

*Agus Zainudin<sup>1</sup>, Saman Hudt<sup>2</sup>, Aysba Imeylian Suriyani<sup>3</sup>  
Mahnawawe Yakob<sup>4</sup>*

## **REASON AND REVELATION IN ISLAMIC EDUCATION: A Comparative Study of Al-Ghazali's and Ibn Rushd's Educational Thought in the Contemporary Context**

<sup>1,2,3</sup> Universitas Islam Jember, Indonesia

<sup>4</sup> Tadika Raudhatul Ahtfan, Pattani, Thailand

Email: [guszain90@gmail.com](mailto:guszain90@gmail.com)

**Received:**  
2026-01-02

**Received in revised form:**  
2026-02-12

**Accepted:**  
2026-03-16

**Available online:**  
2026-03-25

**Abstract:** *Islamic education today often experiences an imbalance between spiritual-moral formation and rational-intellectual development. This indicates a theoretical gap in developing an integrated educational framework in Islamic thought. Although Al-Ghazali and Ibn Rushd represent two main paradigms in this debate, their educational ideas are rarely studied comparatively to address this issue. This study aims to comparatively analyze the educational thoughts of Al-Ghazali and Ibn Rushd and to explore their relevance to contemporary Islamic education. This research uses qualitative library research by examining primary and secondary literature related to these two scholars. This study finds that Al-Ghazali emphasizes education as spiritual purification and moral perfection based on divine guidance, while Ibn Rushd emphasizes intellectual development through reasoning and empirical inquiry. Rather than being contradictory, their perspectives complement each other. Integrating ethical-spiritual and rational-intellectual approaches offers a holistic framework for contemporary Islamic education.*

**Keywords:** *Comparative Studies; Reason and Revelation; and Islamic Philosophy of Education.*

## **INTRODUCTION**

Knowledge in Islam is understanding gained through learning, observation, and reflection on the real world. The Qur'an encourages people to keep learning and thinking as part of worship. (Abd. Ghani & Moh Ali, 2022). The first revealed verse shows the importance of thinking and writing in the learning process. In Islam, knowledge is the foundation for building a progressive society. In Islam, seeking knowledge is not only an intellectual activity but also part of spiritual life. (Wahib, 2021). Therefore, learning in Islam is not merely an activity of thinking or memorizing, but a process of self-cultivation that requires proper etiquette (adab), honesty, and humility. It is also part of spiritual life through sincere intention. When knowledge is sought to draw closer to Allah, to understand what is lawful and unlawful, to improve one's conduct, and to benefit others, then learning becomes an act of worship and produces living knowledge, namely knowledge that strengthens faith, improves character, and brings about benefit (maslahah).

Islam teaches that knowledge not grounded in faith will produce intelligence lacking moral integrity. (Basyar, 2020). This can lead to inhumane actions, even when carried out by intelligent people. Inhumanity arises when knowledge is used without regard for human values. Therefore, knowledge should help make human beings better, not the opposite. This principle forms the ethical foundation of acquiring knowledge in Islam. Broad knowledge does not always go hand in hand with humane attitudes. A person can be very intelligent yet still commit violence when knowledge is applied without moral guidance. Inhumane behavior emerges when knowledge is detached from values such as compassion, justice, trustworthiness, and respect for human dignity. At that point, knowledge can be used to dominate, manipulate, or justify actions that harm others. For this reason, Islam places knowledge as a means of self-improvement and of bringing benefit to society. Knowledge must strengthen moral character, not erode conscience. From this arises the ethics of seeking knowledge in Islam: intention must be sincere, the process must be lawful and honest, and the outcome must bring benefit. If knowledge instead gives rise to arrogance, demeaning others, or destroying life, the problem lies in the direction and conduct of its possessor, not in the knowledge itself.

Education is seen as a planned effort to develop spiritual, intellectual, and moral capacities. The goal of education is to form individuals with an integrated personality who can contribute to the development of society. The advance of globalization and technology has changed ways of thinking about education. However, these changes often neglect the formation of moral character and virtuous qualities. As a result, education can become focused only on practical gains without considering human values. (Hania & Suteja, 2021). This situation can be seen when people use technology to cheat or control others, when educated leaders act unethically, and when graduates have strong technical skills but don't care about fairness or the rights of people. Technology and globalization accelerate the transformation of education. Schools adjust their curricula to meet labor market demands, make access to information easier, and speed up learning. However, many educational practices shift away from an emphasis on cultivating moral character, empathy, integrity, and social responsibility.

Institutions tend to assess students based on outcomes rather than values, focusing on certificates and technical skills rather than process and ethics. As a result, graduates may be technically competent but morally weak, making them more likely to violate the law, disregard justice, or undermine the dignity of others to achieve their goals. From an Islamic perspective, for knowledge to bring benefit, education must integrate moral character, skills, and knowledge. Parents and teachers must nurture digital ethics, proper learning conduct (*adab*), and cross-cultural awareness. Rather than merely accelerating competition in society, technology should enhance goodness.

Al-Ghazali and Ibn Rushd are two figures who made major contributions to Islamic educational thought. (Rasmitadila et al., 2020). Al-Ghazali emphasizes education as a means to develop moral character and spirituality. (Al-Ghazali, 1937). Meanwhile, Ibn Rushd emphasizes the importance of logic in understanding religion and knowledge. Their differing views have led to debate within the Islamic intellectual tradition. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). From what has been written, three main ideas stand out: first, teaching about right and wrong along with spiritual growth, as Al-Ghazali talked about; second, using logic and clear thinking in education, as Ibn Rushd focused on; third, combining religious beliefs with reason in today's world. However, most studies do not look into how these methods can be used together to deal with the issues caused by globalization and digital technology.

