

Educator Concepts and Competencies from Imam Al-Ghazali's Perspective: Study of the Book of Ihya 'Ulumuddin and Minhajul Muta'alim and their Relevance to Contemporary Islamic Education

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Abstract

Educators are a very important factor in education. Because educators are the key in the classroom because they are tasked with leading and directing students' learning activities. Imam Al-Ghazali has sharp opinions, depth and wisdom of thinking and far-reaching views regarding teaching issues and other problems related to it. From the books he wrote, namely the Ihya' Ulumiddin and Minhajul Muta'allim books, we can see the importance of the concepts given by Imam Al-Ghazali in discussing the concept of an educator, which includes definition, position, professionalism/competence and the characteristics of an educator. which is then linked to its relevance in contemporary Islamic education. Because contemporary Islamic education is an activity carried out in a planned and systematic manner to develop students' potential based on the rules of the Islamic religion today. Taking this into account, this research is a library research by examining various literature related to the concept of educators and teacher competence from Imam Al-Ghazali's perspective and its relevance in contemporary Islamic education. By using content analysis techniques in processing primary and secondary data which became the reference for this research, several educational competencies and educational concepts from Imam Al-Ghazali's perspective were found. These competencies are in the form of pedagogical competence, personality competence, social competence and professional competence. And then the concept of Imam Al-Ghazali's Perspective Educator

Keywords: Contemporary Islamic Education, Educator Competencies, Educator Concepts

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INTRODUCTION

Every stage of human life can never be separated from education. Education aims not only to produce people who are intelligent and skilled in carrying out their duties, but is also expected to produce people who have morals. Education plays an important role in a nation because education is a vehicle for improving and developing human quality (Mainuddin, 2015).

The personality of the educator is a very important factor and greatly influences students. Educators are Key Persons in the class. Educators who lead and direct the learning activities of their students. Educators have the most contact with students

compared to other school personnel. In front of children's eyes, educators have authority, not only in academic fields, but also in non-academic fields. In society, the word "educator" is seen as someone who should be "revered and imitated". The influence of educators on their students is enormous. The factors of imitation, suggestion, identification and sympathy, for example, play an important role in social interaction (Afifuddin, 2008). However, nowadays, many cases are found that do not reflect the personality and characteristics of good educators. Recent phenomena that have occurred can be demonstrated as in the case of:

Kupang, CNN Indonesia—an educator in Alor district, East Nusa Tenggara, namely SK (33) has been named a suspect for abusing his student, MM (13) until he died. The suspect committed violence because he was angry with the victim who did not bring a copy of the module and could not introduce himself in English. From the post-mortem results, there were several wounds on the victim's body, while the police had secured several pieces of evidence in the form of wood and several witnesses. In this case, the suspect SK will be charged with multiple articles (CNN, 2023). *Republika.Co.id*, Jakarta "The police are currently investigating a case of alleged abuse of an educator towards a student at the Jakarta State 1 vocational high school with the initials HT. It is suspected that as a result of the abuse that occurred last Friday (12/8/22), the victim suffered bruises. Initially, the educator received a report of harassment by HT against his younger class (*Republika*, 2023).

Some of the cases above show the behavior of educators who violate Indonesian Law number 20 of 2003 concerning the National Education system, chapter III concerning Principles of Implementing Education, article 4 number 1, which reads "Education is carried out democratically and fairly and without discrimination by upholding human rights and values." religion, cultural values and national diversity." In this case, educators are prohibited from using violence in teaching because it can violate the ethics of an educator. Educators should set examples and role models for their students and be nurturing and wise towards their students. This phenomenon proves that educators as educators have not succeeded in instilling values from the personality characteristics and traits of an educator. The learning process is an activity carried out by educators with the aim of changing learning behavior for the better. Changes in student behavior are influenced by several factors, one of which is educators. Without realizing it, educators' behavior influences their students' behavior (Idi Warsah, 2021).

As professional educators, they are not only competent in delivering teaching materials, but they are required to be able to show personality qualities that can be used as role models, such as being honest, fair, wise, willing to be criticized, having compassion, being helpful, being patient with student behavior, being cooperative and independent (Idi Warsah, 2021). Educators as professionals in education must have a personality that reflects an educator, not just a student.

Seeing these conditions, it is necessary to re-examine the concept of educators, competencies and characteristics that an educator must have in the teaching and learning process. The statement of the law and the opinions of Islamic education figures, including classical era scholars, are expected to contribute ideas to the concept of educators, moral education or the characteristics of an educator.

The figure of Imam Al-Ghazali seems to be quite an appropriate figure to analyze his thoughts regarding the concept of educators, competencies and characteristics that an educator must have. Because Imam Al-Ghazali is an accomplished thinker whose life history and opinions have been widely expressed and studied by authors in Arabic, English and other world languages, including Indonesian. This is appropriate for the next generation of thinkers, because by studying the results of the thoughts of previous people new ideas can be discovered and developed (Abidin Ibnu Rusn, 2009).

In the books of Ihya 'Ulumuddin and Minhajul Muta'allim, the professionalism of educators is discussed and there is also much discussion about the qualities that educators should have. The qualities of an educator include noble morals which contain the qualities of love and sincerity of an educator in guiding and directing students like parents who love their children and want success for their children. Likewise, an educator must have an authoritative character that will help make it easier to carry out his duties as an educator. An educator should also have sportsmanship because with sportsmanship, an educator can respect others as he respects himself and is able to suppress bad qualities in himself and develop positive qualities or potential within himself.

Islamic religious education is said to be growing rapidly in this era of development. Marked by the formation of Islamic boarding school institutions which have two styles, namely classic and modern, integrated Islamic schools and madrasas are proof that Islamic education is trying to maintain its existence. Contemporary Islamic education is an activity carried out in a planned and systematic manner to develop students' potential based on the principles of the Islamic religion today. Study of the Relevance of Educator Concepts and Educator Competencies The perspective of Imam Al-Ghazali and contemporary Islamic education is very interesting to study. Imam Al-Ghazali was a philosopher and Sufi figure in Islam who was involved in education. His high understanding of Sufism will certainly give rise to thoughts and perspectives that are different from other scholars. Based on this, the author is interested in researching and raising the title: Educator Concepts and Educator Competencies from Imam Al-Ghazali's Perspective (Study of the Book of Ihya 'Ulumuddin and the Book of Minhajul Muta'alim) and its Relevance to Contemporary Islamic Education.

