

## Ethics of Educators and Students According to 'Aidh Al- Qarni in the Book of *Iqra' Bismirobbika*

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### *Abstract*

This study aims to explain the ethical values of educators and students as described in *Iqra' Bismirabbika* and explain their relevance to the demands of modern education. A qualitative descriptive method based on literature review was used in this study. This study involved a thorough reading and analysis of the main text and supporting references. The results of the study show that teacher ethics consist of five main principles: sincerity, compassion, exemplary behavior, honesty in conveying knowledge, and methodological skills. On the other hand, student ethics consist of sincerity of intention, respect for teachers, discipline in learning, respect for knowledge, and the application of knowledge in life. In addition, the findings show that these principles are still relevant to addressing modern educational issues, such as the weakening relationship between teachers and students, changes in learning culture, and moral challenges in the digital age. This study found that Al-Qarni's ethical values can serve as a normative foundation for strengthening character and the quality of interaction in modern education.

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

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### *Abstrak*

Penelitian ini bertujuan untuk menjelaskan nilai-nilai etika pendidik dan siswa sebagaimana dijelaskan dalam *Iqra' Bismirabbika* dan menjelaskan relevansinya dengan tuntutan pendidikan modern. Metode deskriptif kualitatif berbasis studi kepustakaan digunakan dalam penelitian ini. kajian ini melibatkan pembacaan dan analisis menyeluruh terhadap

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teks utama, serta rujukan pendukung. Hasil penelitian menunjukkan bahwa etika pendidik terdiri dari lima prinsip utama: keikhlasan, kasih sayang, keteladanan, kejujuran dalam menyampaikan pengetahuan, dan kecakapan metodologis. Di sisi lain, etika siswa terdiri dari ketulusan niat, penghormatan terhadap guru, kedisiplinan belajar, adab terhadap pengetahuan, dan penerapan pengetahuan dalam kehidupan. Selain itu, temuan menunjukkan bahwa prinsip-prinsip tersebut masih relevan untuk mengatasi masalah pendidikan modern, seperti melemahnya hubungan antara guru dan siswa, perubahan dalam budaya belajar, dan tantangan moral di era digital. Studi ini menemukan bahwa nilai etika Al-Qarni dapat berfungsi sebagai landasan normatif untuk penguatan karakter dan kualitas interaksi dalam pendidikan modern.

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

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### A. Introduction

Education serves as a cornerstone in the development of comprehensive individuals, influencing not just cognitive abilities but also ethical, spiritual, and social dimensions. Nonetheless, the current landscape of education reveals a significant disparity between intellectual advancement and the moral decline of students (Nucci, 2008). Phenomena such as gang fights, misuse of technology, moral decline, and the erosion of respect for educators illustrate this alarming change in character. The

emphasis on material accomplishments within curricula has led to a notable sidelining of moral values in the educational experience (Natalia et al., 2025). In fact, within the framework of Islamic thought, the cultivation of ethical principles is fundamental to the achievement of meaningful learning (Ramadhani et al., 2025). This disparity compels a critical examination of the ethical underpinnings of education, particularly through the lens of moral principles that have historically served as a cornerstone in the Islamic

scholarly tradition (Wahyuningsih, 2022). This scenario prompts deep contemplation regarding the efficacy of contemporary educational systems in influencing conduct in alignment with spiritual principles (Komariah et al., 2023).

Amidst globalization and extensive technological integration, students are increasingly confronted with an unbounded influx of knowledge that does not consistently align with religious principles (Natalia et al., 2025). Easy access to technology not only enhances knowledge but also engenders adverse effects, including a deterioration of etiquette, impulsivity, and diminished self-regulation (Mufron et al., 2024). Many students are more familiar with gadgets than with morals, so that the influence of the digital environment becomes more dominant than moral guidance from educators (Munjin, 2022). This circumstance necessitates an educational approach that is both knowledge-centric and integrates moral ideals into every aspect of the

learning process (Rusdiyanto & Werdiningsih, 2024). Therefore, education serves not only as a medium for knowledge transmission but also as a platform for character development that links pupils to both heavenly and human ideals (Komariah et al., 2023).

