Educators And Students in Islamic Education Perspective

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Abstract
Education has a very important position in all aspects of human life, because education is an effort to improve the quality of human life. Education is the main factor for human success, and is a benchmark for the progress of the nation. With mastery of knowledge and public awareness of the importance of education, an advanced civilization will be built. Every educational activity definitely requires elements of educators and students as targets in the educational process. Educators in Islam are people who are responsible for the development of students by seeking all the potential of students, both affective, cognitive, and psychomotor. An educator is a very important figure in the educational process who tries to foster and develop all the potential of students and seeks to shape the character of students as expected. An educator must have the provision of educational knowledge, so that in educating students, they can succeed according to plan. There are four educators in the perspective of Islamic education, namely Allah SWT, Prophet Muhammad, parents, and teachers. Students are children who are growing and developing both physically and mentally. In Law no. 20 of 2003 states that students are members of the community who try to develop their potential through a learning process that is available at certain paths, levels, and types of education.

Key words: educators, students, Islamic education

Introduction
Education is a learning process that can be done intentionally by every human being (student) to develop the abilities that exist in him so that humans can understand, understand, behave well, and be more mature. The statement is in accordance with Law no. 20 Article 1 of 2003 concerning the National Education System states that: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state".

Quoted from a journal by Asrori Mukhtarom, that the education process without a purpose will lose the direction where education will be taken. Therefore, the purpose of education must be formulated in advance and understood by educators. The formulation of learning objectives is generally grouped into three categories, namely cognitive, affective and psychomotor domains. The cognitive domain includes goals related to memory, knowledge and intellectual abilities. The affective domain includes goals related to changes in attitudes, values, feelings and interests. The psychomotor domain includes goals related to manipulation and motor skills. Formulating learning objectives is not just making a goal. But it must be formulated based on cognitive, affective and psychomotor aspects. In addition,
learning objectives are described from the basic competencies contained in the previously designed curriculum. This learning objective is included in the objectives of the lesson plan (RPP). (Mukhtarom, 2018:44)

While the journal by Desri Arwen and Ety Kurniaty, according to Muhammad Abduh, the purpose of Islamic education is to educate the mind and soul and convey them to the limits of the possibility that a person can achieve happiness in life in this world and in the hereafter. From the formulation of educational goals, it can be understood that what Muhammad Abduh wants to achieve is a goal that includes the intellectual (cognitive) and spiritual (affective) aspects. He wants the formation of a person who has a balanced soul structure between the intellectual and spiritual aspects. So that humans are born who are able to think and have noble character and a clean soul. (Arwen & Kurniyati, 2019:22-23) Education has a very important position in all aspects of human life, because education is an effort to improve the quality of human life. Education is the main factor for human success, and is a benchmark for the progress of the nation. With mastery of knowledge and public awareness of the importance of education, an advanced civilization will be built.

According to Ahmad D Marimba, Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic teachings. (Ahmad D Marimba, 1989:23). Another opinion was expressed by Nur Ubbiyati that Islamic education is a deep and detailed concept of thinking about educational problems that are sourced from Islamic teachings from which the formulations of the basic concepts, patterns, systems, objectives, methods and materials of Islamic education are compiled into a unanimous science. (Nur Ubbiyati, 1997:16)

In his book Asrori Mukhtarom states that there are signs in the Koran regarding the function of Islamic education:

a. Islamic education provides guidance and direction to humans who are born in a state of no knowledge. Allah SWT says:

   And Allah has brought you out of your mother’s womb knowing nothing, and He has given you hearing, sight and hearts so that you may be grateful.
   (Surat al-Nahl: 78)

b. Islamic education will elevate human status in this world and the hereafter. Some verses in the Qur’an that indicate that humans should take education, including in the QS Al-Mujdalam: 11 which means:

   Allah will surely raise those who believe among you and those who are given knowledge by several degrees. And Allah is Knowing of what you do. (Asrori Mukhtarom, 2021:10).

This verse explains that there are people who are raised by Allah to a higher degree than the average person, namely because of their faith and knowledge. Faith gives light to the soul, and science gives light to the eyes so that it makes people great even though there is no rank of office that they hold. (Hamka, vols 9:7228–7229). Islamic education comes from the Koran, the Sunnah, the practice of educating friends and ijtihad.

