
Professional Teachers and Bright Students in the View of the Qur'an and Prophetic Education

*Yahya Muhdiana Fauzin*¹, *Muthoifin*², *Muchammad Taufiq Affandi*³

^{1,2}Master of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

³Department of Finance, Durham University, United Kingdom

yazine12@gmail.com, mut122@ums.ac.id, anindyas@birmingham.ac.uk

Received December 06, 2023; Revised December 30, 2023; Accepted December 31, 2023

Abstract: *The purpose of this study is to find out the concept of teacher and student contained in surah al-Kahf verses 65-78 perspective of tafsir at-Thabari and tafsir al-Maraghi. then know the similarities and differences as well as the implications of the concepts of teacher and student in surah al-Kahf verses 65-78 in today's life. The benefits are to increase scientific insight in the field of education and reading materials. This research uses a qualitative approach. With the type of research used is library research, the method used in this study is muqaran, which compares tafsir at-Thabari and tafsir al-Maraghi in surah al-kahfi verses 65-78, with this comparison will appear similarities and differences. Then the result of the explanation of these two mufassir, the author mentions points that are the concept of teachers, namely murabbi, mu'allim, murshid, muaddib, and mudarris with aspects of the criteria of dedication tawadhu', zuhud and wara', firm and responsible, patient, and forgiving. While the concept of talib students and students has aspects of dedication criteria, namely: intention because of Allah, respect for manners, tawadhu', patience, steadfastness, obedience, and obedience. The similarity between the interpretation of at-Thabari and al-Maraghi is that both use the tahlili method with the bil ma'tsur approach only. While al-Maraghi in his interpretation uses the tahlili method, the bil ma'tsur approach is combined with bil ra'yi and patterned after al-adabi al-ijtima'iy. The implications in contemporary life on the five teacher concepts must run as a whole and complement each other to become competent teachers according to the community environment. Students must realize themselves as students or talib so that the learning process goes well.*

Keywords: *professional teacher, student, Islamic education, prophetic, tafsir.*

INTRODUCTION

Islamic education itself prioritizes morals and ethics which is the soul of Islamic education because achieving perfect morals is the true meaning of the main purpose of Islamic education, not only filling the brains of students with various kinds of knowledge that they do not know but educating morals first to know the meaning of the nature of learning they learn from a teacher [1]-[4].

The purpose of moral education in Islam is to form people who are of good character, hard-willed, polite in speech and deed, noble in behaviour, wise, polite and civilized, sincere honest, and others that can cause good [5]-[8].

But the fact is that in education today there are still many who ignore or underestimate a basic or small thing related to morals such as courtesy to teachers and friends, greeting fellow Muslims, saying good, and honest in licensing when leaving

class, and so on; Although in educational institutions have made written rules, so it becomes a habit to do things that are not good and finally difficult to straighten them out [9], [10]. Because the main mission in Islamic education is to perfect noble morals, as following the words of the Prophet Muhammad SAW:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily I am sent to perfect the noble akhlaq." (Bukhari)

The Qur'an is the main guideline and source of reference for humans in carrying out education in a broad sense. As divine guidance, the Qur'an has laid the foundations of education from childhood to adulthood. The values of the teachings of the Qur'an have contributed to the journey of Islamic education since the time of the Prophet until today. Not only explaining education alone but to the important components of education, namely educators or teachers, are four mentioned, including God as educator, the Apostle as educator, parents as educators, and others as educators. As well as explaining the relationship between teacher and student, one of which is in Surat al-Kahfi the story of the meeting of Prophet Moses with Prophet Khidir, from how the attitude of students toward knowledge and the attitude of students towards teachers, benefits vice versa [11]-[16].

In the understanding of educators according to Abuddin Nata is an adult who is responsible for assisting his students in their physical and spiritual development, to reach the level of maturity, able to be independent in fulfilling their duties as servants and caliphs of Allah SWT, and able to perform duties as social beings and as independent individual beings [17], [18].

The qualities of the teacher described in the book Actual Walad written by Imam al-Ghazali, namely [19]-[21]:

A teacher who does not glare from loving the world and rank.

Study with his murshid teacher whose lineage reaches the Messenger of Allah.

A teacher who has succeeded in educating himself by eating less, talking less, sleeping a little worshipping a lot, giving a lot of alms, and also fasting a lot.

To make noble morals as his way of life such as patience, prayer, gratitude, tawakkal, confidence, qanaah, calm soul, bouncer, tawaddu', a lot of knowledge, true, shameful, fulfilling promises, calm stand, calm of careful carry in all affairs and so on. And when it is in nature with this noble nature, it is the nur of the Prophet Muhammad that deserves to be followed, but the existence of teachers with these qualities is extremely rare.

METHODOLOGY

This type of research uses library research with a focus on the meaning contained in sura al-Kahf verses 65-78. The data sources used by the author are primary sources in the form of classical and contemporary tafsir books, as well as secondary sources in the form of studies relevant to the method of approaching muqarin tafsir [22], [23].

The data analysis technique uses content analysis, which is a method used to conclude by identifying a problem contained in a message in the form of written information in a text, book, journal, newspaper, and all kinds of other documented objects carried out systematically, objectively and generally [24], [25].

