

ETHICS OF EDUCATORS AND STUDENTS ACCORDING TO 'AIDH AL-QARNI IN THE BOOK IQRA' BISMIROBBIKA

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Abstract

This study aims to examine the concept of educator and student ethics according to 'Aidh Al-Qarni in the book Iqra' Bismirobbika and its relevance to modern education. The research is motivated by the decline of moral values in education, where the teacher-student relationship has begun to lose its ethical and spiritual meaning. Al-Qarni's views, which emphasize sincerity, purity of heart, and compassion in the educational process, form the foundation of this study. The research employs a qualitative approach through library research. The primary source is Iqra' Bismirobbika (2005) along with other works of Al-Qarni, analyzed using content analysis to explore the ethical values contained within. The results show that educator ethics include sincerity, compassion, gentleness, purity of heart, and honesty, while student ethics involve sincere intention for Allah, respect for teachers, avoidance of sin, and the practice of knowledge. These values remain relevant as moral guidelines for Islamic education in the modern era.

Keywords: Ethics, Educator, Student, 'Aidh Al-Qarni, Iqra' Bismirobbika, Islamic Education, Moral Values.

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep etika pendidik dan peserta didik menurut 'Aidh Al-Qarni dalam kitab Iqra' Bismirobbika dan relevansinya dengan pendidikan modern. Penelitian ini dilatarbelakangi oleh merosotnya nilai-nilai moral dalam pendidikan, di mana hubungan guru-peserta didik mulai kehilangan makna etis dan spiritualnya. Pandangan Al-Qarni yang menekankan ketulusan, kemurnian hati, dan kasih sayang dalam proses pendidikan menjadi landasan penelitian ini. Penelitian ini menggunakan pendekatan kualitatif melalui riset kepustakaan. Sumber utama adalah Iqra' Bismirobbika (2005) beserta karya-karya Al-Qarni lainnya, yang dianalisis menggunakan analisis isi untuk mengeksplorasi nilai-nilai etika yang terkandung di dalamnya. Hasil penelitian menunjukkan bahwa etika pendidik meliputi ketulusan, kasih sayang, kelembutan, kemurnian hati, dan kejujuran, sedangkan etika peserta didik meliputi niat tulus karena Allah, menghormati guru, menjauhi dosa, dan mengamalkan ilmu. Nilai-nilai ini tetap relevan sebagai pedoman moral bagi pendidikan Islam di era modern.

Kata Kunci: Etika, Pendidik, Siswa, 'Aidh Al-Qarni, Iqra' Bismirobbika, Pendidikan Islam, Nilai Akhlak.



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INTRODUCTION

The process of developing quality human beings requires education. The need for education must be met throughout life. Without education, humans cannot develop and progress happily. According to the National Education System Law No. 20 of 2003, education is defined as a planned, conscious effort to realize the learning and teaching process so that the potential within can develop activeness in spiritual religious strength and self-control of personality, possessing the skills needed by society, the nation, and the state.¹

Islam does not merely view education as something important, but rather as a noble status for those who possess a strong awareness and desire to deepen their knowledge. As stated in the Word of Allah SWT.²

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: Allah will elevate those who believe among you and those who have been given knowledge by several degrees and Allah is all-knowing of what you do. (Q.S. Al-Mujjadi :[58], 11).

An educational process is a process through which each individual can develop the talents and potential that have long been hidden and possessed by every human being. Therefore, in their personal growth, adolescents desperately need education and guidance to develop an optimal soul and develop values that serve as a foundation for daily life.³ Therefore, it is necessary to establish something that can support the development of adolescents' souls so that they can hopefully become teenagers who are not only quality in front of society but also in front of Allah SWT.⁴

To this day, improving the quality of human resources is seen as a crucial part of education. Education plays a crucial role in the advancement of society in an increasingly dynamic world. Therefore, education is consistently built and developed to produce students who excel intellectually, character-wise, and morally.⁵ The educational process is also continuously evaluated and improved to produce excellent students.

