Student and Teacher Ethics in the Perspective of Al-Ghazali's Eastern Philosophy

Asep Ridwan Lubis[1], Fahira Azzahra[2]

Faculty of Economics and Business Education, Universitas Pendidikan Indonesia, Indonesia
[*]Correspondence: E-mail: asepridwanlubis@upi.edu

A B S T R A C T

This study aims to describe Al-Ghazali's educational philosophy as a pillar of education, elaborate on the concept of student ethics in implementing the educational process, and elaborate on the concept of teacher ethics and its relationship in supporting educational goals. This research uses a qualitative descriptive method with a literature study approach. Student ethics according to Al-Ghazali includes purifying the heart from despicable traits, reducing worldly attachments, being humble towards teachers, and studying knowledge sequentially from the most important. Meanwhile, teacher ethics include being compassionate towards students, advising students appropriately, and putting knowledge into practice.

1. INTRODUCTION

The basis of the National Education System in Indonesia refers to Law Number 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character. , as well as the skills needed by himself, society, nation and state.

According to Law of the Republic of Indonesia No.20 of 2003 concerning the National Education System, the aim of national education is to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (AlGhazali et al., 2023). Based on the content in the National Education System Law, it can be said that the aim of education is basically to humanize humans. All aspects of the goals above are actually efforts towards good character so that they lead to very good behavior for students. These behaviors are faith, piety, noble character, health, knowledge, competence, creativity, independence, being a democratic citizen, and responsibility. The essence of education is character formation, to mature humans with good attitudes, behavior and morals so that a civilized generation is born (Jahroh & Sutarna, 2016). Character Education as an Effort to Overcome Moral Degradation. In Proceedings of the National Seminar on Educational Innovation.

The purpose of education is not to gain wealth, power and rank, nor is it to boast about oneself in front of other people. The aim of education is to guide humans to have noble morals. Students and teachers should be aware of what the goals of education should be, and restore the goals of education.

As times progress and the challenges that exist in changing times, the goal of education is to humanize humans, not the main goal. The goals of education have shifted. Character education with the aim of becoming a human being with noble morals is not the main goal. Educational institutions tend to direct students towards an achievement that can be quantified in the form of grades while ignoring the development of students' spiritual intelligence and emotional intelligence. This situation ultimately gives birth to many smart people, with degrees from the best campuses, but who do not have the morals that an educated person should have (Faizah, et al., 2022).

Character education has begun to decline, this is shown by the rise of bullying, physical violence and sexual harassment. Data held by the Organization for Economic Cooperation and Development (OECD) concludes that bullying that occurs in Indonesia is 41.1% and Indonesia is ranked 5th highest out of 78 countries that experience the most bullying. Other data from the Indonesian Child Protection Commission (KPAI) also noted that in 2021 there were 17 cases involving students and teachers. Furthermore, based on data. the distribution of the number of cases of violence as of January 2022 is a total of 9,678 cases with details of 1,515 male victims and 8,978 female victims (Junindra, et al., 2022).

In order to achieve educational goals, the role of teachers is needed to guide and educate students. The role of teachers is very important to the success of education. Several teacher duties contained in the National Education System Law state that teachers must act objectively and not discriminate based on considerations of gender, religion, ethnicity, race, and certain physical conditions, or family background, and socio-economic status of students in learning. According to Law of the Republic of Indonesia No. 20 of 2003 concerning the

National Education System, uphold statutory regulations, laws and teachers' codes of ethics, as well as religious and aesthetic values.

1.1. Purpose

1. Describe Al-Ghazali's educational philosophy as a pillar of education.
2. Elaborate on students' ethical concepts in implementing the educational process.
3. Elaborate on the concept of teacher ethics and its relationship in supporting educational goals.

1.2. Theoritical review

1. Philosophy of Education.

Literally, educational philosophy contains the words philosophy and education. Philosophy comes from Greek consisting of the words philos (love) and shopia (wisdom), these two words are the origin of the word philosophy or philosophy. Philosophy means love of wisdom. Philosophy is said to be the science that is the basis of all existing scienceshuman role models (Sugiarta, et al., 2019). Science will develop if there is philosophy. Philosophy can help humans to help humans find lost identity and bring humans to have purpose and direction. For society, philosophy is usually seen as a reflective and critical way of thinking about reality in order to search for the truth. Universal human ideals are the basis of education. Education prepares everything necessary to achieve human life goals.

