



Qur'anic and Prophetic Terminologies of Learners: A Study of Islamic Educational Concepts

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Abstract

The study aims to analyze and synthesize the Islamic understanding of students as reflected in the terms *mutarabbi*, *muta'allim*, *muta'addib*, *thalib*, and *daris/mutadarris*, which describe the comprehensive dimensions of human education. This study explores the concept of students in the perspective of the Qur'an and Hadith through the Systematic Literature Review (SLR) method using a qualitative-descriptive approach. Data were obtained from primary sources, the Qur'an and Hadith as well as secondary references, including classical tafsir works and Islamic educational literature. The findings reveal that the concept of students in Islam extends beyond the conventional notion of learners as passive recipients of knowledge. Instead, students are viewed as active, dynamic individuals engaged in a continuous educational process involving *tarbiyah* (holistic education and guidance), *ta'lim* (learning and instruction), and *ta'dib* (discipline and moral cultivation). Each term emphasizes a unique aspect of development: *mutarabbi* refers to nurturing; *muta'allim* to the pursuit of knowledge; *muta'addib* to ethical and spiritual refinement; *thalib* to the active seeker of truth; and *daris/mutadarris* to continuous reflection and study. Collectively, these concepts indicate that Islamic education aims to form individuals who are intellectually competent, morally upright, spiritually aware, and socially responsible embodying the ideal balance between knowledge, faith, and ethical action.

Article Information:

Received 10th June, 2025

Revised 20th August, 2025

Accepted 20th Sept, 2025

Keywords: *Students, Qur'an, Hadith, Islamic Education*

INTRODUCTION

The Qur'an and Hadith are guidelines for human life, regulating various aspects of life, ranging from social, economic, worship, education, and so on. In the aspect of education, the Qur'an and Hadith emphasize the importance of seeking knowledge, the purpose of education, teaching methods, and the importance of students in the world of education. This is because education is guidance provided by adults to students during their growth period so that they may develop an Islamic personality (Nurdiyanto et al., 2023; Siregar, 2021).

Educational and learning activities are essentially interactions between educators and students; educators are the ones who convey knowledge, experience, and values, while students are the ones who seek and receive that knowledge, experience, and values. A number of guidelines must be maintained in the interaction process so that educational and learning activities are carried out properly. In this context, learners are not merely objects, but subjects of education. Learners are an important component in the process of Islamic education (Fakhrurrazi, 2020). Students are individuals who participate in the educational process. In the teaching and learning process, students are the ones who have goals and

aspirations that they want to achieve optimally. Students will demand and do things so that their learning objectives can be met. Therefore, in the teaching and learning process, it is the students who must be given attention (Mujib & Mudzakir, 2010).

The concept of students in the Islamic perspective has its own characteristics that are in line with the characteristics of Islamic education itself. These characteristics distinguish the concept of students in other educational perspectives. This can also be traced through the duties and responsibilities that a student must have as required by Islam. Of course, all of this cannot be separated from the foundations of Islamic teachings themselves, namely the Qur'an and Hadith, which desire the development of students that does not conflict with the teachings of these two foundations in accordance with human understanding (Umar, 2011).

METHODS

This study uses the Systematic Literature Review (SLR) method with a qualitative-descriptive approach. The SLR method was chosen because it can provide a comprehensive and systematic overview of various research results and literature relevant to the topic of "students in the perspective of the Qur'an and Hadith." The qualitative approach was used to interpret data sourced from normative texts such as verses from the Qur'an, hadiths of the Prophet Muhammad, and interpretations and works of scholars related to Islamic education. Through this method, the researcher sought to examine in depth various scientific views that explain the concept of students in Islam, both in terms of terminology, educational values, and moral and spiritual responsibilities.

The research data sources consisted of primary and secondary data. Primary data included verses from the Qur'an and hadiths of the Prophet SAW related to students and the educational process. Meanwhile, secondary data was obtained from tafsir books such as Tafsir Al-Azhar by Hamka, Tafsir Al-Misbah by M. Quraish Shihab, as well as Islamic education literature such as the works of Al-Ghazali, Al-Attas, and several scientific articles from journals such as At-Ta'dib, Tarbawy, El-Banat, and Pena Cendikia. The literature reviewed covers the period from 1990 to 2024.

