

**AN ANALYTICAL EXPOSITION OF THE RELEVANCE OF
AL-GHAZALI'S EDUCATIONAL PHILOSOPHY TO THE PRESENT
EDUCATIONAL SYSTEM**

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Abstract

Al-Ghazali (1058–1111) remains one of the most influential scholars in Islamic intellectual history, and his contributions to educational thought continue to attract scholarly attention. This paper examines the core principles of Al-Ghazali's educational philosophy and evaluates their relevance to contemporary educational systems. Central to his thought is the belief that education is a transformative process aimed at purifying the soul, cultivating moral character, and guiding individuals toward spiritual and ethical maturity. He classifies knowledge into obligatory, communal, and blameworthy categories, emphasizing that learning must serve both personal virtue and societal well-being. Al-Ghazali assigns a sacred role to teachers, viewing them as moral exemplars responsible for shaping students' character through sincerity, humility, and ethical conduct. Likewise, students are expected to approach learning with pure intentions, discipline, respect, and a commitment to improvement. His pedagogical approach stresses gradual instruction, age-learning, habit formation, and the integration of intellectual, moral, and spiritual development. The paper argues that Al-Ghazali's ideas remain highly relevant to modern education. His emphasis on moral and character education aligns with contemporary concerns about ethical decline and the growing interest in value based ducation and socio-emotional learning. His holistic approach resonates with modern theories that advocates for the balanced development of cognitive, emotional, and social competencies. Furthermore, his insights into teacher professionalism and ethical responsibility offer valuable guidance for current teacher training frameworks. The study concludes that Al-Ghazali's educational philosophy offers enduring insights capable of enriching contemporary educational discourse and reform.

Keywords: Al-Ghazali, Educational System, Philosophy, Relevance

Introduction

Education has always played a central role in shaping human societies, and throughout history, scholars have sought to define its purpose, methods, and moral foundations. Among the most influential thinkers in the Islamic intellectual tradition is Abu Hamid al-Ghazali (1058–1111), whose contributions to theology, philosophy, ethics, and education continue to resonate across centuries. His writings (particularly *Ihya' 'Ulum al-Din*) present a comprehensive vision of education that integrates intellectual development with moral refinement and spiritual growth. He posited that: education is not merely the transmission of information but a transformative process aimed at cultivating virtuous individuals capable of contributing positively to society. Al-Ghazali (1983).

In the contemporary world, educational systems face numerous challenges, including moral decline, loss of purpose, overemphasis on technical skills, and the marginalization of ethical and spiritual values. Modern schooling often prioritizes economic productivity and technological competence at the expense of character formation and holistic development. As a result, educators and policymakers increasingly seek philosophical frameworks that can restore balance and meaning to education. Al-Ghazali's educational philosophy offers valuable insights in this regard, providing a model that harmonizes intellectual, ethical, and spiritual dimensions of human development.

This paper examines the core principles of Al-Ghazali's (1983) educational thought (his aims of education, classification of knowledge, roles of teachers and students, and pedagogical methods) and evaluates their relevance to present day educational systems. By exploring the enduring significance of his ideas, the study highlights how Al-Ghazali's holistic and value centered approach can inform contemporary debates on moral education, teacher professionalism, curriculum design, and the overall purpose of schooling. In doing so, the paper argues that Al-Ghazali's philosophy remains not only historically important but also profoundly relevant to the educational needs and challenges of the 21st century.

Methodology

This study adopts a qualitative, descriptive, and analytical research design. The purpose of this approach is to examine Al-Ghazali's educational philosophy through an in-depth analysis of his primary and relevant secondary texts.

Discussion and Analysis

The analysis of Al-Ghazali's (1983) educational philosophy reveals a framework deeply rooted in moral, spiritual, and intellectual development. His ideas (though formulated in the 11th century) offer insights that remain strikingly relevant to contemporary educational debates. This section discusses the major themes of his philosophy and critically examines their applicability to modern educational systems.

A central theme in Al-Ghazali's (1983) thought is the integration of knowledge and morality. He argues that knowledge devoid of ethical purpose leads to arrogance, corruption, and social harm. This perspective challenges the modern trend of valuing education primarily for economic productivity and technological advancement. Today's educational systems often prioritize measurable academic outcomes while neglecting moral and emotional development. Al-Ghazali's insistence that knowledge must cultivate virtue provides a corrective lens through which contemporary educators can reassess the purpose of schooling.

