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The Values of Moral Education in Imam Al-Ghazali's Minhajul Abidin

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Abstract

This study examines the values of moral education presented in Imam al-Ghazali's Minhajul Abidin and considers their relevance to contemporary Islamic education. It employs a descriptive qualitative design based on documentary study, reading the primary text alongside supporting literature and analyzing the material through qualitative content analysis. The findings indicate that the book organizes spiritual and moral development through seven successive stages: knowledge, repentance, obstacles, impediments, motivating forces, moral corruptions, and gratitude. Across these stages, the text foregrounds sincerity, God-consciousness, self-discipline, patience, humility, gratitude, repentance, trust, and responsibility toward other people. The study's contribution is an integrative reading of the seven stages as a pedagogical sequence linking knowledge, inner transformation, and observable conduct across relationships with God, the self, and society. The analysis is textual and conceptual; it does not claim to measure educational outcomes in contemporary classrooms.
Keywords: Moral Education, Al-Ghazali, Minhajul Abidin, Islamic Education

Abstrak

Penelitian ini mengkaji nilai-nilai pendidikan akhlak dalam kitab Minhajul Abidin karya Imam al-Ghazali serta relevansinya bagi pendidikan Islam kontemporer. Penelitian menggunakan pendekatan kualitatif deskriptif melalui studi dokumentasi dengan membaca dan menganalisis kitab sebagai sumber primer serta literatur pendukung sebagai sumber sekunder. Data dianalisis menggunakan analisis isi untuk mengidentifikasi tema-tema moral yang muncul dalam struktur tujuh tahapan spiritual, yaitu ilmu, taubat, hambatan, gangguan, pendorong, perusak amal, dan syukur. Hasil kajian menunjukkan bahwa kitab tersebut menekankan keikhlasan, ketakwaan, pengendalian diri, kesabaran, tawadhu, syukur, taubat, tawakal, serta tanggung jawab sosial. Kebaruan kajian ini terletak pada pembacaan integratif terhadap tujuh tahapan tersebut sebagai urutan pedagogis yang menghubungkan pengetahuan, transformasi batin, dan perilaku nyata dalam relasi manusia dengan Allah, diri sendiri, dan sesama. Temuan bersifat konseptual berdasarkan analisis teks, bukan pengukuran empiris atas hasil pembelajaran.
Kata kunci: Pendidikan Akhlak, Al-Ghazali, Minhajul Abidin, Pendidikan Islam

INTRODUCTION

Islamic education is concerned not only with the transmission of religious information but also with the formation of dispositions that guide conduct. Moral

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education therefore involves the relationship between knowledge, intention, spiritual awareness, and action. In Islamic intellectual traditions, akhlaq refers to qualities rooted in the self that become visible through habitual conduct. Al-Ghazali's account of character emphasizes that moral action should emerge from a cultivated inner disposition rather than from external compliance alone (Al-Ghazali, 1993; Ibn Miskawayh, 1994). This understanding makes moral formation a central educational concern rather than an additional subject. It also requires educators to examine the motives and habits underlying learners' behavior. Accordingly, the study of classical Islamic texts can contribute conceptual resources for discussing moral education today.

Contemporary educational institutions face the challenge of connecting ethical ideals with everyday decisions and social behavior. Dishonesty, irresponsible conduct, excessive self-interest, and performative religiosity are frequently discussed as concerns in public and educational life. Such concerns should not be reduced to a claim that young people are uniformly experiencing moral decline, because social conditions and individual experiences vary. They nevertheless raise a significant question about whether moral learning is sufficiently integrated into the habits and relationships of learners. Islamic educational thought offers frameworks in which character formation is inseparable from spiritual accountability and social responsibility (Daradjat, 2012; Nata, 2013). This perspective invites educators to move beyond the memorization of moral terms. It emphasizes sustained practice, self-examination, and the consistency of intention and behavior.

Among the classical works relevant to this discussion is Minhajul Abidin, attributed to Abu Hamid Muhammad al-Ghazali (1058–1111). The text presents the path of devotion as a journey that requires the seeker to pass through successive spiritual stages. Its structure includes knowledge, repentance, obstacles, impediments, motivating forces, factors that damage spiritual work, and gratitude (Al-Ghazali, 2006). These stages can be read as a framework for moral formation because they address what a person must know, overcome, cultivate, and protect. The work does not present moral development as a single act or a quick result. Rather, it describes a demanding process involving reflection, discipline, and continuing awareness of God. This structure provides the primary textual basis for the present study.

Minhajul Abidin should not be treated simply as a manual of ritual procedures. Its spiritual guidance repeatedly concerns the quality of intention and the inner obstacles that shape outward conduct. Knowledge is necessary because the seeker must understand the purpose and conditions of the path. Repentance requires recognition of wrongdoing and a commitment to change. The discussion of obstacles and corruptions directs attention to desire, social influence, deception, and the risks that undermine sincere action (Al-Ghazali, 2006). Gratitude, as the final stage, links recognition of divine gifts with a responsible response to them. In this way, the text offers a moral and educational vision in which worship, self-regulation, and character are mutually connected.

The concept of akhlaq in Islamic thought encompasses more than manners or public etiquette. It concerns stable qualities of the soul that shape a person's spontaneous responses and repeated choices. Ibn Miskawayh describes character as a state of the soul from which actions proceed with relative ease, while al-Ghazali similarly emphasizes an ingrained disposition (Ibn Miskawayh, 1994; Al-Ghazali, 1993).

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This account makes education a process of cultivating the self, not merely correcting isolated behaviors. It also explains why moral education requires repeated practice and the examination of intention. A learner may know that honesty is desirable yet still struggle to act honestly when pressured. The educational task is therefore to connect moral understanding with emotional commitment and consistent conduct.

Al-Ghazali's educational outlook places knowledge within a wider spiritual purpose. Knowledge is valuable when it guides the person toward right action and greater awareness of God, rather than becoming an instrument of status or argument. In the account represented by Minhajul Abidin, the first stage of knowledge prepares the seeker to understand the journey ahead (Al-Ghazali, 2006). This emphasis challenges approaches that assess moral education solely through factual recall. It suggests that understanding should be evaluated partly through the choices it informs and the habits it supports. Such an interpretation is consistent with Islamic educational perspectives that integrate intellectual, spiritual, and practical dimensions (Al-Toumy al-Syaibany, 1979; Tafsir, 2012). This relationship between learning and practice is essential to the interpretation advanced in this article.

