FOSTERING ETHICAL VALUES IN ISLAMIC EDUCATION THROUGH ARABIC LANGUAGE LEARNING: A CONCEPTUAL INTEGRATION

Nafiatur Rasyidah[1], Muhammad Fadli Ramadhan [2]
[1]Universitas Islam Negeri Maulana Malik Ibrahim Malang
[2]Universitas Muhammadiyah Malang
email :   *nafiaturrasyidahapps@gmail.com[1)]*
muhammadfadliramadhan@umm.ac.id[2)]
* Corresponding Author

Abstrak

Penelitian ini mengeksplorasi integrasi etika pendidikan Islam dalam pembelajaran bahasa Arab, dengan menyoroti nilai-nilai etika yang penting bagi guru dan siswa. Melalui pendekatan penelitian kepustakaan kualitatif, artikel ini bertujuan untuk memahami 2 hal, yaitu: Pertama, bagaimana konsep etika pendidikan dalam pandangan Islam; Kedua bagaimana integrasi konsep etika pendidikan dalam pandangan islam tersebut dengan pembelajaran Bahasa Arab. Adapun data yang dihasilkan selanjutnya dianalisis dengan tahapan pertama kondensasi data, penyajian data, dan terakhir penarikan kesimpulan. Dari hasil kajian literatur yang dilakukan, didapatkan hasil bahwa dalam proses pembelajaran, islam mengatur aspek etika yang harus diterapkan utamanya oleh murid dan guru dalam proses belajar mengajar di kelas. Beberapa etika tersebut antar lain: Pertama, dari segi murid, maka etika yang seyogyanya diterapkan dalam proses belajar antara lain: (1) Menghormati gurunya; (2) Yakin terhadap keilmuan gurunya; (3) Tawadhu'; (4) Sabar; (5) Patuh; (6) Sabar dan Ulet; (7) Ikhlas dalam mencari ilmu; (8) Memposisikan gurunya sebagai teladan. Adapun dari segi guru atau pendidik, maka beberapa etika yang hendaknya dilakukan dalam proses belajar mengajar antara lain: (1) Mengajar dengan niat ikhlas mencari ridha Allah; (2) Berniat menyebarkan ilmu; (3) Menegakkan kebenaran dan menyiarkan kebatilan; (4) Senantiasa mendoakan muridnya; (5) Menggunakan bahasa yang mudah dicerna murid; (6) Menunjukkan kepedulian terhadap setiap murid; (7) Berpenampilan rapi dan terlebih dahulu bersuci; (8) Membiasakan do'a ketika memulai pembelajaran; (9) Melakukan refleksi di setiap akhir pembelajaran; (10) Melaksanakan evaluasi secara otentik; (11) Memposisikan diri sebagai teladan yang dapat dicontoh oleh muridnya. Adapun integrasi semua poin tersebut dalam pembelajaran bahasa Arab menunjukkan kaitan yang erat dan krusial dalam upaya menghadirkan pembelajaran yang menyenangkan, berkualitas, dan bermakna bagi peserta didik.

Kata kunci: Etika; Etika Pendidikan dalam Islam; Pembelajaran Bahasa Arab

Abstract

This study explores the integration of Islamic educational ethics in Arabic language learning, highlighting essential ethical values for both teachers and students. Through a qualitative library research approach this article aims to understand 2 things. First, how the concept of educational ethics in the Islamic view; and second, how to integrate the concept of educational ethics in the Islamic view with Arabic language learning. Data is obtained through in-depth literacy studies on literature sources in the form of books and scientific articles related to ethical theory in Islam and Islamic education. The resulting data is then analyzed with data condensation, then presenting the data, and finally

drawing conclusions. From the results of the literature review conducted, it was found that in the learning process, Islam regulates ethical aspects that must be applied primarily by students and teachers in the teaching and learning process in the classroom such as first, in terms of students: (1) Respect for the teacher; (2) Confident in the teacher's knowledge; (3) Tawadhu'; (4) Patience; (5) Obey; (6) Patience and Tenacity; (7) Sincerity in seeking knowledge; (8) Position the teacher as an example; and second, in terms's of teacher: (1) Teaching with the sincere intention of seeking the pleasure of Allah; (2) Intend to spread knowledge; (3) Uphold the truth and broadcast falsehood; (4) Always pray for his disciples; (5) Use language that is easy for students to digest; (6) Show concern for each student; (7) Be well-groomed and purify first; (8) Get used to prayer when starting learning; (9) Reflect at the end of each lesson; (10) Carry out evaluations authentically; (11) Position oneself as an example that can be emulated by his students. The integration of all these points in Arabic language learning shows a close and crucial relationship in an effort to bring fun, quality, and meaningful learning for students.

INTRODUCTION

From year to year, cases of violence within education units show an alarming trend. Based on data collected by the Indonesian Education Monitoring Network, cases of violence within education units in 2024 increased 100% compared to the previous year. The violence involved teachers, students and other parties as perpetrators. (stephanus.aranditio@kompas.id, 2024). This shows that in many cases, ethical values have not been applied properly in the education unit environment, especially in the relationship between teachers and students.

In recent years, there have been many reports of criminal cases involving students with their teachers as victims or vice versa. This kind of case is not even a little to injure teachers or students physically. Ironically, phenomena like this are triggered by things that should be a form of affection and concern from teachers to their students, but instead are misunderstood as a form of warning that causes offense, or vice versa violence against students is triggered by trivial mistakes. For example, a recent case is the phenomenon of cases of mistreatment by teachers against their students in the Jogoroto area, Jombang Regency. Triggered by the student's attitude that does not want to obey the teacher's orders and warnings, the student is persecuted until battered (Putra, 2023). The opposite example occurred at SMA N 1 Torjun regarding the murder of an honorary teacher by a student who was upset because he was given a punishment in the form of scribbles on the face (Oktaviana & Setyowati, 2020). This kind of phenomenon is certainly a black record in the world of Indonesian education, where fields that should be the source of the growth of wisdom and science are even tainted with cases that violate ethics severely as above.

The two phenomena described above can be seen as extreme forms of non-application of ethical values in the process of education and learning. The ethics of education in Islam have a solid foundation in the Qur'an and hadith, which emphasize the importance of the search for knowledge, manners in interaction,

and the formation of good character. Education in Islam not only aims to develop intellectual aspects, but also to form individuals who have noble morals and closeness to Allah (Nurzam & Maujud, 2025). All stakeholders in the world of education have their own ethical rules that must be obeyed, ranging from policy-making officials to students as users of educational services also have their own ethical rules. As for the relationship with learning, the parties who will contact each other directly are teachers and students. Both teachers and students, apply to them ethical signs in learning. So that with this ethic, education is not only expected to have satisfactory final results, but also must have a conducive and meaningful learning process for students.

