

Recontextualizing Moral Education in Al-Ghazali's Bidayatul Hidayah for Generation Z

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Abstract: *This study aims to examine in depth Imam Al-Ghazali's philosophical thought in Bidayatul Hidayah regarding the urgency of moral education as knowledge power (scientia potentia) in addressing the moral crisis of the contemporary era. This study employs a library research approach using content analysis as its primary analytical method. The primary source of data is Bidayatul Hidayah by Imam Al-Ghazali, supported by relevant primary and secondary literature. The findings reveal that Al-Ghazali's concept of moral education is founded upon three principal dimensions. First, morality toward Allah SWT, which is manifested through the purification of intention in seeking knowledge, the habitual practice of dhikr (remembrance of Allah), and the cultivation of spiritual awareness in every aspect of life. Second, morality toward oneself, which is realized through taqwa by fulfilling all of Allah's commands and refraining from His prohibitions, accompanied by continuous efforts to purify the soul from spiritual diseases such as envy (hasad), ostentation (riya'), and self-admiration (ujub). Third, morality toward fellow human beings, which is reflected in the importance of maintaining proper ethics between students and teachers, honoring parents, fostering harmonious relationships with friends, and treating others with courtesy and respect.*

Keywords: Moral Education, Bidayatul Hidayah, Al-Ghazali

Abstrak: *Penelitian ini bertujuan untuk mengkaji secara mendalam pemikiran filosofis Imam Al-Ghazali dalam Bidayatul Hidayah mengenai urgensi pendidikan akhlak sebagai kekuatan pengetahuan (scientia potentia) dalam menghadapi krisis moral di era kontemporer. Penelitian ini termasuk pada kategori penelitian kepustakaan (library research) dengan teknik analisis isi (content analysis). Sumber data utama penelitian adalah Bidayatul Hidayah karya Imam Al-Ghazali yang didukung oleh berbagai literatur primer dan sekunder yang relevan. Temuan penelitian menunjukkan bahwa konsep pendidikan moral Al-Ghazali dibangun atas tiga dimensi utama. Pertama, akhlak kepada Allah SWT yang diwujudkan melalui pelurusan niat dalam menuntut ilmu, pembiasaan berzikir, serta penguatan kesadaran spiritual dalam setiap aktivitas. Kedua, akhlak kepada diri sendiri yang diwujudkan melalui ketakwaan dengan menjalankan seluruh perintah Allah dan menjauhi larangan-Nya, disertai upaya menyucikan jiwa dari berbagai penyakit hati seperti hasud, riya', dan ujub. Ketiga, akhlak kepada sesama manusia yang tercermin dalam pentingnya menjaga etika antara peserta didik dan guru, menghormati orang tua, menjalin hubungan yang baik dengan sahabat, serta memperlakukan setiap orang dengan penuh adab.*

Keywords: Pendidikan Moral, Al Ghazali, Bidayatul Hidayah

Introduction

In the current era of disruption, moral education (akhlaq) plays a fundamental role as one of the nomenclatures of Islamic education (ta'dib), whose existence is often questioned. The development of technology (Milenkova et al., 2024; Permadi et al., 2026), information (Liu & Zhao, 2025), and digitalization in this disruptive era has gradually influenced various sectors of the social dynamics of young people's lives (Cheng, 2024; Liang, 2024; Permadi, et al., 2026). This transformation has not only affected the way they learn, interact, and communicate, but has also shaped new paradigms in determining their life orientations (McKenzie, 2019; Parry & Battista, 2019). As a result, lifestyles characterized by consumerism, materialism, individualism, and hedonism have increasingly emerged among today's younger generation (Permadi, Hamidalloh, et al., 2026; Zalli, 2024), further exacerbating contemporary social problems. Such phenomena are highly vulnerable to eroding moral and ethical values among young people, leading to moral decadence, such as the rise of bullying, sexual harassment, hate speech on social media, and criminal behavior. Explicitly, these phenomena indicate one of the most pressing challenges currently faced by young people, namely the crisis of morality. Social norms and religious values, such as honesty, responsibility, trustworthiness, and appreciation for local culture, are increasingly being eroded (Bourne, 2025; Echesony, 2024; Orekhovskaya et al., 2018; Varghese, 2025).

This finding is consistent with the study by Ismail et al., (2026), which revealed that uncontrolled social media use among secondary school students in Malaysia leads to time wastage, learning disruptions, and weakened self-discipline, which the authors identified as a form of character erosion. Furthermore, formal education has often failed to bridge the gap between religious values and the demands of modernity in shaping the character of young people in the digital era (Layli et al., 2023). Consequently, the moral values taught in schools are frequently not internalized or translated into everyday practice. Highlighting these phenomena, it is necessary to recontextualize the extent to which moral education remains relevant in addressing contemporary moral challenges. Given the urgency of moral and ethical issues, these challenges require immediate, comprehensive, and sustainable responses to prevent them from becoming deeply rooted and evolving into deviant, widespread, and permissive social cultures.

Various previous studies have demonstrated the relevance and urgency of moral education. Research conducted by Basith et al., (2025) & Ristiana et al., (2025) stated that global research data indicate that approximately 40% of countries have reported a decline in students' morality. In Indonesia itself, the decline in students' morality has been attributed to the lack of character education (Laksono & Manik, 2023) and the weak understanding of Pancasila values (Revalina et al., 2023; Santoso & Rahayu, 2026), as well as the lack of discipline, disobedience to prevailing regulations, and the widespread occurrence of deviations related to moral and ethical values (Hermatasyah, 2022).

Although previous studies have emphasized the urgency of moral education in strengthening the character of the younger generation, scholarly discussions of moral concepts within the classical Islamic tradition still leave room for further development, particularly in contextualizing Imam Al-Ghazali's thought in relation to contemporary moral issues. Several studies have specifically examined *Bidayat al-Hidayah*, including Surya & Anshori, (2025) who explored the concept of strengthening character education presented in the work, and Permadi, (2026), who examined the concept of learning ethos within it. While these studies have made important contributions, neither has specifically developed a moral education framework that integrates the dimensions of morality toward Allah, morality toward oneself, and morality toward

fellow human beings as a unified conceptual framework for addressing the challenges of moral decline in the contemporary era. Therefore, this study offers novelty by recontextualizing Imam Al-Ghazali's concept of moral education in *Bidayat al-Hidayah* within this three-dimensional framework, thereby positioning classical Islamic thought not merely as a normative heritage, but as a moral education framework that remains relevant to the character-building needs of the younger generation in the contemporary era.

The fundamental values developed by Al-Ghazali, such as *tazkiyah al-nafs* (purification of the soul), *mujahadah al-nafs* (struggle against the desires of the self), and *riyadhah al-nafs* (spiritual discipline and habituation), are not merely understood as principles of spiritual ethics but can also be recontextualized as a form of knowledge power (*scientia potentia*) in cultivating the morality and character of the *ulul albab* generation. Through the integration of intellectual, spiritual, and moral dimensions, Al-Ghazali's concept of moral education offers an alternative framework for developing individuals who possess profound knowledge, spiritual maturity, and ethical responsibility in responding to the complexities of modern life. This study aims to examine in depth Al-Ghazali's philosophical thought in *Bidayatul Hidayah* concerning the urgency of his classical concept of moral education as knowledge power (*scientia potentia*). The fundamental values developed by Al-Ghazali, such as *tazkiyah al-nafs* (purification of the soul), *mujahadah al-nafs* (struggle against the desires of the self), and *riyadhah al-nafs* (spiritual discipline and habituation), are not merely understood as principles of spiritual ethics but can also be recontextualized as a form of knowledge power (*scientia potentia*) in cultivating the morality and character of the *ulul albab* generation. Through the integration of intellectual, spiritual, and moral dimensions, Al-Ghazali's concept of moral education offers an alternative framework for developing individuals who possess profound knowledge, spiritual maturity, and ethical responsibility in responding to the complexities of modern life. Accordingly, this study aims to recontextualize Al-Ghazali's concept of moral education as a framework for addressing the moral crisis in the contemporary era. The fundamental values developed by Al-Ghazali, such as *tazkiyah al-nafs* (purification of the soul), *mujahadah al-nafs* (struggle against the desires of the self), and *riyadhah al-nafs* (spiritual discipline and habituation), are not merely understood as principles of spiritual ethics but can also be recontextualized as a form of knowledge power (*scientia potentia*) in cultivating the morality and character of the *ulul albab* generation. Through the integration of intellectual, spiritual, and moral dimensions, Al-Ghazali's concept of moral education offers an alternative framework for developing individuals who possess profound knowledge, spiritual maturity, and ethical responsibility in responding to the complexities of modern life. This study aims to .

