

The Ethics of Educator Based on Imam Ghazali's Perspective: An Analysis of *Bidayatul Hidayah* Book

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Abstract

This article aims to study the concept of educator ethics from Imam Ghazali's perspective as in the book *Bidayatul Hidayah* and its implications in the world of education. As one of the leading scholars in Islam, he emphasized the importance of ethics in carrying out the duties of an educator with full responsibility and sincerity. This research uses the type of content analysis (library research) with a qualitative approach to explore the ethical values contained in the book with the flow of data condensation, data presentation as well as drawing conclusions. The results of the research show that the ethics of educators according to Imam Ghazali include: responsibility, patience, calm, *tawadhu'*, avoid joking, friendly, thorough, faithful advisor, not easily angered, not embarrassed to say "I don't know", paying attention to students who ask for question, obeying to the truth, prohibiting students from studying knowledge that is dangerous, reminding them to study for the sake of Allah, reminding them to always prioritize knowledge that is *fardhu ain* and implementing piety. This research makes an important contribution in reviving Islamic ethical values in the education system and becomes a guide for educators to improve the quality of learning based on moral values in the era of society 5.0.

INTRODUCTION

Education is not only a process of transferring knowledge from educators to students, but also a means of forming character and personality (Marbun, 2019). As time goes by, the moral and social challenges faced by the younger generation are increasingly complex, so the role of ethics in education becomes increasingly important (Wahyuni, Tias, & Sani, 2013).

An educator has a central role in shaping the character of students, because he not only teaches knowledge, but also becomes a role model in terms of morals, attitudes and behavior. Educators who have good ethics will be able to instill positive values in their students, such as honesty, responsibility, discipline and respect for others. This character will influence the development of students in the future, both in personal, social and professional contexts.

In an ideal education system, character education must go hand in hand with science teaching. This refers to efforts to form a generation that is not only intellectually intelligent, but also has integrity and a noble personality. In this case, educator ethics is the main factor that determines the success of character formation of students. An educator who not only has competence in his field, but is also able to demonstrate attitudes and behavior that are in accordance with moral values, will more easily gain the trust and respect of students.

Therefore, the importance of ethics in education cannot be underestimated. The ethics applied by educators in daily interactions with students can be the key to creating a generation with noble morals. In the end, education that prioritizes ethics will form students who are not only able to excel, but are also able to live a life with strong moral values, which in turn will bring great benefits to the wider community.

Ethics relates to the perspective of individuals or groups in providing an assessment of certain behavior, whether it is right or wrong, good or bad. Ethics is not based on lust, emotions or mere conjecture, but rather is based on rational actions that are based on the arguments of *naqli* and *aqli* (Perdani, Budiana, & Indrowaty, 2019). Ethics can be said to be a person's temperament or behavior. Ethics is so important that it is an inseparable part of human life. Ethics is what differentiates humans from other creatures, because humans without ethics lose their status as the most noble servants of Allah (Qorib & Zaini, 2020). An educator (teacher/lecturer/instructor/counselor, etc.) must have good ethics in carrying out the profession they are involved in. Because this will have an impact on students during the learning process that takes place in the classroom to consider, assess and evaluate whether something is being taught/shown. (*role model*) by educators is it good or is it the opposite? Therefore, it is important for an educator to first have a strong personality so that he can exemplify this to his students at school (Situmorang & Naibaho, 2023, p. 1).

Al-Ghazali in his books such as *Ihya Ulumuddin*, *Fatibatu al-'Ulum*, and *Bidayatul Hidayah* has pointed out the characteristics of bad educators that every person should avoid. According to him, the educator is divided into two types; educators who are oriented to the world and educators who are oriented to the hereafter. The characteristics of an educator who is bad or inclined towards the world is that he orients all the knowledge he has for the benefit of the world, prioritizing personal interests over public interests, if his knowledge increases then his disobedience to Allah SWT also increases, he

is satisfied with the knowledge he has and likes to be proud of himself, always following his worldly lust, flattering the ruler to obtain luxury or a strategic position, hoping for a reward from God but being lazy in doing good deeds, filled with reprehensible morals, insincere and pleased with the misfortune that God has given him (Nafi, 2017). Therefore, an educator must have the initial intention in educating to get closer to Allah, to become *role model* for his students as well as having competence in teaching (Putra, 2017), Therefore he will avoid the bad examples of educators as explained above.

