

EDUCATIONAL OBJECTIVES AND CRITERIA FOR THE IDEAL TEACHER PERSPECTIVE OF PLATO AND AL GHAZALI

Fitria Cinta

UIN Kiai Haji Achmad Siddiq Jember
fitriacinta98@gmail.com

Asep Maulana

UIN Kiai Haji Achmad Siddiq Jember
asepmaulana@uinkhas.ac.id

Maskud

UIN Kiai Haji Achmad Siddiq Jember
maskud@uinkhas.ac.id

Abstract

This study aims to reflect back on educational goals and teacher criteria according to Plato and Al Ghazali. Writing this scientific paper using descriptive qualitative method through a comparative approach. Literature study is the data collection technique used and the data analysis technique used is to analyze the data or content analysis with the relevant data collection stages. The results of this study are the similarities in the educational goals of Plato's and Al-Ghazali's perspectives, both of which lead to efforts to get happiness. The educational goals of Plato's perspective put more emphasis on scientific abilities and character development so as to achieve individual and state happiness and prosperity. While the purpose of education according to al-Ghazali is an effort to form a perfect human being by getting closer to Allah so that he will get happiness in the world and the hereafter. This can be achieved through several aspects which include cognitive, affective and psychomotor aspects. The similarity of the criteria for teachers from both perspectives, namely between Plato and Al Ghazali requires teachers to always do good, be diligent in worship because teachers are role models for their students. While the difference in the criteria for teachers from Plato's and Al Ghazali's perspectives is that Plato is more inclined so that teachers are able to master several criteria that prioritize cognitive aspects and position themselves as friends. Meanwhile, Al Ghazali is more inclined for teachers to prioritize affective aspects. So that teachers are expected to have characteristics that can bring happiness to the world and the hereafter and teachers must behave like parents to children. Al Ghazali also believes that a teacher must instill sincerity, sincerity, and not demand an honorarium as a teaching assignment.

Keyword: Educational Purposes, Ideal Teacher.

Abstrak

Penelitian ini bertujuan untuk merefleksi kembali tujuan pendidikan dan kriteria guru menurut Plato dan Al Ghazali. Penulisan karya ilmiah ini dengan menggunakan metode kualitatif deskriptif melalui pendekatan komparasi. Studi literatur merupakan teknik pengumpulan data yang digunakan dan teknik analisis data yang digunakan adalah dengan menganalisis data atau content analysis dengan tahap pengumpulan data yang relevan. Hasil dari penelitian ini adalah persamaan tujuan pendidikan perspektif Plato dan Al-Ghazali ialah keduanya mengarah pada upaya untuk mendapatkan kebahagiaan. Tujuan pendidikan perspektif Plato lebih mengedepankan kemampuan ilmiah dan pengembangan watak sehingga dapat mencapai kebahagiaan dan kesejahteraan individu maupun Negara. Sedangkan tujuan pendidikan menurut al-ghazali adalah sebuah usaha untuk membentuk manusia yang sempurna dengan mendekati diri kepada Allah sehingga akan mendapatkan kebahagiaan dunia dan akhirat. Hal ini dapat ditempuh melalui beberapa aspek yang meliputi aspek kognitif, afektif dan psikomotorik. Persamaan kriteria guru perspektif

keduanya yaitu antara Plato dan Al Ghazali mengharuskan guru untuk selalu berbuat baik, rajin beribadah karena guru adalah teladan bagi muridnya. Sedangkan perbedaan kriteria guru perspektif Plato dan Al Ghazali yaitu Plato lebih condong agar guru mampu menguasai beberapa kriteria yang mengedepankan aspek kognitif dan memposisikan dirinya sebagai teman. Sedangkan Al Ghazali lebih condong agar guru mengedepankan aspek afektif. Sehingga guru diharapkan memiliki sifat-sifat yang mampu membawa kebahagiaan dunia dan akhirat dan guru harus bersikap layaknya orang tua kepada anak. Al Ghazali juga berpendapat bahwa seorang guru harus menanamkan sifat tulus, ikhlas, dan tidak menuntut honorarium sebagai jasa tugas mengajar.

Kata Kunci: Tujuan Pendidikan, Guru Ideal.

