

## **Teacher Competence from The Perspective of Imam Al-ghazali in The Book "Ayyuhal Walad"**

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**Abstract:** *Kompetensi Guru Perspektif Imam Al-ghazali Dalam Kitab "Ayyuhal Walad". This study highlights the critical issue of the lack of teacher competence, which hinders the achievement of educational goals. According to the 2016 Global Education Monitoring report by UNESCO, the quality of teachers in Indonesia ranks the lowest among 14 developing countries analyzed. The study aims to identify aspects of teacher competence in the book "Ayyuhal Walad" by Al-Ghazali and relate them to the modern educational context. The approach used is qualitative library research with content analysis techniques. Data were analyzed to identify the main aspects of teacher competence according to Al-Ghazali. The results show that Al-Ghazali emphasizes the importance of knowledge as the primary requirement to become a teacher, accompanied by three additional conditions: avoiding love for worldly things and positions, having a quality mentor, and practicing self-discipline through riyadhah (spiritual exercises). This research demonstrates the alignment between Al-Ghazali's views on teacher competence and the teacher competence outlined in Law Number 14 of 2005 on Teachers and Lecturers. This conclusion is beneficial for developing educational quality by integrating classical and modern values in forming teacher competence.*

**Keywords:** *education, al-ghazali, ayyuhal walad*

**Abstrak:** *Kompetensi Guru Perspektif Imam Al-ghazali Dalam Kitab "Ayyuhal Walad". Penelitian ini menyoroti masalah krusial terkait kurangnya kompetensi guru yang menghambat pencapaian tujuan pendidikan. Menurut laporan Global Education Monitoring UNESCO tahun 2016, kualitas guru Indonesia berada di peringkat terendah di antara 14 negara berkembang yang dianalisis. Penelitian ini bertujuan untuk mengidentifikasi aspek-aspek kompetensi guru dalam kitab "Ayyuhal Walad" karya al-Ghazali dan menghubungkannya dengan konteks pendidikan modern. Pendekatan yang digunakan adalah kualitatif studi pustaka dengan teknik analisis isi. Data dianalisis untuk mengidentifikasi aspek-aspek utama kompetensi guru menurut al-Ghazali. Hasil penelitian menunjukkan bahwa al-Ghazali menekankan pentingnya keilmuan sebagai syarat utama menjadi guru, disertai tiga syarat tambahan: menjauhi cinta dunia dan jabatan, memiliki mentor berkualitas, dan menerapkan disiplin diri melalui riyadhah. Penelitian ini menunjukkan*

kesesuaian antara pandangan al-Ghazali mengenai kompetensi guru dengan kompetensi guru yang diatur dalam Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen. Kesimpulan ini bermanfaat untuk pengembangan kualitas pendidikan dengan mengintegrasikan nilai-nilai klasik dan modern dalam pembentukan kompetensi guru.

**Kata Kunci:** pendidikan, al-ghazali, ayyuhal walad

## Introduction

Teachers have a critical role in ensuring quality education. They are the driving force behind the educational process and the development of student character <sup>1</sup>. According to Suparlan's view that a teacher's tasks and functions are interrelated and cannot be separated. His position entails the ability to educate, advise, teach, and train comprehensively. The four talents are integrated, complementary to one another, and inseparable from the broader situation <sup>2</sup>. It is critical to have competent teachers who can carry out their roles as educators. They play an important role in guiding, encouraging, and teaching the nation's future generations. Competent teachers can help students realize their full potential. Various studies have found that competency has an impact on teacher performance <sup>3</sup>. As a result, many skills are required to become a qualified teacher, namely several talents that teachers must have in carrying out their tasks as educators.

Looking at the real-life situations, it becomes clear that there are still many issues with teacher competence. Many teachers are still thought to stutter when it comes to comprehending teaching materials in depth, making it difficult for them to offer information that has a good impact on student growth. According to data from UNESCO's 2016 Global Education Monitoring (GEM) Report, Indonesia's education level ranks tenth out of 14 developing countries evaluated. Furthermore, the quality of instructors in Indonesia is a major problem, as it is placed 14th among all developing countries examined on a global scale. This data demonstrates that there are

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<sup>1</sup> Rd. Ranie Damayanti et al., "Guru Sebagai Agen of Change Dalam Pendidikan Anak," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, Vol.6, No. 2 (2021): hal.960-76, <https://doi.org/10.31004/obsesi.v6i2.1602>.

<sup>2</sup> Ahmad Sopian, "Tugas, Peran, Dan Fungsi Guru Dalam Pendidikan," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, Vol.1, No. 1 (2016): hal. 88-97, <https://doi.org/10.48094/raudhah.v1i1.10>.

