

## Imam Muhammad bin Husain Al-Jurri: Teacher Ethics in Educating Students

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### ABSTRACT

*This study aims to examine the ethics of teachers in educating students based on the thoughts of Imam Muhammad bin Husain Al-Jurri. Through a qualitative approach, the researcher uses data obtained from library sources, such as books, articles, or journals and this study analyzes the works of Al-Jurri, especially the book Adab Thalabi al-'Ilmi, to explore ethical values that are relevant to teaching. This study highlights the importance of sincere intentions, justice, and gentleness in educating as the main principles that must be applied by educators. In addition, Al-Jurri emphasizes the need to face the Qibla, be fair to students without distinguishing social status, and avoid rude attitudes when teaching. The findings of this study are relevant in facing the challenges of modern education, such as the moral crisis of the younger generation, by emphasizing the role of teachers as moral role models. The integration of ethical values in teaching is expected to support the development of students' character and spirituality, creating education that is not only oriented towards academics but also on the formation of a complete personality. It is hoped that this research will provide new contributions to research on Islamic educational ethics.*

**Keywords:** Imam Al-Jurri, Islamic Education, Teacher Ethics

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### INTRODUCTION

There are many different perspectives on education. To achieve one's potential, education is a process. In addition, education is considered a tool to spread religious values, especially Islam, to society. Education does not only include what is taught in schools; it is also significant to build character and morals to produce individuals who are not only academically intelligent but also have high social and spiritual awareness. In such a situation, Islamic religious education is highly important to build understanding and practice of religious teachings among students, which in turn can affect how they behave in society (Nur Hidayat, 2015)

Ethics is a branch of philosophy that studies moral principles that determine good and bad behavior, as well as right and wrong. Ethics assists society in making decisions and in accordance with the moral values believed. In a broader

perspective, ethics also includes evaluating and reflecting on customs that exist in a social or cultural system. Therefore, ethics serves as a basis for understanding moral responsibility and how humans interact with each other in various aspects of life (Haryanti, 2013).

Quality education does not only focus on academic achievement, but also on the formation of students' character so that they become good individuals with integrity. Research shows that teachers who have good communication skills can increase student engagement and academic success, and they also reflect the moral values that must be instilled in students. Therefore, teachers must have good morals and character, respect the dignity of each student, and create an inclusive and supportive learning atmosphere where each student feels valued. This will create constructive interactions in the teaching and learning process (Viranny & Wardhono, 2024).

In the modern era, the challenges for teachers in educating students' morals are increasingly complex, especially with the presence of digital technology that has an impact on students' mindsets and behavior. One significant challenge is the increasing access of children to negative content through social media, which can affect their behavior, including the tendency towards impulsive actions and risky behavior. This requires an approach that is not only based on academic learning, but also the formation of emotional intelligence to assist students make better decisions (Ashari et al., 2023).

In addition, the role of teachers as moral role models faces pressure from a globalized culture that often promotes values that conflict with local norms. Studies show that teachers who consistently instill ethical values through personal approaches, such as interactive discussions and examples of good behavior, are more effective in shaping students' character. This method allows students to understand and apply moral values in everyday life, while creating a learning environment that supports the growth of responsibility, honesty, and empathy among students (Ridho'i et al., 2023).

There has been cases of teachers perform inappropriate manner to their students since it is not in accordance with the ethics of how a teacher should treat his students, how to teach his students. Additionally, the teacher does not have ethics in teaching specifically in the Islamic religion, in Islam everything has been regulated and many scholars have provided procedures and manners in teaching, including Imam al-Jurri in his book entitled "Adab Thalabi al-'Ilmi

In terms of educational ethics, Imam Al-Jurri emphasized the importance of morality and ethics in the teaching and learning process. Since the attitudes and actions of educators will greatly influence the development of students' characters, he argued that educators should be role models in good behavior. Al-Jurri also emphasized that education is not only providing knowledge but also

instilling moral and ethical values.

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ  
وَشَاوَرَهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: "So, thanks to Allah's grace, you (Muhammad) were gentle towards them. If you act hard and have a rough heart, they will certainly distance themselves from those around you. Therefore, forgive them and ask for forgiveness for them, and consult with them in this matter. 1 Then, when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who truste ". (QS. Ali-Imran [4]: 159)

According to the verse above, successful education are demanded to produce individuals who are not only cognitively intelligent but also have good character. In addition, it is emphasized that the importance of teaching with good intentions, which means that educators must be motivated to teach for the good and happiness of students and to achieve broader educational goals in society (Harahap, 2024).

