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The Nature of Educators and Students in Islamic Education; A Qualitative Study

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ABSTRACT

Islamic education is primarily oriented toward developing knowledgeable and noble individuals through a learning process imbued with spiritual, moral, and humanitarian values. This study aims to uncover the existential nature of educators and students in Islamic education and how their relationship shapes a meaningful educational process. This study employed a qualitative phenomenological approach, with primary data sources consisting of in-depth interviews, participant observation, and documentation at three Islamic educational institutions. The research informants consisted of teachers, lecturers, and students selected purposively. Data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results of this study indicate that educators in Islamic education are essentially murabbi, mu'allim, and mursyid, whose roles are not only as teachers of knowledge but also as spiritual and moral guides. Students are viewed as thalibul 'ilm seekers of knowledge who undergo the learning process as a path to self-purification and devotion to Allah SWT. The relationship between the two is formed symbiotically and spiritually, marked by the values of compassion, respect, and exemplary behavior. This educational relationship is at the core of the process of forming a perfect human being who integrates reason, heart, and faith. This study emphasizes the need for Islamic education to be reoriented towards a more humanistic and transformative learning model, by positioning teachers and students as spiritual partners in the process of seeking knowledge.

Keywords : Nature, Educators, Students, Islamic Education, Qualitative.

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INTRODUCTION

Education is a process of humanizing humans that cannot be separated from an educator (Kuswanto, R. T., & Kurniawan, 2025). Educators and students can be said to be two sides of a coin that cannot be separated from each other (Kurniawan, 2025). Educators in carrying out their duties and functions have a very heavy responsibility because they are not only responsible to parents but also responsible to Allah SWT (Fauziyati, 2018). In the educational process, there will never be a separation between an educator and students. From the perspective of Islamic education, there are several requirements that an educator must have (Kurniawan, W., Rohman, M., Sudrajat, W., Yana, H. H., Nawawi, M. L., & Najah, 2024), namely being able to master the knowledge in teaching students in a professional, good and patient manner so that goodness can be achieved in this world and in the hereafter (Muhammad Agung Kurniawan, 2018).

According to Abdul Fattah Jalal, the goal of Islamic education is to realize humans as servants of God (Kurniawan, M. A., Syafe'i, I., & Anggoro, 2023). Therefore, education involves

educators and students as subjects who can provide education. Educators are those responsible for developing, teaching, and guiding knowledge to students so they reach maturity and are able to fulfill humanitarian duties (Wasehudin, W., Wathoni, K., Hassan, R. B., Anshori, I., & Akbar, 2022). Meanwhile, students are those in the process of learning to discover knowledge. (Syahputra, 2020) Every human being is obliged to pursue knowledge through education earnestly in order to obtain God's approval in their pursuit of knowledge (Wasehudin, W., Anshori, I., Rahman, M. T., Syafe'i, I., & Kesuma, 2021). Students are members of society who are in the process of developing their potential through learning carried out in formal education or non-formal education, at certain levels of education (Asdar et al., 2021). In essence, all humans are students, all humans are creatures who are always in the process of development towards perfection.

Islamic education plays a fundamental role in shaping individuals who are faithful, knowledgeable, and virtuous (Wasehudin, W., Aslihah, A., Sirojudin, R., & Yuttana, 2024). In this context, the relationship between educators and students is at the heart of the educational process, which encompasses not only the transfer of knowledge but also the transformation of values and the formation of personality. Educators in Islamic education serve not only as instructors but also as *murabbi* (leader), *mu'allim* (leader), and *mursyid* (leader) (Anshori, I., & Wasehudin, 2024), tasked with guiding students toward moral and spiritual perfection. Meanwhile, students are positioned not merely as recipients of knowledge but as active subjects with the innate potential to develop through a continuous process of education (*tarbiyah*) (Reisa, I., Wasehudin, W., & Anshori, 2022).

The educational relationship between educators and students in Islamic education often experiences a reduction in meaning (Wasehudin, W., & Anshori, 2021). Modernization and globalization of education have driven a paradigm shift from values-based education to output-based education (Anshori, I., Yansyah, D., Nasiroh, N., Urfi, U., & Ismail, 2025). As a result, interactions between teachers and students tend to be formalistic, instrumental, and underemphasize the spiritual and emotional dimensions that are characteristic of Islamic education. This phenomenon has resulted in a weakening of the values of role models, sincerity, and respect in the learning process (Knox, 2020).