Repentance is another foundational element in the text's moral logic. It is not simply regret expressed in words, but a reorientation that requires acknowledging wrongdoing and turning away from it. Where harm has been done to another person, repentance also implies attention to rights and responsibilities, not merely private feelings. This makes repentance educationally significant because it joins self-awareness with ethical repair. The moral subject is asked to recognize failure without treating it as a permanent identity. Such a process can support reflection, accountability, and the willingness to correct one's behavior. Al-Ghazali's treatment therefore provides a resource for understanding moral learning as a continuing capacity for change (Al-Ghazali, 2006; Nata, 2013).

The book's attention to obstacles highlights the fact that moral intentions are shaped by competing influences. Attachment to worldly status, unreflective social pressures, and the pull of desire can divert a person from professed commitments. This analysis is not an argument that worldly activity is inherently wrong; rather, it calls for discernment about the place such activity occupies in a person's priorities. For educators, the insight is important because students' conduct is shaped by peers, family life, media environments, and institutional expectations. Moral education must therefore help learners recognize pressures and deliberate about their responses. A purely declarative curriculum may be insufficient if learners are not given opportunities to practice judgment and self-control. The text's account of obstacles offers a vocabulary for such reflective work (Al-Ghazali, 2006; Hamka, 2015).

The distinction between external action and inner intention is especially important in the discussion of sincerity. A deed may appear commendable while being motivated primarily by the desire for praise or public recognition. The concepts of riya' and sum'ah direct attention to the difference between genuine commitment and performance for an audience. This concern remains relevant in environments where conduct can be publicly displayed and rewarded through visibility. However, the text's point should not be reduced to a blanket condemnation of public communication or recognition. Instead, it invites scrutiny of motive and consistency between private intention and outward behavior. In educational settings, this can encourage students to

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reflect on why they help, study, volunteer, or participate in religious activities (Al-Ghazali, 2006; Ilyas, 2011).

Gratitude occupies a significant place in the sequence of Minhajul Abidin. It entails recognizing benefits as gifts and responding through the heart, speech, and action. Gratitude is therefore more than a feeling of satisfaction; it has implications for how resources, opportunities, and relationships are treated. An educational interpretation can connect gratitude with humility, care, and responsible use of what one has received. It can also help learners recognize that achievement depends on personal effort as well as relationships and circumstances beyond individual control. In this sense, gratitude counters arrogance and entitlement without discouraging effort. Al-Ghazali's treatment supports a moral understanding in which spiritual awareness should become practical responsibility (Al-Ghazali, 2006; Shihab, 1996).

The educational value of Minhajul Abidin also lies in its sequential organization. The seven stages suggest that formation involves related tasks rather than disconnected moral slogans. Knowledge provides orientation, repentance initiates correction, and attention to obstacles helps the learner identify what may derail progress. The later stages focus on sustaining motivation, protecting deeds from corruption, and responding to divine gifts with gratitude. This sequence can be interpreted as a pedagogical map, although it should not be mistaken for a standardized developmental scale empirically validated for all learners. Its value lies in making the interdependence of moral tasks visible. Such a reading can inform curriculum design while remaining faithful to the text's spiritual purpose (Al-Ghazali, 2006; Zubaedi, 2011).

Islamic education has long understood the teacher's role as extending beyond the delivery of subject matter. The teacher's conduct, manner of correction, and consistency between words and actions can influence how learners understand ethical ideals. The importance of example and habituation is emphasized in classical and modern discussions of Islamic education (Al-Abrasyi, 1993; An-Nahlawi, 1995). Minhajul Abidin is not a classroom handbook, yet its emphasis on sincerity, discipline, and self-accountability offers principles that educators may translate into practice. Such translation requires thoughtful adaptation rather than direct transfer of every spiritual instruction into a school policy. The text can guide educators to model integrity, create reflective routines, and connect ethical discussion with daily decisions. Its contemporary relevance is therefore interpretive and pedagogical, not a claim that the work itself provides a complete modern curriculum.

Previous studies identified in the source thesis address adjacent areas of al-Ghazali's moral thought. Muzakki's study is described as examining moral education in Ihya Ulumiddin, while Fatimah's work is presented as considering Sufi values in Minhajul Abidin and their relevance to character education. Fathoni's article is described as discussing methods of moral formation from al-Ghazali's perspective (Fatimah, 2019; Fathoni, 2020; Muzakki, 2018). These works, as cited in the source document, indicate that the present topic belongs to an established conversation about classical Islamic ethics and education. Their titles also suggest different emphases, including another primary text, Sufi values, and general methods of moral development. Because the available source provides only brief descriptions, their detailed findings cannot responsibly be reconstructed here. The present article therefore uses them as reported research context rather than as independently verified evidence.

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A focused analysis of Minhajul Abidin can contribute by organizing the text's moral content in a way that is useful for educational discussion. The source thesis identifies values relating to God, the self, and other people, including sincerity, repentance, gratitude, patience, humility, trust, and self-control. These categories provide a practical starting point for interpreting the work's ethical breadth. Yet listing values alone does not explain how they relate to one another or how the book organizes their cultivation. The present study consequently examines both the values and the sequence in which the text presents spiritual challenges. It also distinguishes the text's own teachings from pedagogical implications inferred by the researcher. This distinction is necessary for a credible conceptual analysis (Al-Ghazali, 2006; Nata, 2013).

The research problem arises from the need to interpret a classical spiritual text in explicitly educational terms without reducing its theological meaning. The central question is which moral-educational values are expressed through the seven stages of Minhajul Abidin. A second question concerns how those values relate to the text's conception of moral formation. A third question considers how they may inform contemporary Islamic education when translated carefully into learning practices. These questions are linked, because relevance cannot be established merely by asserting that classical values are timeless. It requires identifying the values, explaining their internal logic, and articulating plausible educational applications. The study therefore proceeds through a textual and conceptual analysis rather than an empirical evaluation of a teaching intervention.

The article has three objectives. First, it identifies the principal moral-educational values represented in Minhajul Abidin. Second, it interprets the seven stages as a connected account of spiritual and ethical formation. Third, it discusses implications for contemporary Islamic education, especially the integration of moral knowledge, inner disposition, and everyday action. The article's novelty lies in synthesizing the stages into a pedagogical sequence and mapping them across relations with God, the self, and other people. This is a conceptual contribution rather than a claim to have discovered previously unknown doctrines in al-Ghazali's work. It may assist educators and researchers in making the text's educational implications more explicit. The argument remains bounded by the documentary character of the evidence.

The scope of the article is deliberately limited to the values and educational implications supported by the source text and the literature listed in the supplied thesis. It does not claim that every value discussed in the broader al-Ghazalian corpus appears with equal emphasis in Minhajul Abidin. Nor does it assume that all contemporary moral problems can be solved through the direct application of a medieval text. Instead, it treats the book as a source of ethical concepts that require interpretation in present contexts. This approach respects the historical character of the text while allowing it to enter contemporary educational debate. The distinction between textual findings and present-day applications is maintained throughout the article. Such a boundary strengthens rather than diminishes the study's academic value.

