

TEACHER-STUDENT RELATIONSHIP IN DEALING WITH THE VIOLENCE IN AN EDUCATIONAL ENVIRONMENT: Perspective Of Imam Al-Ghazali In The Minhajul Muta'allim Book

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Abstract :

Teaching and learning activities involve a series of activities carried out by teachers and students who act as actors in education. Both of them interact with each other to achieve predetermined goals. The relationship between teacher and student is inseparable from the components that support ongoing learning activities. The teacher-student relationship is also a protective factor against the emergence of violence in schools. However, sometimes this violence often occurs in educational settings. So, in this study, a researcher will analyze the teacher-student relationship through the thoughts of Imam Al-Ghazali from the Book of Minhajul Muta'allim in dealing with violence in the educational environment. This research is qualitative, using the descriptive-analytical method. and this research is also library research, using content analysis as a data analysis technique because this research relies on text and aims to describe the results of the research. This study explains that Al-Ghazali as a Sufi with a philosophical background has a philosophy of education concept. Al-Ghazali colored his thoughts referring to the basic concept of ethics which is better known as "moral education" which is in line with the goals of education proclaimed by Al-Ghazali, namely to form full-time human beings who aim to get closer to Allah SWT and get happiness in life in the world and the hereafter because of education. According to Al-Ghazali is to eliminate the bad morals of students and in still have good morals in them. In his thinking about the teacher-student relationship, both of them must have a sincere intention in studying and teaching knowledge as well as purifying the soul from despicable morals and bad traits that can eat away at the heart. So as long as the heart is not cleansed of vile things, it will not be easy for it to receive beneficial knowledge. So that it can avoid the occurrence of acts of violence in the educational environment and create an ideal education with a divine foundation and prioritize morality and then the intellectuality of students.

Keywords : *Teacher-Student Relations, Violence in the Education Environment, Book of Minhajul Muta'allim, Imam Al-Ghazali.*

Abstrak :

Kegiatan belajar mengajar melibatkan serangkaian aktivitas yang dilakukan oleh guru dan murid yang bertindak sebagai pelaku dalam pendidikan. Keduanya bersama-sama saling berinteraksi untuk mencapai tujuan yang telah ditentukan. Relasi antara guru dan murid tidak terlepas dari adanya komponen-komponen yang mendukung kegiatan pembelajaran yang sedang berlangsung. Relasi guru-murid juga sebagai salah satu faktor protektif munculnya kekerasan di sekolah. Namun, terkadang pula kekerasan itu justru sering terjadi di lingkungan pendidikan. Maka dalam penelitian ini, peneliti akan menganalisis relasi guru-murid melalui pemikiran Imam Al-Ghazali

dari Kitab Minhajul Mutta'allim dalam menghadapi kekerasan di lingkungan pendidikan. Penelitian ini merupakan penelitian kualitatif, dengan menggunakan metode deskriptif analitis. Dan penelitian ini juga merupakan penelitian kepustakaan (*library research*), dengan menggunakan *content analysis* sebagai teknik menganalisis datanya, karena penelitian ini bertumpu pada teks dan bertujuan untuk memberikan deskripsi hasil penelitiannya. Penelitian ini menjelaskan bahwa Al-Ghazali sebagai seorang sufi yang berlatar belakang filsuf memiliki konsep filsafat pendidikan. Al-Ghazali mewarnai pemikirannya beracuan pada konsep dasar etika yang lebih dikenal dengan "pendidikan akhlak" yang sejalan dengan tujuan pendidikan yang dicanangkan oleh Al-Ghazali yaitu membentuk insan purna yang bertujuan mendekatkan diri kepada Allah Swt dan mendapatkan kebahagiaan hidup di dunia dan akhirat karena pendidikan menurut Al-Ghazali adalah menghilangkan akhlak yang buruk anak didik dan menanamkan akhlak yang baik dalam dirinya. Dalam pemikirannya tentang relasi guru dan murid ini kedua-duanya harus memiliki keikhlasan niat dalam menuntut ilmu dan mengajarkan ilmu serta menyucikan jiwa dari akhlak yang tercela dan sifat buruk yang dapat menggrogoti hati. Maka selama bathin tidak dibersihkan dari hal-hal yang keji, ia pun tidak akan mudah menerima ilmu yang bermanfaat. Sehingga dapat menghindari terjadinya tindakan kekerasan dalam lingkungan pendidikan dan menciptakan pendidikan yang ideal dengan landasan ketuhanan dan mengedepankan moralitas kemudian intelektualitas peserta didik.

