



## THE NATURE OF EDUCATORS AND STUDENTS IN ISLAMIC EDUCATION

**Muh. Ihwan<sup>1</sup>, Andi Abd. Muis<sup>2</sup>, Budi Mansur<sup>3</sup>, Nasriadi<sup>4</sup>, Muhammad Darwin<sup>5</sup>**

<sup>1,2,3,4,5</sup> STAI Negeri Majene

Email: [iwanmakkasau95@gmail.com](mailto:iwanmakkasau95@gmail.com)<sup>1</sup>, [muisandiabd@gmail.com](mailto:muisandiabd@gmail.com)<sup>2</sup>,

[budi.mansur1977@gmail.com](mailto:budi.mansur1977@gmail.com)<sup>3</sup>, [rianasria14@gmail.com](mailto:rianasria14@gmail.com)<sup>4</sup>,

[muhammaddarwin364@gmail.com](mailto:muhammaddarwin364@gmail.com)<sup>5</sup>.

### Abstract:

This research discusses the Islamic concept of the nature of educators and students. Why is this research interesting to discuss The Islamic concept of the nature of educators and students is very important in the world of Islamic education so that Islam is very strict in paying attention to the Islamic concept of the nature of educators and students. Therefore, the author explains how important the concept of education is in the future as a superior investment to continue the preservation of civilization as an educated generation. To obtain effective education as an effort to produce great and competent educators and students, Islam explains the nature of educators and students. In terms of methodology, this article is a type of library research. Furthermore, this study is basically library research. The data analysis used in this research is content analysis, namely analyzing the contents of the book. Another method used is the critical comparison method, namely comparing the thoughts of experts. From this research, the results obtained are that among the verses about Islamic concepts regarding educators and students are found in Q.S Al-Alaq verses 1-4. Education is a process of humanization as well as a conscious effort to develop human physical and non-physical potential. On the other hand, Islamic education is basically the instilling of Islamic teaching values in students, namely the Al-Qur'an and Hadith.

**Keywords:** *islamic education, the nature of educators and students*

### INTRODUCTION

Education is a process of humanization as well as a conscious effort to develop human physical and non-physical potential. On the other hand, according to Abdin Nata, Islamic education is basically instilling Islamic teaching values in students, namely the Al-Qur'an and Hadith. In the educational process, educators and students cannot be separated. Educators and students are two sides of a coin that cannot be separated.

Of course, if we talk about educators, as a student center, we cannot separate students and educators. Educators have a big responsibility in carrying out their duties and obligations, because their responsibility is not only to their students' parents but also to Allah SWT. Science is a command of Allah SWT. If there is a need to convey it, that is a task that educators must carry out according to the teachings of the Koran. Furthermore, from the perspective of Islamic education, the conditions that must be met by educators are to acquire knowledge, educate students professionally and patiently, and achieve goodness in this world and the hereafter. (Basri, Hasan, 1994).

On the other hand, if we talk about students based on the "lifelong learning" paradigm, then the correct term for students is "students" and not "students". Mature. Currently, the term "student" is limited to children only. The mention of students gives

the impression that educational institutions do not only exist in schools (formal education) but also in the community, such as the Takrim Council and Rukun Tetangga. (Abdul Mujib, 2008).

In a modern perspective, students should be treated not only as objects or targets of education, but as objects of education who are involved in solving problems in the teaching and learning process. Similar to the view above, students in Islamic education are individuals or people who are growing and developing physically, spiritually, socially and religiously to face life in this world and the afterlife. This definition means that students are immature individuals who need others to help them grow. Biological children are family students, students are school students, community children are local community students, and religious children are spiritual religious students.

In the Islamic education system, students are one of the components of education. Based on Article 1, Paragraph 4 of the Law of the Republic of Indonesia. According to the 2003 National Education System Regulations, students are members of society who seek development through the educational process at certain levels and types of education. But basically everyone is a student. In essence, all human beings are creatures that continuously evolve towards a level of perfection or are considered perfect, and this process continues throughout life.

