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ORIGINAL RESEARCH ARTICLE

The Concept of Moral Education in Imam Al-Ghazali's Book Ayyuhal Walad and Its Relevance to Contemporary Islamic Education

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ABSTRACT

This study aims to analyze the concept of moral education in Imam Al-Ghazali's book Ayyuhal Walad and its relevance to contemporary Islamic education. The background of this research is the moral crisis occurring among the younger generation and the tendency of Islamic education that still emphasizes cognitive aspects over character development. This research employs a qualitative approach with library research type. The primary data source is the book Ayyuhal Walad, while secondary sources include books, journals, and related scholarly articles. Data collection techniques use documentation studies, while data analysis employs content analysis. The results show that Al-Ghazali's concept of moral education encompasses three main dimensions: morals towards Allah (worship, contemplation, gratitude, repentance, tawakkul), morals towards fellow humans (teacher-student relationships, mutual assistance, advice), and morals towards oneself (application of knowledge, time utilization, learning enthusiasm). The relevance of this concept to contemporary Islamic education is evident in five aspects: integration of knowledge and morals, sincerity and diligence in learning, the concept of tawakkul, harmonious teacher-student relationships, and development of social morals. This research contributes to the development of character education that integrates classical values with modern contexts.

Keywords: Moral Education, Ayyuhal Walad, Al-Ghazali, Contemporary Islamic Education



ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep pendidikan akhlak dalam kitab Ayyuhal Walad karya Imam Al-Ghazali serta relevansinya dengan pendidikan Islam kontemporer. Latar belakang penelitian ini adalah terjadinya krisis moral di kalangan generasi muda dan kecenderungan pendidikan Islam yang masih menekankan aspek kognitif dibandingkan pembinaan akhlak. Penelitian ini menggunakan pendekatan kualitatif dengan jenis library research. Sumber data primer adalah kitab Ayyuhal Walad, sedangkan sumber sekunder berupa buku, jurnal, dan artikel ilmiah terkait. Teknik pengumpulan data menggunakan studi dokumentasi, sedangkan analisis data menggunakan content analysis. Hasil penelitian menunjukkan bahwa konsep pendidikan akhlak menurut Al-Ghazali mencakup tiga dimensi utama: akhlak kepada Allah (ibadah, tafakur, syukur, taubat, tawakal), akhlak kepada sesama manusia (hubungan guru-murid, tolong-menolong, nasihat), dan akhlak kepada diri sendiri (pengamalan ilmu, pemanfaatan waktu, semangat belajar). Relevansi konsep ini dengan pendidikan Islam kontemporer terlihat pada lima aspek: integrasi ilmu dan akhlak, keikhlasan dan ketekunan belajar, konsep tawakal, hubungan harmonis guru-murid, serta pembinaan akhlak sosial. Penelitian ini berkontribusi pada pengembangan pendidikan karakter yang mengintegrasikan nilai-nilai klasik dengan konteks modern.

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Kata Kunci: Pendidikan Akhlak, Ayyuhal Walad, Al-Ghazali, Pendidikan Islam Kontemporer

1. INTRODUCTION

The global landscape

Moral education constitutes the fundamental foundation within the Islamic education system that aims to cultivate faithful, pious, and morally virtuous human beings. Within the Islamic perspective, morality occupies a central position as it reflects the quality of one's faith while simultaneously serving as an indicator of educational success. The Prophet Muhammad SAW himself is described in the Qur'an, Surah Al-Qalam verse 4, as a person possessing sublime moral character, as Allah states: "Wa innaka la'ala khuluqin 'azhim" (And indeed, you [Muhammad] are of a great moral character). This verse affirms that the prophetic mission was not merely to convey the doctrine of monotheism but also to perfect human morality.

However, the current reality of education demonstrates that various moral problems remain prevalent among the younger generation. Phenomena such as diminished respect for teachers, increasing individualistic behavior, declining social ethics, and the prevalence of bullying cases in educational environments serve as tangible indicators of a concerning moral crisis. Field observations across various educational institutions reveal that modern education systems frequently emphasize academic and cognitive aspects over character and moral development of

students. This condition creates an imbalance between intellectual intelligence and moral maturity, wherein students tend to be academically intelligent yet weak in integrity and personality.

