



IMPLEMENTATION OF THE CONCEPT OF ISLAMIC RELIGIOUS EDUCATION ACCORDING TO IMAM GHOZALI IN IMPROVING STUDENTS' PSYCHOMOTOR SKILLS

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Abstract

Nowadays, students rarely apply the material. This can hinder their psychomotor development. This phenomenon is supported by learning materials that focus on cognitive development in students, which is certainly irrelevant. The purpose of this study is to examine Imam Ghazali's ideas on Islamic religious education, which, if implemented in schools, can improve students' psychomotor abilities. The study will also analyze how these ideas contribute to improving students' psychomotor abilities in today's era. The researcher used a qualitative research method with a field research approach. To ensure data validity, data triangulation techniques were used to analyze the data. The results of the research analysis indicate that the concept of Islamic religious education is still highly relevant for implementation in schools. This concept focuses not only on cognitive development but also on psychomotor development. Every human development must involve three aspects: cognitive, affective, and psychomotor. Otherwise, the development of these three aspects can reduce the quality of a person. According to Imam Ghazali, the student learning process is not only about being given theory or material, but also requires practice to ensure that understanding of the material is conveyed perfectly.

Keywords: Implementation, Islamic Religious Education, Psychomotor Skills

Abstrak

Pada zaman sekarang dalam pengaplikasian materi jarang dilakukan oleh siswa. Hal ini perkembangan psikomotorik mereka dapat terhambat. Fenomena tersebut didukung dengan materi pelajaran yang berfokus pada pengembangan kognitif pada siswa, tentunya hal ini tidak relevan. Tujuan dari penelitian ini adalah untuk mempelajari ide-ide Imam Ghazali tentang pendidikan agama Islam yang, jika diterapkan di sekolah, dapat meningkatkan kemampuan psikomotorik siswa. Studi juga akan menganalisis bagaimana ide-ide ini berkontribusi pada peningkatan kemampuan psikomotorik siswa di zaman sekarang. Peneliti menggunakan metode penelitian kualitatif dengan pendekatan lapangan (field research). Untuk memastikan kevalidan data, teknik triangulasi data digunakan untuk menganalisis data. Dari hasil analisis penelitian adalah konsep pendidikan agama Islam masih sangat relevan untuk diimplementasikan di sekolah. Karena konsep ini tidak hanya fokus pada aspek pengembangan kognitif saja melainkan perkembangan psikomotorik juga diperhatikan. Setiap perkembangan manusia harus melibatkan tiga aspek: kognitif, afektif, dan psikomotorik. Jika tidak, perkembangan ketiga aspek ini dapat mengurangi kualitas diri manusia. Menurut Imam Ghazali proses pembelajaran siswa tidak hanya dengan diberikan tentang teori atau materi saja, tetapi juga perlu adanya sebuah praktek untuk memastikan bahwa pemahaman tentang materi tersampaikan dengan sempurna. Kata Kunci: Implementasi, Pendidikan Agama Islam, Psikomotorik



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INTRODUCTION

Modern developments encompass all aspects, particularly education. Rapid educational advancements require humans to evolve even faster. This development is also evident in Islamic education, where educators, including teachers and students, are required to keep pace with the ever-increasing technological advancements of today. This requires robust skills to compete in innovation in the world of education.¹

This case shows that Islamic religious education also pays attention to the skills or psychomotor aspects, which have always been associated with spiritual matters that are associated with cognitive and affective aspects.² As with the concept of Islamic religious education according to Imam Ghazali. Imam Ghazali's full name is Muhammad ibn Muhammad ibn Muhammad ibn Ahmad Abu Hamid at-Tusi as-Syafi'i; the name "al-Ghazali" comes from his father's occupation as a wool spinner. Some also say that the name al-Ghazali is taken from the name of his birthplace, Ghozalah. Imam Ghazali was born in Thus in 450 AH and died at the age of 55, precisely on the 14th of Jumadil Akhir 505 AH.³ Imam Ghazali began his studies in his hometown of Thus. After his father's death, he continued his education in the city of Jurjan. From there, he began studying various subjects, such as philosophy, Sufism, and many other branches of Islamic religious knowledge. He finally returned to his hometown of Thus after several years of studying and practicing it. At the end of his life, he founded an Islamic boarding school for those who wanted to learn about Sufism. He left behind many works, one of his most famous works being the book *Ihya'ul Ulumuddin* and *Bidayatul Mujtahid*, which is still used by students as a guide in facing the challenges of modern development.⁴