Literature Review

Islamic moral education is grounded in a conception of the human being as both spiritually accountable and socially situated. Its aims include cultivating faith,

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responsible conduct, and the capacity to live well with others. Marimba describes Islamic education as guidance of bodily and spiritual development under Islamic principles, while Daradjat emphasizes the translation of mental formation into practical action (Daradjat, 2012; Marimba, 1989). These perspectives imply that moral education cannot be confined to a theoretical lesson. It must shape attitudes and conduct across contexts. They also establish a broad educational framework for reading Minhajul Abidin. The text's spiritual instructions become educationally relevant when considered in relation to this holistic aim.

The term akhlaq is commonly associated with khuluq, referring to disposition, character, or an ingrained quality. The concept points toward the inner basis of conduct rather than an isolated act. Al-Ghazali's account in Ihya Ulumiddin connects character with a firmly established state of the soul from which actions arise with relative ease (Al-Ghazali, 1993). Ibn Miskawayh offers a comparable account of character as a condition that makes action proceed without extensive deliberation (Ibn Miskawayh, 1994). The shared emphasis is on stable dispositions that are developed and expressed over time. This conceptual background makes habit formation and inner cultivation central to moral education. It also helps distinguish akhlaq from mere conformity to social expectations.

Islamic ethics typically evaluates conduct in relation to revelation, reasoned moral reflection, and the consequences of actions for the self and others. The supplied thesis emphasizes the Qur'an and Sunnah as primary foundations for moral teaching and recognizes the contribution of classical scholars. Shihab describes Islamic ethical concerns as extending across relationships with God, people, the self, and the natural world (Shihab, 1996). This broad scope prevents moral education from becoming exclusively private or ritualistic. It also shows why social trust and justice belong within a spiritual account of character. Minhajul Abidin's emphasis on inner discipline can therefore be interpreted alongside, rather than in place of, interpersonal obligations. The resulting framework is comprehensive without assuming that all categories receive identical treatment in every passage.

Scholars of Islamic education have discussed the formation of a balanced Muslim personality as a major educational purpose. Al-Toumy al-Syaibany presents education as a process of transforming individual conduct in personal and social life, while Langgulung connects educational aims with the responsibilities of human beings as servants of God and stewards on earth (Al-Toumy al-Syaibany, 1979; Langgulung, 1980). These views connect spiritual commitments with public responsibility. They also indicate that moral learning should not be evaluated only by ritual competence. The values found in Minhajul Abidin can be considered in this broader educational horizon. The text's focus on the seeker's inner journey gains practical meaning when linked to ethical action in daily life.

Al-Ghazali's educational thought is characterized in the supplied thesis as integrating religious knowledge, spiritual development, and moral conduct. Nata's account of Islamic educational thinkers identifies drawing closer to God and attaining genuine happiness as central to al-Ghazali's educational orientation (Nata, 2001). This orientation places knowledge within a teleological framework: learning has a purpose beyond possession of information. The learner is expected to become ethically and spiritually transformed. Such a view does not reject intellectual rigor; it asks that knowledge be directed toward worthy ends. Minhajul Abidin's first stage, knowledge, is

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significant in this respect. It frames understanding as the beginning of a disciplined journey rather than an endpoint.

Minhajul Abidin is presented in the supplied source as a work that organizes spiritual progress through seven aqabah, or stages and obstacles. The stages move from knowledge and repentance to confronting hindrances, maintaining motivation, avoiding the corruption of deeds, and expressing gratitude (Al-Ghazali, 2006). The journey metaphor suggests that progress requires effort and that the seeker must anticipate difficulties. It also provides a narrative structure that makes abstract moral ideas easier to follow. The stages are interdependent because later efforts rely on earlier understanding and self-correction. This sequential structure is central to the present article's interpretive framework. It should be read as the text's spiritual map, not as a psychometric model.

Knowledge in al-Ghazali's educational thought is not valuable merely because it increases a learner's status. It should orient the learner toward understanding obligations and acting appropriately. The supplied thesis notes the distinction between individually obligatory knowledge and collectively obligatory knowledge, with religious duties and moral understanding belonging to the former category (Sulaiman, 1986). In Minhajul Abidin, knowledge prepares the seeker to understand the path and its requirements (Al-Ghazali, 2006). The educational implication is that moral instruction should explain reasons and purposes, not merely prescribe behavior. Learners need concepts with which to interpret situations and assess choices. Knowledge becomes morally effective when it informs intention and action.

Repentance is a recurring concept in Islamic spirituality and moral psychology. It involves acknowledging error, feeling remorse, turning away from wrongdoing, and making a sincere commitment to change. In the account of Minhajul Abidin summarized in the source thesis, repentance is an essential stage before further spiritual progress (Al-Ghazali, 2006). This gives repentance an educational dimension because it creates space for reflection and correction. It can be distinguished from shame that merely fixes a person's identity around failure. Educationally, a constructive account of repentance supports accountability while preserving the possibility of moral growth. It is particularly important where wrongdoing has harmed another person and repair is required.

The discussion of obstacles in Minhajul Abidin foregrounds the forces that divert a person from moral and spiritual aims. The source thesis identifies worldly attachment, social influence, satanic temptation, and the lower self among the challenges addressed in the text. Such obstacles can be interpreted as pressures that compete with reflective judgment and stable commitment. Hamka's discussions of spiritual life similarly stress that inner discipline must remain connected with conduct in ordinary life (Hamka, 2015). This framework avoids the simplistic assumption that moral failure results only from a lack of information. It asks educators to help learners recognize situational pressures and habitual patterns. The educational response may include reflection, mentoring, self-monitoring, and a supportive environment.

The stage concerned with impediments or distractions draws attention to factors that can weaken a person's commitment even after an intention has been formed. Fatigue, competing desires, anxiety, and preoccupation can all affect the consistency of action, although the exact categories must be grounded in the particular edition being analyzed. The general lesson is that moral education requires persistence

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and realistic awareness of human limitations. It cannot assume that one act of commitment permanently resolves the challenge of self-regulation. Repeated reflection and support can help learners return to their chosen values. This reading is consistent with the source thesis's presentation of the stages as a continuing spiritual struggle (Al-Ghazali, 2006). It should remain an interpretation rather than a claim that the text uses modern psychological terminology.