The development of modern educational theory emphasizes the importance of a humanistic and relational approach in the teaching and learning process (Faizudin, F., Khairat, A., Anshori, I., Munji, A., Wasehudin, W., Alfurqan, A., & Fuaddin, 2025). This aligns with the principles of Islamic education, which position humans as rational and moral beings. However, understanding the nature of educators and students in the context of Islamic education has not been studied in depth through qualitative approaches capable of exploring the philosophical and empirical meanings behind this relationship (Anshori, I., Syafe'i, I., & Zahrotunnisa, 2024). Most research still focuses on the methodological or technical aspects of learning, rather than the ontological and epistemological dimensions of the educational relationship it self.

This research is crucial for re-examining the nature of educators and students in Islamic education through a qualitative approach. This approach allows researchers to more deeply understand the values, perceptions, and real-life experiences that shape the relationship between teachers and students in the context of Islamic education (Adawiah, A. M., Fahmi, M. A., & Anshori, 2025). The research findings are expected to provide theoretical contributions to the development of a more humanistic and spiritual concept of Islamic education, as well as practical implications for improving the quality of educational interactions in Islamic educational institutions.

Various studies on Islamic education have attempted to explain the roles of educators and students in the learning process. For example, research conducted by (Anshori, I., Putri, A. S., Qonitah, A., & Ramadhan, 2024) emphasizes that teachers in Islamic education serve as moral and spiritual guides, not merely instructors of learning materials. Meanwhile, (Anshori, I., Setiaji, H., & Anita, 2023) points out that, from an Islamic perspective, students are individuals with

innate potential who need to be guided through the tarbiyah process to develop into perfect human beings. Both studies demonstrate the importance of the spiritual and moral dimensions in the teacher-student relationship.

However, most of these studies remain conceptual-normative, discussing the ideal roles of teachers and students without examining how these values are implemented in the context of contemporary Islamic education. In educational practice, the relationship between educators and students is often influenced by the formal system of modern education, which emphasizes cognitive learning outcomes rather than character and spiritual transformation (Anshori, I., Husaini, U. M., Nurhidayati, D., & Fidiyani, 2025). As a result, the meaning of educational relationships based on Islamic values becomes obscured and loses its philosophical substance.

Humanistic Learning in Islamic Education attempted to integrate humanist principles into Islamic learning. However, this study focused more on pedagogical and methodological approaches, rather than on the existential nature of educators and students themselves. Examined teacher ethics in Islamic education through classical literature, but failed to describe the empirical realities emerging in teacher-student interactions in contemporary educational institutions.

This situation indicates a research gap in both approach and substance. First, in terms of research approach, studies on educators and students in Islamic education are dominated by quantitative approaches and literature analysis, thus lacking a true depiction of the authentic experiences of educators. Second, in terms of substance, previous studies have not specifically addressed the nature or fundamental essence of the relationship between educators and students, whether from an ontological (the essence of existence and function), epistemological (the process of knowledge and learning), or axiological (the values and goals of Islamic education) perspective.

This research seeks to fill this gap through a qualitative approach focused on exploring the real meanings, experiences, and perceptions of educators and students in Islamic educational institutions. This approach allows researchers to delve deeply into the lived experiences that reflect the essence of educational relationships within the framework of Islamic values. The research findings are expected to provide a conceptual contribution to the development of a more humanistic, spiritual, and contextual theory of Islamic education, tailored to the needs of the times.

METHOD

This research uses a qualitative approach with a phenomenological study, as its primary objective is to deeply understand the nature of educators and students in the context of Islamic education (Anshori, I., Yansyah, D., Nasiroh, N., Urfa, U., & Ismail, 2025). The phenomenological approach was chosen to explore the hidden meanings behind the real-life experiences of teachers and students in the Islamic education process. Therefore, this research does not attempt to measure phenomena quantitatively, but rather to interpret the meaning, values, and essence of the educational relationships that occur in the field. Qualitative research with a phenomenological design focuses on the direct experiences of the informants. Through this approach, the researcher seeks to understand how educators interpret their role as spiritual and moral guides, as well as how students interpret the learning process as a journey of knowledge and the formation of Islamic character. The research focuses on the dimensions of humanity, spirituality, and ethics that are at the core of Islamic education. This approach is highly relevant because the nature of educators and students cannot be explained through numbers, but through reflection on the experiences, feelings, and awareness of the subjects involved.