RESULTS AND DISCUSSION

Biografi at-Thabari

Imam al-Thabari had the full name Abu Ja'far Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib Al-Thabari. Born in Amul the capital of Thabaritsan between 224-225 AH and died

in Baghdad in 310 AH. He was a great scholar with various disciplines from tafsir, hadith, fiqh, history, and qira'at, to founding the al-Jariri school, and many other disciplines that have not been mentioned [\[26\]–\[28\]](#).

In systematics or suckling tafsir, at-Thabari refers to tartib mushafi or using the tahlili method with the approach of tafsir bil ma'tsur [\[29\]](#).

There are several important steps applied by at-Thabari in writing the book, including the tafsir Jami' al-Bayan 'a Ta'wil Aai al-Qur'an, namely:

1. At-Thabari begins by setting and limiting the themes to be discussed, then concludes various opinions including creed, jurisprudence, qira'at, or disputed issues.
2. If the theme has been set, start collecting scientific materials related to the theme as much as possible. This is done before starting writing.
3. When all the scientific material had been collected, he began to research and study it. When it was finished, he divided it into several parts according to opinions and problems.
4. Not only by deductive methods but by comparing sanad with postulates in argumentation [\[30\]–\[32\]](#).

From the explanation above, in interpreting the Qur'an, the method used by at-Thabari in writing his tafseer is:

1. Take the path of tafsir and ta'wil.
2. Interpret the Qur'an verse with another verse or with a hadith including its sanad.
3. Compromise between opinions as long as it is not contradictory from various aspects including the commensurate quality of sanad.
4. Rely on language analysis for words whose history is disputed.
5. Explore sha'ir and Arabic prose in explaining the meaning of words and sentences.
6. Displays the variety of qira'at to reveal the meaning of the sentence.
7. Using the story of Israiliyat to explain its interpretation related to history.
8. Explain debates in the field of fiqh and useful fiqh for the sake of analysis and legal Steinbach.
9. Explain the debate in the field of creed in verses related to the issue of creed [\[33\]](#).

Biografi al-Maraghi

His full name is Ahmad Mustafa bin Mustafa bin Muhammad bin 'Abd al-Mun'im al-Maraghi. Born in the city of Maraghah, Suhaj province – a district town on the west bank of the Nile about 70 KM south of Cairo – in 1300 H/1883 A.D. the name of his hometown was later attached and became a last name for him. Died on July 9, 1371 H or 1952 AD in Hilwan, Cairo. Maraghi was part of a family of intellectual scholars. From an early age, his parents always guided and directed him to learn starting from the Qur'an and Arabic in his hometown [\[34\]](#).

Al-Maraghi is a contemporary figure and scholar and mufassir who once belonged to the Islamic world, in addition to teaching in several educational institutions also devoted himself to science and religion, but also bequeathed to this people a variety of works consisting of various scientific disciplines. Among his works are in the field of Qur'an and hadith along with other sciences, education, Arabic literature, fiqh and useful fiqh, balaghah, history, and other sciences [\[35\]](#).

Tafsir al-Maraghi is a phenomenal work of Al-Maraghi, the explanation is easy to understand so it is interesting to the public. The purpose of writing this interpretation is to

consumption for all aspects of society that are easy to understand and learn in a short time. It began with many questions from students and the public about the elusive books of tafsir coloured by various terms that were only understood by certain people, as well as al-Maraghi's desire to become a torch of Islamic knowledge. So he was drawn to compile a book of exegesis that was presented systematically, with simple writing and an easy-to-understand style [36]–[38].

The methods used by Al-Maraghi in writing his Tafseer are:

1. Deliver one or two sentences or more that will be interpreted. Al-Maraghi begins with one, or two sentences or more arranged in such a way as to give a solid understanding.
2. Vocabulary explanation. Provide a linguistic explanation of words, if there are words that are considered difficult to understand.
3. Ajmal or general understanding of verses. Mention the meaning and understanding of verses globally, generally or ijmal, so that readers easily know the understanding of interpretation as the main topic.
4. Asbabun-Nuzul (The Reasons for the Descent of the Verse). Include asbabun-nuzul if there is a valid narration of the hadith.
5. Leaving aside terms related to science. In this tafsir deliberately does not include terms related to science (Sharaf, nahwu, balaghoh, and others) to make it easier for readers to deepen their knowledge of tafsir. These sciences should not be mixed up in the tafsir of the Qur'an because it is a separate field, but it must also be mastered by a mofussil.
6. The language style of the Mufasssir. Al-Maraghi was aware that the earlier books of exegesis were arranged in a language style that suited the readers of the time, which must have been easy for them to understand. Because every change of time is always coloured by special characteristics, both in the field of literature, behaviour, and public frame of mind, today's interpreters must also look at the condition of their readers without considering the situation of the past.
7. The rapid means of communication in modern times. Nowadays, people are more likely to use a simple language style that is easy to understand the purpose and purpose. Especially language is used as a communication tool to bring clarity of understanding. Therefore, Al-Maraghi, before discussing, first read the books of tafsir with various tendencies and writing periods, to understand and digest the contents of these books as a whole. Furthermore, it is presented in a style that is acceptable in the present.
8. Selection of the stories contained in the books of Tafsir. Al-Maraghi was meticulous about the stories contained in the Qur'an to interpret.
9. The number of juz tafsir. The book of Tafsir Al-maraghi is organized into 30 volumes. Each volume consists of one juz of the Qur'an, to make it easier for the readers. Besides being easy to carry everywhere, it also makes people enthusiastic about the study of interpretation [39]–[41].