Kata Kunci: Relasi Guru Murid, Kekerasan di Lingkungan Pendidikan, Kitab Minhajul Muta'allim, Imam Al-Ghazali

INTRODUCTION

National Commission for Child Protection stated that there were 17 cases of violence against students and teachers in 2021. The violence in the education unit to the outer unit of education involved the students from the same institution, such as brawling among students. The Commissioner of the National Commission for Child Protection Retno Listyarti explained that the cases of bullying and physical abuse in the education unit occurred in some regions in Indonesia from the primary school to the senior high school level.

The case of a student in SMP Negeri 16 Malang (East Java) who got amputated some of his fingers because of the bullying act he received from his senior schoolmate. He has been pulled and attached to the floor and ended up having some bruises and injured on his arms, legs, and back. He was in physical and mental shock based on the report on the news (Patty, 2020). In addition, the violence in the school environment includes sexual harassment in up to 45 cases (88%) consisting of rapes, outrages, and sexual insulting along with physical abuse and discrimination in up to 5 cases (10%), and with this, the female students get the most discrimination by getting dropped out from school, whereas they are the victims of the sexual harassment itself. Meanwhile, sexual harassment at the university level happened because of the lecturer-student relationship mode by taking the victims somewhere to get harassed or abused in the middle of thesis guidance as an excuse in or out of the campus.

The violence in the formal education sector is an act of force, authorization, and violation which leads to the violation of human rights in the formal education sector and involves the structures of the formal education sector. This potential for violence in education is the impact of the unbalance of the structures and systems within. In this case, violence in education defines as an aggressive act of the doer that exceeds the capacity of authority and causes the violation of

the human rights of the victims (Assegaf, 2004).

Therefore, objectivity needs to be applied more in the educational process to shape the paradigm and subject-object mentality. The paradigm and mentality can be applied in the students-teachers relationship in the teaching process. The teachers ought to view the students as objects who need to be taught the sciences, lessons, and information. In addition, the students also need to see themselves as blank container that needs to be filled with lessons and information (Fadli, 2017).

The teacher-student relationship is a mutual interpersonal relationship. This relationship takes part in guiding students' behavior in a small group. There are some important interpersonal relationships in someone's life, for instance, the relationship with the teachers at the school (Zandvliet, 2014). It can be said that this interpersonal teacher-student relationship is essential because the success of the teaching process and educational acts are depended on it. It also can cause positive impacts on both teachers and students to create a positive perception of both parties (Pianta, 1999). Orpinas and Horne (Orpinas, P & Arthur, M, 2006) stated that the teacher-student relationship is one of the protective factors that can lead to harassment at the school, it can be said that school harassment will never happen if the teacher-student relationship is in a good state so, the student can feel save and the teachers can be their place to lean on and help them in the hard times.

Redja Mudyahardjo said that education focuses on the teacher-student relationship in any educational situation. The interaction between teacher and students is important to create the dialectics and motivation for the students to expand their potential for the future, especially in this modern era where information is easy to get everywhere just in our hands (Mudyahardjo, 2015).

Therefore, Imam Al-Ghazali explained that the core of the concept of education is the heart (*tashfiatul qalb*) because it is the essence of humans. He also added the substance of humans is not in their physical existence but in their hearts. Besides, the concept of education will be easily guided and led to good behavior. As it is stated in the Minhajul Muta'allim, the several factors in Islamic education are (a) the main goal of learning is to get happiness both in the world and the akhirah, therefore Al-Qur'an and the Hadith are the main references in education; (b) the teacher has to have the sincere intention and competences in teaching the students; (c) the students have to study hard, obey the commands of Allah, and avoid the forbids that Allah has given because the knowledge will not be given to those who do not obey the teachers in the learning process; (d) the curriculum is the tool for the teachers that need to be adjustable to the student's improvement; (e) the students must avoid the bad acts because it can affect their growth in learning and educational process especially in the environment, family, and society.