This study examines the ethics of teachers in educating students based on the thoughts of Imam Muhammad bin Husain Al-Jurri by employing a qualitative analysis of several of Al-Jurri's main works, namely "Adab Thalabi al-'Ilmi", this study found important principles in teaching, such as sincerity of intention, justice, and gentleness in educating. These findings emphasize the role of teachers as moral role models who can assist overcome the moral crisis of the younger generation. This study is relevant to improving educational practices by integrating Islamic ethical values that support the development of students' character and spirituality.

Differences with Other Studies; Focus on Al-Jurri: Many previous studies may have placed more emphasis on other figures in the history of Islamic education, such as al-Ghazali or Ibn Sina. This study focuses specifically on Imam al-Jurri who emphasizes discussing the popular book, Adab Thalabi al-'Ilmi, which has received less attention in educational studies. While some studies may be more oriented towards the academic or methodological aspects of education, this study emphasizes the ethical dimension. This provides a more holistic perspective in understanding education as a process that is not only related to knowledge, but also to character development.

This study aims to link Al-Jurri's thoughts with today's educational challenges, such as the moral and ethical crisis among the younger generation. This makes it more applicable in the context of modern education compared to research that only discusses historical or theoretical aspects. Thus, this study is expected to provide new contributions to the study of Islamic educational ethics, as well as provide guidance for educators in implementing ethical values in the teaching and

learning process.

## METHOD

This study uses a qualitative method, a research approach that focuses on an in-depth understanding of social phenomena through narrative and descriptive data collection. This method is used to explore Al-Jurri's thoughts in depth. Through the analysis of Al-Jurri's texts entitled *Adab Thalabi Al-'Ilmi*, researchers can identify and explore the ethical values contained in his book (Somantri, 2005). Furthermore, this research applies literature study which is a theoretical study that focuses on sources about values, culture, and habits that develop in the subject being studied (Sukrina & Aprison, 2024). However, in this library research, researchers use data obtained from library sources, such as books, articles, or journals. In this library research, researchers use documents, books, journals, and books that discuss teacher ethics in educating students according to Imam al-Jurri. In terms of data collection, the author collected journals or articles that discussed teacher ethics in educating students according to Imam al-Jurri (NF Andhini, 2017). This study uses a descriptive approach, which describes the nature of humans according to the perspective of Imam al-Jurri, by analyzing the data collected using descriptive analysis (Dwiyanto, 2021).

**Table 1.** Descriptive Analysis

Aspect	Description
Research methods	Qualitative
Research Focus	A deep understanding of Al-Jurri's thoughts
Works Analyzed	The Etiquette of Thalabi Al-'Ilmi
Research purposes	Identifying and exploring ethical values in Al-Jurri's work
Data source	Books, articles, journals
Research Approach	Literature Study
Data Used	Documents, books, journals that discuss teacher ethics according to Al-Jurri
Data Collection	Journals and articles on teacher ethics in educating students according to Al-Jurri
Descriptive Approach	Describing the nature of humans according to Al-Jurri's perspective
Data analysis	Descriptive analysis of the collected data

## RESULTS AND DISCUSSION

An Imam ahlus sunnah who lived in the fourth century Hijriyah was Al-Ajurri. His full name is Muhammad bin Al Husein bin Abdillah Al-Baghdadi Al-Ajurri, and his name is Abu Bakr. He comes from the village of Darbal Ajur, which is located in the western part of Baghdad. He moved to Mecca and became someone who studied with many scholars in Iraq. He lived in Mecca for 30 years until his death in 320 AH; some scholars say he is of the Shafi'i madhhab, while others say he is of the Hambali madhhab (Ibn Handoyo 2019)

He grew up in Baghdad and studied with scholars there, but his great desire to learn about religion made him move to Mecca in 299AH, when he was nineteen years old. There, he heard hadith from Al-Mufadhhdhal bin Muhammad Al-Jundi and others, and then taught hadith in Baghdad in various forums and occasions. However, in 330AH, they returned to Mecca and decided to stay there. He met many prominent scholars of his time in the city where the Prophet was born. For thirty years, he lived in the holy city. According to Al-Ajurri himself, the spread of various innovations in Baghdad prompted him to move to Mecca (Fatwapedia.com, 2021)