The motivating forces discussed in the book can be understood as sources of perseverance on the path of devotion. The source thesis associates this stage with the cultivation of hope and fear in relation to accountability and divine promise. These orientations can encourage action when the seeker encounters difficulty. However, fear and hope need to be understood in a balanced way rather than as instruments of intimidation alone. Educationally, motivation is more durable when learners understand the meaning of an action and see it connected with a valued purpose. Al-Ghazali's spiritual framework can therefore support discussion of intrinsic commitment, accountability, and purposeful practice. This remains a pedagogical interpretation of a religious text rather than an equivalence with a single modern motivational theory (Al-Ghazali, 2006; Tafsir, 2012).

The text's attention to factors that corrupt deeds places sincerity at the center of moral evaluation. Riya' and sum'ah describe forms of action directed toward being seen or heard by other people. These concepts show that outwardly acceptable behavior may still be ethically compromised by its intention. Ilyas's discussion of moral qualities likewise treats sincerity and related virtues as central to Muslim character (Ilyas, 2011). In contemporary educational environments, the idea invites learners to examine the reasons behind volunteering, achievement, and public expressions of piety. It does not mean that public action is necessarily insincere. Rather, it asks whether external recognition has displaced the ethical purpose of the action.

Gratitude is more than a final emotion in the sequence of Minhajul Abidin. It implies recognition of the source of blessings and a response that accords with that recognition. The source thesis describes gratitude through the heart, speech, and deeds, thereby linking inward awareness with outward conduct (Al-Ghazali, 2006). Shihab's broader account of Qur'anic ethical concerns similarly supports reading values as guides for lived relationships and responsibilities (Shihab, 1996). Gratitude can nurture humility because it counters the belief that every achievement is entirely self-generated. It can also encourage responsible stewardship of knowledge, time, material resources, and relationships. For moral education, this makes gratitude a practice that can be observed in conduct as well as discussed conceptually.

Humility, or tawadhu', is a moral quality associated with recognizing one's limits and refusing arrogant self-exaltation. It is distinct from passivity or an inability to exercise judgment. The supplied thesis connects humility with the rejection of takabbur and ujub, which can distort self-perception and social relationships. Nata's discussion of noble character includes humility among the virtues that shape a mature moral personality (Nata, 2013). In educational contexts, humility may be expressed through willingness to learn, openness to correction, and respect for others. It is particularly relevant to intellectual life because knowledge can otherwise become a source of superiority. This value connects inner spiritual discipline with the social conditions of learning.

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Patience and self-control are closely related because both concern the ability to respond to difficulty without being ruled by immediate impulses. In the source thesis, patience appears among the personal virtues associated with al-Ghazali's moral teaching. Such patience should not be confused with tolerating injustice or avoiding necessary action. Rather, it involves disciplined perseverance and proportionate response under pressure. The educational value lies in helping learners sustain effort, regulate anger, and resist choices that conflict with their commitments. Daradjat's account of Islamic education as the transformation of mental attitudes into conduct provides a relevant educational frame (Daradjat, 2012). These virtues are best cultivated through modeling and practice, not simply through definitions.

Trust in God, or tawakkul, is presented in the source thesis as a value within the seeker's relationship with the divine. A responsible educational interpretation should not treat trust as an excuse for neglecting effort or responsibility. Instead, it can be understood as acting conscientiously while recognizing the limits of personal control. This balance supports resilience in the face of uncertainty. It also connects spiritual confidence with practical accountability. Al-Ghazali's emphasis on the path toward God provides the theological orientation, while Islamic educational theory connects spiritual aims with action in the world (Al-Ghazali, 2006; Al-Toumy al-Syaibany, 1979). The value is therefore both devotional and practical.

Zuhd and wara' are discussed in the supplied thesis as qualities that help regulate attachment to worldly pleasures and morally questionable conduct. They should not be interpreted as requiring rejection of all material life or social responsibility. Their educational relevance lies in discernment, restraint, and the ability to distinguish need from excess. In contemporary contexts, these values can prompt reflection on consumption, status competition, and the ethical use of resources. Hamka's writing on modern spiritual life also treats spirituality as something that should shape daily living rather than encourage irresponsible withdrawal (Hamka, 2015). This approach makes moderation an ethical practice. It also prevents classical spiritual language from being simplified into a blanket rejection of worldly participation.

Social ethics remain integral to moral education even when a text emphasizes spiritual discipline. The supplied thesis identifies honesty, trustworthiness, justice, brotherhood, compassion, and avoidance of oppression among the values relevant to Minhajul Abidin. These values indicate that moral formation should be visible in relationships, not confined to private devotion. Shihab's treatment of Qur'anic perspectives on human concerns provides a broad basis for connecting spiritual commitments with social responsibilities (Shihab, 1996). Justice, in particular, requires attention to the rights of others and the repair of harm. Trustworthiness links private character with public reliability. The social dimension therefore prevents moral education from becoming individualistic.

Justice is a bridge between self-discipline and social responsibility. The source thesis explains that injustice may begin with allowing desire to govern one's own judgment and can extend to the treatment of other people. It also notes that repentance may require restoring rights that have been violated. This interpretation gives justice a practical rather than merely rhetorical character. In educational terms, it points toward fairness, accountability, and the recognition of others' claims. It also cautions against presenting personal piety as sufficient evidence of good character. The

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moral quality of a person's relationships remains a necessary consideration (Al-Ghazali, 2006; Ilyas, 2011).

Earlier research reported in the source thesis provides a preliminary map of scholarship relevant to this study. Muzakki (2018) is described as examining al-Ghazali's moral education in Ihya Ulumiddin. Fatimah (2019) is described as examining Sufi values in Minhajul Abidin and their relevance to character education. Fathoni (2020) is presented as discussing moral-development methods from al-Ghazali's perspective. These descriptions suggest a distinction between work centered on another major text, work focused on Sufi values, and work concerned with general methods. The available thesis excerpt does not provide enough methodological detail or full findings to compare these studies rigorously. Accordingly, the present article identifies a possible analytical niche without asserting a verified systematic research gap.

The literature on character education also offers a useful comparative vocabulary. Lickona distinguishes moral knowing, moral feeling, and moral action as connected dimensions of character formation (Lickona, 1991). Zubaedi's account, as cited in the source thesis, similarly emphasizes cognitive, affective, and behavioral dimensions of character education (Zubaedi, 2011). These frameworks are not identical to al-Ghazali's theological anthropology, but they help articulate how ethical learning can involve knowledge, disposition, and practice. A careful comparison should preserve the distinct foundations of each tradition. In Minhajul Abidin, knowledge, inner struggle, sincerity, and action can be read as interrelated aspects of moral development. The comparison is therefore heuristic rather than an assertion that classical and modern theories are interchangeable.