From the results of research from the verse above teachers in Islamic education can be known various concepts, including murabbi, mu'allim, murshid, muaddib, and mudarris. These concepts have terminology with different meanings of emphasis. However, if the concept of teacher above is interpreted in Indonesian without distinguishing based on each of these concepts, then if the author uses the word teacher what is meant is all the concepts of Islamic education [42], [43].

Teacher murabbi is derived from the Arabic vocabulary رَبِّي - يُرَبِّي which means to educate [44]. The term is found in the Qur'an QS. Al-Isra': 24.

وَاحْفَظْهُمَا هُنَّ جَنَاحُ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"And humble yourselves toward both with affection and say, 'O my Lord! Love them as they both educated me as a child."

Murabbi is the ism fa'il of رَبِّي - يُرَبِّي means educator or more maintenance-oriented.

From this verse, the meaning of murabbi can be interpreted as cultivating the creativity and potential of students, both physical and spiritual, gradually towards a better one. At-Thabari and al-Maraghi argue that the khidir in his travels always educated Musa's patience if he wanted to follow him. This can be shown when Moses violated the agreed terms [45].

Murabbi according to medieval scholars is a person who educates, nurtures, nurtures his students with great care cultivates positive aspects, and prevents negative aspects [46].

Teacher as mu'allim comes from the Arabic word يُعَلِّم - عَلَّمَ meaning to teach [47]. This word is found in the Qur'an QS. Al-Baqarah: 31.

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

"and he taught Adam the names (things) of all, and he showed them to the angels, saying, "Name me the names of these things, if ye be righteous!."

Mu'allim is ism fa'il from the vocabulary meaning teacher. This verse can be interpreted as a teacher mastering knowledge that can explain and develop student knowledge in theoretical, practical, and functional terms in an integrated manner to capture implied and express meaning. It is at-Thabari that Khidir knew Allah by using it mentally, whereas Moses only knew by dzahir. So on the way, Khidir tried to teach the knowledge he had to Moses. Al-Maraghi argues that Khidir's knowledge came from a God unknown to Moses and vice versa. Khidir himself had a desire to teach knowledge to Moses. In the events that both went through was a teaching [48].

According to Ibn Jama'ah, teachers as mu'allim in addition to mastering theoretical-implementative science, must also have other knowledge as support such as knowing the character or character of students.

Teacher as murshid comes from the Arabic word يُرْشِدُ - أَرَشَدَ It means helper, guide, guide. This means that teachers improve moral quality and develop human and divine values. At-Thabari argues that Khidir directed the meaning of patience and discipline that Moses faced, but the continuous mistakes he made resulted in a separation between the two of them. Al-Maraghi argues that Khidir gave conditions to Musa if he wanted to be with him. This requirement was a solemn guidance to Moses to know about patience [49].

In another opinion, the teacher as Murshid is to show the right path including advising, guiding, and directing students, and this is the teacher's leadership in teaching.

Teacher as mu'addib comes from the Arabic word يُؤَدِّبُ - أَدَّبَ Its meaning is civilized, oriented towards civility, morals, behaviour, or manners. So mu'addib can be interpreted as preparing students to become civilized human beings. At-Thabari argues that Khidir had a gentle attitude and responsibility to guide and give advice to Moses in his learning to behave well. Al-Maraghi argues that Khidir was an example and guide of civility for Moses [50].

Another opinion says that the meaning of mu'addib is as an exemplary model, guide, and polite figure towards his students. Mu'addib is also referred to as a teacher whose duty is to move students to be civilized according to humanitarian norms in a learning atmosphere.

Teacher as mudarris comes from the Arabic word *يُدْرِسُ - تَدْرِيسٌ* means to learn [51]. Mudarris himself is not mentioned directly, but from the vocabulary there are several verses in the Qur'an, QS. Ali Imran: 79:

وَلَكِنْ كُونُوا رَبَّاتَيْنِ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ

"But (he said), "Be ye servants of God, because you teach the book and because you study it!"

From this verse, it can be seen that mudarris has the meaning of the teacher's effort to educate students to be free from ignorance, derived from the Qur'an and Sunnah. In this case, at-Tabari and al-Maraghi argue that Khidir as a teacher always strives for students to be able to understand a lesson even though it feels difficult to practice skills according to their abilities.

Mudarris in another opinion was a teacher of his teaching derived from the Qur'an and Sunnah. According to Muhaimin, Murnititah Mudarris is a teacher who strives to make students intelligent and train skills according to their interests, talents, and abilities by improving intellectually and updating knowledge continuously.

From the various explanations of the concept above, the author argues that a teacher must have good moral qualities, broad knowledge and be able to foster physical and spiritual creativity and a totality commitment to educate and develop student potential so that the quality of processes and optimal work results are maintained in relationship with God, humans, and nature, to be able to carry out their duties as caliph fil ard.