Because in reality, it is with knowledge that one can become a high-ranking servant. The reward of meditating on knowledge is comparable to the reward of fasting, and the reward of studying it is equivalent to the reward of night prayer and it is with knowledge that we can praise Allah SWT as the only one worthy of worship (Siddiq, 2008). So that in the learning process, the ultimate goal is for students to be able to master a set of knowledge, values and skills that are based on morals/ethics in it (Muhaimin & Munawaroh, 2021, p. 49), which upholds noble moral values (Ikmal, 2020, p. 416). What does it mean for students who are good at knowledge but poor at morals/ethics in themselves? Of course that is not desired by every human being. With guidance from their educators, the hope is that they will be able to become a superior next generation, able to compete and have good morals so that they are ready to become the golden generation in the future (Jamal & Wahyudi, 2021, p. 5).

Many studies examine the theme of education/teacher or lecturer ethics. As was done by M. Bashori Alwi who discussed the ethics of educators and students from the perspective of Al Ghazali and Ibn Miskawih (Alwi, 2021, p. 157). Of course there are similarities and differences if you look at the content of the studies. The research conducted by Alwi regarding the ethics of educators was apparently taken from the book *Ihya Ulumuddin* by Imam Ghazali, while the research that the author studied was also from the work of Imam Ghazali but focused on the book *Bidayatul Hidayah*. So from here the findings will be different, even though in principle they both discuss the thoughts of one figure, namely Imam Ghazali.

Other research that discusses the ethics of educators is Muhammad Ikhsanuddin and Amrullah, but the study studied is analysis from KH Hasyim Asy'ari's perspective. The topics above and what is discussed in this article may essentially have similarities such as the urgency for educators to have a high spirit of spirit, be calm, humble and friendly in the research results of Ikhsanuddin et al (Ikhsanuddin & Amrulloh, 2019, p.

343) . This was also conveyed by Imam Ghazali that the attitudes above are one of the mandatory ethics that an educator must have. Therefore, even though there are similarities in essence on several topics, the articles studied by this author will have different results from the results of previous studies because they originate from different figures.

Another research that discusses educator ethics is a study conducted by Nisa Nurrohmah. In the results of his research, it is stated that the ethics of the educators studied, namely in Surah Ar-Rahman verses 1-4, states that an educator must have an attitude of love and affection, master the material in depth, form a perfect personality, and teach students to be good at speaking (Nurrohmah, 2022, p. 26). One thing that has something in common is love and affection, this is also found in the thoughts of Imam Ghazali who stated that a friendly/gentle attitude is a mandatory thing that every educator must have. An attitude of love and affection, as well as being friendly/gentle, are of course both good attitudes that educators must have in carrying out their duties and responsibilities. Essentially there is only one attitude that is the same, while in outline it is different. The thoughts presented by Imam Ghazali regarding the ethics of educators are much more detailed and varied. So the conclusion is that the research carried out by this author is also different from previous research.

As a result, the study in this article has its own gaps with the results of previous studies, which have their own characteristics. The discussion is more detailed and complex, examining the ethics of educators from Imam Ghazali's perspective in the book *Bidayatul Hidayah*. We all know that educators are the front guard in the world of education (Syarifuddin, 2021, p. 26), who must be able to embody Ki Hajar Dewantara's system, namely in front of the example, *in madyo mangun karsa, tut wuri handayani*. This means that an educator must be able to set a good example, be able to provide a positive influence and be able to control his students (Soetjipto & Kosasi, 2009, p. 50).

