogue between classical texts and modern realities, thereby generating more substantive and dynamic understandings.

The primary sources of data consist of Al-Ghazali's major works that specifically discuss morality, education, and spiritual cultivation, namely *Ihya' 'Ulum al-Din*, *Ayyuha al-Walad*, and *Mizan al-'Amal*. These works were selected because they provide systematic conceptual foundations concerning human nature, educational objectives, the process of soul purification (*tazkiyat al-nafs*), the development of moral habits, and methods of moral education in Islam. *Ihya' 'Ulum al-Din* serves as the principal source because it elaborates the interrelationship between knowledge, action, and morality as the core of human education. Meanwhile, *Ayyuha al-Walad* emphasizes the ethical and spiritual dimensions of the teacher-student relationship, whereas *Mizan al-'Amal* presents Al-Ghazali's philosophical framework regarding the balance of human conduct from the perspective of Islamic morality (Pendidikan, 2026).

Secondary data were obtained from relevant scholarly literature, including peer-reviewed academic journals, scholarly books, theses, dissertations, and previous studies concerning moral education, character education, and contemporary Islamic educational thought. The use of secondary sources aims to strengthen the analytical framework, construct a robust theoretical foundation, and enrich the researcher's understanding of the relevance of Al-Ghazali's thought to contemporary educational dynamics. Recent studies demonstrate that Al-Ghazali's concept of moral education continues to make significant contributions to the development of educational paradigms grounded in moral and spiritual values amid

the challenges of globalization and technological advancement.

Data collection was conducted through documentation and systematic literature review techniques. Documentation involved identifying, classifying, reading, and critically examining various sources relevant to the research focus. Meanwhile, the literature review was carried out systematically by analyzing scholarly articles, books, and previous studies related to moral formation within the framework of Islamic education. The collected data were subsequently processed through stages of data reduction, thematic categorization, interpretative analysis, and reflective-analytical conclusion drawing.

In the analytical process, the researcher sought to establish connections between the text, its context, and the contemporary relevance of Al-Ghazali's educational thought. Therefore, this study functions not only as a historical examination of a prominent scholar's ideas but also as an effort to reconstruct the conceptual foundations of Islamic moral education as a philosophical basis for strengthening students' character development in the modern era. Consequently, the findings are expected to contribute to the advancement of Islamic educational studies, particularly in the fields of moral education and character education grounded in Islamic spiritual values.

Data analysis was conducted using content analysis and philosophical interpretation. The researcher identified key concepts related to moral formation, educational methods, educational objectives, and the relevance of Al-Ghazali's thought to contemporary educational challenges. Subsequently, the data were analyzed through deductive and interpretative approaches to generate a theoretical synthesis concerning the implementation of Al-Ghazali's moral educational philosophy within contemporary educational contexts.

RESULT AND DISCUSSION

Result

The Fundamental Concept of Moral Formation According to Al-Ghazali

Al-Ghazali's conception of moral formation constitutes one of the most significant foundations of classical Islamic educational thought and continues to demonstrate substantial relevance in addressing contemporary educational challenges. From Al-Ghazali's perspective, morality (*akhlaq*) is not merely understood as outward behavior manifested through human actions but rather as a deeply rooted disposition within the soul that generates actions spontaneously without requiring prolonged rational deliberation (Jiwa et al., 2025). According to Al-Ghazali, morality is a stable condition of the soul (*hay'atun fi al-nafs*) from which actions emerge naturally and effortlessly. This conception indicates that the essence of morality lies in the cultivation of the internal dimension of human beings rather than in mere formal compliance with social norms and behavioral regulations.

Al-Ghazali's perspective suggests that an individual's moral quality is determined not solely by external actions but also by the spiritual condition underlying those actions. Good deeds performed due to external pressure, pragmatic interests, or social recognition cannot be classified as genuine morality. Authentic morality emerges from a soul that has undergone a sustained process of spiritual cultivation, enabling virtuous behavior to arise naturally as an integral part of one's

character. Consequently, moral formation according to Al-Ghazali constitutes a process of inner transformation aimed at establishing harmony among the physical, intellectual, and spiritual dimensions of human existence (Ghazali, 2021).