The Islamic concept of education by Imam Al-Ghazali in Minhajul Muta'allim book highlights the aspect of intellectuality, morality, and spirituality to create the potential of the students for being creative, healthy, fast, independent, good acts, obey their only God, Allah the One, and being the democratic responsible citizens in the future. Therefore, the writers tend to analyze the thoughts of Imam Al-Ghazali in education through his book

“Minhajul Muta’allim” in facing the harassment that happened in school and the educational environment.

RESEARCH METHOD

The main goal of this research is to analyze the teacher-student relationship in facing the challenge of harassment in an educational environment. The approach used in this research is qualitative research with an analytical description. It is used to describe the analysis result of the teacher-student relationship in Minhajul Muta’allim’s book. This research also is library research which collects the data, the researchers get from any literature sources supported with the Minhajul Muta’allim as the primary source, and library data related to education, Sufism, and any other books written by Imam Al-Ghazali is used as the seconder source for this research.

Meanwhile, the documentation method is used as a collecting data technique to support this research by gaining information and taking notes (Bungin, 2015) related to the case of violence that happened in the educational environment. In addition, purposive sampling is used to collect data by documenting and identifying the cases, while the analyzing the data technique uses content analysis to support the research (Titscher, Stefan, 2009).

FINDINGS AND DISCUSSION

Student teacher relations

Relation in the Indonesian dictionary relation has the meaning of relationship or relationship. In a broad sense, a relationship is an interpersonal relationship about an activity that has been or will be carried out. This relationship involves two parties who contribute to each other either directly or indirectly (H & Rahmawati, 2020). Relationships mean interaction activities from teaching staff who carry out teaching duties on one side with learning citizens (students, students or learning subjects) who are currently carry out learning activities on the other side. The relationship between teacher and student is an educational relationship that occurs between teachers and students with a number of norms as a medium to achieve learning (Rahmadi, 2021) (Rahmadi, 2021).

Teaching and learning activities involve a series of activities carried out by teachers and students who act as actors in education. The two together interact with each other to achieve predetermined goals. The relationship between teachers and students is inseparable from the components that support ongoing learning activities (Nurdin, 2015). It is as Saiful Bahri Djamrah said that the relationship between teacher and student contains a number of components, among which are objectives, learning materials, methods, tools and sources study. In this case, Kincaid and Pecorino put forward several models or types of relationships that are generally established between teachers and students, including the student teacher relationship model is:

- a. Collegial relational model. The collegial relationship model is a relationship model that positions the teacher as a colleague, friend or friend to students. In this relationship, teachers are not authoritarian. On the contrary, teachers and students have a close relationship like friends

with each other. In this relationship, teachers and students can discuss and tell stories with each other without feeling awkward or depressed.

- b. Mentoring relationship model. Mentoring is the process of developing human beings with the aim of helping them to reach their maximum potential. One of the mentor's roles is "Provides Wisdom, Advice, Counsel, Coaching". This means that a mentor becomes a place for students to tell stories, be guided, directed, advised and accompany students when facing various problems (Salinding, 2020).

Violence in the Educational Environment

Violence according to *webster's* dictionary, defining *bullying* is "a blustering browbeating person; especially one who is habitually cruel to others who are weaker." To bully means to "treat someone abusively or to affect them by means of force or coercion". The use of physical force to injure or mistreat, abusive and harsh treatment or procedures. Injured or injured for perversion, transgression, or profanity or cruel speech. A victim is a person who experiences physical, mental, and or economic harm resulting from a criminal act. The violence that occurs in the world of education, both from teachers to students, students to teachers, and fellow students, is inseparable from the influence of the pattern of subject-object relations that are awakened in science of knowledge (Damanik, 2019).

Violence or it can also be called bullying, Bullying can occur in various formats and different forms of behavior. Among those formats and forms are; unwelcome, alienated, untrue spread of issues, ostracism, physical violence, and assault (pushing, hitting, and kicking), intimidation, theft of money or other goods, can be based on ethnicity, religion, gender, and others (Novianti, 2015). The occurrence of violence in educational institutions results from many quite complex factors. To quickly find the cause is quite difficult and complicated. Various cases of violence in education recently in the settlement often occur mutual blame between one party and the other, and there is no complete settlement. An alternative step that can be taken to anticipate the occurrence of violence in educational institutions is to find the root source of the problem of violence, namely reviewing re-function and role of education in families, schools, and communities. These three components must be optimally empowered, especially the first and foremost environment, namely the family environment, where the role of parents in providing "affection" or social-emotional education that has lately been felt to be less touching to students. Whatever form of student behavior exists at this time is the result of the educational process that has been running in this country, where parents, teachers and the community takes responsibility (Sugiyanto, 2010).

