



Relevance of Al-Ghazali's Thought in Critical Thinking in the Perspective of 21st Century Education

Annisa Naratu Mulya

Universitas Islam Negeri Raden Fatah Palembang
annisa.naratu22@gmail.com

Iflah Ulvyia

Universitas Islam Negeri Raden Fatah Palembang
ulvyaiiflah@gmail.com

Nur Aziza

Universitas Islam Negeri Raden Fatah Palembang
nuers116@gmail.com

Corresponding email: annisa.naratu22@gmail.com

Abstract

This study aims to examine how the relevance of Al-Ghazali's thoughts, especially about critical thinking, can be applied in the context of 21st century education. Analyzing how the influence of Al-Ghazali's thinking in critical thinking in the 21st century perspective and the relevance of Al-Ghazali's thinking in critical thinking in the 21st century perspective. The method used is qualitative research with a library study approach or library research. The target population in this study are Al-Ghazali's works related to critical thinking, as well as modern studies on his contribution to education in the form of texts in the form of books, journal articles, dissertations, and other scientific documents that examine Al-Ghazali's thinking and 21st century education. The literature sample used in this study was taken by purposive sampling with the criteria taken in this study, namely first, primary and secondary works related to Al-Ghazali, second academic publications on the topic of 21st century education that contain the concept of critical thinking and third literature sources from reputable journals or scientific publishers. Data collection techniques are carried out by means of researchers conducting literature searches, literature selection, data classification. Data analysis was carried out in this study through the content analysis method (content analysis) researchers identified the main themes analyzed comparatively synthesized. He emphasized the importance of revelation and reason in the process of searching for truth, and divided knowledge into various levels that show human cognitive development. Al-Ghazali argued that intuition is the highest source of knowledge, which complements the use of logic in critical thinking.

Keywords: 21st Century Education; Al-Ghozali's Thought; Critical Thinking

Introduction

21st century education is very important in the current digitalization era because the rapid development of technology has changed almost every aspect of life, including education. (Sudiantini et al., 2023) 21st century education is a 6C concept, which includes critical thinking, creativity,

communication, collaboration, citizenship, and character. This concept is designed to prepare students to not only be successful in academics, but also to be able to adapt to the changing world that is constantly evolving. Without these skills, individuals will struggle to sort through relevant information, solve complex problems, or adapt to the rapidly changing world. (Selpi Susilawati et al., 2023)

In the 21st century education emphasizes the development of a balance between intellectual and moral aspects, especially critical thinking skills. (Pare & Sihotang, 2023) This is in line with the thoughts of one of the leading thinkers, theologians, and philosophers in Islamic history, Al-Ghazali. He is known by the nickname *hujjatul islam* (Islamic Argument) because of his extraordinary contribution in strengthening Islamic teachings through various scientific fields, such as theology, philosophy, Sufism, and education. (Huda, 2024) Al-Ghazali, especially in his works such as *Ihya' Ulum al-Din*, emphasized the importance of thinking rationally and deeply, but always within the framework of moral and spiritual values. In his mind, critical thinking not only involves intellectual abilities, but must also be guided by a strong conscience and ethics. He believed that the correct thought process requires a balance between logic, spiritual experience, and mastery of science. (Rahmat Lutfi Guefara, 2024)

Such thinking is highly relevant in 21st century education, where technological advancements and wide access to information require critical judgment based on wisdom and moral responsibility. By integrating Al-Ghazali's approach, modern education can create individuals who are not only intellectually intelligent, but also wise in facing the challenges of a complex world. So it is necessary to have an in-depth study related to the relevance of Al-Ghazali's thinking in critical thinking in the perspective of 21st century education. (Nur Sakinah Siregar et al., 2024)

This research has an academic interest to explore the relevance of Al-Ghazali's thought in 21st century education. Where currently the challenges of modern education are highly dependent on technological developments and global changes, Al-Ghazali's thoughts that emphasize the balance between intellect, morality, and spirituality can provide a new perspective in shaping the character of students who are not only intelligent, but also wise. Practically, it can inspire curriculum development and teaching methods that integrate ethical values and wisdom in developing students' critical thinking skills. This becomes relevant in designing a more holistic learning approach, paying attention to the intellectual, emotional, and spiritual dimensions in students.

