THE CONCEPT OF IDEAL PAI TEACHERS ACCORDING TO AL-GHAZÂLÎ AND IT'S RELEVANCE TO PAI TEACHERS IN CONTEMPORARY ISLAMIC EDUCATION

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Abstract: This study described the PAI teachers in contemporary Islamic education based on al-Ghazâlî's concept, including theirtasks, roles, requirements, relevance, and competency. Followingthe descriptive, textual, and reflective analysis of the *Iḥyâ' 'Ulûm al-Dîn*,PAI teachers areexpected to guide the education process, including the aspects of *khuluqiyah, 'ubûdiyah, tauḥîdiyah,* and *tazkiyat al-nafs* as stated by al-Ghazâlî. Theyplay essential roles in the student's success, such as being fathers, mentors, advisors, reformers, psychologists, motivators, demonstrators and evaluators. According to al-Ghazâlî, PAI teachers should be qualified especially in psychology and didactic pedagogy, and be competent in personal and professional religion. Al-Ghazâlî's concept on the PAI teacher's tasks, roles, requirements, and competency, is relevant in contemporary Islamic education.

Abstrak: Tulisan ini bertujuan memaparkan konsep guru PAI menurut al-Ghazâlî yang mencakup tugas, peran, persyaratan, dan kompetensi guru PAI serta relevansinya dengan guru PAI dalam pendidikan Islam kontemporer. Berdasarkan analisis deskriptif, tekstual, dan reflektif dengan merujuk kitab *Iḥyâ' 'Ulûm al-Dîn*, hasil kajian menunjukkan bahwa guru PAI versi al-Ghazâlî memiliki tugas yang berat dalam proses pendidikan anak didik, yaitu tugas yang mencakup aspek *khuluqiyah*, *'ubûdiyah*, *tauḥîdiyah*, dan *tazkiyat al-nafs*, dan memiliki peran penting demi kesuksesan pendidikan anak didik, yang meliputi peran sebagai ayah, pembimbing, penasehat, korektor, psikolog, motivator, demonstrator dan evaluator. Selain tugas dan peran tersebut, menurut al-Ghazâlî, menjadi guru PAI harus memenuhi beberapa persyaratan, terutama persyaratan yang berkaitan dengan aspek psikologis dan didaktis-pedagogis dan memiliki kompetensi personal-religius dan profesional-religius. Konsep al-Ghazâlî tentang tugas, peran, persyaratan, dan kompetensi guru PAI masih relevan dengan konteks guru PAI dalam pendidikan Islam kontemporer.

Keywords: PAI teachers, al-Ghazâlî, *Iḥyâ' 'Ulûm al-Dîn*

Introduction

The student's success depends on various factors, including teachers, as educators responsible for imparting knowledge. They are also expected to change the student's behavior, guidance, and steer learning[1] towards maturity. Following the Western educational theory, Ahmad Tafsir explained that the teachers' task as educators in an Islamic perspective should develop the students' potential like psychomotor, cognitive, and practical.[2] Therefore, Islamic teachers have similar tasks as Western education theory but have different aspects. Sanusi quoted Thohari Musnamar and stated that Western and Islamic education have different fundamental aspects, objectives, materials, and outputs.[3]

The education process is complex, risky, and requires significant responsibilities. Therefore, unqualified teachers can negatively affect students, necessitating professionalism. The teacher concept was examined by Western and Islamic education leaders, including al-Ghazâlî, one of the Islamic world intellects[4] nicknamed *ḥujjat al-Islâm*,[5] the fortress of Islamic creed[6] and a moral agent.[7] He was a great philosopher and educator in various disciplines, as shown in his work, such as *Iḥyâ' 'Ulûm al-Dîn* on education and morals.

Al-Ghazâlî's work on education focused on the teacher concept, which currently determines their success. However, teachers have not understood, considered, nor applied this concept,which only exist intheory. Furthermore, the Islamic world is not awareof al-Ghazâlî's theories, especially on teachers.

This study obtained data from al-Ghazâlî's ideas in his monumental book *Iḥyâ' 'Ulûm al-Dîn*. It followed al-Ghazâlî's thoughts because he greatly influenced and contributed to intellectual and scientific advancement, opening educational horizons for all education system parties, especially teachers. The study focused on the al-Ghazâlî concept for contemporary Islamic education (PAI) teachers, including their roles, requirements, obligations, and competence.

Methodology

This study used literature review from library information through texts, books,

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[1] Sardiman A.M., *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: RajaGrafindo Persada, 2014), 125.

[2] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosda Karya, 1994), 74.

[3] Sanusi, "Konsep Pendidikan Al-Ghâzali: Suatu Telaah Terhadap Dimensi Metodologi Pengajaran" (Master Thesis, Program Pascasarjana IAIN Ar-Raniry Banda Aceh, 2000), 1.

[4] Harun Nasution, *Falsafah dan Mistisme dalam Islam* (Jakarta: Bulan Bintang, 1978), 43.

[5] Sulaimân Dunyâ, *Al-Ḥaqîqat fî Nazhar al-Ghâzali* (Mishr: Dâr al-Ma'ârif, 1971), 19.

[6] M. M. Syarif, *A History of Muslim Philosophy*, vol. 1 (Weisbaden: n.p. 1963), 556.

[7] Muhammad Fazl al-Rahman Ansari, *The Qur'anic Foundation and Structure of Muslim Societies* (Pakistan: World Federation of Islamic Mission, 1973), 300.

encyclopedias, scientific journals, newspapers, magazines, and other documents.[8] This was a suitable method to explain the study problem. The qualitative approach was also used to collect data,[9] which is mainly appliedin biographical[10] or figure[11] studies describing events, processes, and theoretical situations.

This study followed the book of *Iḥyâ' 'Ulûm al-Dîn* as the primary source and other relevant books and empirical evidence on al-Ghazâlî's educational thought as the secondary source. The data were collected through the documentary method from written relics like archives, manuscripts, and other relevant materials.[12] This was conducted by tracing, obtaining, and collecting data, exploring al-Ghâzali's educational thoughts. The data analysis and interpretation was made by reading and marking the required materials.

The data analysis used descriptive, textual, and reflective methods. The descriptive method explained al-Ghazâlî's profile and ideas on PAI teacher's concept. The textual analysis revealed the meaning, while reflective analysis analyzed the concept of Islamic education teachers, providing relevant insights into the concept of PAI teachers in contemporary Indonesian Islamic education.

