

## **IMAM AL-GHAZALI'S THOUGHTS ON THE COMPETENCE OF PROFESSIONAL TEACHERS IN THE AYYUHAL WALAD BOOK**

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### **Abstract**

The purpose of the study was to determine the competence of Professional Teachers according to Imam Al-Ghazali. The research method in this writing is literature-oriented, in terms of methodological science, the character of this research is commonly referred to as library research, what is meant by library research is a research oriented to extracting information from literature sources. From the understanding obtained from the author's analysis of the book Ayyuhal Walad by Imama Al - Ghazali about the determinants of student success in the context of Imam Al - Ghazali not only in the success of a teacher in transferring knowledge but how a teacher makes students closer to the creator. Because the educational context possessed by Imam Al-Ghazali is to humanize a complete human being or a complete human being, so in his view not everyone is able to do it except a teacher, Muhammad Rasulullah SAW. The teacher must have the ability to mobilize and nurture his students in accordance with the values noble and useful life values according to religious views.

**Keywords:** The Competence Of Professional Teachers, Ayyuhal Walad Book

### **Introduction**

Teachers are Spiritual Fathers for their students, who provide food for the soul with knowledge, fostering noble character, and straightening bad behavior. Therefore educators have a high position in Islam (Mujib and Mudzakkir, 2006: 88).

Education is a very important thing for the nation, especially in terms of civilization. Because the progress of the civilization of a nation will be determined how the education undertaken by the people of that nation. Education is also an investment in human resources which is expected to change lives for the better. Without education, do not expect this nation to become a developed and highly civilized nation. To get it, teacher intervention is an important component and its active role in the world of education.

Education is a system that contains aspects of vision, mission, goals, curriculum, teaching materials, educators, students, infrastructure, and the environment. (Nata. 2010). The eight aspects cannot be separated from each other. Because these aspects are interrelated to form one system. One of the factors that greatly influence the success of education is the aspect of the educator or teacher. So big is the role of the teacher in an educational success, the teacher must be aware of his profession he is required to be able to realize

quality education because the formal task of a teacher is not limited to standing in front of students for hours. hours only to transfer knowledge to students. More than that, the teacher also bears the predicate as a figure worthy of being admired and imitated by students in all aspects of life, the teacher contains the meaning of a model or central self-identification, namely the center of role model and role model and even a consultant for his students.

Everyone believes that educators have a very big contribution to the success of students. Teachers are very instrumental and have a large enough role on the intellectual, spiritual, and emotional maturity of students (Yulis and Nizar. 2009). In the world of education, the teacher component is very important, namely, the person who is responsible for educating the lives of students, and is responsible for all attitudes, behavior and actions in order to foster students to become people of good morals, useful for the homeland and nation.

The role of the teacher as the executor of an educational activity must of course be supported by several sets of expertise. In other terms, the teacher also has certain limitations so that he is said to be a professional educator or teacher. In realizing the professionalism of a teacher, the government made breakthroughs as stated in the Law on Teachers and Lecturers N0.14 of 2005.

Professional teachers in the government's view require skills, skills and quality standards as stated in Article 10 paragraph 1 covering pedagogic competence, personality competence, social competence, and professional competence obtained through professional education (law on teachers and lecturers). From the four competencies, according to the government's view, they are able to increase the dignity and role of teachers as learning agents in improving the quality of national education (Article 4 of the Law on Teachers and Lecturers N0.14 of 2005).

The context of the teacher in the government concept is not new nor is it a new discovery because it existed before the government issued a policy on teacher criteria. The story of the Prophet Khaidir and Moses provides an understanding of how the teacher, the attitude of the teacher who provides education to his students. In this case, the Prophet Khaidir acts as a teacher while the Prophet Moses acts as a student (Katsir, 2012:656).

From the journey of his story, he shows the professional principles of teachers who have competency qualifications that have been determined by the government. In the study of professional teacher competence, the author will focus on the study of the book *ayyuh walad* written by Imam Al Ghozali, to explore the subject of teachers as desired by the government, as well as an answer that what has been implemented by the government has been previously owned by the Islamic world.

