



PROGRESIVA: Jurnal Pemikiran dan Pendidikan Islam

Vol. 10 No. 1 (2021): January-June

E-ISSN: 2684-9585 | P-ISSN: 2502-6038

Journal DOI: <https://doi.org/10.22219/progresiva.v10i1.17545>

Homepage: <https://ejournal.umm.ac.id/index.php/progresiva/index>

The Nature of Educators and Students: The Study of Islamic Education Philosophy Towards Character Establishment

Abdul Muis

UIN Sunan Kalijaga Yogyakarta, Indonesia

Corresponding Author: muis214@gmail.com

Nur Saidah

UIN Sunan Kalijaga Yogyakarta, Indonesia

nur.saidah@uin-suka.ac.id

Abstract

Teachers are referred to as educators who have expertise and experience in education, which must have a good personality and good speech. Educators have a huge responsibility because educators must guide and direct students to become individuals of good character. Students have varied characteristics who need guidance from an educator so that their potential can develop appropriately by the characters developed in the educational environment. The purpose of this study is to find out and apply the nature of educators and students according to Islam and how strategies shape students' character. The scientific approach used is the study of the philosophy of Islamic education in character building. The research method is qualitative - literature study or library research by reviewing the literature on character deepening. The focus of the discussion of this paper is on the nature of educators and students, the duties and roles of educators, and the character of an educator and student from the perspective of Islamic philosophy.

Keywords: Character Education, Islamic Education Philosophy, Teachers and Students

Abstrak

Guru disebut sebagai Pendidik yang mempunyai keahlian serta pengalaman dalam dunia Pendidikan yang harus mempunyai kepribadian yang baik serta tutur kata yang baik pula. Pendidik memiliki tanggung jawab yang amat besar karena pindidik harus bisa membimbing dan mengarahkan peserta didik agar menjadi pribadi berkarakter baik. Peserta didik adalah pribadi yang memiliki

karakteristik bervariasi yang membutuhkan bimbingan dari seorang pendidik agar potensi yang dimiliki bisa berkembang dengan baik sesuai dengan karakter yang dikembangkan di lingkungan pendidikan tersebut. Tujuan dari penelitian ini ialah mengetahui dan menerapkan hakikat dari pendidik dan peserta didik menurut Islam dan bagaimana strategi membentuk karakter peserta didik. Pendekatan ilmiah yang digunakan yaitu kajian filsafat pendidikan Islam dalam pembentukan karakter. Metode penelitian adalah kualitatif – studi pustaka, atau library research dengan cara pengkajian terhadap literatur-literatur yang tentang pendalaman karakter. Adapun fokus dari pembahasan makalah ini ialah tentang hakikat dari pendidik dan peserta didik; tugas dan peran dari pendidik; dan karakter dari seorang Pendidik serta peserta didik perspektif filsafat Islam.

Kata Kunci: Pendidikan Karakter, Filsafat Pendidikan Islam, Pendidik dan Peserta Didik

Introduction

Education is a process of developing the ability of students or the community in terms of talent, interest in learning, and increasing the ability to develop human resources as a whole (Hidayat, 2015). The essence of education generally focuses on two goals: helping to form intelligent and smart human persons and becoming human beings who have positive (good) energy in the community (Fihris, 2018).

Islamic education in Indonesia is the second level after general education. Islamic education is included in the category of Islamic higher education (Tolchah, 2014). Higher education in question is a means of innovating and making transformations in the field of education. The realization of innovation and transformation can be done through different sides, including educational methods and materials (Abdullah, 2017). History Islamic education was born in the State of Indonesia before the independence of the Republic of Indonesia was formed. The Islamic education system begins in traditional learning systems, as we are familiar with Islamic boarding schools that generally teach Islamic jurisprudence (Mas'ud et al., 2019).

