
A Comparative Study on the Competence of Ideal Teachers According to Al-Ghazali and Abdullah Nashih Ulwan: Their Relevance and Application in the Modern Education System

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Abstract: *This study aims to conduct a comparative study on the concept of ideal teacher competence according to Al-Ghazali and Abdullah Nashih Ulwan, as well as examine their relevance and application in the modern education system. Teacher competence, which includes aspects of knowledge, skills, and morals, is an important element in shaping the quality of education. Al-Ghazali and Abdullah Nashih Ulwan, as prominent scholars, have made significant contributions in formulating the characteristics of the ideal teacher from the Islamic perspective. This study uses a qualitative method with a descriptive-analytical approach, where data is collected through an in-depth literature study of the works of the two figures. The results of the study show that although there are some similarities in the views of Al-Ghazali and Abdullah Nashih Ulwan related to the competence of ideal teachers, such as the emphasis on noble morals and mastery of science, there are also differences in the context of their application. Al-Ghazali emphasizes more on the role of teachers in building the character of students and the educational community, while Abdullah Nashih Ulwan focuses more on the aspects of mastery of knowledge and teaching methods. The novelty of this study lies in a comparative analysis that reveals the relevance of the views of these two scholars in answering the challenges of modern education, including in the application of technology and curriculum development. The implications of this research are expected to be a reference for policymakers and education practitioners in formulating teacher competency development strategies based on Islamic values, which are by the demands of the times without ignoring religious principles.*

Keywords: *teacher competence, al-Ghazali, Abdullah nashih ulwan, modern education, comparative studies.*

INTRODUCTION

Teachers have a central role in the education system, not only as transmitters of knowledge but also as moral and spiritual guides for students. A teacher's competence often determines the quality of education received by students, which ultimately affects their personal and intellectual development. From an Islamic perspective, teachers have a broader responsibility, namely educating with noble morals and being a good example in daily life. Two great scholars, Al-Ghazali and Abdullah Nashih Ulwan have provided an in-depth view of the characteristics and competencies that must be possessed by an ideal teacher [1]–[3].

Al-Ghazali, as the founder of Hujjatul Islam, has bequeathed many teachings that emphasize the importance of morality and integrity in the teaching profession. Meanwhile, Abdullah Nashih Ulwan, with his monumental works in the field of jurisprudence and hadith, provides detailed guidance on ethics and knowledge that must be mastered by a teacher. The views of these two scholars are not only relevant to their time, but also have significant relevance in the context of modern education faced with various challenges of globalization, technology, and social change [4]–[6].

This study aims to conduct a comparative study between the concept of ideal teacher competence according to Al-Ghazali and Abdullah Nashih Ulwan. By analyzing the similarities and differences in the views of these two figures, this study seeks to reveal the relevance of their teachings in formulating teacher competency development strategies that are to the needs of modern times. It is hoped that the results of this study can be an important reference for educators, policymakers, and educational institutions in improving the quality of education based on Islamic values [7]–[9].

Education has an important role that cannot be separated from life, family life, society, and the life of the nation and state. Education also plays an important role in shaping social, intellectual, cultural, and spiritual aspects, by fostering intellectual, physical, and spiritual potential. In any society, from the most backward to the most advanced, education and teachers play a central role. Education is a means to prepare and shape the nation's citizens so that there is a next-generation who is full of idealistic values and ready to spearhead the nation's progress towards global competition [10]–[12].

A teacher who teaches because of his soul calling and is dedicated to teaching will be able to lead his students to a better life intellectually and socially and will be able to flow the energy of faith, intelligence, and humanity that is embedded in his heart. A good teacher is a teacher who carries out the functions of teaching, educating, taking responsibility, protecting, nurturing, honing, and loving in school [13]–[16].

It should be agreed that the quality of education is directly proportional to the quality of teachers. Competent teachers will be able to realize weighty and quality education. A competent teacher is someone who has the capability, proficiency, and feasibility as an educator to carry out his duties by the field of duties, qualifications, and levels of education [17], [18].