Imam Al-Ghazali And The Book Of Minhajul Muta'allim

Imam Al-Ghazali was named Abu Hamid bin Muhammad bin Muhammad bin Muhammad Ath-Thusi, Asy-Shafi'i Al-'Asy'ari Al-Ghazali. He was born in Thus, a City in Khurasan Persia in 450 H or 1058 AD Al-Ghazali is one of the figures of Islamic education who has made a major contribution in the development of Islamic education, especially in relation to moral education. He was an Islamic thinker throughout Islamic history, theologian,

philosopher and illustrious Sufi. Al-Ghazali from childhood was known as a person who loved science, as stated by Al-Ghazali himself: "Indeed, the thirst to dive into the essence of all something is a habit early on. This trait is a fitrah bestowed by Allah upon me, not a choice or a of my own efforts, so that I am free from all taqlids and inherited beliefs , while I'm still young." (Al-Ghazali, 2010)

Al-Ghazali's first education came from his own family environment. It was from that family that Al-Ghazali began to study the Qur'an. The father always instilled religious values in Al-Ghazali. After receiving his education from the family, at the age of 7 Al-Ghazali continued his education to a madrasa in Thus to learn fiqh, the history of the saints and their spiritual life , memorizing the verses of mahabbah (love) to Allah, interpretations of the Qur'an and sunnah. His fiqh teacher in the madrasa was Ahmad ibn Muhammad Al-Razikani a great Sufi. Between 465-470 A.D., Al-Ghazali at the age of 15 went to Mazardaran, Jurjan to continue his studies in fiqh under the guidance of Abu Nasr al-Isma'ily for 2 years. After completing his studies in Jurjan, at the age of 20 Al-Ghazali continued his education to the Nizamiyah Nizabur madrasa, he said there was Yusuf AlNassaj a leader a religion known as Imamul Haramain or Al-Juwayni Al-Haramain (a Shafi'iyah cleric of the Assy'ariyyah tradition) until the age of 28. This place of education is the most instrumental in developing his talents and intelligence. While in the madrasa Nizamiyah Nizabur AlGhazali studied theology, law and philosophy. In the guidance of his teacher he earnestly studied and had faith until he truly mastered the various issues of madzhabmadzhab his dissent, his disputations, his theology, the proposal of fiqh, its logic and reading philosophy and other matters related to it, as well as mastering the various opinions of that branch of science (Azhari, 2021).

Imam Al-Ghazali suffered an illness and died on 14 Jumadil Late in 505 A.D. (1111 A.D.) aged 55 in the city of Thus. And there are also those who say in other references he died aged 54 (Sirojudin, 2017). His body was interred in his birthplace, leaving behind 3 daughters and a son (Hamid who had left him first). Imam Al-Ghazali is short of only 55 years old but his work exceeds his age. A great cleric, his imam the scholars of ahlu sunah in the East and in the West, the scholars gave him the title of hujjatul islam, because of the intelligence of his reason, the brilliance of his reasoning and his mastery of a wide variety of sciences. Imam Al-Ghazali was a Muslim philosopher, philosopher, theologian, linguist, expert in manthiq , ushul fiqih and fiqh science , as well as an expert in the science of tasawwuf.

The Book of Minhajul Mutta'allim by Imam Al-Ghaali (d. 505 H) is one of the books that records the footsteps of the Prophet Muhammad Saw, the companions and scholars of the Salaf in transforming and teaching knowledge to the Muslims of his time, So this book is a must-read for every people throughout the ages. This book is so much needed in modern times as it is today, the model of education offered by scholars from the West, does not make a disciple have a great and noble adab, but In fact, on the contrary, there is a moral crisis everywhere and it hits in a modern educational institution. The book

is also a guide for Muslims in the safe now, at a time when many da'i, or speakers, or students are only undergraduate graduates on a campus Islam then behaved arrogantly and immediately reviled the clerics who disagreed with it in the pulpits of mosques and places of recitation, so that charm and authority The scholars faded and collapsed due to people who had no adab in science. This book explains in detail the virtues of knowledge, the privileges of scholars and the adab of a student in studying and respecting teachers. The scholars say: "adab is half the knowledge of whoever does not have adab then he has no knowledge".