METHOD

This research was carried out at the Central Library of Raden Intan Lampung State Islamic University, starting in November 2023 and ending. The research method used is qualitative with a naturalistic research approach, using library research as a type of research. The type of data required is qualitative, especially primary data obtained from the books Ihya 'Ulumuddin and Minhajul Muta'allim by Imam Al-Ghazali, as well as secondary data derived from related literature and research.

The data collection technique used is records (documentation) by collecting literature and analyzing relevant documents. The data analysis technique applied is qualitative analysis using methods

Content Analysis (content analysis). The data analysis stage involves data reduction, data display, and conclusions. The validity of the data was tested through several criteria, including credibility testing using triangulation techniques (data, observers, theory and methods). The transferability test is carried out to show the external validity of the research, while the dependability test measures the consistency and reliability of the data through an audit of the research process. The confirmability test is used to test the objectivity of the data by obtaining agreement between subjects. Thus, this research is expected to contribute to the understanding of the concept of educators and the competency of educators from Imam Al-Ghazali's perspective, as well as its relevance in the context of contemporary Islamic education.

RESULTS AND DISCUSSION

Educator Concept and Educator Competence Perspective Imam Al-Ghazali In Kitab Ihya' Ulumiddin

a) Educator's Concept

Imam Al-Ghazali has a different view of the concept of education, this can be found in the book Ihya' Ulumiddin written in the editorial:

and teacher possessor in Hearts Humans And their souls And honorable Available on the earth sex Lance And honorable part from jewel Human His heart and teacher Employed perfect And manifest it and cleansing And its context to Proximity from God Almighty Glory be to Him. Meaning: "The educator educates about the human heart and soul. While the most noble creature on earth is human. The noblest part of the human body is the heart. While the educator is busy with perfecting, cleaning, and guiding the heart to be close to Allah 'Azza wajalla.

Based on this, the role of educators is very important, because educators are tasked with perfecting, cleansing and guiding the heart to be close to Allah SWT. The liver is important for the human body. This is in line with the words of Rasullullah SAW on Anemone son Bashir satisfied God About them He said: I heard Messenger God pray God on him And peace be upon him He says(unless and that in The body chew if I fixed it Peace The body Entire, If Corrupted mess The body Entire unless Which the heart)

It means: "from Nu'man bin Basyir RA said I heard from the Messenger of God SAW saying: "know that in the human body there is a lump of flesh, if that lump of flesh is good then the whole human body is good, and if that lump of flesh is corrupted then the whole human body is corrupted , know that lump of meat is the heart"

In the educational process, educators are one of the essential things. Etymologically, educator comes from the word "didik" which means "to maintain and provide training (teaching, guidance and leadership) regarding morals and intelligence of the mind" then the prefix "pe" is added to become "educator" which means someone who educates. So literally an educator is a person who provides training and direction, whether regarding morals or science, to other humans.

Educators act as controllers and directors of the process as well as guides towards the development and growth of students. They are human servants of Allah who have Islamic aspirations who have matured spiritually and physically, and understand the needs of students' development and growth for their lives in the future.

In Islamic Education, educators are people who are responsible for the development of students by making efforts to develop students' potential, both affective (rasa), cognitive (creative) and psychomotor (karsa) potential. In the Javanese paradigm, educators are identified with educators (gu and ru) which means "digugu" and "imitated". It is said to be digugu (trusted) because educators have an adequate set of knowledge, which means they have broad insight and perspective in looking at life. It is said to be imitated (followed) because educators have a complete personality, which means that all their actions should be used as role models and role models by students. This understanding assumes that educators do not just transform knowledge, but also how they are able to internalize their knowledge to students.

According to Ahmad Tafsir, "an educator in the Islamic view is anyone who is responsible for the development of students." From the statement above, it can be seen that basically every human being has the potential to become an educator, not only for their own students and children but also for other people. In essence, the duties and roles of educators:

a. Duties in the professional field; Educators are people who work in the field of education and are responsible for helping students reach maturity, who are skilled in carrying out tasks related to their education. This type of work cannot be done by anyone outside academia, despite the fact that it is always done by non-academics. The role of an educator as a profession includes education, teaching and training. Teaching and teaching means advancing and developing science and technology. Training center means developing skills in students.

b. Tasks in the humanitarian field; Educators help develop students' potential. involving educators and staff who act as facilitators, facilitators and facilitators. Educational communication built on this is two-way communication which has the function of giving

and receiving. In this case, educators are not everything, it is the learner's only partner in learning. References, information and knowledge must be included, so that the truth can come from students so that educators can learn from their students.

c. Tasks in the social sector; Members place educators in a place of honor in their environment because from educators it is hoped that people can gain knowledge. This means that educators are obliged to educate the nation for the sake of forming perfect humans (*insan kamil*). The role and responsibilities of educators are not limited to society, in fact educators are the main factor in choosing an important role in determining the progress of the country.

Based on this, it can be concluded that the role of an educator is to teach, trying to develop the full potential of students, both intelligence, efficiency and psychomotor skills. These students meet the requirements starting right towards the highest level of knowledge and meeting the students. Efforts to develop students' abilities. This is done for purity of mind, strength of way of thinking, solving life problems, transferring knowledge and skills through teaching methods, motivation, role models, appreciation and scientific culture. And the contribution of Imam Al-Ghazali's thoughts completes the duties of an educator, so educators not only develop students' psychomotor, emotional and intelligence but perfect them with heart education so that they are always close to Allah SWT.

b) Concept of Educator Competency

Based on Law Number 14 of 2005 concerning Educators and Lecturers, as well as Minister of National Education Regulation Number 16 of 2007 and Government Regulation Number 74 of 2008, educator competency standards are a set of knowledge, skills and behavior that must be possessed, internalized, mastered and actualized by educators in implementing professional duties.