Another significant aspect is his emphasis on holistic development, which includes intellectual, emotional, social, and spiritual dimensions. Modern educational theories such as socio-cultural learning (SCL), whole child education, and character education echo this holistic approach. Al-Ghazali's framework demonstrates that the development of the mind cannot be separated from the development of character. This alignment suggests that his philosophy can enrich current efforts to create balanced and humane educational environments.

The role of the teacher in Al-Ghazali's (1983) philosophy also offers valuable insights. He views the teacher as a moral exemplar whose personal conduct influences students' as much as instructional content. In contemporary contexts, teacher professionalism is often framed in terms of competence, certification, and performance metrics. Al-Ghazali expands this view by emphasizing sincerity, humility, and ethical responsibility. His perspective encourages modern educators to consider the moral dimensions of teaching, not merely its technical aspects.

Similarly, his portrayal of the ideal student (disciplined, respectful, and motivated by sincere intentions) highlights the importance of cultivating intrinsic motivation and moral responsibility among learners. Modern learner centered approaches, which emphasize autonomy, self regulation, and personal growth, resonate with Al-Ghazali's vision, demonstrating the timelessness of his insights.

However, some elements of Al-Ghazali's (1983) philosophy require contextual adaptation. His hierarchical classification of knowledge, which places religious sciences above worldly sciences, may not align with the secular and interdisciplinary nature of modern education. Likewise, his teacher centered model may conflict with contemporary collaborative and democratic classroom practices. Despite these limitations, the underlying principles (ethical purpose, holistic development, and moral leadership) remain highly relevant.

Overall, the analysis shows that Al-Ghazali's educational philosophy provides a rich and meaningful framework for addressing many of the moral and developmental challenges facing modern education. His ideas encourage a rethinking of educational priorities and offer pathways for integrating ethical and spiritual values into contemporary schooling.

Literature Review

Scholarly interest in Al-Ghazali's educational philosophy has grown significantly in recent decades, with researchers examining his contributions from theological, philosophical, pedagogical, and comparative perspectives. Early studies such as Tibawi (1972) emphasized Al-Ghazali's role in shaping classical Islamic education, noting that his integration of religious sciences with ethical training provided a comprehensive framework for Muslim pedagogy. Rosenthal (1970) similarly highlighted Al-Ghazali's belief that knowledge must be tied to moral purpose, arguing that his thought represents one of the most sophisticated medieval conceptions of the relationship between knowledge and virtue.

More recent scholarship has focused on the relevance of Al-Ghazali's ideas to contemporary educational challenges. Halstead (2004) argues that Al-Ghazali's emphasis on moral and spiritual development offers a valuable correction to modern education's overemphasis on technical skills and economic outcomes. He notes that Al-Ghazali's holistic approach aligns with modern theories of character education and socio-emotional learning. Nofal (1993) further explores Al-Ghazali's classification of knowledge, showing how his distinction between obligatory and communal sciences reflects a balanced educational philosophy that values both religious and worldly knowledge.

Studies on teacher student relationships in Al-Ghazali's work highlight his insistence on ethical conduct and sincerity. Al-Attas (1980) describes Al-Ghazali's teacher as a moral exemplar whose personal character is as important as intellectual competence. This view resonates with contemporary discussions on teacher professionalism, ethical leadership, and the role of educators in shaping students' values. Similarly, scholars such as Hashim (2014) emphasize that Al-Ghazali's concept of the student being humble, disciplined, and morally conscious offers insights into modern learner centered pedagogies that stress motivation, self-regulation, and personal growth.

Educational Philosophy

Al-Ghazali's philosophy of education represents the high point of Islamic thinking on education, in which his evident inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking Leaman, (1999). Al-Ghazali was not primarily a philosopher of education; he was a philosopher of religion and ethics. His educational philosophy is based on his personal experience. The philosophy, which he formulated over a period of 10 years, resembles that of Plato. He used his personal experience and concluded that the reasoning, which he calls sixth sense, can lead us to the truth. Divine revelation (*Ilham*) is superior to reason but is endowed to only selected individuals called Prophets. The reason given to human beings also has limitations and cannot acquire the absolute truth. Hence, it is obligatory for all human beings to obey the commandments sent to us through Prophets from time to time. It is very much clear that the educational ideas of Al-Ghazali are deeply influenced by religious philosophy and research. He thinks that human mind is like a clean slate and the teacher can transform it with the passage of time Leaman, (1999).

