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Implementation of Al-Ghazali Educational Philosophy in Student Character Development

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Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi filsafat pendidikan Al-Ghazali, khususnya konsep *Tazkiyat Al-Nafs* (pembersihan jiwa), *Riyadhah Al-Nafs* (latihan jiwa), dan *Ta'dib* (pendidikan moral-agama), dalam pengembangan karakter peserta didik di MTs Darul Huffaz Lampung. Latar belakang penelitian didasari oleh tantangan degradasi moral di kalangan remaja, di mana pendidikan karakter berbasis Islam diperlukan untuk membentuk akhlak mulia sesuai ajaran Al-Ghazali. Pendekatan yang digunakan adalah kualitatif dengan desain studi kasus di MTs Darul Huffaz Lampung, melibatkan 15 informan (siswa, guru, dan kepala sekolah) melalui wawancara mendalam, observasi partisipan, dan analisis dokumen. Hasil penelitian menunjukkan bahwa implementasi filsafat Al-Ghazali berhasil melalui program pembiasaan seperti muhasabah harian, pengajaran berbasis *Hikmah-Syaja'ah-Iffah* adalah, dan peran guru sebagai teladan. Karakter siswa meningkat dalam aspek kejujuran, disiplin, dan kedekatan spiritual. Namun, tantangan utama meliputi kurangnya pelatihan guru mendalam dan keterbatasan sumber daya. Kesimpulan penelitian menyatakan bahwa filsafat Al-Ghazali relevan untuk pengembangan karakter holistik di MTs Darul Huffaz Lampung, dengan rekomendasi peningkatan kurikulum terintegrasi dan workshop bagi pendidik. Penelitian ini berkontribusi pada pengayaan praktik pendidikan Islam di Indonesia.

Keywords:

Education, Character, Al-Ghazali,

Abstract: This study aims to analyze the implementation of Al-Ghazali's educational philosophy, especially the concepts of *tazkiyat al-nafs* (cleansing of the soul), *riyadhah al-nafs* (practice of the soul), and

ta'dib (moral-religious education), in the development of the character of students at MTs Darul Huffaz Lampung. The background of the research is based on the challenge of moral degradation among adolescents, where Islamic-based character education is needed to form noble morals according to the teachings of Al-Ghazali. The approach used is qualitative with a case study design at MTs Darul Huffaz Lampung, involving 15 informants (students, teachers, and principals) through in-depth interviews, participant observations, and document analysis. The results of the study show that the implementation of Al-Ghazali's philosophy is successful through habituation programs such as daily muhasabah, teaching-based teaching-shaja'ah-iffah-'is, and the role of teachers as role models. The student's character improves in aspects of honesty, discipline, and spiritual closeness. However, key challenges include a lack of in-depth teacher training and limited resources. The conclusion of the study states that Al-Ghazali's philosophy is relevant for the development of holistic character at MTs Darul Huffaz Lampung, with recommendations for improving an integrated curriculum and workshops for educators. This research contributes to the enrichment of Islamic education practices in Indonesia.

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INTRODUCTION

Education is very important because it affects many things in daily life. It is unique with its wide scope and various aspects. Education is also full of challenges because it determines the future of the younger generation, and has a noble purpose as the foundation of civilization and the shaping of human character. Education plays a big role in shaping a person's mindset and behavior. With quality education, a generation of smart and good morals is born. Therefore, we need to improve the quality of education to create moral and superior human beings. Education and society are interrelated, together driving the progress of civilization. However, many people complain that education is now too focused on academic skills (hard skills), while the development of students' personalities and mentality (soft skills) is not getting enough attention even though this is crucial to face the real world. If education is only academically diligent but ignores character, children can be intellectually smart but weak in attitude and mentality. In fact, success in life is not only from knowledge (hard skills), but also the ability to manage oneself (soft skills). Technological advances and rapid globalization have a positive impact on the morale of teenagers. Children are easy to imitate new things that are not always positive. To deal with this, apply moral education in the style of Al-Ghazali which is in harmony with Islamic teachings, based on the Qur'an and sunnah.(Amahoru & Ahyani, 2023; Keban, 2022; Laksana, 2021; I. Lestari & Handayani, 2023; Rizky Asrul Ananda et al., 2022).