In this context, the role of educators is highly strategic. An educator must possess not only expertise but also moral integrity, including sincerity, purity of heart, gentleness, and compassion (Ucan, 2019). Educators contribute to the establishment of a learning environment that cultivates virtuous character, ensuring that pupils possess both academic acumen and moral integrity (Marpaung et al., 2023). The exemplar established by educators significantly influences the cultivation of respect, motivation for learning, and constructive behavior in students (Stevanus et al., 2024). However, in light of the prevailing social transformations, the status of educators has diminished; the profound respect they previously commanded has frequently

transitioned to a just intellectual association (Stevanus et al., 2024). The lack of moral exemplary conduct in the educational process has led to the inadequate internalization of moral ideals among students (Natalia et al., 2025).

Students, who are still growing as individuals, require constant direction in order to maximize their innate potential (Susanti et al., 2023). Students should not be regarded as inert entities but rather as active participants in the pursuit of knowledge (Edo, 2024). They require motivation to establish their aims, uphold academic integrity, honor educators, and refrain from behaviors that undermine moral development (Tienken & Mullen, 2021). However, modern societal conditions, characterized by environmental influences and digital culture, frequently lead students to deviate from these ethical ideals (Rusdiyanto & Werdiningsih, 2024). The disparity between religious doctrines and actual conduct is increasing. The situation emphasizes the necessity for an educational

paradigm that reinstates the significance of etiquette as the cornerstone of education (Marpaung et al., 2023).

In the Islamic educational tradition, scholars have transmitted a holistic understanding of learning ethics, interconnecting knowledge, manners, and relationship with Allah (Saputra, 2024). The concept of ethics for educators and students, which emphasizes sincerity, integrity, manners, and respect, is highly pertinent in addressing the challenges of modern education (Edo, 2024). These values not only rectify behavior but also cultivate a spiritual disposition that renders knowledge a conduit for approaching Allah (Natalia et al., 2025). Reintegrating ethics into the foundation of education is a strategic measure to guarantee that the learning process transcends cognitive development and leads to genuine behavioral transformation (Ramadhani et al., 2025). This approach is crucial for education to effectively tackle the moral

dilemmas faced by the younger generation.

Considering the complexity of the current educational phenomenon, an in-depth study of ethical concepts rooted in Islamic teachings and tested in scientific traditions is needed (Husni & Herlina, 2022; Romzi et al., 2024). The analysis of concepts explaining the behaviors of educators and students provides a robust normative framework for enhancing pedagogical relationships and fortifying student character (Edo, 2024). Principles such as exemplary behavior, respect, righteous intention, and gentleness in education offer explicit guidance for cultivating virtuous behavior essential in contemporary society (Natalia et al., 2025). Therefore, examining ethical principles articulated in classical literature is a crucial measure in addressing educational challenges and reconstructing a humanistic, spiritual learning process aimed at cultivating virtuous character.

## **B. Methods**

This study employs a descriptive qualitative design grounded in literature review, focusing on a comprehensive analysis of the texts and concepts presented in the writings of 'Aidh Al-Qarni (Moleong, 2018). The literature approach was used due to the necessity of obtaining data from authorized sources pertinent to the ethics of educators and students. This methodology does not depend on field observations but carefully investigates information from written texts, which serve as the primary sources (Creswell, 2014). This research enables scholars to develop a thorough conceptual framework derived from the intellectual constructs found in literature and other ancillary sources. With this design, the research is directed at identifying, interpreting, and organizing ethical ideas that are explicitly or implicitly found in the primary and secondary literature analyzed (Moleong, 2018).

The data in this study comes from two main groups, namely

primary and secondary sources (Lincoln & Guba, 1985). The principal source is the book *Iqra' Bismirabbika*, which provides a direct account of the ethical values under examination. Secondary sources encompass other writings by 'Aidh Al-Qarni, including *Tafsir Al-Muyassar*, *La Tahzan*, and *Tabassam*, along with further pertinent material to enhance the conceptual framework (Saputra, 2014; Nanda Wulan Hidayah & Ainun Nadlif, 2021). All sources were chosen for their thematic relevance and proximity to the studied concepts, ensuring that the collected data could establish a robust theoretical framework. The research aggregated texts that were subsequently classified according to the research topic, allowing for a comprehensive understanding of each ethical notion for educators and students in relation to other components. This approach ensures that the study outcomes are derived directly from credible sources, rather than from baseless interpretive conjectures.