For Al-Ghazali (1980), the purpose of society is to apply Shari'ah and the goal of man is to achieve happiness and close to Allah (SWT). Therefore, education aims to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life hereafter. He has determined the aims of education in accordance with the Islamic ways of life. According to him the objectives of education is a utility. His utility theory consists of the individual as well as social phenomenon. According to him, the objectives of education are formation, construction, and completion of manners so that man can distinguish between good and bad and abstain from evil. On the one hand, it will formulate the character of individual and on the other hand it will reform the society. So, the aim is the betterment of individual and society Rashid, (2017).

Al-Ghazali stated that Man is born as a tabula rasa, and children acquire personality, characteristics, and behavior through living in society and interacting with the environment. The family teaches the children its language, customs, and religious traditions, whose influence they cannot escape. Therefore, the main responsibility for children's education falls on the parents, who take credit for their probity and bear the burden of their errors; they are partners in everything the children do, and this responsibility is subsequently shared by the teachers. Al-Ghazali stresses the importance of childhood in character formation. A good upbringing will give children a good character and help them to live a righteous life; a bad upbringing will spoil their character and it will be difficult to bring them back to the straight and narrow path. It is therefore necessary to understand the special characteristics of this period in order to deal with the child in an effective and sound manner. Education should make the child aware of the laws of Islam through the study of Qur'an and Hadith Khan (2005). Thus, education should make child firm in religious beliefs. Thus, Al-Ghazali (1980) formulates the objectives as under:

1. Facilitate the acquisition of knowledge, skills and virtues.

2. Develop all aspects of individual's personality.
3. Motivate learner to promote virtue and forbid evil.
4. Foster the development of Allah conscious (*Taqwa*) individuals.
5. Advance the physical, moral and spiritual well-being of the family, society and human kind in general.

It is important that boys should begin to attend *Maktab* (elementary school) at an early age, for what is learned then is as engraved in stone. Those entrusted with the education of the boy at school should be aware of how his motivations develop and interests change from one period to another: a fascination with movement, games and amusement, followed by a love of finery and appearances (in infancy and childhood), then an interest in women and sex (adolescence), a yearning for leadership and domination (after the age of 20), and finally delight in the knowledge of Allah(SWT) (around the age of 40). These changing interests can be used by educators to attract the boy to school, by offering first the lure of ball games, then ornaments and fine clothes, then responsibilities, and finally by awakening a longing for the hereafter Leaman, (1999).

In the elementary stage, children learn the Qur'an and the Prophetic traditions (*Sunnah*); they should be prevented from love of poetry and the company of men of letters, both of which sow the seeds of corruption in souls. Children must be trained to obey their parents, teachers and elders, and to behave well towards their classmates. They should be prevented from boasting to their peers about their parent's wealth or the food they eat, their clothes and accessories. Rather, they should be taught modesty, generosity and civility. Attention is drawn to the potentially pernicious influence of the children's comrades on their character. They must therefore be advised that their friends should possess the following five qualities: intelligence, good morals, good character, abstemiousness and truthfulness Rashid, (2017).

To Al-Ghazali, Education is not limited to training the mind and filling it with information, but involves all aspects - intellectual, religious, moral and physical dimensions of the personality of the learner. It is not enough to impart theoretical learning, but learning must be put into practice. True learning is that which affects behaviour and whereby the learner makes practical use of his knowledge. At times, Al-Ghazali the Sufi overshadows Al-Ghazali the educator: for instance, he advocates cutting the boy off from the world and its temptations in order for him to renounce it, and accustoming him to a simple, rough life in poverty and modesty. And yet the educator quickly reappears, for he feels that once the boy has left the school premises, he should be allowed to play suitable games in order to recover from the fatigue of study, and be freed from the constraints imposed upon him. However, he must not tire or overtax himself at play. Preventing the boy from playing and burdening him constantly with learning can only weary his heart and blunt his mind, spoiling his life and making him to despise study that he resorts to all manner of tricks to escape it. Khan (2005).