The search for thoughts on the intellectual treasures of Islam here, is not a celebration of the romanticism of the intellectual glory of Muslims in the past, at least it reminds us of the intellectual treasures that have been owned by Muslims in the past. This historical awareness in turn will maintain the

continuity or continuity of science as well as further investigate his thoughts, especially education.

From the description above, the main problem in this study is how Al-Ghazali actually thinks about teachers. This point is considered important to answer what has been conveyed in professional teachers in the government, which has been answered previously by Imam Al-Ghazali.

### **Research Methods**

The research method in this writing is literature-oriented, in terms of methodological science, the character of this research is commonly referred to as library research, what is meant by library research is a research oriented to extracting information from literature sources.

### **Research Result and Discussion**

The concept of education that was developed by Al-Ghazali is based on the principle of whole human education or in other words the process of humanizing humans from the time of their occurrence until the end of their lives through various sciences that are conveyed, so in the matter of education, Al-Ghazali is more likely to understand empiricism. This is because he really emphasizes the influence of education on students. According to him, a child depends on his parents who educate him. A child's heart is pure, pure like a precious gem, simple and clear of any image.

To broadcast the religion of Islam, maintain the soul and taqarrub to Allah, education is worship and an effort to improve the quality of oneself and determine the style of life and the way to get closer to Allah and get happiness in the world and the hereafter, the teacher in Al-Ghazali's view is a substitute for the Prophet, by has the requirements to be worthy of being called a teacher, namely a pious person with the characteristics of turning away from the love of the world and position, having eyes of the heart that can connect his followers to the leader, constantly improving himself by training his passions by reducing eating, talking and sleeping. And is a person who increases prayer, alms and fasting, and makes good morals as his behavior.

Al-Ghazali reminded not to be drowned by knowledge, studying almost full time. An attitude that is only oriented to science will lead to an accident. Furthermore, knowledge without charity is madness while knowledge without charity is futility. The starting point of charity is knowledge.

In addition, with his 'wisdom' he is eager to pursue the afterlife, the task he undertakes is a mandate from Allah, realizing that the knowledge bestowed upon him also comes from Allah and as the executor of the task of continuing the duties of the Prophet, namely teaching, educating, cleansing the heart in shaping Rabbani people.

Those who are pious are those who are able to protect themselves from arrogance. Arrogant people are those who like to humiliate others. A pious person realizes that the knowledge bestowed upon him comes from Allah, so

he does not deserve to feel arrogant and superior to others. a pious person will not feel hasad, envy, and envy.

Precisely the intelligence of other people made him move to seek knowledge of these people. In the book of *Riyadhus Shalihin Karya*: Sheikh Salim bin Ied Al-Hilali Ibn Umar said, "No man is considered pious so that he does not envy people who are more pious than him, does not insult people who are less than him and does not seek with his knowledge for material wages.

Departing from the meaning of the concept of "alim", the teacher according to Al-Ghazali is a person who tries to guide, improve, perfect, and purify the heart so that it becomes close to its Creator. This task is based on the view that humans are noble creatures, human perfection lies in the purity of their hearts. . More specifically, Al-Ghazali took the terms *al-mu'allim* and *al-mursyid* in a series of words which indicated that the teacher he meant was a teacher who had the ability to educate, educate exoteric and esoteric aspects or the ability to educate in transferring knowledge and forming character and spirituality of the student at the same time.

Imam Al-Ghazai said that in fact a child was created by Allah to accept both good and evil, and only his parents will be able to make the child tend to one of them. In addition, Al-Ghazali also explained that parents are responsible for educating their children properly. It was in their hands that the innocent child and his clean conscience were handed over. His heart is like glass ready to reflect whatever shadow is placed in front of him, and imitate whatever he sees. He can be a good citizen if he is well educated, and he can harm others if he is poorly educated. Therefore, it is the responsibility of the parent or guardian to pay attention to the child, because the parent will share in the happiness or suffering as a result of his child's actions.

This explains that psychological potential can shape a person's character, which is natural or human which contains wisdom from the justice of the Creator. In line with this, Al-Ghazali stated: "Actually, the date seed is not an apple tree or a date tree, but the seed is made into a form that may become a date tree if it is cultivated for maintenance, and if the date palm cannot become a real apple tree, in maintenance. (Zainuddin, 1991:67).