**Results & Discussion**

**Educators in the Perspective of Islamic Education**

According to the Law on the National Education System, Article 39 paragraph 2 states that educators are professionals in charge of planning and implementing the learning process, assessing learning outcomes, conducting guidance and training, as well as conducting research and community service. especially for educators in universities. While in Law no. 14 of 2005 concerning Teachers and Lecturers Article 1 Paragraph 1 states that the definition of a teacher is a professional educator with the main task of educating, teaching, guiding, training, assessing students in early childhood education through formal education, basic education, and secondary education.

According to some experts argue:

a. Educators in Islam are people who are responsible for the development of students by seeking all the potential of students, both affective, cognitive, and psychomotor. (Ahmad Tafsir, 1997:7).

b. According to Zakiah Daradjat, an educator is an individual who provides information, knowledge, attitudes and improves the morals of students. (Zakiah Daradjat, 1987:9)

c. In Nur Ubbiyati’s view that educators are adults who are responsible for providing guidance or assistance to students in their physical and spiritual development, in order to reach maturity, as well as carry out their duties as individuals who are capable of being caliphs on earth, as social beings, and as individuals who able to stand alone. (Nur Ubbiyati, 1997:7)

d. Asrori Mukhtarom argues that an educator is a very important figure in the educational process who tries to foster and develop all the potential of students and seeks to shape the character of students as expected. Therefore, an educator must have the provision of educational knowledge, so that in educating students, they can succeed according to plan. (Asrori Mukhtarom, 2021:29)
In the treasury of Islamic education thought, the term educator is often referred to as ustaz, murabbi, mu'allim, mudarris, mursyid, and muaddib. The word ustaz is generally used to address professors, who are categorized as professional and have good dedicative behavior towards their duties. The word mu'allim has the meaning of a person who explains the knowledge he teaches to students who then apply the knowledge in life. The word murabbi refers to the understanding of people who guide, maintain, direct students. The word Mudarris means an educator who produces intelligent students and trains students' skills according to their interests and talents. The word mursyid contains the meaning of people who try to give appreciation of their character or personality to their students, or in other words become role models and role models for their students. The word muaddib means educators who have manners and have a role to build a good civilization. (Muaimin, 2014: 44-50)

There are four educators in the perspective of Islamic education, namely Allah SWT, Prophet Muhammad, parents, and teachers. The following is the explanation:

a. Allah SWT
The position of Allah as an educator is as implied in QS Al-Fatihah [1]: 1. According to Hamka, the word Rabbun in the verse includes education, maintenance, care, and upbringing. God not only creates, but also maintains and governs the universe. (Hamka, vols 1:7). God’s position as an educator is certainly different from humans as educators, God knows all the needs of his creation and education from God covers the whole of nature. One of the knowledge that Allah has bestowed on humans is the Qur’an whose function is as a life guide for humans to be safe and successful in this world and the hereafter.

b. Prophet Muhammad SAW
It is undeniable that the Prophet is a true educator who is able to change the order of human civilization from the period of ignorance to a civilized society. The position of the Prophet Muhammad as an educator is based on a hadith. Indeed, I was sent to perfect good morals. (HR, Bukhari). Historically, the education of the Prophet was divided into two periods, namely Mecca and Medina. When in Mecca, the Prophet educated the public with educational materials on monotheism, faith, heaven and hell, according to Manna Khalil al-Qattan, it was adapted to the verses that were revealed when the Prophet was in Mecca. (Manna Khalil al-Qattan, 2007:87). According to M. Quraish Shihab, the core lesson conveyed by the Prophet Muhammad was the belief in the oneness of Allah by avoiding all kinds of polytheism and idol worship, and about the belief in the resurrection of humans after death in order to get recompense and reward for their deeds during life. (M. Quraish Shihab, 2011:480) In Medina, Muslims have grown rapidly and live side by side with followers of other religions. The educational material given by the Prophet was about the principles of social life such as unity, tolerance, deliberation, human rights, and other rules of Islamic law. This is in accordance with the verses that were revealed in Medina.

c. Parents
Parents are the first educators for their children, because parents are the first to nurture, raise, look after, and nurture children. Children are first introduced to how to get along and socialize by their parents. Therefore, in the teachings of Islam, parents have a noble position that must be loved and respected by their children. Parents' education for their children is basic or early education that should not be ignored, because the good or bad education provided by parents will affect the development of the child's character in the future. Parents should not be selfish only to think about their own needs, but also have to think about the needs of their children, namely getting education from both parents.

In educating children, one must pay attention to several principles, first, namely the principle of love and example. In the family, fathers and mothers must present love to their children, this is based on the imperfect power of thought and mental stability of children. In addition to material needs, children must get the need for love from both parents.