Data collection techniques were carried out through literature searches in various digital and print sources. Researchers used scientific databases such as Google Scholar, ResearchGate, and DOAJ, as well as university digital library collections. The search keywords included "students in the Qur'an and Hadith," "mutarabbi," "muta'allim," "muta'addib," "thalib," "daris/mutadarris," and "Islamic education." After the literature was collected, it was selected based on inclusion and exclusion criteria. The literature included was scientific works and Arabic or Indonesian tafsir books relevant to the topic of students and Islamic education, while popular writings, opinions, or non-academic articles were excluded from the study list.

The analysis process was carried out in three main stages, namely identification, critical evaluation, and thematic synthesis. In the identification stage, the researcher selected literature based on keywords and contextual relevance to the research focus. Next, a critical evaluation was carried out to assess the validity of the hadith, the strength of the tafsir arguments, and the relevance of the Islamic education theories used. After that, thematic synthesis was carried out, which was the grouping of the review results into several major themes, such as the terminology of students in the Qur'an and Hadith, the values of tarbiyah, ta'lim, and ta'dib, as well as the responsibilities of students in the views of the scholars.

To maintain the validity and authenticity of the data, this study applies triangulation of sources and theories by comparing the results of interpretations from several scholars and examining hadiths from various books. This approach ensures that the data obtained is consistent, valid, and scientifically accountable. *secara ilmiah. Melalui proses tersebut, hasil kajian SLR ini diharapkan mampu memberikan pemahaman mendalam dan terstruktur mengenai konsep peserta didik dalam pendidikan Islam berdasarkan perspektif Al-Qur'an dan Hadits.*

FINDINGS AND DISCUSSION

Students are children who are growing and developing both physically and psychologically to achieve educational goals through educational institutions. This shows that students are immature children who need other people (adult educators) to become mature. Any child who needs education to become an adult is called a student, whether they are biological children as students in the family, pupils as students at school, children of residents as students in the surrounding community, or children of religious communities as students of religious leaders (Muhaimin & Mujib, 1993; Yuniartin et al., 2024).

Referring to Islamic nomenclature, the terms *mutarabbi*, *muta'allim*, *mutaaddib*, *Thalib*, and *daris/mutadarris* are also terms used to refer to students. These terms are essentially inherent in every human being who is in the process of growth or development towards perfection or something that is considered perfect, a human being who is and continues to be in the process of learning, or a human being who is and continues to shape their character, attitude, and personality (Fakhrurrazi, 2020; M. Karman, 2018).

A. Mutarabbi

الرَّبُّ : originally means التربية (education), which is to nurture a situation towards perfection little by little until it reaches perfection. It is said in the sentence رَبَّهُ وَرَبَّاهُ وَرَبَّبَهُ meaning he educated him. It is also said in a sentence:

لَأَنْ يَرْبِّيَنِي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ مِنْ أَنْ يَرْبِّيَنِي رَجُلٌ مِنْ هَوَازِنَ

Meaning: I prefer to be educated by the Quraish rather than by the Hawazhin.

The word الرب is a mashdar (infinitive) taken from the subject (fa'il) and the word الرب is not pronounced except for Allah who guarantees the welfare of all creatures (Al-Ashfahani, 2017).

The term for a student in Islam is also called mutarabbi, which means a person who always needs education, both in terms of physical and biological care and maintenance, the acquisition of knowledge and skills, guidance and self-care, as well as spiritual guidance. Through education, the mutarabbi is ultimately able to carry out the functions and duties of their creation by Allah SWT, the Almighty Creator, Sustainer, and Educator of the universe.

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Meaning: Humble yourself before them both with compassion and say, "O my Lord, have mercy on them both as they both (loved me when) they raised me as a child".

Hamka explains that this verse states that you should treat your parents with humility and lowliness, and obey them in all matters as long as what they command is not disobedience to Allah SWT. The humility referred to here is the attitude that arises from their compassion and their need for someone who is obedient (Abdul Malik Abdul Karim Amrullah (HAMKA), 2009).