Therefore, the purpose of this article will be to discuss some of the ethics of an educator that should be displayed or shown by educators to their students in the educational environment, both formal, informal and non-formal based on the analysis in the book of *Bidayatul Hidayah* as the main reference and supported by references from other scientific articles. Hopefully the results of this research will be able to provide a description of how an educator should guide, build, and educate his students inside and

outside the classroom in an effective and efficient manner that suits the interests and talents possessed by the students (Nurrita, 2021, p. 156).

METHOD

The approach of the research is qualitative. Moreover, based on the object of study, this research is included in library research. For Kaelan, library research sometimes has descriptive and also historical characteristics (Kaelan, 2010). Information gathering method, in this case the author carries out analysis as contained in the book *Bidayatul Hidayah* by Imam Ghazali and analyzes texts from various existing literature related to educational ethics. Next is data analysis in library research. This is done using the content analysis method, namely an approach that aims to examine in depth the content of written or printed information. The results of this analysis are then concluded based on the data that has been collected and processed (Afifuddin & Saebani, 2009).

FINDINGS AND DISCUSSION

The results of the analysis related to educational ethics contained on the book of *Bidayatul Hidayah* by Imam Ghazali are as follows along with an analysis of the discussion based on the Al-Qur'an, hadith and other scientific articles related to this theme. The commendable or ethical qualities that an educator must possess are as follows (Agus, 2018, p. 21):

Responsibility

This is the first thing mentioned by Imam Ghazali in his book *Bidayatul Hidayah*. It is generally understood that the teaching profession certainly has a big responsibility that must be carried out to make the nation's life intelligent. A large mandate that must be carried while being an educator is an obligation that must be carried out as well as possible. As an educator, you must be responsible for everything you do both inside and outside the classroom in order to foster and develop all the potential, interests, talents and all abilities of students.

This is all reflected in what is stated in the planning, implementation and evaluation stages carried out by educators. Educators must prepare all their learning tools before entering the classroom, as an administrative responsibility effort (Putri & Rindayati, 2022, p. 18). After planning carefully, what is written must be implemented together with the students in the class. This is included in the implementation level of the learning process. And the last one is evaluating, this activity is carried out to assess whether the learning objectives have been achieved or not. Therefore, from planning to

the evaluation stage, it is a complete unit that must complement each other in order to create an effective and efficient learning process.

In short, being an educator must be a complete or complete responsibility, both from its essence, spirit, technical and administration (Sinamo, 2012, p. 28), which not only focuses on the learning process but also must instill moral values or character in students and must also complete the administrative equipment (Cahyana, 2010, p. 86).

Imam Al-Ghazali taught that an educator has a great responsibility, not only in imparting knowledge but also in guiding the morals and morals of his students. Here are some aspects of responsibility emphasized by Imam Al-Ghazali in *Bidayatul Hidayah*:

Responsibility towards Allah: An educator must realize that the task of teaching is a mandate from Allah. Therefore, an educator must carry out his duties sincerely, hope for Allah's approval, and not seek only worldly gain. Sincerity in teaching is a form of spiritual responsibility that is highly emphasized by Imam Al-Ghazali.

Responsibility towards himself: An educator must first improve himself before teaching others. This includes the understanding that one must practice what one preaches. Al-Ghazali reminded that a teacher who does not practice what he teaches will lose the blessings of his knowledge and will not have a positive impact on his students. In other words, an educator teaches something that he has done before. This can be achieved with the ability of educators to understand, manage, control, as well as appreciate and develop themselves in moral and spiritual aspects (Darmadi, 2015).

Responsibility to Students: Educators are responsible for providing education that not only includes knowledge but also forms good morals in their students (Mutaqin, Ahmad, & Suhartini, 2021). Al-Ghazali emphasized the importance of educating students with compassion, patience and honesty. Educators must pay attention to abilities and development and provide guidance that is appropriate to each student's affective, cognitive and psychomotor skills (Wahdaniya & Masnan, 2021).

Responsibility in Conveying Knowledge: Al-Ghazali emphasized that an educator must not hide useful knowledge and must convey knowledge in a way that is easy for students to understand. This responsibility also includes the obligation not to convey knowledge that could mislead or harm other people.