<sup>3</sup> Eliterius Sennen, "Problematika Kompetensi Dan Profesionalisme Guru," *Prosiding Seminar Nasional HDPGSDI Wilayah IV Tahun 2017* (2017): hal. 16-21.

hurdles to overcome in enhancing the quality of education and the qualifications of educators in Indonesia <sup>4</sup>.

Al-Ghazali is a significant person in the history of Islamic thought who also speaks a lot about education <sup>5</sup>. He was a Muslim philosopher, theologian, and academic who flourished in the eleventh century <sup>6</sup>. His books, such as "Ihya Ulumiddin" (Revival of the Religious Sciences), incorporate his ideas about education, ethics, and spirituality <sup>7</sup>. Al-Ghazali proposed a philosophy of education that encompassed spiritual and moral dimensions as well as academic knowledge. He highlighted the value of education in understanding and improving one's connection with God. Al-Ghazali believes that the primary purpose of education is to bring one closer to Allah SWT, rather than to seek financial gain. According to him, if educational aims do not focus on God's acceptance, individuals may develop feelings of venom, animosity, and even enmity toward one another. According to Al-Ghazali, the purpose of education is to consider the world as a means or instrument for achieving greater bliss in the Hereafter, rather than to derive its value <sup>8</sup>. Another major

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<sup>4</sup> Amaliyah Amaliyah and Aminatus Zakhra, "Peningkatan Mutu Pendidikan Sebagai Wujud Pengembangan Kompetensi Guru," *COMSERVA Indonesian Jurnal of Community Services and Development*, Vol.1, No. 2 (2021): hal.32-40, <https://doi.org/10.59141/comserva.v1i2.7>.

<sup>5</sup> Mohammad Attaran, "Moral Education, Habituation, and Divine Assistance in View of Ghazali," *Journal of Research on Christian Education*, Vol.24, No. 1 (2015): hal.43-51, <https://doi.org/10.1080/10656219.2015.1008083>; Sukirman, Masnun Baiti, and Syarnubi, "Konsep Pendidikan Menurut Al-Ghazali," *Jurnal PAI Raden Fatah* 5, no. 3 (July 2023): 449-66.

<sup>6</sup> Kamalul Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam*, ed. M Arifin, 1st ed. (Yogyakarta: Laksana, 2022).

<sup>7</sup> Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib*, Vol.10, No. 2 (2015): hal.361-81; Najmi Faza, "Konsep Pendidikan Akhlak Perspektif Imam Al-Ghazali; Telaah Kitab Ihya Ulumuddin," *Dirosat: Journal of Islamic Studies* 6, no. 2 (September 29, 2021): 35, <https://doi.org/10.28944/dirosat.v6i2.396>; Tomi Saputra and Annisa Wahid, "Al-Ghazali Dan Pemikirannya Tentang Pendidikan Tasawuf," *ILJ: Islamic Learning Journal* 1, no. 4 (July 28, 2023): 935-54, <https://doi.org/10.54437/iljislamiclearningjournal.v1i4.1206>.

<sup>8</sup> Mahyuddin Barni and Diny Mahdany, "Al Ghazālī's Thoughts on Islamic Education Curriculum," *Dinamika Ilmu*, December 31, 2017, 251-60, <https://doi.org/10.21093/di.v17i2.921>; Indriani Kurniawati, Wina Silvy, and Herlini Puspika Sari, "Pemikiran Al-Ghazali Tentang Filsafat Pendidikan Islam Dan Pembentukan Karakter: Relevansinya Untuk Masyarakat,"

work of Al-Ghazali that demonstrates his perspective on education is the book "Ayyuhal Walad" which offers Al-Ghazali's counsel to his disciples.

The book "Ayyuhal Walad" has been studied in a variety of academic settings. Almost majority of the research on the book "Ayyuhal Walad" has focused on character education or moral education. Mushoffa, for example, <sup>9</sup> indicated that Imam al-Ghazali's ideas on education were founded on moral factors, such as the growth of ethics and the development of vital attributes in children. Khosiin <sup>10</sup> investigates the values of character education in "Ayyuhal Walad" and their application to character education for children. Meanwhile, Mukaromah <sup>11</sup> recognizes Imam al-Ghazali's educational goal as consistent with the national education objectives outlined in Law Number 20 of 2003. Still related to character education, Bima <sup>12</sup> emphasized in the book "Ayyuhal Walad" the practical application of moral education in everyday life, which will lead to a person becoming a useful, fortunate human being who will always get the pleasure of Allah SWT. Based on past research, this study distinguishes itself from other studies that have primarily focused on the character education part of the book "Ayyuhal Walad". This study tries to specifically explore al-Ghazali's position on teacher competency in his work "Ayyuhal Walad" and how it is used in the context of contemporary educational practices today.

The goal of this research is to address a number of critical issues. To begin, al-Ghazali's view of teacher competency, including important concepts and teachings, will be discussed. Second, identify specific components of

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*Tawshiyah: Jurnal Sosial Keagamaan Dan Pendidikan Islam*, Vol.18, No. 2 (2023): hal.1-15, <https://doi.org/10.32923/taw.v18i2.4014>.