From the discussion above, the author can conclude that the duties and responsibilities of a teacher are to educate, teach, train, guide, direct, motivate, advise, and evaluate students to be able to compete well in society according to Islamic education with sources from the Qur'an, Hadith, and ijam 'ulama'.

Table 1. Verses and Hadiths about Teachers and Students

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ
وَإِخْفِضَ لَهَا حَنَاقَ الدَّلِيلِ مِنَ الرَّحْمَةِ وَقَالَ رَبِّ ارْحَمْنِيمَا كَمَا رَبَّيْتَنِي صَغِيرًا
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
وَلَكِنْ كُونُوا رَبَّاتَيْنِ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ
إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا تَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يُبْغِيَ أَحَدٌ عَلَى أَحَدٍ. (رواه مسلم)
وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

The discussion of students in Islamic education has several concepts, namely talib. In the verse Moses as a disciple had a strong desire for knowledge, so undertook a journey to seek knowledge as a guide in his affairs. While Talib makes an effort to seek knowledge as a guide to life towards the pleasure of Allah.

Referring to the explanation above, in the learning process a student has the main rights and obligations, namely getting the best education and studying seriously with the intention of lillah.

After knowing the concept of teacher and student, there are several aspects of the dedication criteria of teachers and students that must be possessed, namely:

Tawadhu'

At-Thabari argues that in this story, Khidir explains the nature of the truth that the knowledge possessed comes from Allah directly, he does it with mental knowledge or ma'rifa't while Moses only knows zahir or shari'a.

Al-Maraghi argues that he gained knowledge directly from Allah that Moses did not yet know, and vice versa. This is the reason for his laughter towards the impatient students who will be seen. This attitude of tawadhu' possessed by Khidir was able to influence Moses as a disciple to learn from him.

A teacher must have a tawadhu' attitude to be close to students to know a problem or obstacle they face. In addition, the nature of tawadhu' itself is very important in the learning process, because it can spur students to express opinions and open new knowledge [52].

There are several explanations of tawadhu' according to the scholars', al-Muhasabi argues that if a person is tawadhu' it means that he has cleansed his heart of pride, so that he has no desire and is not infatuated with the world, but rather concentrates on Allah Almighty. Ibn Athaillah argues that tawadhu' receives truth from others [53]. This opinion is based on the hadith of the Prophet (peace be upon him):

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ. (رواه مسلم)

"Verily Allah has revealed to me that you should be tawadhu' so that a person does not boast of himself against others, nor does he tyrannize others." (HR. Muslim)

Tawadhu' itself is part of noble morals, in other words not feeling arrogant about what you have and doing a job for Allah's sake. The Qur'an describes the characteristics of those whom Allah loves. In QS. Al-Furqan verse 63:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"The servants of the Most Merciful God are those who walk the earth humbly and when foolish people greet them (with insulting words), they say, "Greetings."

Zuhud dan Wara'

At-Thabari argues that in his explanation of mentioning the word 'alim, the word 'alim has the connotation of a person who is knowledgeable, far from worldly nature and sinful deeds, or who is subhat or can be a person who is always close to Allah. Dapa was seen in the last incident when Khidir re-enforced a wall that was inclined towards orphans, but the house was in the circle of residents who were reluctant to entertain guests.

Al-Maraghi argues that Moses met the servant of Allah namely Khidir who wore white clothes, the colour white is a metaphor for being clean, or holy and can be connoted by being far from sinful deeds and always close to Allah.

A teacher should guard against useless and degrading things and reduce worldly desires, but draw near to Bukhari. Having the nature of zuhud is the main purpose of teaching because it seeks the pleasure of Allah, not seeking rewards.

A teacher also has a wara' attitude which means avoiding shaubhat matters that can bring harm. According to Yusuf Qardhawi, a wara' attitude keeps one from bad deeds, based on science. So that the effect of a wara' attitude will show a critical and selective attitude and not take action unless it is permissible and right.

In this case the Qur'an has explained QS. Al-Qashash verse 77:

اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ أَتُكَّ وَابْتَغِ فِيمَا
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ فِي الْفَسَادِ

"And seek (reward) the land of the hereafter with what God has bestowed upon you, but do not forget your part in the world and do good (to others) as God has done good to you, and do no mischief on earth. Indeed, God does not like people who do mischief. (QS. Al-Qashash: 77)

Assertiveness and Sense of Responsibility

At-Thabari argues that when he wanted to travel the pious man gave Moses a condition that he should not ask what he had done until he had explained and explained it, the 'alim always affirmed the requirement and advised when Moses opposed it, even the third time the mistake was repeated and Khidir fulfilled the promise made by Moses before the third incident, as a reason for separation between the patient Khidir and Moses who unable to bear to ask questions and deny his deeds [54].

Al-Maraghi argues that Khidir made requirements to Moses before travelling until the first to last occurrence Moses violated these requirements. But Khidir still rebuked and affirmed the conditions made, and kept the promise made by Moses as the reason for the separation between the two [55].

Assertiveness and responsibility are a person's ability to show or convey a feeling and thought logically in communicating. From Khidir's firm attitude and responsibility to Moses, this is a form of the teacher's affection for his students [56].