Responsibility in Ethics and Morals: Al-Ghazali emphasized the importance of educators being role models in terms of morals. An educator who has good morals will

have a positive influence on his students. This responsibility includes maintaining behavior, speech and attitudes that are in accordance with Islamic teachings.

Patience

The next ethic that an educator must have is patience. Patience is the next ethic for me who works as an educator. Patience in this case means covering all aspects within the scope of learning. When facing anything, you must prioritize patience and be full of wisdom in deciding a matter. Being an educator is unethical if you are too easily provoked by emotions and are far from patient. Instead of making the nation's life more intelligent, if his personality is like that, it will actually add to the series of problems that exist in the world of education. This patience is one of the good morals and saves the perpetrator (Rohayati, 1997).

As an educator, you will of course encounter many different student backgrounds. This is in line with their rate of development, where each individual must have real differences in each growth. Of the differences that exist, the intelligence factor is the most visible. Therefore, to face various differences in intellectual intelligence, a teacher must be required to be patient in carrying out his noble duties as an educator (Warsah & Uyun, 2019, p. 62). Patience requires steadfastness in facing something difficult, heavy and bitter, which must be accepted and faced with full responsibility (Kamila & Endang, 2016, p. 59). This patient attitude is also one of the characteristics of an ideal educator in reviewing the Al-Quran (Sabri, 2017, p. 11).

In the context of education, Al-Ghazali emphasized that both teachers and students must have patience. A teacher must be patient in educating his students, especially when dealing with students who have difficulty understanding lessons or behave not according to expectations. On the other hand, students must also be patient in facing the learning process, which may require a lot of time and effort.

Imam Al-Ghazali described patience as one of the most noble and important qualities for every Muslim to possess. Through patience, a person can reach a higher level of faith and live a more peaceful and blessed life. In *Bidayatul Hidayah*, patience is not just refraining from complaining, but also a proactive attitude that involves perseverance, steadfastness, and perseverance in carrying out God's commands and avoiding His prohibitions.

Sitting calmly and authoritatively

The etiquette that an educator must follow is to sit quietly and lower his head as an implementation of his attitude of *tawadhu* when attending a meeting or gathering. This is done because it is to guard against bad attitudes, for example too much behavior or an attitude that does not at all show that he is an educator. Therefore, a good educator is someone who always pays attention to his every move because after all, an educator's behavior will be a mirror for his students to follow and imitate in everyday life.

This authoritative attitude is one of the personality competencies contained in Government Regulation Number 19 of 2005 concerning National Education Standards (Indonesia, 2005). In every behavior, an educator must be looked after and paid attention to so that he has a positive influence on students and has behavior that is respected (Lubis, Nahar, Nurkholida, & Ali, 2021, p. 723). With this authoritative attitude, the hope is that he can have a positive impact on students in the learning process. This is in line with the results of research conducted by Fauziah et al that an authoritative teacher can increase students' interest in learning which is indicated by students participating in the teaching and learning process with feelings of joy and happiness, being enthusiastic about learning, arriving on time and actively participating in class with the teacher. (F. Fauziah, Ferdinand, & Fattah, 2023, p. 2310).

By looking directly at the teacher who is the main figure in the school, students will see and emulate the attitude or personality of the teacher (Situmorang & Naibaho, 2023, p. 12291). In other words, a good teacher's personality, in this case authoritative, can actually have a positive impact on all students at school. With the authority of the educator, the educator has a good image that radiates so that by reflex the educator will be respected and respected by the students and the people around him. authority is needed for learning objectives or so that learning is achieved in accordance with the desired realization (Pidria, Ayu, & Qairani, 2023, p. 1).

Avoid Arrogance

The next attitude or behavior that is of concern for an educator is to avoid arrogance. Because this trait will destroy anyone who has it. For any reason, this arrogant trait cannot be displayed for an educator except in one case, that is, except for the tyrant with the aim of stopping his tyranny. Arrogance is a reprehensible action and disliked by Allah SWT (Safira & Saepudin, 2024, p. 34).