However, these differences actually enrich educational thought. In particular, Al-Ghazali argues that people should seek knowledge to attain a well-rounded life. He emphasizes the link between knowledge, faith, and practical action. (Al-Ghazali, 1937). According to him, education can lift the community out of ignorance and backwardness. (Hudi, 2018). Moral values are central to shaping a person's character. This view shows that the goal of education is not solely worldly. (Abd. Ghani & Moh Ali, 2022). Ibn Rushd emphasizes that education should have a clear structure of theory and practice. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025) Careful attention to both can produce knowledge that can be applied accurately. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). The curriculum structure, teaching methods, and the teacher's role are important factors in educational success. His thought provides a foundation for Islamic education that is logical and well-structured. Integrating the perspectives of Al-Ghazali and Ibn Rushd is crucial for addressing challenges in modern education.

Islamic education aims to form individuals who have faith, knowledge, and good moral character. Therefore, education does not focus only on improving intellectual abilities. Moral values, worship, and matters related to the soul are also essential in the learning process. (Agus Zainudin, 2020). This concept rejects an educational approach that pursues academic scores alone. In Islam, educational success is measured by changes in a person's attitudes and behavior, not merely by the knowledge they acquire. (Niki Sutoyib & Achmad Khudori Soleh, 2024). The rise of globalization has shifted the focus of education toward academic competition and technical skills. This often leads to students being treated like machines valued only for what they can produce. Information technology speeds up the spread of knowledge, but it can also weaken efforts to cultivate good moral

character. (Muhamad et al., 2023). As a result, an imbalance emerges between intellectual intelligence and spiritual intelligence.

This shows how important it is to deal with moral issues in today's education. When students learn a lot without being taught ethics and values, they may become very smart but lack good character. This can lead to actions that are not kind or harmful to others. This phenomenon shows that modern education is facing challenges that can undermine human well-being and dignity. (Khasani & Fitri Wulandari, 2024). Combining the ideas of Al-Ghazali and Ibn Rushd can be a solution to today's educational problems. Al-Ghazali's spiritual values can restore balance alongside the rational thinking emphasized by Ibn Rushd. (Bello, 2020). These two thinkers show that knowledge and faith do not have to contradict each other. When integrated, they can shape a holistic model of education. This model is crucial for addressing the moral and identity crises occurring in modern society. Thought on Islamic education must continue to develop in order to remain relevant to changing times. Strengthening character, mastering knowledge, and building social awareness must be top priorities. Education is not only about producing workers, but also future leaders who uphold truth and human dignity. An integrated approach is needed to produce people who are intelligent and also have good moral character. In this way, Islamic education can remain relevant and competitive in a global world. (Hidayat et al., 2021).

The novelty of this study resides in its attempt to develop an integrative framework for contemporary Islamic education through a systematic synthesis of Al-Ghazali's and Ibn Rushd's educational thought. Earlier studies have usually examined Al-Ghazali in connection with ethics, adab, spiritual discipline, and purification of the soul, while Ibn Rushd has been discussed mainly in relation to rationality, logic, and critical inquiry. This study goes beyond that separation by bringing both thinkers into a complementary and dialogical framework. Al-Ghazali contributes a moral and spiritual foundation based on intention, character formation, and ethical self-cultivation, whereas Ibn Rushd provides an epistemological basis rooted in reason, argumentation, and intellectual order. The originality of this research lies not merely in comparing these two scholars, but in formulating a holistic educational paradigm that addresses the contemporary crisis of Islamic education, including dehumanization, weakened adab, and moral decline in the digital era, by balancing revelation, reason, spirituality, and intellectual responsibility.

## **RESEARCH METHOD**

This study employs a literature-based research method by reading and seeking information from various written sources. The method collects data from books, articles, documents, and other materials. Its purpose is to identify theories, concepts, and arguments related to the research topic. The approach used is qualitative, which produces data in the form of words. This approach differs from a quantitative approach, which generates numerical data. The study looks at important ideas about education, arguments about what should be considered right or wrong, and ideas about how knowledge is gained in the classical texts *Ihya' Ulumuddin* and *Fashl al-Maqal*. Setting clear boundaries for what

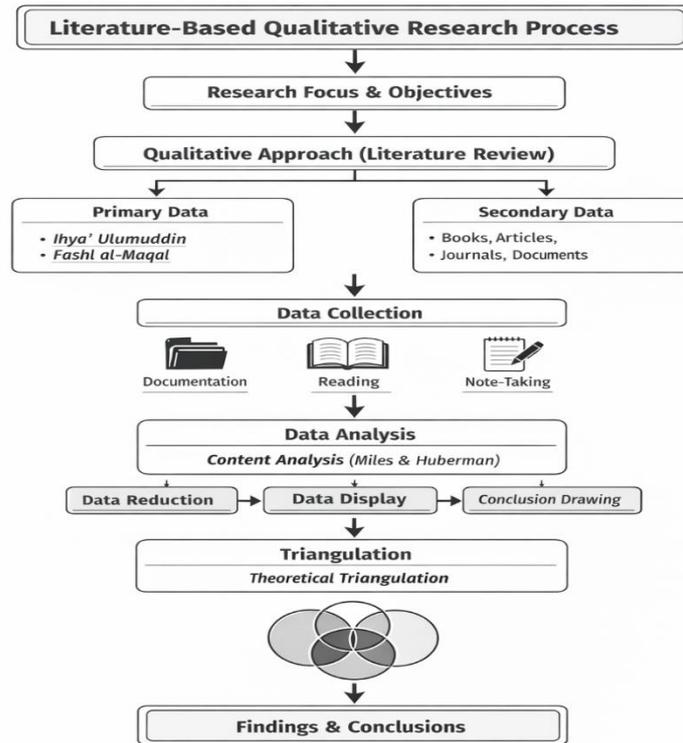
is being studied helps keep the analysis focused and makes the ideas easier to understand, preventing unclear or too general results.