INTRODUCTION

Experts put forward different thoughts about education, so the definitions given also differ from one to another. According to Ki Hadjar Dewantara, education is an effort made by parents to their children are supporting progress and improvement in their lives¹ Hasan Basri argues that education is an activity of teaching something that is beneficial to human life, starting from the aspect of activity, mind, body and conscience. Meanwhile, according to Frederick J. McDonald education is a process or activity that can direct people to change their character, namely changing every person's responses or actions.²

In the Laws of the Republic of Indonesia also explained the definition of education. It's contained in Article 1 Paragraph 1 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System which reads "Education are a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation and state".

The mention of humans as caliphate on this earth makes humans have to continue to carry out their duties in prospering the universe and this can be achieved through education. This is a process in preparing the next generation in accordance with religious norms. And through education is one way to realize the human task to continue to develop the potential that God has given.³ In addition to preparing the next generation of quality, another goal of education is to create people and generations who are pious, virtuous and have strong, intelligent and skilled personalities.⁴ it is in line with the purpose of education contained in the Preamble to the 1945 Constitution which states that the purpose of education is as a form of understanding something aimed at generations in order to achieve an intelligent and quality national life.

¹ Siti Shafa Marwah, Makhmud Syafe'i, and Elan Sumarna, "Relevansi Konsep Pendidikan Menurut Ki Hadjar Dewantara Dengan Pendidikan Islam," *TARBAWY: Indonesian Journal of Islamic Education* 5, no. 1 (May 1, 2018): 16, <https://doi.org/10.17509/T.V5I1.13336>.

² Sudarto, *Filsafat Pendidikan Islam* (Yogyakarta: Deepublish Publisher, 2021), 43.

³ Afrahul Fadhila Daulai, "Hakikat Manusia Dan Pendidikan," *Tazkiya: Jurnal Pendidikan Islam* 10, no. 2 (January 5, 2022): 75, <https://doi.org/10.30829/TAZ.V10I2.1222>.

⁴ Ranius Dkk, *Dasar-Dasar Kependidikan* (Sumatera Utara: Yayasan Kita Menulis, 2021), 11.

One branch of education is philosophy. In the life of the nation and state, this philosophy has been embodied in Pancasila, which is the concept contained in Pancasila which is the basis for nation and state. In general, the function of philosophy is to collect and build knowledge systematically so that it can lead humans to act systematically as well. As a branch of education, philosophy also has several disciplines and one of them is educational philosophy.

According to Imam Bernadib, educational philosophy is the science of education which is based on philosophy or philosophy which functions and seeks to solve educational problems. From this understanding, it is explained that educational philosophy is a branch of philosophy that discusses the nature of education and views educational activities as objects that need to be studied. Then this effort will produce methods and theories that function to determine the movement of educational activities.⁵

The concept of educational philosophy does not only take from western thought, but Islam also contributes and has its own concept in viewing educational philosophy. Both of these philosophies certainly have a share that is used as a reference in carrying out education. According to Nur Hidayat in his article entitled "Comparation of Philosophy of Western Education and Islamic Education" stated that the typology of Islamic and western educational philosophy has differences. Western philosophy tends to emphasize cognitive aspects. This is different from the typology offered by the philosophy of Islamic education, in addition to emphasizing cognitive aspects, Islamic educational philosophy also emphasizes other aspects such as affective and psychomotor. So that the typology of Islamic philosophy is considered to have more value when compared to western philosophy.⁶ Muhammad Arif Syihabuddin in an article entitled "Comparative Study of Western and Islamic Philosophy of Education" also argues that studying Islamic philosophy means learning about a thorough thought which is not only motivated by Islamic religious knowledge but also by studying other related sciences. In contrast to western educational philosophy which focuses on rational thinking and must be based on logic itself.⁷

Between western and Islamic philosophy, several figures have emerged who contributed their thoughts on the philosophy of education itself. Among the figures of western philosophy are Socrates, Plato, Aristotle, Rene Descartes and others.⁸ While the figures of Islamic philosophy are Al Kindi, Ibn Rushd, Ibn Sina and Al Ghazali. From some of these figures there are western and

⁵ Jenilan Jenilan, "Filsafat Pendidikan," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, no. 1 (June 7, 2018): 77, <https://doi.org/10.29300/JPKTH.V7I1.1588>.