Method

This study belongs to the category of library research using a content analysis technique (Creswell, 2014; Ojo et al., 2020; Özden, 2024; Permadi et al., 2025). The selection of this research design and approach is closely related to the characteristics of the data obtained by the researcher through the examination of primary sources, namely *Bidayatul Hidayah* by Al-Ghazali. In addition, to encourage a deeper and more comprehensive interpretation of the research data, the researcher also involved various secondary sources, such as scientific journal articles, conference proceedings, e-books relevant to the research topic, as well as various other documents in both online and printed forms (Surya & Anshori, 2025).

After the research data were collected and synthesized through the examination of primary and secondary sources, the data were analyzed using a qualitative data analysis procedure adapted from the framework of (Miles & Huberman, 1984). The analysis consisted of four

interconnected stages: data collection, data condensation, data interpretation, and data synthesis . Data collection involved identifying and documenting relevant information from primary and secondary sources. Data condensation was conducted through the selection, organization, categorization, and focusing of information relevant to Al-Ghazali's concept of moral education. Data interpretation involved examining the meaning and significance of the identified concepts by relating them to the research questions and theoretical framework of the study. Finally, data synthesis involved integrating the interpreted findings to develop a coherent understanding of Al-Ghazali's concept of moral education and its recontextualization in the contemporary context. To ensure the credibility and validity of the research findings, the researcher employed source triangulation by comparing and cross-checking information obtained from primary and secondary sources. The primary source was Al-Ghazali's *Bidayatul Hidayah*, which was examined in relation to secondary sources, including peer-reviewed journal articles, scholarly books, and previous studies discussing Al-Ghazali's thought, moral education, and *Bidayatul Hidayah*. The comparison focused on the consistency of concepts, interpretations, and arguments concerning moral education, particularly those related to *tazkiyah al-nafs*, *mujahadah al-nafs*, *riyadhah al-nafs*, and the dimensions of moral conduct. When differences in interpretation were identified, the researcher examined the original textual context and compared the arguments across multiple scholarly sources to establish a more balanced interpretation. The secondary literature was identified through systematic searches of academic databases, including Scopus, Google Scholar, and other relevant scholarly databases, using keywords such as "Al-Ghazali," "Bidayatul Hidayah," "moral education," "Islamic moral education," "tazkiyah al-nafs," "mujahadah al-nafs," and "riyadhah al-nafs." The literature was selected based on the following criteria: relevance to the research topic, scholarly credibility, accessibility of the full text, and its contribution to understanding Al-Ghazali's concept of moral education and its contemporary relevance. Studies that were unrelated to the research focus, lacked sufficient scholarly information, or did not directly contribute to the interpretation of the primary text were excluded. To facilitate understanding, the researcher presents below the framework of the stages of the library research process:

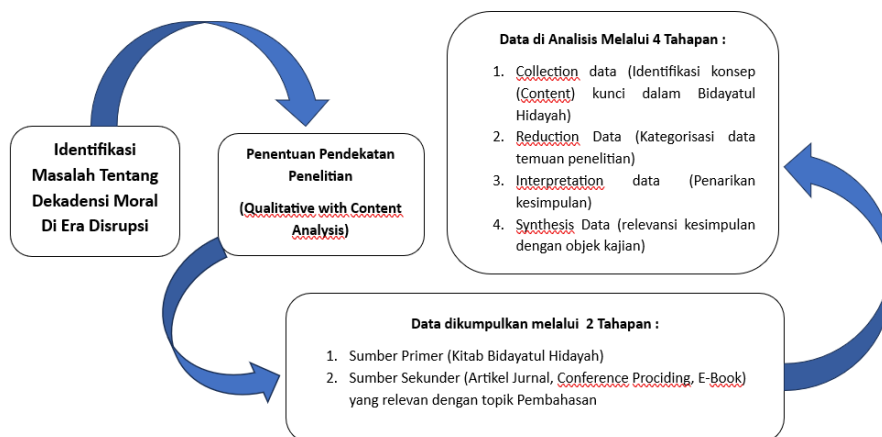


Figure 1. Flowchart Content Analysis

Results and Discussion

The Genealogy of Al-Ghazali's Life

One of the classical Muslim scholars whose intellectual contributions have significantly influenced the development of Islamic scholarship is Imam Al-Ghazali. His full name was Shaykh Abu Hamid Muhammad ibn Muhammad al-Ghazali al-Tusi al-Shafi'i. Born in Tus, Khurasan, in 450 H (1058 CE), Al-Ghazali became widely recognized for his extensive mastery of Islamic sciences and was given several prestigious titles, including Hujjatul Islam (The Proof of Islam), Zainuddin (The Ornament of Religion), and Bahrul Mughriq (The Overwhelming Ocean) (Fikri, 2022; Ni'mah, 2021). His intellectual legacy is particularly relevant to this study because of his emphasis on the relationship between knowledge, spiritual development, and moral conduct. These ideas are reflected in *Bidayatul Hidayah*, a work that provides practical guidance for cultivating ethical and spiritual behavior in everyday life. Therefore, rather than focusing on his biographical background, this study draws on Al-Ghazali's thought as a conceptual basis for examining the moral education values contained in *Bidayatul Hidayah*.

Al-Ghazali grew up in a modest family environment. His father was a pious and knowledgeable Sufi who enjoyed discussing knowledge in scholarly gatherings within the region. At that time, his father worked as a wool spinner. Therefore, the local community attached the title "Al-Ghazali" to the end of his name, meaning "the son of the wool spinner." The attribution of professions, regions of origin, tribes, or particular characteristics to a person's name was, and still remains, a common tradition in Middle Eastern societies.

Al-Ghazali had a brother named Ahmad (Al-Ghazali, 2023; Karim, 2021). When they were still young, their father entrusted both children to his friend Ahmad al-Razkani to study and seek knowledge. This decision was made because of the unstable financial condition of the family economy. As a result, they had to live in simplicity. However, these modest life circumstances shaped Imam Al-Ghazali's inclination toward a Sufi atmosphere. Under the guidance of Al-Razkani, Imam Al-Ghazali and his brother are estimated to have studied until around the age of fifteen (Sibawaihi, 2004).

Unfortunately, the father's hope that his two sons could continue studying longer under Al-Razkani came to an end when their teacher passed away before they reached adulthood. Al-Ghazali and his brother were then entrusted by their father to another Sufi, who was also his close friend. Their father said to the Sufi:

"My fate is unfortunate because I do not possess knowledge. I wish that this misfortune may be redeemed through my two sons. Guide them, and use the inheritance I leave behind to teach them knowledge."