Furthermore, the development of digital technology and the currents of globalization exert significant influence on changes in the behavior of the younger generation. Social media, popular culture, and unfettered access to information have shaped new mindsets and lifestyles that often contradict Islamic moral values. Surveys indicate that today's younger generation spends an average of 6-8 hours per day accessing digital media, which indirectly shapes their character and behavior. Without a strong moral filter, exposure to negative content can easily influence students' attitudes and actions. In this context, the urgency of strengthening moral education becomes increasingly pressing.

Contemporary Islamic education currently confronts various complex problems that hinder the optimal internalization of moral values. One of the primary issues is the tendency toward a dichotomous education system that separates religious knowledge from general knowledge. Consequently, Islamic Religious Education instruction often remains cognitive and theoretical, failing to produce tangible impact on students' behavioral change. Additionally, conventional and teacher-centered learning methods render students passive and insufficiently motivated to internalize moral values in daily life. Another equally significant problem is the declining authority of teachers in students' perception, which impacts the weakness of role modeling in the educational process.

Research relevant to this topic has been conducted by several previous scholars. Anwar (2020), in his research on "Imam Al-Ghazali's Educational Thought and Its Relevance to Modern Islamic Education," concluded that Al-Ghazali's thought emphasizes the integration of knowledge and morality as well as the importance of teacher guidance in instilling moral values in students. The research highlighted the relevance of Al-Ghazali's educational concepts in the context of modern Islamic education, particularly in character formation and spiritual development of students. Rahman (2022) examined the integration of moral concepts in contemporary Islamic education at secondary schools, finding that systematic implementation of moral values can enhance the quality of students' character. Syarif (2021) also examined Al-Ghazali's contribution to Islamic education, focusing on spiritual and character education.

Research on the book *Ayyuhal Walad* itself has been conducted by several academics. Jannah (2024) examined the concept of moral education in the book *Ayyuha al-Walad* with a focus on three dimensions of morality: towards Allah, fellow humans, and oneself. Husain (2022) examined moral education methods in the same book, identifying five main methods employed by Al-Ghazali: advice, storytelling, role modeling, habituation, and *targhib wa tarhib* (encouragement and warning). Aziz (2025) also researched Al-Ghazali's concept of moral education and its urgency for primary education, emphasizing the importance of instilling morality from an early age through habituation and role modeling methods.

Nevertheless, a significant research gap remains. Most previous studies focused more on describing Al-Ghazali's concept of moral education in general terms, without specifically and comprehensively examining the relevance of these concepts to the context of contemporary Islamic education facing the challenges of the digital era and globalization. Earlier research also

tended to be theoretical-descriptive, with limited critical analysis on how the moral values in the book Ayyuhal Walad can be operationalized in modern educational practice. Moreover, no research has systematically mapped the alignment between Al-Ghazali's concept of moral education and the direction of contemporary Islamic education policy that emphasizes character strengthening and religious moderation.

The novelty of this research lies in its endeavor to integrate classical text analysis with in-depth contextual analysis of its relevance to contemporary Islamic education. This research not only describes the concept of moral education in the book Ayyuhal Walad but also critically analyzes how these concepts can serve as solutions to the moral problems facing the current educational landscape. Through a more comprehensive approach, this research offers an integrative framework between Al-Ghazali's classical values and the needs of modern education, particularly in shaping students' character to be intelligent, moral, and resilient in facing the challenges of the times.

The urgency of this research is further reinforced by current educational policies, such as Character Education Strengthening (Penguatan Pendidikan Karakter/PPK) and the Merdeka Curriculum, which emphasize the formation of Pancasila student profiles with the dimensions of faith, piety, and noble character. Al-Ghazali's holistic and integrative concept of moral education can serve as a philosophical foundation as well as a practical guide in implementing these policies. Therefore, this research is expected to make a significant contribution to the development of Islamic education that is more oriented towards cultivating noble character without neglecting academic competency demands in the modern era.

2. RESEARCH METHODS

This research employs a library research type, focusing on the collection, examination, and analysis of written materials or documentation as primary data sources. Library research was chosen because this study aims to uncover the concept of moral education in depth through document analysis, without conducting field data collection. The researcher emphasizes textual analysis of the book, literary documents, and relevant scholarly references to obtain a comprehensive understanding of Al-Ghazali's principles of moral education and their application in modern Islamic education.