The data sources in this study consist of primary and secondary data. Primary data are obtained directly from the main references relevant to the research topic, namely *Ihya' Ulumuddin* and *Fashl al-Maqal*. These two sources serve as the basis for analysis. Primary sources are important because they provide original and accurate data. Secondary data are used to complement and support the primary sources. These sources are obtained from articles, journals, books, the internet, and other documents. Secondary data help strengthen the arguments and broaden the theoretical understanding of the research. They are not obtained directly from the object of study, but through third parties. Therefore, their function is mainly supportive and explanatory.

The data collection techniques include documentation, reading, and note-taking. Documentation is carried out by collecting relevant written materials, such as classical texts, books, and articles. The reading process is conducted carefully to identify important information related to the research topic. Note-taking is used to summarize, mark quotations, and organize the data. These techniques are chosen to ensure that the data obtained are clear and well organized. (Sugiono, 2017).

Data analysis is conducted using a qualitative descriptive approach through content analysis. This technique aims to produce valid findings while paying attention to the context of the data obtained. This study uses interpretative text analysis and comparative philosophical analysis to look at how arguments are built, the educational ideas presented, and the values about knowledge in both texts. The researcher first reads, selects, and understands the data before drawing conclusions. In addition, the Miles and Huberman analysis method is also used to obtain in-depth and structured results. In the Miles and Huberman approach, there are three main stages: data reduction, data display, and conclusion drawing.

Data reduction is carried out by selecting and simplifying important information from the sources. Data display is done so that the data are organized and easy to understand. Finally, conclusions are drawn based on the analysis results. This stage is expected to address the research problems. (Matthew B. Miles, A. Michael Huberman, 2014). To ensure data reliability, the study uses triangulation. Triangulation is carried out by combining various sources and data collection methods. Its purpose is to increase confidence in the findings. The type of triangulation used is theoretical triangulation. This technique helps deepen the theoretical understanding of the research results. The study uses both primary and secondary data sources. The methods for collecting data involve reading materials, taking notes, and reviewing documents. To make sure the data is reliable, the study uses a method called triangulation.



Picture 1: Research Process Flowchart Diagram

## RESULT AND DISCUSSION

### Reason and Revelation in Islamic Education: Al-Ghazali's Perspective

Imam Al-Ghazali was a major figure in the Islamic world who lived in the 5th century Hijri. He studied in several leading cities known for Islamic sciences. He was known as an expert in jurisprudence (fiqh), theology, philosophy, and Sufism. After experiencing a spiritual crisis, he left his academic position and withdrew into seclusion to calm his heart. During this period, he wrote his great work *Ihya' Ulumuddin*, which integrates Islamic law with spiritual life. Al-Ghazali's views made a significant contribution to the spiritual and intellectual development of the Islamic world. (Al-Ghazali, 1937). Al-Ghazali wrote many important works in Sufism, philosophy, law, and education. He authored moral guidebooks such as *Bidayat al-Hidayah* and *Ayyuha al-Walad* to guide students toward good character. (Al-Ghazali, 1937).

In philosophy, he wrote *Maqasid al-Falasifah* and criticized Greek-influenced philosophy through his work *Tahafut al-Falasifah*. He also wrote a major work in usul al-fiqh, such as *al-Mustasfa*. His writings reflect broad knowledge and sharp analysis. (Al-Ghazali, 1937). Al-Ghazali views knowledge as the foundation for performing acts of worship. In his view, knowledge that is not put into practice will damage moral character, while action without knowledge will go astray. Education is seen as a means of forming people who have faith, good morals, and righteous deeds. He emphasizes that education must have a spiritual orientation, not merely a focus on material life. The focus of education includes

strengthening moral character, sincerity, and drawing closer to God. (Kusuma & Rahmadani, 2023).

In the concept of Islamic education, Al-Ghazali states that knowledge is a path to achieving happiness in this world and the hereafter. (Al-Ghazali, 1937). Al-Ghazali views knowledge as more than stored facts. He sees it as a process that forms the person and leads to genuine happiness in both this life and the next (sa'adah). Knowledge helps individuals make sound choices, align worship and social behavior with Islamic guidance, and develop virtues such as trustworthiness, justice, and empathy so life becomes orderly and meaningful. It also purifies intention, deepens awareness of closeness to Allah, and keeps worship from becoming a hollow routine by grounding it in understanding. For Al-Ghazali, knowledge must translate into practice: knowledge without action breeds arrogance and moral decline, while action without knowledge risks deviation.

