

LEARNERS IN THE PERSPECTIVE OF ISLAMIC EDUCATION: A REVIEW OF THEIR MEANING AND ROLE

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ABSTRACT

Abstrak: Pendidikan agama Islam menempatkan peserta didik sebagai pusat dalam proses pembelajaran, dengan peran penting sebagai penerima dan pencari pengetahuan, pengalaman, dan nilai-nilai keagamaan ataupun kehidupan. Penelitian ini bertujuan untuk memahami peran dan makna peserta didik dalam perspektif Pendidikan Agama Islam, dengan fokus pada bagaimana mereka berpartisipasi aktif dalam pengembangan diri sesuai ajaran Islam. Metode penelitian yang digunakan adalah pendekatan studi literatur kualitatif dengan analisis teks dari berbagai literatur yang relevan, melibatkan tahap pengumpulan data, membaca, mencatat, dan mengolah bahan penelitian. Hasil penelitian menunjukkan bahwa dalam Pendidikan Agama Islam, peserta didik bukan hanya sebagai penerima pengetahuan tetapi juga sebagai subjek aktif yang berperan penting dalam proses pembelajaran. Mereka diharapkan mengembangkan potensi intelektual dan spiritual secara optimal, menjadi individu yang beriman, bertakwa, dan berakhlak mulia. Peserta didik memiliki tanggung jawab untuk belajar sepanjang hayat, mempraktikkan, dan menyebarkan ilmu pengetahuan yang diperoleh, serta berperan sebagai khalifah di muka bumi dengan kapasitas intelektual yang dikembangkan melalui pendidikan yang sesuai dengan prinsip-prinsip Islam.

Kata Kunci: *Peserta Didik; Pendidikan Islam; Makna; Peran*

Abstract: Islamic religious education places learners as the center in the learning process, with an important role as recipients and seekers of knowledge, experience, and religious values or life. This research aims to understand the role and meaning of learners in the perspective of Islamic Religious Education, focusing on how they actively participate in self-development according to Islamic teachings. The research method used is a qualitative literature study approach with text analysis of various relevant literature, involving the stages of data collection, reading, recording, and processing research materials. The results show that in Islamic Religious Education, students are not only as recipients of knowledge but also as active subjects who play an important role in the learning process. They are expected to develop their intellectual and spiritual potential optimally, becoming individuals of faith, piety, and noble character. Learners have the responsibility to learn throughout life, practice, and disseminate the knowledge gained, as well as act as caliphs on earth with intellectual capacity developed through education in accordance with Islamic principles.

Keywords: *Learners; Islamic Education; Meaning; Role*



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A. INTRODUCTION

The use of the term "learners" in the context of Islamic education highlights that education is not only limited to formal institutions such as

schools, but also includes non-formal educational institutions that exist in society. These institutions, such as majelis taklim, paguyuban, and the like, have an important role in spreading and strengthening religious values and morals in everyday life. In the perspective of Islamic education philosophy, the concept of "learners" does not only refer to those in formal school settings, but also includes all human beings (al-insan), who in the Qur'an are often referred to as "albasyar" or "bani adam". They are all in the process of developing towards perfection or a state known as "insan kamil" (perfect human being).

Education in the Islamic context has broad and deep dimensions, encompassing spiritual, moral, intellectual and social values. One of the key elements in this education system is the learner, who is not only seen as a recipient of knowledge, but also as an individual who shapes the future society based on Islamic principles. In this context, the understanding and role of the learner has taken center stage in many scholarly studies.

A number of previous studies have reviewed various concepts and the nature of learners in the view of Islamic education, providing a strong foundation but also leaving room for further research. The first study by (Maghfiroh, 2019) asserts that educators have a great responsibility towards learners, not only academically but also in terms of morals and spirituality, with learners seen as active subjects who have an important role in achieving the goals of Islamic education. A deep understanding between educators and learners is key to success in this process, where educators must have qualifications and characteristics that support effective teaching. Meanwhile, (Harahap, 2017) highlights that learners are individuals who are in a developmental phase, requiring guidance and direction from educators to develop their potential physically and mentally. Islamic education is seen as the main foundation in shaping the character of learners to achieve perfection in the adoration of Allah SWT. These two studies underline the importance of the integral role of educators and learners in Islamic education.