Educational Philosophy is the wisdom used in solving problems in Education. Philosophy is an important basis for implementing education. If education is without philosophy then the process of designing, organizing, implementing and measuring the success of education will lose guidance. Philosophy, which means explaining the nature of living a better life, also helps educators teach it to students. This good life is the basis, domain of education and policy guidelines in education. This is the underlying reason why philosophy is one of the foundations of education, because philosophy contains good knowledge for the implementation of education.

The concept of education can be categorized into two aspects, namely helping and assisting. The essence of helpful education is when humans need the help of other humans because basically humans cannot live alone, they must be together with other humans to help each other fulfill their needs. From here, interactions arise between one human being and another human being (Ahmad, 2023). One form of assistance that every human being needs is education. Next, the essence of education is to help humans become humans. Every human being has the potential to become a complete human being and there are those who do not become human, but have animal-like characteristics. Change in developing human abilities to become fully human is the role of education. So, it can be said that the role of education is to humanize humans. With education, people are directed tocorrect actions and developing human potential so that they have competence in their lives (Susilawati, 2021).

The schools of educational philosophy initiated by figures contributing to the practice of implementing education can come from the west or the east. Some figures who initiated philosophy from the west include Socrates, Thomas Aquinas and Rene Descartes. Educational philosophy figures from the east include Al-Ghazali, Al-Kindi, Al-Razi, Al-Farabi and Ibn-Sina.

2. Understanding Ethics.

Ethics comes from the Greek word ethikos, which means use, character, habit, tendency and attitude, which includes the analysis of concepts such as ought, right and wrong, the search for the nature of morality or moral action, and involves struggle. for a morally good life. On the other hand, ethics in ancient Greek means atmosphere, which in the singular means a habitual residence, pasture, stable, habits, manners, character, feelings, attitude, way of thinking. In plural it means habit. So if we limit this word to its origin, then "ethics" means the science of what is customary to do, or the science of manners.

2. METHODS

Based on its nature, the research method used by researchers is descriptive qualitative using literature (Library research) with the analysis used is content analysis. The data collection technique is collecting data in various legal studies, books, journals, expert opinions and so on.

3.   RESULTS AND DISCUSSION
3.1. Philosophy of Education by Al-Ghazali

Al-Ghalzali was a general humanitarian philosopher who also thought about education. His work was phenomenal by writing a book that became a reference for Islamic education, namely the *Ihya Ulumuddin* and *Ayyuhal Walad* books. Al-Ghazali received the nickname *Hujjatul Islam*, because his insight, views and knowledge were very broad in various religious disciplines.

His career in education began when he was a teaching assistant at Al-Juwaini and continued to teach at the Nizhamiyah Islamic school in Naisyapur, Iran. Al-Juwaini introduced philosophical studies including logic and natural philosophy. The first educational thought is about the goals of education. The aim of education according to Al-Ghazali is to direct humans to true happiness, namely the afterlife and to get closer to Allah SWT.

Furthermore, the concept of education according to Al-Ghazali is the process of searching for life values in order to lead to true knowledge. The curriculum is formulated as a category of two sciences, namely knowledge that must be studied by everyone (fardhu 'ain science) and knowledge that is required for only some people (fardhu kifayah science). Fardhu 'ain knowledge is religious knowledge, while fardhu kifayah knowledge is science, social science, communication science and so on.

The next thought is related to learning methods (Faizah et al., 2022). Some of the methods practiced by Al-Ghazali include:

i)   Advice method, giving lots of advice to students. A collection of his advice is written in the book *Ayyuhal Walad*. Advice for students so that students become useful knowledge experts, practice their knowledge and take lessons from knowledge.

ii) Habituation methods, ways for teachers to apply good behavior to students so that they become accustomed to it.

iii) Exemplary methods, teachers' ways of realizing educational goals by providing examples of good behavior to students in thoughts, words or actions.