Ethics in Islam relates to the doctrine of norms that govern human actions in relation to their relationships with God, fellow humans, and other creatures. Islamic ethics encompasses an individual's responsibility to God, family, society, and the environment. Islamic ethics emphasizes the importance of being fair, maintaining the truth, maintaining trust, respecting the rights of others, avoiding violence, and being honest in every aspect of life. Ethics is concerned with the principles and norms that governing human behavior in a social context. Religion provides ethical guidance which includes manners, courtesy, honesty, integrity and social responsibility. Religious ethics encourage individuals to act in accordance with the principles of goodness and avoid self-defeating actions. Principles of goodness and avoid actions that harm themselves and others (Daryanto & Ernawati, 2024).

The ethics of education in Islam have a solid foundation in the Qur'an and hadith, which emphasize the importance of the pursuit of knowledge, manners in interaction, and the formation of good character. Respect for teachers and people of knowledge is an important principle in education that is affirmed in Surah Al-Mujadilah (58:11), which states that Allah will elevate the degrees of those who believe and have knowledge. In the practice of education, this principle can be realized by being polite, listening well, and respecting the opinions and advice of educators. (Nurzam & Maujud, 2025).

The study of the Integration of Ethical Values of Education in Islam with Arabic Language Learning is interesting to study in depth. There are 3 things that show the urgency of the title discussed: First, conceptually this study raises a theory about the importance of ethics in the learning process in general and Arabic learning in particular; Second, functionally this study serves as a form of preventive effort against cases of ethical violations both mild and severe that occur among the world of education; and Third, contributionally this study provides theoretical contributions in the form of information about the forms of ethics that should be applied by students and teachers in the learning process, especially Arabic language learning and practical contributions in the form of concrete steps on how to apply ethics by teachers and students in learning Arabic.

Previous studies related to the theme of this paper turned out to have 2 tendencies: First, writings about ethical concepts or theories generally discuss the concept of ethics itself theoretically and its development, as written entitled Analysis of the Origin of Ethical Theory and Development Theory from Year to Year (Yuliana, 2023) and Analysis of Ethical Theory of a Good Citizen (Rahman et al., 2021). Second, writings on educational ethics in Islam generally discuss learning and teaching ethics in general based on the opinions of certain figures as written entitled The Concept of Student Ethics in Islamic Education According to Sheikh Burhanuddin Al-Zarnuji (Siregar et al., 2023) and the Concept of Ethics Between Teachers and Students in an Effort to Improve Religious Ethics, Islamic Education Management: A Study of the Thoughts of Al-Zarnuji and KH. Hashim Ash'ari (Pranata et al., 2023). Third, writings on ethical integration generally discuss the relationship between ethics and science fields such as business and the digital world as written entitled Integration of Digital Ethics in Culture in Companies that Do Work-From-Home (WFH) during the Pandemic (Aripradono et al., 2021) and Integration of Philosophy of Science in Sharia Accounting: Building Ethics and Fairness in Sharia Business Practices (Septiani et al., 2023). This paper discusses the integration of the concept of educational ethics in an Islamic point of view with Arabic language learning, so it can be seen that this paper is different from previous writings.

The purpose of this paper is to understand 2 things, namely: First, how the concept of educational ethics in the Islamic view; Second, how to integrate the concept of educational ethics in the Islamic view with Arabic language learning. The expected benefits of this paper are as a form of preventive effort against the phenomena of ethical violations in the world of education that injure the sacredness of the field that accommodates the growth of science.

METHOD

The type of research in this paper is research with a qualitative approach and a type of literature research. Moelong (2008) said that qualitative research is research that intends to understand phenomena about what research subjects experience such as behavior, perception, motivation, action, etc., holistically, and by way of description in the form of words and language, in a special natural context and by utilizing various scientific methods (Ulfatin, 2022). Sholeh mentioned that library research is research that uses a way to receive information data by using facilities in the library, such as manuscripts, books, books, magazines, documents, biographies, and records of historical stories (Mustofa et al., 2023).

Data collection techniques in this study involve searching, selecting and analyzing literature relevant to the topic of this study. The literature used by the author includes several books on ethics and several scientific journal articles. The

concept of integration of ethics with Islamic education in Arabic language learning is elaborated through a review of the thoughts of Imam Az-Zarnuji, Al-Ghazali, Hasyim Asy'ari, Quraish Shihab, and the results of research that relate ethics with Islamic education. The concept of ethics from the point of view of education science in general outside of Islam is also used as supporting data to produce the integrative formulation. The resulting data is then analyzed with the first stage of data reduction or filtering information in accordance with the problem formulation, then presenting the data, and finally drawing conclusions. The theoretical data on ethics in Islamic education obtained is presented in the research results and is associated with the Arabic language learning process to then formulate practical examples of its integration in the implementation in the classroom. Practical examples obtained in Arabic language learning are also associated with some research results that have been done before.

RESULT AND DISCUSSION
The Concept of Educational Ethics in an Islamic View
First, Ethical Theory

Ethics is often referred to as moral philosophy and is a branch of philosophical science. Ethics discusses human actions in relation to efforts to achieve their life goals. Ethics does not concern human existence but focuses on the practical aspects of human actions bound by various norms to give birth to happiness, virtue, and an ideal life. These norms contain good and bad values, decency, and what is commonly known as morals where the source can come from religion, cultural customs of the community, and law (Sagala, 2013).

Ethics is divided into three senses, namely: 1) The science of what is good and moral obligation; 2) A group of values or principles related to morals; 3) The value of right or wrong espoused by a society. Ethics helps man give guidance and orientation about what and how he will live his life through the course of his daily actions. It is also mentioned in Suherman (2010) that ethics can help humans determine the right actions in living their lives. Ethical issues cover the whole of human life in general. But ethics is also often associated with certain fields such as education, government, and so on. When linked to a particular field of study, a more specific concept of ethics will be born (Sagala, 2013).