Results and Discussion

Short Biography of al-Ghazâlî

Al-Ghazâlî "was one of the greatest Muslim philosophers, theologians and jurists who excelled in knowledge and character."[13] He known as Algazel in the medieval West.[14] His official name was Abû Ḥâmid Muḥammad bin Muḥammad bin Tha'us al-Thûsi al-Syâfi'i and was born in Ghâzalah Thabaran village, Thus district, Khurasân, Persia (Iran) in 450 H/1058 AD.[15] His father was a wool spinner (*ghazzâl*); hence his name can be spelled

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[8] Masyuri and Zainuddin, *Metodologi Penelitian Pendekatan Praktis dan Aplikatif* (Bandung: Refika Aditama, 2009), 99.

[9] Sabitha Marican, *Kaedah Penyelidikan Sains Sosial* (Malaysia: Prentice Hall Pearson Malaysia Sdn. Bhd, 2005), 125.

[10] Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Rajawali Pers, 2010), 31.

[11] Arief Furchan and Agus Maimun, *Studi Tokoh: Metode Penelitian Mengenai Tokoh* (Yogyakarta: 2005), 15.

[12] Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2004), 181.

[13] Mansoureh Ebrahimi, Ahmadali Gholami & Kamaruzaman Yusoff, "Al-Ghazali' Ma'rifah and Mahabbah's Relations," *International Journal of Islamic Thought* 20 (December 2021), 65.

[14] Nina W. Syam, *Filsafat Sebagai Akar Ilmu Komunikasi*, ed. Rema Karyanti Soenendar (Bandung: Simbiosa Rekatama Media, 2013), 55.

[15] Fathiyah Hasan Sulaiman, *Aliran-aliran dalam Pendidikan (Studi tentang Aliran Pendidikan menurut Al-Ghâzali,* trans. S. Agil Husein al-Munawwar and Hadri Hasan (Semarang: Toha Putra, 1993), 9.

as al-Ghazâlî using one z to show his birthplace, and al-Ghazâlî with two z to show his father's work (*ghazzâl*).[16]

Al-Ghazâlî was from a poor religious family where he studied the Qur'an. Following his father's death, he and his brother Ahmad were entrusted to his best friend, a Sufi, to use his property to educate them. The Sufi educated both children until he exhausted the deposited property.[17]Al-Ghazâlî studied fiqh, the saint's history, love poems to Allah, the Qur'an, and al-hadith.[18]

 The Sufi could not sustain the children's needs and handed them over to a madrasa manager to study and make a living.[19] Al-Ghazâlî later joined Nizamiyah University in Naisabûr under the guidance of Imam Haramain al-Juwaini, to study *mantiq, kalam, fiqh/ushul fiqh*, philosophy, Sufism, and the debate rhetoric. He also studied Sufism with Yûsuf al-Nasaj at the university, but the training and practice did not affect his life.

Al-Ghazâlî mastered the sciences by al-Juwaini and was an adept debater, hence, he was dubbed the Bahr Mughriq (the drifting ocean). His intellect and breadth of insight made him more famous than his teacher.

Al-Ghazâlî went to Baghdad following al-Juwaini's death at the palace of Nizam al-Muluk as prime minister of the Sultan of Bani Saljûk. He successfully debated with scholars and intellects at the palace in the presence of Nizam al-Muluk due to his vast knowledge and logic. The Nizam al-Muluk was impressed and appointed him a university professor in Baghdad.

Al-Ghazâlî taught for four years before experiencing a spiritual crisis, doubts on *aqidah*, and *ma'rifat* and secretly left for Sham. He spent his time in seclusion, worship, and i'tikaf in one of the minarets of the Umawi mosque in Damascus.[20]He later continued his *taqarrub* to Allah SWT. in Baitul Maqdis and wished to perform the pilgrimage. He then traveled to Mecca, Medina, to visit the tombs of the Prophet Muhammad and Prophet Ibrahim AS before heading to the Hijâz.[21]

He returned to Naisabûr after the *rihlah dîniyyah performance* in 499 H/1106 at the

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[16] Muhammad Munîr Mursi, *Al-Tarbiyah al-Islâmiyyah Ushûluhâ wa Tathawwuruhâ fî al-Bilad al-'Arabiyyah* (Al-Qâhirah: 'Âlam al-Kutub, 1982), 236. See also T. J. De Boer, *The History of Philosophy in Islam* (New York: Dover Publication Inc, n.d,), 155.

[17] Abd. Halîm Mahmûd, *Qâdhiyat al-Tasawwuf al-Munqidz min al-Dhalâl* (Al-Qâhirah: Dâr al-Ma'ârif, 1119 H), 40.

[18] Tim Penulis, *Pemikiran Pendidikan Islam: Kajian Tokoh Klasik dan Kontemporer* (Semarang: Fakultas Tarbiyah IAIN Walisongo and Pustaka Pelajar, 1990), 84.

[19] Mahmûd, *Qâdhiyat al-Tasawwuf,* 40.

[20] Darmu'in, *Al-Ghazali: Kritik Terhadap Filosof* (Padang: IAIN Imam Bonjol, 1995), h. 5.

[21] Abidin Ibn Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan* (Yogyakarta: Pustaka Pelajar, 2009), 12.

request of Fakhr al-Muluk to resume his education at Nizamiyah University. Fakhr al-Muluk was killed in 500 H/1107 AD, and al-Ghazâlî returned to his home in Thûs until his death. He died aged 55 On Monday 14, Jumâd al-Tsâniyah in 505 H/18 December 1111 AD, in the presence of his younger brother Abû Ahmadi Mujidd al-Dn. He left three daughters and had a son Hâmid who died as a child. He was called by his son's name, Abû Hâmid (father of Hâmid).[22] He was buried next to his seclusion (*Khanîkah*) place.[23]

Al-Ghazâlî was an active and prolific writer and left his intellectual works bequeathed to Muslims in various disciplines. Scholars differ on the number of his intellectual works, with 'Abdurrahmân Badawi stating it as 457 titles. Whereas, Al-Washîti stated 98 and 228 titles by Mustafa Ghallab. Al-Subki counted 58 while Thasy Kubra Zadah stated 80. Western Orientalists such as Michel Allard counted 404, al-Zirikli approximately 200,[24] and Sulaiman Dunyâ stated 300[25] since he started writing at 20 years until his death. His intellectual work include philosophy and *kalam*,[26] *fiqh/ushûl fiqh*,[27] interpretation,[28] Sufismand morality.[29]

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[22] Zainuddin, et al., *Seluk-Beluk Pendidikan dari al-Ghazali* (Jakarta: Bumi Aksara, 1991), 10.

