

**Moral and Physical Philosophy in Al-Ghazali's Islamic Thought:
A Comparative Study through Western and Literary Perspectives**

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Received January 08, 2026; Revised January 21, 2026; Accepted April 22, 2026

Abstract: *Al-Ghazali is one of the most influential philosophers in the history of Islamic thought. His thinking provides a profound synthesis between Physical Education and Moral Education, which is still relevant in contemporary intellectual discourse. This article discusses the complex relationship between moral education and physical education according to Al-Ghazali, using a critical comparative approach through the framework of Western philosophy and literature analysis. Through this study, it can be seen that the treasures of classical Islamic thought have provided an important foundation in answering various modern challenges, especially related to human development as a whole. The comparative approach used in this article confirms that Al-Ghazali's integrative vision remains of strong relevance in contemporary discussions of philosophy, ethics, and the role of physical education in moral formation.*

Keywords: *Al-Ghazali, Moral and Physical Philosophy, Islamic Thought, Literary Analysis, Holistic Ethics*

INTRODUCTION

Imam Al-Ghazali's intellectual legacy, as articulated in his seminal works "Ihya' Ulum al-Din and Al-Munqidh min al-Dalal", represents a profound synthesis of moral and physical philosophy, forging a holistic framework that integrates the spiritual, ethical, and corporeal dimensions of human existence. This study explores the intricate interplay between these domains in Al-Ghazali's thought, positing his philosophy as a dynamic and forward-looking paradigm that bridges classical Islamic wisdom with the exigencies of contemporary philosophical inquiry. By employing rigorous Western philosophical methodologies alongside literary-critical approaches, this research elucidates the nuanced ways in which Al-Ghazali transcends the conventional dichotomy between ethics and corporeality [1], uniting intellect and heart in a cohesive vision of human flourishing. Al-Ghazali's integrative approach not only redefines the contours of Islamic philosophical discourse but also offers a robust framework for addressing modern questions of holistic human development. This paper argues that his thought serves as a vital conduit for fostering meaningful dialogue between the rich traditions of Islamic intellectual heritage and global philosophical currents, thereby illuminating new pathways for understanding the human condition within an authentic Islamic paradigm.

LITERATURE REVIEW

Al-Ghazali's thought on moral and physical education departs from the view that human beings are the unity between body, soul, intellect, and heart [2]. In this article, the idea becomes an important basis because Al-Ghazali does not separate moral education from physical formation; The body is understood as a means that helps humans carry out worship, control lust, and achieve spiritual perfection. This is in line with the main point of the article study which places *Ihya' Ulum al-Din*, *Riyadat al-Nafs wa Tahdhib al-Akhlaq*, *Sharh 'Ajaib al-Qalb*, and *Kimiya-yi Sa'adat* As the main reference to see the relationship between the purification of the soul, self-control, bodily health, and the formation of the perfect man. Thus, education according to Al-Ghazali is not only directed at intellectual intelligence, but also at moral, spiritual, and physical balance as the foundation for the formation of civilized and responsible human beings.

Cutting-edge studies also reinforce the relevance of Al-Ghazali's thought in answering the challenges of modern education. Some studies emphasize that today's education is often too oriented towards cognitive achievement, while character building, self-control, and spiritual awareness receive less attention. Studies on Al-Ghazali's character education show that the concept *Tazkiyat al-nafs* or purification of the soul [3] relevant to deal with moral crises, individualism, hedonism, and digital culture pressure on the younger generation. Education in the perspective of Al-Ghazali is understood as a process of habituating good morals, exemplifying teachers, controlling lust, and strengthening human relationships with God and fellow humans. Therefore, Al-Ghazali's thought can be a strong theoretical basis for this article as it offers a holistic educational model that combines religious, ethical, psychological, and social dimensions [4], [5].

In addition, the development of thought in this article can be strengthened by comparing Al-Ghazali with Western thinkers such as Plato, Kant, Dewey, and Freire. The comparison is important because it shows that Al-Ghazali's ideas are not only of historical value in the Islamic tradition, but can also be in dialogue with modern educational philosophy. If Plato emphasized the harmony of soul and body, Kant emphasized morality and rational obligation, Dewey emphasized experience in education, and Freire emphasized critical awareness, then Al-Ghazali offers a more spiritual-theocentric synthesis: education aims to purify the heart, organize behavior, preserve the body, and direct man to happiness in this world and the hereafter. Thus, the contribution of this article lies in the attempt to re-read Al-Ghazali as a holistic educational thinker capable of bridging classical Islamic philosophy, character education, physical health, and modern man's need for moral-spiritual balance.