Educator competence as referred to in paragraph (1) PP 74/2008 includes pedagogical competence, personality competence, social competence and professional competence obtained through professional education. The four educational competencies are holistic, meaning they are a unified whole that are interrelated. In this case, in line with this legislation, researchers found the following are the competencies of educators in the book *Ihya' Ulumiddin*:

1) Pedagogical competence

In the explanation of Law Number 14 of 2005 concerning Educators and Lecturers, it is stated that pedagogical competency is "The ability to manage student learning". Pedagogical competency is the ability to manage student learning which includes understanding students, designing and implementing learning, evaluating learning outcomes, and development of students to actualize the various potentials they have. The pedagogical competencies written in the book *Ihya Ulumuddin*:

a. Educators know the level of students' understanding

An educator must understand his students first in terms of learning. Imam Al-Ghazali in *Kitab Ihya' Ulumiddin* wrote: In Limited With the learner on Value Understand it No He is thrown mechanism He doesn't tell him His mind Imitation. This means: an educator should teach his students according to their intellectual level/understanding capacity. So he is not allowed to convey lesson material beyond the understanding capacity of his students. Educators must have an understanding of the psychology of student development, because if educators know the psychology of student development it will make it easier for educators to know the right approach in providing learning to students.

Jamil Suprihatiningrum believes that, "Understanding students there are at least four things that educators must understand from their students, namely the level of intelligence, creativity, physical disabilities and cognitive development." In this case, it is almost the same as what was emphasized by Ramayulis, who only added one thing, namely "understanding students is one of the competencies that educators must have.

There are at least four things that educators must understand about their students, namely the level of intelligence, creativity, physicality, and growth and development of students, as well as the potential of students. Therefore, educators are required to really understand their students, so they can adjust what they want. needed by students, and can adapt the material to be taught to the needs of students.

b. Educators place students at the appropriate level

Imam al-Ghazali wrote in the book *Ihya' Ulumiddin*: that That Prevents him from Confront To raise before Deserved And the preoccupation With knowledge hidden before Void from The clear. Meaning: "in this way, it prevents educators from entering a level before they have the right and being busy with vague knowledge before completing clear knowledge."

An educator is someone who really understands his students, so educators are expected to be able to advise students to study things that suit their abilities and not move on to other branches of knowledge before they understand them completely. If seen at this time, the context of "entering the level before it is right and not being busy with vague knowledge before completing clear knowledge" means that students should understand a material well and not move on to other material in a lesson before they really understand it. really understand and master it. Because students' understanding is a very important part of the learning process. Understanding is one of the cognitive domains, because understanding is a level of ability that requires students to be able to understand the meaning or concepts, situations and facts they know. In this case, it is not recommended that students only memorize verbally, but understand and comprehend the concepts or facts presented in the lesson.

2) Personality competency

In the explanation of Law Number 14 of 2005 concerning Educators and Lecturers, it is stated that personality competence is the ability of a strong personality, noble character, wisdom and authority and being an example for students.

Personal abilities are related to the personality of educators who must be role models for their students or the nature of *uswah hasanah* in the Islamic concept. Educators should be role models, both in terms of their way of thinking (academic knowledge) and their morals (attitudes and behavior). As for the personality competencies written in the Book of *Ihya' Ulumiddin*:

a. Educators emulate the sincerity of the Messenger of God in teaching

The personality of the educator has a very big contribution to the success of education, especially in learning activities. The teacher's personality plays a very important role in shaping the student's personality. This is understandable because humans are creatures who like to imitate, including copying the teacher's personal example in shaping their personality. All of this shows that the personal competence or personality of educators is really needed by students in the process of personal formation. Rasulullah Saw is an ideal educational figure who can be used as *uswatun hasanah* (a good example) especially for an educator. This is stated in QS: Al-Ahzab: 21. I have He was to you in messenger Allah An example Good deed lemon He was Please Allah And today The last And he mentioned Allah a lot. Meaning: Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.

Rasulullah SAW is a perfect example to be used as a role model. Shaikh Prof. Dr. Umar bin Abdullah al-Muqbil argued that it is known that the Messenger of Allah was a good role model, but this verse comes with the *lafazh* (Good deed); To confirm this, add to the explanation, and encourage people who are determined to imitate the Messenger of Allah Imam Al-Ghazali has thoughts that are in line with encouraging educators to emulate the Prophet Muhammad and his editors in the book *Ihya' Ulumiddin*:

In He leads by example With a friend Sharia Salavat God on him Hello No Requests on statement Science Performance no He means To penalty no Thanks but rather Know To face God Come here And they asked to approach mechanism

Meaning: should follow the example and example of the Prophet's character, by not demanding compensation or wages for his teaching activities; but because of God and hoping to be close to God alone.

In this editorial, Imam A-Ghazali advised educators to have a sense of sincerity in teaching, not expecting rewards, only expecting blessings from Allah SWT. Imam al-Ghazali also warned educators to intend to use the knowledge they have to seek worldly luxuries. Imam al-Ghazali's context regarding not expecting wages does not mean not taking payment at all, but just not excessively, especially to the point of expecting it from students. In the education system in Indonesia, the wages or honorarium for educators have been determined in Law of the Republic of Indonesia number 14 of 2005 in article 1 number 15 and 16 which states: "Salary is a right received by educators or lecturers for their work from educational providers or educational units in financial form periodically in accordance with statutory regulations. Income is a right received by educators or lecturers in financial form as compensation for carrying out professional duties determined by the principle of reward based on achievement and reflects the dignity of educators or lecturers as professional educators."

Based on this, educators have the right to take allowances and salaries as a form of appreciation based on achievement and reflect the dignity of an educator.

b. Educators set a good example through action

Imam al-Ghazali's perceptive personality competence in the book *Ihya' ulumiddin* is written in the editorial: In He is The boy A worker With his knowledge Let him lie Saying it He did it because Science Realize Insights and work Realize With sight more So Disagree WorkScience to forbid Adulthood And all from Eat Something And he said For people don't eat It is right lethal. This means: "Educators themselves must first do what they teach and must not lie with what they say. Knowledge can be absorbed with the inner eye and deeds can be seen through the outer eye. Many have external eyes, but very few have and want to use their inner eyes."