Based on the description above, Islamic education has a series consisting of several components related to each other. This component is part of the education system. The failure of one component affects the other components. It can be interpreted that each component plays an essential role in the success of achieving educational attainment. The components of Islamic education consist of parts of educational goals or

achievements, materials needed, educators and students, plans and procedures, evaluation, and educational environment. Success or failure in each component is the responsibility of all components, more importantly, an educator and education staff (Maragustam, 2020).

Referring to the problem, the purpose of this paper is to know the nature of educators and students, the duties and roles of educators, and the character that educators and students must have. The primary data source of this paper is referring to the book by Margustam entitled "Filsafat Pendidikan Islam Menuju Pembentukan Karakter" and several journals related to this research. This paper is presented through qualitative research- library research concerning several literature studies.

Literature Review

Fadhil al-Jamaly in Hidayat explains Islamic education implied in the Qur'an consists of: the role of students as humans among other God's creatures; social beings and their responsibilities in social life; duty as a human being on earth; and their relationship with Allah (Hidayat, 2015).

Every human being must live the process in education through the stages of learning. The educational process is not only carried out by a student and educator. An educator must continue developing the qualities that exist within him to develop academic knowledge according to his time. With the advancement of technology today, educators and students should be even more active in learning with the aim that the potential that exists within them can continue to develop in line with the times. An educator strives to provide innovation in the learning process because innovation in the learning process is needed about goods, services, or ideas perceived as new by someone, especially in the educational process (Titin Nurhidayati, 2015). The innovation of the learning process can be realized through the creation of a learning curriculum. Educators in Indonesia, in general, have incorporated religious and moral values into the body of the curriculum (Husein, 2020).

For society, education is critical and should not be neglected. Educators, students, parents or guardians, the government, and all levels of society all have a stake in shaping the personality of students. Although basically, parents play an essential role as the primary educator (Arief, 2002). Families foster the most basic education for children with an Islamic perspective (Taubah, 2016).

Education is conditioned as a system in which is one of the sub-systems (components) gets stuck. It will affect the course of the system so

that all components must run synergistically and be unified¹. Religious education is also required to overcome the character crisis from a cultural shift towards students that cannot be avoided (Fahmy, 2020).

Character is an essential component in improving the quality of human resources to progress a country. Early age is an elementary age in character building (Nofiaturrehman, 2017). The process of character education for students needs collaboration between schools and parents. This is because the school is only an educational institution with various dimensions that must be completed (Nurcholish, 2020). The character can also be defined as morals. The moral is a personality with characteristics or distinctive traits in a person that arise from interactions in the environment, especially the family environment (Musrifah, 2016).

Someone who is interested in an activity learning he will be able to pay attention to every agenda related to the process study earnestly consistently with pleasure (Rahim, 2019). Education must function its role to make students responsive to social situations. Education should not isolate students and keep them away from social problems (Nurcholish, 2020). Seeing today's developments, especially in the field of education, there have been many achievements that have been achieved by students who can be proud because students, especially from Indonesia, can compete with students from other countries in various competitions. But on the other hand, many students are still lacking in character or do not have good character, or it is called a moral decline, including cheating and plagiarism of other people's work, truancy, stealing, and even many cases of brawls, drug consumption, alcohol, illegal racing, promiscuity, freedom of dress, and crime. Of course, several factors influence it, including the lack of religious and character education (Rouf, 2015).

In this case, the school is an educational environment expected to shape the character to become a person with a positive character. Character education in the form of morals becomes a commitment to realize several steps to understand and internalize values and virtues that will shape him into a good human being (Karyanto, 2017). An essential aspect of quality education management stems from the harmony of good quality education and its management and the central role of a principal and educators (Supriyanto et al., 2020).

Results and Discussion

In the world of education, an educator is someone who is educated

or has received formal education. Educators have a significant contribution to fostering students (Raihani, 2020). In Islam, educators are called by terms we know, namely *ustadz*, *mu'allim*, *murabbi*, *murshid*, and *mudarris*. The explanation of each educator is as follows.