⁶ Nur Hidayat, "Komparasi Filsafat Pendidikan Barat Dan Pendidikan Islam," *JURNAL AN-NUR: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman* 7, no. 01 (June 25, 2021): 203, <https://www.journal.an-nur.ac.id/index.php/annur/article/view/66>.

⁷ Muhammad Arif Syihabuddin, "Studi Komparatif Filsafat Pendidikan Islam Dan Barat," *JALIE; Journal of Applied Linguistics and Islamic Education* 1, no. 1 (August 7, 2017): 71, <https://doi.org/10.33754/JALIE.V1I1.84>.

⁸ Kumara A. Yuana, *100 Tokoh Filsuf Barat Dari Abad 6 SM-Abad 21 Yang Menginspirasi Dunia Bisnis* (Yogyakarta: Penerbit Andi, 2010).

Islamic philosophers who are in the same philosophical school, like the philosophy of Plato and Al Ghazali who both adhere to the flow of idealism. This similarity will certainly contribute to education in Indonesia, but the difference in thinking between the two also does not rule out the possibility of contributing to the development of education itself. Starting from developments in terms of educational goals and even up to the development of educational implementers and services. Because of course in a system there must be advantages and disadvantages. This is because there are still several education systems in Indonesia are not optimal so that the quality of education in Indonesia is still relatively low.

One of the problems in the education system in Indonesia is the lack of professionalism of teachers in the field of education so that it can be said that there are still many teachers who are considered less than ideal. This can be found in several realities in schools, namely there are still many teachers who are irresponsible with their duties, coupled with the many free hours, teachers who deliberately do not attend to the class or even teachers who bring their personal life problems to class and this causes disruption to the system. learning. Besides that, it also causes the education system is far from the goal of education itself.

Therefore philosophy here is to answer these problems systematically. How is western and Islamic philosophy trying to contribute ideas about the goals of education itself. Even though western and Islamic concepts are often considered to be different, between the two of them certainly provides a solution to the problem. In addition, to support the goals of education through an ideal teacher, Plato's and Al Ghazali's educational philosophy also offers several criteria for an ideal teacher so that through awareness, the teacher can assess himself whether professionalism has been embedded or is it still far from being professional. From these two concepts, it is hoped that they can break down and open up new perspectives on educational issues, so that quality education can be created from various sides. Because to create quality education, the components in the world of education must also be of high quality.

RESEARCH METHOD

The writing of this scientific work uses a descriptive qualitative method, which describes the thoughts of Plato and Al Ghazali regarding the philosophy of education in a systematic way. Through a comparative approach, this scientific work seeks to provide an overview of the two thoughts so that later points of difference and similarities will be found and a conclusion can be drawn. The data collection technique used is literature study or library research using journals and books that are relevant to the discussion. And content analysis is a data analysis technique used in writing this scientific work. With the relevant data collection stages, the next step is to reduce data, namely simplification, classifying and selecting the necessary data, then providing

temporary conclusions and verifying the data. The final stage is data collection and data presentation systematically (data display).

RESULTS AND DISCUSSION

A. Plato's Perspective Philosophy of Education

1. Plato's biography

Historically Plato was an ancient Greek philosopher who had a major influence on the development of science.⁹ Plato (greek: Πλάτων) born around 427 BC in Athena.¹⁰ Plato is noble descent. His father's name was Ariston, he was a descendant of King Cordus, who at that time served as the last king of Athens and was greatly admired by his people. While his mother was named Periktione, he was a descendant of Solon, a legendary figure and the great statesman of Athens. Plato's real name was Aristocles, which means chosen. While the name "Plato" is a nickname given by his gymnastics coach, because his forehead and shoulders are very wide.¹¹ Then his nickname became popular and became an everyday nickname. Even the name "Plato" was successfully immortalized through all of his works.

