

Discovering the Essence of Learners: A Descriptive and Explanatory Study

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Abstract

This paper intends to describe and explain the essence of students from the aspects of the definition, position, function, dimensions, and ethics. This study is significant for those who participate in the education world. This research uses a literature review approach and the researcher's reflection method. The literature method uses articles published in various recent scientific journals. In contrast, the reflection method is based on the knowledge and experience of researchers in recognizing, identifying and responding to the phenomena of learners in various educational institutions. First, students are individuals experiencing a phase of development or growth in terms of physical, mental, and mind. Second, students are subjects and, at the same time, objects in education that are possible to be active, creative, and productive. Third, the dimensions of students can be understood in seven main dimensions, namely the physical dimension, the reason dimension, the religious dimension, the moral dimension, the spiritual dimension, the art dimension, and the social dimension. Fourth, the world of education has values that all parties, including students, must obey. Student ethics is a tool for students to gain knowledge and a guide in learning activities. Islam has perfectly provided basic guidelines for the ethics of learners.

Keywords: Education, Learners, Dimensions, Ethics

Abstrak

Tulisan ini bermaksud untuk mendeskripsikan dan mengeksplanasi esensi peserta didik dari aspek definisi, kedudukan, fungsi, dimensi, dan etika. Kajian ini penting terutama bagi mereka yang berkiprah dalam dunia pendidikan. Penelitian ini menggunakan pendekatan tinjauan pustaka ditambah dengan metode refleksi peneliti. Metode literatur menggunakan artikel yang diterbitkan di berbagai jurnal ilmiah terbaru, sedangkan metode refleksi didasarkan pada pengetahuan dan pengalaman peneliti dalam mengenali, mengidentifikasi, dan menanggapi fenomena peserta didik di berbagai lembaga pendidikan. Pertama, peserta didik adalah individu yang tengah mengalami fase perkembangan atau pertumbuhan baik dari segi fisik dan mental maupun pikiran. Kedua, peserta didik merupakan subjek dan sekaligus objek dalam pendidikan yang dimungkinkan dapat aktif, kreatif, serta produktif. Ketiga, dimensi peserta didik dapat dipahami dalam tujuh dimensi pokok yaitu dimensi fisik, dimensi akal, dimensi keberagamaan, dimensi akhlak, dimensi rohani, dimensi seni, dan dimensi sosial. Keempat, dunia pendidikan memiliki nilai-nilai yang harus ditaati oleh semua pihak yang ada di dalamnya termasuk peserta didik. Etika peserta didik sebagai tool bagi peserta didik dalam mendapatkan ilmu sekaligus sebagai pedoman dalam melakukan aktivitas belajar. Islam secara sempurna telah memberikan pedoman dasar bagi etika peserta didik

Kata Kunci: Pendidikan, Peserta Didik, Dimensi, Etika

Introduction

Educators and learners are an integral component of education. These two entities interact with each other continuously. Learners are fundamental human elements in the learning process. As active participants in the educational process, students have an end goal in mind and work hard to realize it. As active participants in the educational process, students have an end goal in mind and work hard to realize it. According to The Law of the Republic of Indonesia No. 20 of 2003, students are members of society who seek to develop their potential through the learning process available at certain levels, pathways, and types of education. According to Danim, "learners are the primary and most important source of formal education." Learners can gain knowledge without a teacher¹. Conversely, teachers cannot teach without learners. Therefore, the presence of learners is necessary for formal or institutional education to be realized.

The educational component consists of educators, learners, and educational goals. If one of the three components is absent, then the essence of education will also be lost^{2,3}. Educators are the main agents in achieving educational goals and objectives, including forming individuals with different personalities and a sense of maturity. It has become the nature of educators and students to become material for science as a basis for carrying out scientific transformation activities with students as objects of the instillation of moral, social, intellectual, and spiritual values. In addition to creating people who can become the caliph of Allah, the purpose of Islamic education is to create people who are kamil^{4,5}.