In his monumental work *Ihya' 'Ulum al-Din*, Al-Ghazali argues that moral formation must begin with the process of soul purification (*tazkiyat al-nafs*). He regards spiritual purification as the essence of human education because the heart serves as the center of all human behavior and action. When the heart is dominated by negative traits such as arrogance, envy, hypocrisy (*riya'*), excessive attachment to worldly matters, and uncontrolled desires, human behavior inevitably tends toward moral corruption (Amida, 2025). Conversely, when the heart is purified through spiritual discipline and self-control, individuals become more capable of cultivating virtues such as honesty, patience, sincerity, humility, and compassion. Therefore, moral education, in Al-Ghazali's view, fundamentally represents a process of healing and nurturing the soul in order to attain moral and spiritual excellence.

The concept of *tazkiyat al-nafs* implies that education cannot be limited to the development of intellectual capacities alone. Educational processes must also address the spiritual dimension of human beings because the root cause of moral crises lies in the imbalance of the soul and the inability to regulate desires. In this regard, Al-Ghazali maintains that human beings possess two opposing tendencies: an inclination toward virtue and an inclination toward vice. The development of these tendencies depends largely on educational experiences and environmental influences. When individuals are nurtured through virtuous values and guided by sound educational principles, their positive potential develops into noble character. Conversely, when desires dominate without spiritual regulation, individuals become vulnerable to destructive behavior and moral deviation (Muhammadiyah et al., 2025).

This perspective demonstrates that moral formation is closely associated with the process of self-discipline (*mujahadah al-nafs*). Moral education cannot be achieved instantaneously but requires continuous spiritual training, habituation to virtuous behavior, and sustained educational guidance. According to Al-Ghazali, individuals cannot become honest, patient, or humble merely through theoretical understanding; these virtues must be cultivated through practical experience and consistent application in daily life. Consequently, the habituation of righteous deeds represents one of the primary methods of moral education. Repeated engagement in virtuous actions gradually shapes character and becomes an inseparable part of one's personality (Kosim et al., 2025).

In addition to habituation, Al-Ghazali places significant emphasis on the role of exemplary conduct in moral education. He argues that human beings naturally tend to imitate the behavior of those around them, particularly respected figures such as teachers and parents. Therefore, the success of moral education depends not only on educational content but also on the moral quality of educators who serve as living examples for learners. Within Al-Ghazali's framework, teachers are not merely transmitters of knowledge but spiritual guides who bear moral responsibility for shaping students' character. Exemplary conduct constitutes an especially effective educational method because moral values are more readily internalized through

practical demonstration than through verbal instruction alone (Mujrimin & Ali, 2025).

Al-Ghazali's conception of moral education also emphasizes the inseparable relationship between knowledge and action as the foundation of education. According to him, knowledge possesses no spiritual value unless it is translated into ethical conduct and righteous action. Conversely, action without knowledge may lead individuals toward misguided behavior and moral confusion. Therefore, education must foster an integration of knowledge, spirituality, and morality. This perspective highlights that the ultimate goal of education is not merely the production of intellectually capable individuals but the cultivation of persons who possess ethical awareness and social responsibility (Irfan et al., n.d.).

Within the context of modern education, Al-Ghazali's concept of moral formation possesses significant contemporary relevance. The rapid advancement of digital technology, cultural globalization, and unrestricted access to information have transformed human life, particularly among younger generations. While these developments have contributed positively to scientific and technological progress, they have also generated numerous moral challenges, including ethical decline, increasing individualism, identity crises, diminishing social sensitivity, and weakened self-control. These conditions suggest that modern educational systems often prioritize academic achievement and technical competence while neglecting moral and spiritual development (Pada & Digital, 2025).

Through his conception of moral education, Al-Ghazali offers a more integrative and humanistic educational paradigm. Education is understood not merely as the transmission of knowledge but as a comprehensive process of spiritual cultivation and character formation. Within this framework, educational success is measured not only by intellectual achievement but also by moral quality, spiritual maturity, and the capacity for self-regulation in social life. Accordingly, Al-Ghazali's educational philosophy may serve as a valuable foundation for constructing educational systems that integrate intellectual, emotional, and spiritual development in a balanced manner (Moral, 2023).