Education is about learning the values used to guide behavior. This is related to the social and cultural conditions of the surrounding community. The education system must be more

¹ Ahmadi Ahmadi and Mega Asri Lestari, "Manajemen Komunikasi Organisasi Perspektif Barat & Islam" (K-Media, 2023).

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³ Ahmadi and Lestari, "Manajemen Komunikasi Organisasi Perspektif Barat & Islam."

⁴ Jalamaluddin Arifin, Bujing Safitri, and Fitri Sulani Siregar, "Kode Etik Guru Dalam Pengembangan Mutu Pendidikan," *JUGI: Jurnal Guru Inovatif* 1, no. 2 (2024): 70–77.

⁵ Wilfridus Josephus Sabarija Poerwadarminta, "Kamus Umum Bahasa Indonesia," (No Title), 1966.

responsive to the real problems faced by society due to current social and cultural conditions.⁶ The world of education needs to produce a generation that meets the needs of an increasingly evolving and demanding society, especially producing cadres who can achieve higher material achievements. As a result, adult education institutions pay little attention to the balance between intellectual and ethical aspects.⁷

The current educational trend tends toward a secular education system, which places greater emphasis on cognitive aspects, thus emphasizing the need for mastery of material and theoretical knowledge rather than internalizing the values of knowledge itself.⁸ This phenomenon results in a lack of attention to ethics in the educational process, resulting in students who are knowledgeable but unable to benefit from the knowledge they learn in their daily lives. This assessment is based on the large number of school graduates and graduates who are intellectually intelligent, but do not have a strong mentality and behave in accordance with the noble goals of education.⁹

Strengthening ethical values within the curriculum and educational process is crucial for addressing the ongoing moral crisis in society. Whether acknowledged or not, a real and worrying crisis is currently occurring in society, particularly among the younger generation. This crisis includes increasing promiscuity, rampant violence against children and adolescents, crimes against peers, drug abuse, pornography, and theft, all of which have yet to be fully addressed.¹⁰

The recent brawls between high school and college students also demonstrate that education in Indonesia has failed to instill these values in its students. This situation demonstrates that the religious and moral knowledge taught in schools has not significantly influenced student behavior change. Based on the above, the current orientation of education should place greater emphasis on instilling ethics in students by referring to the normative values of Islamic teachings and using Islamic educational figures as references in developing educational materials. Therefore, students should be introduced to Islamic educational figures who have contributed significantly to moral education.¹¹

⁶ Salminawati Salminawati, "Filsafat Pendidikan Islam: Membangun Konsep Pendidikan Yang Islami," 2011.

⁷ M Loureiro and N Loureiro, "Communication Agencies and Social Media as a Communication Strategy: A Portuguese Case Study," in *Proceedings of the 10th European Conference on Social Media, ECSSM 2023*, ed. Lupa-Wojcik I. and Czyzewska M. (University of Trás-os-Montes and Alto Douro, Labcom, Portugal: Academic Conferences Limited, 2023), 125–33, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85163220793&partnerID=40&md5=053e63444341c45024f7039ad20f6502>.

⁸ Salman Al Farisi Lingga et al., "History of the Development of Philosophy and Science in the Islamic Age," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 01 (2023): 1–11.

⁹ Hasan Alwi and dkk, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002).

¹⁰ H Muzayyim Arifin, "Filsafat Pendidikan Islam," 2014.