However, in everyday life, violence against children and students is often found in families, communities and the education sector. Violence is becoming more visible day by day and has a serious impact on people's lives. Educators and parents who commit violence against children and students become an outlet for their anger and lust. On the other hand, there were several incidents of violence committed by students against teachers or by children against their guardians.

Educators as actors in education have actually determined their position as a strategy to break the cycle of violence so that incidents of violence against children, students and teachers decrease from year to year. Therefore, in Islamic education it is necessary to pay attention to the characteristics of teachers and students because they are very influential in education and also influence the mental development and character of students.

## **RESEARCH METHODS**

The method used in this research is a type of library research, a qualitative descriptive approach that collects academic data and articles or collects library data for research purposes. Alternatively, data collection methods may include the use of keywords to search for materials related to the Essential Method to help educators and students improve their learning and teaching skills. The material found has been read, summarized, and edited.

## **RESULTS AND DISCUSSION**

### **Understanding the nature of educators**

The word "educator" comes from the prefix "didik" which means "to preserve, maintain and provide education to obtain the desired knowledge (morality, reason, customs, etc.)." Added "pe". ``Educators, be fair to those who educate. In the general Indonesian dictionary, ``educator" means a person who teaches. Etymologically, there are several words in English that have a similar meaning to ``educator," such as ``coach" and ``coach.

According to the opinion above, an Islamic educator is a person who has responsibility and influence on a person's soul and spirituality, in the spiritual aspect, which aims at physical growth, knowledge, skills and the development of all possibilities. We can conclude that this is indeed the case. What a person has. This is in accordance with the principles and values of Islamic teachings, thus making a person a person of noble character. (Poerwadarminta, 1991).

The essence of educators as people who understand science is certain, and it is the duty of educators to transmit this knowledge to others for the benefit of society. The essence of teachers as educators is emphasized in verses 1-5 of the Al-Qur'an Surah al-

Alaq (96) as follows:

أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4)

Translation:

Read it with (mentioning) the name of your God who created! He created humans from a clot of blood. Read it! Your Lord is the Most Exalted, who teaches (humans) with the pen. (Religion, 2012).

Educator Terms in the Context of Islamic Education

In the context of Islamic education, "educators" are often referred to by the terms *murabbi*, *mu'allim*, *mu'addib*, *mudarris* and *murshid*. According to the terminology used in Islamic education, these five terms have different meanings.

*Murabbi*, This term is a form of (*shigah*) *al-ism al fail*, and its etymology consists of three words. First, it comes from the words *zad* and *raba* which mean name (increase, increase), and *yarbu*. This is an example of a sentence which means "I will do it." Second, it comes from the words *rabiya*, *yarba*, meaning to grow (*nasya'*) and become big (*tarara'a*). Third, repair, control, guide, protect, comes from the word "*rabba yarubbu*" which means to provide nutrition. From this we can conclude that *Murabi* is a figure who is able to educate and prepare students to be creative, organize and preserve their creations in a way that does not harm themselves, society and the natural environment. can be applied in everyday life.

*Mu'allim*, *Mualim* comes from the word *Alfi* al-mahdi "*Allamah, Mudari*" from the word *Yuallimu* and *Mashdar* from the word *altarim*. It means teaching. The word *Narim* as teacher in the Hadith of the Prophet Muhammad is the most famous and widely used word. *Mu'allim* is *al-ism al fa'il* from the word "*allama*" which means "one who teaches. "In the *mujarad* form of language, the *mashdar* of "*alima*" is "science". (Al-Jurjani, 2020).

Therefore, *Mualim* is: acquiring knowledge, developing it, explaining its function in life, explaining its theoretical and practical aspects, transmitting knowledge, applying it to others in order to gain knowledge, internalization and implementation.

*Mu'addib*, *Mu'adib* is *al-Isim al-Fa'il* from the square of *Madiniyah*. *Adaba* means to educate, and *Mu'ad'ib* means someone who educates or is an educator. *Wazan Fiir Tulatsi Mujarad* means *Mashdar Aduba*, he is kind, polite, virtuous and kind. *Al-Adab* means humility and *Mashdar* from *Adaba* means education by *Tadib*. (Al-Mu'jam Al-Wasith, 2012). Based on the etymology summary above, the term *Mu'ad'Dib* refers to an educator whose job is to create a learning environment where students can be guided to behave according to norms, morals and character, or become civilized. points. in society. *Muaddib* is a figure who is able to prepare students to assume responsibility for building a quality civilization in the future.