Second, Ethics in Education

In the world of education, moral and ethical development can be developed in the form of teaching and learning which involves the process of appreciation of the values and beliefs of the community as one of the sources of norms in life which is manifested in the form of honesty, trustworthy attitudes, discipline, and cooperation and emphasis on the affective realm (feelings and attitudes) without neglecting the cognitive domain (rational thinking) and the skill or psychomotor

realm (skills, skilled in processing data, expressing opinions, and cooperation) (Priono, 2022).

Ethics and morality in education (educational ethics) can be interpreted as the study of ethics related to the world of education and for example can be taken to focus on aspects of education management, services to students, and the process of assessing learning outcomes. Freedom and responsibility are the main elements of moral autonomy as one of the main principles of morality developed in educational organizations to become educational ethics played by (1) Education policy making officials such as education ministers, governors, regents, and mayors; (2) Educational functionals such as school supervisors, principals, teachers, counselors, and others; (3) Other personnel in the school such as librarians, laboratories, administration, and others; (4) Learners and parents of learners; (5) Board of education and school committees; and (6) Educational skateholders. As for the direct learning process, the role of teachers and students has a major role in the classroom in realizing the development of student ethics and morality (Sagala, 2013).

Third, Ethics in the Islamic View

In Islam, the discussion of ethics is more in favor of the theory of ethics that is fitri. This is inspired by the Qur'anic statement in surah Ash-Shams verses 8-10 below:

$$\text{فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَاۖ (٨) قَدْ اَفْلَحَ مَنْ زَكّٰىهَاۖ (٩) وَقَدْ خَابَ مَنْ دَسّٰىهَاۖ (١٠)}$$

Then He inspired him (the way) of wickedness and piety (8) how fortunate was the one who purified it (the soul) (9) and what a loss was the one who polluted it (10)

And as mentioned in a hadith of the Prophet SAW which explains that to know the good and bad of an action, then man can question his conscience. In another hadith, the Prophet (peace be upon him) said that good deeds are what make heart at peace while bad deeds are what make heart restless. This means that in essence all human beings, Muslim or not, naturally have knowledge of good and bad (Abdullah, 2020).

Morality in Islam is based on the principle of justice, which is to put everything in its place and in its portion. The value of an act is believed to be relative to the context and purpose of the act itself. Ethical action is also believed that at its peak it will generate happiness for the culprit. This is inspired by the Qur'an statements in surah Luqman: 5, Al-Baqarah: 58, and Al-A'raf: 16. One of the Muslim philosophers, Ibn Miskawaih stated that happiness can only be considered complete if it includes physical happiness. He categorically rejected the notion that happiness as a goal of ethical purposes could only be felt later in the afterlife. According to him, the benefits of this ethical action should already be felt in the life of the world (Abdullah, 2020).

Ethical action is also rational. Muslim rationalists disagree with the notion that involving reason in formulating ethics can lead to irreconcilable disagreements. According to them, Islam strongly believes in rationality as one of the tools to obtain the truth. This is inspired also from the Qur'an surah Ash-Shams verses 8-10 that have been conveyed above. Two popular philosophers, Immanuel Kant and Al-Ghazali agreed that ethics is more primary than metaphysics. According to them, metaphysics built on the foundation of pure reason is actually considered very fragile and therefore cannot be used as a basis for formulating ethics (Abdullah, 2020).

Fourth, Educational Ethics in an Islamic View

Discussion of Islamic views on educational ethics can be started from the synergy of Islamic teachings on the existence or development of science. This is because education and learning itself is a process of acquiring knowledge in a person involving various parties and means. And vice versa, science can continue to develop, especially through the process of education and learning, both education and learning in formal and non-formal senses.

Al-Quran Al-Karim in relation to the development of human science and philosophy, can be concluded to contain 3 main things: (1) Purpose, which includes creed and belief in God, revelation, and the day after. (2) Methods, which include exhortation to observe the universe and use it for benefit, tell history for lessons, arouse man's curiosity about himself, his origin, the meaning of his existence, where his life is going, and the existence of promises and threats in the world and hereafter. (3) Evidence, which is manifested in the miracles of the Qur'an that appear in the gaps between the editors of the above points which are broadly seen in 3 main things, namely: its editorial composition that reaches the highest literary peak, its hints towards science in various disciplines, the prophecies revealed and partially proven (Shihab, 2007).

Given the content of the Qur'an, there is no doubt that it speaks of science, philosophy in all fields of discussion, with concrete answers to the subject it is spoken of, in accordance with its function of instructing mankind (Q.S. 2:2) and providing solutions to the problems they dispute (Q.S. 2:213) (Shihab, 2007). From this it is clear that the teachings of Islam, especially those that appear clearly in the Qur'anic verses, have synergy with science and its development.

In a point of view, it is said that science cannot be value-free because it is not independent. There is always a connection between psychological, social, and religious contexts and scientific endeavors. Because the importance of cultural and religious norms in the study of human behavior and thought has been very much realized of its existence. This is because based on human observation and reasoning, science reflects the underlying cultural and religious structures of the society in which it is practiced. The following verse from the Qur'an surah Al-Mujis verse 11 gives credence to that view: (Abun, 2022)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ

اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

O believers, when it is said to you "Give space in the assemblies," be spacious, Allah will give you space. When it says, "Stand up"; (you) stand up. Allah will undoubtedly raise up believers among you and those who are given some degree of knowledge. Allah is meticulous in what you do.

This verse implies a statement that the process of belief and servitude to God must be linked to scientific endeavors. On the other hand, in certain cases sometimes religion takes precedence over the more scientific sides. Thus the religion of a Muslim becomes an important part and has a great contribution in the process of acquiring knowledge.

In relation to the teaching and learning process, in the Islamic world there is a very popular classic book by Al-Zarnuji, namely the book Ta'lim wa Al-Mutaállim. This book highlights the ethical aspects of studying that need to be built either by students or by teachers. The main principles raised in this book are recommendations about the need to respect knowledge, the virtue of seeking it, students who study it, and people who teach knowledge. The messages in this book are generally dominated by the ethics that a student must have towards his teacher. A student should apply ethics to the teacher which includes tawadhu', respect and obedience, patience, sincerity, tenacity, and must know and believe in the faith of his teacher. Teachers are placed as educators and role models for their students, so in this concept teachers must also position themselves to be good and exemplary examples. The ultimate goal of Al-Zarnuji's ethical concept is Al-Ilm An-Nafi'Li Ibtigha'i Mardhatillah (Science that is beneficial to gain the pleasure of Allah) (Pranata et al., 2023).