Several studies have examined Al-Ghazali's thoughts in various fields, including education and ethics. One of them is research from Hainor Rahman, Imam Safi'i, Arief Ardiansyah with the title *Relevance of the Concept of Islamic Education from the Perspective of Ibn Sina and Al-Ghazali to Learning Methods in the 21st Century*. *Journal of Islamic Education*, Volume 8 Number 2 Year 2023. This research discusses how the educational concepts of two great Islamic figures, Ibn Sina and Al-Ghazali, can be applied in modern learning methods. The focus of this research emphasizes more on aspects of learning methods, such as teaching strategies and approaches that are relevant to the needs

of 21st century education, including the use of technology and the development of skills of the century such as collaboration and communication. (Hainor Rahman, Imam Safi'i, 2023)

Thus this research examines how the relevance of Al-Ghazali's thoughts, especially about critical thinking, can be applied in the context of 21st century education. The purpose is to analyze how the influence and relevance of Al-Ghazali's thoughts in critical thinking in the perspective of bad 21. The context of this research is education in the 21st century, where technology and information play a major role in shaping the mindset of the younger generation. The unit of analysis in this research is Al-Ghazali's thoughts that can be adapted to support the critical learning process in modern education. So that this research will provide readers with a comprehensive understanding of how Al-Ghazali's thoughts can be applied to strengthen 21st century education, especially in the aspect of critical thinking.

Research Methodology

This research uses a type of qualitative research, namely an in-depth understanding of a problem rather than seeing problems for the sake of generalization. What results from this qualitative research is not a generalization, but an in-depth understanding of a problem. (Abdussamad, n.d.) While the approach used in this research is in the form of a literature study or library research, namely an approach related to theoretical studies and several references that will not be separated from scientific literature. (Putri, 2019) The choice of this type of qualitative research with a literature study approach is because this approach is in accordance with the theoretical and conceptual nature of the study. Literature study allows researchers to analyze Al-Ghazali's thoughts in depth through relevant scientific literature, bring together classical ideas with modern educational needs, and produce findings that can be used to build a strong theoretical understanding.

Population is not just the number of objects or subjects studied, but includes all the characteristics or properties possessed by the subject or object. (Resusun et al., 2020) The target population in this study is Al-Ghazali's works related to critical thinking, as well as modern studies on his contribution to education in the form of texts in the form of books, journal articles, dissertations, and other scientific documents that examine Al-Ghazali's thought and 21st century education. The literature sample used in this study was taken by purposive sampling, which is a sampling technique carried out by deliberately selecting literature based on its relevance and suitability to the research focus. (Mulyana et al., 2019) The criteria taken in this study are first, primary and secondary works related to Al-Ghazali, second academic publications on the topic of 21st century education that contain the concept of critical thinking and third literature sources from reputable journals or scientific publishers.

Data collection techniques were carried out by researchers conducting literature searches where data was collected through online databases such as google scholar, proquest, and digital libraries. Furthermore, researchers conducted literature selection, where each literature found was

evaluated based on its suitability for the research topic, the level of academic validity, and its contribution to the analysis. And finally, data classification was carried out in which the selected literature was classified into categories such as Al-Ghazali's concept of thought, critical thinking approach, and 21st century education principles. These data collection techniques were carried out to ensure transparency, replicability and reliability of the data. All data collected was documented in detail to support the repetition of the research by other researchers.

Data analysis was carried out in this study through the content analysis method. Weber argues that content analysis is a research technique that can classify text material into relevant and organized data. (Pratama et al., 2021) In this study the researcher identified the main themes in each piece of literature, such as the concept of critical thinking according to Al-Ghazali, its relevance to modern educational principles, and how these ideas can be adapted to the 21st century educational context. Each theme was analyzed comparatively or analyzed a comparison of concepts to find compatibility between Al-Ghazali's views and current educational needs. The results of this analysis are then synthesized to develop a conceptual framework that connects classical thought with modern challenges. Content analysis was chosen because this method is effective in unearthing the deep meaning of texts and identifying significant patterns of concepts.