Some of the things that affect the formation of a person's character include: Instinct (behavior that has existed since birth and is inherited from parents. The habit of actions that are carried out continuously until it becomes a lifestyle). Heredity (traits and habits that are influenced by the physical and psychological factors of the family). Environment (influence from the place of residence and the surrounding community). Character education includes three aspects: knowledge, feelings, and good deeds. The formation of students' character is influenced by the habit of imitation, empathy, sympathy, suggestion, and identification with others. Character is formed through practice and habits that are done over and over again. Indonesia is rich in differences in ethnicity, culture, and customs, so character formation must combine religious and cultural values. According to Al-Ghazali, he began to teach character from a young age through consistent religious education. As a result, students grow with attitudes according to religious teachings and care for others. The community must understand, character education means respecting the rights of others, obeying the law, being active in social activities, and having a sense of care for the people around them.(Ningsih & Riau, 2023; Syafi'i et al., 2023; Umar et al., 2020; Umi Sumiati As & Sofyan Mustoip, 2023; Zamhari et al., 2023).

One of the goals of education in Indonesia is to form human character through formal schools. Schools have a big role in creating students with noble character, in accordance with the goals of national education. Character education is crucial in society, because character is more valuable than intelligence alone. A person's success is largely determined by his character, which makes him resilient to face life's challenges. Lack of character education is the cause of social problems, such as moral damage, violence,

corruption, and other bad behavior.(Ansya et al., 2024; Ayu Lestari Dalimunthe et al., 2025; Hakim, 2023; Kulsum & Muhid, 2022; Sulastri et al., 2022).

This research is important because currently many adolescents in schools such as MTs experience moral problems, such as bullying, the bad influence of social media, and lack of discipline. According to official data from the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) through the SIM-PK Platform (2023), there were more than 2,400 reported cases of violence and bullying in schools across Indonesia. Similarly, data from the Indonesian Child Protection Commission (Komnas PA, 2023) recorded that bullying cases increased by around 25% over the past five years, making it one of the top three child protection issues in education. Data from the Ministry of Education shows that bullying in schools has increased by 25% in the last 5 years.(Kemendikbudristek, 2023) Al-Ghazali's educational philosophy, which focuses on the cleansing of the soul (*tazkiyat al-nafs*), the practice of the soul (*riyadhah al-nafs*), and moral education (*ta'dib*), In comparison, Ibn Miskawaih in his work *Tahdzib al-Akhlaq* emphasizes that moral education aims to achieve balance between reason, emotion, and desire (*al-nafs al-nathiqah*, *al-ghadhabiyah*, and *al-syahwiyyah*). Meanwhile, Al-Ghazali deepens this by linking moral purification directly to the human relationship with God (*tazkiyat al-nafs*) as the foundation of virtue. Both thinkers view education as a process of inner transformation rather than mere behavioral training. The difference lies in emphasis: Ibn Miskawaih stresses the rational ethics of harmony, while Al-Ghazali prioritizes spiritual purification as the ultimate source of morality. When compared to Thomas Lickona's modern character education theory, which promotes the formation of good character through knowing the good, feeling the good, and doing the good, Al-Ghazali's framework offers a more holistic dimension by integrating divine consciousness (*taqwa*) and self-purification. This shows that Al-Ghazali's moral education contains universal values such as honesty, discipline, justice, and empathy that align with global moral education concepts, while maintaining its uniquely Islamic spiritual foundation. (Supriyanto, 2020), can be a simple solution to Islamic-based good character forms. This is in line with the national curriculum such as the Pancasila Student Profile. Why this research is important because it fills the gap in practical studies: There are many theories of Al-Ghazali, but it is rarely discussed how they are applied in everyday schools. support government policies: Help reduce social problems such as early corruption and radicalism, and build a smart and moral generation for a Golden Indonesia 2045. Real benefit: as a guide for teachers and parents to teach children to be honest, disciplined, and close to God, thereby reducing moral degradation in society.

Previous studies on Al-Ghazali's educational philosophy have generally focused on conceptual and theoretical analysis of his moral ideas.(Anwar, 2022). Most of them describe the principles of *tazkiyat al-nafs* and *ta'dib* in a normative manner without examining how these concepts are applied in real educational settings(Fatimah et al., 2023). Some studies, such as the uniqueness of this study lies in the practical application of Al-Ghazali's philosophy in contemporary Islamic schools (MTs Darul Huffaz Lampung)

through a case study approach. This research not only interprets Al-Ghazali's ideas but also analyzes the real impact of these ideas on student character development—including honesty, discipline, and spiritual awareness supported by observation data, interviews, and documentation. have linked Al-Ghazali's thought to the *Pancasila Student Profile*, yet their approach remains textual and lacks contextual implementation. The purpose of the research is to examine the application of Al-Ghazali's educational philosophy in shaping the character of MTs students, so that they have intact noble morals (spiritual, moral, and social) and to identify methods of its application, such as daily muhasabah, teachers as examples, and the teaching of the four main qualities (wise, courageous, simple, fair), assess their impact on students, such as increasing honesty and discipline, Seeing obstacles (for example, lack of teacher training) as well as supporting factors (such as school programs). used as practical tips, such as more intensive teacher training and the role of parents, so that implementation is more successful in MTs.