A comprehensive study of learners is essential. This study aims to describe and explain students' position, function, dimensions, and ethics. In this article, seven arguments are proposed why understanding the essence of the learner

¹ Sudarwan Danim, *Perkembangan Peserta Didik* (Jakarta: Rineka Cipta, 2020).

² Aini Zulfa Izza, Mufti Falah, and Siska Susilawati, "Studi Literatur: Problematika Evaluasi Pembelajaran dalam Mencapai Tujuan Pendidikan di Era Merdeka Belajar," *Prosiding Konferensi Ilmiah Pendidikan 1* (May 28, 2020): 10–15.

³ M. Ramli, "Hakikat Pendidik dan Peserta Didik," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 5, no. 1 (January 1, 2015), <https://doi.org/10.18592/jtipai.v5i1.1825>.

⁴ Hilda Ainissyifa, "Pendidikan Karakter dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan UNIGA* 8, no. 1 (February 20, 2017): 1–26, <https://doi.org/10.52434/jp.v8i1.68>.

⁵ Totong Heri, "Manajemen Pendidikan Islam Berbasis Tauhid," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018), <https://doi.org/10.31000/rf.v14i1.674>.

is important^{6,7,8,9,10}. The seven things include: 1) Making it easier for teachers to carry out their class assignments; 2) Becoming a determining factor in learning strategies; 3) Can easily overcome obstacles encountered during the learning process; 4) As a reference in designing learning; 5) Learning evaluation materials; 6) Facilitate students' understanding of the lesson, according to the individual characteristics of each student; 7) Help develop the interests and talents of learners.

Based on the arguments put forward, it can be concluded that educators must understand the characteristics of their learners. For the learning process to run smoothly, the teacher must understand the characteristics of the learners. Thus, the learning objectives will also be easy to achieve.

Method

This research uses a literature review approach combined with the researcher's reflection method. The literature method utilizes research articles published in various current scientific journals. In contrast, the reflection method is based on the researcher's knowledge and experience in recognizing, identifying, and responding to the phenomenon of learners in different educational institutions¹¹.

Results and Discussion

Students are whole people who try to hone their potential with the help of educators or adults. Regarding terminology, learners or individuals who experience changes and developments still need guidance and direction in

⁶ Sinta Hardianti et al., "Implementasi Program Ekstrakurikuler dalam Menunjang Prestasi Peserta Didik di SD 1 Darul Hikam Bandung," *MIDA : Jurnal Pendidikan Dasar Islam* 5, no. 2 (July 9, 2022): 29–40.

⁷ Lilianti Lilianti, "Penanganan Kesulitan Belajar Siswa dengan Pendekatan Psikologi Belajar di SMA Negeri 3 Kendari," *Didaktis: Jurnal Pendidikan dan Ilmu Pengetahuan* 20, no. 1 (February 18, 2020), <http://dx.doi.org/10.30651/didaktis.v20i1.4164>.

⁸ Muh Muizzuddin, "Pengembangan Profesionalisme Guru Dan Peningkatan Kualitas Pembelajaran," *Jurnal Kependidikan* 7, no. 1 (May 31, 2019): 127–40, <https://doi.org/10.24090/jk.v7i1.2957>.

⁹ Dwi Nur Umi Rahmawati and Ratih Rahmawati, "Science Learning Based on 'Merdeka Belajar' in Elementary School during Pandemic," in *International Conference Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Imam Bonjol Padang* (International Conference Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Imam Bonjol Padang, Redwhite Press, 2020), 131–37, <https://doi.org/10.32698/icftk413>.

¹⁰ Yulia Rizki Ramadhani et al., *Pengantar Strategi Pembelajaran* (Jakarta: Yayasan Kita Menulis, 2022).

¹¹ Herdiansyah Haris, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Jakarta Selatan: Penerbit Salemba Humanika, 2012).

shaping their personalities as part of the formal education process¹². In other words, a learner is an individual who experiences a period of physical, mental, and mental development or growth.

Learners are immature and must develop some essential potential (fitrah)¹³. Learners are "Raw Materials" in the process of transformation and internalization, holding a crucial position in determining the success of a process and its significance. Learners are unique individuals with personalities consisting of different characteristics that correspond to their growth and development^{14,15}. The surrounding environment affects the growth and development of learners.