M. Quraish Shihab stated that وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا contains a prayer to one's parents, using as, so that the mercy you ask for is of the same quality and quantity as what you have received from them. However, if you say "because," then the abundance of mercy you ask for is left to the generosity of Allah SWT. And He can bestow far more rewards than what they have bestowed upon their child. It is very natural and praiseworthy if we ask that both of them receive more than what we have received and repay their kindness with even greater kindness. When praying for both parents, it is best to pray with a sincere heart and also not forget to ask for blessings for both of them because they have educated and loved us since childhood (Hamid, n.d.; Shihab, 2012).

Based on the above description, it can be concluded that the term mutarabbi in the Islamic perspective refers to students who are constantly undergoing tarbiyah (education and upbringing) to gradually achieve self-perfection. The root word الرَّبُّ, which means educator, nurturer, and grower,

indicates that education in Islam not only emphasizes knowledge and skills but also includes spiritual, moral, and emotional development (Rahman & Samad, 2025). A mutarabbi is a person who needs continuous guidance in all dimensions of life in order to carry out their function as a servant of Allah and a caliph on earth. This is reflected in the Qur'anic prayer “كَمَا رَبَّيَانِي صَغِيرًا” which describes the process of loving education from parents to their children. Thus, a mutarabbi is a person who is educated by a murabbi through a tarbiyah process that nurtures and maintains human nature towards perfection in character, knowledge, and faith.

B. *Muta'allim*

Students are human beings who learn from Allah SWT as the primary source of knowledge, studying al-asma' kullah found in the verses of kauniyah and quraniyyah to arrive at the recognition, confirmation, and actualization of their primordial testimony that has been declared before Allah SWT. If we refer to the Qur'an and Hadith, we can find the use of the word muta'allim as a person who seeks knowledge, such as the word 'allama in Surah Al-'Alaq verse 5:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: He teaches humans what they do not know.

And in Surah Al-Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: He taught Adam all the names (of objects), then He showed them to the angels, saying, “Tell Me the names (of these objects) if you are truthful!”

This confirms that students are both the object and subject of education. The students referred to in this verse are the angels and Adam. These two learners were involved in a learning interaction through an inquiry and discovery approach. The angels, who did not have the capacity and capability to empower the earth, did not have developed knowledge, so their knowledge was static. However, Allah gave the angels the right to be evaluated based on their knowledge and experience, and it turned out that they could not demonstrate their creativity and innovation as candidates to empower the earth, namely as caliphs (Fakhrurrazi, 2020).

Unlike Adam, who indeed had the capacity and capability as the enabler of the earth, he had dynamic, developing, creative, and innovative knowledge and experience. This can be seen from Allah's evaluation of Prophet Adam, which shows that Allah was satisfied with the results, as indicated by the keyword “allama” in the verse. Allah has given Prophet Adam sensory powers, reason, and a heart, so that he actively processes knowledge and surpasses the angels.

This explanation inspires educators to treat students not only as objects, but as subjects of education. Educators cannot treat students as vessels that constantly receive whatever is conveyed to them, as is the case in behaviorist theory (Oktori, 2021).

Furthermore, students should be given the opportunity to express their experiences and competencies as applicable in constructivist theory. Allah has shown humans, as in the case of the angels and Prophet Adam, that students should be democratic in carrying out their learning. This means that educators should not only present the knowledge they have consumed, but also provide the space and medium for students to acquire that knowledge. Allah did not only reveal knowledge to humans in the form of revelations and inspiration, but also provided the means to acquire it so that humans could seek knowledge themselves. In this context, educators must provide opportunities for their students to be creative and innovative.

The fact that Muta'allim means student can be seen in the Hadith of the Prophet Muhammad SAW.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اغْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا، وَلَا تَكُنِ الرَّابِعَ فَتَهْلِكَ^{٢٥}

Meaning: “From Abdullah bin Mas'ud, may Allah be pleased with him, who said that the Messenger of Allah, peace be upon him, said: ‘Be a person of knowledge, or a seeker of knowledge, or a listener to knowledge, and do not be the fourth type of person, namely the one who corrupts knowledge (by causing harm with knowledge).’” (Narrated by ad-Darimi) .