According to his educational background, Plato was a student of Socrates. So that his thoughts were also heavily influenced by Socrates' thoughts. Initially Plato wanted to become a politician, but his dream stopped after the death of his teacher (Socrates) who had studied philosophy for eight years. Since then, he wandered until he reached Italy and Sicily. Then he returned to his country to spread education that focuses on science and philosophy. In addition, he also founded the school "Academy" which is located in a small forest.¹² He served at the school for 40 years, namely in 387 BC. Until he died there.¹³

Plato is a philosopher who adheres to a philosophical school which holds the essence of everything lies in ideas or thoughts. And this flow is called the flow of idealism.¹⁴ As a well-known figure Plato has many works that are still intact and complete. One of his most famous works is *The Republic* (in Greek Πολιτεία or *Politeia*, "country"). The book contains a description

⁹ Ali Mubin, "Refleksi Pendidikan Filsafat Idealisme," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 15, no. 2 (August 8, 2019): 28, <https://doi.org/10.31000/RF.V15I2.1800>.

¹⁰ Eka Yanuarti et al., "Pendidikan Islam Dalam Perspektif Filsafat Idealisme," *Belajea: Jurnal Pendidikan Islam* 1, no. 2 (December 27, 2016): 146, <https://doi.org/10.29240/BJPI.V1I2.108>.

¹¹ Rusfian Effendi, *Filsafat Kebhagiaan (Plato, Aristoteles, Al-Ghazali, Al Farabi)* (Yogyakarta: Deepublis, 2017), 1.

¹² Karno, Safawardi Yusro, M. Miftahul Huda, *Cara Kerja Ilmu-Ilmu* (Cilandak: Ptiq Press, 2018), 78.

¹³ Izul Haq Lidinilah, "Teori Idea Plato," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 5, no. 1 (April 23, 2020): 70, <https://doi.org/10.15575/JAQFI.V5I1.6859>.

¹⁴ Mubin, "Refleksi Pendidikan Filsafat Idealisme," 26.

of his views on the description of the "ideal" situation. Apart from that he also wrote about 'Laws' and many dialogues in which Socrates is the main participant.¹⁵

2. Plato's Perspective Educational Goals

According to Plato education is an act of liberation from the shackles of ignorance and untruth. So he considers that education is a very noble duty and calling.¹⁶ The purpose of education in Plato's view is an attempt to discover the scientific abilities that exist in each individual and train these abilities so that it will make him a good citizen in society, able to create a harmonious environment and can carry out his duties efficiently.¹⁷ In his opinion, Plato stated that in an education one must also be able to find true knowledge. In addition, education must also be able to lead to character development.¹⁸ From this it can be concluded that the essence of educational goals according to Plato is a path that can be taken to achieve individual happiness and state welfare.¹⁹

In line with the stated educational goals, Plato also emphasized that education also required planning and programming as well as possible so that the desired goals and objectives can be achieved. In other words, the key to achieving success and supporting a good propaganda and censorship plan is to plan and program a good education system as well. This propaganda needs to be instilled in the education program itself and the government must also provide motivation, a spirit of loyalty, togetherness and unity of love for goodness and justice.

3. Plato's Perspective Teacher Criteria

The teacher has a higher degree than the disciple, he is located in a position closer to the Absolute. Because the teacher has very realistic knowledge and is an example of ethical nobility. So the teacher can become an intermediary between students and the Absolute and become a role model for students in intellectual and social life.²⁰ Plato considers that students are people who have the potential to develop, both in their moral and intellectual aspects. Thus, the teacher has an

¹⁵ Muhammad Tang and Mansur dan Ismail, "Landasan Filosofis Pendidikan: Telaah Pemikiran Socrates, Plato Dan Aristoteles," *Moderation / Journal of Islamic Studies Review* 1, no. 1 (March 25, 2021): 52, <https://journal.adpetikisindo.or.id/index.php/moderation/article/view/16>.

¹⁶ Yosef Adicita et al., "Konsep Ideal Plato Mengenai Filsafat Pendidikan Yang Berbasis Humanis Dan Relevansinya Bagi Pendidikan Seni Musik Di Era 4.0," *Prosiding Seni Pertunjukan* 3 1, no. 1 (December 1, 2019): 416, <http://proceeding.senjuk.conference.unesa.ac.id/index.php/senjuk3/article/view/38>.