Students are members of society who seek to develop their potential through the learning process offered at specific pathways, levels, and types of education. Learners are inseparable from the education system, so it can be said that learners are the goal of education. In the Islamic education paradigm, students are immature and have some basic potentials (abilities) that have not yet developed^{16,17}. Learners are immature children and need education from others to develop their souls, activities, and creativity and become mature individuals. Thus, learners are individuals who have the potential to develop and seek to develop their potential through educational processes along specific pathways and types of education.

The fulfilment of the needs of learners leads to their physical and psychological maturation. In the development of these learners, their needs must be met. The needs in question include:

1. Physical needs. Physical needs include exercise, eating, drinking, sleeping, clothing, etc.
2. Social needs. Social needs include the desire to associate with each other among students, teachers and others.

¹² Musaddad Harahap, "Esensi Peserta Didik Dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 2 (2016): 140–55, [https://doi.org/10.25299/althariqah.2016.vol1\(2\).625](https://doi.org/10.25299/althariqah.2016.vol1(2).625).

¹³ Ramli, "Hakikat Pendidik dan Peserta Didik."

¹⁴ Ach Fauzi, "Pengaruh Game Online PUBG (Player Unknown's Battle Ground) Terhadap Prestasi Belajar Peserta Didik," *ScienceEdu: Jurnal Pendidikan IPA* 2, no. 1 (July 8, 2019): 61–66, <https://doi.org/10.19184/se.v2i1.11793>.

¹⁵ Ilin Nurhamidah, "Problematika Kompetensi Pedagogi Guru Terhadap Karakteristik Peserta Didik," *Jurnal Teori Dan Praksis Pembelajaran IPS*, no. 0 (April 2, 2018): 27–38.

¹⁶ M. Indara Saputra, "Hakekat Pendidik dan Peserta Didik dalam Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 2 (November 20, 2015): 231–51, <https://doi.org/10.24042/atjpi.v6i2.1516>.

¹⁷ Helda Yanti and Syahrani Syahrani, "Standar Bagi Pendidik dalam Standar Nasional Pendidikan Indonesia," *ADIBA : JOURNAL OF EDUCATION* 1, no. 1 (2021): 61–68.

3. Intellectual needs. This need is based on the fact that students are not the same in terms of interest in learning science. This kind of interest cannot be forced if you want to achieve optimal learning outcomes¹⁸¹⁹.

Students are in an environment that includes schools, families, Islamic boarding schools, and the community. As individuals undergoing a developmental stage, these learners still need a lot of help, guidance, and direction to achieve perfection. Through this education system, learners are forged, both physically and spiritually, to achieve the desired educational goals. The essence of man is that as a being, God is not a being who refers to oneself, and in man, there are several elements, namely al-jism and al-rūḥ, or physical and psychic. Therefore, it can be concluded that the nature of the learner cannot be known except by knowing the nature of man himself. The ability to do so requires the help of adults or more technical language education; It cannot stand alone.

Position and Function of Learners

Learners are one of the essential elements of education, without which the educational process cannot take place^{20,21}. Therefore, all parties must thoroughly know and understand students, so there are no disturbances in the educational process.

In the Islamic education paradigm, students are immature and have some fundamental potentials (abilities) that must be developed. Human beings/learners are subjects and objects of education that require the direction of others (educators) to develop their potential and reach maturity²².

The learner is a subject and object of education that requires the guidance of others (educators) to help him realize his potential and maturity²³. Potential is an essential skill possessed by all learners, but it cannot grow or

¹⁸ Rika Devianti and Suci Lia Sari, "Urgensi Analisis Kebutuhan Peserta Didik Terhadap Proses Pembelajaran," *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 6, no. 1 (October 17, 2020): 21–36.

¹⁹ Imam Syafi'i, "Tinjauan Filosofis tentang Kebutuhan dan Tanggung Jawab Peserta Didik," *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 9, no. 2 (December 9, 2019): 282–300, <https://doi.org/10.54180/elbanat.2019.9.2.282-300>.