Findings and Discussion

Findings

Al-Ghazali's logic in the perspective of 21st century education is related to educational methodologies that integrate logical reasoning, holistic approaches, and moral and spiritual values. Al-Ghazali's thinking about critical thinking has significant relevance to the challenges and needs of 21st century education. In this era, critical thinking skills, creativity, collaboration, and communication are the main competencies needed by students to face global complexity. (Wekke, Ismail Suardi, Acep Aam Amiruddin, 2018)

As a philosopher, Al-Ghazali argues that Al-Ghazali's learning method categorizes the acquisition of knowledge into two types, namely through ta'lim insani (learning from humans) and ta'lim Rabbani.

1. Ta'lim Insani

The process of Ta'lim Insani is learning with the guidance of humans. This method is usually carried out through direct interaction or socialization. According to Al-Ghazali, the process of Ta'lim Insani is classified into two parts.

a. The external process through learning

In Al-Ghazali's perspective, teaching and learning emphasize the exploration of knowledge that is beneficial for instigating behavioral changes in students, shaping their character positively. A teacher imparts the knowledge they possess, while students delve into the knowledge provided by the teacher. Al-Ghazali also illustrates

that, in his view, the pursuit of knowledge is akin to a farmer planting seeds until they eventually grow into a tree of behavior. The maturity and perfection of the educational process of a student's soul occur when that tree bears fruit.

b. The internal process through tafakkur

Tafakkur is reading phenomenology in various dimensions. Al-Ghazali states that the process of contemplation can be performed with a pure soul. By optimizing the purification of the heart and soul, it feels as if one is experiencing the pleasure of standing before the power of Allah SWT, akin to the happiness felt by students when meeting their teacher directly. Divine Education This type of learning approach can be considered special, as it involves direct guidance from Allah SWT. However, to attain all of this requires a process of soul purification.

As previously explained, Al-Ghazali was evidently influenced by his excellence in the field of Sufism, which he engaged in and adhered to in organizing the life of a servant. Therefore, the purity of the soul through drawing closer to God is believed to bring forth knowledge that comes directly from Allah SWT (Iadunni).

The thoughts of Al-Ghazali emphasize the harmony between reason (rationality) and spiritual values (revelation and intuition). In 21st-century education, this integration can be applied to develop students who are not only critically rational but also possess a strong ethical and moral foundation. Al-Ghazali's division of reason (hayulani, instinctive, active, mustafad) illustrates the stages of human cognitive development (Sukirman et al., 2023). This perspective aligns with cognitive development-based learning approaches (for example, Bloom's theory), where students are trained to progress from basic understanding to higher-order thinking. This can be applied in curriculum design to gradually hone students' analytical and synthesis skills.

Al-Ghazali also views logic as an important tool in critical thinking, but he also prioritizes intuition as the highest source of knowledge as 21st century education demands creativity and innovation, which are often born of intuition. By blending logic and intuition, students can be trained to come up with creative solutions while still maintaining the fundamentals of logical reasoning. (Sulaiman, Ahmad, 2018)

Thus, Al-Ghazali's thoughts are relevant for shaping a balanced 21st-century educational paradigm between rationality and spirituality. Concepts such as the integration of reason and revelation, stages of critical thinking, logic and intuition, as well as ethics in critical thinking can be adapted to educate a generation capable of critical, creative, and morally responsible thinking. The implementation of these principles in the educational curriculum can help create a learning environment that promotes deeper and more reflective thinking in the current information era.