The Book of Minhaj al-Muta'allim (Minhajul Muta'allim) consists of three chapters. In the first chapter, Imam Al-Ghazali begins by presenting several postulates from the Qur'an regarding the virtues of knowledge, the obligation to seek knowledge, the advantages of knowledge, and others. In the second chapter, the focus of the discussion written by Imam Al-Ghazali is about the teachers (muallim). As for the third chapter, the focus of the study is on the seekers of knowledge (muta'allim). At the end of the book of Minhaj al-Muta'allim, Imam Al-Ghazali gives some important advice especially to us as Muslims, including: First, four things that add light the eyes that are, looking at the mushaf of the Qur'an, looking at the faces of both parents, looking at the Kaaba, and looking at the clerics. Second, the five things that cause the heart to shine are, by reading Surat AlIkhlâs, eating a little, sitting with the scholars, multiplying evening prayers, and eating vegetables (an-Nabat al-Ma'kulat). Third, if we do something, know that God is present and sees. Therefore, if the fight is good, then work with khusyu' and khudu'. However, if the deed is bad, then abandon it for fear of Allah's wrath and torment (Al-Ghazali, 2010). (Al-Ghazali, 2010b)

The Thoughts of Imam Al-Ghazali About Teachers

Imam Al-Ghazali said in the Minhajul muta'allim book that the teachers must have these several things: the teachers must have to master the subjects they teach to the students, have a pure heart and well-spoken manner, be free from gossiping, be responsible and fair, good descent, older than the students, patient, non-temperamental type of a person, have a good interaction with the government, and money-oriented towards the things that might make them busy of doing something related to the teaching process. As it is said by Sayyidina Mu'adz bin Jabal RA that:

وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ : إِذَا كَانَ الْعَالِمُ رَاغِبًا فِي الدُّنْيَا كَانَتْ مُجَالَسَتُهُ زِيَادَةً لِلْجَاهِلِ جَهْلًا وَ لِلْفُجُورِ فُجُورًا

Means: "If the knower is greedy for worldly pleasures, then sitting among other knowers is just elevating the foolishness for the foolish, and will just add the crimes for the villain".

Imam Al-Ghazali emphasized the obligation of the student's parents to find teachers who have the good characteristics which have mentioned above, obey Allah, and leave the educational things to the teachers. The characteristics of pious teachers as in the Minhajul Muta'allim book by Imam Al-Ghazali are as follow:

- a. Put no hope in the humans but Allah, and get close to the people who need to be taught.

- b. Have mercy, and be humble and gentle towards the students.
- c. Have a very good attitude and be unarrogant towards the students.
- d. Guide the students and make them feel comfortable in learning.
- e. Teach and shape the students' attitude because teaching a lesson will not work unless the teacher guides them on how to have a good manner so the students will also know.
- f. The teachers have to deliver the lesson based on the students' ability and understanding.
- g. The teachers can deliver the lesson in a good redactional way, explain it perfectly, and use the proper words that are understandable by the students mentally and logically.
- h. The teachers must have a sincere willingness in teaching the students.
- i. The teachers ought to start the lesson according to the needs of the students in the teaching and learning process.
- j. The teachers can be responsible and eulogize the knowledge by applying it on the daily basis.
- k. The teachers can teach completely and not hide the knowledge from the people who need to be taught and can apply it.

The Thoughts of Imam Al-Ghazali About Students

Imam Al-Ghazali has explained several things related to the obligation of the students, he stated it is the students' parents' obligation who need to take care of their children by teaching them a well-manner, giving them a proper education, and take them to the teachers or educational institution when they reach the age 4 years 4 months 4 days. For this, the reason is that the children will have negative things in their attitudes like impolite words choice and lack of willingness or readiness of learning knowledge so, it can cause foolishness, cruelty, and any other bad things that lead to immoral acts so by this, the bad effect will also impact to the parents that they might get the torment as what their children do for them. On the contrary, the parents will have a good reward if they treat their children by giving them their right to seek knowledge (Al-Ghazali, 2010).