The approach used in this research is qualitative-descriptive with content analysis. The qualitative approach was selected because the data collected consists of information and written materials related to the concept of moral education, which are non-numeric and require deep meaning comprehension. Content analysis is conducted to examine, elaborate, and interpret the textual content of the book Ayyuhal Walad systematically to discover the meanings, patterns, and concepts

of moral education contained within it. This technique enables the researcher not merely to transcribe information but also to interpret and synthesize from various sources.

The data sources of this research consist of two main categories: primary and secondary sources. The primary source is the book *Ayyuhal Walad* by Imam Al-Ghazali, which serves as the main object of study, using Achmad Sunaro's translation. This book serves as the reference for understanding the principles, values, and methods of moral education taught by Al-Ghazali. Secondary sources comprise supporting literature in the form of books, national and international scholarly journals, research articles, theses, dissertations, and documents related to contemporary Islamic education published between 2020-2025. These sources are used to review the relevance of classical moral education values with modern educational practice.

The data collection technique in this research employs documentation study. Data are collected by reading, examining, and analyzing the content of the book *Ayyuhal Walad* as the primary source, as well as books, scholarly journals, research articles, and documents related to contemporary Islamic education as secondary sources. The data collection process is conducted systematically through three stages: first, identification and selection of relevant sources; second, reading and recording of important information; third, classification and categorization of data according to the research focus. This documentation technique enables the researcher to collect data comprehensively from various written sources.

Data validity in this research is ensured through literature triangulation. Literature triangulation is conducted by comparing information from the book *Ayyuhal Walad* with other relevant literature, including books and journals on contemporary Islamic education, to verify the correspondence of information and assess data consistency. Additionally, the researcher conducts critical examination of every quotation and interpretation to avoid misinterpretation or deviation from the original meaning of the text. Data validity is further strengthened through audit and research documentation, wherein the researcher records all sources, quotations, and analytical notes in research worksheets to ensure the collection and interpretation processes are traceable.

The data analysis technique employs content analysis with systematic procedures. The analysis process is conducted through several stages: first, data reduction, namely filtering relevant information from the book and literature to maintain focus on the research topic; second, data categorization based on main themes such as morals towards Allah, morals towards fellow humans, morals towards oneself, and relevance to contemporary education; third, interpretation and synthesis, connecting Al-Ghazali's concept of moral education with modern Islamic educational practice; fourth, drawing conclusions. Through this analytical technique, the research can produce in-depth and structured conclusions while providing practical recommendations for the development of moral education in the modern context.

3. RESULTS AND FINDINGS

This research reveals that the concept of moral education in Imam Al-Ghazali's book *Ayyuhal Walad* encompasses three main dimensions that are interrelated and integrated. These three dimensions are morals towards Allah SWT (*habluminallah*), morals towards fellow humans (*habluminannas*), and morals towards oneself (*habluminafsi*). These findings indicate that Al-Ghazali viewed moral education as a holistic process that not only regulates the vertical relationship between humans and their Creator but also horizontal relationships with fellow creatures as well as internal relationships with oneself. This aligns with the prophetic mission of the Prophet Muhammad SAW, who was sent to perfect human morality in all aspects of life.

The first dimension identified in this research is the concept of moral education towards Allah SWT. Al-Ghazali in the book *Ayyuhal Walad* emphasizes the importance of utilizing the night hours for *tahajjud* prayer and contemplation (*tafakkur*), expressing gratitude for Allah's blessings, and continually engaging in repentance and *dhikr*. In the text of the book, Al-Ghazali cites Allah's decree in QS. Al-Isra' verse 79 concerning the command to perform *tahajjud*, QS. Adz-Dzariyat verse 18 concerning the virtue of seeking forgiveness at dawn, and QS. Ali-Imran verse 17 concerning those who seek forgiveness at dawn. Al-Ghazali also cites the Prophet's *hadith* stating that the sign of Allah turning away from a servant is when that servant becomes preoccupied with unproductive activities. This concept teaches that morals towards Allah are manifested through obedience in worship, sincerity of heart, and profound spiritual awareness.