Discussion

Biography of Al-Ghazali

Imam Al-Ghazali is a familiar figure in the world of Islamic thought, because so many people find his name in various literatures, both classical and modern. The great thinker in the Islamic world of the 5th century A.H., who is famous for the nickname *hujjatul al-Islam* (proof of the truth of Islam). (Sholihin, 2009) Imam Al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad bin Ta "us Ath-Thusi Ash-Shafi "i Al-Ghazal. Another version states that his full name with his title is Shaykh al-ajal al-imam al-zahid, al-said al muwafaq Hujjatul Islam. In short, he is often called Al-Ghazali or Abu Hamid. He was born in 450H/1058M in Ghazalah, a village in the suburbs of Thus, the Kurasan region of Iran. Other sources say that he was born in a small town near Thus in Kurasan, when it was one of the centers of science and the territory of Baghdad ruled by the Saljuk Dynasty. He died in Tabristan in the province of Thus on Monday, the 14th of Jumadil Akhir 505 AH coinciding with December 01, 1111 AD. (M. Kamalul Fikri, 2022)

Imam Al-Ghazali's hometown Thus, part of the Khurasan region, was a region of the Sufism movement and the center of the anti-Arab national movement. During Imam Al-Ghazali's time in the city there was a very intellectual cultural interaction between philosophy and Sufistic interpretation. Imam Al-Ghazali since childhood was known as a lover of knowledge and a seeker of truth even though the situation of poor parents and unstable socio-political and religious situations and conditions did not shake his determination and willingness to study and study with several scholars. (Lidia Artika, M Yaffi Rabbani, Muhammad Ridho Rizky Nafis, Nursyahri Siregar, 2023)

Although Imam Al-Ghazali was successful in his life in Baghdad, it did not bring peace and happiness and even made him restless and suffering, he asked whether the path he was taking was correct or not? His feelings emerged after studying the science of *kalam* (theology) Imam Al-Ghazali doubt, which of the schools is really true, intellectual anxiety and curiosity is described in his book *al-Munqidz min al-Dalal*. (Ismail Yakub, 2020) In his book, Imam Al-Ghazali wanted to find the real truth and began by not believing in knowledge that began with the five senses often wrong or lying. He then sought the truth with the backing of reason. This is expressed in his book *Tahafut al-Falasifah*. The contents are in the form of responses and refutations of the philosophers. (Syukur, 2024)

This philosophizing influenced Al-Ghazali's vision and treatment of *kalam* as a discipline, Al-Ghazali is also reported to have introduced *al-Juwaini* to the study of philosophy. Al-Ghazali was not satisfied with what he learned from his teacher, including logic. In *al-munqis* he directed his attention and efforts to the careful study of philosophy. (Al Halim Kusuma, 2023) A phenomenon that no Muslim scholar had ever done before. However, the knowledge of philosophy that he gained from *al-Juwaini's* interviews on *kalam* and through other writings, was sufficient to introduce the methodology of philosophers, who claimed that they belonged to the masters of logic and demonstration (*ahlal mantiq wa al-burban*); this claim had been circulating, even according to Osman Bakar, since the time of *al-Faraby* (d.870), and it could not have been unknown to *al-Juwaini*, the teacher, who was the

intellectual opponent of the leading philosophers. So al-ghazali accepted the reliability of rational data thanks to the *daruriyat* category. However, he confirmed that intellectual intuition is superior to reason.

In addition to mastering the religious sciences, he mastered the science of philosophy and logic so that some critics see that the knowledge of the philosophers themselves, although he has criticized the theologians, Imam Al-Ghazali is still a theologian who adheres to the *Asy* “*ariyah* school, even though he has become a Sufi, he views theology (*ilm al kalam*) only as *fardu kifayah* because his Sufism is always based on *fiqh* and *kalam* science.(Rahman, 2019) His critique of the theologians is essentially concerned with the doctrines they seek to prove or defend, which form the basis of all Sufism, Imam Al-Ghazali's Sufism is characterized by psycho-moral features. In his Sufism, like other Sufis of the third and fourth centuries, he was concerned with the human soul and its needs as well as with how to develop it morally.(Sulaiman, Ahmad, 2018)

The Influence of Al-Ghazali's Thought on Critical Thinking

The influence of Al-Ghazali's Thought in Critical Thinking has become an interesting topic in philosophical and educational studies. Al-Ghazali emphasized that the essence of revelation is in accordance with its purpose, which is to direct all mankind to live until the end of time in accordance with Allah's commandments. The function of this revelation is fulfilled by the word of Allah given to the Prophet. This proves that revelation is universal, complete, and awake. Meanwhile, the intellect, in Al-Ghazali's view, is the center of logic and knowledge activity, processing information obtained from the senses in line with the demands of that knowledge. Al-Ghazali asserts that the intersection of the senses with objects results in basic knowledge (simple conception), which is referred to as *tasyawwur* knowledge, and the result of connecting these simple concepts is *tashdiq* knowledge. (Amin Abdullah, 2020)