The concept of Islamic religious education according to Imam Ghazali is to combine knowledge and practice, in the world of psychology known as cognitive and psychomotor aspects.⁵ Because many students today do not apply the knowledge they learn in school in their daily lives. Furthermore, lesson materials typically focus on memorization. Examples include memorizing short surahs and their meanings, memorizing the attributes of Allah SWT, the dos and don'ts, and

¹ Siti Khopipatu Salisah, Astuti Darmiyanti, & Yadi Fahmi Arifudin. (2024). Peran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Di Era Digital. *Jurnal Pendidikan Agama Islam*, 10(2), 36-42

² Moh. Faizin, Anggini Dela Maharani, Divani Raniadi, Syayyidah Azzahra, Mihrab Afnanda, & Saifullah Azhari. (2023). Aktualisasi Tujuan Pendidikan Islam Dari Perspektif Imam Al-Ghozali. *Nizham Journal of Islamic Studies*, 11(1), 117-129

³ Jauhari, Wildan. (2018). *Hujjatul Islam al-Imam al-Ghozali*. Jakarta Selatan: Rumah Fiqih Publishing

⁴ Lidia Artika, M Yaffi Rabbani, Muhammad Ridho Rizki Nafis, Nursyahri Siregar, & Indra Gusnanda. (2023). Biografi Tokoh Tasawuf Al-Ghazali. *Jurnal Kajian Penelitian Pendidikan dan Kebudayaan*. 1(2), 29-55

⁵ Renita Nur Rahma, Ahmad Dibul Amda, Baryanto, Deriwanto, & Asri Karolina. (2021). Penerapan Konsep Dasar Pemikiran Al-Ghozali Dalam Pendidikan Islam. *Journal of Education and Instruction*, 4(1), 65-77

their explanations. This indicates that Islamic education does not align with Imam Ghazali's concept of Islamic religious education, as it focuses solely on students' cognitive development, while psychomotor development remains underdeveloped. This creates an imbalance within students. Therefore, it is necessary to emphasize students' psychomotor aspects in today's schools, which have been neglected because the learning process largely prioritizes cognitive and affective aspects. This is because Islamic education materials are not only about theoretical knowledge, but also teach the application of theory in the form of morals. The effort to develop noble morals is the goal of Islamic education itself. Therefore, many Muslim scholars combine adab with other aspects. For example, Imam Ghazali linked adab with amal (implementation). He applied this principle to learning, because everything related to Islamic religious education must have manners that are taught even if it is not directly.⁶

Several studies have been conducted related to the concept of Islamic religious education according to Imam Ghazali. Researchers highlight several key studies used as references, such as the statement from Asy'arie et al., who stated that according to Imam Ghazali, the goal of Islamic education is to produce a generation that always remembers the existence of Allah SWT and strives to draw closer to Him to achieve salvation both in this world and in the hereafter. This is also supported by Hidayah et al., who stated that the concept of Islamic education according to Imam Ghazali is by cleansing oneself from reprehensible deeds and replacing them with commendable deeds so that one always feels close to Allah SWT. Thus, from these two studies, it can be concluded that Imam Ghazali's concept of Islamic education aims for humans to consistently strive to draw closer to Allah SWT through various means, one of which is by doing good and commendable deeds. While slightly different from Rahma et al., who stated that the concept of Islamic education according to Imam Ghazali is by applying knowledge and good deeds. With the aim of deepening students' understanding of the material presented in order to increase faith. Furthermore, according to Faizin et al., the material contained in Islamic education has certainly been adapted to the increasingly modern era, which requires skills that enable fast, precise, and efficient work.

Of these four studies, none addressed psychomotor development when implementing Imam Ghazali's concept of Islamic religious education in schools. Although this study focused solely on psychomotor development, all aspects of the human personality undergo development, starting with understanding, which relies on the cognitive aspect, and ending with appreciation, which prioritizes the affective aspect.