In a more modern period, there are scholars in the country who are also quite concerned about ethical issues in this teaching and learning process. It was Hashim Ash'ari who wrote us entitled Adab al-Alim wa al-Muta'allim which discusses the ethics of teachers and students. The writing of this book is said to be motivated by the waning of the application of ethical values along with the current of progress and modernization. Like Al-Zarnuji, Hashim Asy'ari in his book also highlights the aspect of respect for teachers as one of the conditions for the achievement and benefit of knowledge. In addition, Hashim Asy'ari, on the other hand, also gave a long enough portion to explain teacher ethics to students in the teaching and learning process. Some of the things he raised regarding this teacher's ethics include (1) Teaching with the sincere intention of seeking the pleasure of Allah; (2) Intend to spread knowledge; (3) Uphold the truth and broadcast falsehood; (4) Always pray for his disciples; (5) Use language that is easy for students to digest; (6) Show concern for each student; (7) Be well-groomed and

purify first; (8) Get used to prayer when starting learning; (9) Reflect at the end of each lesson; (10) Carry out evaluations authentically (Pranata et al., 2023).

From the explanation of the concept of ethics in the world of education seen from an Islamic point of view, several points can be drawn, especially related to the teaching and learning process that should be applied. First, in terms of students, the ethics that should be applied in the learning process include: (1) Respect for the teacher; (2) Confident in the teacher's knowledge; (3) Tawadhu'; (4) Patience; (5) Obey; (6) Patience and Tenacity; (7) Sincerity in seeking knowledge; (8) Position the teacher as an example. As for the teacher or educator, some ethics that should be carried out in the teaching and learning process include: (1) Teaching with the sincere intention of seeking the pleasure of Allah; (2) Intend to spread knowledge; (3) Uphold the truth and broadcast falsehood; (4) Always pray for his disciples; (5) Use language that is easy for students to digest; (6) Show concern for each student; (7) Be well-groomed and purify first; (8) Get used to prayer when starting learning; (9) Reflect at the end of each lesson; (10) Carry out evaluations authentically; (11) Position oneself as an example that can be emulated by his students.

Integration between the concept of educational ethics in the Islamic view with Arabic language learning

From the points produced related to ethical values that need to be applied in the world of education, especially in the teaching and learning process above, further integration can be made between these points with Arabic learning specifically.

Student Ethics in Arabic Language Learning

First, Respect for the teacher

Although the mandate of the latest Indonesian education curriculum has encouraged a student-centered learning process, the application of ethics in the form of respect for teachers must still be done by students. This does not mean that students submit completely without the opportunity for open discussion and interaction with their teachers, but in every learning process carried out, students must be able to distinguish how to behave with peers and behave with their teachers. Ethics in discussing with teachers include not interrupting the conversation, starting with raising hands, and delivered in polite language (Khoirunnisa et al., 2023).

In Arabic language learning, this point can be realized starting from small things such as the use of the greeting "*antum*"-not using "*anta/anti*"- when communicating with the teacher as a form of respect. This is as expressed in Fauzan et al. (2022) that the phenomenon of using the word antum is used with the intention of giving respect to the interlocutor. Furthermore, this attitude of respect can be manifested in the form of not being late for class, ensuring the teacher's seat is neat, and showing readiness to learn when the teacher is present

in class. In line with that, respect is revealed by Huda (2021) as one of the main points that must be present in the teaching and learning process. Especially for students, respect is very important to get used to because this is one of the starting points for the growth of good character and tolerance.

Second, Confident in the teacher's knowledge

In Arabic language learning sometimes there are meetings between Arabic teachers who do not have experience living in an Arabic-speaking country with students who have actually had that experience. As a student who is in that position, should remain humble and confident in the teacher's knowledge. This does not rule out the possibility of open interaction between students and teachers related to the experience of living in the Arabic-speaking country so that the process of exchanging insights in the classroom will be more lively.

In the context of education in Indonesia, every teacher is also required to meet quality standards as contained in the Regulation of the Minister of National Education Number 16 of 2007 which reads "Every teacher must meet the nationally applicable teacher qualification and competency standards" (Suteja, 2013). This is one of the drivers so that students can be fully confident in the scientific qualifications of their teachers. Arabic teachers ideally also reflect the knowledge they have, one of which is by using Arabic itself for communication in learning. Thus, students' confidence in the teacher's knowledge and abilities will be in line with the teacher's adequate competence. The attitude of students who must be confident in the teacher's knowledge is in line with what is explained in the book Ihya 'Ulumuddin, namely that students should not be arrogant about knowledge and be sure to entrust matters to experts or in this case entrust the teaching of knowledge to the teacher. (Rambe, 2021).

Third, Tawadhu'

Tawadhu' means humble. The attitude of tawadhu' will not make a person inferior, instead he will be respected and appreciated (Salamudin & Lestari, 2023). Students must have a tawadhu' attitude in learning Arabic. Tawadhu' will prevent him from the arrogance of knowledge. People who have arrogance in their knowledge have the potential to commit negligence and pay less attention to thoroughness. A small example that may occur in Arabic learning is the lack of accuracy when reading Arabic texts. Without accuracy, errors in I'rab or how to read a word will result in its misinterpretation. This can lead to misconceptions about the intent of a text. This is as explained by Ibn Jinni that *i'râb* has an important role in determining the position of words in a sentence and ultimately has a direct impact on the meaning process (Bahri, 2023).

Fourth, Patience and Persevere

Arabic language learning, especially in formal madrassas, generally uses a heterogeneous class system. So that the ability of students in one class can be very diverse. Students should be patient and not in a hurry if indeed some of their

friends already have more qualified Arabic mastery skills. He should also be able to be more tenacious in catching up by increasing the quantity and quality of his learning. As Al-Zarnuji said about the need for perseverance in learning: "*It is a must for learners to be diligent or routine in studying and repeat at the beginning and end of every night, because between the time of maghrib and isha and the time of suhoor is a time of blessing*"(Khalifah et al., 2023). One of the efforts that can be done precisely is to carry out the peer tutor process so that students who have more abilities can benefit by helping other friends in need. Pembelajaran dengan memanfaatkan metode tutor sebaya diketahui dapat meningkatkan hasil belajar bahasa Arab siswa (Azzahroh & Ahsanuddin, 2022).