Methods of moral education in Islamic traditions include example, habituation, advice, narrative, and encouragement or warning. The supplied thesis discusses these methods through references to Islamic educational scholarship (Al-Abrasyi, 1993; An-Nahlawi, 1995; Tafsir, 2004). Their shared feature is that moral learning is supported by more than abstract explanation. Example makes values visible, habituation gives them repeated practice, and advice invites reflection. Narrative can make ethical consequences memorable, while encouragement and warning connect action with purpose and accountability. Minhajul Abidin itself is primarily a spiritual guide, but its sequence and use of explanatory examples can inspire adapted teaching activities. Any classroom adaptation should be age-appropriate and sensitive to learners' circumstances.

Taken together, the literature suggests a framework for analyzing Minhajul Abidin along three related dimensions. The first is the vertical relationship with God, including sincerity, repentance, trust, and gratitude. The second is the relationship with oneself, including self-examination, patience, discipline, and the regulation of desire. The third is the relationship with other people, including justice, honesty, trustworthiness, and humility. These dimensions are analytical categories drawn from the source thesis and Islamic ethical literature rather than a claim that the text explicitly presents a modern three-part taxonomy in every section. The seven stages provide the sequence through which values can be interpreted. This framework allows the study to connect textual analysis with educational implications while keeping its conceptual boundaries clear.

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Method

This study uses a descriptive qualitative design to examine the moral-educational values presented in Minhajul Abidin. A qualitative approach is appropriate because the research question concerns meaning, ethical concepts, and relationships among themes rather than numerical measurement. The object of analysis is a written religious text and its educational interpretation. The study follows the documentary orientation described in the supplied thesis, which treats the book as the primary source and relevant literature as supporting material. It does not involve interviews, classroom observations, surveys, or experimental intervention. The conclusions are consequently textual and interpretive in scope (Al-Ghazali, 2006; Sulaiman, 1986).

The primary data source is Minhajul Abidin attributed to Imam al-Ghazali, using the translated edition identified in the supplied thesis as Moh. Syamsi Hasan's translation published by Amelia in 2006. Where the Arabic text is available, it is useful for checking terminology and the structure of the seven stages. The secondary sources comprise literature on Islamic moral education, al-Ghazali's thought, Islamic spirituality, and character formation. The source thesis lists works by Daradjat, Hamka, Ibn Miskawayh, Ilyas, Nata, Shihab, Tafsir, and others as supporting references. These sources are used to clarify concepts and frame educational interpretation, not to replace the primary text. Bibliographic details should be checked against the actual editions consulted before journal submission.

Documentary collection proceeds through systematic reading and note-taking. The researcher identifies passages associated with the seven stages and records statements that directly concern moral values, inner dispositions, spiritual obstacles, and practical conduct. Each passage is noted with enough contextual information to avoid interpreting an isolated sentence as the whole argument. Related passages are grouped under provisional thematic labels. The notes also distinguish explicit textual teachings from implications inferred for contemporary education. This procedure supports a transparent link between source material and the analysis. Documentary collection follows the general procedure described in the supplied thesis (Al-Ghazali, 2006).

Content analysis is used to organize and interpret the textual material. The initial step is familiarization with the text and its structure, followed by identifying meaningful units related to moral education. These units are coded using both text-led categories, such as the seven aqabah, and interpretive categories, such as sincerity, repentance, self-control, gratitude, justice, and social responsibility. Codes are then compared for overlap and relationship. The process seeks patterns that explain how values are distributed across the stages rather than merely compiling a list. This approach is consistent with the stated objective of finding relevant moral-educational themes through content analysis (Nata, 2013; Tafsir, 2012).

The analysis uses a staged procedure. First, the relevant sections of the book are described in their own sequence. Second, moral concepts and associated behaviors are extracted and grouped into thematic categories. Third, the themes are interpreted in relation to the three analytical domains of relationship with God, the self, and other people. Fourth, the analysis considers how the seven stages function together as a progression of moral formation. Finally, possible implications for contemporary Islamic education are discussed while retaining the distinction between textual claims and

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pedagogical inference. This procedure is designed to make the argument traceable and internally coherent (Al-Ghazali, 2006; Shihab, 1996).

To strengthen interpretive credibility, the analysis compares the primary text with supporting literature and checks whether a proposed theme is consistent with the surrounding discussion. This form of source triangulation is conceptual rather than statistical. Where the source thesis provides only a brief summary of earlier research, the article does not attribute detailed findings to those studies beyond what is explicitly reported. Likewise, modern educational terms are used as interpretive tools and not presented as vocabulary necessarily used by al-Ghazali himself. This distinction reduces the risk of anachronism. It also clarifies which claims arise directly from the text and which are contemporary educational applications (Daradjat, 2012; Lickona, 1991).

The study has limitations that should be acknowledged. Its findings depend on the edition and translation consulted, and subtle meanings may require comparison with the Arabic original and other scholarly editions. The analysis is not an exhaustive critical edition of Minhajul Abidin. It also does not independently verify the bibliographic records or findings of every prior study named in the supplied thesis. Finally, it does not empirically test whether teaching based on the seven stages changes students' behavior. The contribution is therefore a structured conceptual interpretation that can inform future classroom research rather than proof of educational effectiveness. These boundaries are important when translating classical spiritual teachings into contemporary practice.

Findings and Discussion

The analysis identifies the seven aqabah as the central organizing structure through which the text presents the seeker's journey. These stages are knowledge, repentance, obstacles, impediments, motivating forces, factors that damage deeds, and gratitude. Their order matters because the stages address orientation, correction, resistance, persistence, protection of intention, and appreciative response. The sequence suggests that moral formation is a continuing process rather than a one-time decision. The book's spiritual purpose remains primary, while the present study interprets the stages for moral education. This finding follows the structure described in the supplied source (Al-Ghazali, 2006).

Knowledge functions as the initial foundation of moral development. It provides orientation about the purpose of devotion and the requirements of the path. In educational terms, this suggests that values should be explained and understood before they can be practiced consistently. Knowledge alone, however, is not presented as sufficient for spiritual progress. It must be followed by repentance, discipline, and sustained action. The first stage thus establishes a relationship between cognitive understanding and ethical commitment. This interpretation is consistent with al-Ghazali's broader emphasis on knowledge that guides action (Al-Ghazali, 1993, 2006).

Repentance appears as the second stage and represents the possibility of moral correction. It requires a person to acknowledge wrongdoing and turn toward a better course. The analysis highlights the importance of sincere change rather than a purely verbal expression of regret. Where conduct affects others, the educational implication includes accepting responsibility and attempting to repair harm. Repentance therefore joins inner reflection with practical accountability. It offers a model of moral learning in

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which error can become a point of transformation rather than an excuse for denial (Al-Ghazali, 2006; Nata, 2013).