[23] Al-Ghazâlî, *Ihyâ 'Ulûm al-Dîn*, Juz I (Masyhad al-Husaini, n.d.), 13.

[24] Asrorun Ni'am Sholeh, *Reorientasi Pendidikan Islam: Mengurai Relevansi Konsep al-Ghazali dalam Konteks Kekinian* (Jakarta: ELSAS, 2008), 43.

[25] Sulaimân Dunyâ, *Al-Haqîqat*, 6.

[26] The philosophy and *kalam* group include; 1). *Maqâshid al-Falâsifah* (The Goals of the Philosophers), 2). *Tahâfut Falâsifah* (The Confusion of Philosophers), 3). *Al-Iqtishâd fî al-I'tiqâd* (Moderation in *Aqidah*), 4). *Al-Munqîdh min al-Dhalal* (Freedom from Misguidance), 5). *Al-Maqâshid al-Atsna fî Ma'âni Asmi Allâh al-Husnâ* (Meaning of the Good Names of Allah), 6). *Faishâl al-Tafriqah bana al-Islâm wa al-Zindîqah* (The difference between Islam and Zindîq), 7). *Al-Qishâs al-Mustaqîm* (The Way to Overcome Disputes of Opinion), 8). *Al-Mustadhiri* (Explanations), 9). *Hujjah al-Haq* (Correct Argument), 10). *Mufsil al-Khilâf fî Ushl al-Dîn* (Separating Disputes and *Ushuluddin*), 11). *Al-Muntahâ fî Ilmi al-Jidâl* (Procedures in the Science of Discussion), 12). *Al-Madhnûn bin Alâ Ghairi Ahlihi* (Presumption of Non-Experts), 13). *Mahkûn Nazhar* (Methodology), 14). *Asrâr Ilmi al-Dn* (Secrets of Religious Science), 15). *Al-Arba'în fî Ushl al-Dîn* (40 Issues of *Ushuluddin*), 16). *Iljâm al-Awwâm 'an Ilmi al-Kalam* (Barring the Common People from the Knowledge of *Kalam*), 17). *Al-Qaul al-Jamîl fî Raddi alâ Man Ghayaral Injîl* (Kind Words for People Who Change the Gospel), 18). *Mi'yâr al-Ilmi* (Scales of Knowledge), 19). *Al-Intishâr* (Secrets of Nature), 20). *Itsbat al-Nazhar* (Consolidation of Logic).

[27] The *fiqh/ushûl fiqh* group includes; 1). *Al-Basîth* (Deep Discussion), 2). *Al-Wasîth* (Intermediary), 3). *Al-Wajîz* (Wills), 4). *Khulâshah al-Mukhtashar* (Summary of Essay), 5). *Al-Mustasyid* (Optional), 6). *Al-Mankhûl* (Customs), 7). *Shifâ' Alil fî Qiyâs wa al-Ta'lîl* (Good Healer in *Qiyas* and *Ta'lil*), 8). *Al-Dzari'ah ilâ Makârim al-Syarî'ah* (The Way to the Glory of Sharia).

[28] The interpretation group includes; 1). *Yaqût Ta'wîl fî Tafsîr al-Tanzîl* (Methodology of *Ta'wil* in Derived Interpretation, 2). *Jawâhîr al-Qur'ân* (Secrets Contained in the Qur'an)

[29] The Sufism and morality group includes; 1). *Ihyâ 'Ulûm al-Dîn* (Reviving the Religious Sciences), 2). *Mizan al-Amal* (Charity Scales), 3). *Kimiya' al-Sa'âdah* (Chemistry of Happiness), 4). *Misykat al-Anwar* (The Niches of Light), 5). *Minhâj al-'Âbidîn* (Guidelines for People of Worship), 6). *Al-Darâr al-Fâkhirah fî Kasyfi 'Ulûm al-Âkhirah* (Pearl of Disclosing the Knowledge of the Hereafter), 7). *Al-Ainis fî al-Wahdah* (Tenderness in Unity), 8). *Al-Qurbah ilâ Allâhi Azza wa al-Jalla*

His life journey was spent and filled with scientific, teaching, and Sufism atmosphere. His work had an impact and contributed to socio-cultural development, ethical, and natural metaphysical perspectives.[30]

Description of the Book Iḥyâ' 'Ulûm al-Dîn

Al-Ghazâlî's most monumental book on education from the Sufism perspective and comprehensive covering almost all Muslim life concepts is *Iḥyâ' 'Ulûm al-Dîn* (Reviving the Religious Sciences).[31] The significant work in the field of educational philosophy by al-Ghazâlî is a few of the forty books that make up *Iḥyâ' 'Ulûm al-Dîn*. Other related work includes *Ayyuhâ al-Walad* (O Students – Letter to a Disciple), *Mîzân al-ʿAmal* (The Criteria of Action), and *al-Munqidz min al-Dhalâl* (Deliverance from Error).[32] The title suggests it was written because the religious sciences were fading and received less attention among Muslims. Therefore, he revived the fading religious passion and restored the religious appreciation or Sufism teachings based on the Qur'an and Sunnah on the doctrine of *ahl al-sunnah wa al-jamâ'ah*."[33]

The book has three chapters classified into four sections or *rubu'* (branches), such

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(Close to Allah), 9). *Akhlâq al-Abrâr wa al-Najat min al-Asrâr* (*Akhlaq* that is Noble and Saves from Evil), 10). *Bidâyah al-Hidâyah* (Beginning of Reaching Guidance), 11). *Al-Mabâdi' wa al-Ghâyah* (Beginning and Purpose), 12). *Talbîs al-Iblîs* (Deceit of the Devil), 13). *Nashîhat al-Mulk* (Advice to Kings), 14). *Al-ʿUlûm al-Laduniyyah* (Sciences of *Laduni*), 15). *Al-Risâlah al-Qudsiyyah* (Sacred Treatise), 16). *Al-Ma'khadz* (Place of Taking), 17). *Al-Amali* (Glory). See Hasan Basri, *Filsafat Pendidikan Islam*, second edition (Bandung: Pustaka Setia, 2014)*,* pp. 222-223; and M. Solihin*, Epistimologi Ilmu dalam Sudut Pandang Al-Ghazali* (Bandung: Pustaka Setia, 2001), 23.