With these very limited financial resources, Al-Ghazali and his brother began studying under the guidance of the Sufi companion of their father (Chirzin & Masduki, 2005). Although their father worked only as a wool spinner, he never neglected his responsibility as a parent who deeply understood the importance of education for his children's future.

As time passed, Al-Ghazali and his brother Ahmad decided to continue their studies at a madrasa established by the Prime Minister Nizam al-Mulk in their hometown, free of charge. At this madrasa, they studied fiqh under Ahmad ibn Muhammad al-Zakhrani, and they also studied Sufism under a famous Sufi figure of the time named Yusuf al-Nassaj (Kaukua, 2022). Still unsatisfied with the knowledge he had acquired, Al-Ghazali independently traveled to Jurjan, southeast of the Caspian Sea, to study under Abu Nasr al-Isma'ili. After that, he went to the city of Nishapur to pursue higher studies at an institution called the Nizamiyyah University. It was there that Al-Ghazali received direct guidance from the renowned scholar Imam al-Haramain, namely Abu al-Ma'ali Diya'uddin al-Juwayni (Hillenbrand, 2020; Michael, 2011). Under his

mentorship, Al-Ghazali studied many subjects related to schools of thought, “usul al-fiqh”, Islamic philosophy, rhetoric, and other disciplines.

For his teacher, Imam al-Haramain, Al-Ghazali was an extraordinary young man. This was because of his remarkable ability and brilliance in mastering knowledge within a short time. His teacher even acknowledged that Al-Ghazali possessed a balance of knowledge comparable to his own. Therefore, Imam al-Haramain appointed Al-Ghazali as a lecturer in various faculties at the Nizamiyyah University. He was often assigned to replace his teacher in teaching and leading scholarly gatherings whenever the latter was unavailable. The long intellectual journey of Imam Al-Ghazali eventually led him to the peak of his career as a scholar, when he was appointed by Prime Minister Nizam al-Mulk as rector of the Nizamiyyah University. He was even invited to reside in Mu'askar, a special residence for high-ranking state officials who held authority within the caliphate.

Al-Ghazali was an exemplary figure who demonstrated profound dedication to the development of knowledge. This is clearly reflected in his many monumental intellectual works, whose blessings and benefits continue to be felt today. Among his most famous works are *Ihya' Ulum al-Din*, *Ayyuhal Walad*, *Bidayatul Hidayah*, *Kimiya al-Sa'adah*, *Ijlam al-'Awwam 'an 'Ilm al-Kalam*, *Tahafut al-Falasifah*, and *Mukashafah al-Qulub*. From the genealogy of Imam Al-Ghazali's life journey, we may learn that anything pursued sincerely and consistently can bring extraordinary impact in transforming a person's life (Bayhaqi et al., 2025).

Conceptual Review of the Book Bidayatul Hidayah Wan Nihayah

Bidayatul Hidayah, the monumental work of Al-Ghazali, is a book deeply imbued with discussions on Sufi values (Rahman, 2023). In addition, this book also discusses the importance of moral and social educational values. Therefore, the comprehensive scope of its discussions makes *Bidayatul Hidayah* one of the most important books for Muslims to study, especially for those who wish to understand Islamic teachings more deeply. In Islamic boarding school environments (*pesantren*), this book serves as one of the primary references among the classical texts frequently studied. In fact, one of the traditional Islamic boarding schools in the Indonesian archipelago makes *Bidayatul Hidayah* a primary requirement for students before studying other classical texts.

At a glance, *Bidayatul Hidayah* contains discussions that are almost similar in substance to *Ihya' Ulum al-Din*. This book serves as a guide for Muslims in carrying out their daily life activities. Explicitly, *Bidayatul Hidayah* provides guidance for human beings to become “*insan kamil*” (perfect individuals), both in the sight of Allah SWT and in the eyes of fellow human beings. The book also explains the importance of consistently maintaining piety toward Allah SWT, avoiding all forms of sinful acts, and possessing proper ethics in one's relationship with the Creator (Allah SWT) as well as with fellow humans.

In general, this book discusses the importance of maintaining piety toward Allah SWT (*Imtisāl al-Awāmirillāh wa ijtināb Nawāhihi*), which means consistently carrying out all commands of Allah SWT while avoiding all of His prohibitions. Through this message of piety, Al-Ghazali intended to convey that if a Muslim wishes to attain guidance from Allah SWT in life, then he or she should implement the three principles contained in this book. First, consistently obeying and being devoted in worship. Second, abandoning all sinful acts and disobedience. Third, consistently maintaining good relations with Allah SWT and with fellow human beings.

Bidayatul Hidayah consists of one volume containing three general sections. The first section consists of fifteen chapters, the second section consists of two chapters, and the third section consists of one chapter. More specifically, the systematic structure of its sub-discussions is as follows:

فَهْرَسْتِ الْكِتَابِ	
الموضوعات	صفحة
القسم الأول في الطاعات	٩
فصل في آداب الاستيقاظ من النوم	١١
باب آداب دخول الخلاء	١٣
باب آداب الوضوء	١٥
آداب الغسل	٢٢
آداب التيمم	٢٤
آداب الخروج إلى المسجد	٢٥
آداب دخول المسجد	٢٦
آداب ما بعد طلوع الشمس إلى الزوال	٢٨
آداب الاستعداد لساكنات الصلوات	٤٦
آداب النوم	٥٢
آداب الصلاة	٥٧
آداب الإمامة والقدوة	٦٧
آداب الجمعة	٧٠
آداب الصيام	٧٦
القول في معاصي القلب	١٠٢
القول في آداب الصحبة والمعاشرة مع الخلق	١١٩
سبحانه وتعالى ومع الخلق	

Figure 2. The Structure of Discussions in Al-Ghazali's Bidayatul Hidayah

The first section discusses:

- 1) Etiquette upon waking up from sleep
- 2) Etiquette when entering the restroom
- 3) Etiquette when performing ablution (wuḍu')
- 4) Etiquette when taking a bath
- 5) Etiquette when performing tayammum
- 6) Etiquette when leaving the mosque
- 7) Etiquette when entering the mosque
- 8) Practices throughout the daytime
- 9) Etiquette in preparing for prayer
- 10) Etiquette before going to sleep
- 11) Etiquette when performing prayer
- 12) Etiquette for the imam and the congregant (makmum)
- 13) Etiquette on Friday
- 14) Etiquette when fasting

The second section discusses:

- 1) Avoiding the prohibitions of Allah SWT/sinful acts (maksiat)
- 2) Various diseases of the heart

The third section discusses:

- 1) Ethics in interacting with the Creator and fellow creatures.

Al-Ghazali begins his work by discussing the essence of acquiring knowledge. According to Al-Ghazali, a person will attain beneficial knowledge only if they are able to pass through several phases or stages (Surya & Anshori, 2025), as follows:

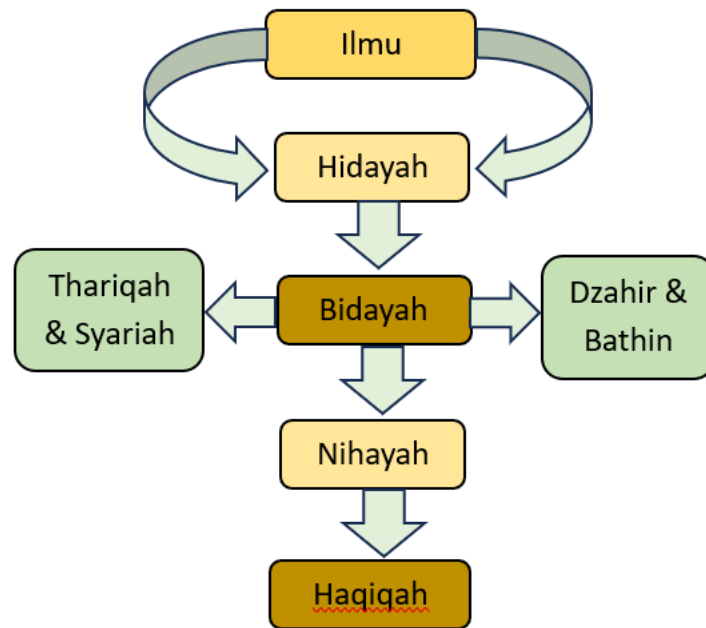


Figure 3. Al-Ghazali's Conceptual Framework of Knowledge and Moral Education in Bidayat al-Hidayah