Therefore, Islamic education should unite knowledge, faith, adab, and concrete practice so learning becomes “living” and beneficial for both the individual and society. He also stresses that religious motivation is essential in seeking knowledge to avoid pride, and that both teachers and students carry moral duties within the learning process, aiming to produce people of character, humility, and good conduct. (Jember et al., 2021). Therefore, education is not regarded as a means to attain social status. The teacher plays a crucial role because they bear responsibility for shaping the students' inner character. They must serve as a role model through their actions before offering moral guidance. The relationship between teachers and students is based on compassion and respect. The educational process must also be adjusted to the students' psychological development. In this way, education can continue throughout a person's life.

Al-Ghazali formulates an educational method that emphasizes role modeling, habituation, and counsel. (Al-Ghazali, 1937). Al-Ghazali proposes an educational approach built on three core strategies: exemplification, habituation, and guidance. He regards education as a means of forming the soul and moral character, so teachers must embody the principles they teach, since learners absorb values more deeply through observed conduct than through abstract instruction. He also stresses repeated practice so that virtues move beyond mere comprehension and become firmly rooted as lasting dispositions. Alongside this, counsel functions to purify intention, correct errors, and sustain motivation, and it should be offered with gentleness, good timing, and sensitivity to students' psychological development.

When these three elements work together, education can nurture individuals who are ethically grounded, consistent, and able to translate knowledge into everyday action. (Ujud et al., 2023). Advice should be given wisely and gently. This brings a humanistic tone to Islamic education. Training in self-control (riyadhah al-nafs) is an important part of the educational approach embraced by Al-Ghazali. In his view, a person cannot develop good character without going through a process of moral struggle and self-discipline. (Ariani & Ritonga, 2024). Education should emphasize the development of spiritual awareness, not only intellectual ability. Moral formation should begin early so that a person is not easily

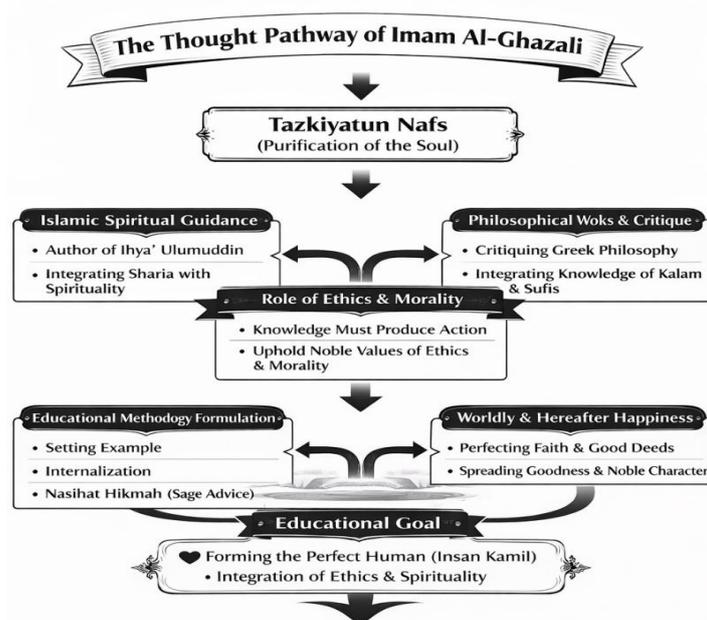
led into moral deviation. (Al-Ghazali, 1937) This approach is well suited to the needs of moral education today.

Al-Ghazali's educational perspective is often seen as compatible with modern educational paradigms. His emphasis on moral habituation and the teacher's role as a living example aligns closely with humanistic learning theory, which prioritizes personal growth, empathy, respect, and the formation of character alongside cognitive development. (Agus, 2018). Al-Ghazali's educational outlook fits well with many ideas in contemporary education. By making the holistic development of the learner his central aim, he highlights character formation, emotional maturity, and spiritual growth alongside intellectual achievement. His stress on moral habituation supports the view that ethical behavior is built through consistent practice within a supportive learning environment. In this framework, teachers function not only as instructors but as living examples of the values they teach.

This resonates with humanistic learning theories that prioritize respectful relationships, empathy, and sensitivity to students' developmental needs. When learners feel secure and valued, they are more likely to build self-control, responsibility, and deep internal commitment to moral norms. Education then becomes a space for self-awareness, meaningful understanding, and social responsibility through dialogue and reflection. In today's digital setting, students can be trained to set clear aims, manage impulses, and maintain moral consistency. His step-by-step approach also parallels modern differentiated instruction, while his emphasis on spiritual foundations for moral justice offers resources for addressing current challenges in education. (Ni'amah & M, 2021).

According to Al-Ghazali, the goal of education is to form a complete human being through the integration of knowledge, spirituality, and moral character. (Al-Ghazali, 1937). So, education as taught by Al-Ghazali focuses on combining knowledge, good behavior, and spiritual growth. This helps create people who are honest, accountable, and able to use what they learn in their daily lives. Meanwhile, Ibn Rushd focuses on building the intellect and using logical proofs, making education a key, scientific, and reasoning-driven process. These focuses show the teaching and ethical meaning of each thinker, which still apply in today's world. He rejects education that focuses only on economic gain or social prestige.

In his view, knowledge is a form of worship that brings a person closer to Allah. Education should guide individuals toward goodness and noble character. This perspective emphasizes the transcendent dimension of education. (Firmansyah, 2022). Contemporary scholars view Al-Ghazali's thought as a model of Islamic moral education that remains relevant in the modern era. In his view, education is a process of instilling moral values through spiritual experience and habitual practice. The integration of cognitive, affective, and psychomotor aspects serves as the aim of a balanced education. This model can also help address moral crises arising from the impacts of modernization and globalization. Therefore, Al-Ghazali's thought is considered visionary. (Kusuma & Rahmadani, 2023).