This research was conducted at two Islamic educational institutions with distinct characteristics: one at the secondary level (madrasah aliyah) and the other at the Islamic religious college level in Lampung Province. The locations were selected purposively, based on the consideration that both institutions consistently practice Islamic education, have a strong religious atmosphere, and allow for in-depth interaction between teachers and students. The research subjects consisted of two main groups: educators and students. The educators who

served as informants were teachers and lecturers who had at least five years of teaching experience and were known to have an emotional and spiritual closeness with their students. Meanwhile, the students who served as informants were students who had completed at least two years of education. The number of informants was not determined from the outset, but followed the principle of data saturation, which is when the data obtained is repetitive and no longer produces new information. In this way, the researchers ensured that the research results were truly in-depth and rich in meaning.

The data collection process was conducted through three main methods: in-depth interviews, participant observation, and documentation study. In-depth interviews were used as the primary technique to explore the subjects' understanding of the nature of educators and students (Rus, 2023). Interviews were semi-structured to maintain focus on the research theme, while allowing informants to speak freely and reflectively. Interview questions covered teachers' experiences in guiding students, the values they instill, and how students understand the role of teachers and the learning process they undergo. These interviews were conducted in person and in a natural setting to ensure authenticity. Participatory observation was conducted by researchers directly engaging with teaching and learning activities, religious studies, and social interactions within the school and campus environment. Through these observations, researchers were able to understand the teachers' role models, their communication with students, and how students display respect and discipline as manifestations of Islamic values. These observations were crucial for capturing non-verbal and situational aspects that do not always emerge in interviews. Documentation study was used to complement the interview and observation results. The documents analyzed included the curriculum, academic handbooks, institutional regulations, the school's vision and mission, and records of religious activities. Through these documents, researchers were able to explore the institutional values that support the character development of educators and students in Islamic education.

The data analysis process was conducted simultaneously with the data collection process, following the Miles and Huberman model, which includes three stages: data reduction, data presentation, and conclusion drawing. To ensure data validity, this study employed four criteria proposed by Lincoln and Guba (Creswell, 2014) credibility, transferability, dependability, and confirmability. Credibility was maintained through triangulation of sources and techniques, as well as member checking with informants to confirm data accuracy. Transferability was achieved by describing the research context in detail so that it could be applied to other Islamic education contexts. Dependability was maintained by systematically recording the entire research process, while confirmability was achieved through an audit trail and discussions with Islamic education experts to ensure objectivity in data interpretation.

RESULTS AND DISCUSSION

Result

Table 1. The Nature of Educators

No	Finding	Information
1	Allah SWT (as the main educator)	Allah SWT is the main educator for humans who knows all human needs.
2	Prophet Muhammad saw	Prophet Muhammad SAW as an educator is a combination of strength between personality abilities, revelation and application of knowledge in the field.
3	Parents	Parents are the most important people for every child, since the beginning of their birth on earth/
4	Teacher/Educator	A teacher is a person who teaches or gives lessons in the learning process in class.

Table 2. The Nature of Students

No	Finding	Information
1	Sustainability Values	Students have a developmental and growth period
2	Need Value	Students are human beings with needs, both physical and

		spiritual, that must be met.
3	Difference Value	Students are God's creatures who have individual differences caused by both hereditary factors and the environment in which they live
4	Educational Values	Students are two elements of physical and spiritual, physical elements have physical power that requires training and habituation carried out through the educational process
5	Natural Values	Students are human beings who have natural potential that can be developed and grown dynamically.

Table 3. The Need to Seek Knowledge

No	Finding	Information
1	Physical needs	Students experience rapid physical growth, especially during puberty.
2	Social needs	Social needs are needs that are directly related to society so that students can interact with the surrounding community.
3	The need to achieve	The need for achievement is closely related to the need for independence.
4	Independent needs	Teenagers want to break free from their parents' restrictions and rules and try to direct and discipline themselves.
5	The need to have a philosophy of life (religion)	Students in their teens begin to become interested in learning about truth and ideal values.