Al-Ghazali explains that the knowledge acquired by a person will ultimately produce "hidayah" (guidance). In *Muraqil 'Ubudiyah* by Imam al-Nawawi al-Jawi, "hidayah" is represented as the path toward Allah SWT (Subaidi et al., 2023). Al-Ghazali states that knowledge acquired through learning will ultimately produce hidayah (guidance). In *Maraqil al-'Ubudiyyah* by Imam al-Nawawi al-Jawi, hidayah is understood as embarking on the path toward Allah SWT. From this perspective, it can be concluded that the knowledge one acquires is expected to result in embarking on the path toward Allah SWT, which is referred to as hidayah. Embarking on the path toward Allah does not mean engaging continuously in acts of worship such as prayer or fasting. Rather, it can be understood more broadly as obeying Allah's commands and avoiding His prohibitions. Fulfilling His commands may take the form of maintaining good relationships with others and demonstrating tolerance toward followers of other religions.

The path toward Allah SWT, which is referred to as hidayah, consists of several stages. One of these is called bidayah, which must be traversed before reaching the second stage, namely the culminating stage known as nihayah. Bidayah encompasses shariah and thariqah. Shariah refers to the laws established by Allah SWT that believers are required to observe, including obligations, recommended acts, prohibited acts, and discouraged acts. Meanwhile, thariqah refers to a method or path for carrying out obligations, recommended acts, and avoiding prohibited or permissible actions with greater caution and mindfulness. The second part, nihayah, concerns haqiqah, namely an understanding of the true nature of things, such as affirming the truth of the names and attributes of Allah SWT. This represents the essence of bidayah.

The dimensions of bidayah also consist of an outward (dzahir) dimension represented by shariah and an inward (bathin) dimension represented by haqiqah. The outward and inward dimensions, or shariah and haqiqah, within hidayah are inseparable. Shariah without haqiqah indicates that the practice of shariah does not attain its intended outcome, whereas haqiqah without shariah cannot produce genuine goodness. Thus, the distinction between bidayah and nihayah, as well as between dzahir and bathin within hidayah, has certain similarities, although

the two distinctions are not entirely identical. The necessity of passing through *hidayah* before reaching *niyah*, and through the outward dimension before the inward dimension, is illustrated by scholars through the analogy of *shariah* as a boat, *thariqah* as the sea, and *haqiqah* as a pearl. To obtain the pearl, one must inevitably use the boat to cross the sea.

From this articulation, it can be concluded that knowledge is expected not merely to increase intellectual insight, but also to become a means of drawing closer to Allah SWT, considering that the primary source of knowledge and truth originates from Him. As emphasized in the research conducted by (Sholiha & Azimi, 2024), beneficial knowledge is knowledge grounded in faith, proper manners (*adab*), and righteous deeds. Thus, in this context, learning does not merely aim to enhance one's intellectual competence, but also to strengthen one's faith and piety toward Allah SWT. This is in line with the study conducted by Permadi et al., (2025), which further legitimizes the importance of balancing cognitive, affective, and psychomotor competencies in studying both religious and general sciences through the concept of the integration of Islam and science.

Traversing the path toward Allah does not solely refer to performing acts of worship classified as "*mahdhah*", such as prayer, fasting, zakat, and pilgrimage. Rather, it can be understood more broadly as an effort to consistently carry out His commands and avoid His prohibitions. The implementation of these commands may be manifested through maintaining good relationships among fellow human beings, such as demonstrating tolerance toward followers of other religions (Surya & Anshori, 2025). As shown in the research conducted by Leu, (2025) in Kupang, religious values are manifested in practices of harmonious living, interfaith cooperation, and peaceful conflict resolution, thereby connecting religious rituals with social ethics and interreligious harmony. Similarly, studies on social behavior within the framework of religious moderation in Tohpati, Taliwang, and Balun Village concluded that peaceful coexistence, mutual acceptance, mutual respect, and cooperation constitute the essence of religious moderation and the foundation of social integration (Nassaruddin et al., 2020; Wulandari et al., 2025). Various studies on religious moderation in schools, universities, and moderation villages further reinforce these findings by demonstrating that religious obedience translated into effective attitudes can cultivate mutual respect for differences, anti-violence attitudes, and interfaith cooperation (*gotong royong*) (Atho et al., 2025; Mas'ud, 2025; Sabri et al., 2022).

Traversing the path toward Allah SWT, referred to as *hidayah*, consists of several stages. One of these stages is *bidayah*, which must be passed through before reaching the second stage, namely its culmination called *niyah*. *Bidayah* encompasses both *sharia* and *thariqah*. *Sharia* refers to the laws established by Allah SWT that must be obeyed, including obligations, recommended acts, prohibitions against what is unlawful, as well as encouragement to avoid actions considered *makruh* or *shubhat* (of doubtful status) (Surya & Anshori, 2025). Meanwhile, *thariqah* is the path through which obligations and recommended acts are performed while prohibitions are avoided with utmost caution. This is relevant to the practical implementation of Sufi values in daily life, such as *tazkiyatun nafs* (the process of purifying the soul from blameworthy traits), *mujāhadah al-nafs* (the struggle against worldly desires so that they submit to the values of *sharia*), and *riyādhah* (spiritual exercises such as *dhikr*, *wirid*, or voluntary fasting) (Anwar et al., 2025; Bayhaqi et al., 2025; Fauziyah, 2021; Hamidalloh et al., 2026). The second stage, namely *niyah*, concerns *haqiqah*, which refers to profound understanding, such as affirming the truth of the names and attributes of Allah SWT. At this stage, the essence of the journey of *bidayah* reaches its perfection.

The concept of *bidayah* encompasses the outward (*dzahir*) aspect, which contains *sharia*, as well as the inward (*batin*) aspect, which contains *haqiqah*. *Dzahir* and *batin*, or *sharia* and

haqiqah within the context of hidayah, are two inseparable dimensions. Sharia without haqiqah indicates that the sharia does not yield meaningful results, while haqiqah without sharia contains no goodness within it. Therefore, the distinction between bidayah and nihayah, as well as between dzahir and batin within the structure of hidayah, shares similarities even though they are not entirely identical. The necessity of passing through bidayah before reaching nihayah, and through dzahir before batin, is illustrated by scholars through the analogy that sharia is like a boat, thariqah is the ocean, and haqiqah is the pearl. To obtain the pearl, one must first use the boat.

The Relevance of Classical Islamic Character Values in Bidayatul Hidayah for Generation Z

Etymologically, “akhlaq” refers to character, behavior, temperament, or morals that are internalized within every human being. Islam always encourages its followers to maintain good morals wherever they are. As stated in a hadith of Muhammad narrated by Abu Dharr and Mu’adh ibn Jabal:

عَنْ أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ (رَوَاهُ التِّرْمِذِيُّ)

“Fear Allah wherever you are, follow a bad deed with a good deed and it will erase it, and treat people with good character.” (Narrated by Tirmidhi).