In the field of curriculum studies, researchers have examined Al-Ghazali's advocacy for gradual, Age-appropriate instruction. His pedagogical method, which integrates memorization, understanding, and moral practice, has been compared to modern developmental theories and holistic education models. Contemporary Islamic education scholars argue that Al-Ghazali's approach remains relevant for designing curricula that balance cognitive, ethical, and spiritual dimensions Leaman. (1999).

Overall, the literature demonstrates that Al-Ghazali's educational philosophy continues to offer rich insights for modern educational discourse. Scholars consistently highlight the enduring value of his moral framework, holistic vision, and emphasis on ethical teaching, while also acknowledging the need to reinterpret certain traditional elements within context.

Relevance of Educational Philosophy of Al-Ghazali

Abu Muhammad bin Muhammad Al-Ghazali has an important place among Muslim thinkers of social and political thought. His honour lies in the skill of dialects and philosophy. In addition to Islamic world, Western thinkers of social and political thought also recognize his grandeur and get guidance from his thoughts in many problems. Al-Ghazali's writings on education constitute the high point of thinking on the subject in the Islamic world. The theory of education which he elaborated is the most complete edifice relating to the field; it clearly defines the aims of education, lays out the path to be followed, and the means whereby the objectives can be achieved. From the 12th to 19th centuries, Islamic thinking on education was heavily influenced by Al- Ghazali. Amin (1992).

Al-Ghazali's major contribution lies in the refinement of speculative and metaphysical thought. Al-Ghazali's philosophy of education represents the high point of Islamic thinking on education, in which Al-Ghazali's evident inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking. Amin (1992).

The modern class structure has ignored the fundamental aspiration of man to realize his best self. Man's faith is destroyed; he is deprived of his dignity as a moral being and is controlled chiefly by material forces. This is much against the cherished ideals of the Indian democratic system and therefore, every effort should be made to reawaken and re-inculcate the true sense of self in the people. Al-Ghazali's message in this context is very significant particularly because of its applicability to solve the complicated issues of the nation Nofal. (1993).

The educational thought of Al-Ghazali is very significant today because modern education has lost much of its connection with the values of human life. He emphasized the need for a complete re-orientation of human values to fight against hedonism and commercial fetishes. Any educational system, which is sound, must be relevant to the existing needs of the people. In this context philosophy of Al-Ghazali is relevant as for him the objective of education is utility, Amin (1992). His utility theory consists of individual as well as social phenomenon. According to him the objectives of education are formation, construction, and completion of manners so that man can distinguish between good and bad and abstain from evil. On the one hand it will formulate the character of individual and on the other hand it will reform the society. The aim is betterment of individual and society. He was in favour of providing for the harmonious development of the individual and betterment of society as a whole. Nofal (1993).

To Al-Ghazali, an ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and live better lives and function as responsible members of the society. It is by transforming human beings that social transformation can be brought about. Amin (1992).

Al-Ghazali's thought stressed on the all-round development of personality and stressed that the changing interests of an individual in different stages of development should be kept in consideration while imparting education to the child. It is quite evident that the idea of Ghazali on the development of the individual personality is very much in line with the National Policy of Education of Nigeria and its recommendation. In our national perception

education is essentially for all. This is fundamental to all round development, material and spiritual. (NPE 1994 edition).

Al-Ghazali stressed the teaching of Qur'an and the Prophetic traditions (*Sunnah*) as they present a holistic view on the present world and the hereafter. Learning the basic fundamentals of religion and basic etiquettes of life comprise the essence of his philosophy and these values are most relevant in the present contemporary society, as man has lost a connection with the world and hereafter. Many of the problems of the present contemporary society will be overcome if we learn the basic fundamental principles of Islam; in this context his philosophy is highly relevant as this will help in the inculcation of traits like modesty, generosity, morality, truthfulness and civility. Education is not limited to training the mind and filling it with information, but involves all aspects - intellectual, religious, moral and physical dimensions of the personality of learner. It is not enough to impart theoretical learning; learning must be put into practice. True learning is that which affects behaviour and whereby the learner makes practical use of his knowledge. Nofal (1993).