**Picture 2: Imam Al-Ghazali's Thought Process Flowchart**

### Reason and Revelation in Islamic Education: The Perspective of Ibn Rushd

Ibn Rushd was a renowned scholar from al-Andalus who mastered various fields of knowledge, such as philosophy, law, medicine, and astronomy. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). He is known as the most important commentator on Aristotle's works in both the Islamic world and the West. His writings influenced the development of scholarship in Europe. His thought gave rise to the Averroist tradition in the Western world. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). He made a major contribution to connecting the Islamic intellectual tradition with Greek philosophy. Ibn Rushd emphasized that philosophy is not contrary to the Sharia. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025) Ibn Rushd connected Islamic scholarship with Greek philosophy by carefully studying, explaining, and evaluating Aristotle's ideas, then situating them within an Islamic interpretive framework. Rather than simply translating Greek works, he shaped them into a systematic set of tools for thinking about logic, causality, ethics, and the organization of knowledge.

In his Aristotelian commentaries and writings such as *Fashl al-Maqal*, he argues that philosophy is a disciplined form of rational inquiry aimed at reaching truth, and that the Sharia also guides people toward truth and goodness. Because their aims converge, he maintains that philosophy and the Sharia do not inherently conflict; tensions usually arise from how texts are interpreted (Asghari, 2023). When a transmitted text (*dalil naqli*) appears to contradict a strong demonstrative conclusion (*burhan*), he calls for a valid *ta'wil* that follows linguistic principles and the objectives of the Sharia. In this view, philosophy strengthens religious understanding rather than undermining faith, and human reason, especially through demonstrative proof, becomes a legitimate shar'i means for engaging revelation more deeply, particularly for those with scholarly capacity. (Abror, 2021). Philosophy is regarded as a form of worship because it leads human beings to the

knowledge of God. Therefore, critical thinking is an obligation for those who possess reason. (Multazam et al., 2023).

This statement aligns with how Ibn Rushd understands the relationship between reason, revelation, and the purpose of human life. He holds that Allah grants human beings intellect so they can reflect on the signs of truth, both in revelation and in the natural world. Therefore, philosophical thinking, when intended to seek truth rather than to argue for prestige, can be considered an act of worship (Mirza, 2024; Simuziya, 2022). In this framework, philosophy is not the “opponent” of religion but a tool for understanding religion more accurately, especially for those with scholarly ability.

Ibn Rushd also distinguishes levels of human capacity: not everyone uses demonstrative reasoning, but for those capable of employing *burhan*, rational investigation becomes a *shar‘i* obligation because it helps uncover deeper meanings and prevents misunderstanding. Thus, “critical thinking” is seen as an obligation not because everyone must become a philosopher, but because every rational person has a responsibility to use intellect correctly, honestly, and for good purposes (Elder, 2022), so that knowledge leads to the recognition of God and the public good (*maslahah*) (Pettersson, 2023).

In Islamic education, Ibn Rushd sees the development of the intellect as the primary task. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). He argues that the Qur’an calls people to reflect, think, and understand God’s signs. Education should not stop at memorization or purely textual belief. Reason must be used to grasp the wisdom behind legal rulings and the objectives of the Sharia. Therefore, education should encourage both intellectual openness and spiritual life at the same time. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025).

Ibn Rushd integrates revelation and reason as two complementary sources of truth. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). He rejects opposition to philosophy because, in his view, it hinders the progress of Islamic thought. According to Ibn Rushd, philosophy is a scientific way to explain the truth of religious teachings. By combining textual evidence and reason, Muslims can understand the teachings more fully. This view reflects his intellectual advancement.

Ibn Rushd rejects anti-philosophical attitudes because he sees philosophy as a scientific method for organizing the way Muslims think so they can understand religion correctly. For him, revelation provides guidance on life’s purpose and the truth values, while reason provides the tools to reflect, test arguments, and draw consistent conclusions. When some people reject philosophy, what is lost is not only “Greek learning,” but also a tradition of critical thinking that helps distinguish strong evidence from weak interpretations and mere imitation. In Ibn Rushd’s framework, transmitted texts (*naql*) and reason (*‘aql*) do not cancel each other out but complement one another: the text offers a foundation and direction, while reason helps uncover meaning, wisdom, and the objectives of the Sharia.