Educators are required to display a good personality in order to actualize what educators have taught students. In this way, students can imitate everything that educators do.

In essence, an educator's personality abilities include the display of a positive attitude towards his/her overall duties as an educator and towards the entire situation and its elements, understanding, appreciation and display of values in an effort to make oneself a role model and role model for students.

Based on this, the personality of the educator should have a positive value, because in essence the learning of students is what they see in their educators. Moreover, in the era of globalization, educators are expected to be able to be the best example for students so that the goals of Islamic education can be achieved according to expectations.

3Social Competence

According to the explanation of Law Number 14 of 2005 concerning Educators and Lecturers, social competence is "The ability of educators to communicate and interact effectively and efficiently with students, fellow educators, parents/guardians of students and the surrounding community" As for social competence according to Imam al-Ghazali:

a. Educators do not disparage knowledge beyond their ability in front of students

In The sponsor With some the sciences Should In no Ugly in same Learner the sciences that Behind him

This means: that people who have mastered various sciences must not denigrate other sciences in front of their students.

An educator should not vilify a branch of knowledge that he does not master in front of students. It is an attitude created in order to appreciate and respect knowledge.

b. Educators reprimand students using good methods

In social competence, educators are required to be able to communicate well with students. In this regard Imam Al-Ghazali wrote: from minutes industry education In Yerger Learning on Ill Moral via Exposure what Possible no He declares and by Wow education In Yerger Learning on Ill Moral via Exposure what Possible no He declares and by mercy no via Reprimand Van Repentance He insults you hijab Commission Weyworth Daring on attack In disagreement Vihage Careful on Determination. This means: the subtle aspects of the teaching job, namely preventing students from bad morals through innuendo, as far as possible, not overtly, through affection, not through revealing secrets. Because openly it destroys the veil of authority and causes people to dare to attack because of differences of opinion. Imam al-Ghazali gave an example that when inviting students who have poor morals, they should use good language, not overtly, especially in front of their friends. Because this can embarrass students.

Social competence is the ability to communicate between educators and students. Communication is an important instrument that humans always use in their lives, including in the world of education. Basically humans are not able to live alone so socialization is important. Socialization here forces humans to interact every day without pause. Everyone has their own communication style. In the world of education, communication is the way an educator conveys lesson material to students. Because each student is a different person, the way to communicate with them is also different. Of course, educators will think about ways to convey learning material to students. The method used is communication where there must be a reciprocal relationship between the two. Likewise, in social life, communication is still important. Living humans also need socialization, which causes communication. Humans always live in groups so they need communication. A society will not be formed without communication. Because communication is the key to carrying out all social activities. This communication can even be used as conflict management to manipulate the social conditions of society. Meanwhile, schools are formal institutions that have been accommodating the educational process.

Communication is an instrument of interaction which is an important factor in realizing good education. So this communication must occur between educators and students. Moreover, in Islamic education this is also an instrument that must be realized. Communication between educators and students is something that must happen.

Communication realizes the goal of education, namely providing understanding to students. Students become easy to accept the material taught by educators. Meanwhile, good communication is communication that has careful planning. For example, in the field of education, there are rules that bind students. The rule here is to try to understand students regarding discipline. The discipline idealized by educators can be realized by applying rules so that indirect communication is established.

4) Professional Competence

According to the explanation of Law Number 14 of 2005 concerning Educators and Lecturers, professional competency is stated to be "The ability to master subject matter broadly and in depth"

The Professional Competencies According to Imam Al-Ghazali:

a. Educators should use learning materials that are appropriate to the students' stages

In Learner Minor Should In He is thrown mechanism The clear Decent To no Mentioned from the behind this Check

Meaning: really less intelligent students should be given easy/clear/quick learning materials and suitable for them and not be given complicated materials, because that will reduce interest in learning simple and clear things.

Imam al-Ghazali emphasized educators' understanding of the material he explained to students. Provide material that suits their understanding. In this case, the educator's understanding is tested, how an educator can explain the material in language that is straightforward and easy to understand.

An educator must be able to appear sympathetic in front of his students so that all the messages conveyed can be easily digested and followed. For this reason, educators must be able to choose appropriate material that tends to be easy to understand. This will have a positive impact on students to always accept the messages given by educators. How interesting material will make students sympathetic to repeat the learning process, because this has a big influence in presenting knowledge to students to build the idea that science is humanistic. Educators must build a cool classroom atmosphere so that students feel comfortable receiving the lessons they teach.

2. Educator's Concept and Educator's Competence Perspective of Imam Al-Ghazali in the Book of Minhajul Muta'allim

The book minhajul Muta'alim is the work of Imam al-Ghazali which he wrote after the book Ihya' Ulumiddin. This matter, the researcher presented based on the quotation of Imam Al-Ghazali in the book of Minhajul Muta'allim. Kitab minhajul Muta'allim is a book that specifically discusses educators and students. As for the concept of educators and educator competencies in the book Minhajul Muta'allim by imam Al-Ghazali:

a) Educator's Concept

In the book minhajul muta'alim Imam al-Ghazali wrote: And the teacher a reason life The rest. Meaning: "and the Educator is the Cause of life in the eternal world"

Educators are people who educate. This understanding gives the impression that educators are people who carry out activities in the field of education. In particular, education from the perspective of Islamic education are people who are responsible for the development of all students' potential. If we look at it functionally, the word educator can be interpreted as a giver or distributor of knowledge and skills. From the synonymous terms above, the word educator functionally refers to someone who carries out activities in providing knowledge, skills, education, experience, and so on, it can be anyone and anywhere. Broadly speaking, in the family they are parents, educators if they are at school, on campus they are called lecturers, in Islamic boarding schools they are called murabbi or kyai and so on. Educators are the cause of life in the eternal world. What Imam Al-Ghazali meant by the eternal world was the afterlife. So the role of educator that Imam al-Ghazali intended is an educator who directs the spiritual potential of students to always worship Allah. because in essence humans and jinn were created only to worship Allah.

gesticulate I was created Jinn And humans unless To worship. Meaning: "And I did not create jinn and humans except so that they would serve Me."