Table 4. Relationship between Educators and Students

No	Finding	Information
1	The Role of Educators	As a transfer of knowledge and skills, As a guide and role model, Creating a conducive learning environment.
2	The Role of Students	Social Active participation, Communicate well, Developing self-potential.
3	Characteristics of Effective Relationships	The Harmonious and mutually supportive, Based on mutualism, Creating a sense of safety and trust, Giving appreciation.

Discussion

The Nature of Educators

The Qur'an is a source of guidance for humans which has an extraordinary role in human life. In the Qur'an there are 4 who can be interpreted as educators, namely Allah SWT, the Prophet Muhammad SAW, parents and teachers/educators. Allah SWT is the main educator for humans who knows all human needs (Yansyah, D., Anshori, I., & Setiaji, 2022). His attention is not limited to humans, but pays attention to and educates the entire universe. Seen from the different aspects of the teaching process, Allah SWT provides guidance to humans indirectly, but through revelation delivered through the intermediary of the angel Gabriel to the Prophet Muhammad SAW.

The success of the Prophet Muhammad SAW as an educator is a combination of strength between personality abilities, revelation and application of knowledge in the field. The Prophet Muhammad is considered a perfect educator which can be seen from two things, namely, the Prophet Muhammad as the first educator in Islamic education, and the success achieved by the Prophet Muhammad in carrying out education (Sulaiman, M. A., Nisoh, A., Anshori, I., Kahfi, A., & Mohamoud, 2025). The Prophet Muhammad succeeded in educating humans to become quality humans both physically and mentally. The position of the Prophet Muhammad SAW as an educator was appointed directly by Allah SWT. The knowledge he possessed was imparted to his friends. As an educator, the Prophet Muhammad had a personality that should be used as an al-uswah al-hasanah or used as a good role model for mankind.

Parents are the most important people for every child, since the beginning of their birth on earth. Parents play a very important role in every process carried out by their children, starting from their daily lives, their lives to their education, even though parents involve third parties, namely teachers, in their children's education process (Suheri, S., Yansyah, D., Zaenuri, Z., Anshori, I., & Mutmainah, 2023). The first and most important education starts from the family. The task of educating actually lies on the shoulders of the parents, because it is from them that the child's birth process occurs. After a child is born, the first person they know is their parents. Parents are the closest parties to their children and the most interested in their children, so they are given the mandate and responsibility to care for, look after and educate their children. Parents play a very important role towards their children, because a child is considered to be the successor to the next generation, a child is the pride of the parents and a child's prayers are an asset that the parents have when they die.

A teacher is a person who teaches or gives lessons in the learning process in class. More specifically, a teacher is someone who works in the field of education and teaching and is responsible for helping children reach maturity (Syafe'i, I., Yusnita, E., & Anshori, 2024). In this sense, a teacher is not simply someone who stands in front of a class to convey certain knowledge, but rather a member of society who must actively participate, be free-spirited, and creative in guiding the development of their students. In the world of education, there are parties who carry out their duties in educating, known as two terms, namely educators and teachers. Educators are people who play a role in educating students or carrying out educational tasks. While teachers are people who carry out teaching tasks. Education itself has the meaning of personality development, leading and maintaining, while teaching has the meaning of simply informing or providing knowledge. Abudin Nata added that in the learning process in the classroom, an educator is required to be able to master various roles, including as a motivator, designer, facilitator, catalyst, and guidance (Anshori, I., Putri, A. S., & Qonitah, 2024) as well as a pointer to where the information is and as an evaluator and justifier.

The Nature of Students

Formally, students are individuals in a phase of growth and development, both physically and psychologically. Growth and development are characteristics of an educator who requires guidance from an educator. Growth concerns the physical, while development concerns the psychological. Students are individuals whose needs for knowledge, attitudes, and behavior will be met. However, these meetings require knowledge and educators that are appropriate to their developmental stage so that their potential truly develops as expected. Furthermore, students must also observe ethical principles in their pursuit of knowledge so that the knowledge they acquire can be beneficial.

Student ethics in Islamic education is something that must be implemented in the learning process, both directly and indirectly. Students have a developmental and growth period (Setiaji, H., zaenal Arifin, A., Sopyan, M. H., & Anshori, 2025). This understanding is crucial so that Islamic educational activities can be tailored to the growth and developmental stages that each student typically experiences. This is well-founded, as a student's ability level is determined by their age and developmental period, or the growth potential they possess. Students are human beings with needs, both physical and spiritual, that must be met. These needs include biological needs, love, security, self-esteem, self-realization, and so on. It's important for educators to understand all of these so their educational tasks can run smoothly and effectively.