Data collection was carried out using documentation techniques, which is the main method in library research (Klingebl et al., 2024). The process entails locating pertinent material, categorizing texts by topic, documenting essential concepts along with their references, and verifying against additional sources to confirm the information's reliability. The data collected was subsequently categorized according to the study framework, enabling each piece of information to be accurately situated within the analytical structure. This method ensured that the data utilized was genuine, validated, and aligned with the research goals. Moreover, systematic classification facilitates academics in discerning consistent cognitive patterns throughout 'Aidh Al-Qarni's works, particularly with the ethical concepts he articulated.

Data analysis was conducted utilizing content analysis techniques, an approach that prioritizes the scientific interpretation of message meanings through comprehensive text examination. This technique was

selected due to its appropriateness for analyzing literary works that embody ethical values and moral concepts. The analytical procedure commenced with the formulation of ideas proposed by specialists, thereafter amalgamated with the notions articulated in the writings of 'Aidh Al-Qarni, to yield a thorough interpretation (Klingebl et al., 2024). The study was performed inductively, beginning with the gathering of specific data to achieve a more comprehensive conceptual understanding. The investigation not only identified the text's substance but also examined the relationship between ideas and their significance to the advancement of contemporary Islamic education. The analysis's integrity was preserved as each step was executed rationally and systematically and could be replicated by future research.

### **C. Results and Findings**

#### **Results**

The findings of the study indicate that the notion of ethics for both educators and students in Iqra'

Bismirabbika is articulated through a coherent pattern of values that is consistently evident throughout the text. A thorough examination of the primary source, alongside an exploration of supplementary references, reveals that Aidh Al-Qarni constructs an extensive ethical framework that encompasses spiritual, moral, emotional, cognitive, and methodological aspects. This framework explains the established functions of educators and students while also detailing the specific actions that are integral to the knowledge transmission process. Therefore, the arrangement of the findings in this section is methodically structured around the predominant value categories present in the text, ensuring that each subsection encapsulates persistent, robust ethical themes supported by explicit textual foundations. This approach facilitates a comprehensive mapping of the values articulated by Al-Qarni, thereby enabling a holistic understanding of the interplay between ethical principles and educational practices.

## 1. **Ethics of Educators According to 'Aidh Al-Qarni in the Book of *Iqra'* Bismirabbika**

The findings of this study reveal that the ethical principles of educators in *Iqra'* Bismirabbika encompass several qualities that are constantly and continuously evident in the text. These attributes delineate not only the intrinsic dispositions of educators but also the physical, social, and methodological dimensions that accompany the information dissemination process. The data obtained through systematic reading indicates that 'Aidh Al-Qarni regards educators as individuals who embody purity of intention, noble character, profound knowledge, and a dedication to truthfulness. This pattern establishes five primary criteria that underpin the presentation of the findings: sincerity, compassion, exemplary behavior, honesty in knowledge dissemination, and methodological competence.

### a. **Sincerity in Teaching**

The results indicate that sincerity constitutes the fundamental basis of educational ethics. The

text asserts that knowledge will forfeit its virtues if imparted for secular motives, such as the pursuit of fame, acclaim, or status. Teaching is deemed appropriate when founded on pure and virtuous intentions; hence, educators must consistently refine their intentions prior to initiating teaching and learning activities. *Riya*, *ujub*, *hasad*, and worldly ambitions are identified as contaminants; so, educators must purify their minds of these afflictions to ensure the knowledge imparted remains advantageous.

In addition, the data indicates that the early scholars referenced in the book prioritized intention as the foundational element in their teachings. They consistently contemplated their intrinsic reasons, apprehensive that their goals could alter or be swayed by personal incentives. These findings indicate that sincerity is both a principle and a practice that requires continual maintenance and renewal. The text indicates that genuine educators are defined by their consistency in worship, moral integrity, and

composure in executing their teaching responsibilities.