AL-Ghazali's philosophy of education gives more emphasis on the development of spiritual, moral and social values. His thought basically evolves from Qur'an and *Sunnah* and the essence of his thought in the development of character which includes development of moral and ethical qualities such as obedience, humanity, simplicity and abhorrence of pride, love of wealth. His philosophy of education can make us understand the methodology of inculcating the value of education. In our multi-dimensional society education should foster universal and eternal values, oriented towards the unity and integration of our people. Rashid (2017).

Role of Teacher

Teacher should be gentle to students and treat students like he is to treat his own children. He must not shame them through direct criticism; rather he must set an example, and teach through suggestions. The teacher should be flexible with every student, teaching them according to his competence and not too slow as to discourage them. The teachers should consider the differences in character and ability between pupils, and deal with each one of them appropriately. The teachers should not push the pupils beyond their capacity, nor attempt to bring them to a level of knowledge which they cannot absorb, since that is counter-productive. Al-Ghazali (1983).

Principles Governing Art of Teaching

Al-Ghazali attaches great importance to the climate in which teaching takes place, and to the kind of relations that are desirable; in doing so, he continues and re-affirms the Islamic traditions of education. Al-Ghazali stresses that teaching should be linked to concrete situations and emphasized the need for various types of knowledge and skills. Whenever a particular knowledge or skill is needed, it should be taught in such a way as to meet that need and be functional. He also stresses that learning is only effective when it is put into practice and is aimed at inculcating the right habits rather than simply memorizing information. For him, the teacher should be a model and an example, not merely a spreader or medium of knowledge. His work is not limited to the teaching of a particular subject; rather, it should encompass all aspects of the personality and life of the pupil. The pupil, in turn, has a duty to consider the teacher as a father, to whom he owes obedience and respect. Al-Ghazali (1980).

The teacher should pay attention to the interconnectedness of knowledge and the relations between its various branches. Finally, he counsels a gradual and patient approach in teaching. With respect to religious education, Al-Ghazali recommends an early introduction to the fundamentals of religion through inculcation, memorization, and repetition, there being no need for understanding at first. A subsequent stage involves explanation, understanding and conscious practice. Thus, he recommends the following methods and techniques of teaching:

- **Simplifying the lesson:** Teachers should simplify the difficult concepts by stories, tales, etc. otherwise his teaching will not be effective.
- **Move from Simple to Complex:** This is a very important principle. Some teachers try to teach everything in the very start. This is very dangerous and can create very dull students. Al-Ghazali stresses that teachers should first teach simpler concepts and when the students are motivated towards lesson, then he can introduce complex concepts.
- **Proper Planning:** Al-Ghazali stresses the importance of planning and advises that teachers should do his preparation before teaching, for effective teaching.
- **Affection:** The teachers should avoid the use of force. He should be like a father to his students and should use love and affection instead of corporal punishment. Use of force can lead to bad habits among students. Teacher and students should also have good social relationship.
- **Avoid double standards:** Teacher is like a guide to students. He should not be a hypocrite and should breed good qualities like, honesty, good etiquette, good moral character etc.
- **Abilities of students:** Al-Ghazali stresses that while teaching the abilities of students should be kept in mind.
- Concepts, which are above the mental level of the students, will not make the teaching effective. Al-Ghazali
- (1983).
- **Code of Ethics for Students**

Al-Ghazali proposes a code of ethics whereby students should:

- Ensure that they are spiritually pure before they undertake the quest for knowledge;
- Respect the rights of their teachers and behave in a civil manner towards them;
- Beware, especially at the beginning of their studies, of paying too much attention to doctrinal controversies;
- Master the fundamentals of the praiseworthy sciences (linguistics, Tafsir, Hadith, Fiqh, and Kalam), and then specialize by studying one or more of those sciences in greater depth;
- Choose useful subjects in which to specialize, especially those that are conducive to salvation in the hereafter;
- Study each subject thoroughly before going on to another, bearing in mind the logical sequence and inter-connection of the various disciplines;
- Have as their main goal in their search for knowledge the cultivation and perfection of the innermost self in this world, and closeness to Allah (SWT) in the hereafter, rather than the attainment of high office or the acquisition of wealth or fame. Al-Ghazali (1983)

Conclusion

The examination of Al-Ghazali's educational philosophy reveals a comprehensive and value centered framework that remains deeply relevant to contemporary educational discourse. His emphasis on the integration of intellectual, moral, and spiritual development offers a

powerful alternative to modern systems that often prioritize technical skills and economic outcomes over character formation and holistic growth. Al-Ghazali's insistence that knowledge must be guided by ethical purpose challenges current educational models to reconsider the ultimate aims of schooling and the kind of individuals they seek to produce.