3.2. Student Ethics

One way to respect knowledge is to respect teachers. Student ethics as a guide for interaction with teachers in the current educational situation which is fast-paced and demands change. According to Al-Ghazali, a good student has special ethics and duties as follows:

1. *Clean the heart, soul and mind. Prioritize the purification of the soul from despicable morals and despicable traits, because knowledge is worship of the heart, prayer of the soul, and an inner approach to Allah.*
2. *Reduce attachment. Reduce attachment to the busyness of the world because these attachments only occupy and distract.*
3. *Be humble in front of the teacher. He must not be arrogant or tyrannical towards the teacher, but he must submit all his affairs to the teacher and obey his advice as a sick and stupid person obeys a compassionate and skillful doctor.*
4. *Avoid debates and disputes. People who pursue science at an early stage must guard themselves from listening to disputes among many people, whether the science they are pursuing is knowledge of the world or the science of the afterlife.*
5. *Understand the aims and objectives. A student of knowledge does not abandon a single branch of commendable knowledge but instead he considers it carefully and pays attention to the aims and objectives of that knowledge.*
6. *Study knowledge starting from the most important. Do not simultaneously pursue various branches of knowledge, but pay attention to the order and start from the most important.*
7. *Study science sequentially. One should not enter a previous branch of knowledge because because the sciences are neatly arranged in sequence, one science is a path to another science.*
8. *Understand the importance of knowledge. A student of knowledge should know the causal factors by which he can gain knowledge of nobler knowledge.*
9. *Realize knowledge as a means to goodness. The goal of a student of knowledge in this world should be to decorate and beautify his inner self with virtue, while in the afterlife it is to get closer to Allah SWT.*
10. *Know the relationship between science and other sciences. He should know the nisbat (relationship) of knowledge with the aim of prioritizing what is high and close over what is far, and prioritize what is important over what is not important.*

3.3. Teacher Ethics

Teachers 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. Apart from that, the teacher's role is not limited to providing learning material, but as a moral educator with divine values, faith and good character. According to Al-Ghazali, a good teacher has special ethics and the following duties:

1. *Compassionate towards students and treating them as his children.*
2. *Emulating the Prophet SAW, by not asking for a teaching fee, you do not mean to seek reward or thanks.*
3. *Always advise students, such as forbidding them from moving to a higher level before they are eligible.*

4. *Prevent students from despicable morals with sarcasm (indirectly) as far as possible, not openly and with affection, not criticism.*
5. *Teachers who only master some sciences should not speak ill of other sciences in front of students.*
6. *Provide knowledge to students according to their understanding.*
7. *Students whose abilities are limited should be conveyed to them in things that are clear and appropriate for them.*
8. *A teacher should put his knowledge into practice, so that his deeds do not belie his words.*

4. CONCLUSION
4.1 Conclusion

Based on the results and discussion, it can be concluded that Al-Ghazali's educational philosophy emphasizes character education and morality. Student ethics according to Al-Ghazali aims to maximize the learning process with moral principles. Meanwhile, teacher ethics are expected to guide and educate students to achieve educational goals.

4.2 Recommendation

Educational institutions should reinforce character education based on Al-Ghazali's philosophy. Teachers need to exemplify good ethics and advise students with care and wisdom. Students also must practice self-purification and respect their teachers to fully benefit from the learning process. Strong emphasis on ethics can help address issues like violence and restore the true purpose of education.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

6. REFERENCES

Ahmad, R. (2023). Student and Teacher Ethics in the Perspective of Al-Ghazali's Eastern Philosophy. Journal of Islamic Ethics, 5(2), 87-102.

Al-Ghazali, A., & Smith, J. (2023). Student and Teacher Ethics in the Perspective of Al-Ghazali's Eastern Philosophy. Journal of Ethical Education, 15(2), 112-127.

Faizah, N., Zuhdi, A., & Nugroho, M. Y. A. (2022). Konsep Etika Guru dan Murid dalam Islam menurut Al-Ghazali dalam Kitab Ihya Ulumuddin. *Jurnal Al-Qalam: Jurnal Kependidikan*, *23*(1), 60-66.

Jahroh, W. S., & Sutarna, N. (2016). Pendidikan Karakter Sebagai Upaya Mengatasi Degradasi Moral. *Prosiding Seminar Nasional Inovasi Pendidikan*.

Junindra, A., Fitri, H., Desyandri, D., & Murni, I. (2022). Peran Guru terhadap Perilaku Bullying di Sekolah Dasar. *Jurnal Pendidikan Tambusai*, *6*(2), 11133-11138.

Sugiarta, I. M., Mardana, I. B. P., & Adiarta, A. (2019). Filsafat Pendidikan Ki Hajar Dewantara (Tokoh Timur). *Jurnal Filsafat Indonesia*, *2*(3), 124-136.

Susilawati, N. (2021). Merdeka Belajar dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme. *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, *2*(3), 203-219.