The purpose of this study is to examine the application of Al-Ghazali's educational philosophy in shaping the character of MTs students, so that they have a complete noble character (spiritual, moral, and social), as well as to identify methods for applying this philosophy. The research question is "How is Al-Ghazali's educational philosophy—through the concepts of tazkiyat al-nafs (self-purification), riyadhah al-nafs (spiritual training), and ta'dib (moral education) applied in shaping the character of students at MTs Darul Huffaz Lampung?" Therefore, the objectives of this study are explicitly formulated as follows: To describe the implementation of Al-Ghazali's educational philosophy in the character development program at MTs Darul Huffaz Lampung.

METHOD

This research uses a qualitative approach with a case study design. The case study was chosen because it allows researchers to explore in depth the implementation of Al-Ghazali's educational philosophy in the development of students' character in one specific location, namely Madrasah Tsanawiyah Darul Huffazh Lampung. This approach is appropriate for uncovering complex phenomena such as how the principles of Al-Ghazali (such as tazkiyat al-nafs, riyadhah al-nafs, and ta'dib) are applied in the context of modern Islamic education. The research is descriptive-exploratory, aiming to describe, analyze, and interpret data holistically without broad generalizations.

The research was conducted at Madrasah Tsanawiyah Darul Huffazh Lampung. The selection of the location was based on criteria: (1) having a character development program that is integrated with Islamic values, (2) teachers and principals who are familiar with Al-Ghazali's thought, and (3) accessibility for observation and interviews. The research lasted for 1 week, from preparation to data analysis. The research subjects are students in grades VII-IX at MTs who are the target of character development. The main informants include: 10-15 include: students, teachers, principals (selected purposive sampling based on class representation, selected with purposive sampling techniques to ensure relevance to the theme of implementation of Al-Ghazali's

philosophy. Inclusion criteria: informants who are directly involved in the character development program.

Data is collected by means of triangulation, which is combining multiple sources to make the results more accurate. The data sources include: Interviews, Participant Observations, Document Analysis. The data analysis in this study follows the interactive model of Miles and Huberman (1994), which consists of three concurrent activities: data reduction, data display, and conclusion drawing/verification. Data reduction refers to the process of selecting, simplifying, and organizing raw data obtained from interviews, observations, and documents into meaningful categories related to the implementation of Al-Ghazali's educational philosophy. This step includes coding and grouping information under key themes such as tazkiyat al-nafs, riyadhah al-nafs, and ta'dib. Data display involves presenting the organized data in the form of narrative descriptions, tables, and matrices to facilitate pattern recognition and relationship analysis among the themes. Finally, conclusion drawing and verification are conducted continuously throughout the research process. Initial interpretations are verified by cross-checking with informants (member checking) and comparing them with theoretical concepts from Al-Ghazali's philosophy to ensure validity and consistency. This interactive analysis process allows the researcher to build a comprehensive understanding of how Al-Ghazali's educational principles are applied in the school context.

RESULTS AND DISCUSSION

Al-Ghazali was a great thinker of Islam and humanity who was very intelligent and influential. He mastered many religious sciences such as fiqh, ushul fiqh, philosophy, Sufism, logic, and morals, although he admitted that he did not study the science of hadith very deeply. He wrote many important books that are recognized as profound and original. He is known by the title of Hujjatul Islam because of his broad views in religious science. Al-Ghazali was born in 1058 AD in Thus, Persia. The name "Ghazali" comes from the name of his native village or from his father's job as a yarn spinner. His early education began in his hometown and was continued by a Sufi who was his father's best friend after his father died. He studied the Qur'an, hadith, fiqh, and the stories of scholars since childhood. Later, he studied in various cities such as Jurjan and Naisyapur from famous scholars such as al-Juwaini. Al-Ghazali was a diligent and knowledge-hungry figure. He began writing at a young age, and one of his early works was al-Mankhul, which dealt with Islamic legal theory. He has also taught at Madrasah Nizamiyah, a well-known educational institution. His thinking was heavily influenced by social, political, and cultural conditions at that time. He wrote about 72 works, including: Ihya Ulumuddin (on morals and Sufism), Ayyuhal Walad (on moral advice), Fatihatul Ulum (on the importance of knowledge), Fatwa Al-Ghazali, Maqasid al-Falasifah (philosophy), and others. Al-Ghazali died in 1111 AD in his hometown at the age of 55.(Artika et al., 2023; At et al., 2025; Katmas, 2021; Kusuma & Rahmadani, 2023; Supian, S., Bachtiar, M., & Muslihah, E., 2023).