1. *Ustadz* is a person who adheres to the principle of holding fast and has the professionalism and an attitude of dedication to the quality of the learning process and learning outcomes.
2. *Mu'allim* is a person who is knowledgeable and can develop that knowledge to achieve benefits in life. The benefits are in the form of practical theory, which then the *Mu'allim* can convey knowledge, internalize, and implement it (*amaliah* or practice).
3. *Murabbi* is a person who teaches and prepares students to be able to work and organize and develop their work to avoid harm to themselves and the surrounding natural environment.
4. *Mursyid* can be a model or role model as a central figure of self-identification, role model, and consultant for students.
5. *Mudarris* can always prepare students to be responsible for developing a very high-quality civilization in the future. In Islam, the term educator refers to carrying out activities and providing knowledge, skills, and educational experiences to contribute generously to people's lives. An educator can come from any circle and anywhere (Basuki & Ulum, 2007).

In general, the educator character is a mature person and has the task of guiding or directing students in physical and spiritual development to achieve a sense of maturity so that they can carry out their duties, namely as *caliph filardhi* and as servants of God, duties as social beings as well as individuals who can stand themselves and solve their problems (Ihsan & Ihsan, 1998).

Regardless of the terms' differences, all these definitions refer to anyone who provides knowledge, experience, values, skills, and character-building within the family, community, and school environment. In the *Qur'an*, it has been stated that there are four kinds of educators, namely: Allah SWT as the primary educator, the apostles as educators, parents as educators, everyone is essentially an educator (Maragustam, 2020).

Educators must teach or provide knowledge lessons in the school environment or the classroom (Nawawi, 1989). In English, educators come from the word *teach*, which means teaching. In contrast, according to *Zakiah Darajat*, educators have the ability, responsibility, and experience that can be used in the learning process so that it is easier for an educator

to guide their students (Darajat, 1996).

From a modern perspective in education, students are subjects who have the right to determine the path and purpose of life for their future. Based on article 1 paragraph 4 of the Republic of Indonesia Law no. 20 of 2003 concerning the National Education System, the Educational Process is an important vehicle that leads students to explore their potential. So that students will try to develop themselves by going through the educational process to become human beings with knowledge, faith, and purity and have noble character. Muslim education experts give ethics to students related to ethics with themselves, ethics towards educators, ethics towards science itself, and ethics towards the natural and social environment (Maragustam, 2020).

Based on experts' opinions, it can be seen that students want knowledge, skills, experience, and personality that can be used as provisions for their future lives with the noble goal of the hereafter.

Duties and Roles of Educators

Related to the duties and roles of educators, there are several criteria for Muslim educators related to personality or personal competence. According to Imam al-Ghazali, an educator is obliged to instill several characteristics, including (Maragustam, 2020):

1. An educator is a loving person so that it creates a sense of confidence and comfort in students to support the learning process.
2. Educators are not self-sufficient for the services they provide in delivering education, both in terms of gifts, praise and thanks.
3. Educators always try to be honest and trustworthy. Students are not allowed to give lessons that have not been able to be mastered by students. In addition, the educator reminds us that the purpose of teaching is to fear God, not only to gain recognition, rank, and wealth that is only worldly.
4. Educators must apply sympathy and compassion, not commit acts of violence and ridicule in their students' mental development and behavior.
5. Educators as role models who have noble hearts and are tolerant.
6. Educators teach the principle of maintaining differences between students. Educators should be able to limit themselves when the teaching process adjusts the individual understanding abilities of students so that what he conveys can be reached by the minds of students.

7. Educators are required to know the psychology of students. Imam Al-Ghazali recommends that educators teach science and without making it complicated.
8. Educators are willing to practice the knowledge they have so that speech and behavior are compatible. If they violate it, educators can lose authority in the eyes of their students.