The third stage concerns obstacles that can divert the seeker from the intended path. The source thesis describes worldly attachment, social influences, temptation, and the lower self among the relevant hindrances. These obstacles demonstrate that moral conduct is affected by the conditions surrounding the individual. The analysis therefore interprets the stage as a call for awareness and discernment. For education, it suggests helping learners identify pressures that make ethical choices difficult. The point is not to blame the world or social relationships indiscriminately, but to develop judgment about their influence (Al-Ghazali, 2006; Hamka, 2015).

The fourth stage addresses impediments that may interfere with continued spiritual effort. Read educationally, it highlights the gap that can arise between an intention to do good and the ability to sustain that intention. Moral education must therefore attend to consistency, fatigue, competing priorities, and the need for renewed effort. The text's staged structure indicates that commitment requires ongoing maintenance. A learner may understand a value and sincerely wish to practice it yet still need guidance to sustain the behavior. This finding supports educational approaches that combine reflection with repeated practice and supportive routines (Al-Ghazali, 2006; Daradjat, 2012).

The fifth stage concerns motivating forces that help the seeker continue the journey. In the source thesis, hope and fear are identified as important orientations in this discussion. These motivations are related to accountability and the anticipated consequences of conduct. Their educational use requires balance, since motivation based only on fear may not cultivate mature understanding. Hope can sustain effort, while accountability reminds learners that choices matter. Together, they can be interpreted as supports for purposeful moral commitment. The text's religious orientation must remain clear when these ideas are compared with modern motivational language (Al-Ghazali, 2006).

The sixth stage focuses on factors that corrupt or diminish the value of deeds. The analysis gives particular attention to riya' and sum'ah, in which actions are performed to secure public attention or praise. These concepts distinguish the outward appearance of a deed from the intention that animates it. Moral education therefore requires attention to motivation as well as observable conduct. This does not mean that public recognition always invalidates good action. Rather, the text invites the seeker to assess whether approval has become the principal purpose. The distinction is highly relevant to reflective learning and ethical self-assessment (Al-Ghazali, 2006; Ilyas, 2011).

The seventh stage emphasizes praise and gratitude to God. The analysis treats gratitude as an integrated response involving inward recognition, verbal expression, and action. It can cultivate humility by reminding the individual that gifts and opportunities are not solely the product of personal achievement. Gratitude also carries practical implications for how people use resources and treat others. It therefore connects spiritual awareness with ethical responsibility. As the concluding stage, it gives the sequence a positive orientation toward recognition and responsible response rather than merely avoidance of wrongdoing (Al-Ghazali, 2006; Shihab, 1996).

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Across the seven stages, the analysis identifies a cluster of recurring virtues: knowledge, repentance, sincerity, self-discipline, patience, humility, trust, and gratitude. These values do not appear as an unrelated catalogue. They are connected to the challenges and practices associated with the spiritual journey. Some values orient the seeker, others correct behavior, and others protect action from corruption. The sequence suggests that a moral disposition needs both initial formation and ongoing maintenance. This finding is the basis for interpreting Minhajul Abidin as an integrated account of moral formation (Al-Ghazali, 2006; Nata, 2013).

The findings also support an analytical distinction among moral relations with God, the self, and other people. Sincerity, repentance, trust, and gratitude are especially visible in the vertical relationship with God. Self-control, patience, self-examination, and restraint concern the formation of the person. Honesty, justice, trustworthiness, humility, and care become visible in social relationships. These categories overlap because a person's inner disposition affects how they treat others. The three domains are therefore an analytical synthesis rather than separate compartments. This synthesis is consistent with the broad scope of Islamic ethics described in the supporting literature (Shihab, 1996; Ilyas, 2011).

The analysis indicates that moral education in the text involves inward and outward dimensions. The inward dimension concerns intention, awareness, repentance, and the struggle against corrupting motives. The outward dimension concerns deeds, habits, and the treatment of other people. Neither dimension is sufficient on its own: an outwardly acceptable act may be compromised by insincerity, while a claimed good intention does not erase harmful conduct. This dual focus is central to the educational interpretation of the book. It suggests that character education should combine reflective dialogue with observable practices and accountability (Al-Ghazali, 1993, 2006).

The seven stages also suggest a progression from orientation to sustained ethical response. Knowledge supplies a conceptual basis, repentance enables correction, and awareness of obstacles supports discernment. The later stages address persistence, the integrity of intention, and gratitude. This progression can inform the sequencing of educational activities, provided it is not imposed as a rigid universal developmental order. Teachers may revisit earlier values as learners encounter new situations. The structure is best used as a reflective map rather than a fixed checklist of spiritual attainment. This distinction protects the text from being simplified into a standardized program without evidence (Al-Ghazali, 2006; Tafsir, 2012).

Values relating to social conduct emerge as necessary implications of the text's emphasis on sincerity and moral accountability. The source thesis specifically identifies justice, honesty, trustworthiness, brotherhood, and avoidance of oppression in its discussion of social relevance. These values require more than private intention because they are tested in interactions and decisions that affect other people. A person cannot demonstrate justice solely by reporting a just intention; conduct and treatment of others must also be considered. This observation supports the integration of moral reflection with community responsibilities. It also counters the risk of reducing spirituality to a private experience disconnected from social ethics (Al-Ghazali, 2006; Shihab, 1996).

The analysis finds that the text can contribute to contemporary Islamic education at the level of principles and pedagogical reflection. Its concepts can support

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activities such as intention-setting, reflective journals, ethical case discussions, restorative responses to wrongdoing, and gratitude practices. These are proposed adaptations, not teaching methods tested by the present study. Their purpose would be to connect moral concepts with the decisions learners face in school, family, and community life. Educators would need to adapt activities to learners' age, context, and institutional aims. The book's relevance is thus potential and interpretive, rather than evidence of demonstrated intervention effects (Daradjat, 2012; Tafsir, 2012).

The final finding concerns the novelty of an integrated reading. The source thesis discusses moral values and contemporary relevance, but its account can be organized more explicitly by connecting each stage with the processes of knowing, inner transformation, and outward conduct. The present article synthesizes the seven stages as a pedagogical sequence and relates them to three domains of moral responsibility. This does not claim that the values themselves are new or that earlier researchers never considered them. The contribution lies in the structure of the analysis and the distinction between textual findings and educational implications. It offers a framework that future studies can examine, refine, or test empirically.