METHODOLOGY

This study employs a textual analysis approach to examine the philosophical ideas of Abu Hamid Al-Ghazali concerning moral and physical education, drawing on primary sources such as "*Ihya' Ulum al-Din*", "*Riyadat al-Nafs wa Tahdhib al-Akhlaq*", and "*Kimiya-yi Sa'adat*", utilizing both English translations and Arabic annotations to ensure accuracy. A comparative method is applied to connect Al-Ghazali's vision with contemporary Western philosophical frameworks, including an analysis of influences from thinkers like John Dewey in experiential education, while incorporating hermeneutic analysis to interpret the texts within their cultural and historical contexts. Data were gathered from reliable secondary sources, including academic studies and reports (World Health Organization reports), with a focus on qualitative analysis to derive

practical insights, without conducting empirical experiments, given the theoretical nature of the study.

RESULTS AND DISCUSSION

RESULTS

1. Al-Ghozali's Thoughts on Moral and Physical Education based on the book *Ihya 'Ulum al-Din*

1.1. Introduction to Moral and Physical Education

This section outlines Al-Ghazali's foundational concept of "Tarbiyah" as a holistic process integrating soul purification and bodily well-being, rooted in Islamic epistemology. The body (al-jism) and soul (al-nafs) are interdependent, with the former serving as a vessel for spiritual ascent, supported by Qur'anic and Prophetic teachings that unify physical and metaphysical dimensions. This framework highlights how moral and physical education jointly foster felicity (sa'adah) in temporal and eternal realms, aligning worldly and eschatological goals for comprehensive human flourishing [6].

1.2. Foundations of Moral Education in Al-Ghazali's Philosophy

Al-Ghazali's moral pedagogy focuses on purifying the soul from vices like pride (kibr), vanity ('ujb), envy (hasad), and anger (ghadab), as detailed in the third quarter of "Ihya 'Ulum al-Din" (Rub 'al-Muhlikat). He advocates "riyadat al-nafs" and "jihad al-nafs" against base desires (shahawat) using Sufi methods, emphasizing piety (taqwa), remembrance of God (dhikr), and self-examination (muraqabah) to prevent moral decay. Moderation (i'tidal) is stressed to avoid spiritual burnout, balancing asceticism with worldly engagement [6].

1.3. Principles of Physical Education in Al-Ghazali's Framework

In "Ihya 'Ulum al-Din", Al-Ghazali deems bodily health essential for spiritual pursuits, stating, "physical health is sought for its own sake and as a means to an end... If the body is healthy, all things can be easily done." [6] Physical education includes health preservation, strength, aesthetic harmony, and longevity, integrated with ethics to ensure the body supports soul purification. Moderation in diet, hydration, and rest is key, with exercise serving to fortify both physique and spirit for divine worship and moral integrity.

1.4. Methodology of Integrated Education

Al-Ghazali proposes a balanced pedagogy uniting intellectual (Aqil), spiritual (Ruhi), and physical (badani) dimensions to nurture the "complete human" (al-insan al-kamil) [6]. Educators must exemplify ethics to guide pupils, using progressive methods from basic to advanced concepts [7]. Tools like narratives, habit reinforcement, and contemplation embed moral and physical values, mirroring physical conditioning for ethical internalization.

1.5. Applications of Moral and Physical Education in Practical Contexts

Al-Ghazali applies his principles to daily life, promoting moderation in relationships to ensure harmony and advising balanced worldly and devotional pursuits. Temporary seclusion ('uzlah) [6] aids soul purification,

while families and communities instill values through modeling, likening the child's soul to an "untainted diamond" needing careful shaping.

1.6. Outcomes of Moral and Physical Education

Integrated education yields cardiac tranquility (*sakinat al-qalb*) [6] and psychological equilibrium, forming the ideal human archetype with ethical and spiritual maturity. On a societal level, it fosters virtue and cohesion, with moral rectitude radiating from individuals to enhance collective welfare and governance [8].

Relevance of Al-Ghazali's Thought to Contemporary Educational Challenges, this section affirms Al-Ghazali's paradigm as vital for modern pedagogy, addressing secularism's fragmentation by integrating his holistic insights [9], [10]. His balanced approach builds resilience against moral dilemmas, bridging Islamic heritage with global discourse to revitalize comprehensive human development in a rapidly changing world.