Second, teachers who are specially prepared to teach. For this reason, teachers in the Islamic perspective carry out the educational process should be directed to the aspect of *tazkiyah an-nafs* (Samsul Nizar, 2002:88). To create a generation of superior quality in faith, knowledge and charity, a teacher must have a variety of knowledge in depth. Because the role of the teacher is very decisive. The criteria for true devotion are only in the plains of the Islamic-faith image, and one's expertise can only develop with a scientific image. That means, every professional teacher must be placed in the maturity of faith and science simultaneously.

The teacher's responsibilities according to Imam Al-Ghazali include: (1) teachers are parents to students, (2) b. the teacher as a guide and religious guide for students, (3) c. teacher as a figure for students, (4) d. teachers as motivators for students, (5) the teacher as a person who understands the level

of intellectual development student, and (6) teachers must understand the talents and personalities of their students in accordance with the level of difference in age. (Hermawan, 2009:314).

The teacher eligibility criteria presented by Imam Al-Ghazali, because the teacher is one of the most important components in the education system. it is considered as a driving force for the speed or not of an education. Like a car, the educator is the driver in charge of directing and guiding the speed of the car. Wherever the direction of the pace of education, the teacher is determined as the driver and organizer of the car trip. It is clear that teachers have noble duties and responsibilities in order to improve the quality of students.

The role of the teacher is increasingly undergoing significant changes due to progress in various fields so that it leads them to be trapped in a hedonic, materialist, and even pragmatic position (Nata, 2016: 56). Teachers are like factory employees. The success of a teacher is no longer judged by the success of his teaching, but is judged by how much material and position or rank they get. As a result, their dignity as educators began to erode, as if they were starting to experience disorientation towards this noble profession.

To re-elevate the dignity of teachers so that they can be maintained, the formulation of thoughts conveyed by Imam Al-Ghazali can be meaningful again, so that teachers can carry out their profession well. And heaps his trust in the teacher who he judges as the best guide (mursyid) and spiritual coach. So the main step that cannot be abandoned is the effort to prepare teacher staff with various kinds of teacher training or education that can support teacher competence or make teachers competent

The teacher criteria proposed by Imam Al-Ghazali must be based on: (1) sincerity, (2) tawadhu', and (3) honest. In the aspect of his scientific role, the teacher occupies a position as the guardian of the treasures of Allah's knowledge. Here the teacher occupies a position as the person who is given the mandate to regulate the distribution of knowledge. While in the aspect of functional position, the teacher is a mediator between Allah and His servants. Here the teacher occupies a strategic position as a human guide to draw closer to Him and bring him closer to His heaven. (Al-Ghazali 1979: 14).

The degree of Alim is a person who has the skills and abilities, In this aspect it can be understood. First, the quality of teachers is teachers who have theoretical-implementative cognitive competence, namely teachers who have deep knowledge and have a high commitment to the implementation of science. In the perspective of Islamic intellectuals, teachers who only master knowledge cognitively-theoretically without being accompanied by the implementation of knowledge are not teachers who have authority and cannot be called experts (experts). Al-Syâthibî (d. 790 H) for example asserts that teachers whose words do not match their words are not experts (experts) whose knowledge can be taken and their knowledge cannot be imitated.

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In addition, the success of a teacher is sincerity. Al-Ghazali explained that a sincere teacher is a teacher who is able to control his passions, puts forward his duties as a teacher among others, eats little, talks little, and sleeps a little, and likes to increase his prayers, sadaqah, and fasting. Prohibition of being busy in the priority of lust and worldly achievements, prohibition of not expecting rewards from humans but believing that Allah has determined sustenance, prohibition of arguing with someone in a matter that you have mastered, except for the purpose of seeking the truth. Prohibition of intimacy with rulers, prohibition of accepting gifts or gifts from them, then make closeness only to Allah and to something that pleases Him through perseverance in doing good, a principle practiced by Imam Al-Ghazali.