Character is closely related to morals, morals, and ethics. Characters judge the pros and cons of actions based on reason and logic. Morality comes from the Qur'an and Hadith, it is fixed and cannot be changed. Morals follow social norms and customs that exist in society. Ethics is more about philosophical thought and theory, while morality is more about real application in everyday life. Character is the trait and behavior that distinguishes one person from another. This includes ways of thinking, behaving, and acting in the family, society, or country. People with good character are those who can make responsible decisions, with positive morals and morals. Character education is a conscious and planned effort to instill moral values and morals in students, so that it is seen in daily attitudes and behaviors. The process includes knowledge, feelings, and actions, through learning and guidance. (Fatimatuzzahro et al., 2023; Iqbal et al., 2024; MutiaraPuradireja et al., 2024; Saputri et al., 2024; Sulaicha Sulaicha, Firman Lucky Saputra, Salsabila Putri Ramadhani, Selfa Eka Ramadhani, Wardah Firdausil Kamala, 2024).

Character education in schools aims to form students to become good, moral, and responsible people. The main goal is to help students make wise decisions and apply them in daily life. Character education also focuses on building noble morals in its entirety, balanced between knowledge, attitudes, and behavior. The hope is that students will obey religious teachings, learn independently, and familiarize themselves with good and positive actions. So, character education is not just teaching right and wrong, but instilling good habits in real life. (P. Lestari & Mahrus, 2025; Magdalena et al., 2023; Nabila Putri Abdiyani, An'Nisa Nur Zahra, Ikmawati, 2024; Ole, 2025; Raudah & Thohri, 2025).

According to Al-Ghazali, character is the same as morals and ethics, because their meanings are similar. In his book *Ihya 'Ulumuddin* (Volume 3), he explained that morality is an inherent trait in the soul, so that a person does good deeds easily and spontaneously, without the need to think much. Al-Ghazali also said that morals and character have an ideal meaning, but the results depend on how they are applied in daily life. He emphasized the role of teachers or educators in shaping children's morals, namely by setting a good example, practicing, and habituating positive behavior according to the development of children's souls. With these exercises and habits, children will grow up with a good attitude and avoid bad behavior. (Amalia et al., 2022; Antlata Digi Maulana Syah, M. Anang Sholikhudin, 2023; Anwar, 2022; Rohmah et al., 2021; Royani et al., 2023).

According to Al-Ghazali, the main purpose of moral education is to cleanse the soul (*tazkiyat al-nafs*) from bad qualities. *Tazkiyat al-nafs* means a person's inner effort to cleanse oneself from things that hinder moral growth. This is the path to happiness both in the world and in the hereafter, which ultimately leads humans to a perfect life.

Al-Ghazali said that good morals are born from a clean and healthy soul, which is ready to break free from things that damage the personality. For him, the essence of man is his personality, and the perfect personality is characterized by a pure soul. He also said that true happiness can be achieved if humans have knowledge derived from the Qur'an and Hadith. Because of his deep thoughts, Al-Ghazali was nicknamed *Hujjatul Islam* (defender of Islam). For Al-Ghazali, morality is not just an action or knowledge, but a state

of the soul that is hidden within oneself. Morality is seen from actions that arise naturally, without the need to think long. Al-Ghazali mentions four main conditions for human morality to be good, namely: Hikmah (the ability to distinguish between right and wrong), Syaja'ah (courage, where lust follows reason), Iffah (self-control, where lust is directed by reason and heart that obeys revelation), 'Is (justice, i.e. the ability to control lust so that it is balanced and according to the right value, guided by reason, heart, and sharia). (Aisyah et al., 2025; Fitriani & Masitah, 2024; Mainuddin et al., 2023; Mutholingah & Zain, 2021; Safitri et al., 2025).

