

Research Article

Students in Islamic Education

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Abstract. In Islamic education students are individuals who are developing. The term student has a deeper meaning than the mention of students. that is, in the educational process there are individuals who really want students to be active in the teaching and learning process, not educators. The term learner in Arabic is designated by a number of terms, including terms, *mutarabbi*, *muta'allim*, *mutaaddib*, and *daris* . In the paradigm of Islamic education, students are God's creatures who have a number of basic potentials (nature) that have not yet developed and have not reached the level of maturity, both from the physical, mental-spiritual, intellectual, and psychological aspects. Therefore, he always needs help, assistance, and direction from educators so that he can optimally develop his potential and direct him to maturity. This means that Islamic education does not only improve the

academic quality of students, but also is responsible for the formation of the noble character of students.

Keywords: Students, Islamic Education, School

INTRODUCTION

Education is a conscious effort made by someone deliberately to prepare students towards maturity, high competence, personality or noble character and intelligence through guidance and training. The person is submissive and obedient to God by carrying out his teachings. Religion also carries obligations which when not carried out will become a debt for its adherents. Later students will make the teachings of Islam as a way of life for the safety of life in the world and in the hereafter.

According to Law Number 20 In 2003 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, and the skills needed by themselves, society, nation and state. . In realizing this, the world of education requires specific strategies, plans and programs to be able to realize the goals of the country. In Indonesia, it is compulsory to study for 9 years where children aged 7 to 15 years are required to attend formal education from Elementary School (SD) to Junior High School (SMP), 9 year compulsory education is one of the implementations of the 1945 Republic of Indonesia Basic Law and programs This is from the government to answer the needs and challenges of changing times.

Etymologically, students are a group of people or individuals who process to acquire additional knowledge from an educator through an educational institution. Whereas in the government regulation of the Republic of Indonesia No. 57 of 2021 concerning National Education Standards, Chapter I, article 1, paragraph 4, that students are members of society who seek to develop their potential through learning processes that are available in certain paths, levels and types of education.

Islam is the most important component to shape and color people's way of life. Islamic education has been known since the time of the Prophet Muhammad sallallahu 'alaihi wasallam, until now. In fact, in Indonesia Islamic education has been socialized through various learning methods, including by using the sorogan system, which takes place in a simple way by knowing the history of Islamic education, we as Muslims have an attitude of responsibility to continue the struggle of the scholars in developing Islamic education. .

RESEARCH METHODS

This type of research is using library research that focuses on studies and review of a manuscript. This is done because the data sources obtained and used by

researchers are in the form of literature data. Library research is a research that utilizes library resources to obtain the data needed by researchers.

RESULTS AND DISCUSSION

Islamic education is basically passing on the values of Islamic culture to the younger generation and developing them so that they achieve and provide maximum benefits for human life according to their level of development. If the development of Islamic religious education during the time of the Prophet was a period of transmitting Islamic cultural values in the cultural system of the Arab nation, Islamic education that has developed at this time is a broad fertilization of Islamic values and culture so that it thrives in a wider environment.

Islam is a religion of fitrah, a religion based on basic human potential based on God's guidance. Islamic education means cultivating and developing this natural potential, and realizing it in an Islamic humane cultural system. The influence of an advanced nation's culture, especially through the translation movement, has not only brought progress in the field of general science, but also in religious knowledge.

The Meaning of Islamic Education

Educating, teaching, and training students is the task of the teacher as a profession. The teacher's task as an educator means to continue and develop the values of life to students. The teacher's task as a teacher is to continue to develop science and technology to students. The teacher's task as a coach means developing skills and applying them in life for the future of students.

Islamic education is a way to form human beings to know the religious values embraced by Muslims in accordance with the guidelines. In Islamic language education, there are three words that are popular, namely the words *at-tarbiyah*, *at-tardhib*, *at-ta'lim*, these three words have interrelated meanings, namely defining education in Islam which means guarding, guiding, fostering and nurturing humans according to by the way. According to Zakiyah Drajat (1995), Islamic education is more directed at improving mental attitudes that are manifested in deeds, both for one's own needs and for others, both theoretical and practical.

Islamic education also means, namely the process of guidance from educators on the physical, spiritual and intellectual development of students towards the formation of good Muslim personalities. This is because Islamic education can function to direct the growth and development of human life (as personal and social beings).

Ahmad Tafsir (2005:12) asserts that the science of Islamic education is the science of education based on Islam. Islamic Education Science is a collection of theories about Education based on the Islamic religion. From some of the meanings above, it can be concluded that Islamic education is a process of guidance from

educators who direct their students to improve mental attitudes that will manifest in deeds and the formation of good Muslim personalities.