¹¹ Eka Paramita et al., "Transformasi Perkembangan Kurikulum Di Indonesia," *Jurnal Pendidikan*

Both educators and students are human elements in an education system. These two elements hold a dominant position in the education system and are the locus of all educational issues. When many people discuss education, educators are inevitably involved in the discussions, especially regarding formal education issues in schools.¹²

In the Islamic education system, teachers and students are essential components. During the learning process, these two components work together to achieve the desired learning objectives. In the same way, like students, they will become subjects of education at some point. This demonstrates that the student's position is not merely passive, like a cup An empty container ready to be filled with water at any time. Nevertheless, students must participate actively, creatively, and dynamically in interactions with their teachers and in the process of developing their knowledge. Therefore, educators must be good, faithful, and pious individuals who can influence the souls of students, not just relying on their scientific abilities or the authority of their discipline.¹³

Education is the guidance and assistance consciously provided by teachers to their students in accordance with their physical and mental development toward adulthood. According to Islamic teachings, a child is born weak and pure, or fitrah (natural disposition), while their environment shapes the values of life. Through religious education, educators must provide complete guidance to students as they seek these values.¹⁴

Educators are not only responsible for teaching but also possess the ability to impart knowledge and skills. They can also impart values, namely principles, to build students' morals and behavior. As Allah says:

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

Meaning: So turn your face straight towards the religion of Allah; remain in the nature of Allah, who has created humans with that nature. It's a straight religion, but most people don't know that. (Q.S. Ar-Rum, [30]: 3)

From their perspective, students are individuals who are developing and evolving according to their individual nature. They require consistent guidance and direction to help them reach their optimal potential. Therefore, educational methods must be tailored to the development

Dan Pembelajaran Indonesia (JPPI) 5, no. 1 (2025): 169–84.

¹² A Ainul Yaqin and Badrun Badrun, “Tarekat Naqsabandiyah Dan Pembangunan Karakter Bangsa Dalam Masyarakat Jawa,” *Local History & Heritage* 2, no. 1 (2022): 45–52.

¹³ Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Kencana, 2014).

¹⁴ R I Departemen Agama, “Al-Quran Dan Terjemahannya (Yayasan Penyelenggara Penerjemah Al-Qur’an, Penerjemah),” *CV Darus Sunnah: Jakarta Timur*, 2002.

of students' natural abilities for Islamic education to be successful.¹⁵

The current educational situation shows that the ethics of Islamic teachers and students are changing, and economic values are beginning to take hold, causing good manners to disappear from their lives. They feel less respect for their teachers, the status of teachers is declining, the relationship between teachers and students is becoming less valuable, or students' respect for teachers is declining, and the value of educators' work is diminishing.¹⁶

Ethics is part of a worldview, which can also be defined as the science of human thought. As part of a worldview, ethics addresses fundamental speculative techniques regarding moral principles and knowledge, and as part of ethical science, it explains the reasons and consequences of engaging in moral studies.

With the development of modern technology, negative effects are beginning to emerge, such as a decline in ethics. This is because instilling good ethics is not easy. More worryingly, technology is ubiquitous, and many students in schools have already understood its use and prioritize it over other things.¹⁷

Apart from having a positive impact, technology also has a negative impact on users who do not know the right time, when and where to use it, so that sometimes people leave the work they usually do, especially for students who are very easy to do influenced by ethics. Education is a guideline for the formation of an ethical nation. Education does not necessarily have to take place in school; it can be obtained anywhere and at any time. Learning to become a teacher, who is called a leader, requires the ability to adapt oneself to good ethics so that teaching good ethics to students can take place systematically. The formation of ethically sound students is the primary goal of each teacher in this era, because the impact of globalization and the social environment causes students to lack enthusiasm in their learning. And most tragically, when students no longer possess good ethics at all. And this paints a negative picture of students' lives.¹⁸

The author is interested in the book "Iqro' Bismillahirrahmanirrahim" by 'Aidh Al-Qarni, which directly discusses student ethics, the characteristics of educators and students, and the curriculum taught by the Prophet Muhammad (peace be upon him) in education. This book is important to discuss from the perspective of Islamic education, which is guided by the Qur'an and Hadith as references to broaden scientific insight in teaching and produce responsible educators and students who are faithful, pious, and beneficial to society. Speaking of 'Aidh Al-Qarni, he was

¹⁵ Bagus Gunawan Setyo, *Modul Pembelajaran Tahfidz Al-Qur'an* (Guepedia, 2023).