²⁰ Rosalia Ruth Uran, Emanuel Bai Samuel Kase, and Silvester Adinuhgra, "Perilaku Belajar Peserta Didik dalam Pembelajaran Daring Pada Masa Pandemi Covid-19 (Studi Tentang Perilaku Belajar Peserta Didik Kelas IV SD Negeri 1 Oebobo Kupang Tahun Ajaran 2020/2021)," *Selidik (Jurnal Seputar Penelitian Pendidikan Keagamaan)* 2, no. 2 (November 29, 2021): 50–65.

²¹ Muhammed Zincirli, "School Administrators' Views on Distance Education during the COVID-19 Pandemic Process," *Malaysian Online Journal of Educational Technology* 9, no. 2 (2021): 52–66.

²² Rudi Ahmad Suryadi, *Ilmu Pendidikan Islam* (Jakarta: Deepublish, 2018).

²³ Ramli, "Hakikat Pendidik dan Peserta Didik."

develop optimally without the guidance of educators. Man, in particular children, is the object of the educational process as an object of education. As a subject of education, man is responsible for organizing education. Educating man is the same as educating his humanity. Man has four components: reason, spirit or heart, lust, and physical or physical. It is these four elements that need to be educated and awakened.

Dimensions of the Learner

In essence, dimension is one of the necessary media for learners to shape their future mental, social, cultural, and personality attitudes and development (maturity). The dimensions of the learners can be understood into two categories: physical and spiritual. From the spiritual side, human potential is limitless. These potentials are in the form of understanding something (*ulil albab*), being able to think or reflect, using reason, being able to believe, be pious, remember or learn knowledge and art, and being able to master appropriate technology, and lastly, humans are born with fitrah²⁴.

In addition, Ramayulis classifies the dimensions of learners into seven main dimensions. The seven dimensions are the physical dimension, the reason dimension, the religious dimension, the moral dimension, the spiritual dimension, the art dimension, and the social dimension²⁵.

1. Physical Dimensions

The human body consists of *biotic* and *abiotic* components. Humans have the same creative process as learners as animals and other organisms. However, what distinguishes man from animals is the element of lust and reason. Humans have passions strengthened by reason, while animals have lust and instinct. It is in line with the word of God in QS al-Tin/95: 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ .

Translate:

4. We have certainly created man in the best of stature;

It can be observed between humans and animals that the *abiotic* and *biotic* creation order has the same creative process and structure, consisting of the essences of earth, water, fire, and air. Allah SWT Creates creatures from the four *abiotic* elements and endows them with life energy in the form of a spirit. Imam al-Gazali believes that the spirit's life force is the vitality of life, which is highly dependent on physical structures such as cell

²⁴ Harahap, "Esensi Peserta Didik Dalam Perspektif Pendidikan Islam."

²⁵ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2015).

arrangement, glandular function, digestive apparatus, nervous system, veins, blood, flesh, bone marrow, skin, hair, etc.²⁶

2. Dimensions of Reason

Ramayulis, in his book, takes the opinion of al-Ishfahani, who divides reason into two kinds, namely:

- a. *Aql al-mathhu'*: i.e. reason which is the radiance of Allah SWT. as a Divine fitrah.
- b. *Aql al-masmu'*: reason, which is the ability of acceptance that man can develop. This intellect cannot be separated from man, for it is used to move reason *mathhu'* to remain in the way of God.

Reason in man cannot stand alone; He needs the help of *qalb* (heart) to understand something supernatural such as divinity, miracles, and revelation, and study it more deeply. This kind of potential is human from birth. This potential should be directed to continue to develop in a positive direction²⁷.

3. Dimensions of Diversity

Man has accepted nature as *homodivinous or homoreligious* from birth, that is, as a being who believes in the existence of a god or spiritual being. Man is born with a nature of one who believes in the existence of a god. In Islam, it is believed that when a human fetus is in its mother's womb and the Khaliq blows life into it, it says, "I will have faith in You" (Allah). In QS al-A'rāf/7: 172 it is mentioned:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا إِنَّ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ .

Translate:

172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Regarding the belief in the existence of a god, Islam has three fundamental implications for humans based on the existence of one commonality among millions of human differences, namely:

- a. The implications for future education where fitrah is optimally developed by not specifying content.

²⁶ Ramayulis.

²⁷ Ramayulis.

- b. The ultimate goal of education is to produce a Kamil man who will succeed if man fulfils his responsibilities as Abdullah and Caliph.
- c. The content of educational materials and methodologies is specialized with integralist methods and adapted to human nature²⁸.

4. Moral Dimension

In Islamic education, the concept of morals takes precedence. Morals and religious education are so closely related in Islam that morals cannot be separated from religious education. In the Islamic sense, morals are one of the results of faith and worship because faith and worship cannot be perfect unless accompanied by noble morals. So, in Islam, morals are derived from faith and piety and have a direct purpose, which is the pleasure of Allah. Islamic morals have seven characteristics, including:

- a. is thorough or universal
- b. Appreciating a human character consisting of various dimensions
- c. simple or not superfluous
- d. realistic, following human reason and ability
- e. Ease, man is not given a burden that exceeds his abilities
- f. Binding trust with charity, words, deeds, theories, and practices
- g. stay within the basics and general moral principles²⁹.

Spiritual intelligence can be developed in Islam by increasing faith, providing peace and inner tranquillity, and performing worship that can purify the soul³⁰.

5. Spiritual Dimension (Psychiatry)

The spiritual dimension of the learner is equally as crucial as the moral one. The human condition cannot be a source of joy, health, safety, and tranquillity unless the mind can exercise its dominion over the body. The creation of man will not be complete until God blows a portion of His spirit into him. Allah says in QS al-Hijr/15: 29:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Translate:

29. And when I have proportioned him and breathed into him of My [created] soul, then fall to him in prostration."

²⁸ Ramayulis.

²⁹ Muh Rodhi Zamzami, "Perkembangan Biopsikososiospiritual Peserta Didik," *Ta`Limuna: Jurnal Pendidikan Islam* 4, no. 2 (August 7, 2018): 143–61, <https://doi.org/10.32478/ta.v4i2.119>.

³⁰ Ramayulis, *Ilmu Pendidikan Islam*.

Prostration here does not mean worship, but rather honour as the prostration of the brothers of the Prophet Joseph a.s. to him.

According to al-Ghazali, there are two types of ruh: *al-rūḥ* and *al-nafs*. *Al-ruh* is man's ability to know himself, his God, and his knowledge, to determine his noble personality and morals, and to have the motivation and drive to live the commandments of Allah. In other words, *al-nafs* are differentiators from other beings, distinguishing the human level from animals and plants, which also have *al-nafs*³¹.

6. Dimensions of Art (Beauty)

Art is one of the spiritual potentials possessed by man. Therefore, the potential of human art must be developed. Art is a means to achieve the goal of human life. However, the primary purpose of art for man is to worship Allah, carry out the duties of his caliphate, and achieve spiritual happiness, which is a mercy for some of the nature and pleasures of Allah SWT.

The artistic value of the Qur'an holy book is noble and beautiful. In Islam, Allah presents this artistic dimension in the Qur'an. Since the Qur'an is an expression of Allah SWT., it gives goodness and guidance to the entire universe. Thus, the Qur'an literature shows God's presence in this universal miracle.

Allah swt. said in QS al-Naḥl/16:6:

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْمَوْنَ وَحِينَ تَسْرَحُونَ^ط

Translate:

6. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].

There is always a correlation between beauty and the existence of human faith. The greater a person's faith, the greater his ability to perceive beauty in everything his God has created³².

7. Social Dimension

The social dimension of man is closely related to the environment of groups, groups and societies. The most miniature environment in the social dimension is the family, which serves as the primary source of formation of the maturation of the learner. In Islam, the social dimension is intended to teach individuals that they are responsible not only for their actions but also for the actions of others.