Imam Al-Ghazali also emphasized that Islamic disposition, the ability to receive knowledge, and all the happiness both religious or worldly are the rights of every student, while the loss of it is by the parents. He added that every child was sincerely born like a blank paper and the parents are those who color it. As it is in Hadith, the Prophet Muhammad explained:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَيِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

This means: "Every child is born in the pure-sincere state until their parents convert them into Jewish, Christian, or Persian" (HR. Bukhari).

Reading Al-Qur'an is one of the obligations that need to be applied and taught to the children by their parents because the Al-Quran is the holy book of Muslims all over the world, therefore parents ought to guide their children from a very early age so when they grow up they will understand gradually about the content of Al-Qur'an as their guidance in their life.

Imam Al-Ghazali has stated that the importance of teaching Al-Qur'an to young people as well as the well-spoken manner are the obligation of Muslim parents to keep and avoid bad words and unnecessary things when their children

start talking at their first stage of life. Imam Al-Ghazali also explained in the *Minhajul Muta'allim* book that the habit of saying bad words needs to be stopped because physical activity or acts can influence the heart while the spoken influence cause more damage for the morals because the heart is the reflector to the manner. Imam Al-Ghazali said the students must have some of these etiquette criteria:

- a. Obey the teachers, the students must pay respect and attention to their teachers to do everything that allows in sharia except to do the immoral thing.
- b. Be humble to the teachers, it is highly suggested that the students be humble, take care of the teachers, with good things for their teachers and help them in need.
- c. Put the right of teachers and parents first over anything.
- d. Put knowledge as the priority, and respect the teachers along with their families.
- e. Keen on learning and studying.
- f. Pay respect to the holy books and subject books because they are the most effective media in the learning process.
- g. At-Tamalluq (flattering or flattery) in seeking knowledge. At-Tamalluq means to love and gentleness. Love over everything is one of the bad acts but in seeking knowledge.
- h. Purify the soul. It is a need for the students as well as the teachers to purify their souls from the bad acts that foul the heart.
- i. The students should be kind and pious to Allah by doing His commands and leaving His prohibitions.
- j. Hand in everything the students want to learn completely to the teachers. As Imam Al-Ghazali has said in his book *Al-Munqidz Adh-Dhalal* (Al-Ghazali, 1992): "It should be right is by confess the needs to a teacher".
- k. Be sincere in having the intention or niyyah in seeking knowledge, applying it, taking advantage of the leisure time, studying from the teachers or masters, choosing the right time to memorize, having a great ambition, being thankful for the blessing of the knowledge and keeping it in a good way.

The Teacher-Student Relation in Dealing with the Violence in Educational Environment from the Perspective Imam Al-Ghazali in the book of *Minhajul Muta'allim*.

According to Imam Al-Ghazali, education is like planting the good acts and removing the bad acts, also as the media to spread the importance of purifying souls and as a media to bring the human being to Allah (Rusydiyah, 2019). Therefore, education is one of the processes to systematically create progressive changes towards the manner of human beings and as a worship field and the media to build positive changes in society.

Imam Al-Ghazali has a philosophy, Sufism, and kalam background. He also is a changer in society, especially in the educational field. He also believed that improvement in society can be reached with education. As he has said in the book of *Fatihatul 'Ulum*:

The perfection of man in being closer to Allah can be reached only with

education. So, the more knowledge they get, the closer they will get to Allah like His Angels (Al-Ghazali, n.d.).

According to Imam Al-Ghazali, human has the potency within themselves to bring up their states to the highest position along with the Angels or fall to the lowest position to be despised. One of the potencies is the soul, heart, mind, and nafs (Al-Ghazali, 2005). The nafs is the softest part and tends to be the one that unites undividable divinity-spirituality, stand-alone, not a soul and not replacing it, not take the space or certain direction, but the essentiality is to handle the body as the tool (Qosim, 2020). The essence of the soul itself is the angel's nature, it is the secret of Allah and His Prophet would not like to talk about and is not allowed to explain the essence itself, except defining it deeper along with its phenomenon in human life. The soul in literal meaning is such an energy from the heart, spreading to the whole body through the veins and blood vessels described like the lights beams to the corner of the house. Meanwhile, the heart means a blood clot in the left chest with the black blood hole as the source to spread the soul (Wajdi, 1971).