¹⁶ Abu Zakariya Muhyiddin Ibnu Syarf An-Nawawi, *At-Tibyan Fi Adab Hamalat Al-Qur'an* (Damaskus: Muassasah Ar-Risalah Nasyirun, 2019).

¹⁷ Madjid Nurfaruqi and Hannanah, "Penerapan Prinsip Pembelajaran Andragogi Dalam QS Al-Kahfi Ayat 60-82: Studi Di Program Studi Magister Pai Uin Smh Banten," *CENDEKIA: Jurnal Ilmu Pengetahuan* 2, no. 4 (2022): 296–305.

¹⁸ A Hidayat, "Integrasi Nilai Spiritual, Intelektual, Dan Sosial Dalam Kurikulum Pendidikan Islam," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (2021): 45–60.

also an active intellectual who wrote many outstanding books, such as Tafsir Al-Muyassar, La Tahzan, Tabassam, Ramadhankan Hidupmu, Majelis Orang-orang Soleh, Jaga Allah, Allah Menjaga Mu, and so on.

'Aidh Al-Qarni believes that in the context of education, an educator must strive to cleanse his or her heart of various evils. It should not harbor arrogance, envy, revenge, or anger, but rather love and sincerity. Apart from that, an educator must be friendly, master knowledge, and be good at delivering lessons. We were never taught by the Messenger of Allah with whips and swords, handcuffs and prison, or iron and fire. No, by Allah. If you are too harsh and harsh when teaching, they will definitely not like you. A student must have a strong spirit or determination, respect educators, and avoid bad actions. More broadly, this book examines the manners of scholars in conveying knowledge or giving advice and students of knowledge in asking questions, debating and the provisions of fatwa.

RESEARCH METHODS

This research is qualitative. Qualitative research is descriptive and tends to utilize analysis. The approach used in this study is library research. This study aims to collect data and information through books in the library. Essentially, the data obtained through this library research can serve as the basic foundation and primary tool for conducting field research.¹⁹

The data collection method used by the author in writing this research is library research. This type of research takes and collects data from studies of works by experts and books that can support and complement and deepen the analysis of the study using documentary techniques.²⁰

In accordance with the type of data in this study, the data was processed using non-statistical analysis techniques. To sharpen the qualitative descriptive analysis, the researcher employed content analysis, a technique that emphasizes the scientific analysis of the message content of a communication. Content analysis was chosen by the researcher because it is most appropriate for reviewing literature, where, after data collection, it is then analyzed inductively to draw conclusions.

¹⁹ J Moleong Lexy, "Penelitian Kualitatif," *Bandung: PT Remaja Rosdakarya*, 2008.

²⁰ Madjid 'Irsan Al-Kailani, *Falsafah Al-Tarbiyyah Al-Islamiyyah* (Beirut: Dār al-Basyāir al-Islamiyyah, 1987).

RESULTS AND DISCUSSION

Ethics of Educators and Students According to 'Aidh Al-Qarni in Our Iqro' Bismirobbika and Experts

This research shows that both educators and students must uphold ethics in the world of education and the pursuit of knowledge. As stated by 'Aidh Al-Qarni, educators must be free from spiritual ills, humble, sincere in imparting knowledge, love their students, obey Allah, maintain cleanliness, be kind, civilized, and always do good. The ethics that students must possess include a sincere intention to learn for the sake of Allah, respect their teachers, avoid sin, and put their knowledge into practice. In light of current conditions, students' morals and manners are tending to decline. Many students are involved in brawls, acts of violence, and even exhibit impolite behavior such as holding hands with members of the opposite sex in public. This situation demonstrates a lack of ethical and moral development in students.²¹