Fifth, Obedient

In learning Arabic, especially for beginner learners, obedience to the direction of the teacher is very important. This is because generally teaching materials in Arabic apply the principle of continuity or in the sense that teaching starts from the easiest, simplest, and closest material to student life, while then it will be connected with more complex material and involve previous materials as capital. Thus the learning flow that has been arranged in such a way with full consideration by the teacher can be maximally carried out. At the secondary or higher learner level, this concept of compliance does not mean closing access to discussions related to material relevant to student needs. Students can still provide input regarding what will make their learning more meaningful. This is done of course with a mechanism that does not need to hurt the value of student compliance with the teacher. Regarding the student's obedience to the teacher, Sheikh Ibn Hajar Al-Haitami said in his book

يتعين عليه الاستمساك بهديه والدخول تحت جميع أوامره ونواهيه ورسومه حتى يصير كالمِّيِّت بين يدي

الغاسل

"*The disciple should hold on to the instructions of his teacher, obeying all his commandments, prohibitions and lines, so that like mayit before the bather, he has the right to be flipped around at will*" (al-Haitami, 2010).

Sixth, Sincerity in seeking knowledge

A student's sincerity in learning will lead him to realize that learning must be based on sincere intentions and straight goals. A learner of Arabic should have built awareness of the importance of learning Arabic, not only because he has already studied in a madrasa, but because primarily as a Muslim knowledge of Arabic is very important considering Arabic is the language used in all Islamic religious worship processes, as well as the main language of various Islamic scholarly sources including the most important is the Quran. Ideally, learning Arabic is realized not only as an obligation but as a necessity by a Muslim learner. This is in line with what is described by Amseke & Blegur (2024) that self-awareness makes students more aware of their goals and focus on maximizing the

goals they want to achieve in education so that they can achieve optimal learning achievement. Students who learn Arabic with full awareness will prevent themselves from academic procrastination.

Seventh, Positioning his teacher as a role model

A student should view his teacher as exemplary both in attitude and academically. As a simple example, if the Arabic teacher uses Arabic as the dominant instruction in learning, then students need to make an effort to be able to follow and compensate. These efforts are certainly adjusted to the abilities of each student. The most important thing is that students have a visible effort and willingness to be able to walk in the same direction as what the teacher exemplifies. The existence of an exemplary process, where the teacher sets an example and the students imitate it, is an important and convincing process for shaping students' characters and attitudes (Mazrur et al., 2022). In the context of Arabic, imitating teachers communicating with Arabic on an ongoing basis will build students' speaking skills because the language environment can be realized.

Teacher Ethics in Arabic Language Learning

First, teaching with sincere intentions seeking the pleasure of Allah

In modern times, teachers are already a profession that is much targeted. Making teachers a profession to generate income is certainly not a wrong intention either. However, an Arabic teacher, in particular, should ideally not make this the sole intention of carrying out the task of education. He still has to emphasize in his soul that the role of educating the younger generation is part of his form of servitude to Allah SWT by carrying out the obligation to convey and practice knowledge and make himself a person who has benefits for mankind.

In the context of Indonesian education, teachers, through their duties, should also aim to play an active role in realizing one of the national ideals, namely educating the nation's life. With such a spirit, an Arabic teacher in carrying out his duties, will not only simply "abort obligations" but will give totality in his performance and full concern for the development of his students and always have high integrity because he realizes that he is not only supervised directly by his superiors but also always supervised by the main supervisor, namely Allah SWT. Arabic teachers who carry out their duties sincerely for Allah SWT will consistently have integrity in the process of carrying out their duties. Samosir (2024) mentioned that teachers who have integrity will be consistent in their actions and words, and adhere to the professional code of ethics. This consistency creates a stable and reliable learning environment, where students feel safe and valued.

Second, intend to spread knowledge

In the context of Islam, spreading knowledge, even if it is small, is an obligation for every adherent. Arabic teachers, as explained in the previous point, should also make this point one of the main intentions in carrying out educational duties. This is in line with what is expressed by Pane & Nailatsani (2022) that

teachers must have *tabligh* characteristics to convey knowledge correctly without hiding it.. Teachers should not bear the title of "stingy knowledge", let alone think in his mind that his students will be smarter than him. For a teacher, the achievement of students achieving mastery of knowledge that is even more than the teacher is actually a form of success in educating.

In the context of modern education that is oriented towards a student-centered learning approach, even if there is a phenomenon of students with advanced Arabic language skills in a classroom, it is even very possible to share their knowledge so that teachers are not the only source of knowledge that can be absorbed by students in general. The knowledge possessed by an Arabic teacher is used as much as possible to facilitate the development of each student according to their respective abilities so that learning results are expected to be maximized.

Third, Upholding the truth and exposing falsehoods

In Arabic language learning teachers should apply this ethic in both cognitive and affective contexts. In a cognitive context, upholding truth and broadcasting falsehood can be done in the process of evaluation and reflection. In the process of evaluating both knowledge and skill assessments, Arabic teachers should be able to inform students of the truth and wrongs of students. For example, students are still wrong in a certain fi'il in a sentence or students mistakenly choose jar letters and athaf letters in the context of the sentence used, then the teacher should provide evaluation and reinforcement so that in the future similar errors do not occur. This process is in line with the concept of authentic assessment where teachers collect information about the development and achievement of learning by students through various techniques that are able to reveal, prove or show precisely that learning objectives and abilities (competencies) have been truly mastered and achieved (Kaukab, 2021). Teachers should convey the level of achievement and things that are still lacking from student achievement honestly so that students know what efforts must be made for their future progress.

In the process of reflection, Arabic teachers should also explore and guide students to be able to find drivers and obstacles to learning at that time and assess what has been obtained in the learning. In this reflection process, teachers should also be open to input from students on shortcomings or mistakes that may be made during the learning process so that this becomes a provision for improvement in further learning.

Fourth, always pray for his students

In the context of Islamic teachings, it is believed that a teacher is in charge of imparting knowledge to his students. He is in charge of transferring knowledge and ethical values to his students. However, a teacher does not have the power to make his students intelligent or achieve a certain degree of mastery of knowledge. What can be done is to strive and facilitate students to get there. The determinant

of student's intelligence is purely the power of Allah SWT. Thus, a teacher, including an Arabic teacher, plays a role in the realm of efforts to achieve the target of scientific mastery of each student, while the result is the domain and authority of Allah SWT. Because of this, teachers are obliged to pray for all their students so that Allah SWT will reward the learning efforts that have been carried out and provide maximum learning outcomes in accordance with the expected target. This is in line with what is described by Syafawi (2024) about the ethics of teachers to students, namely praying for them. teachers pray and ask Allah for forgiveness for their students. Syafawi quotes from Az-Zuhaili (2023), that in tafsir al-Munir it is mentioned that if indeed the Prophet had praiseworthy morals, Allah told His apostle to ask Allah for forgiveness for the deeds that the companions had done until Allah swt forgave them.