<sup>9</sup> Ahmad Zamzamiy Mushoffa Zain and Yuni Mariani Manik, "Literatur Pendidikan Akhlak Dalam Prespektif Kitab Ayyuhal Walad Karya Imam Al-Ghazali," *Edu Cendikia: Jurnal Ilmiah Kependidikan*, Vol.3, No. 01 (): hal.191-95, <https://doi.org/10.47709/educendikia.v3i01.2408>.

<sup>10</sup> Nur Khosiin and Ulfa Lailatul Maulidiyah, "Pendidikan Karakter Anak Dalam Kitab Ayyuhal Walad Karya Imam Al-Ghazali," *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini*, Vol.1, No. 2 (2022): hal.113-26, <https://doi.org/10.35878/tintaemas.v1i2.501>.

<sup>11</sup> Lailatul Mukaromah, Hery Noer Aly, and Ahmad Suradi, "Konsep Pendidikan Menurut Al-Ghazali: Studi Terhadap Kitab Ayyuhal Walad," *AS-SABIQUN*, Vol.5, No. 4 (2023): hal.1072-86, <https://doi.org/10.36088/assabiqun.v5i4.3643>.

<sup>12</sup> Alvathera Bima Praditya et al., "Aktualisasi Pendidikan Akhlak Pada Kitab Ayyuhal Walad Dalam Kehidupan Sehari-Hari," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, Vol.19, No. 1 (2022): hal.45-59, [https://doi.org/10.25299/al-hikmah:jaip.2022.vol19\(1\).7317](https://doi.org/10.25299/al-hikmah:jaip.2022.vol19(1).7317).

teacher competency as outlined by al-Ghazali. Furthermore, this study will look at al-Ghazali's perspectives on teacher competency and compare them to the needs and demands of contemporary education. Thus, this study is intended to yield useful insights for teacher professional growth. Understanding and executing al-Ghazali's concept of teacher competency can help to advance Islamic education at the institutional level as well as in the building of student character.

## Method

This research uses *library research* method<sup>13</sup>, which is a research method carried out on written works or documents, as a process of understanding the text data, the author then interprets it using the analysis description method<sup>14</sup>, which starts with systematic and consistent data collection, which is then analyzed, selected and combined to then draw conclusions using the analysis that Deductive, from problems that are general in nature then conclusions are drawn of a specific nature.

The primary source of data for this study is Imam al-Ghazali's book *Ayyuhal Walad*, which is particularly relevant to the subject of teacher competency. The secondary data employed in this study consists of books and various publications linked to the topic under consideration. The obtained data is examined using the content analysis approach (Content Analysis)<sup>15</sup>. Content analysis is a method for carefully analyzing and processing communication content. To have a clear image of the substance of the study material that has been determined.

## Result and Discussion

### Al-ghazali and The Book of Ayyuhal Walad

His full name is Muhammad bin Muhammad bin Ahmad Ath-Thusy. He was later known by the chewing name Abu Hamid, which refers to "father of Hamid." However, the document does not indicate that Al-Ghazali had a son named Hamid. A search of historical data reveals that he had only daughters before dying<sup>16</sup>. Al-Ghazali has various other aliases, including Al-

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<sup>13</sup> Muhammad Mustofa et al., *Metode Penelitian Kepustakaan (Library Research)* (Get Press Indonesia, 2023).

<sup>14</sup> Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

<sup>15</sup> Jumal Ahmad, "Desain Penelitian Analisis Isi (Content Analysis)," *Research Gate* 5, no. 9 (2018): 1-20.

<sup>16</sup> Sahri Sahri, "Political Thought of Al-Ghazali on Imamah: Debate between Theocracy and Democracy," *HTS Teologiese Studies / Theological*

Imam, Hujjatul Islam, Zainul Abidin, A'jubah Az-zaman, and Al-Bahr. He was born into an impoverished preaching family in Thus, Khurasan Province, Persia (Iran), in 450 AH/1058 CE. Al-Ghazali's father, Muhammad, was a wool maker (al-ghazzal) with an inconsistent income. The father actively participated in knowledge assemblies and prayed for the gift of pious and *faqih* offspring. On the eve of his death, the father left the care of his kid to a close friend <sup>17</sup>.

Imam Al-Ghazali produced the Book of "Ayyuhal Walad" in response to a letter from a disciple who highly liked him, a senior disciple (*thalabah al-mutaqaddimin*) with extensive knowledge in numerous subjects <sup>18</sup>. In the letter, the student requested that Imam al-Ghazali be willing to write a letter of particular guidance for him, despite the fact that the contents of the letter may already be available in Imam al-Ghazali's other publications <sup>19</sup>.