In giving love to their children, parents must be fair and not discriminate, meaning that the love given by parents should not only be given based on gender differences, or for example only love for girls while boys do not get love and affection. attention. Please note that every child has the same right to get the same love from both parents. The principle of love is the first step in educating children, and the love given by parents does not look at space and time. Then the second principle in educating children is the principle of exemplary. In the educational process, exemplary is one of the determinants of educational success. In the child's view, parents are the first figures who become examples of good behavior, the child will imitate, and vice versa if the parent behaves badly, the child will imitate the bad act. Therefore, parents need to be careful in their attitude and speech. There are several examples that must be exemplified by parents to their children, for example inviting children to worship, teaching children not to be lazy in learning, as well as guiding and directing children to care or be sensitive to people who are less fortunate by giving alms and supporting them.

The principles of educating children above are carried out consistently, responsibly, and with patience, especially in the current conditions there are many challenges in educating children, including environmental influences and the negative influence of social media whose content can be in the form of acts of violence, pornography, and understanding radical.

d. Teachers
Teachers are figures who have the authority and responsibility in the classroom in developing the potential of students which includes psychomotor, cognitive, and affective potential. In Islamic teachings, the
teacher has a noble and honorable position, this is because the teacher is synonymous with knowledge and practice. One cannot be a pious and successful figure without the role of a teacher, as well as the failure of students, one of the factors is the teacher’s failure to convey knowledge.

Ag. Soejono, quoted by Ahmad Tafsir, detailed the duties of a teacher:

a. It is mandatory to find the traits that exist in students in various ways such as observation, questionnaires, and so on;

b. Trying to help students develop good traits and suppress the development of bad traits so that they don’t develop;

c. Showing students the tasks of adults by introducing various fields of expertise, skills so that students choose them correctly,

d. Conduct evaluations every time to find out whether the development of students is going well;

e. Provide guidance from counseling when students encounter difficulties in developing their potential.

In addition to the teacher’s duties above, a teacher must meet the following requirements:

a. Physically and mentally healthy;

b. Grown;

c. Have expertise or competence in accordance with their field;

d. Must have a good personality.

Regarding personality, according to al-Abrasyi quoted by Ahmad Tafsir that teachers must have ascetic, sincere, wise, humble, gentle nature, forgiving, patient, loving students like loving their own children, firm, not envious, not contentious, and knowing student character. (Ahmad Tafsir, 2016:131)

If you look at the duties and characteristics of the teacher above, it can be concluded that to be a teacher is not easy, one must have competencies that are in accordance with his expertise and have a good personality who is a role model for his students. Problems that often occur in educational institutions are: the existence of teachers who teach fields of study or subjects that are not in accordance with their educational qualifications. The quality of teachers in teaching is certainly questionable if this discrepancy occurs. To become a professional teacher, one must understand the subjects taught to students or students.

**Learners in Perspective Islamic Education**

Students are an important element in the educational process, without students the educational process does not run, because every educational activity definitely requires elements of students as a means in the educational process. Learners are children who are growing and developing both physically and mentally. even in terms of mental development. In the family the students are children and in school the students are students or students. Students are immature people and have basic potential (fitrah) that need to be developed by educators.

In Law no. 20 of 2003 states that students are members of the community who try to develop their potential through a learning process that is available at certain paths, levels, and types of education. The law does not mention students or students, this shows that the term "learners" means not limited to formal education settings such as schools and does not provide age limits for students. Learners are components in the education system that can be viewed from various approaches, including:

a. Social approach. Students are community members who are being prepared to become good members of society. In society, students interact with their peers. Thus, good social education can be instilled gradually through the learning process;

b. Psychological approach. Learners are organisms that grow and develop. Students have potential such as talents, interests, and needs. This potential needs to be developed to the fullest. Development describes changes in the quality and capabilities of a person, namely changes in structure, capacity, function, and efficiency. The development is overall, for example the development of intelligence, social, emotional, spiritual, which are interconnected with one another;

c. Educational/pedagogical approach. This approach places students as important elements who have rights and obligations within the framework of a comprehensive and integrated education system.