A small example of arrogance as stated by Sayyidina Ali RA is that anyone who thinks his sandal strap is better than someone else's sandal strap is arrogant (Al-Malibari, 2010, p. 135). As stated in the book *Nashoihiul Ibad*, to achieve the level of piety, there are at least several levels that must be fulfilled and one of them is by choosing humility and abandoning arrogance (Al-Jawi, 2019, p. 82).

Being humble at every meeting

In various gatherings, the ethics of a good educator is always *tawadhu'*, humble and does not want to show himself to others in order to be respected or at least given a front or high seat. And one of the examples of this humble attitude is as the words of the Prophet Muhammad SAW which means that truly including *tawadhu'* to Allah the Most High is to sit lower and avoid the noble seat (Al-Malibari, 2010, p. 137).

A good educator certainly knows and will be humble wherever he is. Because this humble attitude is one of the keys that will be embodied by students in the future. To make students have a humble character, this is not the only task of an educator at school, but of parents at home (Sukiyani & Zamroni, 2014, p. 57) and the general public must work together to make this happen in various ways, for example getting used to it. himself to always be kind (H. Fauziah & Mahpudz, 2022, p. 01).

Avoid Joking

It is an indicator that a good educator does not like to joke. But of course we have to treat this wisely, why is that? We must not be too rigid in conveying knowledge to students, at any time we may use jokes or present humorous stories to *refresh* and enliven students' enthusiasm for learning. We can imagine if there were never humorous stories or jokes in the classroom between lessons, of course the learning atmosphere would be very tense and tense. Therefore, we may occasionally use it *jokes* light, which is useful for diluting the learning atmosphere or boredom in studying (Supartini, Nashir, & Sulistyowati, 2022).

What Imam Ghazali means here is an educator who likes to joke, in all places and with anyone who likes to laugh as much as he likes. This is what an educator must avoid. However, Allah SWT and the Prophet Muhammad SAW have threatened anyone who laughs a lot, because this will kill their heart and lose their authority (Al-Jawi, 2019, p. 313).

Friendly

An educator must be friendly and gentle, because this attitude is very influential in creating a conducive and respectful learning atmosphere. When educators show a friendly attitude, students will feel more comfortable and accepted in the learning process (Dewi, 2023, p. 67). A gentle attitude is also very important, because with an approach full of patience and compassion (Yusuf, 2014, p. 1), an educator can more easily convey knowledge and motivate students without causing pressure (Mohtarom, 2021, p. 163).

Being friendly and gentle does not mean that an educator is lax in discipline, but rather the way in which discipline is applied. Friendly educators are able to establish effective communication with students, making them feel valued and heard (Azis, 2017). Meanwhile, a gentle attitude helps educators overcome various challenges that arise in the learning process wisely, without breaking the enthusiasm of students.

A friendly and gentle approach also helps build closer relationships between educators and students. This harmonious relationship will increase learning motivation and strengthen students' self-confidence. In addition, a warm and understanding classroom atmosphere will facilitate more effective learning, because students tend to be more open to asking questions, discussing and receiving explanations (Fitri, 2023, p. 68).

In the perspective of Islamic education, for example, a friendly and gentle attitude is part of the manners of an educator taught by the Prophet Muhammad SAW. He always showed gentleness in educating his friends, making this example relevant for educators in the modern era (Mala, 2020, p. 120). With a friendly and gentle attitude, an educator not only conveys knowledge, but also becomes an example of good morals for his students (S. Jannah & Ula, 2022, p. 130).

This gentleness must be an attitude that educators always display to all their students. Because this friendly or gentle attitude will build a good emotional relationship between educators and students. If emotions have been awakened, then communication between the two will be able to run well so that this will affect the learning conditions of students in class.