Students are God's creatures who have individual differences caused by both hereditary factors and the environment in which they live. Understanding individual student differentiation is very important for educators to understand. This is because it concerns how educators need to approach these diverse attitudes and differences in a dynamic atmosphere, without having to sacrifice the interests of one party or group. Students are two elements of physical and spiritual, physical elements have physical power that requires training and habituation carried out through

the educational process. Spiritual elements have the power of reason, conscience and feeling. To sharpen the power of reason, the educational process should be directed to sharpen the power of intellectuality through rational sciences (Wasehudin, W., Anshori, I., & Marzuki, 2022). As for sharpening the power of feeling, it can be done through moral education and worship. This concept means that an Islamic educational process should be carried out by viewing students as a whole.

Students are human beings who have natural potential that can be developed and grown dynamically. Here, the educator's task is to help develop and direct this development in accordance with the desired educational goals, without neglecting their humanitarian duties both vertically and horizontally. Based on the explanation above, it can be understood that students are people who need knowledge or science, guidance and direction from an educator. In the process of receiving knowledge, namely through the learning process from a teacher to his students. Because the essence of knowledge is from Allah SWT, students should get closer to Allah SWT through the knowledge they learn. In the process of seeking knowledge, a student has needs that must be met by educators, namely Physical needs, Social needs, The need to achieve, Independent needs, The need to have a philosophy of life (religion).

Relationship Between Educators and Students

The relationship between educators and students is a fundamental interaction that is inseparable from the educational process. An effective and harmonious relationship is crucial for creating a conducive learning environment, developing students' potential, and achieving educational goals. The key to an effective relationship is good communication, a conducive learning environment, emotional support, and mutual respect, which will encourage students to be more motivated and able to develop their potential holistically. From an Islamic perspective, educators, parents, students, and the community need to foster a positive pattern of interaction and communication. Therefore, it is necessary to cultivate good morals, manners, and etiquette from students to educators, from educators to students, from students to parents, from parents to students, from students to community leaders, and from community leaders to students. This is because educators are responsible for educating students.

Good educators will make students good in their social environment. Students will encounter various events or incidents that are new and unfamiliar, good and bad, worthy of imitation and not worthy of imitation, commendable and understandable (Basyar, S., Zulhannan, Z., & Muzakki, 2020). Study and practice everything related to good moral and character education according to religion, laws, and prevailing norms in society. At the same time, the factors of guidance, role models, habituation, training, and supervision from all parties (parents, educators and community leaders) towards students must be strong, consistent, and sustainable, and not clash with each other, or not care at all. A communicative attitude between all parties is an important factor for the smooth running of teaching and learning activities.

The Nature of Educators in Islamic Education: Educators as Murabbi, Mu'allim, and Murshid

Interviews with educators indicate that the majority of teachers and lecturers view their role not merely as transmitters of knowledge, but as mentors and instillers of spiritual values. They see themselves as *murabbi* (leaders), responsible for nurturing students to grow in a balance of faith, morals, and knowledge. One teacher stated, "We don't just teach lessons, but also strive to instill manners and morals. Knowledge is important, but what's more important is how students respect knowledge and their teachers." This statement demonstrates that in Islamic education, teachers serve not only as *mu'allim* (teachers) but also as *murabbi* (moral educators) and *murayid* (spiritual guides) (Anshori, I., Putri, A. S., & Qonitah, 2024). They guide students to understand the meaning of life and their moral responsibilities as caliphs on earth.

Field observations show that the relationship between teachers and students in Islamic educational institutions is more emotional and transcendental than the formal relationships typically found in modern education systems. Teachers serve as role models in their speech, behavior, and simplicity of life. This aligns with Al-Attas' (1991) view that educators in Islam are the heirs of the prophets, who not only transmit knowledge but also ethical values. Thus, the essence of educators in Islamic education can be understood as a figure who combines intellectual, moral, and spiritual roles. Teachers are not merely facilitators of learning, but also guides on students' spiritual and intellectual journeys toward maturity in faith and knowledge.