[30] Jauharatul Makniyah, "Filsafat Pendidikan Akhlak antara Ibnu Miskawaih dan Imam Ghazali," in *Memperbincangkan Pemikiran Pendidikan Islam dari Idealisme Substantif hingga Konsep Aktual*, ed. Tobroni (Jakarta: Prenada Media Group, 2018), 45.

[31] Hasan Asari, *Menguak Sejarah Mencari Ibrah: Risalah Sejarah Sosial-Intelektual Muslim Klasik* (Bandung: Citapustaka Media, 2006), 67.

[32] Sajid Ullah Sheikh and Muhammad Abid Ali, "Al-Ghazali's Aims and Objectives of Islamic Education," *Journal of Education and Educational Development* 6, no. 1 (June 2019), 114.

[33] A. Bachrun Rif'i dan Hasan Mud'is, *Filsafat Tasawuf* (Bandung: CV. Pustaka Setia, 2010), 131.

as worship,[34] daily work,[35] destructive action,[36] and despicable moral solutions.[37] The sections contain aspects of worship, *adab*, *'aqîdah/tawhîd*, and Sufism, or"paying attention to issues of education, ethics, mysticism, jurisprudence and faith."[38] They are further simplified into 3, by Fathiyah Hasan Sulaiman *kalam* (theology), *fiqh*, and morality.[39] Al-Ghazâlî discussed these sections based on his reflections on various things.

Historians believe that the book was written when he returned to Baghdad from Syria. The writing process took several years traveling between Syria, Jerusalem, Hijâz, and Yus. It is monumental and famous among Muslims, the Western, and non-Muslim world. The book is appreciated and praised by scholars as a mind painting book, easy ability, combination of brain clarity and a pure heart, a noble philosophy of an anti-philosophy, a high mind incarnation, perfecting the understanding of the Qur'an secrets, and literature for Muslims and non-Muslims.[40] Consequently, *"Ihyâ' 'Ulûm al-Dîn* penned by al-Ghazâlî is one of the main readings in the curriculums of the pesantrens"[41] in Indonesia, and the book has been translated into various languages, including Indonesian, into nine volumes by Prof. TK. H. Ismail Yaqub, MA., SH, first edition in 1988 and 2003 fifth edition, published by the National Library of PTE LTD Singapore.

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[34]The worship section (*rubu'*) contains ten discussions, such as science, the rules of *i'tiqad* (*aqidah*), the secret (wisdom) of purification, the wisdom of prayer, the wisdom of *zakat*, the wisdom of fasting, the wisdom of Hajj, the ethics of reading the Qur'an, remembrance, and prayer, and *tartib wirid* at each time. See Imâm Abi H̲âmid Mu̲hammad bin Mu̲hammad al-Ghâzali, *Ihya' 'Ulûm al-Dîn*, al-Juz al-Awwal, (Semarang: Maktabah wa Mathba'ah Toha Putra, t. t.). p. 27

[35]The daily work section (rubu') contains 10 discussions, such as eating etiquette, marriage etiquette, working law, lawful and unlawful, the etiquette of making friends and associating with various human groups, 'uzlah (self-isolation), the etiquette of walking far away, listening and feel, Amar ma'ruf and nahi munkar, and etiquette of life and prophetic morality. *Ibid*.

[36]The destructive action section (*rubu'*) contains 10 discussions, such as the wonders of the heart, training the soul, the dangers of the stomach and genital lust, the dangers of the tongue, the dangers of anger, revenge, and envy, the reproach of the world, the reproach of wealth and miserliness, the reproach of loving splendor and joy, arrogance and *'ujub*, and the reproach of being deceived by worldly pleasures. *Ibid*.

[37]The section (*rubu'*) of releasing actions contains ten discussions, such as repentance, patience and gratitude, fear and hope, poverty and *zuhud*, monotheism and *tawakkal*, love, longing, docile and willing, intentional, genuine, and sincere, *murâqabah*, and counting deeds, contemplation, and remembering death. *Ibid*.

[38]Adel Abubaker Bawazeer, "Al-Ghazali, Dialogic Practices in Islam and Religious Education in a Saudi University," in *International Journal of Technology and Inclusive Education (IJTIE)*, volume 9, issue 2 (2020), p.1578.

[39]Fath̲iyah H̲asan Sulaimân, *Mazâhib fî al-Tarbiyah Bahts fî al-Mazhab al-Tarbawi 'inda al-Ghâzali*, al-Thab'ah al-Tsâniyah, (al-Qâhirah: Maktabah Nahdhah Misr, 1964), p. 13.

[40]Hamka, *Tasauf: Perkembangan dan Pemurniannya,* (Jakarta: Pustaka Panjimas, 1986), p. 138.

[41]Umma Farida and Abdurrohman Kasdi, "Women's Roles in Ihya' Ulum Al-Din and Method of Teaching it at Pesantrens in Indonesia," in *Al-Jami'ah: Journal of Islamic Studies*, vol. 59 (2021), p. 169.

Al-Ghazâlî's Thoughts on the Concept of Ideal PAI Teachers

Meaning of Teacher

According to al-Ghazâlî, a teacher is knowledgeable, charitable, and an educator and those who are knowledgeable (*'âlim*) are scholars (*jama'* from *'alîm*). Therefore, the teacher is similar to a scholar and should perform good deeds and educate as noble people in the sky. Al-Ghazâlî was compared to a scholar or teacher with the sun shining around him and fragrant perfume. In contrast, scholars or teachers who do not share knowledge are compared to sheets of paper helpful to others but empty for themselves or as needles that sew for others while they are naked.[42] Al-Ghazâlî divided the scholars into two, the worldly scholars (the bad ones) and the hereafter scholars (the good ones).