This hadith has three narrations, all of which are found in Sunan al-Darimi. One of them is da'if, and the other two are mauquf but with different wordings. Two other versions differ from al-Darimi's narration. First, the hadith in Sunan ad-Darimi in the introduction to the chapter on the Pursuit of Knowledge is weak. This hadith is narrated from Abdullah bin Mas'ud from Qabishah from Shufyan from Atho' ibn Saib from Hasan (Rosyidin & Muhammad, 2022).

In this narration, there are only three people who deal with knowledge, namely those who are knowledgeable, those who seek knowledge, and those who like to listen to knowledge, without mentioning those who love knowledge. The words used are also gada-yagdu-ughdu, not kana-yakunu-kun as in al-Baihaqi's narration (Baihaqi, 2003). The word ugdu means “to become” but is more in the sense of “to develop,” thus indicating a process of development. The word kana means “to become,” but indicates a more static movement. This hadith is indeed da'if, but for Fadha'ilul a'mal (the virtues of deeds), the scholars agree that it is permissible to practice it (an-Nawawi, 2009).

So in the hadith narrated by ad-Darimi above, namely:

1. The word 'alim (scholar) is mentioned first, because it is a very difficult criterion. At the very least, an alim must have the following criteria: (1) Amanu (faith) in Allah, His angels, His books, His messengers, the Last Day, and His qadha-qadar, (2) be a person of righteous deeds, (3) be devout before Allah, (4) be knowledgeable (intellectual), (5) be capable of carrying out the prophetic mission, and (6) spread his knowledge (practice his knowledge) through ta'lim (teaching) and tarbiyah (education).
2. If one is unable to become an 'alim (scholar), it is sufficient to be someone who always wants to learn (muta'allim). A person who studies must empty his heart of bad assumptions, diseases of the heart such as envy, jealousy, dirty instincts, and avoid anything that reduces his potential to gain knowledge. He must have a strong intention and really maximize the time he has. Education must help muta'allim get used to being a wara' or wira'i. The goal is to maintain the light in the heart, be pious in facing knowledge, and make knowledge useful.
3. If it is difficult to become a seeker of knowledge, it is enough to be a listener to every word of knowledge (mustami'). People who listen to knowledge are more passive than those mentioned in point two. However, this condition is still part of being in the circle of knowledge.

C. Muta'addib

Meanwhile, the term muta'addib refers to all human beings who are constantly in the process of disciplining their manners in their bodies and souls. In the context of the body, with the help and guidance of the muaddib, the muta'addib strives to discipline their manners in their physical selves and all their elements or parts. Likewise, in the context of the spirit, through the help and guidance of the muaddib, the muta'addib strives to discipline their intellect ('aql), soul (nafs), and heart (qalb) with manners (Nata, 2018; Ramayulis, 2006).

In the hadith, there is a narration that reads

أَدْبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

(Addabani Rabbi fa ahsana ta'dibi), which means “My Lord has educated me, so He has educated me in the best way possible.” This phrase emphasizes that the Prophet Muhammad SAW received his education and morals directly from Allah SWT in a perfect manner.

1. أدبني ربي (Addabani Rabbi):

Meaning “My Lord has educated me”. This shows that the education received by the Prophet Muhammad SAW came directly from Allah SWT.

2. فأحسن تأديبي (fa ahsana ta'dibi):

Meaning “and He has educated me in the best way” or “then He has educated me beautifully”.

So, the whole sentence expresses Prophet Muhammad's acknowledgment that Allah is his best teacher and has guided him with the most perfect character and personality, in accordance with his duty as Allah's messenger and role model for mankind.

أدّبوا اولدكم و احسنوا ادابهم

Meaning: “Educate your children with a good education” (H.R. Ibn Majjah)

Based on the above description, it can be concluded that the term muta'addib in the perspective of Islamic education refers to students who are constantly in the process of ta'dib, namely self-discipline with manners, both in physical (jism) and spiritual (ruh) aspects (Ma'zumi et al., 2019). A muta'addib not only strives to regulate outward behavior through the guidance of a muaddib (educator), but also strives to purify and discipline the mind, soul (nafs), and heart (qalb) to be in harmony with the values of manners taught by Islam. This is in line with the words of the Prophet Muhammad SAW, “أدبني ربي فأحسن تأديبي” (Addabani Rabbi fa ahsana ta'dibi), which emphasizes that true education is the formation of perfect manners and morals, just as Allah educated the Prophet in the best way. In addition, the Prophet's saying, “أدّبوا اولدكم و احسنوا ادابهم” also shows that the educational process in Islam centers on the development of manners. Thus, muta'addib is a student who shapes his personality through a process of internalizing manners thoroughly, so that he is able to display noble morals in every aspect of life.