Fifth, use language that is easy for students to understand

Points of language use that are easily digested by students are important points in the learning process, especially in language learning. In Arabic language learning, the use of language in communication in the classroom should adjust to the level of ability and experience of learning Arabic students. For example, learning Arabic at the MI level should involve simple word choices in accordance with those learned in previous materials at that level. Teachers should not use word choices or terms that students have not learned before dominantly. This is in line with what Shilphy (2020) stated about one of the principles of communication in the Qur'an, namely Qaulan Maysura (Easy speech). As revealed in the Qur'an surah Al-Isra': 28 bellow: (Shilphy, 2020)

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْر

If you turn away from them to receive mercy from your Lord whom you expect, speak to them a proper word.

Sixth, show concern for each student

As explained earlier, generally from the point of view of Arabic, classes in formal madrassas are generally heterogeneous. Therefore, it is very possible to vary learning outcomes or learning speed in each student. Therefore, Arabic teachers should actively pay attention to the development of the learning process and outcomes of each student both in cognitive, affective, and psychomotor aspects. Arabic teachers should also always provide follow-up of every achievement of their students both in the form of remedial for those who are considered less and in the form of enrichment and reinforcement for those who are considered sufficient and more. This is in line with what Arifin (2012) stated regarding the operational values that must be carried out by a teacher, namely knowing. That each learner has characteristics individually and each is entitled to learning services (Barnawi & Arifin, 2012).

Seventh, be well-groomed and purify first

In addition to being a role model, a teacher can be likened to an actor who will appear in every class hour. He will be the center of attention of all his students and bring the image of his profession, institution, and scientific background, in addition to his own image as a person. A neat and clean display is a conducive support for learning and prevents the class from unnecessary views. A neat appearance will also give the impression of authority and a good image that supports the spirit of the teacher. This is then in line with the policy of the minister of education regarding the wearing of uniforms for teachers to support the appearance of teachers as professional educators (Tampubolon et al., 2022).

Eighth, get used to prayer when starting learning

Prayer in the Islamic religious sense is a call, request, request, help, and worship to Allah Almighty in order to avoid danger and get benefits (Hawa et al., 2023). Prayer is a symbol of man's servitude and dependence on God. As explained earlier that the learning process is a means to seek the acquisition of knowledge with the final result remaining in the hands of Allah SWT, then prayer, apart from being a form of civility in teaching and learning, is also an inner effort that complements the efforts born in the form of the learning process earlier. This is to show that no matter how much a person's efforts, he must involve the Creator to be able to obtain maximum results as expected. Getting used to praying before and after learning also shows one's servitude to one's Lord. In the context of learning Arabic, the prayer procession can ideally be lived more deeply because the redaction of prayers that use Arabic should first be interpreted and understood by each student.

Ninth, reflect at the end of each lesson

Reflection is an important process in the learning series including Arabic language learning. In reflection, students are guided to be able to assess what they have gained in the learning. In addition, reflection is also intended to evacuate the learning process that has just been implemented, whether there are shortcomings, obstacles, or certain impressions that need to be discussed for better learning in the future. Reflection will also provide experiences of self-assessment, peer assessment, and teacher assessment in students so that learning can be felt more meaningfully and not pass away.

Reflection is a very important process, especially in learning Arabic because sometimes learning Arabic for some students is considered quite scary and not favorite. Students may feel the need to have their perceptions of learning Arabic more heard for themselves. From here reflection will help a lot in realizing Arabic learning that is more fun and meaningful for students. This is in line with what Saprudin (2021) mentioned that reflection is a place for students to improve themselves every week because they understand their shortcomings.

Tenth, carry out evaluations authentically

Evaluation is the process of measuring the achievement of learning objectives. Evaluation can be done with a variety of assessment methods, one of which is authentic assessment. Authentic assessment has been intensified since the start of the 2013 curriculum. What is meant by authentic assessment here is to assess not only from cognitive aspects, but also involves affective and psychomotor aspects, and not only based on assessment on the final exam, but also involves assessment of the process both taken through tests and non-tests. This form of authentic evaluation will provide more data about the progress students have in the learning series than data on the final achievement. In Arabic language learning, authentic assessment is absolutely necessary because language skills cannot be measured only through written tests, but also more important on the ability to use the language to communicate actively and how character develops throughout Arabic learning is carried out. In line with that, Maspeke et al. (2024) mentioned that authentic assessment can encourage improvement in several aspects in students such as learning motivation, language skills development, integration or alignment with the real world, and creativity in learning.

Eleventh, positioning his self as role model that can be emulated by his students

As explained above, a teacher must be a role model for his students both in terms of academics and attitudes. In terms of academics, an Arabic teacher should behave in an attitude that upholds his authority as an educator but can also embrace closely to all his students without exception. Arabic teachers must also be open to discussions and share insights with their students so that learning is always alive. As for the academic side, the most important thing from the example of an Arabic teacher is to always use Arabic as the language of communication in the classroom. This is sometimes a challenge for some Arabic teachers who feel that their Arabic speaking skills are still inadequate. However, this certainly needs to be tried as much as possible so that it can be a good guideline for students to imitate. This is as elaborated by Budiarti & Wahyudi (2021) in their research that students' ability to communicate with Arabic will be greatly influenced by their environment. However, students will not respond verbally if they are not given a stimulus first. So the teacher's efforts to always be an example and invite students to build Arabic communication will greatly help students build their speaking skills.

CONCLUSIONS AND SUGGESTIONS

Islam fully supports the existence and development of science with various verses that it shows in the Quran. The development of science is mainly born through a quality education and learning process. In the learning process, Islam regulates ethical aspects that must be applied primarily by students and teachers in the teaching and learning process in the classroom. Some of these ethics include:

First, in terms of students, the ethics that should be applied in the learning process include: (1) Respect for the teacher; (2) Confident in the teacher's knowledge; (3) Tawadhu'; (4) Patience; (5) Obey; (6) Patience and Tenacity; (7) Sincerity in seeking knowledge; (8) Position the teacher as an example. As for the teacher or educator, some ethics that should be carried out in the teaching and learning process include: (1) Teaching with the sincere intention of seeking the pleasure of Allah; (2) Intend to spread knowledge; (3) Uphold the truth and broadcast falsehood; (4) Always pray for his disciples; (5) Use language that is easy for students to digest; (6) Show concern for each student; (7) Be well-groomed and purify first; (8) Get used to prayer when starting learning; (9) Reflect at the end of each lesson; (10) Carry out evaluations authentically; (11) Position oneself as an example that can be emulated by his students. The integration of all these points in Arabic language learning shows a close and crucial relationship in an effort to bring fun, quality, and meaningful learning for students.