This research focuses on the concept of Islamic religious education, which can be implemented according to Imam Ghazali, to improve students' psychomotor skills, a skill that has

⁶ Najmi Faza. (2021). Konsep Pendidikan Akhlak Perspektif Imam Al-Ghozali; Telaah Kitab Ihya Ulumuddin. *Dirosat : Journal of Islamic Studies*, 6(2), 35-51

so far received little attention. The purpose of this research is to examine Imam Ghazali's ideas on Islamic religious education that can improve students' psychomotor skills if implemented in schools. The study will also explore the relevance of these ideas to improving students' psychomotor skills in schools today.

RESEARCH METHODS

The researcher used a field approach, or field research, in this study. This approach requires the researcher to conduct research directly on-site.⁷ And the research also uses a case study approach, namely, researchers are required to seek information on an event, phenomenon, group, then analyze it in depth and detail.⁸ Researchers interviewed subject teachers by asking questions about classroom learning. Data collection techniques included interviews, observation, and documentation. Observations were conducted by selecting a sample of 35 students from one class. Documentation was conducted by analyzing research journals relevant to the phenomena occurring in the field. Data analysis techniques included data reduction (summarization), data presentation (displaying data), and conclusion drawing. Data analysis was performed using data triangulation to maintain data validity.⁹

RESULTS AND DISCUSSION

Implementation of the Concept of Islamic Religious Education in Improving Psychomotor Skills

Based on the results of field research, researchers collected data through various methods, including observation, interviews, and document analysis. The data was collected and presented in the following table:

Table 1 Research Data

No	Items produced	Interview	Observation	Document	Interpretation
1.	Understanding the material	In general, the students were able to absorb the material presented well, without	Most students are able to absorb the material taught by	Imam Ghazali emphasized that when educating students, theoretical concepts must	Understanding the material is a crucial aspect. Every student activity stems from the theory

⁷ V. Wiratna Sujarweni. (2014). *Metodologi Penelitian*. PT. Rineka Cipta, Cet.XII)an Praktek, Jakarta

⁸ Dimas Assyakurrohim, Dewa Ikhrum, Rusdy A Sirodj, & M Win Afgani. (2022). Case Study Methode in Qualitative Research. *Jurnal Pendidikan Sains dan Komputer*, 3(1), 1-9

⁹ Muftahatus Sa'adah, Gismina Tri Rahmayanti, & Yoga Tri Prasetyo. (2022). Strategi Dalam Menjaga Keabsahan Data Pada Penelitian Kualitatif. *Al-'Adad : Jurnal Tadris Matematika*, 1(8), 54-64

No	Items produced	Interview	Observation	Document	Interpretation
		applying Imam Ghazali's concept of Islamic religious education. They were accustomed to presenting material in various ways, not only in Islamic religious education but also in all fields.	their teachers even without properly applying Imam Ghazali's Islamic religious education concepts. Even when these concepts are applied, the material is still conveyed effectively. This is demonstrated by students' scores on daily exams and tests administered by their subject teachers.	be considered, as everything students do in their daily lives stems from the theories presented by their teachers in class. Therefore, the teacher's role here is not merely to provide material but also to educate and guide them toward the path of goodness. ¹⁰	or material presented in class. The process of absorbing the material can foster students' cognitive development. This cognitive development can influence student learning outcomes, leading to satisfactory grades.
2.	Experience of material or	In practicing the material, the majority of	The students performed the material	The Islamic education system in	Since the time of Imam Ghazali,

¹⁰ Moh. Faizin, Anggini Dela Maharani, Divani Raniadi, Syayyidah Azzahra, Mihrab Afnanda, & Saifullah Azhari. (2023). Aktualisasi Tujuan Pendidikan Islam Dari Perspektif Imam Al-Ghazali. *Nizham Journal of Islamic Studies*. 11(1), 117-129

No	Items produced	Interview	Observation	Document	Interpretation
	practice (Psychomotor)	students were able to do it well. Although not all students did it correctly. Occasionally, they encountered errors that were unnecessary and not even mentioned in the textbook they were studying.	or practice very well. During observations, the researcher tried to get all the students in one class to practice prayer. When they did, they performed it very well, following what was taught in class and, of course, the Islamic jurisprudence principles written in the textbook.	Indonesia is an adaptation of the Islamic education system established during the time of Imam Ghazali, which implemented a tiered system. These tiers begin with understanding the material, followed by practicing the material learned in school, and finally, experiencing the material in social life. ¹¹	applying material to everyday life has been crucial because it can improve students' psychomotor skills. He received Islamic education at various levels. The first level is about understanding the material, the second level is about practicing the results of understanding the material, and the last is about experiencing the material.