Careful

This is an attitude that an educator must have. In fact, this is not an absolute requirement that only educators must have, students and people in other professions must also have this attitude. Because with this careful attitude we can complete our tasks well and correctly according to the rules. For an educator, he must be careful in

formulating learning outcomes or objectives (Hehakaya & Pollatu, 2022, p. 394), careful in choosing the material or teaching materials that will be delivered, careful in choosing learning strategies (Fahrurrozi, Mohzana, & Murcahyanto, 2021, p. 199), be thorough in developing students' interests, talents and potential (El-yunusi, Salsabilla, & Arifin, 2023, p. 4204), be careful in using language that is easy for all students to understand, be careful in giving assignments according to the competencies being taught, and be careful in evaluating and giving grades (Alawiyah & Sopandi, 2016, p. 174).

Moreover, nowadays it is closely related to advances in science and technology. The presence of the digital era makes educators more careful, both in relation to self-development and limiting and always monitoring students' use of gadgets so as not to exceed social norms (Aspi & Syahrani, 2022, p. 64).

Guiding less intelligent students without anger

It is an attitude that educators must show to all students without having to choose or show favoritism (discrimination) to certain students (Kemendikbud, 2005, p. 155). In large classes, it is possible that some students will be a little late in understanding the material presented (Setyawan et al., 2020, p. 154). This is if an educator does not have patience and does not want to guide those who are slow, of course he will be indifferent and angry with the students. For this reason, a patient attitude is needed in guiding students (Ali, 2022, p. 98). In the concept of patience this time, actually one is not only an educator but also an educator. In studying, of course there is material or things that are difficult to understand even though they have been studied many times. In this case, students must also be patient in seeking knowledge (Mulasi, Syabuddin, & Syahminan, 2023, p. 192).

Being an educator is a calling, which not everyone can be called to educate sincerely and diligently to children who are not their own biological children. Therefore, it requires a high level of foresight, thoroughness and patience to teach students who are a bit late in understanding the lessons in class and must also be able to understand each of their psychological developments (Muhammedi, 2021, p. 323). Apart from the task of guiding students, educators are generally still busy with other administrative tasks. Of course, if this is not managed well, it is no wonder that stress will always come to educators. In this position, the qualities of patience and resignation must be medicine for educators in carrying out their duties and obligations (Saputra, Kadar, & Shofiah, 2022, p. 74).

Not Ashamed To Say "*I don't know*"

This sentence may feel difficult to say for educators who consider themselves to be the people who know best. Therefore, in the course of conveying the subject matter the sentence was never uttered. However, in essence, the issues and discussions we face are so broad, it does not rule out the possibility that one of our students will ask questions that we ourselves have never thought about. If in a learning environment there are cases like this, a good educator will never be embarrassed to say "*I don't know or I don't know yet*", thus from here an educator must find out what is not yet known. As a result, it is not only students who actually do homework (PR), but far more than that, educators who really don't or don't know the questions they are asking about, it can be used as homework for an educator.

This then becomes one of the competencies of a professional teacher, namely having an attitude of professionalism or mastery of all the material taught widely and in depth (Abd Hamid, 2020, p. 11). This competency must be possessed by every educator by learning throughout life (Helmi, 2015, p. 352). This professionalism attitude must be maintained and maintained in order to improve the quality of learning in the classroom (Sastrawan, 2016, p. 65). By having broad and in-depth mastery of this material, it is hoped that educators can answer all questions or other things raised by students in class. Even though this is considered impossible, by mastering a lot of material, it will at least minimize educators' ignorance in answering.

Focus on students asking questions and answering them

Among the ethics of educators in the learning process according to Imam Ghazali is that when a student wants to ask a question, an educator must pay attention in detail to what is being asked so that there is no misunderstanding about the question being asked. When the questioner has finished conveying things he does not know, it is the educator's obligation to answer and explain the problem well, patiently and responsibly.