In Islamic education, students are seen as children who grow and develop physically and mentally, therefore students need guidance from educators to direct their potential and guide them towards adult humans. According to Syahminan Zaini quoted by Abdul Kodir, human potential consists of two parts, namely internal potential and external potential. The following is an explanation:
a. Human internal potential
First, nature and hanif. Both have the understanding that humans have the potential natural tendency to accept religion or religion from the very beginning of their creation. Only the broader meaning of fitrah is not only a natural tendency to be religious, but also humans have a social nature, gain knowledge, maintain life, and independence. Second, the unity of body and spirit. Humans are not only tangible creatures, but within humans there is a spirit with which humans can live. With the potential of the body (sensory), humans can recognize things outside themselves through the senses they have, humans can recognize sounds, colors, smells, tastes, and so on with their five senses. Third, the ability to will. Fourth, the potential of reason. Intellect is one of the elements of the human psyche to achieve the ultimate truth. The potential of reason gives humans the ability to understand symbols, abstract things, compare right and wrong, and encourage humans to be creative and innovate in realizing human civilization.

b. Human External potential
This potential is outside the human self which supports and supports internal potential, namely in the form of religious instructions and the universe. Through religious guidance, humans get information about what they did not know so far. While the external universe is given by God to humans as a means for humans to achieve the perfection of life. (Abdul Kodir, 2007:165)

From a set of potentials as described above, education is mandatory in order to develop the potential of humans, but if the potential possessed by humans is not directed, then this potential does not provide benefits for themselves, others, and the universe.

In order for the educational process to run smoothly and achieve educational goals, students must carry out their duties and obligations as students, namely:

a. Studying earnestly Learning is the duty and obligation of students. Without a commitment to learning, it is impossible for changes to occur in individual students. To achieve the expected learning outcomes, it must be accompanied by seriousness in learning whose indicators are having high enthusiasm, following the direction of the teacher or educator, finding solutions in dealing with learning difficulties, having provisions for learning, having learning targets, and being able to manage time. In Islamic teachings, learning occupies a very important position. This is as indicated by several verses in the Koran and hadith, one of which is in the QS. Mujadilah [58]: 11...Allah will surely raise those who believe among you and those who are given knowledge by degrees. Then in a Hadith the Messenger of Allah said: Whoever takes a path in search of knowledge, Allah will make the path to Paradise easy for him. (HR. Muslim)

b. Respecting educators
In the educational process, every student is obliged to respect educators. This is based on the fact that educators are noble figures who tirelessly guide and teach students useful knowledge. Ways to respect educators include: being humble and gentle to educators, paying attention to the material presented by educators, listening to advice, praying for the good for educators, and saying greetings when meeting and parting. Regarding respect for teachers, the Prophet said: Not from our group, those who do not respect the elders, do not love the younger ones, and do not know the rights of the scholars. (HR. Ahmad)

c. Practice the knowledge that has been learned.
One of the commitments of students after studying science is to practice knowledge. The purpose of practicing knowledge is so that knowledge can benefit others. The knowledge that has been achieved cannot be hidden. As indicated in the Qur’an: And (remember), when Allah took a promise from those who had been given the book (ie): "You should explain the contents of the book to people, and do not hide it," then they threw the promise to the people behind their backs and they trade it for a small price. What a terrible exchange they received. (Surat Ali Imron [3]: 187). The verse implies that someone who has been given a book (science) has an obligation to convey that knowledge and provide guidance to the people and never hide it.

d. Maintaining morals Maintaining morals is a student’s commitment. Morals are one of the main teachings in Islam. (Asrori Mukhtarom, 2014: 90). One example of good morals is being humble or not arrogant. Students who are arrogant because of their knowledge will lead to disaster and destruction. Allah says: Do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and boastful. (Surat Lukman [31]: 18)

Thus the duties and obligations of students according to Islamic teachings that can be used as a guide in studying. All the tasks and responsibilities of students that have been described above have a relationship with each other. With students’ awareness of their duties and responsibilities, the learning process will be successful and the goals of Islamic education will be achieved.
Conclusion

Every educational activity must require elements of educators and students as targets in the educational process. Educators in Islam are people who are responsible for the development of students by seeking all the potential of students, both affective, cognitive, and psychomotor. An educator is a very important figure in the educational process who tries to foster and develop all the potential of students and seeks to shape the character of students as expected. An educator must have the provision of educational knowledge, so that in educating students, they can succeed according to plan. There are four educators in the perspective of Islamic education, namely Allah SWT, Prophet Muhammad, parents, and teachers. An educator must meet several requirements: physically and mentally healthy, mature, have expertise or competence in accordance with their field, must have a good personality. Students are children who are growing and developing both physically and mentally. In Law no. 20 of 2003 states that students are members of the community who try to develop their potential through a learning process that is available at certain paths, levels, and types of education.

In Islamic education, students are seen as children who grow and develop physically and mentally, therefore students need guidance from educators to direct their potential and guide them towards adult humans.

The duties and obligations of students are: study seriously, respect educators, practice the knowledge that has been learned, and maintain morals.

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