Many Ulama have good views regarding Imam al-Jurri's personality and knowledge, including: Ibn Jauzi in the book *ash-Shafwah* he said that he was a devout religious person and wrote many works, al-Khatib said he was a person of *stiqah*, *shaduq* (highly honest) devout religion and lots of work. Dzahabi in *Siyar A'lam an-Nubala'* he is an imam, muhaddits, role model, sheikh in al-Haram, *shaduq*, 'abid, *shahibus*, *sunnah*, and expert *ittiba'* (Ibn Handoyo 2019)

Teacher ethics in teaching is a set of values, principles, and behaviors that assist teachers carry out their responsibilities and professionalism in their work. In imparting knowledge to students, teachers must uphold morality, honesty, and fairness (Nurhikmah, 2024). This includes not only mastery of the subject matter, but also the way lessons are delivered with empathy, respect for diversity, and ensuring that students are not discriminated against based on their social background, culture, or academic ability. Students feel valued and motivated to learn because this ethic creates a positive and conducive learning atmosphere (Indonesian House of Representatives, 2005).

In addition, teachers must maintain the confidentiality of student information, act as moral role models, and provide constructive criticism. They must also be able to maintain professional relationships with students without showing favoritism or doing things that can interfere with their development emotionally or academically. By teaching in an ethical manner, teachers not only assist students reach their academic potential, but also shape students' character so that they are ready to face the challenges of life (Ministry of Education and Culture of the Republic of Indonesia, 2020)

Imam al-Jurru's views on teacher ethics in teaching, he provides several ethics or manners that a teacher must practice in teaching. First, with a sincere intention, According to Imam Al-Jurri, a sincere intention means that one does certain action since one expects Allah's pleasure and avoid worldly goals such as praise or flattery. He believes that the essence of deeds accepted by Allah is sincerity. Imam Al-Jurri also emphasized that sincerity is an effort to keep the heart from being influenced by intentions mixed with *riya'* (showing off) or *sum'ah* (wanting to be heard as good). In a situation like this, a truly sincere intention is

the main basis for performing worship and good deeds. Deeds that look good can be in vain without sincerity. According to Imam Al-Jurri, a sincere intention is basically a pure intention and truly expects Allah's pleasure without combining it with worldly interests.

Second, facing the Qibla, in his teachings, Imam Al-Jurri stated that facing the Qibla has a deep spiritual and symbolic meaning. During the teaching process, facing the Qibla does not only mean a physical position, but also shows that the knowledge given is a mandate from Allah and must be given with a sincere intention to get closer to Him. According to Imam Al-Jurri, in the process of educating, a teacher must act sincerely and sincerely, always directing himself to Allah. By facing the Qibla, the teacher shows an attitude of respect for knowledge as something that comes from Allah and realizes that the ultimate goal of knowledge is to gain His pleasure. According to Imam Al-Jurri, facing the Qibla when teaching does not only mean a physical direction, but also reflects the spiritual orientation and sincerity of an educator. As the Prophet said:

خَيْرُ الْمَجَالِسِ مَا اسْتُقْبِلَ بِهِ الْقِبْلَةُ

*"The most important assembly is the one facing the Qibla."* (HR.At-Thabrani)

Third, it does not differentiate between the rich and the poor, he should fulfill the rights of everyone who deserves it, and be moderate if he really wants Allah's pleasure in teaching, then it is not permissible to be gentle only to the rich, and be harsh to the poor. If an educator does this, then he has indeed committed injustice and his actions. Thus, a teacher should be fair to both (the rich and the poor). Then he should avoid being humble only to the rich, but arrogant to the poor. However, it is proper to be humble or closer to the poor. Muhammad al-Husain al-Jurri said: there is a narration explaining that Allah educated His Prophet Muhammad SAW with His command to be close to the poor and not to turn his gaze away from them.

Fourth, more fluent priority, meaning the term "fluent priority" in the context of his teachings does not refer directly to a specific known phrase, but can be connected to the concept-principles that are often mentioned by scholars in determining the scale of priorities in understanding and teaching religious knowledge. The priority of fluency can be described as follows if it is related to the general meaning of the word fluent, which means "clear" or "eloquent in conveying something": (1) The Importance of Clear Understanding, meaning that Imam al-Jurri may have emphasized that clear and important matters should be prioritized in understanding religion. Correct creed, religious obligations, and noble morals are the main foundations that should be prioritized before discussing issues of branches or differences of opinion; (2) The Advantages of Communication: In order for the knowledge conveyed to be truly understood and practiced, a Muslim

must convey it in a way that is fluent, clear, and easy for the listener to understand; and (3) Order of Priority of Knowledge: Scholars such as Imam al-Jurri often say that obligatory knowledge should be prioritized over voluntary knowledge, or matters related to the safety of faith and worship over studying technical matters.