2. Analysis of Al Ghazali's Thoughts on "Riyadat al-Nafs wa Tahdhib al-Akhlaq wa Mu'alajat Amrad al-Qalb" in relation to Moral and physical education

2.1.The Foundational Interdependence of Moral and Physical Education

Al-Ghazali posits education as an inseparable blend of moral soul cultivation and physical maintenance, viewing the body as a "mount" for the soul, requiring balanced training for equilibrium. He argues that neglecting either hinders spiritual ascent, with physical health enabling virtues and ethical discipline curbing excesses. A key passage states: "The soul is like a king, and the body is its kingdom; if the king is just, the kingdom prospers"(p.3) [11], linking "Riyadat al-NAFS" (soul training) via self-examination and restraint to physical moderation, forming a unified educational foundation.

2.2.Moral Education: Purification from Vices and Cultivation of Virtues

Al-Ghazali frames moral education as a process to eradicate vices (*muhlikat*) like pride (*kibr*) and envy (*hasad*), using a diagnostic "cure" approach in "Ihya 'Ulum al-Din". He advocates self-discipline, reflection, and virtue-building, noting: "The diseases of the heart... their cure lies in knowledge of their origins and opposing them with humility"(p.5) [11]. This progressive method-awareness, opposition, and monitoring- fosters inner tranquility (*sakinah*) and societal harmony.

2.3. Physical Education: Moderation and Discipline of Bodily Needs

Al-Ghazali integrates physical education as a moral tool, emphasizing moderation (*i'tidal*) in eating, sleeping, and activity to prevent vices like gluttony. He states: "Excess in food and drink weakens the body and inflames desires; therefore, one must train the self through fasting"(p.7) [11], viewing exercise and ascetic practices like fasting as vital for enhancing spiritual resolve and supporting worship.

2.4.Integrated Pedagogical Methods: Gradual Training and Role of the Educator

Al-Ghazali proposes a progressive methodology blending moral and physical elements, with educators as virtuous models. Education moves from awareness to habitual discipline, using reflection (*muraqabah*), pious

companionship, and exercises. He advises: "The path to refining morals starts with knowledge, then action; the educator must guide step by step" (p.9) [11], [12], integrating physical routines (regulated sleep) with moral training for holistic development.

2.5.Applications and Outcomes in Daily Life and Society

Al-Ghazali applies his principles to daily life, advocating balanced worldly and spiritual engagement in family and community settings. He notes: "In family and society, one must balance worldly engagements with spiritual retreats"(p.11) [11], promoting resilience and social cohesion through disciplined individuals who uphold justice and compassion.

2.6.Contemporary Relevance and Conclusion

Al-Ghazali's "Riyadat al-Nafs" offers a relevant counterpoint to secular education's dualism, addressing modern mental health and ethical challenges. It envisions the "complete human" (al-insan al-kamil) [11] through integrated moral and physical training, providing timeless remedies that invite further scholarly exploration in contemporary pedagogy

3. Analysis of Al Ghazali's Thoughts on "Sharh 'Ajaib al-Qalb" About Moral and Physical Education

3.1.Centrality of the Heart in Moral Cultivation

Al-Ghazali views the heart as the core of moral and spiritual agency, a divine subtlety (Latifah rabbaniyyah) that transcends sensory perception to know and seek God. Moral education begins with purging vices to reflect divine truths. A key citation states: "فالقلب هو العالم بالله وهو العامل لله وهو الساعي إلى الله" (The heart is the knower of God, the worker for God, the seeker to God) (p. 3) [13], likening it to a polished mirror (via Qur'an, "كَمْشَكَاةٌ فِيهَا مِصْبَاحٌ") that, when cleansed of sin's "rust," fosters virtues like humility and wisdom.

3.2.Discipline of the Self (Riyadat al-Nafs)

The soul's discipline (riyadat al-nafs) is a rigorous internal struggle, termed the "greater jihad" (jihad al-akbar), against base impulses (nafs ammara bi'l-su'). Al-Ghazali notes: "رجعنا من الجهاد الأصغر إلى الجهاد الأكبر" (We have returned from the lesser jihad to the greater jihad) (p. 12) [13], advocating self-restraint and reflection to subdue anger and desire under intellect's guidance for ethical resilience.

3.3.Integration of Physical and Moral Forces

Human nature comprises predatory (sabu'iyyah), bestial (bahimiyyah), satanic (shaytaniyyah), and divine (rabbaniyyah) tendencies, balanced by reason. Al-Ghazali states: "شوائب أربع... السبعية والبهيمية والشيطانية والربانية" (Four impurities: predatory, bestial, satanic, divine) (p. 18)[13], using metaphors like the heart as a king or hunter, where the body and its faculties are "soldiers" disciplined for virtuous ends.