In this context, the role of educators is crucial in shaping students' morals and manners. Through the right approach, educators can make children feel cared for and more easily express their feelings or difficulties. Educators function as second parents to their students, tasked not only with educating the nation but also with shaping their character. Therefore, it is crucial for educators to instill strong morals and ethics in students from an early age. The moral and ethical crisis is not only affecting students but also some educators. A lack of appreciation for the noble duties and responsibilities of educators can be a contributing factor to the decline in ethics in the educational environment.²²

An educator must equip themselves with sincere intentions and a genuine spirit to carry out their mission of educating the nation's next generation with character. The knowledge imparted by educators will be embedded in students and can be passed on to the next generation. In this way, knowledge becomes inexhaustible, flowing like water, making the task of educators a truly noble one, cultivating students with character.²³

The teaching profession is not merely about teaching or conducting learning; it also demands sincere dedication to the advancement of education. Therefore, violations of the code of ethics for teachers or educators can be subject to serious sanctions, including revocation of their rights, obligations, and even their teaching profession. Becoming a learned person, or what is

²¹ All Rizky Ramadhan Siregar, Dewi Kurniawati, and Maulana Andinata Dalimunthe, "Marketing Communication Model of the Muhammadiyah Community Organization in Medan City in Building the Organization's Brand Image," *Journal Analytica Islamica* 14, no. 2 (2025): 657–70.

²² Syafruddin Pohan et al., "Fenomena Lunturnya 3 Makna Kata (Tolong, Maaf Dan Terimakasih) Dalam Etika Komunikasi Di Kota Medan," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 479–88.

²³ N O'Reilly and L A Braedley, "Celebrity Athletes and Athletic Clothing Design: The Case of Natalie Gulbis," in *International Cases in the Business of Sport* (School of Sports Administration, Laurentian University, Sudbury, Canada: Elsevier, 2007), 270–86, <https://doi.org/10.4324/9780080554563>.

known in this context as an educator, is not easy. An educator or scholar is not only required to have a deep mastery of a field of knowledge but also to possess a good personality. The characteristics of an educator are reflected in their obedience to Allah, fulfillment of their obligations as servants, and good ethics in social interactions with others.²⁴

In his book "Iqro' Bismirabbika," 'Aidh Al-Qarni outlines in detail the ethics that an educator must possess. This book discusses various aspects, including the characteristics of educators, their level of intelligence, methods of imparting knowledge, their respect for Allah, and their attitudes toward students and the surrounding community. This guide demonstrates that education is not only concerned with mastery of knowledge, but also with developing the educator's character and ethics in carrying out their duties.²⁵

التي نستفيدها من هذا الحديث أن من صفات العالم

Being a student is not simply about receiving knowledge or absorbing lessons from a teacher; it also requires adherence to ethics and morals. Students should possess good character, be faithful and obedient to Allah, be polite, and respectful of their teachers. With these characteristics, Allah SWT will bestow success upon those seeking knowledge, broaden their hearts, and facilitate their minds in understanding and digesting knowledge.²⁶

If students possess good ethics and character, teachers will teach with sincerity, compassion, and attention. In response, Dr. 'Aidh Al-Qarni discusses the ethics students should possess in his book Iqra' Bismirabbika in depth. This book outlines various important aspects, including improving intentions, etiquette toward teachers, proper questioning, avoiding sin, maintaining appearance, and maintaining obedience to Allah. This will ensure that students are not only academically intelligent but also possess noble character.²⁷

1. You can interrupt the conversation to ask questions

In the hadith above, it appears that someone interrupted a teacher who was giving advice or a lecture to the crowd. What is the true nature of this matter? Is it permissible for someone to do so, or can an imam or preacher simply abandon his lecture or sermon simply to answer a question that suddenly comes from someone?

If the question asked is important and was not addressed during the Friday

²⁴ T Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 2012).

²⁵ Departemen Agama, "Al-Quran Dan Terjemahannya (Yayasan Penyelenggara Penerjemah Al-Qur'an, Penerjemah)."