In this case, educators teach students how to establish a good relationship with God through a series of worship alone, but accompanied by teaching students to carry out all kind activities towards fellow humans in order to find the true meaning of life and happiness. Therefore, spiritual cultivation is very necessary for all students. Students are not limited to knowing and understanding efforts to implement the values of faith and piety quantitatively. However, spiritual cultivation touches more on the real aspects of everyday life. Spiritual cultivation places more emphasis on optimizing the quality of the child's inner intelligence which is carried out consciously by placing attitudes and behavior in life in a more focused manner in accordance with religious instructions.

Students are guided and directed to learn to think, speak and behave appropriately through the correct interrelation between the role of their mind and their mind. The concept of spiritual cultivation means that student success is not only determined by intelligence alone. However, it is also determined by emotional questions (intellectual intelligence) and spiritual questions (intellectual intelligence).

Aspects of spiritual intelligence occupy a position as the basis for education for other intelligences. Technically, there are several things that can be done in an effort to spiritually develop students, including: a) develop children's spirituality to learn to be flexible (spontaneously and actively adaptive); b) develop the child's level of self-awareness gradually in order to achieve a high level of spirituality and consciousness; c) develop children's spirituality to learn to face and utilize suffering; d) develop children's spirituality to be able to face and overcome pain; e) develop children's quality of life inspired by spiritual vision and values; f) develop children's spirituality to have the courage to face reluctance that causes unnecessary losses; g) develop children's spirituality in seeing the connection between various things; h) develop children's spirituality to be able to ask why or how so that basic answers can be found.

Based on this, it can be understood that according to Imam al-Ghazali in the book Minhajul Muta'alim, educators are tasked with developing the spiritual potential of students, therefore it can be said that educators are the cause of a student living in an eternal realm (the afterlife).

b) Educator Competency

1) Pedagogical competence

Pedagogical competence is the ability of an educator to manage the student's learning process. Apart from that, pedagogical abilities are also demonstrated in helping, guiding and leading students. It can also be interpreted as pedagogical competence as a number of educators' abilities related to the science and art of teaching students. The pedagogical competencies in the Minhajul Muta'allim Book are:

a. Educators should choose the right editor when speaking

And from the duty on Learner Hassan Phrase when talking And detail talk And his clarification after His purification

This means: "and it is mandatory for educators to choose good editors when speaking, providing details and clarifying their statements."

Imam al-Ghazali requires an educator to provide clear details in providing learning. This is one of the abilities that an educator must have. Basically, students will like learning if they understand what the teacher explains. This is in line with Minister of National Education Regulation number 16 of 2007 concerning subject teacher pedagogy consisting of 37 competencies which are summarized in 10 core competencies such as: 1) Mastering students from physical, moral, spiritual, social, cultural, emotional and intellectual aspects. 2) Mastering learning theory and educational learning principles. 3) Develop a curriculum related to the subjects being taught. 4) Organizing educational learning. 5) Utilizing information and communication technology for learning purposes. 6) Facilitate the development of students' potential to actualize their various potentials. 7) Communicate effectively, empathetically and politely with students. 8) Carrying out assessments and evaluations of learning processes and outcomes. 9) Utilize the results of assessments and evaluations for learning purposes. 10) Carry out reflective actions to improve the quality of learning. So, from the overall understanding, we can conclude that pedagogical competence is the way educators teach and organize the learning system in the classroom by establishing good interactions with students. And using good editorial when speaking, providing details and clarifying information in learning according to Imam Al-Ghazali is still relevant because it is mastery of learning theories and educational learning principles, as well as developing a curriculum related to the subjects being taught.

b. Educators should initiate learning according to students' needs.

The pedagogical competency explained by Imam Al-Ghazali is that educators should start learning according to the needs of students, as for the editorial that he wrote in the book Minhajul Muta'allim: And it starts Learner in to learn Learner Sooner what Lacks mechanism requester

This means: "in starting learning with students, an educator should start with the material/lessons needed by the students"

In this case, the learning needed when first starting learning is moral learning. Because in essence, morals are more important than knowledge. Because with morals a person can be more precise in practicing his knowledge and can glorify the knowledge he has. As for prioritizing moral learning when starting learning, Imam Al-Ghazali emphasized it in the book Minhajul Muta'allim:

then It starts secondly With discipline, then By education Van education no maybe unless after Discipline . This means: "an educator is obliged to provide moral education to students before he provides lesson material. This is done because a learning material objective will not be achieved unless moral education is given to students."

Morality is a trait embedded in the human soul so that it will appear spontaneously when needed, without the need for thought and consideration beforehand, and without the need for external encouragement. Therefore educating students with moral education is the main thing in learning. And educators must have a good ability to provide moral education.

2) Personality Competencies

Personality competencies are competencies related to the personal behavior of educators who must have noble values so that they radiate in everyday behavior. Personality competency is the mastery of a personality that is steady, stable, mature, wise and authoritative, being a role model for students and having noble character. The personality competencies of educators according to Imam Al-Ghazali:

a. Educators should have a good personality and that He is Learner immaculate the heart and the tongue And clean on Backbiting promise in Debt And advice in all Amour Gonna He is Angry. Meaning: "and an educator is required to have a clean heart and tongue, and not be fond of backbiting, be fair in religious matters, give advice in all matters, and not get angry easily." Imam al-Ghazali emphasized that educators must have a good personality, have a clean heart and mouth, avoid bad things such as avoiding backbiting and have a patient nature, always be fair in all matters, especially religious matters, and always give advice. This is a reflection of an educator who can be used as an example for students.

b. Educators should not have thoma' (hope) towards creatures

Thoma' can be interpreted as an attitude of hope. Imam al-Ghazali explains in the book Minhajul Muta'allim that educators are not permitted to have thoma' characteristics with the following editorial: and sign the teacher Adviser : to cut Greed on Creation Timidly from Creation. Meaning: "one of the characteristics of a pious teacher is that he does not have Thoma' (expect) from creatures because he is ashamed of the Khaliq (Creator)"

Islam is the only way to achieve true and perfect glory. Loving glory and nobility has been the original character of humans since their creation. This shows how Islam is a religion that is suitable and in accordance with various human characteristics and basic needs. As is known, the basic foundation of Islam is the belief in monotheism, namely the belief that the universe was created by one God, namely Allah. One in His essence, His nature, His work. Only He gives benefits and harms, Who gives life and death, Almighty and Powerful.