Principles of Moral Education

According to Al-Ghazali, moral formation constitutes the central purpose of human education. Education should not be confined to the acquisition of knowledge but should also focus on nurturing the soul so that individuals achieve harmony among intellectual intelligence, moral maturity, and spiritual depth. Since morality develops through a gradual and continuous process, Al-Ghazali formulates several fundamental principles of moral education.

One of the primary principles is exemplary conduct (*uswah hasanah*). Teachers are viewed not merely as instructors but as moral role models whose behavior significantly influences students' character development. Learners tend to emulate individuals whom they respect and admire; therefore, the moral quality of educators plays a crucial role in shaping students' ethical dispositions (Nasution, 2023).

Another essential principle is habituation (*ta'dib*), which involves the consistent repetition of virtuous behavior until it becomes an enduring aspect of

character (Rangkuti, 2025). Al-Ghazali argues that positive traits such as honesty, discipline, and responsibility must be cultivated through continuous practice to become deeply embedded within the human soul. Furthermore, he emphasizes the concepts of *mujahadah* and *riyadhah*, which refer to spiritual exercises aimed at controlling desires and purifying the heart from negative traits. Through these practices, individuals are guided toward spiritual purification and moral maturity. Consequently, education in Al-Ghazali's framework seeks not only behavioral modification but also comprehensive inner transformation (Siregar, 2022).

Contextual Analysis in Modern Education

Within contemporary educational settings, Al-Ghazali's concept of moral formation remains highly relevant because Islamic moral education emphasizes the integration of knowledge, spirituality, and ethical conduct (Al-Ghazālī, 2015). The moral crises experienced by many young people today indicate that modern education has not fully succeeded in fostering holistic human development. Phenomena such as cyberbullying and social media misuse show that digital interaction has created new spaces for moral vulnerability among youth (Hinduja & Patchin, 2015). Hedonistic lifestyles and declining social ethics also reflect moral disorientation caused by the dominance of materialistic values in contemporary culture (Nussbaum, 2010).

Al-Ghazali offers an alternative paradigm that positions spirituality as the core of human development. Education is not merely intended to produce skilled professionals but to cultivate individuals who possess moral consciousness and social responsibility. In this context, the concept of *tazkiyat al-nafs* is particularly relevant because it directs students toward self-purification, self-control, and inner moral awareness. This concept becomes increasingly important amid secular and technologically driven environments that often weaken students' spiritual sensitivity (Selwyn, 2016).

Moreover, Al-Ghazali's emphasis on exemplary conduct can be implemented through the development of religious school cultures and the strengthening of teachers' roles as moral exemplars. Modern educational systems often fail because they focus excessively on formal curricula while neglecting the importance of social modeling and moral example. In reality, students' character is shaped not only by instructional content but also by social experiences, school culture, and daily interactions within their educational environments. Therefore, the moral personality of teachers and the ethical climate of schools are essential elements in character formation (Narvaez & Lapsley, 2009).

Similarly, Al-Ghazali's principle of habituation remains highly applicable to the promotion of discipline, responsibility, honesty, and digital ethics. The consistent practice of virtuous behavior contributes to sustainable character development because moral values become internalized through repeated action and guided practice. In the digital era, habituation must also include ethical awareness in the use of technology, such as responsible communication, respect for others, and self-control in social media interaction. Therefore, Al-Ghazali's moral education can be reconstructed as a relevant framework for strengthening students' character in both physical and digital learning environments (Ribble, 2015).

Synthesis and Novel Findings

This study finds that Al-Ghazali's concept of moral formation is inherently integrative because it combines spiritual purification, self-discipline, moral habituation, and ethical conduct within a unified educational. This integrative character also shows that his educational thought is not limited to the transmission of religious knowledge, but extends to the formation of the whole human personality. His educational philosophy is therefore relevant not only to the context of classical Islamic education but also to contemporary debates on holistic and value-based education. In this sense, Al-Ghazali's moral education may serve as an alternative paradigm for addressing the moral crises confronting modern educational systems (Al-Attas, 1980).