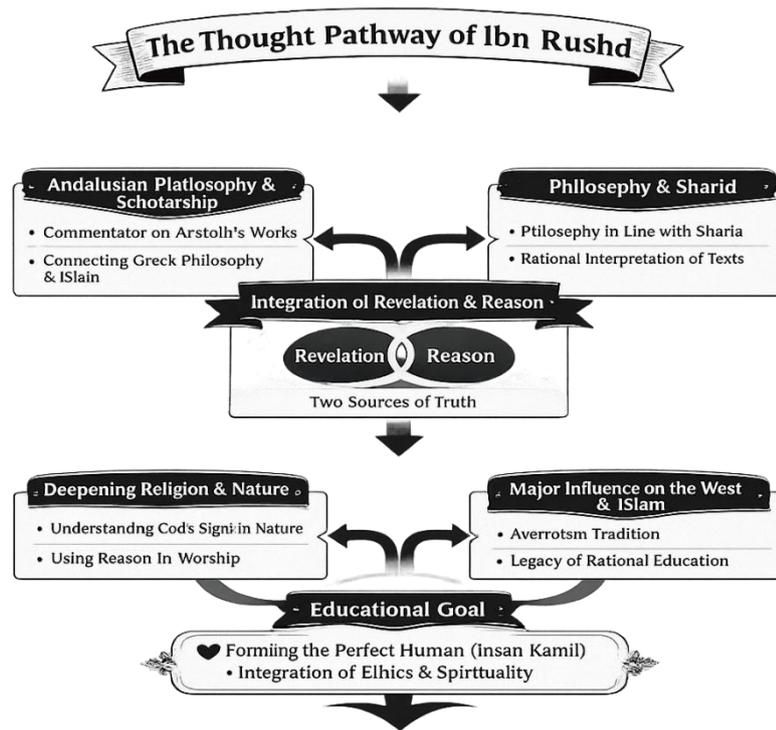
Therefore, philosophy functions as a means to deepen religious understanding, especially on issues that require demonstrative reasoning (*burhan*). If an apparent tension arises between a text and a strong rational conclusion, Ibn Rushd calls for a sound *ta’wil* in

line with linguistic rules and Sharia principles, rather than rejecting either side. In this way, Islamic education, in his view, must go beyond memorization, encourage intellectual openness, and at the same time preserve spiritual orientation, so that the community can grasp teachings more fully, act more wisely, and develop a civilization grounded in knowledge.

Ibn Rushd's thought made a major contribution to Islamic and European civilization. He developed a rational educational approach that treats reason as a means to understand religion and the natural world. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025). His approach created a mode of learning based on reasoning and demonstration. Its main goal is to form individuals who are critical, wise, and faithful. The integration of philosophy and Sharia law remains an important legacy for modern Islamic education. (Subekti, F. R., Wibowo, T. A., & Shorfana, 2025).

Ibn Rushd's approach views education as a process of training the intellect so it can understand religion and reality correctly. He argues that strong learning must be based on orderly reasoning: building arguments from clear premises, testing logical consistency, and then drawing conclusions that can be responsibly justified. For this reason, he promotes the demonstrative method (*burhan*), not merely accepting information through memorization. Within this framework, students are trained to read religious texts carefully, understand context, and reason about the wisdom behind legal rulings, so that the Sharia is not understood rigidly but through its purposes and benefits (*maslahah*). The ultimate aim is not to produce people who are "skilled at debating," but to form individuals who are critical yet faithful, wise in making decisions, and able to connect knowledge of the natural world with belief in God.

His key legacy for modern Islamic education lies in integrating philosophy and fiqh: reason is used to clarify revelation and strengthen legal argumentation, while revelation provides ethical direction and value boundaries. This results in an educational model that is scientific, open, and still grounded in spirituality. So, education as taught by Al-Ghazali focuses on combining knowledge, good behavior, and spiritual growth. This helps create people who are honest, accountable, and able to use what they learn in their daily lives. Meanwhile, Ibn Rushd focuses on building the intellect and using logical proofs, making education a key, scientific, and reasoning-driven process. These focuses show the teaching and ethical meaning of each thinker, which still apply in today's world.



Picture 3: Ibnu Rushd's Thought Process Flowchart

### The Relevance of Al-Ghazali's and Ibn Rushd's Thought in Contemporary Islamic Education

These old ideas are then connected to modern problems in education. Al-Ghazali focuses on forming good habits, proper manners, and the example set by teachers, which are important for developing character, guiding ethical behavior in the digital world, and promoting a more human-centered approach to learning. Ibn Rushd highlights the importance of reasoning and critical thinking, which are important for learning based on evidence, making decisions through logic, and improving the ability to think critically. In this way, the idea that classical education is still relevant is based on a careful look at today's problems.

The relevance of Al-Ghazali's thought to contemporary Islamic education remains highly significant, particularly in the domains of character formation and moral discipline. In the context of rapid technological advancement, the accelerated flow of information, and the growing moral challenges that frequently emerge in digital spaces, Al-Ghazali's emphasis on cultivating virtuous habits, purifying the soul, and upholding the exemplary role of teachers becomes increasingly pertinent. Contemporary Islamic education cannot be confined merely to the transmission of knowledge; rather, it must also nurture learners who possess noble character, self-discipline, and a strong sense of moral responsibility in both personal and social life. From this perspective, Al-Ghazali provides a foundational framework in which education must address intellectual, spiritual, and ethical dimensions in a balanced and integrated manner.

Furthermore, Al-Ghazali's ideas offer an important response to the challenge of dehumanization in modern educational practice. Contemporary educational systems often place excessive emphasis on academic performance, quantifiable achievement, and competition, sometimes at the expense of the learner's human and moral development. Al-Ghazali's educational vision reminds us that the learning process should be deeply humanistic, giving due attention to the cultivation of the heart, moral refinement, and the meaningful relationship between teacher and student. In this framework, the teacher is not merely a transmitter of information, but also a moral and spiritual guide. Accordingly, within contemporary Islamic education, Al-Ghazali's thought may serve as an intellectual and ethical foundation for creating a learning environment that is more formative, wise, and oriented toward the realization of the *insan kamil* or the complete human being.