To achieve this goal, it is not enough to change the curriculum or even replace ministers or officeholders, more than that, efforts must continue to be made to improve the competence and quality of teachers. Without improving the quality of teachers, efforts to improve the quality of education will be inadequate [19]–[21].

The teaching profession today is a dry profession with noble values, in the sense that the teachers' devotion educates the nation's generation just to make a living and fulfil work obligations. Where previously the figure of the teacher was as an exemplary figure and role model, now the teacher is no more than a profession. Teachers are considered second-class citizens and are looked down upon by society. This thought emerged because the income of teachers was far below the average of other professionals [22]–[24].

Meanwhile, the dignity and charisma of teachers in the eyes of students are declining, and students' behaviour towards their teachers is very miserable. Teachers are only seen as officers, tools, or servants to help them learn and then get paid, no longer as exemplary figures and profiles who have a high degree. The student's presumptuous attitude towards his teacher is as far as his attitude towards his friend. Many students underestimate their teachers, there are even students who have the heart to hit and criticize their teachers so that the teacher's authority decreases. On the other hand, teachers do not image the main personality traits in themselves, so they are not able to touch the hearts of students further worsening the judgment of society and students towards them [\[25\]](#), [\[26\]](#).

The issue of teacher performance at this time is also widely discussed by people, both from education experts and from outside education experts. The community sometimes ridicules and accuses teachers of not being credible, unqualified, and so on, when their sons and daughters cannot complete their obligations or the abilities that parents want are not achieved. The world of education is being shaken by various changes according to the demands and needs of the community, along with these changes we are challenged to be able to answer various local problems and global changes that occur so rapidly. As the bearer of the mandate to educate the nation's life, teachers are morally bound to educate their students until they reach biological-psychological-spiritual maturity, so that teachers serve with full awareness and responsibility for this mandate [\[27\]](#), [\[28\]](#).

A teacher is an ideal role model and role model for his students, society, the surrounding environment, and even for this nation. A teacher is a good reference and example as a reflection of the ideal individual in the social life of society. The dignity of a nation can be seen from the figure of the teacher in their midst and how they place him as a guide [\[29\]](#)–[\[31\]](#).

LITERATURE REVIEW

Research on the competence of ideal teachers from an Islamic perspective has been widely discussed by scholars and academics. However, a comparative study of the thoughts of Al-Ghazali and Abdullah Nashih Ulwan related to teacher competence is still relatively rare. This literature review will discuss relevant literature regarding the concept of ideal teacher competence, especially in the view of Al-Ghazali and Abdullah Nashih Ulwan, as well as their relevance in modern education [\[32\]](#)–[\[35\]](#).

The Concept of Teacher Competence in Islamic Education According to classical Islamic literature, teacher competence includes three main aspects: science, morality, and teaching skills. Al-Ghazali in his book *Ayyuhal Walad* emphasizes that teachers must have high moral integrity and teach sincerely for the pleasure of Allah. He also emphasized the importance of mastery of religious and general sciences, as well as the ability to educate students in a way that suits their psychological development [\[36\]](#)–[\[38\]](#).

Meanwhile, Abdullah Nashih Ulwan in his works *Tarbiyatul Aulad fi al-Islam* provides a more detailed guide on the ethics of a teacher. Abdullah Nashih Ulwan emphasized that a teacher must practice his knowledge, be an example for his students, and have effective teaching methods. This ethics includes honesty, patience, and fairness in teaching [\[39\]](#), [\[40\]](#).

The Relevance of Teacher Competencies in Modern Education In the context of modern education, several studies show that the values taught by Al-Ghazali and Abdullah Nashih Ulwan remain relevant. For example, research by Hasan revealed that teacher integrity and morality are still key factors in educational success, despite the challenges of technology and globalization. Other research by Yusuf shows that the mastery of knowledge and pedagogical skills taught by Abdullah Nashih Ulwan is very relevant to be applied in technology-based learning, such as e-learning.

Comparative Study on the Competence of the Ideal Teacher Several studies have discussed the comparison between the thought of classical scholars and the context of

modern education. For example, Ali conducted a comparative study between Al-Ghazali's views and modern education figures regarding the role of teachers. However, a study that specifically compares the views of Al-Ghazali and Abdullah Nashih Ulwan has not been found. This shows that there is a gap in the literature that needs to be filled through this research.