From the perspective of Al-Qur'an, the nafs is created by Allah in the perfect condition to accommodate and support human to do a kindness or even harm, therefore these sides of human are suggested to be given extra care because Allah gives the potency so the human can differentiate and take the lesson from the good or bad acts through the nafs. The mind sometimes means the knowledge in the heart, also it is the tool to take the meanings of knowledge (Al-Ghazali, 2005). Therefore, from the perspective of Imam Al-Ghazali, the core of education is in the heart, it is because the heart is the essence of humans. The substance of humans is in their heart not their physics and see humans as theocentric so that the concept of education will be more directed to the good one (Mahmud, 2011).

In addition, the Minhajul Muta'allim book stated that a child with a pure heart is like a precious diamond, simple yet clear from any bad description. If he or she receives good thoughts and habits, he or she will be a good child and vice versa. Therefore, education should be given with a pure and clear heart and intention, as Imam Al-Ghazali taught about how to deliver knowledge to the teacher and receive it for the students.

The teacher should have a pure-sincere intention in teaching the students, explaining about the truth and faith should be emphasized to their hearts. Imam Al-Ghazali said that the goal of education is to get closer to Allah not only for searching the position, luxuries, comforts, or anything related to money-oriented stuff (Syar'i, 2020). This has been stated by Imam Al-Ghazali in the book *Ihya Ulumuddin*:

أَنَّ ثَمَرَةَ الْعِلْمِ الْقُرْبُ مِنْ رَبِّ الْعَالَمِينَ

Means: "The fruit of the knowledge is indeed to get closer to Allah the Creator of the universe"

The students should have a pure-sincere intention in seeking knowledge to get pleasure from Allah, prepare the asset for the akhirah life, decrease the foolishness within themselves or others, and uphold the religion because the eternity of Islam is with knowledge and understanding. They also should not get the intention for the worldly tendency or human-praise oriented. As Imam Al-Ghazali stated in the beginning of the *Bidayatul Hidayah* book which defines the

group of knowledge-seeker (Al-Ghazali, 2010a):

رجل طلب العلم ليتخذ زاده إلى المعاد، ولم يقصد به إلا وجه: واعلم أن الناس في طلب العلم على ثلاثة أحوال
الله والدار الآخرة؛ فهذا من الفائزين
ورجل طلبه ليستعين به على حياته العاجلة، وينال به العز والجاه والمال، وهو عالم بذلك، مستشعر في قلب ركاكه
حاله وخسة مقصده، فهذا من المخاطرين.
ورجل ثالث استحوذ عليه الشيطان؛ فاتخذ علمه ذريعة إلى التكاثر بالمال، والتفاخر بالجاه، والتعزز بكثرة الأتباع،
يدخل بعلمه كل مدخل رجاء أن يقضى من الدنيا وطره، ن وهو مع ذلك يضمير في نفسه أنه عند الله بمكانة،
لاتسامه بسمة العلماء، وترسمه برسومهم في الزى والمنطق، مع تكالبه على الدنيا ظاهرا وباطنا.. فهذا من الهالكين،

"The group of humans seeking knowledge is in three conditions; First, those who seek knowledge as the assets for the hereafter life, so there is no other intention of seeking knowledge but for getting the pleasure from Allah and to get ready for the hereafter happiness life. These people are the lucky people group. Second, those who seek knowledge just want to get worldly interests like wealth, position, and glory in the world. The fact that they know their intention is bad and despicable. Those people are dangerous and worrying state. Third, the people who are in the shaitan's authority and put the knowledge as a tool to collect wealth, are overproud of their high position and feel great about having many followers. They use the knowledge to reach everything they need from worldly benefits. Despite this, they think they have such a great high position beside Allah because mostly their looks are like the ulama as well as their thought and words whereas their inner and outers are greedy towards the wealthy and world. These people are in the group of foolish, tricked, and perish".