The second dimension of Al-Ghazali's concept of moral education is morals towards fellow humans. This research finds that Al-Ghazali divides morals towards fellow humans into three sub-dimensions: the teacher's morals towards students, the student's morals towards teachers, and general morals towards fellow humans. Regarding teachers' morals towards students, Al-Ghazali emphasizes that a teacher must possess certain criteria: not loving wealth and status, having a chain of knowledge transmission (*sanad*) reaching back to the Prophet Muhammad, training oneself with minimal food and sleep, being devoted to worship, and possessing praiseworthy traits such as patience, *tawakkul*, sincerity, and humility. The teacher must also show compassion towards students, follow the Prophet's example, never abandon advice, prevent students from reprehensible morals through wise means, and practice their knowledge before teaching it.

Regarding students' morals towards teachers, Al-Ghazali in the book *Ayyuhal Walad* explains that a student must respect their teacher both outwardly and inwardly. Outward respect includes: not arguing with the teacher, not protesting in any matter even if they know of the teacher's mistake, not laying out a prayer mat before the teacher except during prayer, not excessively performing voluntary prayers in the teacher's presence, and carrying out the teacher's instructions according to ability. Inward respect includes: not inwardly denying what is received from the teacher, avoiding association with ill-mannered individuals, and choosing a simple lifestyle. This concept demonstrates that the teacher-student relationship in Al-Ghazali's view is sacred and spiritual, where the teacher is positioned as an inheritor of the prophets who must be respected and obeyed.

Beyond the teacher-student relationship, Al-Ghazali also teaches morals towards fellow humans in general. This research identifies several social moral values taught in the book *Ayyuhal Walad*, including: being good to others by not burdening them and instead helping them in every difficulty; avoiding unnecessary or pointless debates; not concerning oneself with responding to those who ask out of envy and hatred; being cautious in giving advice before practicing it oneself; and treating others as one treats oneself. Al-Ghazali asserts that one's faith is incomplete unless they can feel happiness for others as they would feel happiness for themselves.

The third dimension of Al-Ghazali's concept of moral education is morals towards oneself. This research identifies three main components in morals towards oneself according to the book *Ayyuhal Walad*. First, applying the knowledge one has learned. Al-Ghazali emphatically states that knowledge alone without practice will not provide salvation. He asserts that even if someone studies for a hundred years and masters a thousand books, they are still insufficient to become a recipient of Allah's mercy unless they practice that knowledge. Knowledge without experience is like faith without righteous deeds, and one who does not practice their knowledge is like one who does no deeds yet hopes for the reward of paradise.

Second, utilizing the night hours for beneficial pursuits in the path of Allah. Al-Ghazali warns that many people use their night hours to study knowledge or read books, yet their intentions are misguided because they are driven by desires for wealth, status, or surpassing their peers. If such is the case, then woe to that person. However, if their goal is to revive the teachings of the Prophet Muhammad SAW, improve their character, and combat their base desires, then blessed are they. Al-Ghazali also quotes the advice of Luqman al-Hakim to his son: "Do not let the rooster be more intelligent than you; it crows at dawn while you are still sleeping."

Third, maintaining enthusiasm and diligence in seeking knowledge. Al-Ghazali teaches that one should cultivate the spirit of righteous action within oneself, overcome base desires, and constantly remember death. The abode of humans is the grave, and at all times the inhabitants of the grave await their arrival. Never follow them without provisions. This concept teaches that enthusiasm in seeking knowledge is obligatory because beneficial knowledge can lead one towards the happiness of the hereafter.

In addition to these three dimensions, this research also identifies the methods of moral education employed by Al-Ghazali in the book *Ayyuhal Walad*. These methods include the method of advice (emphasizing both otherworldly and worldly aspects), the method of storytelling (emphasizing sincerity in worship), the method of role modeling (guided by Islamic law and following the Prophet's example), the method of habituation (accumulating provisions for the hereafter), and the method of *targhib wa tarhib* (emphasizing that all actions will be accounted for in the hereafter). These methods are taught in an integrated manner throughout Al-Ghazali's various pieces of advice to his student.