The book is called "Ayyuhal Walad" because that word is frequently used in the beginning <sup>20</sup>. The use and repeating of the word *ayyuhal walad* at the start of the text implies the presence of sympathetic communication between the teacher and the student. This represents the teacher's constant attention to the student, thus whenever the teacher delivers guidance, it is delivered with great care and affection. With this method, the teacher tries to give personal advice to his students. The use of the phrase *ayyuhal walad* creates an emotional relationship between teacher and student. The teacher tries to impart key ideas with compassion and an understanding of the student's emotional state. As a result, students' hearts expand and they really absorb what their teacher conveys. This demonstrates that a teacher's role is not

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*Studies*, Vol.77, No. 3 (2021), <https://doi.org/10.4102/hts.v77i3.6338>; Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam*.

<sup>17</sup> Imam Syamsuddin Muhammad bin Ahmad bin Utsman al Dzahabi, *Siyar a'lam al Nubala'* : Sirah al Khulafaur Rasyidin / Imam Syamsuddin Muhammad Bin Ahmad Bin Utsman al Dzahabi (Beirut: al Risalah, 1997).

<sup>18</sup> Abdul Mukit, "Pemikiran Pendidikan Al-Ghazali," *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, Vol. 2, No. 1 (2019): hal.49-68, <https://doi.org/10.36835/al-irfan.v2i1.3384>.

<sup>19</sup> Leli Romdaniah, "Konsep Akhlak Dalam Kitab Ayyuhal Walad Dan Relevansinya Terhadap Pendidikan Karakter Anak Usia Dini," *Rayah Al-Islam*, Vol.7, No. 3 (2023): hal.1335-56, <https://doi.org/10.37274/rais.v7i3.831>.

<sup>20</sup> Sheikh and Ali, "Al-Ghazali's Aims and Objectives of Islamic Education"; Muh Ainul Fiqih and Muh. Fajar Shodiq, "Akhlak Peserta Didik Perspektif Al Ghazali Dan Quraish Shihab (Studi Kitab Ayyuhal Walad Dan Buku Yang Hilang Dari Kita 'Akhlak')," *ISLAMIKA*, Vol.5, No. 3 (2023): hal.1083-1103, <https://doi.org/10.36088/islamika.v5i3.3573>.

simply to impart knowledge, but also to guide, stimulate awareness, and shape the character and values of their students <sup>21</sup>.

Ayyuhal Walad's work does not offer long justifications supporting all of Al-Ghazali's comments or suggestions. Although the section is not very extensive, it focuses on four major issues to provide an in-depth explanation of Al-Ghazali's scientific theory in the book of Ayyuhal Walad. These themes include education's aim, academic matter, educational materials, and character education approach. By delving into each of these themes, the reader can gain an understanding of the main educational concepts of Al-Ghazali's work <sup>22</sup>.

### Teacher Competence

According to Marshal, competence is derived from English competency, which includes ability, expertise, proficiency, satisfying requirements, readiness, proficiency, and density <sup>23</sup>. Spencer and Spencer define competence as a fundamental attribute that is causally linked to successful performance and/or excellence in a job or circumstance <sup>24</sup>. Uzer Usman defines competence as something that describes a person's skill or qualification, which includes both qualitative and quantitative abilities. This encompasses information, skills, and fundamental beliefs that are regularly represented in a person's mentality and behavior, resulting in competent persons. Competence in this context refers to having knowledge, abilities, and basic values in accomplishing something <sup>25</sup>.

Meanwhile, Gordon believes that various criteria of competence must be met: a) Knowledge; that is, consciousness in cognitive terms; b) Understanding; that is, profound cognitive and affective abilities; and c) Skills; that is, a person's ability to carry out the duties allotted to him. d) Value, which is the norm of behavior that has been believed and absorbed in a

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<sup>21</sup> Romdaniah, "Konsep Akhlak Dalam Kitab Ayyuhal Walad Dan Relevansinya Terhadap Pendidikan Karakter Anak Usia Dini."

<sup>22</sup> Romdaniah.

<sup>23</sup> Rina Febriana, *Kompetensi Guru*, ed. Bunga Sari Fatmawati (Jakarta: Bumi Aksara, 2019).

<sup>24</sup> Elga Andina, "Efektivitas Pengukuran Kompetensi Guru," *Aspirasi: Jurnal Masalah-Masalah Sosial*, Vol.9, No. 2 (2018): hal.204–20, <https://doi.org/10.46807/aspirasi.v9i2.1103>.

<sup>25</sup> Febriana, *Kompetensi Guru*.

person; e) Attitude, which is the reaction to external stimuli; f) Interest, or the proclivity to accomplish something <sup>26</sup>.

According to the aforementioned definition, competence encompasses not just knowledge but also soft and hard skills, experience, attitudes, and a larger understanding that allow a person to achieve and be effective in a specific field or job or function.