The pure intention in teaching not only can transfer knowledge but also guide the pure heart to get closer to Allah. Besides, having a sincere heart in seeking knowledge also can improve students' intellectuality and morality and clean the soul to follow the truth. Sincerity in teaching and studying can purify the heart and souls so it couldn't drag them to do harassment in environmental education as well as for teachers to teachers or students to students.

Imam Al-Ghazali argued that religious education needs to be taught from the very early stage of children's life because, in this stage, a child will have the preliminaries to receive the faith of religion to create good moral education, understanding, and teaching should be more focus to the development of great moral. Imam Al-Ghazali said that a good moral is an act that sticks to the soul which leads to many good acts easily without any other consideration. The concept of education by Imam Al-Ghazali is in line with the book Minhajul Muta'allim that to straighten the moral or character is through strong moral education and believe the improvement in education is to correct, complete, educate the moral and purify the soul as the place of mind and common sense. Moral education is important to be applied to the national education system either in a formal institution or Islamic institution like an Islamic boarding school or pesantren. Besides, the students will be well-educated intellectually, spiritually, and morally.

Therefore, moral education also consists of religious values as the media to solve several cases that happened in environmental education lately. For instance, the bullying of a teacher in Kendal, the persecution that cause death to the teacher in Samarinda, as well as sexual harassment conducted by the religion teacher in Bandung and by the director of an Islamic teacher in Jombang.

Through moral education and application will be able to create a conducive learning process situation. So, the harassment will not even grow more. This moral education not only applied to the students but as well as the teachers. According to Imam Al-Ghazali that teachers are entrusted to have a brilliant mind and very good morals and physical (Nata, 2003) because with a brilliant mind, they can be a sample and good model for the students.

Associating with moral education, Al-Ghazali emphasized that the learning process has to tend to create good morals for the students because in seeking knowledge, moral education is the first step. Al-Ghazali stated, "Those who have no moral inside, will not know". Through moral education, it is clear that the main goal of it is to create and repair bad morals into good morals and purify the souls. In the process of it, it needs the habit of doing it in daily life, so the students will get used to it. In the book of *Ihya Ulumuddin* Imam Ghazali (Al-Ghazali, 2005) said that good morals are an act that sticks in the soul and can lead to good behavior easily without any consideration. The concept of educational philosophy by Imam Ghazali is to create the perfect well-mannered humans to get closer to Allah in the world and the hereafter later and to invest good morals to make the godly-base morality and intellectuality of the learners.

According to Al-Ghazali the philosopher who examined the moral education that needs to be taught to get the educational goal set and emphasize the importance of religious Sufism, and the etiquette sides balancers. Therefore, the goal of education by Imam Al-Ghazali emphasizes the development of intellectuality, morality, and spirituality of the students that refer to the divinity and eternity values (Iqbal, 2015). The concept of education by Imam Ghazali is very relevant to guidelines in common education by implementing the character-based education along with the Islamic context-based education.

CONCLUSION

According to the data explanation above, it can be concluded that:

1. Teacher-student relationship by Imam Al-Ghazali in *Minhajul Muta'allim* book is as follow:

- a. The thoughts of Imam Al-Ghazali about teachers

A teacher is someone who has to give a good sample to students, like having a gentle heart, being polite, humble, kind, and very well-mannered in delivering the knowledge and giving every good thing in a positive creative way without expecting the feedback or rewards. Because the role of teachers is teaching, guiding, improving, and purifying the heart to get closer to Allah.

- b. The thoughts of Imam Al-Ghazali about students

Imam Al-Ghazali stated a student is someone who learns knowledge or science regardless of age, background, or form to elevate intellectuality and morality to develop the good path of kindness. They also have to honor the teachers, create warm-loved circles, and the need to purify the souls, wander to get knowledge and know the position of it. Through these duties and obligations, the students are expected to understand the knowledge to get closer to Allah.

2. The student-teacher relationship toward harassment in environmental education according to Imam Al-Ghazali in the *Minhajul Muta'allim* book.

Al-Ghazali is a Sufi with a philosophical background who is concerned with moral education with the philosophical educational concept. The main goal of moral education according to Al-Ghazali is no more than to get a happy life in the world as well as in the hereafter later. Therefore, education is really important to remove the bad behavior inside, so the harassment in environmental education can be avoided and able to create the ideal education with the deity and prioritize the morality and intellectuality of the students.

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