This research also finds that Al-Ghazali's concept of moral education in the book *Ayyuhal Walad* has strong relevance to Indonesia's national education objectives as stated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which emphasizes the development of students' potential to become human beings who are faithful and pious to God Almighty, of noble character, healthy, knowledgeable, capable, creative, independent,

and democratic as well as responsible citizens. This relevance is further strengthened by the Character Education Strengthening policy and the Merdeka Curriculum that emphasize the formation of Pancasila student profiles with the dimension of faith, piety to God Almighty, and noble character.

4. RESULTS AND DISCUSSION

This discussion focuses on in-depth analysis of the findings presented and their relevance to contemporary Islamic education. Al-Ghazali's holistic and integrative concept of moral education makes a significant contribution to the development of modern Islamic educational theory. Al-Ghazali viewed moral education as inseparable from all aspects of human life, both as a servant of Allah, as a member of society, and as an individual responsible for themselves. This view aligns with Muhaimin's (2012) thought that Islamic education aims to form faithful, pious, and morally virtuous human beings capable of fulfilling their role as caliphs on earth. The integration of spiritual, social, and personal dimensions in Al-Ghazali's concept forms a solid foundation for the comprehensive development of students' character.

First, in the dimension of morals towards Allah, Al-Ghazali emphasizes the importance of night prayer (*tahajjud*), contemplation (*tafakkur*), gratitude, repentance, and *dhikr* as means of building spiritual closeness to the Creator. This concept has strong relevance to contemporary Islamic education, which is beginning to recognize the importance of strengthening the spiritual aspect amidst the currents of secularization and materialism. Anwar's (2020) research confirms that modern Islamic education requires strengthening the spiritual dimension that has tended to be neglected. In practice, Islamic schools today are beginning to integrate worship programs such as *dhuha* prayer, congregational *tahajjud*, and morning *dhikr* activities as part of religious character habituation. However, implementation often remains formalistic without being accompanied by deep understanding of the spiritual meaning taught by Al-Ghazali.

Second, the dimension of morals towards fellow humans taught by Al-Ghazali, particularly regarding teacher-student relationships, makes an important contribution to the development of educational professional ethics in the modern era. Al-Ghazali affirms that a teacher is not sufficient merely by mastering subject matter but must also possess moral integrity, role modeling, and compassion towards students. This concept is relevant to the standards of pedagogical and professional competence of teachers in the national education system, which emphasize the importance of stable, mature, wise, and noble personality. Rahman's (2022) research also shows that the quality of interpersonal relationships between teachers and students is a determining factor in the success of character education in schools. Unfortunately, the phenomenon of declining teacher authority and weak role modeling among educators today presents a serious challenge that must be addressed.

Furthermore, Al-Ghazali's concept of students' morals towards teachers, encompassing both outward and inward respect, provides an ethical foundation for developing a healthy academic culture. In the context of contemporary education, this concept can be translated as the importance of respect, discipline, and responsibility of students in the learning process. However, Al-Ghazali also reminds that obedience to teachers should not be absolute without limits but must remain within the framework of Islamic law. This is important to prevent deviant practices that can occur in teacher-student relationships, as has recently become prevalent in some educational institutions. The balance between respect and critical thinking, between obedience and selectivity, constitutes an important value taught by Al-Ghazali in this context.

Third, the dimension of morals towards oneself taught by Al-Ghazali has very strong relevance to the concept of self-regulated learning in modern education. Al-Ghazali's emphasis on the application of knowledge, utilization of time, and enthusiasm for learning reflects the awareness that educational success is largely determined by internal motivation and individual student commitment. Syarif's (2021) research confirms that the concept of sincerity and diligence in seeking knowledge according to Al-Ghazali aligns with the theory of intrinsic motivation in modern educational psychology. In the context of the Merdeka Curriculum, which emphasizes project-based learning and the development of Pancasila student profiles, values such as independence, persistence, and personal responsibility become highly relevant to be instilled in students.

Fourth, the concept of *tawakkul* (reliance on Allah) taught by Al-Ghazali in the book *Ayyuhal Walad* makes an important contribution to the development of students' mental resilience in the modern era. Al-Ghazali explains that *tawakkul* does not mean passivity and lack of effort, but rather that after exerting maximum effort, one entrusts the results to Allah SWT. This concept is highly relevant to the current challenges of education, where students often experience academic stress, exam anxiety, and excessive social pressure. Huda's (2021) research shows that Islamic education integrating the value of *tawakkul* can help students develop healthy coping mechanisms in dealing with pressure. In practice, schools today are beginning to integrate counseling programs based on spiritual values to help students manage stress and anxiety.