*Mudarris*, in the terminology of *mudarris* is having intellectual and informational sensibility, constantly updating knowledge and skills, making students smarter, eliminating ignorance, and training skills according to talents, interests and abilities in educational institutions or at school. (Muhaimin, 2005). Based on this understanding, we can see that *mudarris* are people who use certain methods to transmit knowledge to others in order to increase students' awareness and strengthen their efforts to develop their potential. More specifically, *mudaris* are those who are tasked with educating students as teachers. *Mudarris Schools* are individuals who have intellectual sensibility and information abilities and strive to always update knowledge and techniques and improve skills in order to make students smarter and eliminate ignorance. They train their skills according to their talents, interests and abilities.

*Mursyid*, The word *murshid* comes from Arabic and is an "English, present participle" of the verb *al-shadah-urshidhu*, meaning "to guide, show (the straight path)", which comes from the word *rasyad*. This will be. Guided means truth or haste and *rashada* means following the right/straight path. (Ibn Mandzur, *Lisan al-Arab*).

Therefore, the meaning of *Murshid* is a person who gives guidance or shows the straight path. Often used in combination with the Arabic word ``*sheikh*" in

Sufism/Murshid discussions. Both can be translated as “teacher.

### **Types of Educators**

Allah SWT (As the Main Educator), Allah SWT is the Almighty God who owns the scenario of the universe. Scientists and linguists debate about whether this word has etymology or not. Therefore, many scholars are of the opinion that the word "Allah" does not come from a particular etymology, but is a substance that must exist, which regulates all life and existence, and which must be worshiped and prayed to by all creatures. I think that is an appropriate name for tried However, many scholars believe that the word "Allah" is originally "Ilāh" with the addition of the letters alif and lām, and therefore "Allah" is a specific name whose plural form is unknown. Ilāh, on the other hand, is a common name in the plural (Ā lihah). In English, both "general" and "special" are translated as "god", but the spelling is different. Ordinary words are written with the lower case "God", and words that have special meaning are written with the capital letter "God". However, God is not like his creatures, God is not begotten, God stands alone, and God is one, whatever knowledge there is in heaven and on earth comes from God Almighty, that's why God is the main educator. (Maragustam, 2016).

Rasulullah Saw, Rasulullah SAW's position as an educator was appointed directly by Allah SWT. The position of the Prophet as an ideal educator can be seen from two things. One of them is the Prophet as the first educator in Islamic education and the other is the success achieved by the Prophet in providing education. The Prophet succeeded in spreading the religion of Islam, bringing humans from an era of ignorance or ignorance to people of good quality both physically and mentally (Sukring, 2012). and be able to know which is Al-haq and which is Al-bathil.

The Prophet looked at him. From his historical portrait, it is clear that he was considered the most moral and devout person, so he was able to raise generations of Muslims during his lifetime. Religion: Rasulullah SAW was appointed as a Humanitarian Educator and taught Islam, monotheism and life ethics. He has very noble morals and manners that make him an example for all mankind, which is always reflected in his life and this is very suitable for following the Prophet's habits because they are very beneficial in life in this world and the hereafter. (Sukring, 2012).

Parents, all parents play an important role in the growth and development of their children. Father and mother act as parents and help their children complete their education successfully. Therefore, it can be said that a child's success cannot be separated from the role of parents in that success. In order to better understand the role of parents, below we will explain one by one the role of parents in children's growth and development, namely the role of the mother and the role of the father. A place where father and mother play their respective roles in raising children.