#### **b. Love and Gentleness**

Research findings show that compassion is a prominent attribute in the perception of an instructor. The text indicates that exemplary educators consistently exhibit a cheerful demeanor, gentle language, a cordial disposition, and kindness in their interactions. The information derived from the description of Iqra' Bismirabbika indicates that compassion transcends mere emotional disposition; it serves as a pedagogical principle that fosters a secure and supportive classroom environment. Educators should exhibit patience towards pupils who struggle to comprehend the content, refraining from hasty reprimands and avoiding public humiliation among peers.

Additionally, the results indicate that educators must infuse positive energy into every engagement. A kind disposition creates a sense of worth and acceptance in students, facilitating their willingness to engage in

learning. The text shows that educators who are severe, inflexible, or quick to anger hinder students' understanding. Thus, rahmah is a pivotal element in the efficacy of instruction.

Data shows that compassion is manifested in the educator's personal guidance of students, which includes praying for them, motivating them, and demonstrating concern for their moral development. Kindness is shown as the ethical heritage of scholars, who are depicted as consistently supporting students with empathy and amicability. These findings demonstrate that the emotional aspect of educators is a fundamental component of their teaching ethics.

#### **c. Exemplary Behavior and Praiseworthy Morals**

The content analysis results show that outstanding behavior is the most significant factor following honesty and compassion. The book characterizes educators as individuals who uphold their ethical principles in every facet of life. Commonly mentioned attributes

include humility, patience, self-respect, avoidance of prejudicial behaviors, and composure in both speech and conduct. A tidy look, unpretentious attire, and restrained body movements are also components of the external ethics mentioned in the text.

These findings indicate that educators serve as moral exemplars for students, necessitating that their conduct consistently aligns with the principles they impart. Educators without integrity are perceived to undermine the credibility of information and erode student trust. Hence, praiseworthy character is one of the most prioritized characteristics in the profession of education.

The data shows that educators must abstain from rudeness, noise-making, and arrogance. Educators must protect their dignity from behaviors that may undermine it, both inside the educational setting and in society at large. These commendable traits are exemplified by scholars who emphasize simplicity, caution, and integrity. The results indicate that character

education for students begins with character education for educators.

#### **d. Not Hiding the Truth**

Research findings show that educators possess a moral commitment to impart knowledge honestly, and without misrepresentation of facts. The text illustrates that withholding information is a reprehensible behavior since it undermines the obligation bestowed by Allah upon scholars and educators. Educators should provide information within their expertise and refrain from exceeding their knowledge boundaries. This is demonstrated by the statement that someone who does not know something should say "I don't know," because that is closer to the truth.

Moreover, the data shows educators may exercise caution in disseminating knowledge when apprehensions over misuse or misalignment with students' comprehension levels arise. This perspective is regarded not as a concealment of the truth but as an aspect of wisdom in the educational

process. Educators must calibrate the complexity of the material to align with students' readiness to prevent adverse effects on learning.

**e. Scientific Proficiency and Teaching Methods**

Data analysis shows that ideal educators are those who have a strong command of knowledge and understand the appropriate methods of delivery. The text shows that educators must convey the knowledge they have mastered and not speculate on things that are unclear. Educators are required to speak clearly, coherently, and according to the needs of the students. In addition, the choice of method must also take into account the conditions of the students and the learning situation.

These findings show that educators are not only experts in their field, but also experts in how to convey knowledge. The use of inappropriate methods can hinder student understanding, while good methods increase the effectiveness of learning. Therefore, methodological skills are an important part of the

ethics of educators according to Iqra' Bismirabbika.

The data also shows that educators must know when to speak and when to remain silent. Careful consideration in choosing the timing and manner of conveying information is part of effective teaching methods. This is illustrated in the text through examples of scholars who adapt their teaching to the readiness level of their students. These findings show that mastery of knowledge must go hand in hand with pedagogical wisdom.