Table 1. Moral-Educational Values in the Seven Stages of Minhajul Abidin

Stage (Aqabah)	Central concern	Values highlighted	Possible educational implication
Knowledge (al-'ilm)	Understanding the path and its purpose	Knowledge, discernment, responsibility	Explain ethical reasons and connect learning with action
Repentance (al-tawbah)	Acknowledging and correcting wrongdoing	Honesty, accountability, renewal	Use reflection and repair-oriented responses
Obstacles (al-'awaiq)	Recognizing forces that divert commitment	Self-awareness, restraint, discernment	Discuss peer pressure, desire, and competing priorities
Impediments (al-'awarid)	Sustaining effort amid disruption	Patience, perseverance, self-regulation	Develop routines and support consistent practice
Motivating forces (al-bawa'ith)	Maintaining purposeful commitment	Hope, accountability, perseverance	Link conduct to meaningful aims and responsibility
Corruptions of deeds (al-qawadih)	Protecting sincerity and moral integrity	Sincerity, humility, self-examination	Reflect on motives and distinguish integrity from performance
Gratitude (al-hamd	Recognizing	Gratitude, humility,	Practice

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Stage (Aqabah)	Central concern	Values highlighted	Possible educational implication
wa al-shukr)	blessings and responding appropriately	responsibility	appreciation and responsible use of opportunities

Moral education should be grounded in a comprehensive understanding of ethical values and their significance for human conduct. Within the framework of Minhajul Abidin, knowledge constitutes the initial stage of the spiritual journey, providing the intellectual and normative orientation necessary for subsequent moral development. In contemporary educational settings, this principle requires educators to explain not only the meaning of particular values but also their relevance to learners' decisions and everyday experiences. Such an approach moves beyond the transmission of moral concepts as isolated definitions intended for rote memorization. Nevertheless, the acquisition of knowledge should not be assumed to produce virtuous behavior automatically, since ethical understanding must be accompanied by reflection, commitment, and practical application. Accordingly, knowledge becomes an effective foundation for moral formation when it informs ethical judgment and is translated into responsible action (Al-Ghazali, 2006; Tafsir, 2012).

Within the broader framework of character formation, repentance can be understood as a constructive mechanism for cultivating moral responsibility and facilitating behavioral improvement. Educational environments require approaches to misconduct that acknowledge the seriousness of wrongdoing without reducing learners to their mistakes or permanently stigmatizing their identities. Al-Ghazali's emphasis on returning from wrongdoing provides a conceptual basis for educational practices that encourage learners to acknowledge inappropriate conduct, recognize its consequences, and demonstrate a genuine commitment to improvement. Where misconduct has harmed others, restorative measures and appropriate efforts to repair the harm may form an integral part of the response. Such an approach, however, should not be interpreted as eliminating legitimate consequences, diminishing accountability, or compromising the safety and well-being of others. Rather, it integrates responsibility for past actions with the educational possibility of moral transformation (Al-Ghazali, 2006; Daradjat, 2012).

An important dimension of moral education involves developing learners' capacity to recognize and critically evaluate the factors that shape their behavior. The discussion of obstacles in Minhajul Abidin provides a basis for examining the influence of personal desires, social pressures, and excessive attachments on an individual's commitment to ethical principles. In pedagogical practice, educators can employ developmentally appropriate scenarios to help learners analyze how peer expectations, the pursuit of social approval, and external influences affect their decision-making. This process should not rely on generalized condemnations of contemporary culture or technological developments, but rather on critical reflection concerning their potential benefits and risks. Through guided discussion, learners can develop the capacity to distinguish relationships, activities, and social influences that support moral development from those that may undermine their ethical commitments. The

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cultivation of such discernment represents a practical expression of self-awareness and responsible judgment (Al-Ghazali, 2006; Hamka, 2015).

The internalization of ethical values requires sustained practice because moral commitments may weaken when individuals encounter competing desires, changing circumstances, or social pressures. The sequential structure of Minhajul Abidin therefore offers a conceptual rationale for educational strategies that reinforce moral conduct through consistent routines, mentoring, reflective activities, and clearly articulated expectations. Repeated practice can help learners translate abstract ethical principles into relatively stable behavioral dispositions. However, habituation should not be equated with mechanical compliance or unreflective obedience; rather, it should provide recurring opportunities for learners to act ethically while understanding the reasons underlying their actions. Educators must also recognize that behavior is shaped by personal and contextual circumstances, making differentiated guidance and appropriate support essential components of moral development. The central pedagogical implication is that character formation should be pursued as a continuous educational process rather than as an occasional intervention (Al-Abrasyi, 1993; An-Nahlawi, 1995).

Sustainable moral development also depends on the cultivation of motivation that enables learners to maintain ethical commitments when doing so becomes difficult or yields no immediate recognition. The orientations of hope and accountability can provide complementary foundations for this process by encouraging perseverance while affirming the moral significance of individual choices. In educational practice, these orientations should be communicated in ways that avoid excessive reliance on fear, humiliation, or external rewards as the primary means of regulating behavior. Instead, learners should be encouraged to understand the intrinsic significance of ethical commitments and their contribution to trustworthy relationships and responsible participation in society. At the same time, an emphasis on hope should not diminish the importance of accountability, since actions may produce consequences for both the individual and other members of the community. Integrating these dimensions can strengthen moral purpose while promoting personal agency, reflective judgment, and a sustained commitment to ethical conduct (Al-Ghazali, 2006; Lickona, 1991).

The cultivation of sincerity has particular relevance in educational and social environments where actions are frequently exposed to public observation, praise, and reputational incentives. Al-Ghazali's discussion of riya' provides a framework for critically examining situations in which the desire for recognition may displace the intrinsic or spiritual purpose of a good deed. In classroom discussions, this concept can be used to encourage learners to reflect on their intentions and consider the extent to which external approval influences their decisions. Such reflection should not lead to the assumption that publicly performed actions are necessarily insincere or that beneficial activities should always be conducted privately. Rather, learners should be guided to evaluate whether an action retains its perceived value when public acknowledgment or social recognition is absent. By connecting the examination of intention with observable conduct, moral education can strengthen integrity and encourage consistency between personal convictions and outward behavior (Al-Ghazali, 2006; Ilyas, 2011).

Beyond its conceptual significance, gratitude can function as a practical orientation through which learners recognize the people, opportunities, and resources

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that contribute to their lives and consider their responsibilities in response. Within the educational framework suggested by Minhajul Abidin, gratitude should therefore be developed through reflective and meaningful practices rather than restricted to the memorization of definitions. Activities may encourage learners to acknowledge the contributions of others, appreciate available opportunities, and identify appropriate ways to respond through care, responsibility, and generosity. Nevertheless, such activities must be designed sensitively, without compelling learners to disclose personal circumstances or suggesting that every experience of hardship must be interpreted positively. The educational purpose is to cultivate awareness and responsible engagement, not to invalidate suffering or discourage learners from expressing legitimate difficulties. When gratitude is connected with concrete action, it can support humility, responsible stewardship, and concern for others, thereby linking inward recognition with outward moral responsibility (Al-Ghazali, 2006; Shihab, 1996).