Patient

At-Thabari and al-Maraghi argue that on his way, Khidir always warned Musa of the agreed conditions, when Moses forgot or violated them without giving definite punishment, even though the mistake was repeated the second time Khidir remained patient to give, until the third incident was repeated, as well as parting together for keeping the promise made by Moses [57].

A teacher in Islamic education, of course, must face its tests in the transformation of science, so it is required to meet the criteria as a teacher in carrying out his duties, including having a patient nature. As murabbi, the teacher must animate the rabbaniyya nature in dealing with students. In reality, in education there are always students who are serious about learning, they are also lazy to learn, naughty, wayward, and even harassment of the educational component, so this is the reality of life that God has ordained in life. So the test of patience of the teacher is none other than hoping for the pleasure of Allah Almighty [58].

Forgiving

At-Thabari argues that the events carried out by Khidir from the beginning to the end of the journey always met with objection or opposition from Moses, but Khidir gently reminded the promised conditions, so Musa apologized for his behaviour or indiscipline in that regard and Khidir also apologized to Musa despite his guilt [59], [60].

Al-Maraghi argues that in all three cases, Khidir always met with Moses' opposition, but with patience, Khidir always forgave Moses even though what Moses did was a mistake [61].

Similarly, students have aspects of dedication criteria in carrying out their rights and obligations, namely:

Intention because of God in seeking knowledge.

At-Thabari argues that the word God willing is a form of Moses' seriousness to follow Khidir even though it is not by the truth he knows.

Al-Maraghi argues that the word God willing, spoken by Moses is a sincere intention to learn in accompanying Khidir without denying what Khidir did.

In the learning process, the intention is the most important thing that students must have, because learning is an activity of 'ubudiyah in getting closer to Allah, so it must be guarded against things that damage intention (takabbur, riya', 'ujub, etc.) [62], [63].

Students must be respectful and courteous toward teachers

At-Thabari argues that Moses' plea to Khidir to teach him knowledge of the unknown was very gentle. So that with this knowledge can provide clues to the truth. This is an expression of inferiority towards a teacher, even though students have a lot of knowledge.

Al-Maraghi argues that when after meeting greeting and speaking, Moses asked Khidir to teach the knowledge that Allah had taught him to serve as a guide for life in his affairs, namely useful knowledge and charity. Khidir also gave conditions so that Moses accepted them to maintain the courtesy of a student towards his teacher.

This attitude of respect and courtesy towards the teacher is the seriousness of a student in learning, although the student himself has other advantages. In the book of ta'lim muta'allim, it is explained that a disciple will not gain knowledge and its benefits unless it respects knowledge and its teacher [64], [65].

Tawadhu'

At-Thabari argues that Moses asked permission to follow Khidir to learn his knowledge as a guide to the truth.

Al-Maraghi argues that Moses' coming begged himself to learn what Allah had given to Khidir a knowledge that would be used as a guide in his affairs.

A student must have a tawadhu attitude towards knowledge and teachers. An attitude of tawadhu' makes it easier to seek knowledge. In line with the glory of knowledge, also maintain moral glory, and avoid bad or despicable morals such as pride and haste in studying [52], [53].

Patient and Steadfast

At-Thabari argued that what Khidir did was magical, while Musa punished right or wrong from zahir alone. Thus, Moses was tested for patience and fortitude in three deeds performed by Khidir, namely, when Khidir leaked the ship while the owner was very kind to both, followed by Khidir killing a child who was playing with his friend, the fact that the child must be loved, Khidir's reluctance to take wages after re-establishing the wall that was about to collapse.

Al-Maraghi argues that it is impossible to be patient with Moses even though he was a prophet, because Khidir did at the birth of a possibility, while the essence is unknown. This is made clear in Moses' journey with Khidir with three incidents, but Moses was impatient and steadfast about the deed.

One will certainly not be patient before knowing the certainty of the wisdom behind the events faced. So the nature of patience is a way to find the wisdom behind events. If a student is impatient in studying and the teacher's behaviour, then learning will fail. A student must have patience and steadfastness because it is very necessary for studying which has many obstacles.

Patience linguistically means to withhold, while in terms it means refraining from everything that is not liked because of the expectation of Allah's pleasure. Some argue patience means steadfastness.

Patience is one of the main qualities needed by a Muslim both in this world and the Hereafter, especially in learning. So a student must be steadfast and patient in seeking knowledge so that there is no misunderstanding of the knowledge sought [57], [58].

1. Obey and obey the teacher's instructions

2. At-Thabari argues that after seeing Musa's sincere intention to learn, Khidir gave conditions to him, until finally Moses accepted and followed him closely.
3. Al-Maraghi argues that this condition of Khidir was accepted by Moses and following this condition is obedience and obedience to the teacher or for the sake of maintaining politeness with the teacher.
4. In today's reality, a student sometimes finds a teacher whose actions are contrary to his opinion, perhaps even contrary to the Shari'a. Facing such situations and conditions, it is necessary to take a wise attitude so that the harmony of teachers and students is maintained. In this case, the Qur'an has provided guidelines and guidelines for good steps in knowledge.