According to Al-Ghazali, in order to achieve true goodness, one must train and educate one's soul (riyadhah al-nafs) through these several steps: Musyarathah (increase faith, seek knowledge, do good, and stay away from sin), Muraqabah (approach Allah through obligatory worship and sunnah), Muhasabah (self-introspection, ask for forgiveness, and regularly improve oneself), Mu'aqabah (self-punishment for mistakes by doing good, because goodness can erase sins), Mujahadah (truly fight lust and strive to be better), Mu'atabah (repent of sins, promise not to repeat, and return to obey Allah's rules), Mukasyafah (open your heart from the obstacles of sin in order to understand the secret of goodness from Allah, by living a righteous life and avoiding evil). (Abas et al., 2025; Nurhidayah & Syamsuddin, 2025; Saiful, Hamdi Yusliani, 2022; Tohir, 2021).

Al-Ghazali explained several ways that teachers can do to educate children's morals, namely: Affectionate (teachers treat students like their own children). Sincerely for the sake of Allah, when teaching, teachers seek Allah's pleasure and draw closer to Him. Give advice wisely (teachers convey good and useful advice politely, so as to touch the heart), Prevent students from bad behavior (teachers forbid students from doing bad things, because they can form bad characters), Appreciate knowledge (teachers uphold knowledge so that students also appreciate it, so that they can achieve happiness in this world and the hereafter. Continue to learn and gain insight (teachers must develop knowledge continuously, especially religious science), Teach in an interesting way (teachers convey lessons using methods that are easy to understand and fun). Practice knowledge (teachers practice their knowledge in daily life, such as when teaching, preaching, or discussing). (Kaeruniah et al., 2021; Khofiyah & Vina, 2025; Kholik, 2021; Syah Dewa et al., 2023).

Implementation of Character Education According to Al-Ghazali, the teaching method must be adjusted to the age and ability of the students, because teaching children is different from adults. Teachers should teach according to their skills and adjust them to the level of understanding of students, so that lessons are easier to accept. Al-Ghazali mentioned several good teaching methods, namely: Teach with compassion, Be a good role model or example, Understand the characteristics of students such as honesty, humility, and discipline, Have broad knowledge, Have a clear plan and stages, Understand the differences in each student's thinking ability, Understand students well, and Provide real benefits in the learning process. Al-Ghazali also emphasized the importance of religious and moral education (ta'dib) for the form of students' morals. The main goal is

for students to get closer to Allah SWT and be able to achieve His pleasure. (Akh Syaiful Rijal & Hakim, 2021; Fatimah et al., 2023; Hamid, 2022; Madhar, 2024; Maha et al., 2023). The results of the study show that the implementation of Al-Ghazali's philosophy is successful through habituation programs such as daily muhasabah, teaching-based teaching-shaja'ah-iffah-'is, and the role of teachers as role models. teachers stated, "We always begin the morning with muhasabah and reflection, so students learn to control their emotions and intentions before studying.

The implementation of Al-Ghazali's educational philosophy in schools, particularly through *tazkiyat al-nafs* (self-purification), *riyadhah al-nafs* (spiritual training), and *ta'dib* (moral education), faces several practical and contextual challenges. First, the lack of comprehensive teacher training on Al-Ghazali's moral and spiritual pedagogy limits the depth of application. Many teachers tend to view character education only as enforcing discipline rather than as a process of purifying the soul and nurturing inner virtue. As a result, practices such as *muhasabah* and *riyadhah al-nafs* often become routine activities without achieving deep spiritual transformation. Second, time and curriculum constraints make it difficult to fully integrate spiritual practices into daily lessons. The emphasis on academic achievement and standardized assessments often overshadows moral-spiritual formation, resulting in an imbalance between intellectual development and moral growth. Third, limited institutional and material resources hinder the sustainability of character-building programs such as daily reflection, moral mentoring, and teacher-student dialogue sessions. Schools with minimal facilities struggle to create learning environments conducive to *self-purification* and *spiritual reflection*. Fourth, students' exposure to digital culture and social media creates new moral challenges. The influence of hedonistic, individualistic, and consumerist values weakens students' commitment to spiritual discipline. Therefore, *riyadhah al-nafs* will be less effective unless supported by parental guidance and consistent monitoring from the school community. Lastly, the lack of parental involvement reduces the continuity of moral education between school and home. Al-Ghazali emphasized that *ta'dib* requires consistent practice both in formal education and in family life. When moral values are not reinforced at home, school-based character education tends to lose its long-term impact.