Al-Ghazâlî stated that educating is the noblest human activity as explained in *Ihyâ' 'Ulûm al-Din,* juz I, as follows:

> Man is the best creature on earth, and the heart is the best part of the body. The teacher seeks to perfect, clean, and direct to get closer to Allah SWT. Therefore, teaching is an act of worship to fulfill the caliphate's duties. Allah has opened the hearts of the *'alim* with knowledge as the most notable attribute. Therefore, it is a treasure trove of the noblest treasures.[43]

The statement above describes the teacher as a person who transfers knowledge to thrill the soul or heart of students, to get closer to Allah SWT., and fulfill their caliph's duties on earth. The highest degree is an intermediary between God and His creatures to bring them closer to Allah SWT. and in the abode of eternal pleasure (heaven).

Virtue of Teacher

The book was titled the virtue of the teacher but only discussed and alluded to the virtue of scholars as teachers *Ihyâ' 'Ulûm al-Dîn*, volume I. Al-Ghazâlî commented on the theme while quoting several Qur'an verses, al-Sunnah, and *atsâr* of companions.

a. Verses of the Qur'an

To explain the virtue of teachers, al-Ghazâlî quoted several Qur'an verses, including: Surah Ali 'Imrân verse 18, which means:

> *"Allah Himselfú is a Witness that there is no god ùworthy of worshipú except Him—and*

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[42] Imam Abu Ḥâmid Muḥammad ibn Muḥammad al-Ghazâlî, *Ilmu dalam Perspektif Tasawuf Al-Ghazali*, trans. Muhammad al-Baqir (Bandung: Karisma, 1996), 187-188.

[43] Imam Abu Ḥâmid Muḥammad ibn Muḥammad al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn*, vol. I (Bairût: Dâr al-Fikr, 1995), 12.

so are the angels and people of knowledge. He is the Maintainer of justice...."[44] (Surah Ali 'Imrân/3: 18)

Surah al-Mujâdalah verse 11, which means:

"Allah will raise those who have believed among you and those who were given knowledge, by degrees."[45] (Surah al-Mujâdalah/58: 11)

The verse shows that Allah SWT. glorifies and exalts His believers and knowledgeable (scholars) servants. The believer and the pious person are held to a higher degree compared to others. According to al-Ghazâlî, scholars (teachers) who share knowledge are the second most nobleafter the Prophet. Scholars (teachers) are better than those who only worship, fast daily, and pray every night.[46]

Asma Hasan Fahmi quoted a contemporary Egyptian poet regarding the virtue and position of scholars (teachers). The verse is translated as "Stand for a teacher and honor him. A teacher is almost close to the Apostle position."[47]

The scholars (teachers) are given virtue or higher degreebecause they perform the Prophetsmission "as those who convey and explain the truth to humans,"[48] and spiritual fathers for students. The intermediation of teachers can help students live well and fulfill future assignments brilliantly. Iskandar Zulqarnain was asked why he glorifiedthe teacher more than his father and replied thathis father brought him from the sky to the earth while histeacher raised him to the sky.[49]

The above statement shows that the dependence of the spirit on the body in the mother's womb descents from the realm of *malakut*(dominion) to destruction for the born child. In comparison, the teacher raises the spirit from the earth to the hereafter because heis as perfect as Allah.[50]

This follows al-Ghazâlî quoting the surah al-Zumar verse 9, meaning:

"Say, O Prophet,ú "Are those who know equal to those who do not know? ..."[51] (Surah al-Zumar/39: 9)

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[44] Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya Juz 1- Juz 30*, (Surabaya: Jaya Sakti, n.d), 78.

[45] *Ibid.*, 910-911.

[46] Al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn*, 13.

[47] Asma Hasan Fahmi, *Sejarah dan Filsafat Pendidikan Islam*, trans. Ibrahim Husein (Jakarta: Bulan Bintang, 1979), 25.

[48]Mahmud, *Pemikiran Pendidikan Islam*, Editor Beni Ahmad Saebani, Cetakan I, (Bandung: Pustaka Setia, 2011), 247.

[49] Ibrahim bin Ismail, *Pendekatan Proses Belajar Jadi Ulama*, trans. M. Ali Chasan Umar (Semarang: Toha Putra, 1993), 30.

[50] *Ibid.*

[51] Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, 747.

The verse shows how Allah SWT. distinguishes scholars (teachers) and the illiteratethrough questions. Therefore, the scholars (teachers) have a high position before Allah SWT compared to the illiterate.

The surah al-Fâthir verse 28 was quoted by al-Ghazâlî to explain that only scholars (teachers) feel the fear of Allah, as shown:

"Indeed the only ones who fear Allah among His servants are the scholars."[52] (Surah Al-Fâthir/35: 28)

Another quote by al-Ghazâlî described the ability of a pious person during the time of Prophet Sulaiman. As stated, the power obtained from al-Kitab helped him movefast the Queen Balqi's throne to the place of Prophet Sulaiman AS (before the blink of an eye). As explained in Surah al-Naml verse 40, meaning:

"The one who knew the Scripture said: "I will bring the throne to you before your eyes blink."[53](Surah al-Naml/27: 40)

The above verse shows that knowledge makes everything easier. Therefore, scholars (teachers) convey knowledge to their students to easily face current and future problems. Students are happy on earth and the hereafter due to the use of knowledge from teachers. This is the service of a peerless and selfless teacher referred to as an unsung hero.

b. Hadiths of the Prophet

Al-Ghazâlî quoted several hadiths to support the Qur'an argumentson the virtue of teachers, as shown:

"Scholars are the inheritors of the prophets."[54] (Narrated by Abu Dawûd, al-Tirmidhi, Ibn Mâjah, and Ibn Hibbân in their *shahîh* from the hadith of Abu Dardâ')

The above hadith means that the scholars (teachers) inherit the Prophet's duties. Therefore, they are the link that continues the apostle's tasks like calling people to follow Allah SWT., encouraging them to do good, and preventing them from Allah's prohibition. These are noble and heavy tasks hence have benefits, position, respect, and are every Allah's creature wish, as explained below:

"Everything in the earth and in the sky begs forgiveness for the pious ('alim)."[55] (This is some of the hadith of Ab Dardâ' earlier).

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[52] *Ibid.*, 700.
[53] *Ibid.*, 598.
[54] Imâm Abû Hamid Muhammad ibn Muhammad al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn*, 12.
[55] *Ibid.*

Al-Ghazâlî quoted a hadith narrated by Abû Dawûd, Turmudzi, Nasâ'i, and Ibn Mâjah. It stated that the apostle is compared to the *'alim* (teacher) with consistent knowledge. Knowledge is a lamp that illuminates the path to be traversed and protects from misguidance and the darkness of life. It issimilarto the full moonlight in the dark of night.[56]

Scholars (teachers) who are *istiqamah* with knowledge get a higher position compared to ordinary people. Therefore, they are more valuableandinfluence the community by sincerely and responsibly sharing knowledge.