¹⁷ Tang and Mansur dan Ismail, "Landasan Filosofis Pendidikan: Telaah Pemikiran Socrates, Plato Dan Aristoteles," 53.

¹⁸ H Samuel. M.C., Ozmon, *Philosophical Foundation Of Education* (sydney: Meril Publishing Company, 2008), 20.

¹⁹ Muh. Zein, "Peran Guru dalam Pengembangan Pembelajaran," *Jurnal Inspiratif Pendidikan* 5, no. 2 (July 1, 2016): 276, <https://doi.org/10.24252/IP.V5I2.3480>.

²⁰ Rusdi Rusdi, "Filsafat Idealisme: Implikasinya Dalam Pendidikan," *Dinamika Ilmu*, December 17, 2013, 245, <https://doi.org/10.21093/DI.V13I2.70>.

important role in encouraging students to dare to ask questions and must be able to create a good environment in order to create a conducive learning atmosphere.

Plato and the idealists have the view that education is a process to find the ultimate truth. Thus, in the teaching system a teacher must meet the criteria to become a teacher. The criteria are as follows;

- 1) The teacher is a parable (personification) of the student's reality.
- 2) Teachers must be experts in the field of science that will be taught to students;
- 3) Teachers must master teaching techniques well.
- 4) The teacher must be the best person, so respected by the students;
- 5) The teacher must position himself as a friend of his students.
- 6) Teachers must be able to motivate students to be passionate about learning.
- 7) The teacher must be able to become an idol for the students.
- 8) The teacher must be diligent in worship so that he becomes a perfect human being and becomes an example for his students.
- 9) The teacher must be communicative towards his students.
- 10) The teacher must be able to appreciate the subject that is the teaching material he teaches.
- 11) The teacher must participate in learning as students learn.
- 12) The teacher must be happy when his students succeed.
- 13) Teachers must be democratic and develop democracy in teaching.
- 14) Teachers must be able to learn in any condition.²¹

B. Al Ghazali's Perspective Philosophy of Education

1. Biography of Al Ghazali

Al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad al-Ghazali. He was born in a small town in Tusia in the Khurasan (Persia) region named Ghazalah in 450 H/1059 AD. His father worked as a wool spinner which in Arabic is called ghazala. So there is controversy in the attribution of the name Al Ghazali. Those who argue that the name Al Ghazali is associated with the place of his birth, namely of the village of Ghazala. Meanwhile, another opinion stated that the name Al Ghazali is associated with the work of his parents, namely the wool spinner (al-ghazzal).²²

²¹ Fathoni Musyafa'â, "Idealisme Pendidikan Plato," *Jurnal Tadris Stain Pamekasan* 5, no. 1 (2013): 106, <https://garuda.kemdikbud.go.id/documents/detail/267589>.

²² M. Kamalul Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam* (Yogyakarta: Laksana, 2022), 15.

Al Ghazali is known as a lover of science and an enthusiast in seeking the ultimate truth. In childhood Al Ghazali studied with Ahmad bin Muhammad Ar-Radzikani in Tus, then studied with Abi Nashr al Ismaili in Jurjani and in the end he returned to Tus again. Al Ghazali felt dissatisfied with the knowledge he had obtained, so he went to the city of Naisabur to study with Imam Al Haramain, Diya'uddin al Jawaini. It was here that he found the knowledge he had longed for. Then he served at the most meritorious place in developing his talents and intelligence, namely at the Nizamiah Naisabur madrasah. Al Ghazali received guidance from a shafi'iyah scholar with the Asyari'iyah wing, he was named Al-Juwaini. So that his soul and personality make him a critical scholar.²³ Al Ghazali is known as someone who is intelligent and able to get everything that is contrary to clear reason. Therefore, Al-Juwaini gave him the title as a knowledgeable person who is very broad like "The deep sea that drowns" (*Bahrin Mughriq*).²⁴

After al Juwaini died, Al Ghazali continued his intellectual journey to the Mu'askar area and he lived there for five years. There he participated in discussions with the scholars at scientific meetings held by the Baghdad statesman hemorrhoids, until he was interested in the height of his philosophy, the breadth of his knowledge, the clarity of his arguments and his eloquence. Thus making Nizamur Muluk, a prime minister, make Al Ghazali a professor at a university in Nizamaiah.