Al-Ghazali also provides a definition of “akhlaq” in his work *Ihya' Ulum al-Din* Imam Al Ghazali, (2003), as follows:

فَالْخُلُقُ عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٍ عَنْهَا تَصْدُرُ الْأَفْعَالُ بِسُهُولَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُؤْيَةٍ

“Akhlaq is a disposition firmly rooted in the soul (an intrinsic condition) from which actions emerge easily and spontaneously without requiring prior consideration or reflection.”

Therefore, if the condition within the soul gives rise to actions that are good and praiseworthy according to Islamic law (shara'), then such actions can be categorized as good morals or “akhlaq mahmudah” (akhlaq al-karimah). Conversely, if the actions emerging from the soul are bad or violate Islamic law, then they are categorized as bad morals or “akhlaq madhmumah”. The characteristics of “akhlaq” itself are permanent within a person’s soul. This means that such traits are practiced continuously and consistently. If an action is not carried out consistently due to certain personal interests or considerations, then it cannot be categorized as “akhlaq”.

The values of moral education are part of the values of Islamic education manifested in physical and spiritual realities in the form of traits that shape character and encourage individuals to behave well. Based on this statement, it can be concluded that the values of moral education are part of the values of Islamic education (“ta’dib”), through which human beings are educated with good morals by cultivating attitudes that emerge from within themselves. The values of moral education contained in *Bidayatul Hidayah* by Al-Ghazali include moral education toward the Creator, Allah SWT, toward oneself, and toward fellow human beings. The book explains that performing “amar ma’ruf nahi munkar” is part of devotion to Allah SWT. Explicitly, devotion does not always have to take the form of “mahdhah” worship such as prayer, fasting, and zakat. Rather, “ghair mahdhah” worship is also highly encouraged by Allah SWT, one representation of which is maintaining good relationships among fellow human beings in order to create harmony and attain happiness both in this world and in the hereafter.

In life, the position of “akhlaq” is extremely important. Every individual should possess good morals toward oneself, the Creator, and fellow human beings in social life. “Akhlāq” encompasses morality, character, ethics, virtue, and good conduct in carrying out various activities, with the hope of attaining safety in both worldly and eternal life. Likewise, in the context of education, students who possess good morals are like pearls; good morals will lead students toward achieving the true objectives of education, namely the formation of knowledgeable and morally upright personalities.

In the “muqaddimah” section of *Bidayatul Hidayah*, Al-Ghazali emphasized the importance of seeking knowledge based on sincere intentions and good morals by classifying three categories of people in seeking knowledge Al Ghazali, (2008), as follows:

وَاعْلَمْ أَنَّ النَّاسَ فِي طَلَبِ الْعِلْمِ عَلَى ثَلَاثَةِ أَحْوَالٍ: رَجُلٌ طَلَبَ الْعِلْمَ لِيَتَّخِذَهُ رِزْقًا إِلَى الْمَعَادِ، وَلَمْ يَقْصِدْ بِهِ إِلَّا وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ، فَهَذَا مِنَ الْفَائِزِينَ. وَرَجُلٌ طَلَبَهُ لِيَسْتَعِينَ بِهِ عَلَى حَيَاتِهِ الْعَاجِلَةِ وَيَنَالَ بِهِ الْعِزَّ وَالْجَاهَ وَالْمَالَ، وَهُوَ عَالِمٌ بِذَلِكَ مُسْتَشْعِرٌ فِي قَلْبِهِ رَكَاكَةً خَالِيَةً وَخُبْتُ مَقْصِدِهِ، فَهَذَا مِنَ الْمُخَاطِرِينَ، فَإِنْ عَاجَلَ أَجَلُهُ قَبْلَ التَّوْبَةِ خِيفَ عَلَيْهِ مِنْ سُوءِ الْخَاتِمَةِ، وَيَبْقَى أَمْرُهُ فِي خَطَرٍ الْمَشْيَةِ، وَإِنْ وَقَّعَ لِلتَّوْبَةِ قَبْلَ خُلُوفِ الْأَجَلِ وَأَضَافَتْ إِلَى الْعِلْمِ الْعَمَلِ وَتَدَارَكَ مَا قَوَّتَ فَهُوَ مِنَ الْمُلْحِقِ بِالْفَائِزِينَ، فَإِنَّ التَّائِبَ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. وَرَجُلٌ ثَالِثٌ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ، فَاتَّخَذَ عِلْمَهُ ذَرِيعَةً إِلَى التَّكَاثُرِ بِالْمَالِ وَالتَّفَاخُرِ بِالْجَاهِ وَالتَّعَزُّزِ بِكَثْرَةِ الْأَتْبَاعِ، يَدْخُلُ بِعِلْمِهِ كُلَّ مَذْخَلٍ رَجَاءً أَنْ يُقْضِيَ مِنَ الدُّنْيَا وَطَرَهُ، وَهُوَ مَعَ ذَلِكَ يُضْمِرُ فِي نَفْسِهِ أَنَّهُ عِنْدَ اللَّهِ بِمَكَانٍ لَا تَسَامِيهِ بِسِيْمَةِ الْعُلَمَاءِ وَتَزِينُهُ بِزِينِهِمْ فِي الرِّيِّ وَالْمَنْطِقِ، مَعَ تَكَاَلُفِهِ عَلَى الدُّنْيَا ظَاهِرًا وَبَاطِنًا، فَهَذَا مِنَ الْهَالِكِينَ، وَمِنْ الْحُمَقَى الْمَعْرُورِينَ، إِذِ الرَّجَاءُ مُنْقَطِعٌ عَنْ تَوْبَتِهِ لِظَنِّهِ أَنَّهُ مِنَ الْمُخْسِنِينَ

“Know that people who seek knowledge are divided into three categories. First, a person who seeks knowledge solely to attain the pleasure of Allah SWT; his intention is only to make it a provision for attaining happiness in the hereafter. This group belongs to those who are successful. Second, a person who seeks knowledge for worldly interests, such as attaining status and honor. This group is in a dangerous condition. Third, a person who seeks knowledge merely to fulfill worldly desires. He uses his knowledge as a means of accumulating wealth and displaying prestige while outwardly appearing like a scholar, yet inwardly being consumed by worldly greed. This group belongs to those who are doomed and unlikely to repent because they consider themselves righteous.”.

Furthermore, the following is an analysis of the values of moral education contained in *Bidayatul Hidayah*, which include the values of *hablumminallah* (the relationship between humans and Allah SWT) and *hablumminannas* (the relationship among human beings) Al Ghazali, (2008), as follows:

- 1) The Value of Moral Education toward Allah SWT by Emphasizing the Importance of Purifying Intentions in Seeking Knowledge Solely for Allah SWT.

فَاعْلَمْ أَيُّهَا الْحَرِيصُ الْمُقْبِلُ عَلَى اقْتِنَاسِ الْعِلْمِ الْمُظْهِرُ مِنْ نَفْسِهِ صِدْقَ الرَّغْبَةِ وَفَرْطَ التَّعَطُّسِ إِلَيْهِ إِنَّكَ إِنْ كُنْتَ تَقْصِدُ بِطَلَبِ الْعِلْمِ الْمُنَافَسَةَ وَالْمُنَافَاةَ وَالنَّقْدَمَ عَلَى الْأَقْرَانِ وَاسْتِمَالَةَ مُوجُوهِ النَّاسِ إِلَيْكَ وَجَمْعَ حُطَامِ الدُّنْيَا فَأَنْتَ سَاعٍ فِي هَدْمِ دِينِكَ وَاهْلَاكِ نَفْسِكَ وَبَيْعِ آخِرَتِكَ بِدُنْيَاكَ

“Know, O seeker of knowledge, whose seriousness and thirst for knowledge are apparent. If you seek knowledge for the purpose of competition, pride, surpassing your peers, gaining people’s admiration, or acquiring worldly wealth, then indeed you are striving to destroy your religion, ruin yourself, and exchange your hereafter for worldly gain.”