Another hadith quoted by al-Ghazâlî is narrated by al-Baihaqî, asfollows:

"The best man is a believer 'âlim who if he is needed then he is useful, and if he is not needed then he suffices himself."[57] (HR. Baihaqî)

The hadith explains that a good human believes in Allah SWT., is knowledgeable, and devotes his knowledge to Allah SWT. and humankind. These elements are the Muslim life trilogy leading to an integral personality. Therefore, a person will not be uninterested and discouraged in dealing withcomplex life problems.

Another virtue of scholars as teachers explained in the Prophet Muhammad hadith quoted by Al-Ghazâlî, narrated by 'Abd al-Bar and Abi Na'îm. As stated, the good or bad of the community depends on two groups of scholars. When both groups are good, those who follow will feel the results of their goodness. However, when they are evil, the people will suffer for their attitudes and actions.

c. *Al-Âtsar* or the word of wisdom

Al-Ghazâlî referenced the Qur'an and the prophet hadiths to explain the virtue of scholars or teachers and also quoted several *'atsars* or words of wisdom on the matter. One of the *âtsar* below means:

"Ibn Mubarak was once asked: "Who is that man?" He replied: "Scholar." Furthermore, he was asked again: "Who is the king?" He replied: "The one who is zuhud." He was asked again: "Who is a lowly person?" He replied: "The one who eats the world's wealth by using religion."[58]

Another *Âtsar* means:

"Al-Hasan rahimahullah said: "Had it not been for the scholars, humans would have become like animals. The teachings of scholars take a man from the limit of animals to the limit of man."[59]

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[56] *Ibid.*, 13.
[57] *Ibid.*
[58] *Ibid.*, 14.
[59] *Ibid.,* 18.

The first *'atsar* shows that the sacrifices of the *shuhadâ'* (martyrs) in defending and fighting in the way (religion) are immense and calculated by Allah SWT. However, their greatness is below the scholars who share knowledge. Therefore, the scholars (teachers) who share knowledge are nobler than martyrs who struggle to defend the religion of Allah SWT.

The Tasks of PAI Teachers

According to al-Ghazâlî in the book *Ihyâ' 'Ulûm al-Dîn*, the PAI teachers tasks include:[60]

1. Their primary role is to love and care for students gently

    Teachers are like fathers to students and should love and treat the mastheir own. Al-Ghazâlî explained that teachers have more rights to students than their parents. This is because parents bring mortal life, while teachers determine eternal life. The teacher guides and spends time and energy to bring students closer to Allah SWT. by teaching the hereafter and worldly sciences.

2. The teachers should not demand wages/salaries

    The teachers as *murshid* (guide) should follow the Prophet Muhammad SAW. Al-Ghazâlî rejected salary, and he volunteered to teach for Allah SWT. and to get closer to Him. He also did not demand any gifts even though he deserved them.[61] Al-Ghazâlî compared a teacher to a person who grows good crops in other people's fields, benefiting the farmer and not the owner. Therefore, the reward with Allah SWT. is more than his students, even though he gets the benefit. Al-Ghazâlî is condescending to a teacher who expects wages. He stated: "Whoever seeks wealth and knowledge, is like using his face to wipe his sandal sole. Furthermore, he makes masters into servants and servants into masters."[62]

3. Giving advice

    Teachers should advise students at every opportunity. For example, they should advise students that the learning purpose is not to boast and seek personal gain but to draw closer to Allah SWT.

4. Improving the students' morals

    Teachers should be gentle and wise in improving morals. Spreading children's faults promotes demonstrative protests caused by guilt. Therefore, they should guide with love, not anger, nor cause harm.

5. The teacher is *uswah ḥasanah* for students

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[60] *Ibid.*, 55-58. See also al-Ghazâlî, *Buat Pecinta Ilmu: Hirarki Ilmu dalam Kehidupan*, trans. Ma'ruf Asrori (Surabaya: Pustaka Progresif, 2002), pp. 164-174.

[61] Hasan Langgulung, *Azas-azas Pendidikan Islam* (Jakarta: Bumi Aksara, 1987), 174.

[62] Al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn*, 56.

They should have commendable qualities and avoid despicable morals like disrespecting and underestimating other specialties or ridiculing teachers in different fields of science.[63] Al-Ghazâlî's perspective suggested that he experiencedterrible competition among scientists, like disrespecting other fieldsof knowledge and underestimating other sciences.[64] Therefore,the teachers should motivate the students under their guidance to acquire knowledge in other specialtiesby other educators without being fanatical and bound toany field of knowledge.

6. Teachers should understand the students' individuality

They should conduct lessons according to their intellectual capacity and abilities. They should know whether the student can understand the lesson provided and avoid teaching unwilling students. They should understand "the differences in the level of ability and intelligence of their students, the talents, *tabi'at* and psychology of him in accordance with the level of difference in age."[65]

7. Teachers should study the students' psychology

Teacher should to understand students' learning difficulties and find solutions. Al-Ghazâlî advised teachers to avoid lessons not yet conveyed to students. Muhammad Fadil al-Jamali stated, it is discouraged to burden someone beyond their ability; giving similar tasks to children with different abilities or talents is not (less) appropriate.[66]

8. Teachers should have and utilize knowledge

They should avoid doing something beyond their knowledge and forbidden actions for students. Therefore, they should be able to direct and guide students.[67] Following this, God stated:

> "*How can you tell people to do what is right and forget to do it yourselves.*"[68] (Surah al-Baqarah/2: 44)

Furthermore, Allah SWT. also stated:

> "*Greatly hateful in the sight of Allah is that you say what you do not do.*"[69](Surah al-

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[63] Fathiyah Hasan Sulaiman, *Aliran-aliran*, 36.

[64] Hasan Asari, *Nukilan Pemikiran Islam Klasik: Gagasan Pendidikan Al-Ghazali* (Yogyakarta: Tiara Wacana Yogya, 1999), 109.

[65] Zainul Arifin, "Al-Ghazali's Thought of Islamic Education and it's Relevance with the Modern Education," *Khalifa: Journal of Islamic Education*, 2, no. 1 (2018), 13-14.