Al-Ghazali has many works that were popular in his time, namely theology, philosophy, ushul fiqh, mantiq, interpretation of the Qur'an, tasawuf, fiqh, and others. His most monumental work is *Ihya Ulum al-Din*, *Maqashid al-Falasifat*, *Tahafut al-Falasifah*, *Al-Munqidz min al-Dhalal*, *Miyar al-ilm*, *al-Iqtashad fi Al-Itiqad*, *Mizan Al-Amal* and so forth.²⁵ many skills that Imam Al-Ghazali mastered in an excellent way, he got a title that made his name proud, such as *Hujjatul Islam*, *Syaikh al-Sufiyin dan Imam al-Murabin*.

2. Al Ghazali's Perspective Educational Goals

Al Ghazali is a figure of a great scholar who has many contributions to education. The educational motives developed were influenced by his views on fiqh and tasawuf. The concept of education which is presented in a systematic, comprehensive and consistent manner is in harmony with the personality and attitude of a Sufi.²⁶

²³ Abuddin Nata MA, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: PT Raja Grafindo Persada, 2000), 82.

²⁴ Mukromin Mukromin, "Pemikiran Imam Al-Ghazali Dalam Pendidikan Islam," *Paramurobi: Jurnal Pendidikan Agama Islam* 2, no. 1 (October 5, 2019): 34, <https://doi.org/10.32699/PARAMUROBI.V2I1.814>.

²⁵ Ahmad Atabik, "Telah Pemikiran Al-Ghazali Tentang Filsafat," *FIKRAH* 2, no. 1 (June 27, 2014): 25, <https://doi.org/10.21043/FIKRAH.V2I1.551>.

²⁶ Mukromin, "Pemikiran Imam Al-Ghazali Dalam Pendidikan Islam," 41.

The purpose of education according to Al Ghazali includes three domains, namely cognitive, affective and psychomotor aspects. Cognitive aspects of reasoning development, such as intelligence, intelligence and thinking power. The affective aspect, which includes the development of the heart, such as the development of taste, heart and spirituality; and psychomotor aspects, namely physical development, such as body health and skills.²⁷

From the results of a study of Al-Ghazali's thought, it can be clearly seen that there are two final goals to be achieved through educational activities. The first is the achievement of human perfection which leads to self-approach to God. As the word of God in the Qur'an letter al-Dzariyat: 56 which means "And I did not create the jinn and humans except that they serve Me". (Q.S. *al- Dzariyat* : 56). While the second goal is human perfection which leads to happiness in the world and the hereafter. The happiness of the world and the hereafter is the most essential thing for humans. Because it has universal, eternal, and more essential values. So that in the end the second orientation will be synergistic and even blend with the first orientation. Because of that he aspires to teach humans so that they arrive at the goals which are the ultimate goal and purpose of education. This goal appears to have religious and moral nuances without neglecting worldly problems.²⁸

Al Ghazali's opinion about education in general is in line with religious and ethical (moral) trends. Al Ghazali also did not forget worldly problems, so he made room in the education system for worldly developments. But in his view, preparing oneself for the world's problems is intended as a way to happiness in life in the afterlife which is more important and eternal.

3. Al Ghazali's Perspective Teacher Criteria

According to al-Ghazali the teacher has a high position, even his position in the ranks of the prophets ²⁹ In principle, the teacher (educator) is a noble and commendable profession. According to Imam al-Ghazali the activities of a teacher are better than a year's worship, so he called them great individuals (great Individuals).³⁰ The teacher has a very important meaning and

²⁷ Syahraini Tambak, "Pemikiran Pendidikan Al-Ghazali," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 8, no. 1 (2011): 77, <https://journal.uir.ac.id/index.php/alhikmah/article/view/1541>.

²⁸ Bambang Raharjo, "Konsep Pendidikan Al Ghazali," *Suhuf* 2, no. 1 (2009): 185.

²⁹ Raharjo, 187.