D. Thalib

The word Thalib (Tholibun) in Arabic means a seeker of knowledge or an active and independent student, especially a student who has reached adulthood and has more complex cognitive abilities than ordinary students. The meaning of Thalaba in the Qur'an means to explore the existence of something, both in physical and non-physical forms. In the Qur'an, the word Thalaba is not found to refer to students either explicitly or implicitly, as far as the author understands. The word thalaba in the Qur'an is found in Q.S Al-Kahfi verse 41 and Q.S Al-Hajj verse 73. However, the word thalaba that clearly refers to students is found in the Hadith of the Prophet.

عَنْ كَثِيرِ بْنِ قَيْسٍ ، قَالَ : كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَاهُ رَجُلٌ ، فَقَالَ : يَا أَبَا الدَّرْدَاءِ ، أَتَيْتُكَ مِنَ الْمَدِينَةِ : مَدِينَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ : فَمَا جَاءَ بِكَ ، تِجَارَةً ؟ قَالَ : لَا . قَالَ : وَلَا جَاءَ بِكَ غَيْرُهُ ؟ قَالَ : لَا . قَالَ : فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ ، وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ ، حَتَّى الْحَيَاتَانِ فِي الْمَاءِ ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ ، إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ ^{٤٨}

Meaning: "From Katsir ibn Qais, who said, 'I was sitting next to Abu Darda' ra in the Damascus Mosque. A man came and asked, 'O Abu Darda', I have come from Medina, the city of the Messenger of Allah, for a hadith that was conveyed to me. Indeed, you narrate hadith from the Messenger of Allah, peace be upon him. Then Abu Darda' asked, 'What brought you there? Trade?' The man replied, 'No.' Abu Darda' asked again, "Then was there no one who brought you?" He replied, "No." Abu Darda' said, "I heard the Messenger of Allah (peace be upon him) say, 'Whoever treads a path in search of knowledge, Allah will make easy for him the path to Paradise. And indeed, the angels spread their wings willingly for the seekers of knowledge. Indeed, the seekers of knowledge are forgiven by Allah, by the inhabitants of the heavens and the earth, even the fish in the waters. And indeed, the superiority of the scholars over the worshippers is like the superiority of the moon over all the stars. Indeed, the scholars are the heirs of the prophets. Indeed, the prophets did not leave behind dinars and dirhams, but only knowledge. Therefore, whoever takes that knowledge will receive a great portion'" (HR. Ibn Majjah).

The above hadith is considered sahih (authentic). In terms of isnad (chain of narration), it is better than the previous hadith narrated by at-Tirmidhi. In terms of matn (text), it is also more complete and longer. This hadith was also reprinted by as-Samarqandi in his book, which summarizes several important hadiths as tanbih (warnings/reminders) so that people do not neglect them (Nashruddin Muhammad ibn Ibrahim as-Samarqandi, 2014).

Based on the above description, it can be concluded that *ṭālib* is a term that comprehensively describes students from an Islamic perspective. A *ṭālib* does not merely receive knowledge passively, but actively seeks, explores, and practices knowledge as a form of worship and a path to self-perfection. This term emphasizes that seeking knowledge is a process that encompasses intellectual, spiritual, and moral dimensions. With a sincere spirit of inquiry, *ṭālibs* act as seekers of truth who are driven by the intention to draw closer to Allah SWT and benefit others. Thus, the concept of *ṭālib* describes the ideal student in Islam—an active, civilized, and responsible learner who develops knowledge for the benefit of this world and the hereafter.

E. *Daris/mutadarris*

The meaning of Darasa is (to study). The sentence *دَرَسَ الدَّار* means the remains that are still left, and the existence of remains indicates the loss of an object, therefore the word *الدُّرُوسُ* is interpreted as *الإِسْحَاءُ* which means loss. Similarly, the phrase *دَرَسَ الْكِتَابُ* or the phrase *دَرَسْتُ الْعِلْمَ* means to consume the remains (of knowledge) by memorizing them. When the consumption of these remains is done continuously through reading, then the act of reading is interpreted as *الدُّرُوسُ* or learning.