The Nature of Students: Knowledge Seekers and Meaningful Learners

Findings from interviews and observations indicate that students view the learning process not only as a means of obtaining academic grades, but also as an effort to draw closer to God through the pursuit of knowledge. They describe themselves as *thalibul 'ilm* (seekers of knowledge), not merely as students pursuing a diploma. One student stated that "learning at this Islamic institution is not just about the courses, but also about self-improvement. We learn manners before knowledge." This statement illustrates that students view education as part of the formation of their spiritual identity. They experience a meaningful learning process due to emotional interactions with educators, a religious atmosphere, and internalization of Islamic values.

However, some students also acknowledged the challenges of modernity, such as academic pressure, career demands, and the influence of digital culture, which sometimes shift learning orientations to a more pragmatic one. This phenomenon demonstrates a dialectic between the ideals of Islamic education and contemporary social realities, where students strive to balance worldly achievements with spiritual development. These findings support Abdullah's (Abdullah, 2022) view that students in Islam are inherently human beings with natural potential, who must be guided so that their intellectual and moral potential develops harmoniously. Therefore, Islamic education needs to maintain a *tarbiyah* approach, not just religious instruction (*ta'lim*), to ensure students do not lose their spiritual orientation in the learning process.

The Relationship Between Educators and Students: A Symbiotic Spiritual and Educational Relationship

One of the most important findings of this study is the symbiotic educational relationship between educators and students. This relationship is not a rigid vertical one, but rather a spiritual-mutualistic one, where both learn from each other, respect each other, and cultivate Islamic values together. Observations of learning activities revealed that teachers often begin lessons with prayers, *dhikr*, or brief moral exhortations. This creates a calm and meaningful atmosphere. Students demonstrate respect by kissing the teacher's hand and listening attentively. The relationship thus developed is one of *ta'dibiyyah* (religious bond) based on respect, affection, and exemplary behavior.

Teachers are not merely viewed as authorities on knowledge, but as figures who foster spiritual awareness. Furthermore, students do not passively receive knowledge but actively interpret each interaction with their teacher as part of a holistic learning journey. This relationship demonstrates that the process of Islamic education does not stop at the cognitive realm but extends to the affective and spiritual realms. This finding reinforces the concept of *adab* education, as proposed by Syed Muhammad Naquib al-Attas (Pinto, C. T., Veiga, F., Guedes, L., Pinto, S., & Nunes, 2023), that the relationship between teacher and student is the primary medium for instilling the values of truth, virtue, and beauty. Therefore, an ideal Islamic education is one that maintains this humanistic and spiritual relationship amidst the increasingly mechanistic currents of modern education.

Implications of the Findings: Reconstruction of the Concept of Educators and Learners in Islamic Education

Based on the research results, it can be concluded that the nature of educators and students in Islamic education cannot be understood separately. Both form a complementary relational system: educators as spiritual guides and students as seekers of truth. The educational process becomes a space for value transformation, not simply the transfer of knowledge. The implications of these findings emphasize the need to reconstruct the paradigm of Islamic education to emphasize character formation and spirituality through a dialogical, compassionate, and ethically based teacher-student relationship (Djukardi, D. M., Rachmi, I. G. A. K., & Sumiarni, 2020). This paradigm also serves as a critique of modern educational approaches that tend to position teachers as neutral facilitators and students as cognitive objects. Using a phenomenological approach, this research successfully uncovers the deepest meaning of Islamic education as a process of humanization and spiritualization of human beings, where teachers and students together tread the path to self-perfection in the light of divine values.

CONCLUSION

Islamic education is an effort to guide, direct, and develop students which is done consciously and planned so that a personality is built that is in accordance with the values of Islamic teachings, namely the Qur'an and Hadith. In the educational process, it will not be separated from an educator and students because educators are people who are responsible for guiding and enlightening the lives of students. In Islam, the essence of educators is 4, namely; Allah SWT, Prophet Muhammad SAW, parents and educators/teachers. While the essence of students are all humans and members of society who try to develop themselves through the educational process to become humans who have knowledge, faith-piety and noble morals so that they are able to carry out their functions as servants/worshippers of Allah and as caliphs. Therefore, in order for an educator to be successful in the educational process, he must understand the students with all their characteristics. Likewise, students in seeking knowledge must also have good ethics and morals and hope for the blessing of Allah SWT. Then the relationship between educators and students is a fundamental interaction that cannot be separated from the educational process. An effective and harmonious relationship is crucial for creating a conducive learning environment, developing students' potential, and achieving educational goals.

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