Fifth, listening to only one person, meaning that a teacher should listen carefully to the student who is submitting the reading. A teacher should not busy himself with conversation or other activities. The early scholars, such as Imam al-Jurri, always emphasized that manners are the gateway to gaining light. One way to respect knowledge and teachers is to listen to someone attentively. This also assists to ensure that you understand what you are saying. In Islam, listening well is part of the manners of seeking knowledge. Listening to one person at a time does not mean closing oneself off from other opinions, but rather a way to ensure that knowledge is clearly understood before being expanded upon. This is the first step towards mastering true knowledge and its application in accordance with the Shari'a.

Sixth, Focus and tadabbur (contemplation) are highly important in worship and living daily life, said Imam al-Jurri. In this situation, focus means directing all attention and intention to Allah in every action taken, so that every action is a way to get closer to Him. However, tadabbur is derived from Arabic, meaning to contemplate or think deeply, used in religion to refer to efforts to understand and reflect on the meaning, wisdom, and lessons contained in the verses of the Qur'an or Islamic teachings. Tadabbur is not just reading; it involves thinking critically and reflecting on values that can be applied in daily life. By doing tadabbur, a person can get closer to Allah and improve the quality of his faith and worship (Syahrir, 2021) or a process of contemplating the meaning and values contained in the verses of the Qur'an and religious teachings. By contemplating it, a person can deepen his understanding and absorb the values contained, so that they can apply them in everyday life. The combination of focus and contemplation assists a person achieve inner peace and improve the quality of worship, so that his life is more meaningful and focused on the pleasure of Allah (Ibn Handoyo, 2019).

Seventh, don't be rude and don't rebuke. If a teacher finds that his student has made a mistake or made a mistake, then don't rebuke him harshly. A teacher should reprimand gently (Rahim et al., 2024). Don't treat him harshly and be patient. Imam al-Jurri was worried that if a student was roughed up, he would run away and no longer want to study. It has been narrated from the Prophet Muhammad SAW that he said: teach not to be rude. Indeed, a Muslim is better than a cruel person. The Prophet also said: Indeed you were sent to make things easier and not sent to make things difficult (HR. al-Bukhari). The Prophet also said: "Indeed, gentleness is not in something but will beautify it, and is not removed from something but will make it worse." (HR. Muslim, no. 2594). Teacher as an

example of gentleness: Ideally, a teacher or mu'allim should be a person who is gentle and patient when guiding. Avoid Rudeness: Violence or a cruel attitude in teaching can alienate individuals from the lesson. Prioritizing Adab: The etiquette of an educator is highly important for creating a good learning environment.

Eighth, not asking for his students to fulfill their needs, Imam al-Jurri, said that if a teacher in teaching expects Allah's pleasure, then a teacher should not ask for his needs to be fulfilled by the person who is learning from him. He should not make his students his servants. A teacher should not burden his students to fulfill their needs. If a teacher has a need or need, then it can be burdened to the person who is not learning from him (Ibn Handoyo, 2019)

### **The relevance of education today with the opinion of Imam al-Ajurri**

Although Imam al-jurri's views referred to the classical Islamic tradition, the values contained in his thoughts are highly relevant to the challenges and needs of modern education. Here are some of the relevance: Imam al-Ajurri's Views on Education Based on Manners and Morals: He emphasized the importance of manners in learning and teaching. Students must respect their educators, while educators must be moral and patient role models (Nurhikmah, Nursalam, Eko Prayetno, 2024). He believed that education is about character building in addition to transferring knowledge. Current Relevance: The current education system often focuses on developing cognitive knowledge, ignoring important aspects of character building. In this situation, education in Indonesia still places high priority on improving academic abilities and intellectual skills, while socio-emotional aspects and 21st century skills are often neglected. This can lead to students being academically intelligent but not ready to face the challenges of everyday life because they are not trained to interact with others and have good character. Therefore, character education must be included in the curriculum so that students not only have good knowledge but also have good morality and social skills (TiaraSyaf, 2023). Imam al-Ajurri's principle emphasizes the importance of character education to produce moral individuals. This idea is in line with programs such as the Indonesian National Character Education and the holistic approach in modern education (Syahrir, 2021).