The influence of Al-Ghazali's thinking on critical thinking has been an interesting topic in philosophical and educational studies. Al-Ghazali asserted that the nature of revelation is in accordance with its purpose, which is to direct all mankind to live until the end of time in accordance with God's commandments. This function of revelation is fulfilled by the word of God given to the Prophet. This proves that revelation is universal, complete, and maintained. Meanwhile, reason, in Al-Ghazali's view, is the center of logical activity and knowledge, processing information obtained from the senses in line with the demands of knowledge. Al-Ghazali asserts that the contact of the senses with objects produces basic knowledge (simple conceptions), referred to as *tasyawwur* knowledge, and the result of connecting these simple concepts is *tashdiq* knowledge. (Badriyah, 2021)

In Al-Ghazali's thought, logic is considered an important tool in distinguishing between true and false knowledge.(Soleh, 2014) The principles of logic developed by Al-Ghazali and dividing them into four levels in this regard include::

1. Hayulani reason (material reason), is the initial sense to learn more about the nature of things, this reason is useful for understanding and learning about essentially existing material reality. However, to get the whole truth from this hayulani reason, one has to use his senses.(Asmaya, 2018)
2. Instinctive reason, once people have a basic understanding of some sciences, this reason works and works. This intelligence is curious about the nature of reality as it currently exists. The task of intuitive reason is to seek the truth beyond material reality. Human knowledge will advance beyond basic understanding through the intellect, and it will inspire confidence in the truths it discovers.(Fuadi, 2013)
3. Active reason (actual reason), the purpose of this understanding is to learn things that are undoubtedly true. It has the theoretical information necessary to recreate recognized rational forms.
4. Mustafad mind, this understanding plays a more effective role than the previous understanding. Al-Ghazali strongly identified this mustafad mind as a higher-level mind. According to Al-Ghazali, this mustafad reason has a lot of potential power because it allows humans to understand and identify things while connecting them with the tenth reason (federal reason). In fact, it is similar to the fundamentals of existence.(Yahya, 2018)

Al-Ghazali's thoughts on critical thinking reflect a holistic approach, where reason, revelation, and intuition have their respective roles in the process of seeking truth. Logic becomes a tool for understanding material and spiritual realities, while intuition becomes a medium for achieving a deeper understanding of metaphysical truths. Al-Ghazali pointed out that critical thinking is not only oriented towards logical analysis but also involves spiritual and ethical dimensions to create harmony between science and faith..(Akib, Mohd Manawi Mohd, 2019)

This view is relevant in the context of modern education, especially in building a critical thinking approach that not only relies on rationality but also pays attention to spiritual and moral values. Thus, Al-Ghazali's thought can be an important foundation for harmonizing science with the principles of faith and ethics in human life.

Conclusion

Imam Al-Ghazali is an important figure in the history of Islamic thought, a great thinker in the Islamic world of the 5th century H known as “Hujjatul Islam” thanks to his significant contribution in integrating science, theology, and Sufism. Born in Khurasan, his full name is Abu Hamid Muhammad bin Muhammad bin Ta “us Ath-Thusi Ash-Shafi ”i Al-Ghazal. Al-Ghazali showed perseverance in pursuing knowledge despite facing various challenges. His works, such as *Ihya' Ulum al-Din*, *Al-Munqidz min al-Dalal* and *Tahafut al-Falasifah*, reflect a deep search for truth and a critique of the philosophy and theology of his time.

Al-Ghazali's thoughts on critical thinking are highly relevant for the 21st century educational context. He emphasized the importance of revelation and reason in the search for truth, and divided knowledge into various levels that indicate human cognitive development. Al-Ghazali argued that intuition is the highest source of knowledge, which complements the use of logic in critical thinking.