³⁰ Rizki Noura Arista, "Konsep Pendidikan Menurut Al-Ghazali Dan Relevansinya Dalam Pendidikan Di Indonesia," *Jurnal Tawadhu* 3, no. 2 (October 15, 2019): 886, <https://ejournal.iaiiig.ac.id/index.php/TWD/article/view/170>.

role in Islamic education. This is because the teacher has a responsibility in determining the direction of education. So that Islam really respects and upholds scholars and teachers.³¹

Among the special characteristics that must be in the soul of a teacher according to Al Ghazali are as follows:

- 1) A sense of affection and sympathy; Teachers must behave like parents towards their children. In his opinion, teachers have greater rights than fathers' rights to their children.
- 2) Sincere, sincere and does not expect wages from his students; In this case Al-Ghozali argued that it is inappropriate for a teacher not to expect a reward or demand a wage (honorarium) as a teaching service.
- 3) Honest and reliable; a teacher should be a guide, trustworthy and honest to his students, the teacher must complete the previous lesson before the student learns a high lesson, the teacher must always remind students that the purpose of learning is not to pursue position or rank, but the goal is to get closer to Allah SWT.
- 4) Be gentle in giving advice; not be rude when educating his students.
- 5) Make room; a teacher is not allowed to criticize the sciences that he does not teach, or to criticize each other between teachers and so on.
- 6) Directing students to something that suits their interests, talents and abilities.
- 7) Being tolerant of the opinions and abilities of others.
- 8) Knowing and appreciating the different potentials of each student.
- 9) Teaches fully and is not stingy with knowledge.
- 10) Idealism.³²

Comparison of Educational Objectives Perspective of Plato and Al Ghazali

The similarity of educational goals from Plato's and Al-Ghazali's perspectives is that both lead to efforts to gain happiness. The purpose of Plato's perspective of education is to prioritize scientific abilities and character development so that they can become good citizens in society and in the state. In addition, the purpose of education according to Plato is an effort to find true truth so as to achieve happiness and prosperity for individuals and the State. While the purpose of education according to al-Ghazali is an effort to form a perfect person by getting closer (taqarrub) to Allah so that he will get happiness in this world and the hereafter. This can be achieved through several aspects which include cognitive, affective and psychomotor aspects.

³¹ Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 3, no. 2 (December 17, 2018): 32, <https://doi.org/10.48094/RAUDHAH.V3I2.28>.

³² Nurohman, "Konsep Pendidikan Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Di Indonesia," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (June 26, 2020): 50, <https://doi.org/10.51226/ASSALAM.V9I1.189>.

Comparison of Plato's and Al-Ghazali's Perspective Teacher Criteria

The similarity of the criteria for teachers from both perspectives, between Plato and Al Ghazali required teachers to always do good, be diligent in worship because teachers are role models for their students. The teacher must also always try to remind students to be good individuals both spiritually and physically. While the difference in the criteria for teachers from the perspective of Plato and Al Ghazali is that Plato is more inclined so that teachers are able to master several criteria that prioritize cognitive aspects. Meanwhile, Al Ghazali is more inclined for teachers to prioritize affective aspects. So that teachers are expected to have characteristics that can bring happiness to the world and the hereafter. In addition, according to Plato, teachers should be able to position themselves as students' friends. Meanwhile, according to Al Ghazali, teachers must behave like parents to children, he even said that the rights of a teacher are higher than the rights of a father towards his child. Al Ghazali also believes that a teacher must instill sincerity, sincerity, and not demand an honorarium as a teaching assignment.

CONCLUSION

Educational goals and ideal teacher criteria according to the philosophy of Plato and Al Ghazali have similarities and differences. The similarity of educational goals between the two is that both lead to efforts to get happiness. While the difference is that Plato prioritizes scientific abilities and Al Ghazali attempts to form a perfect person by getting closer (taqarrub) to Allah so that he will get happiness in this world and the hereafter. The similarity of ideal teacher criteria according to Plato and Al Ghazali is that it requires teachers to always be role models for their students. And the difference is that Plato is more inclined so that teachers are able to master several criteria that prioritize cognitive aspects. Meanwhile, Al Ghazali is more inclined for teachers to prioritize affective aspects.

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