CONCLUSION

The interpretation of the concept of teacher and student in sura al-Kahf verses 65-78 The perspective of Tafsir at-Thabari and Tafsir al-Maraghi is more or less the similarity of the two. The similarities and differences in the interpretation of Tafsir at-Thabari and Tafsir al-Maraghi are only limited to the method of interpretation used, namely: At-Thabari in his interpretation uses the tahlili method with the bil ma'tsur approach only. While al-Maraghi in his interpretation uses the tahlili method, the bil ma'tsur approach is combined with bil ra'yi and has the style of tafsir al-adabi al-ijtima'iy, which is an interpretation oriented to social cultural literature. The methods and steps used by at-Thabari are: First, Take the path of tafsir and ta'wil. Second, interpreting the Qur'an with others or with hadiths includes its sanad. Third, make compromises between opinions. Fourth, it relies on language analysis for words whose history is disputed. Fifth, explore sha'ir and Arabic prose in explaining the meaning of words and sentences. Sixth, explain debates in the field of fiqh and ushul fiqh for the sake of analysis and legal Steinbach. Seventh, explain the debate in the field of creed in verses related to the issue of creed. The method of writing steps used by al-Maraghi is: First, put forward the verse at the beginning of the discussion. Second, explain vocabulary. Third, explain the meaning of the verse in ijmal or general. Fourth, explain the reason for the descent of the verse. Fifth, abandon terms related to science. Sixth, the language style of the mufassir. Seventh, the selection of stories found in the books of Tafsir. The implication of the concept of teacher and student in surah al-Kahf verses 65-78 perspective of tafsir at-Thabari and tafsir al-Maraghi in contemporary life is the formation of attitudes and traits of respecting his position as a teacher based on the concepts of murabbi, mu'allim, murshid, muaddib and mudarris with aspects of the criteria of dedication tawadhu', zuhud and wara', firm and responsible, patient, and forgiving. Meanwhile, students must have the spirit of seeking knowledge because of Allah alone, as well as the embedded concept of students who have been described, namely as talib and students by having aspects of dedication criteria, namely: intention because of Allah, respect for courtesy, tawadhu', patience, steadfastness, obedience and obedience.