This article builds on previous studies by focusing on a more in-depth and clear analysis of learners in the perspective of Islamic education. With the literature study approach adopted, the research aims to summarize the core essence of the topic, highlighting important nuances that may not have been comprehensively revealed in previous literature. Through careful qualitative analysis, the article seeks to make a substantial additional contribution to our understanding of how learners are understood, positioned and educated in the context of Islamic values-based education. As such, it not only fills a gap in the literature, but also offers a more focused and detailed look into the significant role of learners in Islamic education, paving the way for further research and practical applications in the increasingly complex context of modern education.

B. METHODS

This research method is a qualitative literature study approach that uses text analysis from various literatures to understand the phenomenon under study. This method emphasizes in-depth understanding of relevant theories in the literature (Zed, 2008). Literature study involves collecting data from the literature, reading, recording, and processing research materials, as well as exploring reference books and previous research results (Jonathan, 2006). This research method uses a descriptive qualitative approach with a focus on literature study, with four main stages, namely equipment preparation, bibliographic preparation, time management, and reading and recording research materials (Zed, 2008). Data analysis was conducted critically on books, literature, notes, and reports relevant to the research problem (Nazir, 2003).

C. RESULTS AND DISCUSSION

1. The Meaning of Learners in the Perspective of Islamic Religious Education

Education and learning activities are basically an interaction between educators and students. Educators are tasked with conveying knowledge, experience and values, while learners have the role of seeking and receiving this knowledge, experience and values. Some rules must be followed in this interaction process so that education and learning activities take place properly. In this case, learners are not only objects, but also subjects in education.

Learners are one of the important components in Islamic education. They are individuals involved in the educational process. In teaching and learning activities, learners have goals and ideals that they want to achieve optimally. They will try and do various things to fulfill their learning goals. Therefore, in the teaching and learning process, students must be the focus of attention (Mujib & Mudzakkir, 2010).

Learners are children who are growing and developing, both physically and psychologically, to achieve educational goals through educational institutions. This shows that learners are children who are immature and need help from adults (educators) to become adults. Children who need education to become adults are called learners, whether biological children in the family, students at school, children in society, or children of religious believers who are guided by clergy (Mujib & Muhaimmin, 1993).

In Arabic, the term learner can be represented by several terms, namely *murabbi*, *muta'allim*, *muta'addib*, and *daris*. *Murabbi* refers to children (learners) who are educated, nurtured, organized, taken care of, repaired, and influenced through educational activities carried out together with educators (*murabbi*). *Muta'allim* means a person who is learning to receive and learn knowledge from the teacher (*mu'allim*) through the learning process. *Muta'addib* is a person who is learning to imitate and imitate polite and polite attitudes and behavior through education from a *mu'addib*, so that he

becomes a civilized person. Daris refers to people who try to train their intellect through learning so that they have intellectual intelligence and skills guided by a mudarris (Hidayat & Wijaya, 2016).

Learners in general are individuals who have not reached maturity and have various basic potentials that still require development. In another sense, learners are children who are immature and need direction from others to develop into adult individuals with independent spirituality, activity and creativity (Ramli, 2015). Based on this explanation, learners are children who get knowledge teaching. According to the term, learners are children or individuals who are undergoing changes and developments, so they still need guidance and direction to form a personality and become an integral part of the educational process. Learners are individuals who need to meet the needs of knowledge, attitudes, and behavior (Hanifah et al., 2020). In other words, learners are individuals who are going through a phase of development or growth both from the physical, mental, and mind aspects.

According to the law of the republic of indonesia number 20 of 2003 concerning sisdiknas, in chapter i article 1 point four, learners are explained as members of society who seek to develop their potential through the learning process available at various paths, levels, and certain types of education. Moh. Roqib also emphasizes that learners are all humans who can simultaneously act as educators and learners (Roqib, 2009). Thus, the concept of learners is getting brighter, namely the whole human being who tries to optimize his potential with the help of educators or adults.