Teacher competence is one of the most essential elements influencing educational quality. Teachers' capacity to teach, communicate, comprehend student requirements, and establish successful learning environments has a direct impact on student achievement and educational experience. According to Hong, in general, teachers have a variety of competences that help them perform as teachers. Some of these capabilities include intellectual talents, management, interpersonal skills, and professionalism <sup>27</sup>.

Fathivajargah believes that teachers must possess three competencies: cognitive competence (self-recognition, introduction to learners, and introduction to the teaching-learning process), emotional competence (based on interests, values, and attitudes), and practical competence (competence in interacting with students, classrooms, schools, and communities) <sup>28</sup>. Aghaie believes that a teacher's most significant competence is his knowledge of multiple thinking abilities, teaching methods, classroom management, information technology, and research skills <sup>29</sup>.

In this scenario, the state has really determined what competencies a teacher must possess. According to Law Number 14 of 2005 concerning Teachers and Lecturers, article 10 paragraph (1) teacher competence includes: pedagogic competence, personality competence, social competence, and professional competence acquired through professional education <sup>30</sup>.

#### 1. Pedagogic competence

Teachers are supposed to be skilled at managing students' learning processes, which include understanding, planning, implementing, evaluating, and developing.

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<sup>26</sup> Hendri Rohman, "Pengaruh Kompetensi Guru Terhadap Kinerja Guru," *Madinaska: Jurnal Manajemen Pendidikan & Keguruan*, Vol.1, No. 2 (2020): hal.92-102.

<sup>27</sup> Andina, "Efektivitas Pengukuran Kompetensi Guru."

<sup>28</sup> Fitri Alya Okta Sukma, "A Closer Look at Teachers' Professional Competencies," *English Education Journal*, Vol.14, No. 3 (2023): hal.683-705.

<sup>29</sup> Khalil Sazideh, Shahram Afraz, and Fazlolah Samimi, "The Effects of Self-Efficacy on Iranian EFL Teachers' Competency in ELT," *Iranian Evolutionary and Educational Psychology*, Vol.2, No. 4 (2020): hal.278-93, <https://doi.org/10.52547/ieepj.2.4.278>.

<sup>30</sup> Presiden Republik Indonesia, "UU 14-2005 Guru Dan Dosen" (2005).

## 2. Personality Competencies

This competence relates to the qualities that a teacher should possess. This contains a powerful, steady, mature, wise, and authoritative demeanor that can provide a good example for kids while still having noble morality.

## 3. Social Competence

Teachers are supposed to be able to interact and mingle well with various groups in society. This includes the chance to communicate with students, other educators, educational staff, students' parents/guardians, and the surrounding community.

## 4. Professional Competence

A teacher's professionalism is demonstrated by his full mastery of learning materials, which allows him to steer pupils toward established competency requirements. This ability requires a good comprehension of the topic area.

Thus, teacher competence refers to a set of abilities and qualifications that a teacher must possess to perform his or her duties as an educator. The capacity in question is not just confined to cognitive mastery of knowledge, but also to internalizing superior attitudes that manifest themselves in everyday speech and social interaction. Especially in the digital era of today, when every individual competes with sophisticated and contemporary life automation, teacher competence must be oriented in order to equip students to compete in the digital era.

## Teacher Competence in The Book of Ayyuhal Walad

According to al-Ghazali, education (*tarbiyah*) is analogous to a farmer pulling thorny shrubs and weeds between his crops to allow them to develop properly. A *salik* must have a teacher who teaches and guides him in the path of Allah Almighty, for Allah sends Apostles to His servants to show them His methods. When the Prophet (peace be upon him) died, various caliphs assumed his position to demonstrate mankind Allah Almighty <sup>31</sup>.

In Ayyuhal Walad, al-Ghazali does not employ customary names commonly used to refer to teachers, such as *ustadz*, *mudarris*, *mu'allim*, and *muaddib* <sup>32</sup>. He often uses the title "Shaykh" to refer to teachers. Similarly, while discussing disciples, Al-Ghazali did not use traditional terminology like *tilmidz*, *talib*, and

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<sup>31</sup> Abu Hamid Al- Ghazali, *Ayyuhal Walad*, 1st ed. (Saudi Arabia: Darul Minhaj, 2022).

<sup>32</sup> Assa Dullah Rouf and Wedra Aprison, "Perkembangan Istilah 'Pendidik': Dari Era Klasik Hingga Modern," *JIP: Jurnal Ilmu Pendidikan*, Vol.1 (2023): hal.1273-82.

*muta'allim*<sup>33</sup>. He prefers to use the term "Salik" to refer to students in context. The use of the term "Shaykh" to refer to teachers and the word "Salik" to refer to students in Al-Ghazali's works appear to reflect a Sufi-laden educational perspective.