فَصَفَّقْتَكَ خَاسِرَةً وَتَجَارَتَكَ بَائِرَةً وَمُعَلِّمَكَ مُعِينٌ لَكَ عَلَى عَصْيَا نِكَ وَشَرِيكَ لَكَ فِي خُسْرَانِكَ وَهُوَ كَبَائِعُ سَيْفٍ مِنْ قَاطِعِ طَرِيقٍ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعَانَ عَلَى مَعْصِيَةٍ وَلَوْ بِشَطْرِ كَلِمَةٍ كُنَّا شَرِيكًا لَهُ فِيهَا

“Thus, your effort is a loss and your trade is ruined. Your teacher becomes one who assists you in committing sin and becomes your partner in that loss. Such a teacher is like someone who sells a sword to a highway robber. As the Messenger of Allah SAW said: ‘Whoever helps in the commission of a sinful act, even with half a word, has become a partner in that act.’” (Al Ghazali, 1995).

فَإِذَا اسْتَيْقَظْتَ مِنَ النَّوْمِ فَاجْتَهِدْ أَنْ تَسْتَيْقِظَ قَبْلَ طُلُوعِ الْفَجْرِ وَلْيَكُنْ أَوَّلَ مَا يَجْرِي عَلَى قَلْبِكَ وَلِسَانِكَ ذِكْرُ اللَّهِ تَعَالَى

“When you awaken from sleep, strive to wake up before dawn, and let the first thing that passes through your heart and tongue be the remembrance of Allah SWT.”

The practice of remembering Allah SWT upon waking, as the beginning of daily activities, reflects a moral value of gratitude and spiritual awareness toward Allah SWT, as explained by Al-Ghazali. In *Bidayatul Hidayah*, Al-Ghazali emphasizes that individuals should remember Allah SWT through both the heart and speech immediately upon waking as an expression of gratitude for the blessing of life. Beyond its devotional dimension, this practice can be understood as a form of character formation that cultivates gratitude, self-awareness, and spiritual discipline. In the context of contemporary education, such habituation corresponds to the affective dimension of character education, in which moral values are not merely understood cognitively but are internalized through consistent practice. For Generation Z, whose daily lives are closely connected to digital media and characterized by rapid flows of information and diverse forms of entertainment, beginning the day with remembrance of Allah SWT provides a meaningful spiritual orientation before engaging with digital environments (Permadi, 2026). Thus, the practice of dhikr can function as a form of self-regulation that encourages individuals to prioritize spiritual awareness and gratitude rather than immediately being driven by digital consumption, social media engagement, or hedonistic tendencies (Bayhaqi et al., 2025). In this sense, the teaching in *Bidayatul Hidayah* remains relevant to character education by transforming a classical spiritual practice into a habit that supports moral awareness, self-discipline, and responsible engagement with contemporary digital life.

فَإِذَا لَبِسْتَ ثِيَابَكَ فَأَنْوِ بِهِ امْتِنَالِ أَمْرِ اللَّهِ تَعَالَى فِي سِتْرِ عَوْرَتِكَ، وَاحْذَرْ أَنْ يَكُونَ قَصْدُكَ مِنْ لُبْسِكَ مَرَاءَةَ الْخَلْقِ فَتُخَسِرَ

“When you wear your clothes, intend thereby to fulfill the command of Allah SWT in covering your aurat, and beware lest your intention in dressing is to show off before people, for if that happens, then you are among the losers.”.

- 2) As a Muslim, a person must realize that in Islamic teachings there is an obligation to carry out the commands of Allah SWT and avoid all of His prohibitions. Efforts to protect oneself from falling into sinful acts are a form of moral conduct toward oneself. This is as stated by Al-Ghazali as follows:

اعْلَمْ أَنَّ لِلدِّينِ سَتْرَيْنِ: أَحَدُهُمَا تَرْكُ الْمَعَاصِي، وَالْآخَرُ فِعْلُ الطَّاعَاتِ

“Know that religion has two foundations: one is abandoning sinful acts, and the other is carrying out acts of obedience.”.

In addition, Al-Ghazali states that besides carrying out the commands of Allah SWT, a person must also continuously avoid the prohibitions of Allah SWT, both outwardly and inwardly.

One form of outward sinful acts, according to Al-Ghazali in *Bidayatul Hidayah*, involves seven parts of the body, as follows:

فَاحْفَظْ يَا مَسْكِينُ جَمِيعَ بَدَنِكَ مِنَ الْمَعَاصِي، وَخُصُوصًا أَعْضَاءَكَ السَّبْعَةَ، فَإِنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ، لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ، وَلَا يَغْنِي تِلْكَ الْأَبْوَابُ إِلَّا مَنْ عَصَى اللَّهَ تَعَالَى بِهَذِهِ الْأَعْضَاءِ السَّبْعَةِ، وَهِيَ: الْعَيْنُ، وَالْأَذُنُ، وَاللِّسَانُ وَالْبَطْنُ، وَالْفَرْجُ، وَالْيَدُ، وَالرَّجُلُ

“O poor servant, protect your entire body from sinful acts, especially your seven body parts. Indeed, Hell has seven gates, and each gate is assigned to those who commit sins using one of these seven body parts. No one enters those gates except those who disobey Allah SWT through these seven body parts: the eyes, ears, tongue (mouth), stomach, private parts, hands, and feet.”

Meanwhile, regarding inward sinful acts, Al-Ghazali explains that human beings must avoid the prohibitions of Allah SWT that are inward in nature. Every action originates from the heart; therefore, the heart must remain pure. In *Bidayatul Hidayah*, there is a hadith of Muhammad explaining the diseases that can destroy a person's morality Al Ghazali, (2008), as follows:

ثَلَاثُ مَهْلِكَاتٍ: شَحْخُ مَطَاعٍ، وَهَوَى مُتَّبَعٍ، وَاعْجَابُ الْمَرْءِ بِنَفْسِهِ

“Three things destroy one's deeds: greed that is obeyed, desires that are followed, and self-admiration.”

These diseases of the heart are the roots of moral corruption and therefore must be removed. When envy (*hasad*), showing off (*riya'*), and self-admiration (*'ujub*) are absent from a person's heart, other blameworthy traits will also disappear.

3) The Values of Moral Education toward Fellow Human Beings.

فَأَذَابُ الْعَالَمِ الْإِخْتِمَالُ، وَلُزُومُ الْحِلْمِ فِي الْأُمُورِ، وَالْجُلُوسُ بِالْهَيْبَةِ عَلَى سِمَتِ الْوَقَارِ مَعَ طَرَفِ الرَّأْسِ، وَتَرْكُ التَّكَبُّرِ، عَلَى جَمِيعِ الْعِبَادِ إِلَّا عَلَى الظَّالِمَةِ، رَجْرًا لَهُمْ عَنِ الظُّلْمِ، وَإِثَارُ التَّوَاضُّعِ فِي الْمَحَافِلِ وَالْمَجَالِسِ، وَتَرْكُ الْهَزْلِ وَالِدَّعَابَةِ وَالرَّفَقُ بِالْمُتَعَلِّمِ، وَالتَّانِي بِالْمُسْتَرْشِدِ، وَإِصْلَاحُ الْبَلِيدِ بِحُسْنِ الْإِرْشَادِ، وَتَرْكُ التَّعْنِيفِ عَلَيْهِ، وَتَرْكُ الْأَنْفَةِ مِنْ قَوْلٍ «لَا أَدْرِي»، وَصَرْفُ الْهِمَّةِ إِلَى السَّائِلِ، وَتَقَبُّلُ سُؤَالِهِ، وَقَبُولُ الْحَقِّ، وَالْإِنْقِيَادُ لَهُ بِالرُّجُوعِ إِلَيْهِ عِنْدَ الْعُفْوَةِ، وَمَنْعُ الْمُتَعَلِّمِ مِنْ كُلِّ عِلْمٍ يَضُرُّهُ، وَزَجْرُهُ عَنْ أَنْ يُرِيدَ بِالْعِلْمِ النَّافِعَ غَيْرَ وَجْهِ اللَّهِ تَعَالَى، وَصَدُّ الْمُتَعَلِّمِ عَنْ أَنْ يَشْتَغَلَ بِفَرْضِ الْكِفَايَةِ قَبْلَ فَرْضِ الْعَيْنِ، وَفَرْضُ عَيْنٍ عَلَيْهِ إِصْلَاحُ ظَاهِرِهِ وَبَاطِنِهِ بِالتَّقْوَى، وَمُجَاهَدَةُ نَفْسِهِ أَوَّلًا بِالتَّقْوَى