In Arabic, learners are referred to as "thalib" (masculine) and "thalibah" (feminine), which comes from the root word "طَلَبَ" which means "to ask". This term reflects that learners are those who seek knowledge from their teachers, or often referred to as knowledge seekers. In the process of pursuing knowledge, there are rules that must be maintained so that learning can take place properly. Learners are an integral part of the education system so they can be considered as the object of the education process itself (Darmiah, 2021).

There are various terms used to refer to learners such as thalib, murid, tilmidz, al-mudarris, murabba, and thifli. The term "thalib" refers to one who seeks goodness or knowledge (thalibul ilmi). In the context of the Qur'an, thalib has a broad meaning, including in the context of worship and discovery. Etymologically, thalib comes from the word "thalaba, yathlubu, thalaban, thalibun" which means one who seeks something.

In the word Thalib, this means that learners are active, independent, creative, and not too dependent on the teacher. They can criticize or add information to what is delivered by the teacher or lecturer. In this case, educators need to be democratic, provide opportunities, and create a conducive learning atmosphere. Learning activities designed by educators aim to stimulate students in learning, thinking, and analyzing, so as to create a mutual learning relationship between lecturers and students that mutually enrich their knowledge.

Furthermore, the word "murid" comes from the root "arada, yuridu, iradatan, muridan", which literally means someone who wants or needs something. In the context of education, a murid is a person who wants to acquire knowledge, skills, experience, and form a good personality for his or her life. The term "murid" is also used in Sufism to refer to a person who learns the science of Sufism from a teacher called a shaykh. In addition to "murid", there is also the term "tilmidz" in Arabic which means learner, mainly used to refer to students in madrasas.

Then, there is also the word "al-mudarris" which comes from the root "darrasa", meaning the one who teaches or learns something. This term was used by al-Jundi. According to Abuddin Nata, these three terms (murid, tilmidz, and al-mudarris) refer to students both at the basic and advanced levels (Irawan, 2018). These terms describe them as people who are learning, do not yet have extensive knowledge, and still depend on the teacher's guidance. They are not yet fully independent in the learning process and still need intensive direction.

Based on the paradigm of "lifelong learning," the appropriate term to refer to individuals who seek knowledge is learners, not students. The term learner covers more than just children; it also includes adults involved in the learning process. While the term learner specifically refers to individuals who are still in childhood.

The Arabic words also describe the command to seek knowledge:

اللَّحْدُ إِلَى الْمَهْدِ مِنَ الْعِلْمِ أَطْلُبِ

Meaning: "Seek knowledge from the cradle to the grave."

The obligation to study is throughout life from birth to death. This obligation will always exist and not be released until our death.

Furthermore, in the Al-Quran Surah Al-Mujadalah verse 11:

فَأَنْشُرُوا أَنْشُرُوا قِيلَ وَإِذَا لَكُمْ اللَّهُ يَفْسَحُ فَأَفْسَحُوا الْمَجْلِسَ فِي تَفْسَحُوا لَكُمْ قِيلَ إِذَا ءَامَنُوا الَّذِينَ يَتَأْتِيهَا خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهِ ۖ دَرَجَاتٍ الْعِلْمِ أُوتُوا وَالَّذِينَ مِنْكُمْ ءَامَنُوا الَّذِينَ اللَّهُ يَرْفَعُ

Meaning: "O you who believe, when it is said to you: 'Make room in the assembly', then make room, and Allah will make room for you. And when it is said: 'Stand up,' then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah knows best what you do."

Based on the above verse, the use of the term learner also indicates that education is not limited to the school environment (formal education), but also includes educational institutions in the community such as majelis taklim, associations, and so on. In the perspective of Islamic education philosophy, learners include all al-insan, al-basyar, or bani adam who are in the process of developing towards perfection or conditions that are seen as insan kamil (perfect human). The term al-insan, al-basyar, or bani adam in this context implies that this individual consists of physical and spiritual elements, has

universal similarities as a creature descended or developed from the prophet Adam as.