Implications in the Development of Literature Education on the development of education based on Islamic values emphasize the importance of integrating moral principles in the modern curriculum. For example, research by Rahman shows that the application of teaching ethics from classical scholars can increase learning effectiveness and form better student character. Therefore, the relevance of the teachings of Al-Ghazali and Abdullah Nashih Ulwan can be the basis for formulating teacher competency development strategies that are by the demands of the times.

Conclusion of the Literature Review From the literature that has been reviewed, it is clear that the concept of teacher competence according to Al-Ghazali and Abdullah Nashih Ulwan have similarities in their emphasis on noble morals and mastery of knowledge. However, its application in modern education requires adaptation to different contexts. This research will fill in the gaps in the literature by conducting an in-depth comparative study of these two figures, as well as exploring how their concepts can be effectively applied in today's education [41], [42]

METHODOLOGY

The type of research used is literature study research (library research) using a philosophical approach. The primary source in this study is taken from the book *Ayyuhal Walad* by Al-Ghazali and the book *Tarbiyatul Aulad fi al-Islam* by Abdullah Nashih Ulwan [43]–[46].

The data validity tests used in this study are credibility testing, *transferability* testing, dependability *testing*, and confirmability *testing*. Data analysis techniques are in the form of data reduction, data presentation, conclusion drawing, and verification [47]–[49].

Table 1. Research Methods

Component	Description
Type of Research	Library research
Research Approach	Philosophical approach
Data Source	1. Primary Sources: Kitab <i>Ayyuhal Walad</i> by Al-Ghazali 2. Kitab <i>Tarbiyatul Aulad fi al-Islam</i> by Abdullah Nashih Ulwan
Data Validity Test	1. Credibility testing 2. Transferability testing 3. Dependability testing 4. Confirmability testing
Data Analysis Techniques	1. Data reduction 2. Data presentation 3. Drawing conclusions and verification

This table briefly describes the research methods used in the comparative study of the competence of ideal teachers according to Al-Ghazali and Abdullah Nashih Ulwan and their relevance in the modern education system.

RESULTS AND DISCUSSION

To find out the competence of the ideal teacher, according to Al-Ghazali in the book *Ayyuhal Walad* can be seen from several aspects of his teaching, namely first, personality competence for teachers. Second, teaching competence for teachers. Third, Competence of teacher interaction with students [50]–[52].

Teacher Personality Competence According to Al-Ghazali

According to Al-Ghazali about teacher personality competencies, he mentioned some of the teacher's personality competencies as follows: "Always get closer (*muraqabah*) to Allah SWT in various situations and conditions". From the quote above, it can be concluded that to become an ideal teacher must have personality competence, namely *muraqabah*, which means that a teacher is always self-aware and closer to Allah SWT.

In addition to the personality of a teacher who must have a self-reflective personality, a teacher must also have a fear of Allah SWT for deeds and words. Also according to the opinion of Al-Ghazali, he said: "Fear (*khouf*) to wrath or punishment from Allah SWT in every daim, movement, word, and deed."

Based on the above quote, it can be concluded that a teacher must have fear of Allah SWT from every deed or word that is taught or exemplified to students.

As a teacher, you must also have a calm personality to keep teachers authoritative. As Al-Ghazali said: "A calm attitude must be possessed by a teacher because when a teacher has a calm attitude, his authority will be maintained in front of his students". Based on the quote of Al-Ghazali above, it can be concluded that one of the personality competencies that must be possessed by a teacher is that the teacher must have a calm attitude in front of students so that the teacher has authority in front of the students.

In addition to having authority, a teacher must also be careful both when speaking and when acting, as said by Al-Ghazali as follows: "Wara' (be careful in every word or deed)". From the above explanation, it can be concluded that a teacher must be careful in every word or deed because the words and deeds of a teacher will be imitated by his students [\[53\]–\[55\]](#).