When a person has a belief like this and it is firmly embedded in his heart, then he will surrender all his needs and life only to Allah, who he believes is the place to complain and also arrange all affairs. As much as he entrusts his life affairs to Allah, as much as he turns away from other than Him, whoever they are. He does not have thoma' (expectations from others) towards them. His heart is not infected by fear of enemy threats and does not place hope in creatures.

Such a situation will make him a noble person before God. But that glory must be redeemed by humility and weakness before God. Like the scales, if the measure of tadzallul (humble) attitude towards Allah is superior, then the measure of tadzallul attitude

towards creatures will weaken. So that such a person will be free from demeaning himself in front of other people, because he does not need them and does not place any expectations on them. On the other hand, if the tadzallul attitude towards Allah is lost, marked by the loss of belief that he has an almighty Helper, then the tadzallul attitude towards creatures will strengthen. He would stick his tongue out next to them in hope. This is what is called true humiliation. He will give up everything he has so that his hopes and desires come true.

Imam Al-Ghazali even wrote in the book Minhajul Muta'allim that avoiding Thoma' (hope) towards creatures is one of the characteristics of a pious educator, because the urgency of avoiding Thoma' is very important. This personality competency has an important role in achieving learning success. Because the teacher's personality competency will greatly influence his performance in managing the class and interacting with students. People who have certain values embedded and crystallized in their mentality or personality can of course face and respond to things that will be colored by the values they believe in. Effective use of the personality of educators in carrying out learning/educational activities is very essential.

Personality competency helps teaching, as well as communication between educators and students even without words. In the learning context, it states that students' attitudes towards educators will have an impact on the students' attitudes towards the material being taught. Thus, it can be seen how important the personality of the educator is, to the point that it can significantly influence the education/learning process, and this also means that failure in developing student achievement can certainly be caused by the personality of the educator. For this reason, treat yourself well and make it happen in an effective educational interaction.

3) Social Competence

Social competence is the ability of educators to communicate and socialize effectively with students, fellow educators, education staff, parents/guardians of students, and the surrounding community.

Social competence requires educators to always look attractive, empathetic, like to work together, like to help, and have good communication skills. Imam Al-Ghazali has the concept of social competence in the book Minhajul Muta'allim as follows:

a. Educators must look after new students

He should firstly on the teacher if Jay Beginner In He takes care of him Vikram

Meaning: "the first thing an educator should do when there is a new student is to take care of and glorify them."

Maintaining and glorifying new students in Imam al-Ghazali's concept is an effort to interact with new students. Imam Al-Ghazali likened students who have just started learning to be like wild birds who don't like anything except gentleness. In this way, taking care of and honoring students is intended to make students like educators and is expected to make it easier for students to accept the learning provided by educators.

b. Educators should be patient when students do not understand

no get angry but rather Repeat in the castle no He understands it until Understands

Meaning: "And don't be angry even when asked to repeat material that the student doesn't understand until he understands."

The social competency that an educator must have is choosing the right way of communicating in providing material to students. When students cannot understand what has been conveyed, educators must be able to provide understanding to students by explaining until students understand. That is the social competency taught by Imam al-Ghazali. Imam al-Ghazali focuses on the social competence of educators towards students. Based on Imam al-Ghazali's description, Imam Al-Ghazali's social competence is still very relevant because in essence social competence is the basic ability, expertise and skills possessed by every educator in the learning process. Absolute competence is possessed

along with its components, both psychological and pedagogical components (main components). These two components are needed as basic competencies in the learning process.

This social competency also has an important role in achieving learning success. Because this social competency helps educators in carrying out their interactions with students in learning and outside of learning to foster familiarity and closeness with students. With this social competence, it can also help educators during learning, such as when communicating, speaking well, not being painful, being good at talking and getting along with students, making it easier to work together, making educators patient and not easily emotional, not easily giving up and helping educators manage their emotions. . If educators have low social competence, they often make the people around them feel uncomfortable because of their arrogance, harsh and hurtful words and always being cynical. This can interfere with creating success in learning. Educator's social competence will also create quality interaction conditions that are conducive to the growth and development of productive educational interactions and communication that are conducive to the mature development of our children, our students, our students. Basically, educators who have social competence are educators who have social intelligence, so that with this intelligence they can create an atmosphere of communication, interaction and social interaction with students that can run effectively. In this case, the ability of educators to get along with students is what will be the main determinant for the implementation of an effective education and learning process in achieving education and learning goals. Without this social competence, educators only spend time telling good things and completing the transfer of teaching materials without a spirit without a soul and definitely not living, let alone creating a learning atmosphere.

4) Professional Competency

Based on Law Number 14 of 2005 concerning Educators and Lecturers, professional competence is the ability to master subject matter broadly and in depth. Imam Al-Ghazali also has the same opinion in the book Minhajul Muta'allim that an educator must master the material or lessons taught to students with the following editors: He should In He is the teacher expert in art He teaches him
Meaning: "An educator is required to master the type of knowledge being taught". Educator professional competence is the ability and authority of the tasks that must be carried out by educators in carrying out their educational profession. And mastery of the type of knowledge or material taught to students is included in the professional abilities of educators.

There are several indicators that can show the professional competence of educators, namely: (1) Mastering the substance of science related to the field of study, having indicators that are important for understanding teaching materials in the school curriculum, understanding the structure, concepts and methodology of the science in which the material is taught, understanding concepts between related subjects, and applying scientific concepts in everyday life, (2) mastering scientific structures and methods, having important indicators: mastering research steps and theoretical studies to deepen knowledge or learning materials.