Acknowledgements

The author would like to thank the editors and anonymous reviewers for their assistance in improving the quality of the research documents. Hopefully, it can have a positive impact on the progress of Islamic science and the world.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] Mita Silfiyasari and Ashif Az Zhafi, "Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi," *J. Pendidik. Islam Indones.*, vol. 5, no. 1, pp. 127–135, 2020. <https://doi.org/10.35316/jpii.v5i1.218>.
- [2] M. Ilallah, M. ALI, and A. FAKIH, "Konsep Akhlak Tasawuf Dalam Proses Pendidikan Islam," *Cendekia J. Ilmu Pengetah.*, vol. 2, no. 4, pp. 306–317, 2022. <https://doi.org/10.51878/cendekia.v2i4.1711>.
- [3] K. Salsabila and A. H. Firdaus, "Pendidikan Akhlak Menurut Syekh Kholil Bangkalan," *J. Penelit. Pendidik. Islam*, vol. 6, no. 1, p. 39, 2018. <https://doi.org/10.36667/jppi.v6i1.153>.
- [4] A. S. Susiyani, "Manajemen Boarding School dan Relevansinya dengan Tujuan Pendidikan Islam di Muhammadiyah Boarding School (MBS) Yogyakarta," *J. Pendidik. Madrasah*, vol. 2, no. 2, p. 327, 2017. <https://doi.org/10.14421/jpm.2017.22-08>.
- [5] B. Zaman, "Pendidikan Akhlak Pada Anak Jalanan di Surakarta," *J. Inspirasi*, vol. 2, no. 2, pp. 129–146, 2018, [Online]. Available: <https://core.ac.uk/download/pdf/285985568.pdf>
- [6] Z. Satiawan and M. Sidik, "Metode Pendidikan Akhlak Mahasiswa," *J. Mumtaz Karimun*, vol. 1, no. 1, pp. 53–64, 2021, [Online]. Available: <http://e-journal.stitmumtaz.ac.id/index.php/stitmumtaz/article/view/11>.
- [7] M. I. Mansyuriadi, "Implementasi Pendidikan Akhlak Dalam Membentuk Kepribadian Muslim Peserta Didik," *Pandawa J. Pendidik. dan Dakwah*, vol. 4, no. 1, pp. 14–22, 2022, [Online]. Available: https://ejournal.stitpn.ac.id/index.php/pandawa/article/download/1404/990/_pdf
- [8] T. Awaliyah and N. Nurzaman, "Konsep Pendidikan Akhlak Menurut Sa'id Hawwa," *J. Penelit. Pendidik. Islam*, vol. 6, no. 1, p. 23, 2018. <https://doi.org/10.36667/jppi.v6i1.152>.
- [9] Fahrudin, H. Asari, and S. Halimah, "Implementasi Kurikulum 2013 Pendidikan Agama Islam dan Budi Pekerti dalam Menanamkan Akhlakul Karimah Siswa," *J. Chem. Inf. Model.*, vol. 53, no. 9, pp. 1689–1699, 2019, [Online]. Available: <http://jurnal.uinsu.ac.id/index.php/eduriligia/article/view/1072>.
- [10] D. F. Wiyono, "Pemikiran Pendidikan Islam: Konseptualisasi Pendidikan Karakter Dalam Perspektif Intelektual Islam Klasik," *Nidhomul Haq J. Manaj. Pendidik. Islam*, vol. 2, no. 3, pp. 164–179, 2017. <https://doi.org/10.31538/ndh.v2i3.180>.
- [11] Rudi, A. Suryadi, S. Tinggi, and A. Islam Al-Azhary, "Al-Qur'an Sebagai Sumber Pendidikan Islam," *J. Pendidik. Agama Islam*, vol. 20, no. 2, pp. 93–104, 2022. [Online]. Available: <https://ejournal.upi.edu/index.php/taklim/article/view/50336>.
- [12] F. Zannah, "Integrasi Nilai-Nilai Pendidikan Karakter Berbasis Al Qur'an," *Tunas J. Pendidik. Guru Sekol. Dasar*, vol. 5, no. 2, pp. 1–8, 2020. <https://doi.org/10.33084/tunas.v5i2.1233>.
- [13] Z. Lubis and D. Anggraeni, "Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional," *J. Online Stud. Al-Qur'an*, vol. 15, no. 1, pp. 133–153, 2019. <https://doi.org/10.21009/JSQ.015.1.07>.
- [14] Q. Sayid, "Sumber-Sumber Ilmu Pengetahuan dalam Al-Qur'an dan Hadist," *Humaniora*, vol. 2, no. 9, pp. 1339–1350, 2011. <https://doi.org/10.21512/humaniora.v2i2.3198>.
- [15] A. S. Sholichah, "Teori-Teori Pendidikan Dalam Al-Qur'an," *Edukasi Islam. J. Pendidik. Islam*, vol. 7, no. 01, p. 23, 2018. <https://doi.org/10.30868/ei.v7i01.209>.
- [16] M. T. S, M. Muslimah, A. Riadi, and M. Mukmin, "Implikasi pedagogis al-Qur'an surah Al-Ahzab ayat 45-48 mengenai tugas dan fungsi guru sebagai pendidik," *Ta'dibuna J. Pendidik. Islam*, vol. 10, no. 1, p. 13, 2021. <https://doi.org/10.32832/tadibuna.v10i1.4188>.
- [17] D. Fauziyati, "Hakikat Pendidik Dan Peserta Didik Dalam Sejarah Islam Dan Al-Quran," pp. 1–23, 2018. <https://doi.org/10.31219/osf.io/wpfus>.
- [18] K. Kambali, I. Ayunina, and A. Mujani, "Tujuan Pendidikan Islam Dalam Membangun Karater Siswa Di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata)," *Risalah, J. Pendidik. dan Stud. Islam*, vol. 6, no. 1, pp. 1–19, 2019. https://doi.org/10.31943/jurnal_risalah.v6i1.106.
- [19] A. I. Tohidi, "Konsep Pendidikan Karakter Menurut Al-Ghazali Dalam Kitab Ayyuha Al-Walad," *OASIS J. Ilm. Kaji. Islam*, vol. 2, no. 1, pp. 14–27, 2017. <https://doi.org/10.30736/kuttub.v1i1.97>.
- [21] S. Halimah, "Pendidikan Karakter Menurut Al-Ghazali Jurnal Al-Makrifat Vol 3 , No 1 , April 2018," *Al-Makrifat*, vol. 3, no. 1, pp. 112–129, 2018. [Online]. Available: <https://core.ac.uk/download/pdf/234800647.pdf>
- [22] M. Sari and A. Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Nat. Sci.*, vol. 6, no. 1, pp. 41–53, 2020. <https://doi.org/10.15548/nsc.v6i1.1555>.