[66] Muhammad Fadil al-Jamali, *Menerabas Krisis Pendidikan Islam* (Jakarta: Golden Trayon Press, 1998), 72.

[67] Fathiyah Hasan Sulaiman, *Al-Ghazali dan Plato dalam Aspek Pendidikan* (Surabaya: Bina Ilmu, 1990), 51.

[68] Departemen Agama Rebublik Indonesia, *Al-Qur'an dan Terjemahannya*, p.16.

[69] *Ibid.*, 928.

Shaff/61: 3)

The PAI teacher's tasks based on al-Ghazâlî are related to *khuluqiyah, 'ubûdiyah, tauhîdiyah,* and *tazkiyat al-nafs*. Therefore, hetried to embed them in the teachers'souls to avoid worldly and hedonistic actions.[70]

The Roles of PAI Teachers

Al-Ghazâlî did not describe the specific roles of teachers but explained their eight obligations. In general, the teachers should act as:

Father

The teachers should take, love, and treat students like their own children.[71] Therefore, al-Ghazâlî's perspective was that teachers and students should have a close relationship and teachers have greater rights over their parents.[72] Teachers who act as fathers create strong interactions with students who quickly understand the lessons, especially in teaching and learning.

Guide

The teacher should guide thestudents to become perfect human beings in knowledge and character and other *mahmûdah* qualities. Students require guidance to be good and should not start life without the teacher's direction. Furthermore, "the teacher acts as a student mentor in efforts and plans of problem-solving,"[73] especially those faced in the learning process. According to al-Ghazâlî, a teacher should be an honest guide for students[74] because honesty leads to happiness. Therefore, students always listenand follow the guidance and direction of honest and trust worthy mentors. The students should be continuously guided at every opportunity (without a time limit), especially before being independent.

Advisor

The teacher should regularly advise students, especially on learning. Al-Ghazâlî

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[70]Abd. Rachman Assegaf, *Aliran Pemikiran Pendidikan Islam: Hadharah Keilmuan Tokoh Klasik Sampai Modern* (Jakarta: Rajawali Pers, 2013), 122.

[71] Al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn,* 55.

[72] *Ibid.*

[73] Abd. Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: RajaGrafindo Persada, 2011), 111.

[74] *Ibid.*

[75] *Ibid.*

explained that "Teachers should advise students not to boast, pursue status and rank, compete, or seek personal gain but to draw closer to Allah SWT."[75]Al-Ghazâlî's statement shows that teachers as advisors should know the students learning objectives. When their learning objectives are for worldly interests, the teachers should prohibit and advise that learning meansgetting closer to Allah SWT.

Corrector

The teacher should reprimand badly behaved students depending on their abilities through satire, discreetly and affectionately, and without ridicule.[76] They should motivate students who make mistakes or directly correct them. Students'bad behavior should be appropriately corrected as they know better. Teachers must promote good attitudes and behavior andmend bad attitudes. The previous description relatesto the term *tarbiyah*, which fosters understanding and awareness through the students. Therefore, proper ways of treating and correcting students must be followed through instructions and directions.[77]

Psychologist

The teacher mustknow the student's psychology and proper treatment to avoid learning difficulties. Theymust know the students' learning difficulties and their solutions. The student's talents and interests should be considered to match the knowledge with their intellectual capabilities. Therefore, this will avoid teaching unclear and complicated lessons. Al-Ghazâlî suggested that teachers act as psychologists and pay attention to their thinking development to convey knowledge appropriately.[78] Every teacher should apply this student's psychological aspect.

Motivator

Motivation is essential to improve students' diligence and activeness in learning. Students should be motivated by their parents, teachers, or other people involved in the education system. Teachers should motivate students to be enthusiastic and successful in learning as their success enhances teachers' motivation. Al-Ghazâlî determined motivation as significant and recommended that teachers motivate their students in learning and love lessons. Schools with little motivation can improve their students' interactions and have a strong learning enthusiasm.[79]

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[76] *Ibid.*

[77] Abuddin Nata, *Perspektif Islam Tentang Pola Hubungan Guru–Murid: Studi Pemikiran Tasawuf Al-Ghazali* (Jakarta: RajaGrafindo Persada, 2001), 99.

[78] Al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn,* 58.

[79] *Ibid.,* 55. See also Ali al-Jumbulati and Abdul Futuh al-Tuwanisi, *Perbandingan Pendidikan Islam,* trans. M. Arifin (Jakarta: Rineka Cipta, 2002), 137.

Demonstrator

Al-Ghazâlî recognized student individuality and suggested that teachers understand these differences to avoid student harm and easily understand the lesson. Therefore, teachers canuse demonstrations to improve learning and lesson mastery. The demonstration technique is beneficial to students with weak abilities (intelligence).

Evaluator

According to al-Ghazâlî, student success is measured by attitudes and behavior changes in their devotion to Allah. This follows the Islamic education objectiveof forming students' morals, hence, moral assessment is the main objective, not mastery of science. Teachers can evaluate the students' success based on al-Ghazâlî guideline and must have foresight, skill, and honesty.

The Requirements of PAI Teachers

Teachers' qualifications based on al-Ghazâlî are as follows:

a. Patient and kind to accept various student problems.
b. Love and lack of students discrimination.
c. Be polite and not show off.
d. Avoid arrogance, except to law breakers to mend their actions.
e. Be humble (*tawadlu'*) in various meetings.
f. Behave and talk seriously.
g. Instill friendliness in students' hearts.
h. Be kind and avoid yelling at the illiterate.
i. Guide and educate students effectively.
j. Admit to things they do not understand.
k. Make the correct arguments and admit when wrong.[80]

These requirements can be classified into several aspects: the teacher's character and behavior, interest and attention to the teaching and learning process, teaching skills and abilities, and science and love of truth. The above four discussions of teacher requirements only revolve around psychological and didactic-pedagogical aspects. However, the professional and biological aspects are not examined though necessary. The professional requirements show certifications like a diploma that al-Ghazâlî never required but needed skills or qualifications as stated in discussion no. 3. Furthermore, al-Ghazâlî left out biological requirements, but physical health is essential and observed tohelp teachers effectively perform their tasks.

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[80] Abu Ḥâmid Muḥammad ibn Muḥammad al-Ghazâlî, *Bimbingan Permulaan Mencari Hidayah*, trans. As'ad al-Hafidy (Surabaya: Bina Ilmu, 1982), 136.