The concept of development in this case refers to the process of directing individual learners, both physically (*jismiyah*) and psychologically (*ruhiyah*) - such as *aql* (reason), *nafs* (soul), *qalb* (heart) - to be able to carry out their functions optimally. For example, at birth, humans are physically weak and unable to perform activities such as holding or walking. When born from their mother's womb, humans do not yet have the intellectual ability to recognize good-bad or right-wrong. Through education, guidance, and culture, human intellectual abilities are gradually honed and trained so that they can carry out logical and rational reasoning to judge good-bad or right-wrong. Similarly, the human *nafs* at birth, which initially only follows the instinct to fulfill physical needs such as eating and drinking. However, through the process of education and guidance, the human *nafs* is taught to control, care for, and clean itself. Likewise with the *qalb*, when humans are born, the *qalb* only has latent potential that has not been able to capture light (*al-nur*) or understand the truth (*al-haqq*). Through the process of education, guidance, and culture, the human *qalb* is guided to be able to capture the light and understand the truth, and live in accordance with the light and truth.

Based on the entire review of the above discussion, it can be understood that the meaning of learners in the perspective of Islamic education is that they are individuals who are active in seeking knowledge, both formally and informally, and have the responsibility to develop their potential with guidance from educators or teachers. Learners in Islam not only receive knowledge, but also play a role in the learning process with full awareness of their obligation to continue learning throughout life.

2. The Role of Learners in Islamic Education

Learners in Islamic education as explained in the previous discussion of meaning, are not only objects of receiving knowledge, but also active subjects in the learning process. They are seen as individuals who are on a journey to develop their spiritual, intellectual and social potential. In this perspective, learners have a central role in seeking knowledge, building Islamic character, and applying Islamic values in their daily lives.

Learners in the Islamic view are directed to be active in learning about religion, mental and natural sciences and about human beings themselves. All of this is evidence that learners must be active, dynamic, and practice what they have learned and disseminate it, and as a formal means of involving school elements and the Islamic education system (Yasin, 2021). In Islam, learners are considered as future leaders (*Khalifah fil Ardhi*) who are endowed with reason as a *fitrah* that distinguishes them from other creatures. The ability to think, research, and use reason is a gift that must be developed and utilized optimally. Islamic educators have the responsibility to guide and direct learners to develop their intellectual and spiritual abilities in accordance with Islamic teachings.

The Qur'an provides a strong theological foundation for Islamic education through verses such as in the Qur'an surah Al-Alaq verses 1-5:

الْإِنْسَانَ عَلَّمَ - بِالْقَلَمِ عَلَّمَ الَّذِي - الْأَكْرَمَ وَرَبُّكَ إِقْرَأْ - عَلَّمَ مِنَ الْإِنْسَانِ خَلَقَ - خَلَقَ الَّذِي رَبُّكَ بِاسْمِ إِقْرَأْ
يَعْلَمُ لَمْ مَا

Meaning: "Recite in the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Glorious One, Who teaches with a pen."

In this verse Allah SWT, commands Muslims to read and examine the contents of the book, life, and the universe as a form of continuous self-development. The Qur'anic response to Islamic education demands high mental processes, including cognition, memory, perception, verbalization, reasoning, creativity, and physiology. The concept of "Rabb" (God or educator) in Islam underscores that education should be based on the principle of "Lâ ilâha illa Allah" (There is no God but Allah), where God Himself sent His messenger to make humanity a people of knowledge and to teach knowledge. This confirms God's role as the ultimate educator in the universe and that Islamic education is not only about the acquisition of knowledge but also about the development of spirituality and morality in accordance with religious teachings.

Learners in the perspective of Islamic education also have the responsibility to utilize their minds in acquiring knowledge and understanding the signs scattered in the universe. The verses of the Qur'an instruct humans to pay attention and study nature, which is full of signs that inspire the birth of science and a deeper understanding of life and the universe.