According to article 8 of the Republic of Indonesia Law Number 14 of 2005, professional competence is the ability of educators to master knowledge in the fields of science, technology or art which at least includes: 1) subject matter that is broadly and in depth in accordance with educational unit program content standards, the subject or group of subjects taught, 2) concepts and methods of scientific, technological or artistic disciplines that are relevant and conceptually cover or are coherent with the program of the educational unit, subject or group of subjects taught.

Thus, it can be concluded that an educator's professional competence is in the form of a set of abilities and knowledge of the educator regarding the field of science he is studying so that it can make it easier for him to provide subjects to students.

3. The Relevance of Imam Al-Ghazali's Thoughts to Contemporary Islamic Education

After the researchers carried out the analysis, it was found that the relevance of Imam Al-Ghazali's thoughts on the concept of educators and educator competence to contemporary Islamic education was as follows:

a. The Educator's Concept according to Imam Al-Ghazali

Educator is a noble job. Educators cultivate humans who are considered the most noble creatures of all God's creatures. For this reason, there is a code of ethics or professional duties that (educators) must comply with. Educators are adults, who because of their role are obliged to provide educational contact with students. This person may have the title of father/mother, educator, ustadz, lecturer, scholar and so on.

Educators according to the law are classified into several based on the level at which they teach:

Educator: Educators are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education.

Lecturer: Lecturers are professional educators and scientists with the main task of transforming, developing and disseminating science, technology and art through education, research and community service. **Major educator or Professor:** Major educator or professor, hereinafter referred to as professor, is the highest functional position for lecturers who are still teaching in higher education units.

This classification is a classification based on the level or place where educators teach. However, in essence, educators remain educators wherever they serve. The tasks that are handled are very large because they all aim to provide a process that is expected to make people good and useful according to the state and religion.

Imam Al-Ghazali has an "Idealistic" view of the teaching profession, according to him, it is a person who is knowledgeable, charitable and teaches. People like this are the image of honorable people in heaven.

Educators are professional staff who are responsible for educating and teaching students with the experience they have, both in formal and non-formal settings. With these efforts, students can become intelligent and highly ethical people in accordance with the guidance of Islamic teachings.

Educator must be seen as a noble job. educators cultivate humans who are considered the most noble creatures of all God's creatures. For this reason, there is a code of ethics or professional duties that (educators) must comply with. Educators are all people who have the authority and responsibility to guide and develop students, both individually and classically, at school and outside school. The trust that society places in educators is a heavy duty and responsibility. Educators' responsibilities are not only limited to educating at school, but also outside school. The coaching that educators must provide is not only limited to groups (classical), but also individually. This inevitably requires educators to always pay attention to the attitudes, behavior and actions of their students.

Educators must be people who are responsible for providing assistance to students in their physical and spiritual development, so that they reach a level of maturity, able to fulfill their duties as servants of Allah and caliphs of Allah SWT, social creatures and as independent living creatures. Based on this, an explanation can be taken that:

- 1) the act of educating/teaching is an order that must be carried out and anyone who avoids that obligation is threatened with the torment of hellfire,
- 2) The act of educating/teaching is a commendable act and gets a reward from God with a lot of reward,

3)The act of educating/teaching is a charitable act of jariyah that will be rewarded as long as the knowledge taught is still practiced by the learner,

4)The act of educating/teaching is a good deed that can bring enlightenment from Allah SWT and

5)The act of educating/teaching is a very noble act because it cultivates noble people.

As for the context of education in general, the purpose of education as found in the Sisdiknas Law is the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, health, knowledge, ability, creativity, independence, and become citizens democratic and responsible country.

Thus the researcher found that, according to Imam Al-Ghazali, the main task of educators is to perfect, cleanse, purify and guide the human heart to get closer to Allah SWT and in the book of Minhajul Muta'allim, educators are one of the causes of life in the eternal world (afterlife).) with the intention that educators direct them to seek provisions and live in happiness in the afterlife. This is in line with contemporary Islamic education because the main aim of contemporary Islamic education is an effort to get closer to Him along with the times. If educators have not been able to get used to worshiping students, it means that they have failed in their duties, even though students have extraordinary academic achievements. This implies the connection between knowledge and good deeds. In contemporary Islamic education, the task of educators is to educate by seeking to develop all students' potential, both cognitive, effective and psychomotor aspects. The potential of these students must develop in a balanced way to the highest scientific level and integrate within the students. Efforts to develop students' potential are carried out to purify their souls and minds, strengthen thinking methods, solve life problems, transfer knowledge and skills through teaching techniques, motivate, give examples, praise and create scientific traditions.

b.Educator Competence According to Imam Al-Ghazali

In the Law on educators and lecturers, CHAPTER I (General Provisions) article 1 paragraph 10 states that the definition of competency is a set of knowledge, skills and behavior that must be possessed, internalized and mastered by educators or lecturers in carrying out professional duties. Competency is the ability and authority of educators in carrying out their educational profession. Whereas competence refers to the ability to carry out something obtained through education, competence refers to performance and rational actions to fulfill certain verifications in the implementation of educational tasks. In accordance with the Government Regulation Law. No. 14 of 2005 in article 8 says about the competence of an educator. There are 4 basic competencies that an educator must have, including: personality competence, pedagogical competence, professional competence, and social competence. Researchers found several educational competencies in the books of Ihya' Ulumiddin and Minhajul Muta'allim:

1) Pedagogical Competence

Pedagogical abilities are the abilities that an educator must have in terms of transferring knowledge to students. This ability includes understanding the nature of students from all aspects, such as physical, moral, spiritual, social, cultural, emotional and intellectual.

In the book Ihya' Ulumiddin Imam Al-Ghazali explains that educators must know the level of students' understanding and educators should place students at the appropriate level. Meanwhile, in the book Minhajul Muta'allim Imam Al-Ghazali explains that educators should choose the right editorial when presenting material to students and educators should initiate learning that suits the students' needs.

This is in line with the explanation of Law Number 14 of 2005 concerning Educators and Lecturers, stating that pedagogical competency is "The ability to manage student learning". Based on this, the researcher concludes that Imam Al-Ghazali's thoughts are still relevant in contemporary Islamic education because pedagogical competence is

the ability to manage student learning, which includes: a) student understanding, b) designing and implementing learning, c) evaluating learning and, d) development of students to actualize the various potentials they have.