**2. Student Ethics According to 'Aidh Al-Qarni in the Book Iqra' Bismirabbika**

The findings show that the ethical framework of students outlined in the Iqra' Bismirabbika book comprises several concepts pertaining to spiritual, moral, and learning behavior aspects. Data collected through content analysis reveals that students are required to initiate the learning process with an open mind, exemplary manners, and a robust dedication to applying knowledge. These findings appear

repeatedly in the primary text and are consistent with the descriptions found in secondary sources, thus forming a systematic and detailed ethical pattern. The data categorizes student ethics into three primary domains: ethics concerning oneself, ethics towards educators, and ethics towards lessons.

**a. Sincere Intentions and Purification of the Heart**

The data shows that the initial ethical principle highlighted in the text is the necessity for students to embark on the learning journey with genuine intentions. Students are characterized by their pursuit of knowledge for the sake of Allah, rather than for the attainment of praise, status, or superiority over their peers. The passage illustrates that intention serves as the fundamental basis that shapes the advantages derived from acquired knowledge. The articulation of intention manifests as a call to students to embark on their learning journey with a heightened sense of spiritual consciousness, ensuring that their educational experience remains

intertwined with the essence of worship.

In addition, the findings show that the refinement of the heart constitutes a significant aspect of ethical education. The data indicates that learners should detach themselves from afflictions of the spirit, including arrogance, envy, laziness, and immorality, as these elements are deemed obstacles to the pursuit of knowledge. The primary source illustrates that knowledge cannot adhere to an impure heart; thus, it is imperative for students to uphold the purity of their hearts prior to engaging in the learning process. This statement is clearly articulated in numerous discussions regarding the conduct of those pursuing understanding.

**b. Respect and Obedience to Educators**

The results indicate that reverence for educators emerges as a principal theme within the realm of student ethics. The data shows that students must initiate greetings with their teachers, engage in active listening during explanations, and

maintain a respectful volume in their presence. Demonstrating respect involves refraining from walking in front of teachers, avoiding interruptions during discussions, and abstaining from seeking out errors made by teachers throughout the educational experience. The text illustrates that these behaviors serve as representations of discipline that should be upheld by every student.

Alongside external respect, data shows that adherence to the guidance of educators constitutes an essential aspect of the requisite ethical framework. Students are characterized by their need to embrace guidance, refraining from disputing with teachers as long as it aligns with Islamic law, thereby positioning educators as more knowledgeable mentors. The findings indicate that attitudes characterized by opposition, belittlement, or preemptive behavior towards teachers are perceived as breaches of decorum that may diminish the advantages of the knowledge acquired. This compliance emerges as a component

of the alignment of the relationship between educators and students within the learning process.

### **c. Sincerity, Discipline, and Focus in Learning**

The findings show that students must exhibit a genuine commitment to the learning process. The data indicates that students are urged to engage in increased reading, revisit lessons, and dedicate themselves to thoroughly mastering the provided material. This earnestness is further exemplified by a commitment to the discipline of time management, the readiness with writing tools, and the thorough preparation undertaken prior to the commencement of learning. The passage illustrates that dedicated learners will effectively organize their schedules and prioritize educational pursuits.

Additional findings show that concentration and perseverance are integral components of ethical learning. The data indicates that students should take their time in comprehending knowledge, avoid becoming easily disinterested, and

refrain from departing the lesson until they have thoroughly grasped its content. The primary source underscores the significance of consistency within the learning process, as knowledge is attained incrementally. The findings demonstrate that discipline and consistency are integral components of the ethics of learning as outlined in the text.

**d. Etiquette Towards Lessons and Sources of Knowledge**

The data indicates that student ethics encompass perspectives on knowledge itself. Students are characterized by the necessity to honor their lessons through a proper appreciation of the material, a respectful consideration of educators' perspectives, and a diligent care for books and educational resources. The passage indicates that students are required to engage with the material consistently, rather than solely depending on the teacher's elucidations, but also enhancing their understanding through reading and revisiting the content. This ethical framework emerges from a profound

reverence for knowledge, regarded as a pursuit of great dignity.