One of the personality competencies of a teacher is that teachers are not to be arrogant, as said by Al-Ghazali: "*Tawadlu*" (humble/not showing oneself)". Based on the quote above, it can be concluded that a teacher must have personality competence, not arrogance or humility, so that when teaching it is not easy to blame the students but can give encouragement to the students.

A teacher must also be required to have personality competencies that do not love worldly things too much, this is also by the words of Al-Ghazali as follows: "Zuhud (not loving the world)". Based on the conclusion above, a teacher should not love worldly things too much because it will affect the professionalism of the teacher [\[56\]–\[58\]](#).

Besides a teacher should not love worldly things too much, a teacher must also be embedded in himself to avoid reprehensible morals, as said by Al-Ghazali: "Purify the soul and body and stay away from reprehensible morals and decorate with noble morals". Based on the conclusion above, it can be concluded that a teacher must avoid reprehensible morals and decorate himself with commendable morals, because as a teacher will be an example for students.

Teaching Competencies for Teachers

One of the competencies that must be possessed by a teacher in teaching, teachers should not to the embarrassment to ask questions when there is unknown knowledge, as the words of Al-Ghazali are as follows: "Do not feel reluctant to take benefits (knowledge) from others for anything that is not understood without the need to look at differences in status or position, destiny or lineage and age". Based on the analysis of his words Al-Ghazali above, as a teacher not to be ashamed to ask questions in terms of knowledge problems.

In addition to teachers should not be ashamed to ask about scientific problems, a teacher must also always add insight to scientists to keep up with the times, this is reinforced by the words of Al-Ghazali as follows: "A teacher must always sharpen his insight and knowledge". Based on the above quote, it can be concluded that as a teacher one should not feel satisfied

with the knowledge he has, but must always add scientific insight to be able to keep up with the times [59]–[61].

In addition to the teacher having to sharpen his knowledge and insights, a teacher must teach according to his field of expertise, as in the words of Al-Ghazali: "Teaching professionals according to their field". Based on the conclusion of the above quote, a teacher must teach according to his field of expertise, if a teacher teaches not by his field of expertise, a teacher will not be able to master a material, so the material conveyed to students will not be optimal.

Ideal Teacher Competence According to Abdullah Nashih Ulwan

According to Abdullah Nashih Ulwan, there are three types of ideal teacher competencies, namely first, educator ethics reviewed from personality, second, educator ethics in scientific activities, and third, educator ethics in delivering lessons.

a. Educator Ethics Reviewed from Personality

Abdullah Nashih Ulwan in his book *Ayyuhal Walad* recommends that as a teacher you must have a good personality so that you can be an example for students and have noble morals. In line with this, as he said from Abdullah Nashih Ulwan: "A teacher should ideally adorn himself with the goodness that is guided or determined by the Shari'ah." Based on the conclusion above, a teacher must have noble morals that are by the guidance of Sharia to set a good example for his students [62].

In addition, a teacher must have noble morals, a teacher when communicating with students and must be polite and gentle, as expressed by Abdullah Nashih Ulwan: "A teacher in teaching is required to behave politely and gently to his students" Based on the conclusion from his expression, Abdullah Nashih Ulwan a teacher should behave well to those who learn from him and welcome him with good behaviour because a teacher is a central figure who becomes a role model for his students.

b. Educator Ethics in Scientific Activities

Teachers, in addition to being required to have good morals, must also be able to always develop their professionalism sustainably. This is also in line with the opinion of Abdullah Nashih Ulwan: "Developing teachers' professionalism by writing". Based on the conclusion of the opinion above, as a teacher, you should always develop the professionalism of teachers with scientific activities such as writing journals, so that the competence possessed by teachers will always develop.

c. Educator Ethics in Lesson Delivery

According to him, Abdullah Nashih Ulwan said that teaching his law is *fardhu kifayah* and can be turned into *fardhu 'ain* if only one person does it. If somewhere many people can teach but no one wants to do it, then the obligation for others is lost. The following is the view of Abdullah Nashih Ulwan on teacher ethics in delivering learning [63], [64]. "A teacher when teaching should be enthusiastic rather than worldly interests that are not so urgent, he should not occupy his heart with other things when he is teaching"

Based on the conclusion of the words above, it can be concluded that teachers are the main milestones in world education, for that as a teacher, they must have a passion for teaching to be an inspiration for their students.