²⁶ Nurasih Lubis and Jufri Naldo, "Implementasi Diri Sebagai Hamba Dalam Aktivitas Suluk Tarekat Naqsyabandiyah," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 2 (2024): 92–103.

²⁷ Muhammad Wildan, "Muslim Minoritas Kontemporer Sejarah Islam, Tantangan Ekstremisme, Diskriminasi, Dan Islamofobia" (Idea Press, 2022).

sermon, the imam is permitted to answer it immediately by temporarily stopping his lecture. This is because lectures are sunnah, while teaching knowledge to those who do not yet understand it is fardhu. In Sahih Muslim, it is stated that while the Prophet Muhammad (peace be upon him) was teaching his companions, 'Umar ibn 'Abasah came and said, "O Messenger of Allah, I am an ignorant man who knows nothing about religion. Teach me, O Messenger of Allah!" The Prophet Muhammad (peace be upon him) smiled and immediately stopped teaching his companions to directly impart knowledge to 'Umar ibn 'Abasah.

Conversely, if questions are asked during the Friday sermon, the jurists are of the opinion that both the imam and the congregation have the right to speak, provided the sermon is not interrupted. For example, if the imam forgets or misreads a verse or hadith, the congregation is permitted to politely correct him, such as by saying, "Isn't the correct one like this?" All these interactions must be conducted with reverence so as not to disrupt the solemnity of the Friday prayer.

2. Etiquette of Asking Questions

A person wishing to ask a question to an imam who is speaking to others, whether in a lecture or sermon, should shorten the wording of his question to ensure it is clear, concise, and not time-consuming. Furthermore, he should choose an opportune moment so that the imam can respond with full preparedness.

The question should be one that requires an answer, both for the questioner and for the benefit of others, as demonstrated by the Bedouin man who asked a relevant and intelligent question. This differs from the actions of several other Bedouin men who came to test the Prophet Muhammad (peace be upon him) regarding the unseen.²⁸ For example, one Bedouin traveled all the way to Medina on his camel and left it in a valley before walking to the Prophet's Mosque. Upon arriving at the mosque, he immediately asked the Prophet Muhammad (peace be upon him) while he was speaking to his companions, asking, "O Messenger of Allah, do you know where my camel is now?"

The Prophet's attitude towards this case differed from the first Bedouin question; This time he showed anger at an irrelevant question, while 'Umar ibn al-Khaththab also expressed his displeasure at this action. This story is an important lesson about the etiquette of asking questions: questions must be short, precise, and have a clear purpose, so that the learning process and imparting knowledge continues effectively and in an

²⁸ All Rizky Ramadhan Siregar, "Model Komunikasi Pemasaran Organisasi Kemasyarakatan Muhammadiyah Kota Medan Dalam Membangun Brand Image Organisasi" (Universitas Sumatera Utara, 2025).

orderly manner.²⁹

Ibn 'Abbas ra said, *"The companions of the Messenger of Allah never asked him except about important matters related to the Book of Allah."*

The Indonesian teacher code of ethics can be defined as a collection of values and norms of the teaching profession, well-organized and systematically structured within a coherent and unified system. The Indonesian teacher code of ethics includes:

- a. Teachers are dedicated to guiding students to develop holistic Indonesian citizens imbued with the spirit of Pancasila.
- b. Teachers possess and practice professional honesty.
- c. Teachers strive to obtain information about students as material for guidance and development.
- d. Teachers create the best possible school environment that supports the success of the teaching and learning process.
- e. Teachers maintain good relationships with parents and the surrounding community to foster participation and a sense of shared responsibility for education.
- f. Teachers individually and collectively develop and improve the quality and dignity of their profession.
- g. Teachers collectively maintain and improve the quality of the Indonesian Teachers' Association (PGRI) organization as a means of struggle and dedication.
- h. Teachers implement all government policies in the field of education.