In most families, mothers and their children play the most important role. Since a child is born, a mother is always by her child's side. Mothers feed, drink and care for their children and are always in contact with them. This is why most children love their mothers more than other family members. The education that mothers give their children is basic education and should not be ignored. Therefore, a mother must be a wise person in raising her children. Some say mothers are state educators. How well a mother raises her child has a big influence on the child's future development and personality and also the child's growth greatly influences the development of the child's character and personality, both in terms of the child's mentality and morals. (M. Ngalim Purwanto, 2007)

Apart from mothers, fathers also play an important role. Children consider their father to be the most important person in the family. Fathers' daily professional activities have a significant impact on their children, especially older children. However, parenting errors that can be traced back to the father's behavior are still seen in some families. The father is too busy earning a living so he doesn't have time to interact with his children. What's more, fathers who do this consciously don't have time. This doesn't mean that fathers don't have an important role in educating children,

it's just that their time is divided between work and home. He seeks his own pleasure. All shortcomings and mistakes that exist in the family are related to raising children. Children born to women. (M. Ngalim Purwanto, 2007).

Teachers, besides that, teachers also have a role in educating in educational institutions, both at the elementary and upper secondary levels and up to tertiary level. In the Law on Teachers and Lecturers, article 1 paragraph 1, it is stated that teachers are professional educators. (Law No. 14 of 2005). Meanwhile, in Republic of Indonesia Law no. 20 of 2003, concerning the National Education System article 1 paragraph 6 states that educators are educational staff. (RI Law No. 20 of 2003).

These various definitions suggest that a teacher can be defined as a person who has full authority and responsibility to maximize the potential of students and enable them to achieve their maximum potential in the classroom or school. Without the role of teachers in schools, we may lack insight into worldly knowledge. or Ukrainian. I can say that. Aiming to be independent and developing character values according to Islamic teachings is maturity and awareness to fulfill one's duties as caliph and servant of Allah SWT. Therefore, every teacher must have characteristics that are imitated by their students, whether intentionally or not. Being a teacher is, of course, not the same as other professions, except for the knowledge and skills it provides. The expertise of teachers and educators in Islam does not only include the ability to convey knowledge to students. However, there are strict and appropriate character requirements to become an Islamic teacher or educator. (Ahmad Farid, 2004).

### **Understanding the Nature of Students**

Children are a trust from Allah SWT, therefore, students who are positioned as students in educational institutions will not be able to achieve this without students as complementary educational components. Students must receive serious attention from educators to achieve success in an educational institution. Therefore, students are individuals who have the potential to grow and develop their potential through an educational course or certain educational process. Student growth has a good impact on educational institutions. (Abuddin Nata, 2010).

Students are an integral part of the education system and can be said to be educational objects. In the Islamic education paradigm, students are humans who have not yet reached adulthood and are equipped with a set of basic skills (competencies) that still need to be developed. In simple terms, students can be defined as children who are not yet adults. A person who has not yet reached maturity needs education from other people in order to become a mature person, spiritually minded, and able to be creative independently.

Abdullah Fattah Jalal studied verses from Al-Qur'an to find out the potential of the tools given by God to humans to gain knowledge. Each tool is connected and complements each other to gain knowledge. (Abdullah Fattah Jalal, Dar al Politik).

### **Characteristics that Students Must Have**

Learning is not easy for them. Even if students visit many teachers and read many books, it is not certain that they will get good learning results. Learning requires presence, especially in the physical sense, but also motivation, attention, persistence, and many other qualities that students ideally possess. From an Islamic perspective, having these qualities is a prerequisite for facilitating the learning process and successful learning. It celebrates the ability to achieve goals and apply knowledge and knowledge in life. (Al-Rasyidin, 2012).

To achieve the goals of Islamic education, students must have and instill good character and individuality. For example, the ideals that students must have include a strong will to never give up, high motivation, perseverance and consistency, and the ability not to give up easily.

Regarding the ideal qualities above, Imam al-Ghazali quoted by Fatahiya Hasan Sulaiman formulated the ideal qualities that a student must have as follows:

Learn to worship and know Allah, and have noble morals, carry out all Allah's

commands and avoid all prohibitions, do not prioritize worldly affairs compared to ukhrawi affairs and so on, be humble (tawadhu) towards Allah and all humans, guard your words, actions and thoughts. from various problems, studying general knowledge, especially religious knowledge, studying from elementary, middle, up to tertiary level in educational institutions, studying knowledge thoroughly and then studying other knowledge, understanding the aims and objectives of various the biological diversity of knowledge that has been studied, Prioritize studying religious knowledge, after that general knowledge, Study the practical value of knowledge that will help you, make you happy, and give you peace of mind in this life and the afterlife. (Fatahiyyah Hasan Sulaiman, 1987).