In addition to teachers who must be an inspiration for students, a teacher must also love his students. This is also the opinion of Abdullah Nashih Ulwan as follows: "An educator must love his students as he loves himself in diversity and hate ugliness as he hates it."

The conclusion of the quote above as a teacher must have the principle of loving his students, with this principle, it will be described the closeness and seriousness of a teacher in providing knowledge to his students.

The Ideal Teacher Competency Equation According to Al-Ghazali and Abdullah Nashih Ulwan

a. Personality Competencies

The personality competence of a teacher is to decorate with noble morals, as conveyed by Al-Ghazali: "Purify the soul and body and stay away from reprehensible morals and adorn with noble morals."

This also has similarities with what was conveyed by him, namely Abdullah Nashih Ulwan in his book entitled *Ayyuhal Walad* as follows: "A teacher should ideally adorn himself with the goodness that is guided or determined by the Shari'ah."

In addition, a teacher must decorate himself with commendable morals, teachers must also speak good words as the opinion of Al-Ghazali in his book entitled *Ayyuhal Walad* is as follows: "Wara' (be careful in every word or deed)". The same thing was also conveyed by Abdullah Nashih Ulwan in his book entitled *Ayyuhal Walad*: "A teacher in teaching is required to behave politely and gently to his students."

Based on the conclusion above, the personality competencies between Al-Ghazali in his book entitled *Ayyuhal Walad* and Abdullah Nashih Ulwan in his book entitled *Ayyuhal Walad* have a common personality competence, namely a teacher must have commendable morals and a teacher must also be gentle and careful in his words.

Differences in Ideal Teacher Competencies According to Al-Ghazali and Abdullah Nashih Ulwan

The difference in the competence of ideal teachers according to Al-Ghazali and Abdullah Nashih Ulwan are first, the competence of ideal teachers in learning to Al-Ghazali: "Do not feel reluctant to take benefits (knowledge) from others for anything that is not understood without the need to look at differences in status or position, destiny or lineage and age". Meanwhile, according to Abdullah Nashih Ulwan, the first ideal teacher competence for learning is: "A teacher when teaching should be enthusiastic rather than worldly interests that are not so urgent, he should not occupy his heart with other things while teaching."

Based on the conclusion above, the difference between Al-Ghazali and Abdullah Nashih Ulwan, namely Al-Ghazali argues that the main competency of a teacher is a teacher to not hesitate to take knowledge from others or knowledge that he does not yet know, according to Abdullah Nashih Ulwan, who believes that the competence of the ideal teacher in learning is first, the teacher in teaching should always be enthusiastic to spark the enthusiasm of the students [65].

The second difference is the ideal teacher's competence in teaching according to Al-Ghazali: "A teacher must always sharpen his insight and knowledge". Meanwhile, the opinion of Abdullah Nashih Ulwan on the ideal teacher competence in the second learning is: "An educator must love his students as he loves himself in diversity and hate ugliness as he hates it."

Based on the above expression, it can be concluded that the difference of opinion between Al-Ghazali and Abdullah Nashih Ulwan that Al-Ghazali argues that the second ideal teacher competence in teaching is that a teacher must sharpen his knowledge so that teachers can keep up with the times, while Abdullah Nashih Ulwan argues that the second ideal teacher competence in teaching is that a teacher must always love his students as he loves himself in terms of good and hates bad things.

Al-Ghazali and Abdullah Nashih Ulwan are Muslim thinkers, and their services are never forgotten. Thoughts from Al-Ghazali and Abdullah Nashih Ulwan took an important lesson from existing life, this shows that his thinking follows the times. It can be seen that the source of thoughts of the two figures is sourced from the Qur'an and hadith as well as Islamic figures. So there is a distinctive feature of his thinking.