3.4. Bodily Health as Spiritual Prerequisite

The body is a "mount" (markab) for the soul's journey to God, requiring temperance (i'tidal) for spiritual clarity. Al-Ghazali writes: "فالبدن مركبه، وأعضاؤه كجنوده، وشهوته وغضبه كعدو" (The body is his mount, its members his soldiers, desire and anger his enemies) (p. 12) [13], emphasizing moderate

diet and exercise to prevent vices like greed, ensuring physical vigor supports moral integrity.

3.5. Ethical Outcomes of Mastery

Mastery over desire and anger yields virtues: chastity, courage, generosity, and patience. Neglect darkens the heart, breeding arrogance and ruin. Notes: "فإن فعل ذلك كان موفقاً... وإذا عطل خسر" (If he succeeds, he is blessed; if he neglects, he fails) (p. 17), promoting psychological harmony and the "complete human" [13] ideal.

3.6. Pedagogical Implications

Al-Ghazali advocates holistic pedagogy integrating intellectual, ethical, and physical training through practices like fasting and charity, progressing toward divine knowledge. He said: "فمن استعملها فيما أيد به لجنود الله... يستحق المقت" (Whoever aids God's soldiers prospers; otherwise, he deserves rejection) (p. 17) [13], suggesting a gradual, practice-based approach for comprehensive human flourishing.

Al-Ghazali integrates moral and physical education, disciplining the body to serve the heart and spirit, which guides toward divine cognition and virtue. This holistic paradigm, enriched by metaphors of governance and struggle, aligns Islamic ethics with modern pedagogical discourse, emphasizing balanced corporeal-ethical development for true felicity

4. Analysis of Al Ghazali's Thoughts on Moral and Physical Education

- 4.1. **Al-Ghazali's Conception of Exercise as a Bridge Between Body and Soul.** Al-Ghazali conceptualizes exercise (Riyaadh) not as isolated physical activity but as an integrated mechanism that harmonizes bodily vigor with spiritual purification, drawing on Islamic sources to emphasize moderation in desires for holistic human development [14].
- 4.2. **Directing Youthful Vigor Toward Ethical Excellence Through Practical Training.** Al-Ghazali advocates for structured physical disciplines to channel the impulsive energies of youth into virtues like courage and temperance, transforming potential recklessness into disciplined moral action via gradual, experiential training aligned with Sufi self-cultivation [14]

Table 1. Offers a systematic comparative study of Al-Ghazali's philosophical framework, combining moral education, physical education, and their integrated synthesis.

Aspect	Moral Education (Soul Purification)	Physical Education (Body Care)	Integration & Holism
Primary Goal	Purify the heart from vices (pride, envy, anger) to achieve spiritual happiness and inner peace.	Maintain bodily health as a vessel for worship and righteous action, ensuring strength, balance, and longevity.	To form the 'Complete Human' (al-insan al-kamil) by harmonizing soul and body.
Key Concepts	<ul style="list-style-type: none"> - Greater Jihad (jihad al-nafs) - Self-monitoring (muraqabah) & remembrance (dhikr) - Moderation in worship - Virtue cultivation (humble, patience) 	<ul style="list-style-type: none"> - Moderation in food, sleep, and rest - Importance of physical exercise - Fasting as a tool for self-discipline - Table manners as hygiene and gratitude 	<ul style="list-style-type: none"> - Body is the 'mount' (markab) for the soul - Heart is the 'king,' body is its 'kingdom' - Bodily forces (anger, desire) are 'soldiers of the heart' to be disciplined
Methodology	<ul style="list-style-type: none"> - Diagnostic approach (like a physician) - Gradual, step-by-step training - Habit formation through repetition - Emulation of virtuous role models 	<ul style="list-style-type: none"> - Regulated diet (Halal Tayyib) - Structured physical activity - Adherence to hygiene and etiquette (e.g., handwashing, eating with right hand) 	<ul style="list-style-type: none"> - Holistic pedagogy: intellectual, spiritual, physical - Teacher as a living example of balance - Physical drills (fasting, exercise) as spiritual training
Primary Source	Ihya' Ulum al-Din (Book of Destructive Vices), Riyadat al-Nafs wa Tahdhib al-Akhlaq	Ihya' Ulum al-Din (Book of Table Manners), Shari' Aja'ib al-Qalb	Shari' Aja'ib al-Qalb (The Heart as the Nexus), Kimiya-yi Sa'adat