In the pages of al-Rasyiddin, he revealed several commendable qualities that every learner of science must have, including:

Tauhid Believes that Allah SWT, there is no god worthy of worship except Allah SWT and all knowledge in this world is the source of Allah SWT, Makes ourselves physically healthy, namely body and body, as well as soul and mind, so that we are always close to remembering Allah SWT. Students always pray remembering to ask Allah SWT every step they take in seeking knowledge so that knowledge can be added. Once you have finished studying the knowledge you have, you must practice it with other people so that the knowledge you have is blessed and valuable in the sight of Allah SWT. (Al-Rasyidin, Philosophy of Islamic Education).

## CONCLUSION

Educators are essentially people who are given a mission and are responsible for educating, teaching, guiding and directing. students towards the gates of success both in this life and the hereafter. Therefore, to become a quality professional educator, in order to achieve life goals and achieve character-forming traits in carrying out the duties and responsibilities of an educator, one must meet certain standards and requirements. Certainly so. The Islamic perspective is prominent throughout the world. Good educators, based on faith and devotion to Allah SWT, are aware of their duties and responsibilities towards their students, and maintain existing strengths, both externally and internally (physical, psychological, spiritual), and we are aware of all the possibilities that exist. I am an educator who can develop further. Therefore, educators are required to have strong faith and piety, a firm and sincere will based on Islamic teachings and good morals, as well as dedication and a high sense of responsibility for the work assigned.

## REFERENCES

- Abdul Mujib dan Jusuf Mudzakir. *Ilmu Pendidikan Islam*. Jakarta: Kencana Predita. 2010.
- Abuddin Nata. *Paradigma Pendidikan Islam*. Jakarta: Raja Grafindo Persada. 2001.
- Abudin Nata. *Filsafat Pendidikan Islam*. Jakarta: Gaya Media Pratama. 2005.
- Ahmad D.Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung:Al Ma'arif, 1980).
- Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Rosdakarya, 2004)
- Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: PT. Remaja Rosdakarya, 2000).
- Ahmad Zuhdi, *Profil Guru dalam Pendidikan Islam Menurut K.H. Hasyim Asy'ari, (Telaah Kitab Adab al-Alim wa al-Muta'allim, (Yogyakarta: Tesis Program Pascasarjana UIN Sunan Kalijaga, 2004).*
- Akmal Hawi, *Kompetensi Guru PAI*, (Palembang: IAIN Raden Fatah Press, 2005)
- Al-Rasyidin, *Falsafah Pendidikan Islami; Membangun Kerangka Ontologi*,

- Epistemologi dan Aksiologi Praktik Pendidikan* (Bandung: Citapustaka Media, 2012).
- Bashori Muchsin, dkk. *Pendidikan Islam Humanistik*. Bandung: PT Refika Media. 2010.
- Basri, Hasan. *Ilmu Pendidikan Islam*. Bandung: CV Pustaka Abadi. 1994.
- Cece Wijaya dan A. Tabrani Rusyan, “*Kemampuan Dasar Guru dalam Proses Belajar Mengajar*, (Jakarta: RajaGrafindo Persada, 2010)
- Fatahiyah Hasan Sulaiman, *Pemikiran Al-Ghazali tentang Pendidikan*, (Yogyakarta: Pustaka Pelajar, 1998).
- Hamruni, *Konsep Edutainment dalam Pendidikan Islam*, (Yogyakarta: Bidang Akademik UIN Sunan Kalijaga, 2008).
- Shalehuddin, S., Maula, R., Mudarris, B., & Musolli, M. (2021). Peningkatan Kompetensi Guru Pendidikan Agama Islam dalam Perspektif Manajemen Berbasis Madrasah. *JUMPA: Jurnal Manajemen Pendidikan*, 2(1).
- Sukring. *Pendidik dan Peserta Didik dalam Pendidikan Islam*. Yogyakarta: Graha Ilmu. 2013