Other results indicate that students are motivated to align their perspectives with those of their educators throughout the educational experience. The data shows that students are not encouraged to engage in excessive debate or alter their viewpoints without a solid foundation, as this may undermine the coherence of their comprehension. The text illustrates that proper etiquette in the learning process is intrinsically linked to an intellectual preparedness to embrace correction and a readiness to enhance comprehension when provided with direction.

**e. Applying Knowledge in Life**

The findings demonstrate that the imperative to utilize acquired knowledge strengthens students' ethical principles. The evidence suggests that understanding is deemed insufficient unless it is integrated into practical, daily contexts. The text illustrates that the application of knowledge serves as

an indicator of the effectiveness of the learning process and represents a tangible manifestation of the knowledge that has been obtained. This practical application encompasses moral behavior, worship, and social interactions that align with the principles that have been assimilated.

Furthermore, the data indicates that unutilized knowledge can become a hindrance for the learner, as it is emphasized that knowledge should facilitate transformation within the learner. The findings demonstrate that individuals who actively engage with their knowledge will attain more significant advantages and rewards than those who remain solely within the realm of theory. This theme emerges as a final reflection in the discourse surrounding student ethics.

- 3. The Relevance of Ethics for Educators and Students According to 'Aidh Al-Qarni**  
Findings from the research indicate that the primary sources demonstrate a significant connection between the ethical considerations of

educators and students and the contemporary demands of education. The data obtained places these ethical values as principles that remain necessary in facing modern educational challenges, especially those related to moral degradation, weakening teacher-student relationships, and changes in learning culture. The text illustrates that the principles of manners, morals, and discipline emphasized in the primary sources are intrinsically linked to the actual circumstances of modern education. The significance identified manifests primarily through references to the advantages of implementing these ethical principles and their critical importance for the ongoing development of the learning process.

- a. The Relevance of Educator Ethics in Contemporary Education**

The data shows the ethical principles outlined for educators—namely sincerity, exemplary behavior, gentleness, authority, and purity of heart—are profoundly pertinent to the contemporary

challenges faced in education. The text shows that the significance of these values in fostering constructive learning relationships, particularly in a context where there is a noticeable decrease in students' regard for teachers. The findings indicate that the attributes of educators, including moral integrity, kindness, and the capacity to uphold self-respect, continue to be significant in addressing challenges such as the absence of role models, a deficit of guiding figures, and the growing emotional detachment between educators and students.

In addition, the findings indicate that the capacity of educators to uphold professionalism and ethical standards enhances their credibility within the classroom environment. The text illustrates that educators possessing integrity and scientific expertise are more effective in cultivating student trust, a pressing necessity in the landscape of contemporary education marked by competition. The primary source underscores that the exemplar set by educators serves as a pivotal element

in influencing student behavior, thus ensuring that this principle retains its significance across generations.

#### **b. The Relevance of Student Ethics in the Context of Social Change**

The results indicate that the ethical values upheld by students, including respect for teachers, sincerity in their studies, discipline, and a genuine heart, are significantly relevant to the present state of the students' condition. The data demonstrates that shifts in culture, the broad availability of information, and the growing impact of digital media may diminish students' focus and regard for their educators. The passage illustrates that principles like attentive listening, refraining from interrupting educators, and upholding proper decorum while acquiring knowledge continue to be significant for fostering a structured and productive classroom environment.

Moreover, the results indicate that principles such as perseverance, concentration, and the readiness to revisit lessons are pertinent to

contemporary educational challenges marked by significant distractions and a propensity for rapid learning. The primary source asserts that a resolute commitment to learning and a dedication to the pursuit of self-improvement are vital attributes for confronting the challenges of modern academia. The findings show the ethical considerations of students in the text are intricately linked to the contemporary learning characteristics that are essential today.

**c. The Relevance of the Reciprocal Relationship between Educators and Students**

The data demonstrates that the significance of the ethics of educators and students is rooted not only in their individual roles but also in the interdependent relationship that exists between the two. The text shows that a successful educational experience necessitates a balance between the approaches of instructors and learners. The qualities of educators' gentleness, students' respect, teachers' exemplary behavior, and students' sincerity are

articulated as interrelated elements that collectively foster a supportive learning atmosphere. The results indicate that this synergistic relationship continues to hold significance within the framework of contemporary education, particularly in addressing issues like classroom disputes and diminished learning motivation.