Imam al-Ajurri's View: Teaching is worship. Teachers should teach sincerely, not for money or popularity. Teachers should not take advantage of their students for personal gain. Current Relevance: Commercialization of education often reduces the quality of learning in the modern era. Sometimes, educational institutions focus more on business than education. The principles held by Imam al-Ajurri remind us of the importance of returning education to its pure purpose of enlightening the nation and educating a civilized generation (Ibn Handoyo, 2019) according to Imam al-Ajurri, the role of the teacher is an example: Teachers are not only transmitters of knowledge, but also moral guides (Ramli & Sayuti,

2022). Since teachers will be the role models for their students, teachers must be moral. Current Relevance: One of the major problems in modern education is the lack of good educator role models. It is highly difficult for students to respect teachers who are immoral, which negatively impacts the learning process. This is especially relevant to today's teacher training programs that focus on improving skills and ethics. In such a situation, it is important for educational institutions to not only improve the academic skills of teachers but also ensure that teachers have strong moral principles. Teachers can damage students' trust and reduce learning outcomes if they behave unethically or are only after personal gain. Therefore, to create a positive and productive learning environment, teachers need thorough training that focuses on character building (Patandung & Panggua, 2022).

Imam al-Ajurri emphasized that teaching should be conducted with affection and not burden the student. Teachers should understand the capacities and conditions of their students. Current Relevance: Modern curricula are often too strict and require students to meet a variety of strict academic objectives. As a result, students have less time to experiment and be creative. This puts students under high pressure, which can hinder the progress of their creative and critical thinking. To address this issue, it is important to remember that education does not solely depend on numbers or grades; it should also adapt to the unique needs of students and support their development gradually. A more flexible curriculum, which takes into account students' different learning styles and allows room for exploration, can increase student engagement and motivation in the learning process (Pipit Mulyah, Dyah Aminatun, Sukma Septian Nasution, Tommy Hastomo, Setiana Sri Wahyuni Sitepu, 2020).

According to Imam al-Ajurri, knowledge is a gift from Allah that must be respected. Teachers must teach knowledge with trust, and students must learn it with respect. Current Relevance: Amidst the many sources of information available in the digital age, one of the biggest problems is ignoring the role played by scientific authorities and scientists. Students often get caught up in consuming information without considering the quality and truth of that information. Therefore, modern education must re-instill respect for knowledge and teaching so that students not only consume knowledge but also value it. In such a situation, the idea of cognitive authority is crucial because the credibility of information must be judged based on the expertise and legitimacy of its source. Students must be educated to understand and respect scientific authority and to use critical thinking to assess the information they receive. This is in line with efforts to improve information literacy in the digital age, where disinformation can spread rapidly (Mujiburrahman, 2024).

Imam al-Ajurri's View on the Blessings of Knowledge: Knowledge that is not accompanied by manners or is used in the wrong way will not bring goodness.

Current Relevance: Today, material indicators such as jobs and income are often used to measure educational success. However, Imam Al-Ajurri's principles remind us that the purpose of education is not only to achieve worldly success, but also to benefit society and increase the blessings of life. He believed that education should encompass both worldly and hereafter aspects, teaching students to succeed in this world and to become obedient servants of Allah. This is highly relevant to the current situation, where education often neglects faith. Values-based or religious education programs are essential to ensure that students are not only intellectually intelligent but also morally and spiritually intelligent (Penghafal et al., 2024)

## CONCLUSION

Imam Al-Jurri's thoughts highlight the importance of ethics and morality in education, both for educators and students. Al-Jurri emphasized that education is not only a process of transferring knowledge, but also an effort to build students' character and morality. Some of the main principles he teaches include sincerity in intentions, fairness in treating students, gentleness in educating, and a focus on character development through manners and respect for knowledge. He also reminded the importance of maintaining a balance between worldly and spiritual aspects in education. Its relevance to today's education is highly significant, especially in facing challenges such as the moral crisis of the younger generation, the commercialization of education, and the pressures of globalization. Al-Jurri's principles can be a guide to integrating ethical and spiritual values in modern education. Value-based education as proposed by Al-Jurri can assist create a generation that is not only intellectually intelligent but also has high moral and spiritual awareness. Thus, Al-Jurri's ideas are relevant to be applied in the contemporary education system to support the formation of individuals with character and integrity.

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