“The morals of an educator/teacher include: being responsible, patient in every matter, sitting with dignity, not being arrogant toward anyone except oppressors with the aim of stopping their *ظلم* (*zulm*), prioritizing humility (*tawāḍu'*) in gatherings, avoiding excessive joking and jesting, being kind toward students, patiently guiding inattentive students, patiently teaching students with limited understanding, not becoming easily angry with students who are less capable, not being ashamed to say ‘I do not know’ when asked about matters outside one's expertise, paying attention to questions and answering students' questions properly, accepting reasonable excuses, submitting to the truth by returning to it when mistaken, prohibiting students from studying harmful knowledge, reminding students who study religious knowledge for purposes other than Allah, reminding students not to occupy themselves with *fard kifayah* knowledge before completing *fard 'ain* knowledge, improving piety both outwardly and inwardly, and implementing the meaning of piety in daily life.”

Based on the quotation above, it can be analyzed that Al-Ghazali explains the ethical conduct required of educators and teachers. Educators are role models for their students and therefore must be careful in both speech and behavior, because students will naturally regard their teachers as examples for their own lives. Likewise, students must respect, honor, and behave politely toward their teachers. As stated by Al-Ghazali in *Bidayatul Hidayah* Al Ghazali, (2008).

فَادَابُ الْمُتَعَلِّمِ مَعَ الْعَالِمِ أَنْ يَبْدَأَهُ بِالتَّحِيَّةِ وَالسَّلَامِ وَأَنْ يَقْلِلَ بَيْنَ يَدَيْهِ الْكَلَامَ وَلَا يَتَكَلَّمَ مَا لَمْ يُسْأَلْهُ أَسْتَاذُهُ وَلَا يُسْأَلُ مَا لَمْ يُسْتَأْذَنْ أَوَّلًا وَلَا يَقُولَ فِي مُعَارَضَةِ قَوْلِهِ قَالَ فَلَانَّ بِخِلَافِ مَا قُلْتُ وَلَا يُشِيرُ عَلَيْهِ بِخِلَافِ رَأْيِهِ فَيَرَى أَنَّهُ أَعْلَمُ بِالصَّوَابِ مِنْ أَسْتَاذِهِ وَلَا يُسْأَلُ جَلِيسَتَهُ فِي مَجْلِسِهِ وَلَا يُلْتَفِتُ إِلَى الْجَوَانِبِ بَلْ يَجْلِسُ مُطَرِّقًا عَيْنَيْهِ سَاكِنًا مُتَأَدِّبًا كَأَنَّهُ فِي الصَّلَاةِ وَلَا يُكْثِرُ عَلَيْهِ السُّؤَالَ عِنْدَ مَلَلِهِ وَإِذَا قَامَ قَامَ لَهُ وَلَا يَتَّبِعُهُ بِكَلَامِهِ وَسُؤَالِهِ وَلَا يُسْأَلُهُ فِي طَرِيقِهِ إِلَى أَنْ يَبْلُغَ مَنْزِلَهُ وَلَا يُسَيِّءُ الظَّنَّ بِهِ فِي أَفْعَالٍ ظَاهِرًا مُنْكَرَةً عِنْدَهُ فَهُوَ أَعْلَمُ بِأَسْرَارِهِ

“The morals of students toward their teachers include: greeting the teacher first, not speaking excessively in the teacher’s presence, not speaking unless addressed by the teacher, not asking questions before seeking permission, not opposing the teacher with the opinions of others, not displaying disagreement with the teacher or considering oneself more knowledgeable than the teacher, not whispering to friends while in the same gathering as the teacher, not looking around but sitting calmly as if in prayer, not asking too many questions when the teacher is tired, standing when the teacher stands without continuing conversation, not asking questions while accompanying the teacher on the road, and not harboring negative assumptions toward the teacher when seeing actions that outwardly appear improper, because the teacher knows better the hidden meanings behind those actions.”

The relationship between teachers and students is reciprocal (mutualistic) in nature. Both parties need and influence one another, making a harmonious relationship between them extremely important. Such a positive relationship supports the achievement of educational goals while simultaneously realizing the values of moral education within the school environment. Another equally important matter is the importance of developing moral educational values toward parents.

Based on the following quotation, there are moral educational values concerning children’s conduct toward their parents, which essentially emphasize the importance of continuously honoring and respecting them. Such attitudes are manifested through humility (*tawāḍuʿ*) toward parents, regarding them as figures to consult and seek advice from in making decisions, and habitually seeking their permission before taking actions.

فَادَابُ الْوَلَدِ مَعَ الْوَالِدَيْنِ أَنْ يَسْمَعَ كَلَامَهُمَا وَيَقُومَ لِقِيَامِهِمَا وَيَمْتَنِلَ لِأَمْرِهِمَا وَلَا يَمْشِي أَمَامَهُمَا وَلَا يَرْفَعُ صَوْتَهُ فَوْقَ أَصْوَاتِهِمَا وَيُلَبِّي دَعْوَتَهُمَا وَيَحْرِصَ عَلَى طَلَبِ مَرْضَاتِهِمَا وَيَخْفِضَ لَهُمَا جَنَاحَ الدَّلِّ وَلَا يَمُنَّ عَلَيْهِمَا بِالْبَرِّ لَهُمَا وَلَا بِالْقِيَامِ لِأَمْرِهِمَا وَلَا يَنْظُرَ إِلَيْهِمَا شَرًّا وَلَا يَقْطِبَ وَجْهَهُ فِي وَجْهَيْهِمَا وَلَا يُسَافِرُ إِلَّا بِإِذْنِهِمَا

“The morals of children toward their parents include: listening to their words, standing when they stand as a form of respect, obeying their commands, not walking ahead of them, not raising one’s voice above theirs, responding to their calls, striving to please them, showing humility toward them, not reminding them of one’s good deeds toward them, not hurting their feelings, not frowning in their presence, and not traveling except with their permission.”

As for the values of moral education toward friends, as explained by Al-Ghazali in *Bidayatul Hidayah* (Al Ghazali, 2008), they emphasize the importance of generosity and willingness to help others, as well as forgiving friends when they make mistakes. In addition, a person should be

able to empathize with their friends, appreciate them, and respect them. Interacting with friends is naturally different from interacting with ordinary people because friendship is built upon closeness and mutual understanding. Therefore, maintaining confidentiality and upholding tolerance should always be practiced within friendship.