Furthermore, the data indicates that this reciprocal ethics fosters the development of a learning process characterized by decorum and mutual respect. The text clarifies that an optimal relationship between educators and students is established through reciprocal respect, the maintenance of boundaries, and the observance of principles governing healthy interaction. The findings indicate that the significance of these ethical considerations has direct consequences for the quality of interaction and the outcomes of learning today's education.

**Discussion**

The findings of the research show that the ethical principles of

educators and students articulated in Iqra' Bismirobbika emphasize moral and spiritual foundations as central to the educational process. Educators must impart knowledge with genuine intentions, as it is underscored that "all activities are directed solely to achieve Allah's pleasure." Thus, sincerity transcends mere theological principle and serves as the cornerstone of professionalism (Husaini, 2023). At the same time, students are encouraged to seek knowledge with a sincere heart, as it is said that "knowledge is a light that can only be embraced by a sincere heart." The results indicate that there exists a mutually reinforcing ethical relationship between teachers and students (Edo, 2024). In the context of modern education, which often leans towards mechanistic approaches, these values offer a moral compass that emphasizes the necessity of grounding the educational journey not merely in cognitive development, but also in the cultivation of integrity and the purity of heart (Husni & Herlina, 2022).

Further examination of these results reveals that the ethical principles delineated by Al-Qarni correspond with conventional Islamic educational literature and are relevant to modern pedagogy (Hidayah & Nadlif, 2021). The exhortation for educators to exhibit gentleness is encapsulated in the assertion that the Prophet did not instruct individuals with "whips and swords... iron and fire," but rather through compassion and exemplary behavior. This aligns with modern educational theory, which prioritizes sympathetic teaching and constructive emotional connections between educators and learners (Charlotte Graham & Philippe Longchamps, 2022). Thus, Al-Qarni's teachings reinforce a premise that is currently central to modern education, namely, the importance of interpersonal engagement and emotional warmth within the classroom (Wibowo et al., 2024). The synergy between classical teachings and modern educational research demonstrates that Islamic ethical ideals remain relevant and

align with current learning requirements (Chanfiudin et al., 2024).

Furthermore, the principles of honesty and transparency in information dissemination, as highlighted by Al-Qarni, align with the expectations of teacher professionalism in modern society (Tienken & Mullen, 2021). The claim that an educator must impart knowledge "honestly and efficiently" shows that academic integrity is both an ethical principle and a pedagogical competency (Hafizha, 2021). This ethic also addresses modern educational issues, including data manipulation, academic plagiarism, and the commercialization of knowledge (Wibowo et al., 2024). Students must refrain from engaging in pointless disputes, as such discussions might obstruct the acceptance of authentic knowledge (Tienken & Mullen, 2021). This notion pertains to the digital education landscape, because pupils are readily diverted by pointless discussions on social media (Tienken & Mullen, 2021). These

findings demonstrate how classical ethical ideas might provide a framework for regulating behavior in modern educational settings.

Additional data indicate that the value of respect for teachers holds structural importance in academic achievement. The analogy of a teacher as "a clear spring" that illuminates students illustrates that respect transcends mere etiquette; it serves as a catalyst for fostering an optimal learning environment (Husni & Herlina, 2022). Although numerous modern educational institutions have observed a diminishment of teacher authority, primarily attributable to technological advancements and shifts in social dynamics, the significance of respect highlighted by Al-Qarni serves as a crucial reference for reinstating equilibrium in pedagogical relationships. The politeness of students in greeting others, as illustrated by the hadith "You will not enter heaven... One form of love is spreading greetings," demonstrates how religious principles can enhance social

friendliness within the educational setting.