The book "Ayyuhal Walad" provides a knowledge of teacher competency through Imam al-Ghazali's explanation of teacher requirements (*Syart al-Syaikh*). According to al-Ghazali, a shaykh (teacher) who deserves to be the Prophet's (peace be upon him) successor must be virtuous<sup>34</sup>. The sole essential criterion for being a teacher is to be knowledgeable person. This demonstrates that al-Ghazali regarded one's scientific ability as the most important qualification for becoming a teacher.

Although al-Ghazali proposed only one criteria, namely *alim*, in the next presentation, he elaborated by noting that not all *alim* persons possess the competence to become teachers who are deemed worthy as successors to the Prophet SAW. The teacher referred to by al-Ghazali deserves to be the successor of the Prophet SAW because he or she is capable of carrying out the function of guidance (*murshid*) to students<sup>35</sup>.

When defining a teacher, al-Ghazali emphasized scientific competence (*alim*) as the primary criterion. In addition, he added three additional conditions that must be accompanied, namely: 1) stay away from love for the world and rank; 2) follow a teacher who has extensive knowledge (*bashir*) and has a scientific *sanad* that can be traced back to the Prophet SAW; 3) Have succeeded in educating themselves through noble self-discipline (*riyadhah*), such as practicing the habits of eating little, talking little, sleeping little, worshipping a lot, giving alms generously, and observing<sup>36</sup>.

### **Implementing Teacher Competence Al-ghazali's Perspective in Contemporary Education**

Contemporary education confronts major issues due to a lack of emphasis on spiritual and moral qualities in the development of students. Today's educational institutions encounter difficulties in handling the conflict of values that leads to changes in life values. Spiritual and moral values are extremely sensitive to the influence of hedonic values (the enjoyment of life) brought about by scientific and technological advancement. In such a context, schools must adopt the proper attitude when carrying out their primary

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<sup>33</sup> Nadjematul Faizah, "Telaah Peserta Didik Dalam Perspektif Islam," *ISTIGHNA*, Vol.5, No. 2 (2022).

<sup>34</sup> Ghazali, *Ayyuhal Walad*.

<sup>35</sup> Ghazali.

<sup>36</sup> Ghazali.

function, which is to develop the character of individuals with ideal values. Thus, educational institutions can provide a moral and spiritual foundation to assist the building of a just, wealthy, and happy community both spiritually and physically <sup>37</sup>.

This dynamic is heavily influenced by teachers' increasingly powerful position in carrying out educational activities currently. E. Mulyasa underlined that teachers play an important role in the teaching and learning process, not only as educators but also as role models for students <sup>38</sup>. In this context, Mulyasa underlined that teachers not only offer subject content but also shape character and set a good example for students to follow. As a result, a conversation about teacher competency is necessary to explain in further detail what competencies are appropriate and relevant to be implemented in the middle of the dynamics of an evolving era.

Despite considerable time disparities, al-Ghazali's educational philosophy remains important to study and can be utilized in today's contemporary educational system. This covers his perspectives on the competencies that a teacher should possess. The use of al-Ghazali's theory of teacher competency in contemporary education might take several forms. Here are some methods to adapt al-Ghazali's teachings on teacher competency to today's educational context:

#### 1. Development of Spiritual Intelligence

Teachers are supposed to devote special attention to their students' spirituality by guiding them in the development of values of faith and piety, particularly in Islamic educational contexts <sup>39</sup>. Spirituality is a manifestation of a healthy and prosperous existence, perceived as higher, more complicated, and more integrated in one's outlook on life, transcending sensory aspects. A Muslim's idea of health and well-being includes the spiritual dimension <sup>40</sup>.

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<sup>37</sup> Sarno Hanipudin, "Pendidikan Islam Berkemajuan Dalam Pemikiran Haedar Nashir," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, Vol.25, No. 2 (2020): hal.305–20, <https://doi.org/10.24090/insania.v25i2.4194>.

<sup>38</sup> Kandiri Kandiri and Arfandi Arfandi, "Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa," *Edupeedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, Vol.6, No. 1 (2021): hal.1–8, <https://doi.org/10.35316/edupedia.v6i1.1258>.

<sup>39</sup> Asep Muljawan and Saiful Ibad, "Pengembangan Karakter Spiritual Keagamaan Siswa Dalam Perspektif Islam," *Jurnal Asy-Syukriyyah*, Vol.21, No. 1 (2020): hal.49–60, <https://doi.org/10.36769/asy.v21i1.98>.

<sup>40</sup> Nirwani Jumala Nirwani Jumala and Abubakar Abubakar, "Internalisasi Nilai-Nilai Spiritual Islami Dalam Kegiatan Pendidikan,"

Educational institutions, as one of the workshops for building human character, are required to be able to conduct therapeutic, preventive, promotional, and rehabilitative activities in value development. To produce a generation of character, a substantial effort must be made to improve and shape their new soul. A soul capable of fully internalizing religion (*kaffah*) and holding strong transcendental beliefs<sup>41</sup>. The development of students' spiritual intelligence can be done by fostering a passion for religious science, avoiding love for the material world, and inspiring them to pursue true happiness via obedience to Allah SWT.