In the perspective of 21st century education, Al-Ghazali's thought offers a holistic approach that integrates rationality and spirituality. The learning methods differentiated between ta'lim insani and ta'lim Rabbani reflect the importance of social interaction and soul cleansing in the educational process. Overall, Al-Ghazali's thought makes a valuable contribution in establishing a balanced educational paradigm, promoting reflective and deep thinking in today's information age, and creating a harmonious learning environment between science and faith. So as schools develop a holistic education curriculum based on Al-Ghazali's thought, we can create a more profound and reflective learning environment, which not only prepares students for academic success, but also shapes them into ethical and spiritually aware individuals.

References

- Abdussamad, Z. (n.d.). *Metode Penelitian Kualitatif*. Syakir Media Press.
- Akib, Mohd Manawi Mohd, and S. B. S. M. (2019). Perbahasan Potensi Jiwa Menurut Ibn Sina dan al-Ghazali: Discussion on the Potential of Soul According to Ibn Sina and al-Ghazali. *Afkar: Jurnal Akidah & Pemikiran Islam, Vol 21(1)*, hlm. 85-110.
- Al Halim Kusuma, L. R. (2023). Imam Al-Ghazali dan Pemikirannya. *Jurnal Ekonomi, Syariah Dan Studi Islam, Vol 1(1)*, 26.
- Amin Abdullah. (2020). *Antara al-Ghazali dan Kant: Filsafat Etika Islam*. IRCiSoD.
- Asmaya, E. (2018). Hakikat manusia dalam tasawuf al-ghazali. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi, Vol 12(1)*, hlm. 123-135.
- Badriyah, L. (2021). Pemikiran Al-Ghazali dalam Pendidikan Islam. *Tasyri: Jurnal Tarbiyah-Syariah-Islamiah, Vol 28(2)*, hlm. 104-124.
- Fuadi, F. (2013). Peran Akal Menurut Pandangan Al-Ghazali. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin, Vol 15(1)*, hlm. 81-90.
- Hainor Rahman, Imam Safi'i, A. A. (2023a). Relevansi Konsep Pendidikan Islam Perspektif Ibnu Sina dan Al-Ghazali Terhadap Metode Pembelajaran di Abad 21. *VICRATINA: Jurnal Pendidikan Islam, 8(2)*, hlm 71.
- Hainor Rahman, Imam Safi'i, A. A. (2023b). Relevansi Konsep Pendidikan Islam Persepektif Ibnu Sina Dan Al-Ghazali Terhadap Metode Pembelajaran Di Abad 21. *VICRATINA: Jurnal Pendidikan Islam, Vol 8(3)*, hlm. 77.
- Hakim, L. (2018). Lutfi Metode Pendekatan dalam Proses Belajar Perspektif Imam Al-Ghazali. *Jurnal Ilmu Pendidikan Islam, Vol 16(2)*, hlm. 140-157.
- Huda, M. (2024). Ajaran Imam Al-Ghozali dalam Pembentukan Karakter Anak. *Jurnal Pendidikan Islam Anak Usia Dini, 2(1)*, hlm 145-159.
- Ismail Yakub. (2020). *Al-Ghazali, Ihya' Al-Ghazali, terj. Ismail Yakub*. CV. Faizan.
- Lidia Artika, M Yaffi Rabbani, Muhammad Ridho Rizky Nafis, Nursyahri Siregar, I. G. (2023). Biografi Tokoh Tasawuf Al-Ghazali. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan, Vol 1(2)*, hlm. 32.
- M. Kamalul Fikri. (2022). *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam*. Laksana.
- Muliati, M. (2016). Al-Ghazali Dan Kritiknya Terhadap Filosof. *Aqidah-Ta: Jurnal Ilmu Aqidah, 2(2)*, 77–86. <https://doi.org/10.24252/aqidahta.v2i2.3436>
- Mulyana, A., Susilawati, E., Fransisca, Y., Arismawati, M., Madrapriya, F., Phety, D. T. O., Putranto, A. H., Fajriyah, E., Kurniawan, R., Asri, Y. N., Milasari, L. A., & Sumiati, I. (2019). *Metode Penelitian Kuantitatif*. Tohar Media.