By contrast, the contemporary relevance of Ibn Rushd's thought lies in his strong emphasis on reason, rational inquiry, and critical thinking. In the context of modern Islamic education, the capacity for logical and analytical thought is indispensable for engaging with the complexity of contemporary issues, including scientific development, social challenges, intellectual pluralism, and the pressures of globalization. Ibn Rushd demonstrates that Islam is not inherently opposed to rationality; on the contrary, it encourages the use of reason as a means of seeking and understanding truth. Therefore, present-day Islamic education should foster pedagogical approaches that encourage students to question, analyze, evaluate evidence, and draw reasoned conclusions, rather than merely receiving knowledge passively and uncritically.

In this regard, the educational philosophies of Al-Ghazali and Ibn Rushd both retain substantial relevance for contemporary Islamic education, although each contributes in a distinct way. Al-Ghazali offers a strong foundation for the cultivation of ethics, adab, and spirituality, while Ibn Rushd reinforces the importance of rationality, logic, and intellectual criticism. Rather than standing in opposition, these two traditions are complementary in addressing the needs of Islamic education today: the formation of a generation that is not only morally and spiritually grounded, but also intellectually capable, critical, and responsive to the challenges of the modern world. By integrating these two perspectives, contemporary Islamic education can evolve into a more holistic, balanced, and socially relevant educational system.

## CONCLUSION

In the researcher's study titled "A Comparative Study of al-Ghazali's and Ibn Rushd's Thought on Islamic Education," the researcher concludes that al-Ghazali affirms that knowledge must bring students closer to Allah, so education is oriented toward moral formation and the purification of the soul. In *Ihya' 'Ulumuddin*, he emphasizes character-based education through role modeling (*uswah*), habituation (*ta'wid*), counsel (*mau'izhah*), and *riyadhab al-nafs*, viewing education as a holistic process that unites cognitive, affective, and spiritual dimensions to form the *insan kamil* through the integration of knowledge, morality, and spirituality. He also places knowledge as an act of worship, not a tool for worldly interests. Meanwhile, Ibn Rushd views education as a *shar'i* obligation to develop

the intellect and train critical thinking so that the Sharia is understood correctly. In *Fashl al-Maqal*, he stresses rational inquiry (*al-nadẓhar al-'aqlī*) by integrating transmitted evidence (*dalīl naqlī*) and rational demonstration (*burhan 'aqlī*), so that religion and philosophy are understood in harmony in uncovering truth. The goal of education, for him, is directed toward achieving *sa'adab* through the perfection of intellect, moral character, and adherence to the Sharia. This study not only describes the educational ideas of Al-Ghazali and Ibn Rushd but also highlights their analytical contributions by comparing and combining their thoughts. Combining Al-Ghazali's spiritual and moral teachings with Ibn Rushd's approach based on reason and knowledge shows how faith, good behavior, and logical thinking can all work together to create a complete and balanced human being. This synthesis broadens the knowledge of Islamic educational theory by showing how traditional principles can be used in a clear way to support the moral, intellectual, and spiritual growth of students today.

## REFERENCES

- Abd. Ghani, & Moh Ali. (2022). Konsep Pendidikan Islam Perspektif Imam Al-Ghazali. *El-Fata: Jurnal Ilmu Tarbiyah*, 2(01), 18–31. <https://doi.org/10.36420/eft.v2i01.104>
- Abror, A. (2021). Pemikiran Ibnu Rusyd tentang Pendidikan dan Relevansinya dengan Dunia Kontemporer. *Jurnal Ilmiah Mahasiswa Raushan Fiker*, 10(2), 128–140. <https://doi.org/10.24090/jimrf.v10i2.4802>
- Agus, Z. (2018). Pendidikan Islam Dalam Perspektif Al-Ghazali. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 3(2), 21–38. <https://doi.org/10.48094/raudhah.v3i2.28>
- Agus Zainudin. (2020). Penanaman Nilai-Nilai Religius Dalam Membentuk Akhlak Karimah Bagi Peserta Didik Di MI Ar-Rahim Kecamatan Arjasa Kabupaten Jember. *Auladuna : Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 2(1), 6.
- Al-Ghazali. (1937). *Ihya 'Ulumuddiin*.
- Ariani, R., & Ritonga, M. (2024). Analisis Pembinaan Karakter: Membangun Transformasi Insan Kamil Menurut Pemikiran Imam Al-Ghazali. *Jurnal Inovatif Manajemen Pendidikan Islam*, 3(2), 174–187. <https://doi.org/10.38073/jimpi.v3i2.1649>
- Asghari, S. (2023). Understanding Human Dignity in Shi'i Islam: Debates, Challenges, and Solutions for Contemporary Issues. *Religions*, 14(4), 505. <https://doi.org/10.3390/rel14040505>
- Basyar, S. (2020). Pemikiran Tokoh Pendidikan Islam. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 5(01), 96. <https://doi.org/10.32332/riayah.v5i01.2306>
- Bello, K. I. (2020). Concept and practice of wahare among contemporary muslims in nigeria: Are there correlations with qur'ān 4:20? *Journal of Islamic Thought and Civilization*, 10(2), 55–70. <https://doi.org/10.32350/jitc.102.04>