The explanation above shows that psychomotor development originates from the classroom learning process. All activities stem from the delivery of material in class. In other words, psychomotor development is inseparable from cognitive development. As cognitive development increases, psychomotor development also increases, and vice versa. As cognitive development decreases, psychomotor development also decreases. If students are able to memorize and master

¹¹ Refda Petorena, Ahmad Suradi, & Moch Iqbal. (2023). Penerapan Emosional Spiritual Questiont (ESQ) Pada Pendidikan Agama Islam, *Journal Of Social Science Research*. 3(1), 2972-2979

the material taught by the teacher, they are said to have successfully understood the material. Mastery of the material can be seen from the student's ability to re-explain the material, answer questions, or demonstrate what the teacher has taught.¹²

This demonstrates that teachers play a crucial role in students' psychomotor and cognitive development. The teacher's role here requires a more active role in shaping the classroom environment, given the diverse characteristics of students.¹³ And of course, teachers also have a sense of responsibility for students' psychomotor and cognitive development. Although not all information comes directly from them, teachers have a role to guide them on the right path. Being a teacher requires having a pure intention, not just seeking material, but also having the principle of producing a generation capable of competing with other competitors in facing the rapid development of the times.¹⁴

Each lesson presented includes lessons related to instilling morals in each student. The process of instilling morals takes time, as it requires habituation throughout life to shape students' characters in accordance with Islamic teachings.¹⁵ The process of understanding the material cannot be separated from the role of a teacher, the teacher has a role to provide advice, suggestions and even prohibitions so that the goal of achieving the material can be in accordance with Islamic teachings.¹⁶

According to Imam Ghazali, the goal of Islamic education is to make people more religious by continuously trying to get closer to Allah SWT, eliminating bad morals, and replacing them with noble morals.¹⁷ With the goal of achieving happiness in this world and the hereafter, every piece of knowledge taught is a gift, because it originates from Allah SWT and is directly passed down to each individual.¹⁸ This will reflect good morals in accordance with Islamic teachings. The result of cultivating morals is understanding. This understanding means students can distinguish between

¹² Moh. Faizih, yunita Eka Nur Prastiwi, Fadila Firdaus Umar, & Faradilla Zahratun Nisa. (2023). Islamic Education Materials Era 4.0 21st Century Perspective Imam Al-Ghozali, *Al-Qodiri: Jurnal Pendidikan, Sosial, dan Keagamaan*. 20(3), 607-616

¹³ Arianti, Okta Fitri. (2019). *Upaya Guru Dalam Meningkatkan Konsentrasi Belajar Siswa di Jam Siang Pada Mata Pelajaran Pendidikan Agama Islam (PAI) (Studi Kasus di SMKN 1 Semende Darat Laut)*. Skripsi. Institut Agama Islam Negeri Curup.

¹⁴ Regilita Rama Danti, Imam Syafe'i, & Rumadani Sagala. (2024). Educator Concepts and Competencies from Imam Al-Ghazali's Perspective: Study of the Book of Ihya 'Ulumuddin and Minhajul Muta'alim and Their Relevance to Contemporary Islamic Education, *Bulletin of Science Education*, 4(1), 51-70

¹⁵ Faza.

¹⁶ Tobroni Syovinatus Sholicha, & Faridi. (2024). Husnul Khuluq Al-Ghazali Concept as The Core of Student Character Education, *Journal of Islamic Education*, 9(2), 526-540

¹⁷ Bima Fandi Asy'arie, Rachmad Arif Ma'ruf, & Anharul Ulum. (2023) Analisis Pendidikan Agama Islam Dan Pendidikan Akhlak Perspektif Al-Ghazali. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 15(1), 155-166

¹⁸ Muhammad Yusuf Fadhil, & Saliha Sebgag. (2021). Sufi Approaches to Education: The Epistemology of Imam Al-Ghazali, *Nazhruna: Jurnal Pendidikan Islam*, 4(1) (2021), 91-107

commendable and reprehensible behavior. This allows them to analyze the long-term consequences of engaging in both commendable and reprehensible actions.