Based on the description above, it can be concluded that in the teaching and learning process, educators are tasked with assisting and motivating and encouraging students to become positive individuals and have a passion for learning to achieve their goals. On the other hand, educators are also required to think more forward, be firm in religion, have noble character and are authoritative, take a firm stand, and respect their students.

The character of an Educator and Learner in Islam

Character is a person's nature that affects the behavior and personality of each individual. Abd. Al-Rahman al Nahlāwiy explains, in general, the good character and must be possessed by an educator are as follows:

1. Educators must have a sincere nature in carrying out their duties to achieve the success of their students in the learning process.
2. An educator must have patience in dealing with various kinds of problems in education intended to seek the pleasure of Allah SWT.
3. Educators must have a shiddiq character, be honest, like the truth, and fight for the truth, and are expected to always remain in the truth.
4. An educator must have a clean heart by always freeing himself from envy, hostility, pride, contempt, and other despicable traits.
5. An educator must have a generous attitude, be polite to his students, and control himself so that he is far from emotional attitudes.
6. An educator must have good character because the task of an educator is to transfer knowledge and skills and shape the character of gnat students following the values of Islamic teachings (Ashra & Baru, 1989).

Referring to the deepening of theory, character formation should be instilled in children aged 0 to 8 years. At that age, the child's character can

still be controlled towards a good and optimistic character. The excellent character in question is related to moral strength, namely people with positive (certain) moral qualities (Nofiaturrehman, 2017). Thus it can be concluded, an ideal and ideal educator of all students, we should have a positive character, both in words, actions, and behavior in everyday life (Nadzir, 2013).

Furthermore, students must have ethics in the learning process. Imam al-Gazali explained that students have ten obligations, namely (Maragustam, 2020):

1. Clean from morals and traits that are not commendable.
2. Not preoccupied with non-essential worldly affairs, thus turning the focus on gaining knowledge.
3. Obedient and not arrogant towards the pious, including educators.
4. New students should not study knowledge from various sources of thought and figures to confuse them in learning, both worldly and hereafter sciences.
5. Willing to study any commendable discipline, to know the essence of the science orientation.
6. Learners gradually learn the knowledge being studied, with the essential knowledge prioritizing.
7. Students are not allowed to move from previous knowledge before mastering it because each science stage is mutually continuous linearly.
8. Learners learn aspects of how to get noble knowledge, both in terms of the virtues of learning achievements and the accuracy of their opinions.
9. Students must understand that gaining knowledge is not for rank, wealth, or fame but to get closer to Allah and obtain a high degree with Him.
10. Students are required to know the relevance of the knowledge they are learning with its primary purpose so that it can be sorted out which knowledge will be prioritized first to be studied about worldly and hereafter affairs.

Furthermore, students are required to know and apply ethics to educators, which are explained as follows: a) Students can always follow their educators to gain helpful knowledge and experience. Knowledge is a sunnah that can be followed with the guidance of an educator; b) Learners so that they can obey the instructions of their educators; c) Students should

soften their tone of voice when asking questions, not argue loudly with their educators, and be serious and diligent in listening to the teacher's explanations.

Conclusion

Based on the descriptions and explanations about the nature of the educators and students related islamic education philosophy towards character establishment, so that the conclusions that can be obtained are: *Firstly*, learners need direction and guidance from educators in their development process to achieve life goals. In contrast, educators are capable and experienced in transferring knowledge both formally and informally and are responsible for fostering students to achieve their noble goals while still based on the laws and prohibitions of Allah SWT; *Secondly*, the role of educators is as a companion and motivator in making students personal with positive character and having a passion for learning to achieve their goals.

Thirdly, the character of the educator is a person who is mature and has the task of guiding or directing students in physical and spiritual development to achieve a sense of maturity so that they can carry out their duties, namely as Khalifah filardhi and as servants of God, duties as social beings as well as individuals who can stand alone. And solve their problems.

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