- Elder, L. (2022). Critical Thinking. In *Critical Thinking*. Routledge. <https://doi.org/10.4324/9781138609877-REE215-1>
- Firmansyah, F. (2022). Tinjauan Filosofis Tujuan Pendidikan Islam. *TALIM: Jurnal Studi Pendidikan Islam*, 5(1), 47–63. <https://doi.org/10.52166/talim.v5i1.2857>
- Hania, I., & Suteja. (2021). Pendidikan Perspektif Al-Ghazali dan Ibn Rusyd Serta Relevansinya di Abad 21. *HEUTAGOGIA: Journal of Islamic Education*, 1(2), 121–130. <https://doi.org/10.14421/hjie.2021.12-10>
- Hidayat, T., Syahidin, & Syamsu Rizal, A. (2021). Filsafat Metode Mengajar Omar Mohammad Al-Toumy Al-Syaibany dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar. *Jurnal Pendidikan Dasar Nusantara*, 6(2), 94–115. <https://doi.org/10.29407/jpdn.v6i2.14002>
- Hudi, S. (2018). *TELAAH TERHADAP PEMIKIRAN AL-GHAZALI TENTANG PENDIDIKAN ISLAM DALAM KITAB IHYA' ULUMUDDIN 2018*. 6(2), 129–149.
- Jember, U. I., Pesantren, P., & Santri, K. (2021). *Sistem Pendidikan Pondok Pesantren Dalam Pembinaan Kualitas Santri Oleh: Moh. Qurtubi Universitas Islam Jember email: Qurtubi59@gmail.com Saman Hudi*. (2), 101–106.
- Khasani, K., & Fitri Wulandari. (2024). Memperkuat Eksistensi Pendidikan Agama Islam Dalam Menghadapi Kemajuan Teknologi Era 4.0. *PANDU: Jurnal Pendidikan Anak Dan Pendidikan Umum*, 2(4), 42–49. <https://doi.org/10.59966/pandu.v2i4.1101>
- Kusuma, A. H., & Rahmadani, L. (2023). Imam Al-Ghazali dan Pemikirannya. *Jurnal Ekshis*, 1(1), 23–31. <https://doi.org/10.59548/je.v1i1.18>
- Matthew B. Miles, A. Michael Huberman, and J. S. (2014). *Qualitative Data Analysis: A Methods Sourcebook, 3rd ed*. CA: SAGE Publications.
- Mirza, U. J. (2024). Islamic Scientific Critical Consciousness as a theoretical framework for Muslim science educators. *London Review of Education*, 22(1). <https://doi.org/10.14324/LRE.22.1.09>
- Muhamad, S., Rahmayanti, I., & Ramadhan, M. F. (2023). Relevansi Pendidikan Kurikulum Merdeka Belajar Dengan Pemikiran Sainis Muslim Ibnu Sina Dan Ibnu Rusyd. *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 7(2), 283–295. <https://doi.org/10.30651/sr.v7i2.20587>
- Multazam, Ikhsan, A. M., & Ramadhan, M. F. (2023). Pemikiran Ibnu Rusyd Tentang Etika Pendidikan dan Relevansinya di Era Milenial. *DIMAR: Jurnal Pendidikan Islam*, 5(1), 1–16. <https://doi.org/10.58577/dimar.v5i1.95>
- Ni'amah, K., & M, H. S. (2021). Teori Pembelajaran Kognivistik dan Aplikasinya dalam Pendidikan Islam. *Jurnal Ilmiah Mahasiswa Raushan Fiker*, 10(2), 204–217. <https://doi.org/10.24090/jimrf.v10i2.4947>

- Niki Sutoyib, & Achmad Khudori Soleh. (2024). Epistimologi Burhani Al-Ghazali dan Ibnu Rusyd: Studi Komparasi. *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 23(2), 288–309. <https://doi.org/10.14421/ref.v23i2.5118>
- Pettersson, H. (2023). From critical thinking to criticality and back again. *Journal of Philosophy of Education*, 57(2), 478–494. <https://doi.org/10.1093/jopedu/qhad021>
- Rasmitadila, Aliyyah, R. R., Rachmadtullah, R., Samsudin, A., Syaodih, E., Nurtanto, M., & Tambunan, A. R. S. (2020). The perceptions of primary school teachers of online learning during the covid-19 pandemic period: A case study in Indonesia. *Journal of Ethnic and Cultural Studies*, 7(2), 90–109. <https://doi.org/10.29333/ejecs/388>
- Simuziya, N. J. (2022). A conceptual analysis of how science, religion, and culture interact and influence each other in politics. *Cogent Social Sciences*, 8(1), 2084892. <https://doi.org/10.1080/23311886.2022.2084892>
- Subekti, F. R., Wibowo, T. A., & Shorfana, M. R. (2025). *Hukum Mempelajari Filsafat dalam Islam: Telaah Kitab Fashl al-Maqal Karya Ibnu Rusyd*.
- Sugiono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*. Penerbit Alfabeta.
- Ujud, S., Nur, T. D., Yusuf, Y., Saibi, N., & Ramli, M. R. (2023). Penerapan Model Pembelajaran Discovery Learning Untuk Meningkatkan Hasil Belajar Siswa Sma Negeri 10 Kota Ternate Kelas X Pada Materi Pencemaran Lingkungan. *Jurnal Bioedukasi*, 6(2), 337–347. <https://doi.org/10.33387/bioedu.v6i2.7305>
- Wahib, A. (2021). *Intellectual , Emotional and Spiritual Quotient dalam Bingkai Pendidikan Islam Integrasi Pendidikan Karakter Berbasis*. (November), 479–495. <https://doi.org/10.19105/tjpi.v16i2.4758>