A learner must establish a dynamic relationship between personal and social interests in the social dimension. Social solid ties will inspire everyone to care for others, help others, and show their faith in Allah SWT.

³¹ Ramayulis.

³² Ramayulis.

The social dimension of the human being is closely related to the environment of groups, groups and societies. The most miniature environment in the social dimension is the family, which serves as the primary source of maturation of the learner. In Islam, the social dimension is intended to teach individuals that they are responsible not only for their actions but also for the actions of others.

A learner must establish a dynamic relationship between personal and social interests in the social dimension. Social solid ties will inspire everyone to care for others, help others, and show their faith in Allah SWT. The Prophet saw said, which means:

The one who sleeps voraciously while his hands go hungry despite his awareness is, by Allah, not a believer.

Learner Ethics

The world of education has values that all parties, including students must obey. Student ethics is a tool and guideline that directs learning activities. Islam has provided fundamental ethical guidelines for learners³³. According to Al-Gazali, learners have eleven responsibilities:

1. They are learning to worship in the context of *taqarrub* to Allah SWT. Students must purify their souls from despicable morals in everyday life.
2. Reduce the tendency for worldly problems than hereafter problems.
3. Bertawadu (simple/humble) at the expense of self-interest for the sake of his education.
4. Take care of the thoughts and difficulties arising from various traditions.
5. We are studying commendable sciences for both the ukhrawi and the mundane.
6. Learn gradually by starting with easy lessons and moving on to difficult lessons.
7. For learners to have in-depth scientific specifications, they must master one science before moving on to another.
8. We are studying the scientific values of the studied science.
9. We are prioritizing early childhood science before entering the world of sciences.
10. Knowing pragmatic values for science, that is, science that can be useful in the life of the afterlife.
11. Protégés should submit to educator advice³⁴.

³³ Saifuddin Amin, *Etika Peserta Didik Menurut Syaikh Muhammad Bin Shalih Al-Utsaimin* (Jakarta: Deepublish, 2019).

³⁴ Ramayulis, *Ilmu Pendidikan Islam*.

In order for students to get the blessings of Allah SWT. In studying, they must understand the following ethics:

1. Before studying, learners should always clean their hearts.
2. The purpose of education should adorn the spirit with various noble virtues/qualities.
3. Have a strong desire to study in various places.
4. Every learner is obliged to respect his teacher.
5. Students must study hard and persevere^{35,36}.

Furthermore, the ethics of these learners must be perfected with morals, namely:

1. Before studying, students must clean their hearts from dirt and mental illness because education is a form of worship that requires a clean heart.
2. Learners decorate their souls with faith and draw closer to God.
3. A learner must be persistent in studying and patient in facing obstacles and difficulties.
4. Students must be sincere in studying with respect for teachers³⁷.

Conclusion

This study produced several findings. *First*, learners experience physical, mental, and mental development or growth. *Second*, Learners are simultaneously subjects and objects in education and can be active, creative, and productive. Every learner has activity (*self-help*) and *creativity*, so education does not view children as passive objects that can only accept and listen. *Third*, the dimensions of students can be categorized into seven dimensions, namely the physical dimension, the reason dimension, the religious dimension, the moral dimension, the spiritual dimension, the art dimension, and the social dimension. *Fourth*, all participants, including students, are expected to follow norms of conduct in the field of education.

³⁵ Putri Ani Dalimunthe, "Peserta Didik dalam Perspektif Pendidikan Islam," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 2 (2017), <https://doi.org/10.30821/ihya.v3i2.1326>.

³⁶ Septian Ramdani, Ahmad Tafsir, and Ahmad Sukandar, "Etika Pembelajaran Perspektif KH. Hasyim Asy'ari Dalam Kitab Adabul 'Alim Wal Muta'Allim Serta Relevansinya Terhadap Generasi-Z," *Edukasi: Journal of Educational Research* 1, no. 3 (December 15, 2021): 100-123.

³⁷ Alivermana Wiguna, *Isu-isu Kontemporer Pendidikan Islam* (Jakarta: Deepublish, 2015).

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