In the context of relevance, the principles regarding the purity of heart among educators and students arise as a solution to the ethical dilemmas of contemporary education (Husaini, 2023). Al-Qarni asserts that educators must cleanse themselves of “envy, arrogance, and malice,” a pertinent directive in light of the challenges of unhealthy competitiveness, interpersonal conflicts among teachers, and professional stress within the educational sphere. The emphasis on students steering clear of immorality is pertinent to the issues of technology abuse, digital pornography, and destructive youth behavior (Tienken & Mullen, 2021). These values are not merely normative moral teachings but also prevent the emergence of behavior that disrupts the learning process (Husni & Herlina, 2022). The research findings show that the ethical norms proposed by Al-Qarni serve both preventive and remedial functions in addressing

contemporary educational difficulties.

When compared to other works on Islamic education, Al-Qarni's principles align with the perspectives of classical scholars like Al-Ghazali and Ibn Qayyim, who emphasize the need for sincerity, manners, and mental clarity in the pursuit of knowledge (Sucipto & Ramadhan, 2024; Nadia & Sofa, 2024). The study illustrates this continuity, as evidenced by the quotation of Al-Ghazali defining sincerity as “purity of intention in obedience only to Allah.” This harmonization demonstrates that the ethical principles articulated by Al-Qarni are not merely personal concepts but integral to a longstanding heritage of Islamic intellectualism. On the other hand, these principles align with contemporary character education methodologies that prioritize the virtues of empathy, discipline, and integrity (Chanfiudin et al., 2024). This affirms that Islamic ethics may serve as a more comprehensive model of character education compared to secular frameworks that

solely depend on psychological dimensions devoid of spiritual foundations (Husni & Herlina, 2022).

However, this study exhibits methodological constraints as it is fundamentally based on a literature review approach. The absence of field data shows the application of these values within modern educational institutions has not been subjected to empirical evaluation. Furthermore, the teachings of Al-Qarni are profoundly embedded in the framework of Islamic education, thus necessitating potential modifications for their implementation in public schools or diverse settings. Nevertheless, this research paves the way for additional inquiries, including the examination of the efficacy of integrating the principle of sincerity in teacher training, the impact of the principle of respect on student motivation for learning, or a comparative analysis between Al-Qarni's ethical framework and the national character education model. Therefore, this research not only enhances

theoretical understanding but also lays a significant foundation for the advancement of practical inquiries moving forward.

#### **D. Conclusion**

The study's result indicates that the ethics of educators and students depicted in Iqra' Bismirabbika constitute a holistic value system, encompassing spiritual, moral, emotional, and methodological dimensions. Educators are characterized by their genuine intentions, gentle demeanor, moral integrity, dedication to truth, and scientific proficiency, whereas students are encouraged to align their intentions, uphold purity of heart, respect their teachers, exhibit discipline, and apply knowledge practically. These principles illustrate a synergistic relationship between the roles of educators and learners, indicating that the educational process encompasses not only cognitive development but also character formation rooted in ethics. These findings affirm that effective education necessitates the merging of

teacher exemplarity and student sincerity as the fundamental basis for the establishment of learning quality.

The findings of this study also show that the ethics developed by Al-Qarni have strong relevance to the dynamics of contemporary education. Amidst deteriorating teacher-student relationships, diminishing educator authority, and escalating moral problems for students, values such as sincerity, respect, patience, discipline, and accountability are crucial for reinstating a robust learning culture. The pattern of reciprocal relationships emphasized in the text shows that educational success cannot be separated from harmonious interactions between educators and students. These values function as guides for addressing societal transformations, the ubiquity of digital distractions, and the diminishing attention of students towards academic ethics. Hence, this study reinforces the notion that ethics is pivotal to enhancing the quality of the learning process across many circumstances.

Although this study provides a comprehensive overview of the ethics of educators and students, there are limitations because the analysis is based only on literature sources without empirical verification through observation or field practice. Therefore, additional research may focus on evaluating the application of these ethical values within contemporary educational institutions, including the impact of teacher role models on student motivation, the efficacy of etiquette ethics in classroom dynamics, and the integration of sincerity principles in teacher professional development. A comparison analysis of Al-Qarni's ethics and modern character education frameworks could enhance the dialogue. This study elucidates the value structure in Iqra' Bismirabbika and facilitates the advancement of practical studies pertinent to contemporary educational reform.

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