Allah SWT says in the Qur'an, Surah Al-A'raf, verse 169:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأَخِرَةُ خَيْرٌ لِّلَّذِينَ يَنْتَقُونَ أَفَلَا تَعْقِلُونَ

Meaning: Then, after them, came a generation (that was worse) who inherited the holy book (the Torah). They took these lowly (worldly) possessions (in exchange for the truth). Then they said, "We will be forgiven." If such possessions (worldly) came to them in abundance, they would surely take them (as well). Were they not bound by a covenant in the holy book (Torah) that they would not say anything to Allah except the truth, and they had studied what was in it? The hereafter is better for those who are pious. So, do you not understand?

Allah SWT says in the Qur'an, Surah Ali Imran, verse 79

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Meaning: It is not right for someone to be given the Bible, the law, and prophethood by Allah, then say to people, "Be my worshippers, not (worshippers of) Allah," but (he should say), "Be servants of Allah because you always teach the book and study it!"

Allah SWT says in the Qur'an, Surah Al-An'am, verse 105.

Meaning: Thus We explain Our verses repeatedly (so that believers may learn from them) and so that they (the polytheists) may say, "You have learned (these verses from the People of the Book)," and so that We may explain it (the Qur'an) to those who know.

From these three verses, there are the words *دَرَسُوا*, *تَدْرُسُونَ*, *دَرَسْتُ* which come from the word Darasa which, when referring to the actor or Fa'il, becomes Daris (دارس). Based on this description, it can be concluded that the terms *dāris* or *mutadarris* in the perspective of Islamic education refer to a student, namely someone who is actively involved in the process of darasa (learning) and *mudārasah* (teaching). The root word darasa means "to learn by researching, reading, and repeating," which describes the activities of students in understanding and reviving the traces of inherited knowledge. In several verses of the Qur'an, such as Q.S. Al-A'raf: 169, Ali Imran: 79, and Al-An'am: 105, the forms of the words *darasū*, *tadrusūn*, and *darasta* emphasize the process of learning and studying Allah's revelations. This shows that learning activities are an important part of the effort to understand the truth and get closer to Allah SWT. Therefore, *dāris* or *mutadarris* are students who continuously undergo a repetitive, in-depth, and ongoing learning process, not merely memorizing, but also internalizing the meaning of knowledge to be applied in life. This concept illustrates that learning in Islam is a spiritual and intellectual process that brings knowledge to life so that it bears fruit in righteous deeds.

CONCLUSION

the concept of students in the perspective of the Qur'an and Hadith encompasses a holistic and comprehensive understanding of human development that transcends the conventional notion of learners as merely children or individuals receiving instruction. The Qur'anic and Prophetic framework portrays students—referred to through terms such as *mutarabbi*, *muta'allim*, *muta'addib*, *thalib*, and *daris/mutadarris*—as dynamic beings engaged in a lifelong process of education and self-perfection. Each term reflects a distinct yet interconnected dimension of the learner: *mutarabbi* emphasizes growth through nurturing (*tarbiyah*); *muta'allim* highlights the acquisition of knowledge (*ta'lim*); *muta'addib* stresses moral and ethical discipline (*ta'dib*); *thalib* signifies the active seeker of truth; and *daris/mutadarris* denotes continuous engagement with learning and reflection.

Together, these concepts illustrate that Islamic education is not confined to intellectual development but is deeply rooted in the cultivation of spiritual consciousness, moral integrity, and responsible character. The integration of *tarbiyah*, *ta'lim*, and *ta'dib* forms a comprehensive system that harmonizes the cognitive, emotional, and spiritual aspects of the learner. Through this integrative process, education in Islam aims to produce individuals who are not only knowledgeable but also God-conscious, ethically upright, and socially responsible, fulfilling their dual roles as devoted servants of Allah (*'abd Allah*) and as stewards of the earth (*khalifah fi al-ard*). Thus, the Islamic conception of a student ultimately envisions a complete human being who learns, acts, and lives under divine guidance to achieve both worldly excellence and eternal success.

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