One indicator of students' activeness in the learning process can be observed through the intensity of their courage in asking questions and expressing opinions (Lestari, 2015, p. 66). For educators, of course this is a support for assessing students' abilities in one aspect of their evaluation (Royani & Muslim, 2014, p. 22). In general, of course there are students who diligently ask questions, and vice versa. Here educators must really focus on finding solutions for those who are considered less courageous in asking questions. Because it is very possible that there are several factors that cause

students not to dare to ask questions, for example lack of confidence, nervousness or fear of making mistakes (Novitasari, 2014, p. afraid of being made fun of (Kalsum, Chastanti, & Harahap, 2022, p. 433) and so on. Of course, educators' attitude when they ask questions about the material being taught must be silent and pay attention to every sentence that comes out of the students in order to answer the questions correctly. Especially for those who don't dare to ask questions, educators must be solution figures, implementing various strategies to foster self-confidence in students.

Accept excuses

In carrying out their duties as educators, of course at some point there are many problems that arise from students, including many reasons for this and that for them to take an action. Therefore, as a good educator, you must accept the explanations and reasons given by students. This is done in order to get detailed information regarding what is happening, and will also make students feel happy because they feel they have been given the opportunity to state the reasons. However, nowadays educators have to be more observant and detailed because today's students are already good at stringing words together, making contrived reasons in order to protect or defend themselves from a mistake (Puspitaningrum, 2017, p. 34). In conditions like this, coordination from the school, which in this case can be represented by each class teacher and the parents/guardians of the students, is very necessary. However, cooperation between schools and the community (parents) in educating this nation's generation is very urgent, so they must work together to solve every existing problem.

Obeying to the truth

What may be very difficult for an educator is to admit that he is wrong about the truth conveyed by students, if he is really wrong. If this happens and flows in our blood as educators, then we must quickly introspect ourselves, repent to Allah SWT while asking to be cleansed from all heart disease. For professional educators, carrying out their duties as educators is worship to Allah SWT, not just work (Abdul Hamid, 2017, p. 278). In essence, all truth comes from God, but the means for it to reach us can take various channels, including our own students (Sholeh, 2017, p. 213). The breadth of problems and the many lessons that exist in human civilization are certainly not all covered by an educator. Educators are also ordinary people who are limited in all their knowledge, deeds and knowledge. Therefore, if in certain conditions an educator makes a mistake in

conveying something and is reminded by students, then it must be accepted *legowo* that he had been wrong and had to accept and return to the truth.

Prohibit students from studying dangerous knowledge

The development of science has two sides, namely the side that has a positive impact and a negative impact. Science has a positive impact because it can improve the quality of human life, such as the implementation of knowledge in the fields of communication, transportation, medical and industrial facilities. Knowledge has a negative impact if it can harm and endanger human dignity, so a religious teaching is needed to provide guidance. Therefore, as educators, we must remind and forbid our students not to study dangerous knowledge such as shamanism (N. Ik. A. Jannah & Zurinani, 2017, p. 48), witchcraft (Faisal, Rahayu, Darmawan, Irfani, & Muttaqin, 2023, p. 220), ramal (Piah, 2015, p. 3) and others so on.

Reminding students that learning knowledge is not for Allah SWT

It is well known that the ultimate goal of all of us learning about knowledge is only for Allah SWT, solely to hope for His blessing, not for any other purpose. If there are students who start to ignore this, then it is their duty to remind them that the initial purpose of learning is only for Allah (Manik, 2017, p. 166).

In an era that is so close to technology as it is today, it is very vulnerable for people to neglect their initial goal of learning a science. Instead of achieving Allah's blessing, it actually leads to the wrong direction and the initial goals that have been set. For example, someone learns a science just because they want to be said to be current, they don't want to be said to be someone who is up to date, as a result they study knowledge not purely for Allah but to silence what other people are tweeting at them. Of course, this is wrong and it is necessary to straighten out the intention in one's heart that studying or seeking knowledge should be intended to achieve the blessing of Allah SWT (Musthafa, Rohendi, Sari, Komariah, & Fauziah, 2024).