5. Comparing Al-Ghazali's views with other philosophical theories on Moral and Physical Education

5.1 Al-Ghazali and Kant

Convergences between Al-Ghazali and Kant

- 1) Both thinkers displace speculative metaphysics from the center of philosophy, making ethics the primary measure of human conduct. Each repudiates dogmatic rationalism Al-Ghazali by dismantling Aristotelian-Platonic emanationism in "Tahāfut al-Falāsifah", Kant by exposing the limits of pure reason in the "Critique of Pure Reason" [15].
- 2) For both, the decisive task of philosophy is moral: Al-Ghazali grounds virtue in divine command and spiritual purification (Iḥyā' 'Ulūm al-Dīn", "Mīzān al-'Amal") [15], while Kant locates it in the universal rational law of the categorical imperative (Groundwork). Ethics thus becomes a discipline that orders life toward a higher will be revealed for Al-Ghazali, rational universal for Kant guarding against relativism and sustaining moral agency in an age of intellectual and scientific advance.

Divergences between Al-Ghazali and Kant

Despite this shared ethical primacy, their foundations diverge sharply.

- 1) Al-Ghazali's system is theocentric and mystical: revelation is epistemically superior, reason is instrumental, and salvation is oriented toward the beatific vision of God. Kant, by contrast, constructs a wholly autonomous morality in which freedom and duty, not divine command, ground obligation [15].
- 2) Al-Ghazali integrates natural causality within the absolute will of God, erasing the line between physics and metaphysics; Kant maintains a strict dualism of phenomenal necessity and noumenal freedom, preserving human autonomy. These differences yield distinct practical horizons: Al-Ghazali's ethics cultivate inward spiritual discipline and ascetic withdrawal, whereas Kant's framework invites civic responsibility and universalizable norms

5.2 Moral and physical vision in Al-Ghazali and Plato

- 1) Shared Educational Purpose. Both regard moral education as a process of refining the soul and cultivating virtuous citizens, with physical training serving as a necessary support for intellectual and spiritual excellence [16].
- 2) Harmony of Body and Soul. Each maintains that bodily health is a prerequisite for sound reasoning, so physical exercise functions as an essential foundation for wisdom and moral virtue.
- 3) Gradual Pedagogy. Both emphasize a staged approach to education, beginning with the regulation of appetites and desires and progressing toward the refinement of intellect and spirit [16].

Divergence between Al-Ghazali and Plato on Moral and Physical Education

- 1) Epistemological Foundations. Al-Ghazali grounds ethics in divine revelation and Islamic law, whereas Plato relies on rational inquiry and the pursuit of the transcendent Form of the Good.
- 2) Mystical versus Rational Orientation. Al-Ghazali prioritizes inner purification and spiritual ascent as the pathway to moral formation, while Plato stresses dialectical reasoning and philosophical contemplation [17].
- 3) Function of Physical Training. For Al-Ghazali, bodily discipline preserves health to enable worship and piety; for Plato, it prepares guardians and philosopher-kings to defend and govern the ideal city [17].
- 4) Religion and Society. Al-Ghazali links virtue to eschatological accountability and obedience to divine command, whereas Plato connects virtue to the civic ideal of justice and the harmonious ordering of the state.

5.3 Moral and physical vision in Al-Ghazali and Paulo Freire

- 1) Paulo Freire and Al-Ghazali converge in viewing education as a holistic and emancipatory enterprise that encompasses the physical dimension to foster awareness and human perfection [18].
- 2) In general pedagogy, both emphasize critical formation as a means of resisting social or spiritual domination. Freire advances education as dialogical praxis that cultivates “conscientização” (critical consciousness) for liberation, while Al-Ghazali advocates “tazkiyat al-nafs” (purification of the soul) toward divine proximity, grounded in the Qur’an [18].
- 3) Regarding physical education, each treats bodily activity such as games and structured exercise as essential for renewing vitality and maintaining the equilibrium of body and spirit.
- 4) Freire extends his social justice pedagogy to sport as a site for democratic empowerment, whereas Al-Ghazali commends practices like swimming and horsemanship to strengthen the body for worship. In both frameworks, the body becomes an instrument of holistic human fulfillment.