The researcher suggests that every learning process, especially Arabic language learning, can adopt the ethical values of students and teachers. Thus, it is expected that there will be no more cases of ethical violations that occur in the classroom or educational environment. The researcher also suggested to the next researcher to be able to explore more deeply the application of practical student and teacher ethical values.

REFERENCES

Abdullah, A. (2020). *Antara al-Ghazali dan Kant: Filsafat Etika Islam*. IRCiSoD.

Abun, R. (2022). Ilmu Profesionalisme dan Etika Profesi dalam Pandangan Islam. *Journal of Islamic Education and Learning*, *2*(2). http://ejournal.stisdulamtim.ac.id/index.php/JIEL/article/view/59

al-Haitami, A. I. H. (2010). Al-Fatawa al-Hadisiyyah. *Mustafa Al-Babi al-Halabi. Kaherah*.

Amseke, F. V., & Blegur, J. S. T. (2024). Peran Mindfulness terhadap Regulasi Diri dalam Belajar. *Edudikara: Jurnal Pendidikan Dan Pembelajaran*, *9*(2), Article 2. https://doi.org/10.32585/edudikara.v9i2.364

Aripradono, H. W., Tjahyadi, S., Yap Rui Qi, K. O., Nursudiono, N., Galang, Y. P., Hirawan, J., Te, C., Ariadi, C., & Elvin, E. (2021). Integrasi Etika Digital dalam Budaya pada Perusahaan yang Melakukan Work-From-Home (WFH) di Masa Pandemi. *Journal of Entrepreneurship, Management and Industry (JEMI)*, *4*(2), 56–64. https://doi.org/10.36782/jemi.v4i2.2202

Azzahroh, A. L., & Ahsanuddin, M. (2022). Penerapan Model Pembelajaran Tutor Sebaya untuk Meningkatkan Keterampilan Membaca Bahasa Arab Kelas X IIS di SMA Babul Khairat. *JoLLA: Journal of Language, Literature, and Arts*, *2*(7), 1005–1019. https://doi.org/10.17977/um064v2i72022p1005-1019

Bahri, S. (2023). Analisis Fungsi I'râb dalam Bahasa Arab Antara Semantis dan Estetis. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *17*(1), Article 1. https://doi.org/10.35931/aq.v17i1.1908

Barnawi & Arifin, M. (2012). Etika dan profesi kependidikan. *Jogjakarta: Ar-Ruzz Media*.

Budiarti, M., & Wahyudi, R. (2021). Strategi Pengembangan Bi'ah Lughawiyyah Dalam Konteks Pembelajaran Bahasa Arab Di Indonesia. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, *8*(3), 449–460. http://dx.doi.org/10.31604/jips.v8i3.2021.449-460

Daryanto, D., & Ernawati, F. (2024). Integrasi Moral dan Etika dalam Pendidikan Agama Islam. *DINAMIKA : Jurnal Kajian Pendidikan Dan Keislaman*, *9*(1), Article 1.

Fauzan, A., Nasrullah, A., & Hidayat, T. (2022). Alih Kode dan Campur Kode Guru-Guru Bahasa Arab Pada Grup Whatsapp Majma' Al-Lughah Al-'Arabiyyah. *Jurnal Alfazuna : Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban*, *6*(2), Article 2. https://doi.org/10.15642/alfazuna.v6i2.1761

Hawa, I., Rakhmalina, S., & Maksadah, R. (2023). Pembiasaan Membaca Doa Harian dan Menanamkan Moral Islam Pada AUD. *Religion: Jurnal Agama, Sosial, Dan Budaya*, *2*(4), 993–1003. https://doi.org/10.55606/religion.v1i4.525

Huda, M. (2021). Islamic Philosophy and Ethics of Education: Al- Zarnūjī's Concept of Ta'ẓīm in his Ta'līm al-Muta'allim. *Ulumuna*, *25*(2), Article 2. https://doi.org/10.20414/ujis.v25i2.464

Kaukab, M. E. (2021). Penilaian Autentik dalam Pembelajaran Bahasa Arab. *Nivedana : Jurnal Komunikasi dan Bahasa*, *2*(1), 60–75. https://doi.org/10.53565/nivedana.v2i1.282

Khalifah, N., Saleh, M., & Fuadi, A. (2023). Penerapan Menuntut Ilmu Pengetahuan Perspektif Syaikh Az-Zarnuji Dalam Kitab Ta'lim Al-Muta'allim. *Khazanah: Journal of Islamic Studies*, *2*(2). https://pusdikra-publishing.com/index.php/jelr/article/view/1155

Khoirunnisa, A., Suryani, I., Azahra, B., & … (2023). Etika Interaksi Guru dan Murid Dalam Menyayangi dan Menghormati. *EduInovasi : Journal of Basic Educational Studies*, *3*(2). https://doi.org/10.47467/edui.v3i2.3914

Maspeke, N. M., Baroroh, R. U., Mandaka, D. A. P., Wahyuni, H., & Nur, Y. M. (2024). Inovasi Penilaian Autentik pada Buku Bahasa Arab Kelas VII Madrasah Tsanawiyah Terbitan Kemenag 2020. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban*, *7*(2), 708–716. http://dx.doi.org/10.35931/am.v7i2.3667

Mazrur, M., Surawan, S., & Yuliani, Y. (2022). Kontribusi Kompetensi Sosial Guru dalam Membentuk Karakter Siswa. *Attractive : Innovative Education Journal*, *4*(2), Article 2. https://doi.org/10.51278/aj.v4i2.452

Mustofa, M., Bara, A. B., Khusaini, F., Ashari, A., Hertati, L., Mailangkay, A. B., Syafitri, L., Sarie, F., Rustan, F. R., & Hole, M. A. (2023). *Metode Penelitian Kepustakaan (Library Research)*. Get Press Indonesia.