## 2. Mentoring

The teacher is a source of value; hence it is anticipated that he or she set an example for students. The teacher's responsibilities extend beyond simply presenting material to include serving as a mentor and setting an example in daily life<sup>42</sup>. According to al-Ghazali, the teacher requires a mentor or a more experienced teacher in order to broaden his knowledge and spiritual dimensions<sup>43</sup>. Teachers in religious settings must have strong scientific backgrounds in order to become specialists in their disciplines. A teacher is accountable for continually guiding and directing, thus if the instructor has a strong scientific foundation, he will guide and direct constructively. Conversely, if the teacher does not satisfy the norms of sound scientific *sanad*, the risk of directing in the wrong way may even exist in his knowledge.<sup>44</sup>

## 3. Extensive Knowledge Development

The teacher must always enhance and increase his knowledge. Professional teachers can demonstrate their teacher identity by profound insight and possess a variety of talents that complement their job<sup>45</sup>. A person's talent or skill can develop further by improving or updating the knowledge he has. The same is true for teachers, who must continually extend and

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JURNAL SERAMBI ILMU Vol.20, No. 1 (2019): hal.160,  
<https://doi.org/10.32672/si.v20i1.1000>.

<sup>41</sup> Murzal, "Internalisasi Nilai Spiritual Islami Dalam Pembelajaran Di Sekolah Dasar," *Walada: Journal of Primary Education* Vol.1, no. 3 (2023), <https://doi.org/10.61798/wjpe.v1i3.12>.

<sup>42</sup> Mubin Noho, "Etos Kerja Guru Dalam Perspektif Syekh Al-Zarnuji," *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* Vol.11, no. 2 (2019): hal.259, <https://doi.org/10.46339/foramadiahi.v11i2.225>.

<sup>43</sup> Ghazali, *Ayyuhal Walad*.

<sup>44</sup> Muhammad Hamid and Syamsul Bakri, "Urgensi Sanad Keilmuan Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam (PAI)," *PIWULANG* Vol.6, no. 1 (2023): hal.45-54.

<sup>45</sup> Hanifuddin Jamin, "Upaya Meningkatkan Kompetensi Profesional Guru," *At-Ta'dib* Vol.10, no. 1 (2018): hal19-36.

improve their knowledge and expertise. Because instructors are entrusted with the primary role of acquiring, developing, and communicating information and insight to students <sup>46</sup>. If a teacher lacks complete knowledge and insight and is unable to effectively convey that knowledge, their performance as a teacher suffers. As a result, continual efforts must be made to acquire knowledge and skills so that teachers can perform their duties to the best of their abilities <sup>47</sup>. In contemporary education, the development of this wide knowledge comprises an in-depth grasp of the subject matter, the most recent teaching methods, and pertinent technical and scientific breakthroughs.

#### 4. Character Education

Teachers should actively support students' character development. This entails teaching self-discipline and moral principles, as well as directing them away from temptations that threaten moral integrity. The teacher's position in contemporary education is growing increasingly sophisticated, encompassing not only the function of teaching and transmitting academic knowledge, but also the duty of character, morals, and culture education for pupils. A teacher is supposed to be more than just a teacher; they must also be a good example, model, and mentor for children / students in developing great conduct, which includes components such as thoughts, feelings, and attitude <sup>48</sup>. There are some simple activities that teachers can do to help students develop character. These phases include: 1) establishing oneself as a strong role model for students; 2) demonstrating admiration for student achievement and effort. 3) Instill moral ideals in all lessons; 4) Show sincerity and transparency in admitting faults; 5) Teach ethics and etiquette; 6) Encourage students to learn and develop leadership skills; 7) Share any inspiring experiences. Through these methods, teachers can take an active part in building student character in a comprehensive and inclusive manner <sup>49</sup>.

#### 5. Habituation of Self-Discipline (*Riyadhah*)

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<sup>46</sup> Jane Murray, "Good Teachers Are Always Learning," *International Journal of Early Years Education* Vol.29, no. 3 (2021): hal.229–35, <https://doi.org/10.1080/09669760.2021.1955478>.

<sup>47</sup> Gunawan Santoso et al., "Transformasi Literasi Informasi Guru Menuju Kemandirian Belajar," *Jurnal Pendidikan Transformatif* Vol.2, no. 1 (2023): hal.100–106.

<sup>48</sup> Kristi Wardani, "Peran Guru Dalam Pendidikan Karakter Menurut Konsep Pendidikan Ki Hadjar Dewantara," *Proceedings of The 4th International Conference on Teacher Education*, November 2010, 230–39.