The analysis shows that many of Al-Ghazali's principles such as the moral role of the teacher, the importance of sincere intention in learning, the need for balanced curriculum, and the cultivation of virtuous habits, align closely with modern theories of character education, social emotional learning, and holistic pedagogy. These parallels demonstrate the enduring value of his insights and their potential to enrich contemporary educational reforms. At the same time, certain aspects of his philosophy, including his hierarchical classification of knowledge and teacher centered instructional approach, require contextual adaptation to fit the pluralistic and democratic nature of modern schooling.

Thus, from University Education Commission to National Policy of Education and Universal basic education and its types, all have stressed value education through which there will be promotion of character and moral development this was also the aim of Al-Ghazali's philosophy of education which stresses upon the religious education for spiritual development, at the same time Al-Ghazali emphasized upon natural sciences and technological sciences for the welfare of the society. In Al-Ghazali's view: "The teacher is like a landlord who has surrendered to the teacher the barren wastes of his soul for tilling and cultivating. The teacher is generally compared to a luminous body, relating to light and illuminating the darkness of other soul". Al-Ghazali mentioned that: "A person has three fathers: one who begot him, another who fostered him, and a third who educate him, and the last is the best of all". It is obvious from this that Al-Ghazali bestowed high profile to the teacher in reconstructing the system of education and community at large. He emphasized that teacher should develop his student's character; he himself should have such a character that the students will be able learn from and imbibe his good qualities. Al-Ghazali's philosophy of education does encompass almost all the four pillars of education. Al-Ghazali is of the opinion that education is unending process, i.e. Education starts at the cradle and ends at the grave.

Al-Ghazali's philosophy of education gives more emphasis on the development of spiritual, moral and social values. His thought basically evolves from Qur'an and Sunnah and the essence of his thought in the development of character which includes development of moral and ethical qualities such as obedience, humanity, simplicity and abhorrence of pride, love of wealth. His philosophy of education can make us understand the methodology of inculcating the value education. In our multi-dimensional society education should foster universal and eternal values, oriented towards the unity and integration of our people.

Overall, the study concludes that Al-Ghazali's educational philosophy provides a meaningful and timeless foundation for addressing many of the moral, ethical, and developmental challenges facing today's educational systems. By integrating his principles into modern practice, educators and policymakers can work toward creating learning environments that nurture not only intellectual competence but also moral integrity, emotional maturity, and a sense of purpose. Al-Ghazali's thought thus remains a valuable resource for reimagining education in a way that supports the full development of the human persons.

Recommendations

Based on the findings of this study, the following recommendations are proposed to enhance the relevance of Al-Ghazali's educational philosophy within contemporary educational systems:

1. Integrate Moral and Character Education into School Curricula:

Educational policymakers should incorporate structured moral and character education programs that reflect Al-Ghazali's emphasis on ethical behavior, sincerity, and personal responsibility. This can help address the growing moral and social challenges in modern societies.

2. Promote Holistic Approaches to Learning:

Schools should adopt holistic educational models that balance cognitive, emotional, social, and spiritual development. This aligns with Al-Ghazali's view that true education nurtures the whole person rather than focusing solely on academic achievement.

3. Strengthen Teacher Training in Ethics and Professional Conduct:

Teacher training institutions should include modules on professional ethics, moral leadership, and the teacher's role as a character model. Al-Ghazali's conception of the teacher as a moral exemplar can guide the development of more responsible and value driven educators.

4. Encourage Student Self Discipline and Intrinsic Motivation:

Schools should create learning environments that foster discipline, respect, and intrinsic motivation among students. This can be achieved through mentorship programs, reflective practices, and activities that promote self awareness and personal growth.

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