The findings further reveal that character formation cannot be achieved solely through the transmission of moral knowledge because moral education requires the internalization of values through practice, reflection, and lived experience. Al-Ghazali's emphasis on habituation shows that moral virtues must be cultivated through repeated righteous action until they become stable dispositions within the learner's personality. His attention to exemplary conduct also confirms the importance of teachers, parents, and educational environments as living models of moral behavior. Spiritual discipline further strengthens this process because it develops self-control, sincerity, and inner awareness as the foundation of ethical action. This conclusion represents a critical response to modern educational systems that tend to prioritize cognitive achievement while neglecting the development of students' moral consciousness (Nussbaum, 2010).

Accordingly, Al-Ghazali's conception of moral education may be understood as a humanistic-spiritual educational model because it integrates rationality, religiosity, ethical awareness, and social responsibility within the development of modern individuals. This study proposes that such an integrative framework offers a viable foundation for reconstructing contemporary character education, particularly because character formation requires the balanced development of intellectual, moral, emotional, and spiritual dimensions. This framework is especially relevant in responding to the moral and spiritual challenges generated by globalization, digitalization, and the increasing secularization of educational practices. Thus, Al-Ghazali's moral educational thought can be repositioned as a living intellectual tradition that contributes to the renewal of contemporary Islamic education and the reconstruction of value-based education in modern society (Al-Ghazālī, 2015).

CONCLUSIONS

Internalized disposition deeply embedded within the soul, from which virtuous actions emerge spontaneously and consistently. Accordingly, the formation of moral character must be cultivated through the purification of the soul (*tazkiyat al-nafs*), the habituation of virtuous conduct, exemplary role modeling, the regulation of human desires, and the integration of knowledge and action. This educational paradigm suggests that the success of education should not be assessed solely in terms of intellectual achievement but also through the development of individuals

who possess ethical awareness, profound spirituality, and a strong sense of social responsibility within society.

This study demonstrates that Al-Ghazali's educational thought remains highly relevant to the challenges of modern education, particularly in addressing moral crises, character degradation, and value disorientation that have become increasingly prevalent in contemporary society. Al-Ghazali's concept of moral education offers a humanistic-spiritual educational paradigm that places character formation at the core of educational objectives. Through this framework, education is not merely directed toward the acquisition of knowledge and technical competencies but also toward the cultivation of moral integrity, spiritual consciousness, and responsible citizenship. Consequently, Al-Ghazali's educational philosophy provides a valuable conceptual foundation for responding to the ethical and character-related challenges faced by modern educational systems.

Within the context of modern education, the implementation of Al-Ghazali's educational thought may be realized through the strengthening of religious school culture, the adoption of role model-based learning, the integration of spiritual values into the curriculum, and the development of educational environments that support the holistic formation of students' character. Such an approach promotes not only intellectual development but also moral and spiritual growth as essential components of educational success. Consequently, Al-Ghazali's thought possesses not only historical significance within the tradition of classical Islamic education but also substantial epistemological and practical value as a transformative educational model capable of addressing the moral and spiritual challenges of the modern era.

This study emphasizes that the reconstruction of moral education based on Al-Ghazali's educational philosophy constitutes an urgent academic and social necessity amid the dominance of contemporary educational paradigms that tend to prioritize materialistic and pragmatic orientations. Therefore, future research is encouraged to develop empirical investigations into the implementation of Al-Ghazali's moral educational framework across various educational settings, including public schools, Islamic schools (madrasahs), and Islamic higher education institutions. Such studies would provide valuable insights into the practical effectiveness and adaptability of his educational principles in contemporary contexts.

Furthermore, future scholarship should explore the integration of Al-Ghazali's concept of moral education with emerging educational technologies, artificial intelligence, and digital learning ecosystems within the framework of Society 5.0. This integration is essential to ensure that spiritual and moral values remain fundamental pillars in the development of modern civilization. By harmonizing technological innovation with ethical and spiritual formation, educational systems can better prepare future generations to navigate the complexities of the digital age while maintaining strong moral character and social responsibility.

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