Imam Ghazali's Concept of Islamic Religious Education is Appropriate for Implementation in Schools

The goals of Islamic education serve as the basis for the goals of national education, and if the goals of Islamic education are achieved then the national goals will also be achieved.¹⁹ The aim of Islamic education itself is to guide humans towards a better direction in terms of morals, spirituality and emotions.²⁰ In other words, a student will not succeed without a teacher to help them become a perfect person or a perfect human being. This teacher is someone who has the ability to maximize a student's potential in cognitive, affective, and psychomotor aspects.²¹ With the rapid development of technology and the increasingly advanced development of the times, these changes are not entirely beneficial to the development of students, especially those who are Muslim.

The beginnings of technological development originated in the Western world, bringing with them a variety of cultures that they spread throughout the world. Everyone must be more discerning in utilizing their current culture and applying it to their daily lives, especially students, as they are most affected by technological advancements. Many incidents of moral or ethical deviations among students have emerged. This phenomenon occurs due to a lack of character values instilled in students.²² A sense of responsibility is an important trait that must be instilled in students. This characteristic is very rare in today's society due to the influence of outside cultures that tend toward individualism.

It is crucial to use appropriate learning methods to address this issue. One way to do this is by implementing Imam Ghazali's concept of Islamic religious education. This concept aims to enable students to think more clearly before committing any action, whether commendable or reprehensible. This concept teaches learning material sequentially, starting from understanding the material, implementing it in everyday life, and finally, embracing it in behavior.

Imam Ghazali's concept of Islamic religious education is often adopted as a reference in the national education system. For example, the Merdeka curriculum requires students to

¹⁹ Mellifera Lubis, Hemawati, & Rahmi Utami. (2022). Relevansi Konsep Pendidikan Islam Menurut Al-Ghazali Terhadap Pendidikan Islam Kontemporer. *Penerapan Metode Index Card Match Untuk Meningkatkan Hasil Belajar Ekonomi Pada Siswa Kelas XI IPS 3 SMA Negeri 1 Kupang*. 3(1), 185-195

²⁰ Andi Warisno. (2021). Standar Pengelolaan Pendidikan Dalam Mencapai Tujuan Pendidikan Islam. *An Nida: IAI An Nur Lampung*. 1(1), 18-25

²¹ Faqih Faizal Rahman. (2023). Educators in the Perspective of Islamic Education, *Al-Fadlan: Journal of Islamic Education and Teaching*, 1(1), 1-6

²² Riyanti, Sunhaji, & Tutuk Ningsih. (2022). The Relevance of the Concept of Islamic Character Education of Imam Al-Ghazali in the Era of Society 5.0, *THE American Journal of Humanities and Social Sciences Research (THE AJHSSR)*, 5(6), 1-7

independently explore learning materials, with teachers acting as guides and guides to help students grasp the material. This curriculum also includes numerous practical activities, such as P5, which requires students to produce a product to hone their psychomotor skills.

By implementing the concept of Islamic religious education according to Imam Ghozali in schools, the number of deviations that occur in modern times can be reduced by focusing on the practice of material and the appreciation of material so that it can produce Islamic students with noble morals.

CONCLUSION

The results of the research analysis show that Imam Ghozali's concept of Islamic religious education remains highly relevant for implementation in schools. This concept focuses not only on cognitive development but also on psychomotor development. Every human advancement must involve three components: cognitive, affective, and psychomotor development. Unbalanced development of these three components can impact the quality of a person. While this impact may not be immediate, it will have long-term consequences. According to Imam Ghozali, in the learning process, students are not only provided with theory or material, but also need practical training to ensure that the material is fully understood. This is because it trains students' skills to face the challenges of an increasingly modern era. Skills are indeed essential in facing modern developments, as in today's modern era, everyone must work more quickly, precisely, and efficiently. And of course, Imam Ghozali's concept of Islamic religious education has been designed to address this. Furthermore, Imam Ghozali's concept of Islamic religious education also teaches moral education. The morals in question reflect the Islamic religious identity, which consistently teaches goodness for social life. One of the morals that must be instilled in students is honesty. People with this characteristic have significantly declined in the modern era due to cultural changes and the rapid development of technology. Given the increasingly advanced times and the increasingly deteriorating morals, this concept is highly appropriate for implementation in schools. Character education requires a process of habituation by students to develop good character in accordance with Islamic teachings. During this habituation process, it is hoped that students will be prepared to face the times, especially technological advancements, which are often accompanied by the emergence of deviant actions that conflict with Islamic norms and ethics.

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