2) Personality competency

Personality competency, meaning a strong personal attitude so that it can be a source of intensification for the subject. In this case, it means having a personality worthy of emulation, being able to carry out leadership as stated by Ki Hajar Dewantara, namely "Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa. Tut Wuri Handayani" With personality competence, educators will become examples and role models, and raise students' learning motivation. Therefore, an educator is required through his attitudes and actions to make himself a role model and follow the people he leads.

Imam Al-Ghazali wrote in the book *Ihya' Ulumiddin* that an educator should follow the example of Rasulullah Saw and set a good example through his actions and in the book *Minhajul Muta'allim* he wrote that an educator should have a good personality and surrender to God and stay away from the Traits of Thoma ' (hoping for a creature).

The personality of an educator is the most important thing that exists in an educator, because in essence learning is not what is only explained by the educator, but can be in the form of the personality and actions of an educator in front of students. This is in line with the Law on Educators and Lecturers, personality competency as referred to in paragraph 2 at least includes personality namely: having faith and piety, noble character, wise and prudent, democratic, steady, authoritative, stable, mature, honest, sportsmanlike, being a role model for students and society, objectively evaluating one's own performance and, developing oneself independently and sustainably. Based on this, an educator must be able to act in accordance with religious, legal, social and national cultural norms of Indonesia, present oneself as a person who is honest, has noble character and an example for students and society, presents oneself as a person who is steady, stable, mature, wise and authoritative, and must be able to demonstrate work ethic, high responsibility and pride in being an educator, and self-confidence.

3) Social competence

Social competence is the ability to communicate effectively with students, fellow educators/other educational staff, parents/guardians of students and the surrounding community. Professional educators should be able to assume and carry out their responsibilities as educators to students, parents, society, nation, state and religion. Independent personal responsibility who is able to understand himself, manage himself, control himself, and appreciate and develop himself. Social responsibility is realized through the competence of educators in understanding themselves as an inseparable part of the social environment and having the ability to interact socially.

Intellectual responsibility is realized through mastery of various sets of knowledge and skills needed to support their duties. Spiritual and moral responsibility is realized through the appearance of educators as religious beings whose behavior always does not deviate from religious norms and moral norms. Imam Al-Ghazali in the book *Ihya' Ulumiddin* and the Book *Minhajul Muta'allim* wrote that an educator must be able to interact with students well, one of which is to reprimand students in a good way, not to make bad other knowledge that he does not master, to be able to interact well with new participants and be patient when students experience difficulties understanding the lesson material. In the Law on Educators and Lecturers, social competence as referred to in paragraph 2 is the ability of educators as part of society which at least includes the competence to communicate verbally, in writing and/or signs politely, being able to use communication and information technology functionally, socializing. effectively with students, fellow educators, educational staff, educational unit leaders, parents or guardians of students, and socializing politely with the surrounding community by paying

attention to applicable norms and value systems, as well as implementing the principles of true brotherhood and a spirit of togetherness.

Based on this, researchers can conclude that social competence is the ability of educators to adapt to work demands in the surrounding environment when carrying out their duties as educators. The role that educators play in society is different from other professions. Therefore, the attention given by society to educators is different and there are specificities, especially the demand to be a pioneer in development in the area where educators live. So, as a good and professional educator, you are not only able to communicate with the classroom and school environment but also have good relations with the surrounding community, can be a source of knowledge for society and make a positive contribution.

4) Professional competence

In Government Regulation No. 19 of 2005, in article 28 paragraph 3, what is meant by professional competence is the ability to master learning material widely and in depth which enables it to guide students to meet the competency standards set out in the National Education Standards. Imam Al-Ghazali in the book *Ihya' Ulumiddin* and Minhajul Muta'allim stated that a professional educator must master the field of knowledge he teaches to students, and be intelligent in choosing the learning materials taught to students. This is in line with the Law on educators and lecturers, professional competence as referred to in paragraph 2 is the ability of educators to master knowledge in the fields of science, technology, and/or arts and culture that they cover.

The mastery that must be possessed by an educator is in the form of mastery of the subject matter in a broad and in-depth manner according to the program content standards of the educational unit, subject, and/or group of subjects that will be taught, and the concepts and methods of scientific, technological or artistic disciplines that are taught. relevant, which conceptually covers or is coherent with the program of the educational unit, subject, and/or group of subjects to be taught. So, from the description of the scope above, it can be concluded that the professional competencies of educators are a number of competencies related to professions that require various skills in the field of education or upbringing. Professional competence is the basic ability of educators in knowledge about learning and human behavior, the field of study they are developing, the right attitude about the PBM environment and having skills in teaching techniques.

Based on the description that the researcher has outlined, it can be concluded that Imam Al-Ghazali's thoughts regarding the Concept of Educators and Educator Competencies in the Books of *Ihya' Ulumiddin* and *Minhajul Muta'allim* are still relevant and can be applied in contemporary Islamic education because they are found in harmony with Law No. 14 2003 concerning Educators and Lecturers which is still valid today.

CONCLUSION

Conclusions from the research on the Concept of Educators and Educator Competencies from Imam Al-Ghazali's Perspective Study of the Book of *Ihya' Ulumiddin* and *Minhajul Muta'allim* and its Relevance to Contemporary Islamic Education, namely: The concept of Educators according to Imam Al-Ghazali is that educators are tasked with perfecting, cleansing and guiding the heart to be close to Allah SWT. The concept of educator competence according to Imam Al-Ghazali is pedagogical competence, personality competence, social competence and professional competence from Imam Al-Ghazali's perspective. The pedagogic competency written by Imam Al-Ghazali is that educators must know the level of students' understanding and place educators at the appropriate level. The Relevance of the Educator's Concept from Imam Al-Ghazali's Perspective in Contemporary Islamic Education, the main task of educators is to perfect, cleanse, purify and guide the human heart to get closer to Allah SWT and in the book of *Minhajul Muta'allim*, educators are one of the reasons for living in an eternal world (

afterlife) with the intention that educators direct them to seek provisions and live in happiness in the afterlife

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