Teachers Must be Professional

According to Law number 14 of 2005 concerning teachers and lecturers which requires teacher qualifications to be educated D-IV or S-1 has encouraged the improvement of teacher qualifications. The law requires all teachers to have a bachelor's degree (S-1) or a D-IV diploma before 2015. In line with the above law, Al-Ghazali gave directions to teachers not to teach if they do not have teaching qualifications. "A teacher is forbidden to teach if he does not have qualifications in teaching, and it is also forbidden to mention one material that he does not know because such an act is an act of playing with religion and harassing others."

In addition to the teaching qualifications that must be possessed by teachers, other forms of professionalism according to Abdullah Nashih Ulwan are: "A teacher when teaching should be enthusiastic rather than worldly interests that are not so urgent, he should not occupy his heart with other things while teaching."

The ideal teacher competencies offered by Al-Ghazali and Abdullah Nashih Ulwan are trying to improve human resources, especially teachers and other educators. Superior human resources are a very important thing, an absolute requirement for the progress of education, and should not be negotiated anymore because quality human resources cannot be realized without a quality educational process and quality education will not be realized without professional and competent teachers.

The existence of professional teachers is one of the requirements that must be met to improve the quality of education in Indonesia so that it can compete with developed countries. One of the indicators of a professional teacher is a teacher who can adapt to scientific developments that are getting more advanced day by day. In addition, professional teachers must be and competent must be able to apply learning models and methods based on the demands of time and the needs of students. This application will create a fun and not boring learning pattern [66]–[68].

Teachers must have a good personality

Based on Law Number 14 of 2005 concerning Teachers and Lecturers, one of the competencies that must be possessed by teachers is personality competence, where a teacher must have a good personality as an example for his students. This is also to the competence of the ideal teacher according to Al-Ghazali and Abdullah Nashih Ulwan a teacher must have a good personality, as he said: "Purify the soul and body and stay away from reprehensible morals and adorn with noble morals". The point is that a teacher must have good traits and attitudes, for example for his students [69]–[72]. "An ideal teacher should adorn himself with goodness that has been guided or determined by the Shari'ah."

CONCLUSION

This study reveals the concept of ideal teacher competence according to Al-Ghazali and Abdullah Nashih Ulwan have similarities in their emphasis on moral integrity, mastery of science, and teaching skills. Al-Ghazali emphasized the role of teachers in building the character of students and the educational community through moral values and leadership, while Abdullah Nashih Ulwan provided more detailed guidance on teaching ethics and effective learning methods. These two ideas are relevant in the context of modern education, especially in facing the challenges of globalization and technological developments. This comparative study shows that although there are differences in the emphasis on certain aspects, the views of these two scholars can complement each other and be applied in the current education system. Implication. This research has several important implications in the field of Islamic education and teacher competency development. First, these findings provide a basis for the development of a curriculum that integrates moral and ethical values in modern education. Second, the results of this study can be used as a reference for Islamic educational institutions in formulating teacher competency development strategies that

not only focus on academic aspects but also the formation of student character. Third, the concept of teacher competence from these two scholars can be applied in teacher training to improve the quality of education, both in formal and non-formal institutions. Recommendation: Curriculum Development: Educational institutions, especially Islamic-based ones, need to develop a curriculum that integrates moral values and teaching ethics as taught by Al-Ghazali and Abdullah Nashih Ulwan. Teacher Training: It is recommended that teacher training include material on teaching ethics and learning methods that are by the views of these two scholars so that teachers can be more effective in educating students holistically. Further Research: Further research is needed to explore how the concept of teacher competence from Al-Ghazali and Abdullah Nashih Ulwan can be adapted in a broader educational context, including education in the digital era and globalization. Practical Implementation: Educational institutions are expected to implement the principles found in this study in daily teaching practices, to improve the overall quality of education.

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Author Contribution

Mahmdulhassan and Muhammad Abuzar: Conceptualization, Methodology, Writing–review & editing, Article administration. Shikdar Mohammad Riazul, Obydur Rahman, and Abdulrohim E-sor: Methodology, Writing – review & editing, and Investigation.

Conflicts of Interest

All authors declare no conflict of interest.

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