The numerous codes of ethics presented above demonstrate that they are closely related to education and are automatically binding on those who choose to become educators. A binding code of ethics enables educators to serve as role models. Educators must be able to consider multiple interests, not just personal interests, but also group and public interests, and even the interests of the nation. Educators must be able to balance and prioritize the many rights and obligations they must fulfill.³⁰

CONCLUSION

This research shows that both educators and students must uphold ethics in the world of education and the pursuit of knowledge. As stated by 'Aidh Al-Qarni, educators must be free from

²⁹ Muhammad Nasir, Abdul Hayyi Al Kattani, and Anung Al Hamat, "Pemikiran Abdul Fattah Abu Ghuddah Tentang Metode Keteladanan Dan Akhlak Mulia," *Jurnal Teknologi Pendidikan* 10, no. 1 (2021): 51–60.

³⁰ O Gupta, K Nasser, and N Biswas, "Structural Equation Modeling Approach to Elucidate the Impact of IMC on Brand Equity in Life Insurance Industry," *Indian Journal of Marketing* 42, no. 5 (2012): 53–62, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85116022295&partnerID=40&md5=12816a88f193922172670562ad710b81>.

spiritual ills, humble, sincere in imparting knowledge, love their students, obey Allah, maintain cleanliness, be kind, civilized, and always do good. The ethics that students must possess include a sincere intention to learn for the sake of Allah, respect their teachers, avoid sin, and put their knowledge into practice. In light of current conditions, students' morals and manners are tending to decline. Many students are involved in brawls, acts of violence, and even exhibit impolite behavior such as holding hands with members of the opposite sex in public. This situation demonstrates a lack of ethical and moral development in students.

In this context, the role of educators is crucial in shaping students' morals and manners. Through the right approach, educators can make children feel cared for and more easily express their feelings or difficulties. Educators function as second parents to their students, tasked not only with educating the nation but also with shaping their character. Therefore, it is crucial for educators to instill strong morals and ethics in students from an early age. The moral and ethical crisis is not only affecting students but also some educators. A lack of appreciation for the noble duties and responsibilities of educators can be a contributing factor to the decline in ethics in the educational environment.

An educator must equip themselves with sincere intentions and a genuine spirit to carry out their mission of educating the nation's next generation with character. The knowledge imparted by educators will be embedded in students and can be passed on to the next generation. In this way, knowledge becomes inexhaustible, flowing like water, making the task of educators a truly noble one, cultivating students with character.

Suggestion

Based on the author's research on the ethics of educators and students according to 'Aidh Al-Qarni in Kita Iqro' Bismirabbika, it can be concluded that:

1. As stated by 'Aidh Al-Qarni, educators bear a great moral and spiritual responsibility to educate their students. A teacher must have sincere intentions solely for Allah, cleanse his heart of ills such as envy, arrogance, and jealousy, and instill compassion in his students. Educators must be exemplary in their words and actions; they must be friendly, patient, clean, and civilized in all their interactions. Furthermore, for their knowledge to benefit students, they must convey information honestly, utilize their time wisely, and maintain a relationship with Allah through consistent remembrance and worship.
2. According to 'Aidh Al-Qarni, students must begin learning knowledge with a sincere heart for Allah SWT. They must also respect their teachers, be polite, gentle, and avoid evil deeds because knowledge is a light that can only be received by a sincere heart. Students should avoid pointless debate and prioritize knowledge over good deeds. Furthermore,

students should demonstrate gratitude and moral responsibility for their knowledge by applying it in their daily lives.

3. Amidst the moral decline of contemporary education, Aidh Al-Qarni's ideas remain relevant. He emphasized values such as sincerity, compassion, honesty, and respect for teachers. These values can serve as moral guidelines for today's teachers and students. A return to the Islamic ethical principles taught by Al-Qarni is necessary due to modern challenges such as the decline of manners, the misuse of technology, and the loss of spiritual values. Strengthening character, building a culture of mutual respect, and cultivating a generation of noble character can be achieved by incorporating these values into the curriculum and educational practices.

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