آدَابُ الصُّحْبَةِ الْإِثَارُ بِالْمَالِ فَإِنْ لَمْ يَكُنْ هَذَا فَيَذُلُّ الْفَضْلُ مِنَ الْمَالِ عِنْدَ الْحَاجَاتِ عَلَى سَبِيلِ الْمُبَادَرَةِ مِنْ غَيْرِ إِحْوَاجٍ إِلَى التَّمَاسِ وَكَثْمَانِ السِّرِّ وَسِتْرِ الْغُيُوبِ وَالسُّكُوتِ عَلَى تَبْلِيغِ مَا يَسُوءُهُ مِنْ مَذْمَةِ النَّاسِ إِيَّاهُ وَإِبْلَاحُ مَا يَسْرُهُ مِنْ ثَنَاءِ النَّاسِ عَلَيْهِ وَحُسْنُ الْإِصْغَاءِ عِنْدَ الْحَدِيثِ وَتَرْكُ الْمُمَارَاةِ فِيهِ وَأَنْ يَدْعُوهُ بِأَحَبِّ أَسْمَائِهِ إِلَيْهِ وَأَنْ يُثْنِيَ عَلَيْهِ بِمَا يُعْرِفُ مِنْ مَخَاسِنِهِ وَأَنْ يَشْكُرَهُ عَلَى صَنِيعِهِ فِي حَقِّهِ وَأَنْ يَذُبَّ عَنْهُ فِي غَيْبَتِهِ إِذَا تَعَرَّضَ لِعَرَضِهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ وَأَنْ يَنْصَحَهُ بِاللُّطْفِ وَالنَّعْرِضِ إِذَا احْتَاجَ إِلَيْهِ وَأَنْ يَغْفُو عَنْ زَلَّتِهِ وَهَفْوَتِهِ وَلَا يُعْتَبِّبَ عَلَيْهِ وَأَنْ يَدْعُو لَهُ فِي خُلُوتِهِ فِي حَيَاتِهِ وَبَعْدَ مَمَاتِهِ وَأَنْ يُحْسِنَ الْوَفَاءَ مَعَ أَهْلِهِ وَأَقَارِبِهِ بَعْدَ مَوْتِهِ وَأَنْ يُؤَيِّرَ التَّخْفِيفَ عَنْهُ فَلَا يَكْلِفُ شَيْئًا مِنْ حَاجَاتِهِ فَيُرَوِّحَ سِرَّهُ مِنْ مُهِمَّاتِهِ وَأَنْ يُظْهِرَ الْفَرَحَ بِجَمِيعِ مَا يَزْنَاهُ لَهُ مِنْ مَسَارَةٍ وَالْحُزْنَ عَلَى مَا يَنَالُهُ مِنْ مَكَارِهِهِ وَأَنْ يُضْمِرَ فِي قَلْبِهِ مِثْلَ مَا يُظْهِرُ فَيَكُونُ صَادِقًا فِي وُدِّهِ سِرًّا وَعَلَانِيَةً وَأَنْ يَبْدَأَهُ بِالسَّلَامِ عِنْدَ إِقْبَالِهِ وَأَنْ يُوسِّعَ لَهُ فِي الْمَجْلِسِ وَيُخْرِجَ لَهُ مِنْ مَكَانِهِ وَأَنْ يُشَيِّعَهُ عِنْدَ قِيَامِهِ وَأَنْ يَصْمُتَ عِنْدَ كَلَامِهِ حَتَّى يُفْرَغَ مِنْ كَلَامِهِ وَيَتْرَكَ الْمُدَاخَلَةَ فِي كَلَامِهِ

“The morals of friendship include: prioritizing one’s friend with wealth, or if unable, at least sharing excess wealth when needed without waiting to be asked; keeping a friend’s secrets; concealing their faults; not conveying negative remarks made by others about them; informing them of praises spoken about them; being a good listener when they speak; avoiding arguments with them; calling them by names they like; praising their good qualities; expressing gratitude for their kindness; defending their honor as one would defend one’s own; advising them gently and wisely; forgiving their mistakes and errors; praying for them both during their lifetime and after their death; maintaining good relations with their family after their passing; easing their burdens; showing happiness when they are happy and sadness when they suffer; ensuring sincerity between inner feelings and outward expressions; greeting them first; making room for them in gatherings; accompanying them when they leave; remaining silent while they are speaking and not interrupting them.”

Regarding moral educational values toward newly acquainted individuals, based on the following quotation, Al-Ghazali explains that a person should be more cautious when interacting with people they have just met. Such caution does not mean harboring negative suspicion (su’uzan), but rather reflects a reasonable form of vigilance, considering that one does not yet fully understand the character and background of the other person at the early stage of acquaintance. Therefore, such caution serves as a preventive measure against undesirable possibilities.

فَاحْذَرْ مِنْهُمْ فَإِنَّكَ لَا تَرَى الشَّرَّ إِلَّا مِمَّنْ تَعْرِفُهُ

“Be cautious with people you have just come to know, for you do not yet know their faults.”

Thus, the moral education values articulated by Al-Ghazali in Bidayatul Hidayah remain relevant not only as ethical guidelines for individuals but also as a source of moral orientation for Generation Z in the disruptive digital era. The analysis of the three dimensions of moral education demonstrates that Al-Ghazali’s teachings can be recontextualized to address contemporary challenges faced by Generation Z, including the pursuit of social validation, excessive digital consumption, individualism, and weakening social responsibility. Practices such as sincere intention, self-discipline, remembrance of Allah SWT, maintaining good

relationships with others, and avoiding morally harmful behavior provide ethical foundations for navigating these challenges.

From this perspective, the recontextualization of Al-Ghazali's moral education does not merely reproduce classical teachings but connects their underlying values with the realities of contemporary digital life. In an environment characterized by rapid information flows, social media interaction, and changing patterns of social behavior, these values can strengthen spiritual awareness, moral self-regulation, and social responsibility among Generation Z. Therefore, *Bidayatul Hidayah* can be understood not merely as a classical religious text but as a relevant source of moral education whose values can be actualized within contemporary character education. Such recontextualization positions Al-Ghazali's intellectual legacy as a transformative resource for strengthening the moral and spiritual resilience of Generation Z while maintaining their orientation toward humanity, ethical responsibility, and piety.

Conclusion

The values of moral education in Al-Ghazali's *Bidayatul Hidayah* can serve as a form of knowledge power (*scientia potentia*) in the current era of disruption. These values encompass three main dimensions. First, the moral values toward Allah SWT, which are emphasized through the importance of purifying one's intentions sincerely in seeking knowledge, as well as habituating oneself to remember Allah (*dhikr*) upon waking up as the beginning of all daily activities. Second, the moral values toward oneself, which are reflected through the obligation of piety (*imtiṣāl al-awāmirillāh wa ijtināb nawāhihi*), namely carrying out all of Allah's commands while avoiding all of His prohibitions, as well as the necessity for every individual to avoid spiritual diseases such as envy (*hasad*), showing off (*riyā'*), and self-admiration (*'ujub*). Third, the moral values toward fellow human beings, which are reflected through the urgency of maintaining proper morals and ethics between students and teachers, and vice versa, as well as moral conduct toward parents, friends, and newly acquainted people.

This study contributes through a philosophical analysis of the urgency of moral education in *Bidayatul Hidayah* as a form of knowledge power (*scientia potentia*) in the era of disruption, while also recontextualizing Al-Ghazali's moral values in addressing the challenges faced by Generation Z. However, this study is limited to a single work by Al-Ghazali and therefore does not encompass the diversity of moral and educational thought found in his other works, such as *Ihya' 'Ulum al-Din* and *Kimiya al-Sa'adah*. Future research could therefore develop comparative studies across Al-Ghazali's works to identify the continuity and development of his thought on moral education, as well as conduct empirical research to validate the understanding, internalization, and application of these values among Generation Z, particularly in the context of digital life and interaction.

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