In summary, the main challenges in applying Al-Ghazali's philosophy lie in pedagogical readiness, institutional limitations, and socio-cultural dynamics. Overcoming these issues requires continuous teacher development, curriculum integration balancing spiritual and academic aspects, and active collaboration among schools, parents, and the wider community.

This research has several limitations that need to be acknowledged to maintain objectivity and open room for improvement. First, the scope is limited to one location of MTs Darul Huffaz, so the results cannot be generalized to all MTs in Indonesia or other educational contexts. Second, the qualitative approach with case studies emphasizes in-depth descriptions more than quantitative measurements, so the lack of statistical data makes it difficult to prove impacts numerically (such as percentage character improvements). Third, the short study time (1 week) limits long-term observations, so

the change in student character may not be fully noticeable. Fourth, the subjectivity of the researcher in the interpretation of interview and observation data can affect the analysis, even though triangulation has been carried out. Finally, data access is limited to voluntary informants, who may not include the views of all parties, such as less active students or hard-to-reach parents.

In order for research on the application of Al-Ghazali's educational philosophy in shaping students' character to be broader and more in-depth, the next study can try interesting new directions. For example, make a simple comparison between public and private MTs schools, or between urban and rural areas, to see how cultural differences and facilities affect the success of concepts such as soul cleansing (*tazkiyat al-nafs*) and soul training (*riyadhah al-nafs*). In addition, mix the story method (qualitative) with numerical data (quantitative), such as distributing a questionnaire to many MTs students to measure character changes statistically, so that the results are stronger and can be applied elsewhere. The study could also be conducted at length, following the students' development for 6-1 years, to assess the long-term effects, including how Al-Ghazali's ideas helped them when they moved to high school or after graduating from school. Also try to integrate modern technology, such as creating AI-based self-introspection applications (*muhasabah*) or online learning platforms, to suit the digital era and the challenges for young people of Generation Z. Finally, compare Al-Ghazali's thoughts with other Islamic philosophers such as Ibn Sina or modern figures such as Quraish Shihab, as well as Western philosophers such as Dewey, so that the discussion of character education becomes richer and more relevant at the world level. It is hoped that these suggestions will open up greater opportunities for exploration, so that future researchers can build on these findings to provide more real benefits for Islamic education in Indonesia.

The findings of this study imply that Al-Ghazali's educational philosophy can serve as a practical framework for modern character education in Islamic schools. It bridges spiritual values and psychological development, aligning with Indonesia's *Profil Pelajar Pancasila* and moral education goals. For teachers, integrating daily practices such as *muhasabah* and *riyadhah al-nafs* can improve students' self-control and spiritual awareness. For policymakers, these findings highlight the need to design curricula and teacher training programs that integrate classical Islamic ethics with modern pedagogy. Theoretically, this study contributes to the development of contextual Islamic education models that emphasize both inner purification and behavioral transformation.

CONCLUSION

Research on the implementation of Al-Ghazali's educational philosophy in the character development of students in Madrasah Tsanawiyah (MTs) shows that Al-Ghazali's thought remains relevant and effective in the context of contemporary Islamic education. Through core concepts such as *tazkiyat al-nafs* (cleansing of the soul), *riyadhah al-nafs* (practice of the soul), and *ta'dib* (moral-religious education), this philosophy succeeds in forming a holistic student character, encompassing spiritual, moral, and social

aspects. In the MTs studied, implementation is carried out through daily habituation programs such as muhasabah, teaching based on the four pillars of morality (hikmah, syaja'ah, iffah, and 'adalah), as well as the role of teachers as examples full of compassion and sincerity. As a result, there was a significant increase in student character, such as honesty, discipline, and closeness to Allah SWT, which was reflected in a decrease in school violations and increased participation in religious activities.

Nonetheless, challenges such as lack of in-depth teacher training and limited resources remain major obstacles. This implementation not only brings worldly benefits in the form of inward-mind happiness, but also the hereafter through the formation of a pure soul and ready to face the tests of life. Overall, Al-Ghazali's philosophy provides a strong foundation for character education in MTs, which can overcome moral degradation among adolescents. Key recommendations include further integration into the national curriculum, regular workshops for educators, and collaboration with parents to strengthen moral habituation. Thus, Al-Ghazali-based education can be an ideal model to produce a generation of Muslims with noble character, contributing to the better progress of the ummah and the Indonesian society.

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