



Imam Abu Hamid Al-Ghazali. Teacher - Student Coaching Relations

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ABSTRACT

The ideas of the great thinker Imam al-Ghazali are becoming more resonant and theoretically practical at a time when teaching young people the secrets of the profession in educational institutions and educating them to be morally perfect human beings is relevant in our independent society. It is also useful in preventing elements in some scholars and teachers who have inherited from the past.

KEYWORDS

Founder of pedagogy, rules of appearance, rules of ethics, obedience, intelligence, precedent.

INTRODUCTION

In the Islamic world, Imam Abu Hamid al-Ghazali is considered to be the founder of Oriental pedagogy in terms of his pedagogical and scientific activities, as well as having the rank of Hujjat ul-Islam.

That is probably why we find valuable insights into our efforts to restore the Master-

Apprentice coaching relationship in educational institutions in the context of independence. Imam al-Ghazali said, "The Book of Science also focuses on the etiquette of the learner and the teacher. The student explained one by one the many rules of etiquette and appearance that he had to follow.

MAIN PART

According to him, a student should follow the following 10 rules of ethics in acquiring knowledge.

First. First of all, the student must purify his heart from disgusting behaviors and bad qualities. Because knowledge is the prayer of the heart, a house where angels land. Anger, lust, anger, jealousy, arrogance, pride, and ugliness are like a stray dog. Angels do not enter among dogs. The light of knowledge enters the heart through angels. Knowledge is not just a narration, but a light that shines on the heart.

The second. The student should be away from home and away from other pursuits in the world. Engaging in other activities and people distracts from learning. "Because contact with them distracts the student from the goal."

Third. The student must not be arrogant in his knowledge and must not oppose his teacher. Maybe he should hand over the reins to the teacher, listen to his advice and serve him. "The student should not be arrogant towards the teacher of knowledge. He should listen to the teacher's instructions nicely, obey him, and express his gratitude, joy, and gratitude."

Fourth. A student who wants to learn must avoid conflicts in society and between people. "Because these conflicts terrify the student's mind, amaze his mind, and weaken his mind. As a result, the student becomes frustrated in the pursuit of knowledge".

Fifth. It is important for the seeker of knowledge to study all the good sciences without missing a single one and to achieve the goal he has set for himself. Instead of studying

the sciences, he should deepen them, and if it is not possible to master them all, he should deal with the most important ones and perfect them as much as possible. Sixth. In order to learn, a student should not get involved in different sciences, but should start by learning the important ones in a certain order. Because human life is not enough to study all the sciences. Therefore, it is necessary to focus its energy and intelligence on the study of a particular field.

Seventh. One should not go into another without first studying science thoroughly. Because science has an order according to necessity. One science serves as a path to another. You can only succeed if you follow that routine. Once you have mastered a field of science, you need to move on to a higher level of science.

Eighth. "It is also important to know the reasons that lead to honorable sciences. Reasons mean two things: first, that the result is honorable, and second, that the evidence is strong and credible "(18,129).

Ninth. The purpose of the student's acquisition of knowledge is not to impress the ignorant with wealth and prestige, but to attain good morals and obedience. Tenth. The student must know the path to the goal of knowledge. "Science that is close to the goal and high is better than science that is far from the goal. The sciences that matter are more important than the things that don't. The most important of these are the sciences. The sciences that depend on your state in this world and in the Hereafter are important "(18,131).

Imam al-Ghazali, a student, said that science should understand this and devote all its

energy and knowledge to it. These ideas testify to the fact that our current efforts to restore teacher-student relations in educational institutions in accordance with the requirements of our national heritage have long historical and moral roots.

Imam al-Ghazali, for his part, describes the duties of the Murshid Muallim, that is, the moral requirements that he must follow in imparting knowledge.

RESULTS AND DISCUSSION

Science, learning, teaching is a profession like any other. Therefore, just as there are four kinds of wealth, there are four kinds of knowledge. Benefit from science, accumulate and deepen it, and pass it on to others (teaching). These indicate that he is generous and virtuous. Teaching is the greatest thing you can do. "Whoever acquires knowledge, practices it, and teaches it to others, he will be called a great man in the heavens. it is like the twig of a lamp that burns itself, giving light to a sharpened needle or others that it cannot cut, or to a naked needle or others. "

"When one begins to teach, one has a great task, a great task. so he has to keep in mind his manners and responsibilities, "Ghazali said. He has eight responsibilities in this regard.

The first is that the teacher should be kind and compassionate to the students and treat them like their own children. To prove this point, they cite the hadith of the Prophet al-Ghazali: "As a father is to his child, so am I to you.

" There is a saying among our people, "Teacher is greater than your father." The reason for this is that as the teacher teaches the student knowledge, he also teaches the student how to

overcome the difficulties of life that his parents did not know. It protects him from various disasters and calamities. "A teacher can accomplish this task with the intention of protecting his students from the torment of the Hereafter. That is more important than the protection of a child from the fires of the world. Therefore, the rights of the teacher take precedence over the rights of the parents. Because if the father is the cause of existence and mortal life, then the teacher is the cause of eternal life. " Al-Ghazali writes that the students of a teacher should be kind to each other as a parent is a child.

The second task. A teacher should teach his students objectively and not greedily. It is a virtue to learn and to amass wealth. "He who seeks knowledge and wealth is like one who wipes the bottom of a bucket with his face. In fact, grace and gratitude are for the teacher" (18,138)

The third task. The teacher should give the student all the advice he or she needs and discourage him or her from doing the wrong thing. If a teacher finds out that a student is studying only for a career, wealth, prestige, fame, he should stop him from doing so. The fourth task. The teacher must overcome the inadequacies and shortcomings of the teacher by explaining to them the harm. "Whenever possible, he should return it in a compassionate way, not in a harsh way." Because public rebuke tears down the veil of respect, makes one dare to rebel against the teacher, and instills a tendency to be stubborn (18,140).

The fifth task. A student studying one field of study should not be confronted with another field of study.

The sixth task. The teaching of science should take into account the mental, physical and physical capabilities of the student. It is a good idea to teach some complex sciences once you understand it. "Science should be taught to the student according to his intellect. Let him not learn what he does not understand, so that he will hate science or confuse his mind "(18,141).

The seventh task. If a student has a low level of intelligence, it is necessary to teach him the obvious sciences, which are worth explaining in a way that is as simple as possible. Not to mention that it hides the subtleties of science. Because it diminishes his interest in the open sciences, worries his heart, and leads to the suspicion that he is greedy. "Everyone should look at themselves critically. Because "the most foolish and weak of mind is the one who rejoices in the perfection of his mind" (18,143).

The eighth task. The teacher must be knowledgeable so that the verb does not lie. Because knowledge is known by insight, and action is known by the eye. (18,143). This means that every scholar-author should follow the prophetic advice of "Be a scholar, be a boamal." A scientist who does not follow science is ignorant. Al-Ghazali said, "The position of the murshid in front of the students is like the ratio of a mold to mud or a tree to shade." How can clay be used if there is no mold, and when will the shade be correct if the tree is crooked? "He concludes the teacher-student relationship with a wonderful analogy.

CONCLUSION

The above-mentioned comments on the moral basis of the student-teacher relationship are important not only because they are expressed, but also because of the experience

of the great theologian and the founder of Oriental pedagogy in teaching in madrasas. and is vital. The ideas of the great thinker Imam al-Ghazali are becoming more resonant and practical at a time when teaching young people the secrets of the profession in educational institutions and educating them to be morally perfect human beings is relevant in our independent society. At the same time, it is valuable in preventing elements in some scientists and teachers who have inherited from the past.

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