Preventing students who are busy with learning *fardhu kifayah* knowledge, before finishing learning *fardhu ain*

Learning is a vital obligation for mankind. By learning, mankind can build civilization and obtain noble degrees in the eyes of Allah SWT (Wirian, 2017, p. 120). As an educator, we must remind and even prevent students if someone prioritizes knowledge that is *fardhu kifayah* over *fardhu ain* (Handayani, Abdussalam, & Supriadi, 2021, p. 404). Because basically the sciences that are *farhu ain* such as learning about purification,

prayer, zakat and others are the first obligation for a Muslim. As for the knowledge of fardhu kifayah, it is communal in nature, if someone already learns or practices, for example, the care of a corpse, then the obligation falls away (Manik, 2017, p. 164).

Implementing the meaning of piety

A good educator, in any case, must first implement the knowledge gained before being taught and imitated by his students, including matters of faith and piety in everyday life as a reflection of a good Muslim (Wahyudi, 2016, p. 93). A teacher must truly be a role model for all his students, both in the school environment and in the community where he lives. This is the main indicator that the knowledge possessed is not just what is said, but is embedded and implemented in everyday life. For example, regarding the recommended order for prayer, then it must be carried out wholeheartedly and responsibly to fulfill Allah's call. As well as staying away from things that are false or petty, with all your might and effort you must abandon, stay away from and ignore them through piety (Farah & Fitriya, 2018, p. 224).

Educator Ethics from Imam Ghazali's perspective and its relevance to Law Number 14 of 2005 concerning Teachers and Lecturers

Imam Ghazali's view on educator ethics in the book *Bidayatul Hidayah* provides moral and spiritual guidance that is very in-depth and relevant to the world of education today. Even though it comes from classical literature, the concepts conveyed by Ghazali are still relevant to modern standards, such as those regulated in the Teacher and Lecturer Law. The ethics of sincerity, patience, moral responsibility and good morals of an educator as taught by Ghazali are very much in line with the principles of professional ethics regulated in the Law. Therefore, the combination of Ghazali's moral teachings and the formal regulations in the Teacher and Lecturer Law can produce educators who are not only academically competent but also morally and spiritually dignified.

Imam Ghazali's view in the book *Bidayatul Hidayah* has many similarities with the ethical principles regulated in the Teacher and Lecturer Law. Some of the main relevance are as follows:

a) Sincerity of Intentions and Professionalism

Imam Ghazali emphasized the importance of sincere intentions in teaching, while the Teacher and Lecturer Law emphasizes professionalism which includes responsibility in carrying out duties as an educator. Both require that an educator has high moral integrity in teaching.

b) Teacher Morals and Personality Competencies

Ghazali emphasizes the importance of good morals from a teacher, while the Law emphasizes personality competence as part of the professional standards of educators. Both agreed that educator morals are an important factor in the success of the educational process.

c) Moral Responsibility and Code of Ethics

Ghazali sees the responsibility of educators not only in the transfer of knowledge, but also in the moral and spiritual formation of students. This is in line with the Teacher and Lecturer Law which requires educators to comply with a code of ethics and be responsible for building the character of students.

d) Patience and Character Building

The patience that Ghazali emphasizes in dealing with students is relevant to the obligations stipulated in the law to shape students' character holistically. This approach includes good moral education and personal development.

CONCLUSION

Educators are one of the main components in education. An important component in changing the face of the nation in a better direction than before. Therefore, in carrying out his duties and responsibilities, an educator must pay attention to several ethics as the main capital in pursuing his noble profession. No matter how little or how much ethics an educator has, everything will have an impact on the implementation of the learning process in the classroom. If an educator has good ethics, character, temperament, then this will radiate positive energy to students so that they can develop their interests, talents and potential to the maximum. However, if it is the opposite, of course this will have a negative effect on students so that it will hinder the learning process and the goals that have been set will definitely have obstacles. Therefore, all educators are required to have good ethics in interacting with students inside and outside the classroom so that they are comfortable in their learning and become role model in every life. As a result, what is contained in the book of *Bidayatul Hidayah* by Imam Ghazali will always be relevant throughout the ages for educators who are performing worship through education.

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