In the perspective of Islamic education, the role of learners is very important because they are not only as objects of learning, but also as active subjects in developing themselves spiritually, intellectually, and socially. Learners are directed to become caliphs on earth, who are responsible for prospering and developing the earth in accordance with the principles established by Allah. Nukhman Sulaiman explains that educators have two main functions (Fitri, 2020). First, as an expert in science who is responsible for developing and channeling his knowledge to students. Second, as a good role model who must have a noble personality and morals in accordance with Islamic teachings. This shows that educators must not only have expertise in the field of knowledge taught, but must also be able to practice Islamic values in everyday life.

Learners in the Islamic view are expected to be active in learning religion, mental sciences, natural sciences, and knowledge about human beings themselves. They are considered the central component in the teaching-learning process, being the main focus in the effort to achieve optimal learning objectives. Learners have an important role as the main subject in learning, who must be dynamic in practicing and disseminating the knowledge they acquire. (Maragustam, 2016) argues that learners in Islamic

education are members of society who seek to develop themselves through education in order to become human beings who have knowledge, faith, piety, and noble character. They are invited to carry out their functions as servants of Allah and caliphs on earth. In this case, Islamic education aims to make humans as *insan kamil* (perfect humans) who constantly develop themselves through the educational process throughout their lives.

(Darmiah, 2021) emphasizes that the goal of Islamic education is to achieve *insan kamil*, which is a perfect and complete human being in all aspects of life. The process of Islamic education can be carried out both formally and informally, but the goal remains the same, namely to guide students towards human perfection in accordance with Islamic teachings. Overall, learners in Islamic education not only receive knowledge but are also expected to be active in building Islamic character, developing their potential, and serving Allah SWT and mankind. They are an integral part of the mission of Islamic education to create individuals who are faithful, knowledgeable, noble, and contribute positively to society.

Learners in Islamic education are seen as active subjects and objects in the teaching-learning process. They not only receive knowledge, but also seek it with the belief that knowledge itself comes from Allah. Therefore, learners are directed to get closer to Allah by cleaning themselves and obeying Him. Their relationship with the teacher is based on good moral values, in accordance with the teachings of the Qur'an and hadith.

Judging from their potential and function as humans, learners are considered as potential leaders (*Khalifah fil Ardhi*) who are endowed with reason as a characteristic that distinguishes them from other creatures. Intellect allows them to think and conduct research. Therefore, an educator has the responsibility to guide and direct the development of learners' intellectual abilities, which is a gift from Allah that must be developed and utilized properly. According to Mohammad Athiyah al-Abrasy, learners have the responsibility to eliminate bad traits in themselves, have sincere intentions in learning, avoid excessive involvement with the worldly world, establish harmonious relationships with teachers, please teachers, glorify teachers, keep teachers' secrets, show polite attitudes to teachers, be serious and diligent in learning, choose the right study time, commit to lifelong learning, and maintain a sense of brotherhood and friendship (Isroani, 2023).

By understanding and carrying out these duties and obligations, students are expected to achieve success in acquiring knowledge and developing their role in Islamic education. Good characteristics, traits and morals are important foundations in achieving this goal, ensuring that Islamic education covers not only the intellectual but also the moral and spiritual aspects of learners.

D. CONCLUSIONS

Learners in the perspective of Islamic religious education are individuals who are active in seeking and receiving knowledge, as well as developing their potential both physically, mentally, and spiritually. They are not only objects of receiving knowledge but also subjects who play an active role in the learning process. Arabic terms such as *murabbi*, *muta'allim*, *muta'addib*, and *daris* reflect various aspects of the roles and responsibilities of learners in Islamic education. Islamic education emphasizes the importance of learners to continue learning throughout life, build Islamic character, and develop their potential with guidance from educators. Thus, learners are expected to become individuals who are faithful, knowledgeable, noble, and contribute positively to society. Learners in Islam are seen as subjects who have a great responsibility to develop their potential to the fullest. They are encouraged to continuously improve their knowledge and morals in accordance with Islamic values that emphasize the importance of education and lifelong pursuit of knowledge.

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