The three domains of moral responsibility can help educators avoid an overly narrow approach to character. A program that focuses only on ritual performance may overlook interpersonal justice, while a program focused only on social behavior may neglect intention and spiritual purpose. The framework proposed here keeps relationships with God, the self, and other people in conversation. This does not require that every lesson address all three domains equally. It requires that the overall educational design recognize their interdependence. Such a holistic orientation is consistent with Islamic educational perspectives that integrate spiritual, intellectual, and social development (Al-Toumy al-Syaibany, 1979; Daradjat, 2012).

The values identified in the text can be incorporated across school life rather than confined to a single moral education lesson. Honesty can shape assessment practices, trustworthiness can guide group work, and justice can inform classroom procedures. Humility can be modeled in how teachers respond to mistakes, while gratitude can be reflected in responsible use of shared resources. These applications are proposals derived from the conceptual analysis and would need adaptation to institutional context. They are likely to be more coherent when adult conduct and school rules embody the same values taught to students. Moral education is strengthened when the institutional environment does not contradict its stated principles (Nata, 2013; Zubaedi, 2011).

Teacher example is particularly important because moral values are learned partly through observation. A teacher who demands honesty but manipulates assessment or who preaches humility while humiliating learners weakens the credibility of the lesson. The classical emphasis on uswah has therefore practical relevance to institutional integrity. This does not mean teachers must be morally flawless; rather, they should demonstrate accountability and a willingness to correct mistakes. Such consistency helps learners see ethical principles enacted in real decisions. The educational implications of Minhajul Abidin are thus not limited to what teachers explain but include how they exercise authority (Al-Abrasyi, 1993; An-Nahlawi, 1995).

Assessment of moral education requires caution. A learner's inner sincerity cannot be measured directly through a simple checklist, and outward compliance does not necessarily reveal the full state of character. Educators can nevertheless assess observable practices such as honesty in academic work, respectful disagreement, responsible completion of tasks, and willingness to repair harm. Reflection and dialogue can provide additional insight, but should not be used to claim certainty about a

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learner's spiritual state. The text's emphasis on intention should encourage humility in assessment rather than intrusive judgment. A responsible educational model distinguishes observable evidence from assumptions about inner life (Al-Ghazali, 1993; Lickona, 1991).

The framework also has implications for curriculum sequencing. The seven stages can be used to structure a series of discussions that move from understanding values to recognizing obstacles, sustaining action, and reflecting on motives. However, a curriculum should allow learners to revisit themes as they mature and encounter new situations. The stages are best treated as a flexible sequence of reflection rather than a linear ladder that all learners complete in the same way. This avoids overstating the text's claims and respects the diversity of educational contexts. Any formal model based on the sequence would require further development and empirical evaluation (Al-Ghazali, 2006; Tafsir, 2012).

The relevance of Minhajul Abidin to contemporary character education lies in its attention to the relationship between inner dispositions and external conduct. Modern character frameworks also emphasize that ethical understanding, feeling, and action need to be connected, although their philosophical foundations may differ from Islamic theology (Lickona, 1991; Zubaedi, 2011). A comparison is useful when it clarifies shared educational questions without erasing differences in source and purpose. Al-Ghazali's account places moral development within devotion to God and accountability beyond worldly recognition. This distinct orientation should remain visible in any comparative discussion. The result is a dialogue between traditions rather than a claim of exact equivalence.

Claims about contemporary relevance should remain proportionate to the evidence. The textual analysis shows that the values in Minhajul Abidin can be interpreted in ways that address concerns about integrity, self-regulation, responsibility, and social ethics. It does not establish that a curriculum based on the book will reduce misconduct or improve measurable student outcomes. Such claims would require classroom studies with transparent methods and appropriate evidence. Future research could design learning activities based on selected stages, examine how teachers adapt them, and evaluate learner experiences over time. The present article provides a conceptual foundation for such work rather than a substitute for it (Daradjat, 2012; Tafsir, 2012).

The article's contribution is therefore best understood as a structured interpretive framework. It connects the seven aqabah with three domains of moral responsibility and emphasizes the movement from knowledge to inner correction and sustained conduct. This arrangement can help researchers identify themes and can help educators translate classical concepts into reflective learning experiences. It also preserves the difference between al-Ghazali's spiritual guide and contemporary educational design. The text's concepts are not presented as a ready-made school intervention. Their use requires contextual judgment, careful teaching, and further empirical inquiry. Such boundaries make the proposed relevance academically more defensible.

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Conclusion

This study examined the moral-educational values in Imam al-Ghazali's Minhajul Abidin through descriptive qualitative documentary analysis. The analysis identified the seven stages of knowledge, repentance, obstacles, impediments, motivating forces, corruptions of deeds, and gratitude as the text's central structure. Across these stages, the work emphasizes knowledge, sincerity, repentance, self-discipline, patience, humility, trust, and gratitude. These values are interconnected rather than isolated, because each contributes to the seeker's continuing moral and spiritual formation. The findings support reading Minhajul Abidin as a spiritual guide with significant implications for moral education. The conclusions remain textual and conceptual rather than empirical. The article's main contribution is an integrative interpretation of the seven stages as a pedagogical sequence linking understanding, inner transformation, and outward conduct. It organizes the values across relationships with God, the self, and other people, while recognizing that these domains overlap. The framework highlights that moral education involves both intention and behavior, both personal discipline and social responsibility. For contemporary Islamic education, it suggests the importance of reflective learning, accountability, habituation, teacher example, and the practical enactment of values across school life. These implications should be adapted to learners and contexts rather than transferred mechanically from a classical text. Their effectiveness must be examined through future empirical research. Several limitations guide the interpretation of these conclusions. The analysis relies on the text and supporting literature identified in the supplied thesis, and the bibliographic details of cited works should be checked against the editions actually consulted. The discussion of earlier studies is limited to the descriptions available in that source and should not be treated as an independently verified systematic review. Future research could compare Arabic editions and translations, examine the text's reception in Islamic educational institutions, or test carefully designed learning activities inspired by selected stages. Such work could clarify how classical moral concepts are interpreted and practiced in contemporary settings. Within these limits, Minhajul Abidin remains a valuable source for sustained reflection on the relationship between spiritual commitment and moral character.

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