Divergences between Paulo Freire and Al-Ghazali in Education and Physical Education :

- 1) Freire situates education within a secular, socio-political project of collective liberation from cultural colonialism, employing dialogical pedagogy even in physical education to cultivate critical consciousness against oppression. Al-Ghazali, by contrast, grounds education in Islamic revelation and Sufi spirituality aimed at individual eschatological perfection, with physical training integrated as part of spiritual purification and obedience to God.
- 2) Freire's approach is democratic and praxis-oriented, whereas Al-Ghazali privileges moral transmission and spiritual discipline over participatory dialogue. Consequently, Freire's application of physical education advances modern ideals of social justice, while Al-Ghazali's model underscores a traditional body-spirit equilibrium oriented toward transcendent devotion [18].

DISCUSSION

- 1 The Essential Balance Between Body and Mind as the Foundation for Human Perfection. Al-Ghazali stands as a pioneer in affirming the dialectical connection between the body and the mind, where, in "Ihya' Ulum al-Din", physical education is not merely bodily training but a tool for purifying the soul and refining morals. This approach transcends modern materialistic views by linking exercise to worship, elevating it from the realm of desires to the station of servitude to God. In reality, this balance offers a practical solution to the crisis of mental health in contemporary societies, where integrated physical education fosters balanced personalities, as evidenced by modern studies in sports psychology (Bandura's socio-cognitive model of physical-psychological balance, 1997) [2]. This calls for incorporating al-Ghazali's principles into sports education programs to enhance social sustainability [19].
- 2 Moral Education Through Practical Training in Virtues: In (Mizan al-Amal), al-Ghazali highlights that the four cardinal virtues (wisdom, courage, temperance, justice) are realized through sports as practical training, rather than mere theory, likening the body to an "instrument" that disciplines the soul from recklessness to moderation. This profound philosophical analysis critiques modern education's focus on athletic achievement without ethics, proposing a realistic alternative via graduated treatment tailored to temperaments and ages, as he states: "Transfer the child from a blameworthy trait to a milder one." Practically, today's sports education institutions can adopt this model to combat issues like violence in sports by integrating exercise with spiritual reflection, thereby enhancing societal quality and fulfilling Islam's ultimate goal of perfecting noble character [19].
- 3 Investing in Physical Education as a Tool for Social and Spiritual Prevention: Drawing from "Kimiya-Yi Sa'adat", al-Ghazali asserts that sports harness youth energies and direct them toward good, positioning the body as the axis of the Islamic educational plan. This realistic vision reveals the depth of his philosophy in linking physical education to species preservation and societal stability, away from instinctual repression and toward moderation. In our era, where youth face challenges of idleness and deviance, this approach forms a robust conclusion advocating for reshaping sports curricula in Islamic countries, inspired by al-Ghazali's Islamic sources, to achieve social prevention and

strengthen cultural identity, as supported by World Health Organization reports (WHO, 2022) on sports' role in mental health [20]

- 4 Practical Recommendations for Future Research and Application: It is recommended to conduct comparative studies between al-Ghazali's philosophy and modern physical education theories (John Dewey's experiential philosophy), focusing on their applications in educational programs. Additionally, training courses for sports coaches on al-Ghazali's ideas are advised to transform them from theory to practice, bolstering physical education's role in building sustainable societies. These conclusions not only enrich the Islamic heritage but also provide a profound philosophical framework for addressing global challenges in sports education, affirming that al-Ghazali is not merely a historical thinker but an architect of the contemporary human being.

CONCLUSION

Al-Ghazali's thoughts on moral and physical education based on the results of the above study show the concept of holistic education. Education that not only emphasizes the intellectual aspect, but also purification of the soul, moral formation, lust control, and maintenance of bodily health as a means of achieving human perfection. Through his works such as *Ihya' Ulum al-Din*, *Riyadat al-Nafs wa Tahdhib al-Akhlaq*, *Sharh 'Ajaib al-Qalb*, and *Kimiya-yi Sa'adat*, Al-Ghazali affirms that the body and soul have a mutually supportive relationship, where physical health helps humans to carry out worship and build noble character. His thinking is also relevant to the challenges of modern education because it is able to respond to moral crises, the pressures of contemporary life, and the need for balanced character education. Thus, Al-Ghazali's ideas can be a philosophical basis in developing education that combines spiritual, moral, intellectual, and physical values to form moral, healthy, wise, and responsible human beings.

ACKNOWLEDGMENTS

Thank you for the cooperation of all teams who are always compact so that this research is completed and published as planned.

AUTHOR'S CONTRIBUTION

All authors contributed equally to the publication of this paper, and all authors read and approved this paper, and all authors declare no conflict of interest.

CONFLICT OF INTEREST

All authors state that there is no conflict of interest.

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