<sup>49</sup> Azka Salmaa Salsabilah et al., "Peran Guru Dalam Mewujudkan Pendidikan Karakter," *Jurnal Pendidikan Tambusai* 5 (2021): hal.7158–63.

According to al-Bastani, riyadhah in the context of education refers to the process of instilling lofty moral values in the child's soul <sup>50</sup>. Meanwhile, al-Ghazali interpreted the term *riyadhah* to refer to an attempt to train and educate youngsters (*shibyan/athfal*). Al-Ghazali's approach to child education emphasizes on the development of psychomotor abilities through exercise. Training is interpreted here as habituation, and childhood is regarded as the most ideal time to implement such habituation procedures. Children who are exposed to beneficial activities in childhood are more likely to have godly personalities as they grow into adolescence and adulthood <sup>51</sup>. Thus, teachers must teach and enable pupils to create excellent habits in everyday life. This can be the practice of excellent habits, such as healthy eating, good time management, and balanced living.

#### 6. Involvement in Community Service

Al-Ghazali taught the principle of almsgiving and doing good to others, and instructors in contemporary education are obliged to participate in community service activities. This involvement can take the form of numerous social projects, community service, or other initiatives targeted at positively impacting the environment. The objective is that instructors' commitment in community service will be mirrored in their pupils' attitudes and conduct. Students' awareness and sensitivity to the social surroundings appear to be declining. The pupils' empathy and sympathy appeared to decline, as the spirit of mutual assistance and collaboration faded, and individualistic attitudes took hold. This decrease in enrollment is cause for concern, particularly for educational institutions that specialize on religious education, such as those in the context of Islam. This is because the teachings of Islam include the command to demonstrate societal care, as mentioned in Q.S Al-Kautsar 1-3 <sup>52</sup>.

#### 7. Integrating Religious Values in Learning

Teachers must establish ties between the knowledge they teach and religious values. Demonstrating the relevance and significance of religious principles in a school environment might help students gain a better

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<sup>50</sup> Ujang Sayuti et al., "Hakikat Pendidikan Islam," *Journal on Education* 05, no. 01 (n.d.).

<sup>51</sup> Fuad Masykur, "Dimensi-Dimensi Pendidikan Dalam Islam," *TARBAWI* Vol.3, no. 3 (2020): hal.34-52, <https://stai-binamadani.e-journal.id/Tarbawi>.

<sup>52</sup> Ahmad Sahiba and Hj. Zainap Hartati, "Implementasi Metode Keteladanan Guru Dalam Pembentukan Kepedulian Sosial Siswa," *ISLAMIKA* Vol.4, no. 1 (2022): hal.79-88, <https://doi.org/10.36088/islamika.v4i1.1634>.

understanding. The importance of incorporating religious beliefs into the learning process is expressed in a constitutional mandate, as stated in the Republic of Indonesia's Law on the National Education System No. 20 of 2003. The constitution states that the objective of education in Indonesia is not just to develop potential and provide knowledge, but also to foster religious character. As a result, it is apparent that religious beliefs play an increasingly important part in the overall educational process in schools. With this integration, it is believed that humans developed via education will become persons who believe, have piety, and noble values; without the function of religion, it would not be conceivable<sup>53</sup>.

By incorporating al-Ghazali's ideals into contemporary education, teachers may create a generation that is not only academically clever but also morally and spiritually powerful. The concepts taught by al-Ghazali about teacher competency are regarded consistent with the rules included in Law No. 14 of 2005 Concerning Teachers and Lecturers, particularly Article 10 paragraph (1). The article discusses the several types of competence that a teacher must possess, including pedagogic competence, personality competence, social competence, and professional competence. Thus, al-Ghazali's principles can complement and reinforce the legal foundation guiding teacher qualifications and obligations as current educational demands evolve.

## Conclusion

Based on the literature review and research findings, al-Ghazali's perspectives on teacher competency in "Ayyuhal Walad" highlight the essential scientific qualifications a teacher must possess. This knowledge must be supported by three critical elements: 1) detachment from worldly desires and positions; 2) continuous learning from knowledgeable mentors; and 3) self-discipline through the practice of *riyadhah* (spiritual excercises). These competencies are applicable to modern education in various ways, including fostering spiritual intelligence, providing mentorship, expanding knowledge, promoting character education, instilling self-discipline, engaging in community service, and integrating religious values into learning. This study shows that al-Ghazali's views on teacher competence align with the teacher competency standards set by Indonesian Law Number 14 of 2005 concerning Teachers and Lecturers. By understanding and applying these principles,

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<sup>53</sup> Novianti Muspiroh, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Ipa Di Sekolah," *QUALITY* Vol.2, no. 1 (2014): hal.168-88.

educators can improve the quality of teaching and contribute to the holistic development of students.

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