All these things he did solely to seek the pleasure of Allah and nearness to Him. In addition, a teacher has noble character in all his behavior, such as being patient, diligent in carrying out his prayers, always grateful for the blessings of Allah he receives, and always putting his trust in Allah in all his life. (Al-Ghazali, Ayyuhal Walad:11-12)

Imam Al-Ghazali uses the term child with several words, such as: al-Shobiy (child), al-Mutaallim (student) and tholibul ilmi (prosecutor of knowledge). Therefore, the term students here can be interpreted; children who are experiencing physical and spiritual development since the beginning of their creation and are the main objects of education (in a broad sense) (Zainuddin, 1991: 64).

In using several terms to describe students, a good teacher develops strong and respectful relationships with students and builds trustworthy relationships, which will determine the success or failure of educational goals. A teacher becomes a substitute and representative for both parents of his students, namely loving his students like thinking about his child's condition. So the psychological relationship between teachers and students, such as the instinctive relationship between parents and their children, so that this harmonious reciprocal relationship will have a positive effect on the education and teaching process and the emergence of interactive communication between teachers and students. Al-Ghazali views that the teacher does not only transfer knowledge to students, but also there must be a psychological relationship between the teacher and his students.

Establishing a relationship with a psychological approach will lead to teacher understanding of students in conveying material according to students' abilities as well as benchmarks for teachers to formulate various learning strategies. As stated by Imam al-Ghozali; given a lesson that has not reached the level of his mind, so he will run away from the lesson or make his brain dull. (Zainuddin et al, 1991:78).

Teacher interaction is not only with students, but with fellow educators or colleagues in professional organizations, parents/society. This is relevant to the social competence of teachers in Law No. 16 of 2007, namely acting and

acting objectively and non-discriminatory, adapting in the workplace, and communicating with their own professional community and other professions orally and in writing or in other forms. (Majid, 2012: 96).

The relationship with the psychological approach will be determined by personality. Al-Ghazali has a point of view that the teacher is someone who has a noble personality, namely noble character, an exemplary figure (integrating knowledge and charity) and being a spiritual father for his students (loving his students).

### **Conclusions and Recommendations**

From the understanding obtained from the author's analysis of the book *Ayyuhal Walad* by Imam Al - Ghazali about the determinants of student success in the context of Imam Al - Ghazali not only in the success of a teacher in transferring knowledge but how a teacher makes students closer to the creator. Because the educational context possessed by Imam Al-Ghazali is to humanize a complete human being or a complete human being, so in his view not everyone is able to do it except a teacher, Muhammad Rasulullah SAW. The teacher must have the ability to mobilize and nurture his students in accordance with the values noble and useful life values according to religious views.

So great is a teacher, that Imam Al-Ghazali explained that those who can become teachers are pious people. -mu'allim, al-mudarris, and al-ustadz. More specifically, al-Ghazali took the terms al-mu'allim and al-mursyid in a series of words indicating that the teacher he meant was a teacher who had the ability to educate, educate exoteric and esoteric aspects or the ability to educate in transferring knowledge and forming character and character. spirituality of the student at the same time.

Besides that, a teacher must be able to adapt and interact with students by taking a psychological approach like a child with a father, making it easier to understand the nature and character and level of students' abilities and become a reference in providing learning and learning methods.

Teachers are also required to have personality because the personality of an educator will be imitated and imitated by their students, both intentionally and unintentionally and either directly or indirectly. Sincerity cannot be separated from a teacher, because departing from the sincerity of a teacher carrying out duties is not a burden but as a mandate given the value of goodness, so that teachers will continue to prepare themselves, carry out full duties with discipline, efficiency in all things, tenacious, responsible, patient, and have the power of creativity and innovation.

Suggestions that can be given are: The concept of the teacher in Imam Al Ghazali's view what has been done at this time already existed at the time of Imam Al Ghazali. at the moment. Although the operation is the result of thought, it has undergone expansion and development, but basically it is an attempt to adapt to the developments and demands of the times.

Based on the things mentioned above, on this occasion the author would like to state: "Educators should not only transfer knowledge to students,

but also there must be a psychological relationship between teachers and their students, such as the instinctive relationship between parents and their children so that the This harmonious reciprocity will have a positive effect on the education and teaching process.

Besides that, teachers are expected to carry out their profession as a mandate as a caliph in the prosperity of the created world by providing quality education as a step of change in accordance with the mandate of Allah SWT.

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