Students in Islamic Religion

Students are immature children who need other people (educators, adults) to become adults. Any child who needs education to become an adult is called a learner, both biological children as students in the family, students as students at school, residents' children as students in the surrounding community, also children of religious communities as students of religious clergy.

The term learner in Arabic is designated by a number of terms, including terms, *mutarabbi*, *muta'allim*, *mutaaddib*, and *daris*. The term *mutarabbi* means children (students) who are used as objects to be educated in the sense of being created, maintained, regulated, managed, repaired, renewed through educational activities carried out jointly with educators. The term *muta'allim* means a person who is learning to receive and learn knowledge from a teacher through the process of learning activities. The term *muta'addib* means a person who is learning to imitate, emulate polite and courteous attitudes and behavior through educational activities from a teacher, so that a civilized person is awakened in him. The term *daris* means a person who is trying to learn to train his intellect through the learning process so that he chooses intellectual intelligence and skills developed by a teacher.

In Islamic education students are individuals who are developing, both physically, psychologically, and religiously in navigating life in the world and in the hereafter. This definition gives the meaning that students are immature individuals, who therefore need other people to make themselves adults. The term *murid* or *talib* actually has a deeper meaning than the mention of students. That is, in the educational process there are individuals who really want students to be active in the teaching and learning process, not educators.

In the process of teaching and learning, an educator must understand as much as possible the nature of his students as subjects and objects of education. Errors in understanding the nature of students make failures in the educational process. The characteristics of students include: 1). Students are not miniature adults, they have their own world, so the methods applied are not the same as adults. 2). Students have needs and rights to fulfill these needs. 3). Learners have differences with other individuals, in terms of physical, social, talents and interests, as well as the surrounding environment. 4). Students follow a period of development and have patterns of development as well as tempo and rhythm.

A student or learner must also pay attention to manners or duties in studying, including: 1). Sincere intention because of Allah SWT, 2). Starting steps with good behavior, 3). Reducing all connection with worldly activities, 4). Do not be arrogant towards knowledge and do not highlight power over the teacher who teaches him,

5). Accept all other people's opinions, 6). Knowing between a science and its purpose.

Position and Role of Learners in Islam

Students in the Islamic religion have a position as objects as well as subjects in the educational process. Students are people who seek knowledge, who believe knowledge only comes from God, so to find this knowledge they must learn and try to get closer to God by always purifying themselves and obeying His commands. Students also have roles including:

1. As a teacher, who can invite students to master a certain set of knowledge.
2. As an educator, he is able to direct his students to have a human personality that is in accordance with God's purpose for creating.
3. As a caliph, namely being able to lead and control oneself and then other people related to issues related to efforts to direct, supervise, organize, control and participate in education.

Personality development is basically universal, but in fact personality can be transmitted or influence others. Teenagers who are born in good families are not necessarily adults when they become adults with mature and positive personality traits automatically. If he associates with friends who have negative personalities such as being lazy, likes to break rules/discipline, is apathetic and likes to lie, of course he will have the opportunity to become a negative character. Therefore it is necessary to have knowledge about methods of forming a child's personality that can be used as a guide by parents and teachers as early childhood educators to be able to form children who have good and noble personalities.

In the paradigm of Islamic education, students are God's creatures who have a number of basic potentials (nature) that have not yet developed and have not reached the level of maturity, both from the physical, mental-spiritual, intellectual, and psychological aspects. Therefore, he always needs help, assistance, and direction from educators so that he can optimally develop his potential and direct him to maturity. This means that Islamic educational institutions not only improve the academic quality of students, but are also responsible for the formation of noble character.

CONCLUSION

Islamic education is basically passing on the values of Islamic culture to the younger generation and developing them so as to achieve and provide maximum benefits for human life according to their level of development. In Islamic education students are individuals who are developing. The term student has a deeper meaning than the mention of students. that is, in the educational process there are individuals who really want students to be active in the teaching and learning process, not educators.

The term learner in Arabic is designated by a number of terms, including terms, *mutarabbi*, *muta'allim*, *mutaaddib*, and *daris*. In the paradigm of Islamic education, students are God's creatures who have a number of basic potentials (nature) that have not yet developed and have not reached the level of maturity, both from the physical, mental-spiritual, intellectual, and psychological aspects. Therefore, he always needs help, assistance, and direction from educators so that he can optimally develop his potential and direct him to maturity. This means that Islamic education does not only improve the academic quality of students, but also is responsible for the formation of the noble character of students.

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