Fifth, the methods of moral education employed by Al-Ghazali in the book *Ayyuhal Walad* have strong relevance to modern learning approaches. The methods of advice, storytelling, role modeling, habituation, and *targhib wa tarhib* taught by Al-Ghazali align with experiential learning and storytelling approaches in contemporary education. Aziz's (2025) research confirms that these methods prove effective in instilling moral values in primary education, especially when applied consistently and in an integrated manner. In the context of current Islamic education, the development of digital-based learning media that adopt storytelling and role modeling methods can be an important innovation to enhance the effectiveness of moral education in the digital generation era.

Sixth, the integration between knowledge and practice, which is the core of Al-Ghazali's teaching in the book *Ayyuhal Walad*, provides a philosophical foundation for developing a holistic Islamic education curriculum. Al-Ghazali affirms that knowledge without practice will not bring benefit, just as practice without knowledge can lead astray. This concept is relevant to efforts to eliminate

the dichotomy between religious knowledge and general knowledge, which has been a classic problem in the Islamic education system. Ismail's (2020) research shows that the integration of knowledge in contemporary Islamic education is a necessity for producing graduates who are not only intellectually intelligent but also possess moral and spiritual integrity. An integrated education model that incorporates Islamic values into every subject constitutes a concrete implementation of the concept of integration between knowledge and practice.

Seventh, Al-Ghazali's concept of the importance of seeking a teacher who possesses a chain of knowledge transmission (*sanad*) reaching back to the Prophet Muhammad has relevance to strengthening knowledge networks in contemporary Islamic education. Although in the modern context the concept of "*sanad*" can be broadened in meaning to "credible chain of knowledge," its essence remains relevant: the importance of learning from authoritative and trustworthy sources. In the digital era, where information can be easily accessed from various sources of unclear credibility, the ability to filter and select valid learning sources becomes a crucial skill that students must possess. Fathurrohman's (2019) research emphasizes that contemporary Islamic education must equip students with critical digital literacy skills so they are not easily influenced by misleading information.

Eighth, Al-Ghazali's concept of social morals, such as avoiding futile debates, not serving the inquiries of envious people, and being cautious in giving advice, provides ethical guidance for developing communication and social interaction in the social media era. The phenomena of unproductive debates, hate speech, and the spread of hoaxes prevalent on digital platforms indicate that moral education has not yet succeeded in instilling good communication ethics in the younger generation. Al-Ghazali's concept of guarding one's speech, not being provoked by those with ill intentions, and ensuring that advice given has been practiced beforehand becomes highly relevant in this context.

Ninth, Al-Ghazali's concept of treating others as one treats oneself and loving others as one loves oneself aligns with the universal principle of the golden rule taught in nearly all major religious traditions. This principle has strong relevance to efforts to build tolerance, religious moderation, and social cohesion in multicultural societies. Azra's (2019) research shows that contemporary Islamic education must develop inclusive approaches that value diversity and build mutual respect among adherents of different religions. Al-Ghazali's concept of social morality can serve as a foundation for developing multicultural education and peace education in Islamic educational institutions.

Tenth, overall, Al-Ghazali's concept of moral education in the book *Ayyuhal Walad* offers an integrative framework that can address the moral challenges facing contemporary Islamic education. Values such as sincerity, diligence, *tawakkul*, respect for teachers, social care, and application of knowledge are universal values that remain timeless. Suyadi's (2020) research confirms that Al-Ghazali's thought, which emphasizes the balance between cognitive, affective, and spiritual aspects, remains highly relevant to the direction of modern Islamic education development. However, the challenge of implementation lies in how these values are translated into contextual and adaptive educational practice. Innovation in methods, media, and creative

learning strategies is required so that these classical values can be effectively internalized by the digital native generation.