Competencies of PAI Teachers

Based on al-Ghazâlî, the teachers should:

a. Love students as their own.
b. Teachers should not ask for wages.
c. Advise students regularly not to be arrogant, along with other tips.
d. Improve the student morals.
e. Be a student's role model.
f. Understand student individuality.
g. Conduct lessons based on students' abilities.
h. Utilize knowledge.[81]

The PAI teacher's competencies, according to al-Ghazâlî, can also include their effectiveness in explaining lessons. This ability improves a teacher profile desired by religion, society, nation, and state.

Considering the eight competencies discussed above, they can be classified into religious personal, and professional. Religious personal competence is the teacher's ability to create social dimensions, student interactions, professional colleagues, and the community because teaching and educating are everyone's duties and responsibilities. In contrast, professional religious competence is the teacher's ability related to educational obligations, including broad knowledge and deep insight on the study subject.[82]

The Relevance of the Ideal Islamic Education Teacher Concept according to al-Ghazâlî with PAI Teachers in Contemporary Islamic Education

This discussion shows the relevance of al-Ghazâlî's ideal Islamic education teacher concept with PAI teachers in contemporary Islamic education. The relevance can be analyzed from the aspects of PAI teachers' tasks, roles, requirements, and competencies.

The Tasks of PAI Teachers

Al-Ghazâlî's eight tasks explained that PAI teachers should be (1) humanistic-centric regarding showing love to students and treating them as their own. (2) theocentric as the ultimate teaching objective is directly related to Allah SWT. Points (3), (4), (5) show moral-centric as it relates to the moral dimension. In contrast, points (6) and (7) is student-centric as it relates to their psychological dimensions. Lastly, point (8) is teacher-centric

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[81] Al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn*, 55-58. See also Ali al-Jumbulati dan Abdul Futuh al-Tuwanisi, *Perbandingan Pendidikan*, 137-144.

[82] Abdurrahman, "Pergeseran Paradigma Pendidikan Islam dan Tantangan Profesi Guru Agama di Indonesia," *Conciencia*," 2 (Desember 2003), 52.

related to their obligation to possess and utilize knowledge. Therefore, al-Ghazâlî's eight tasks of PAI teachers are humanistic, moral, student, teacher, and theocentric.

The study recommends the implementation of the eight tasks at low and higher-level of modern Islamic education. These tasks are relevant in improving the quality of Islamic education in Indonesia. Therefore, all parties should focus on these tasks as they are complex and are only performed by professional teachers.

The Roles of PAI Teachers

Based on al-Ghazâlî's eight roles of PAI teachers, they are significant in all aspects of Islamic education. These roles are still relevant in all levels of Indonesian Islamic education. However, their implementation has not been optimized because some teachers do not understand their role in Islamic education. The study implication is that the graduates have mastered the cognitive aspects, not the affective and psychomotor aspects.

The roles of teachers should be adopted, although limited, as they can show the current implementation to enhance further and improve the quality of Islamic education. These roles can also be used to solve problems PAI teachers face in the implementation of Islamic education. Al-Ghazâlî criticized passive PAI teachers that did not contribute to Islamic education, including their relevance in the contemporary context.

The Requirements of PAI Teachers

The 11 discussed teachers' requirements based on al-Ghazâlî lead to their personal requirements. The PAI teacher's personal requirements are related to psychological and didactic-pedagogical aspects. Al-Ghazâlî only explained the personal requirements of Islamic Education teachers but can still be considered relevant and contribute to formulations for future recruitment of PAI teachers.

The managers of Islamic educational institutions or the government should focus on personal requirements with psychological and didactic-pedagogical aspects. This is because the aspects of the personal requirements will determine the admissions of PAI teacher graduates in Islamic educational institutions. The failure to fulfill and consider these requirements will lower the quality of graduates from Islamic educational institutions on personal competence even with other successful aspects.

The current failure of Islamic education in Indonesia should be addressed in various ways, such as recruiting and selecting qualified PAI teachers following the law provisions. Qualified PAI teachers have a great personality, have field expertise, and mastery of education science referred to as professionalism. Therefore, the al-Ghazâlî personal requirements for Islamic education teachers still guide and determine their selection and some additions

adapting to the current state times. The relevance of al-Ghazâlî's ideas should also guide the government recruitment of teachers.

The Competencies of PAI Teachers

The eight competencies of Islamic education teachers based on al-Ghazâlî explain that their personal religious competencies are: (1) Love students and treat them as their own; (2) Be exemplary; (3) Be objective; (4) Be flexible and wise handling students; and (5) Knowledge utilization. In comparison, the professional religious competencies include: (1) conducting lessons based on the student's abilities; and (2) providing easily digestible knowledge to the weak students.

The study recommends the implementation of personal and professional religious competencies in Islamic education. Both competencies are still relevant to the current personal and professional competencies of PAI teachers. Any educational activity in Islamic institutions involves both competencies, mainly as they determine the quality of PAI teachers in education and learning.

Al-Ghazâlî's personal and professional religious competencies of Islamic education teachers have similar elements as those of PAI teachers stipulated in the Minister of Religion Decree No. 211 of 2011 to complete the Minister of National Education Regulation No. 16 of 2007. They include pedagogic, personality, social, professional, spiritual, and leadership competencies.[83]Therefore, both competencies are still relevant and can be referenced to improve the quality and competency of the current and future PAI teachers in Islamic educational institutions.

Conclusion

According to al-Ghazâlî, the Islamic education teachers have complex tasks in the education process, including aspects of *khuluqiyah, ʿubûdiyah, tauhîdiyah*, and *tazkiyat al-nafs*, and determiningthe success of students. Their roles include fathers, mentors, advisors, correctors, psychologists, motivators, demonstrators, and evaluators. Al-Ghazâlî added that PAI teachers should fulfill several requirements, especially in psychological and didactic-pedagogical aspects, and possess religious personal and professional competencies. Al-Ghazâlî's concept on the Islamic Education teacher's tasks, roles, requirements, and competencies is still relevant for PAI teachers in contemporary Islamic education.

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[83] The Minister of Religion Decree Number 211 of 2011 on Guidelines for the Development of National Standards for Islamic Religious Education in Schools. See also for comparison the Minister of National Education Regulation Number 16 of 2007 on Academic Qualification Standards and Teacher Competencies.

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