Nurzam, M. Z., & Maujud, F. (2025). Etika Pendidikan Dalam Perspektif Al-Qur'an Dan Hadits: Landasan Moral Bagi Pendidik. *Jurnal Pendidikan, Sains, Geologi, Dan Geofisika (GeoScienceEd Journal)*, *6*(1), 517–523. https://doi.org/10.29303/goescienceed.v6i1.603

Oktaviana, F., & Setyowati, R. (2020). Persepsi Siswa Mengenai Kasus Kekerasan di Sekolah oleh Siswa Terhadap Guru di SMA Negeri 1 Torjun. *Kajian Moral Dan Kewarganegaraan*, *8*(2), 656–670. https://doi.org/10.26740/kmkn.v8n2.p656-670

Pane, A., & Nailatsani, F. (2022). Kode Etik Guru Menurut Perspektif Islam. *Forum Paedagogik*, *13*(1), 24–38. https://doi.org/10.24952/paedagogik.v13i1.3522

Pranata, F., Sukarno, S., & Anwar, K. (2023). Konsep Etika Antara Guru dan Murid dalam Upaya Meningkatkan Etis Religius Manajemen Pendidikan Islam Telaah atas Pemikiran Al-Zarnuji dan KH. Hasyim Asy'ari. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, *7*(3), 1259. https://doi.org/10.35931/am.v7i3.2503

Priono, A. (2022). Integrasi Ilmu dan Agama dalam Upaya Membangun Etika dan Pendidikan Moral dalam Pembelajaran Islam. *Book Chapter of Proceedings Journey-Liaison Academia and Society (BCoPJ-LAS)*, *1*(1). http://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/7

Putra, N. (2023). Analisis Kasus Kekerasan dalam Pendidikan (Studi Kasus Penganayaan Guru Terhadap Siswa di Jogoroto-Jombang). *Jurnal Dinamika Sosial Budaya*, *25*(1). http://dx.doi.org/10.26623/jdsb.v25i2.4204

Rahman, A., Juanda, J., & Latifah, E. D. (2021). Analisis Teori Etika Tentang Sosok Warga Negara Yang Baik. *Lentera: Jurnal Ilmiah Sains, Teknologi, Ekonomi, Sosial, Dan Budaya*, *5*(3). http://journal.umuslim.ac.id/index.php/ltr2/article/view/586

Rambe, L. (2021). Etika Murid dan Guru Menurut Imam Al-Ghazali Dalam Kitab Ihya-Ulumuddin. *Hijaz: Jurnal Ilmu-Ilmu Keislaman*, *1*(1), Article 1. https://doi.org/10.57251/hij.v1i1.76

Rifky, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan Yang Menginspirasi: Mengasah Potensi Individu*. Yayasan Literasi Sains Indonesia

Sagala, S. (2013). Etika & moralitas pendidikan: Peluang dan tantangan. *Kencana Prenada*.

Salamudin, C., & Lestari, I. P. (2023). Strategi Pembelajaran Pengendalian Diri Dalam Meningkatkan Karakter Tawadhu Peserta Didik Pada Mata Pelajaran PAI di SMP Ciledug Al Musaddadiyah Garut. *Masagi*, *2*(1), 36–47. https://doi.org/10.37968/masagi.v2i1.394

Samosir, R. Y. (2024). Membentuk Integritas Guru Di Era Revolusi Industri. *Jurnal Komprehensif*, *2*(1), 155–162. https://ejournal.edutechjaya.com/index.php/komprehensif/article/view/82 8

Saprudin, M. (2021). Implementasi Metode Diferensiasi Dalam Refleksi Pembelajaran Pendidikan Agama Islam. *Syntax Literate: Jurnal Ilmiah Indonesia*, *6*(11), 5765–5776. https://doi.org/10.36418/syntax-literate.v6i11.4562

Septiani, R. P., Munandar, A. N., & Rahmi, A. (2023). Integrasi filsafat ilmu dalam akuntansi syariah: Membangun etika dan keadilan dalam praktik bisnis syariah. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, *10*(6), 3174–3184. http://dx.doi.org/10.31604/jips.v10i6.2023.3174-3184

Shihab, M. Q. (2007). *" Membumikan" Al-Quran: Fungsi dan peran wahyu dalam kehidupan masyarakat*. Mizan Pustaka.

Shilphy, O. A. (2020). Etika Profesi Guru. *Yogyakarta: Budi Utama*.

Siregar, N., Saleh, M., & Fuadi, A. (2023). Konsep Etika Peserta Didik Dalam Pendidikan Islam Menurut Syekh Burhanuddin Al-Zarnuji. *Khazanah: Journal of Islamic Studies*, *2*(1). https://pusdikra-publishing.com/index.php/jelr/article/view/1131

stephanus.aranditio@kompas.id, S. A.-. (2024, December 28). *Kasus Kekerasan di Sekolah Meningkat 100 Persen, Pelaku Terbanyak Guru*. Kompas.id. https://www.kompas.id/artikel/kasus-kekerasan-di-sekolah-meningkat-100-persen-pelaku-terbanyak-guru

Suteja, J. (2013). *Etika Profesi Keguruan*. Deepublish.

Syafawi, Q. (2024). Etika Guru Terhadap Murid Menurut Perspektif Al-Qur'an Serta Relevansinya Dengan Konsep Pendidikan Modern. *Lentera: Jurnal Ilmiah Sains, Teknologi, Ekonomi, Sosial, Dan Budaya*, *8*(4). http://journal.umuslim.ac.id/index.php/ltr2/article/view/3198

Tampubolon, R. G., Sihombing, S., & Sitorus, D. P. M. (2022). Pengaruh Penampilan dan Komunikasi Guru Terhadap Perilaku Belajar Siswa Pada Mata Pelajaran IPS Terpadu Kelas VIII SMP Negeri 8 Pematang Siantar T. A 2022/2023. *Jurnal Pendidikan Indonesia : Teori, Penelitian, dan Inovasi*, *3*(4). https://doi.org/10.59818/jpi.v3i4.369

Ulfatin, N. (2022). *Metode penelitian kualitatif di bidang pendidikan: Teori dan Aplikasinya*. Media Nusa Creative (MNC Publishing).

Yuliana, P. (2023). Analisis Asal Mula Teori Etika Dan Teori Perkembangan Dari Tahun Ke Tahun. *Jurnal Pusdansi*, *2*(6). http://pusdansi.org/index.php/pusdansi/article/view/247