- Nur Sakinah Siregar, Putri Salehah Siregar, & Gusmaneli Gusmaneli. (2024). Transformasi Pendidikan Agama Islam di Era Revolusi Industri 4.0: Strategi Menghadapi Tantangan Teknologi Digital dan Inovasi. *Populer: Jurnal Penelitian Mahasiswa*, 3(2), hlm 1-9.
- Pare, A., & Sihotang, H. (2023). Pendidikan Holistik untuk Mengembangkan Keterampilan Abad 21 dalam Menghadapi Tantangan Era Digital. *Jurnal Pendidikan Tambusai*, 7(3), hlm 27778-27787.
- Pratama, B. I., Anggraini, C., Pratama, M. R., Illahi, A. K., & Ari, D. P. S. (2021). *Metode Analisis Isi (Metode Penelitian Populer Ilmu-ilmu Sosial)*. Unisma Press.
- Putri, A. E. (2019). Evaluasi Program Bimbingan Dan Konseling: Sebuah Studi Pustaka. *JBKI (Jurnal Bimbingan Konseling Indonesia)*, 4(2), hlm 39.
- Rahman, M. H. (2019). Metode mendidik akhlak anak dalam perspektif Imam Al-Ghazali. *Equalita: Jurnal Studi Gender Dan Anak*, Vol 1(2), hlm. 30-49.
- Rahmat Lutfi Guefara. (2024). Hubungan Ilmu Tasawuf dan Ilmu Kalam Dalam Perspektif Abu-Hamid Muhammad (Al-Ghazali). *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2(3), hlm 303-307.
- Resusun, A. R., Tumbel, A. L., Mandagie, Y., Perbandingan, A., Pelayanan, K., & Kepuasan, T. (2020). Analisis Perbandingan Kualitas Pelayanan Terhadap Kepuasan Konsumen Pengguna Transportasi Online Gojek Dan Grab Pada Mahasiswa Fakultas Teknik Mesin Unsrat. *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi*, 7(4), hlm 6030-6036.
- Selpi Susilawati, Sistiana Windyariani, & Gina Nuranti. (2023). Pengembangan E-Module Berbasis Inkuiri Terstruktur untuk Melatih Keterampilan Argumentasi Siswa SMP/MTs. *Jurnal Pendidikan Mipa*, 13(3), hlm 563-572.
- Sholihin, M. (2009). *Epistemologi Ilmu dalam Pandangan Imam Al-Ghazali*. Pustaka Setia.
- Soleh, A. K. (2014). Mencermati Sejarah Perkembangan Filsafat Islam. *Jurnal Tsaqafah*, Vol 10(1), hlm. 63-84.
- Sudiantini, D., Naiwasha, A., Izzati, A., Ayunia, A., Putri, B., & Rindiani, C. (2023). Penggunaan Teknologi Pada Manajemen Sumber Daya Manusia Di Dalam Era Digital Sekarang. *Digital Bisnis: Jurnal Publikasi Ilmu Manajemen Dan E-Commerce*, 2(2), hlm 262-269.
- Sukirman, Baiti, M., Syarnubi, & Fauzi, M. (2023). Konsep Pendidikan Menurut Al-Ghazali. *Jurnal PAI Raden Fatah*, 5(3), 449–466.
- Sulaiman, Ahmad, and N. A. S. (2018). Berpikir kritis: mendorong introduksi dan reformulasi konsep dalam psikologi Islam. *Buletin Psikologi*, Vol 26(2), 94.
- Syukur, A. (2024). *Al-Ghazali: Biografi & Intisari Filsafatnya*. DIVA Press.
- Wekke, Ismail Suardi, Acep Aam Amiruddin, M. W. (2018). Epistemology of Laduni Science on Muhammad Al-Ghazali Thought. *Jurnal Al-Ulum*, Vol 2(1), 526.
- Yahya, A. D. (2018). Konsep Perkembangan Kognitif Perspektif Al-Ghazali Dan Jean Piaget 5.2 (2018): 97-104. *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, Vol 5(2), hlm. 97-104.