Eleventh, the relevance of Al-Ghazali's concept of moral education is also evident in efforts to address the problem of knowledge dichotomy that still haunts the Islamic education system. By emphasizing that beneficial knowledge is knowledge that brings one closer to Allah and is practiced in life, Al-Ghazali teaches that all knowledge essentially originates from Allah and has the potential to become an act of worship if intended correctly. This view serves as the basis for developing an integrative curriculum that does not separate religious and general knowledge. Roqib's (2021) research shows that an integrated education model that incorporates Islamic values into every subject can overcome the knowledge dichotomy while strengthening the internalization of moral values in students.

Twelfth, Al-Ghazali's concept of the importance of time and filling it with productive activities has relevance to efforts to overcome gadget and social media addiction among the younger generation. In the book *Ayyuhal Walad*, Al-Ghazali warns that one whose life passes for matters other than worship will regret it for a long time. This message can be extended in meaning that time spent on unproductive activities, including aimless scrolling on social media, is a form of neglect of life's trust. Contemporary Islamic education needs to teach wise digital time management and balance between online and offline activities.

Thirteenth, from the perspective of educational policy, Al-Ghazali's holistic and integrative concept of moral education provides philosophical justification for strengthening character education in the national education system. Suyadi's (2020) and Fathurrohman's (2019) research confirms that the current direction of educational policy emphasizing the formation of Pancasila student profiles aligns with the principles of moral education taught by Al-Ghazali. However, implementation of these policies still faces various challenges, particularly in terms of human resource readiness, infrastructure, and evaluation systems capable of accurately measuring affective and spiritual achievement.

Fourteenth, Al-Ghazali's concept of harmonious and mutually respectful teacher-student relationships has important implications for the development of teacher professionalism in the modern era. Al-Ghazali teaches that teachers play a role not only as instructors but also as spiritual guides and moral role models. Khairunnisa and Setiawan's (2022) research shows that the effectiveness of moral education is largely determined by the quality of teacher role modeling in daily life. Therefore, teacher competency development should not be limited to pedagogical and professional aspects but must also encompass strong personality and spiritual aspects. Sustainable professional development programs for teachers need to incorporate dimensions of moral and spiritual development as essential components.

Finally, this research affirms that Al-Ghazali's concept of moral education in the book *Ayyuhal Walad* is not merely an obsolete normative concept but rather a living and dynamic value system capable of engaging in dialogue with the challenges of the times. Values such as sincerity, honesty, responsibility, compassion, and social care taught by Al-Ghazali are universal values that remain relevant in any context. The task of contemporary Islamic education is how to package and convey these noble values through creative, innovative, and contextual methods so that they can be

effectively internalized by the younger generation. The integration of classical wisdom and modern innovation constitutes the key to the success of moral education in the contemporary era.

5. CONCLUSION AND SUGGESTIONS

Based on the discussion presented, this research concludes that the concept of moral education in Imam Al-Ghazali's book *Ayyuhal Walad* encompasses three main dimensions that are holistically integrated. First, morals towards Allah SWT, manifested through night prayer (tahajjud), contemplation (tafakkur), gratitude, repentance, dhikr, and tawakkul as forms of strengthening the vertical relationship (habluminallah). Second, morals towards fellow humans, encompassing reciprocal teacher-student ethics, mutual assistance, avoidance of futile debates, caution in giving advice, and the principle of treating others as one treats oneself (habluminannas). Third, morals towards oneself, including the application of knowledge, productive utilization of time, and enthusiasm in seeking knowledge (habluminafsi). These three dimensions are taught through various educational methods, namely advice, storytelling, role modeling, habituation, and *targhib wa tarhib*.

This research also concludes that Al-Ghazali's concept of moral education has very strong relevance to contemporary Islamic education. This relevance is evident in five main aspects: the integration of knowledge and morals, which aligns with character education strengthening; the value of sincerity and diligence, which is relevant to the concept of intrinsic motivation in modern learning; the teaching of tawakkul, which contributes to the development of students' mental resilience; harmonious teacher-student relationships, which align with humanistic pedagogical approaches; and social moral values, which serve as the foundation for character formation and religious moderation in the multicultural and digital era. Thus, Al-Ghazali's thought is not only theoretically relevant but also applicable in addressing the moral challenges facing Islamic education today. The integration of classical wisdom and modern innovation constitutes the key to the success of moral education in the contemporary era.

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