- [23] R. Fatha Pringgar and B. Sujatmiko, “Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality pada Pembelajaran Siswa,” *J. IT-EDU*, vol. 05, no. 01, pp. 317–329, 2020. [Online]. Available: <https://ejournal.unesa.ac.id/index.php/it-edu/article/download/37489/33237.pdf>
- [24] Y. Arafat, G., “Membongkar Isi Pesan dan Media dengan Content Analysis Gusti Yasser Arafat UIN Antasari Banjarmasin,” *J. Alhadrah*, vol. 17, no. 33, pp. 32–48, 2018. <https://doi.org/10.18592/alhadharah.v17i33.2370>.
- [25] Y. A. Rozali, “Penggunaan Analisis Konten Dan Analisis Tematik,” *Pengguna. Anal. Konten dan Anal. Temat. Forum Ilm.*, vol. 19, p. 68, 2022, [Online]. Available: <https://ejurnal.esaunggul.ac.id/index.php/Formil/article/view/5070>.
- [27] A. Aburrohman, “Metodologi Al-Thabari Dalam Tafsir Jami’Ul Al-Bayan Fi Ta’Wili Al-Qur’an,” *Kordinat J. Komun. antar Perguru. Tinggi Agama Islam*, vol. 17, no. 1, pp. 65–88, 2018. <https://doi.org/10.15408/kordinat.v17i1.8096>.
- [28] A. Abdurrohman, “Metodologi Al-Thabari,” *Kordinat*, vol. 17, no. 1, pp. 65–88, 2018. <https://doi.org/10.15408/kordinat.v17i1.8096>.
- [29] M. M. A. Ridho, “Pemetaan Tafsir Dari Segi Periodisasi,” vol. 10, no. 1, pp. 53–75, 2023, [Online]. Available: <http://e-jurnal.unisda.ac.id/index.php/dar/article/download/4356/2498/pdf>
- [30] R. Khanif, Muslimah, and Ahmadi, “Urgensi pengelolaan keluarga sebagai madrasatul’ula dalam meminimalisir dekadensi moral generasi muda masa kini,” *J. Pendidik. Islam Al-Affan*, vol. 1, no. 2, pp. 103–112, 2021, [Online]. Available: <http://digilib.iain-palangkaraya.ac.id/id/eprint/3842>.
- [31] R. Susanti Abidin Bahren and S. Mokodenseho, “Metode Dan Corak Penafsiran Ath-Thabari,” *MUSHAF J. J. Ilmu Al Quran dan Hadis*, vol. 3, no. 1, pp. 151–166, 2023. <https://doi.org/10.54443/mushaf.v3i1.126>.
- [32] I. Rusydi and S. Zolehah, “Al-Tabari Dan Penulisan Sejarah Islam; Telaah atas kitab Tarikh al-Rusul wa al-Muluk Karya Al-Tabari,” *al-Afkar, J. Islam. Stud.*, vol. 1, no. 2, pp. 142–159, 2018, doi: 10.5281/zenodo.1304276. [Online]. Available: <https://www.neliti.com/publications/339669/al-tabari-dan-penulisan-sejarah-islam-telaah-atas-kitab-tarikh-al-rusul-wa-al-mu>.
- [33] E. N. Himmah, “Metode Imam Thabari Dalam Menafsirkan Al-Qur’an,” *J. Ilm. Pesantren*, vol. 5, no. 1, p. 2, 2019. [Online]. Available: <http://download.garuda.kemdikbud.go.id/article.php?article=885667&val=13959&title=IMAM%20THABARI%20METHOD%20IN%20INTERPRETING%20ALQURAN.pdf>
- [34] H. Hamzah and H. Hilmi, “Biografi Singkat Dan Penafsiran Al-Maraghi Terhadap Ayat-Ayat Interaksi Sosial,” *Hikami J. Ilmu Alquran dan Tafsir*, vol. 2, no. 1, pp. 49–65, 2022. <https://doi.org/10.59622/jiat.v2i1.49>.
- [35] Fithrotin, “Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas Qs. Al Hujurat Ayat: 9),” *Al-Furqon*, vol. 1, no. 2, pp. 107–120, 2018. [Online]. Available: <https://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/289>.
- [36] F. A. Anshari and H. Rahman, “Metodologi Khusus Penafsiran Al-Quran dalam Kitab Tafsir Al-Maraghi,” *J. Iman dan Spiritualitas*, vol. 1, no. 1, p. 57, 2021, [Online]. Available: <https://journal.uinsgd.ac.id/index.php/jis/article/view/11480>.
- [37] S. Supriadi, “Studi Tafsir Al-Maraghi Karya Ahmad Musthafa Al-Maraghi,” *J. Asy-Syukriyyah*, vol. 16, no. 1, pp. 1–24, 2022. <https://doi.org/10.36769/asy.v16i1.218>.
- [38] Al-Maraghi, “Tafsir Al-Maraghi, Jilid 23,” vol. 3, no. 2, pp. 225–249, 2001.
- [39] M. K. Hadi, “Karakteristik Tafsir Al-Marāghī Dan Penafsirannya Tentang Akal,” *HUNAF A J. Stud. Islam.*, vol. 11, no. 1, p. 153, 2014. <https://doi.org/10.24239/jsi.v11i1.345.153-172>.
- [40] I. Parlina, A. Abdussalam, and T. Hidayat, “Analisis Metode Tafsir Al-Marāghī,” *ZAD Al-Mufassirin*, vol. 3, no. 2, pp. 225–249, 2021. <https://doi.org/10.55759/zam.v3i2.27>.
- [41] N. Nasokah, “Tafsir Muqaran Ibnu Katsir Dan Al-Maraghi Q.S. Al-Isra’: 1,” *Manarul Qur’an J. Ilm. Stud. Islam*, vol. 18, no. 2, pp. 166–180, 2018. <https://doi.org/10.32699/mq.v18i2.946>.
- [42] Kosim Mohammad, “Guru Dalam Perspektif Islam,” *Pendidik. Agama Islam*, vol. 1, no. 1, pp. 46–47, 2021, [Online]. Available: <http://ejournal.iainmadura.ac.id/index.php/tadris/article/download/223/214/pdf>
- [43] Mohammad Kosim, “Guru Dalam Perspektif Islam,” *Pendidik. Agama Islam*, vol. 3, no. 1, pp. 46–47, 2008, [Online]. Available: <https://ejournal.iainmadura.ac.id/index.php/tadris/article/view/223>.
- [44] Asmuki and A. Anan, “Menjadi Guru Super Dalam Pembelajaran Yang Efektif Dan,” *Edupeedia*, vol. 6, no. 1, pp. 49–58, 2021. <https://doi.org/10.35316/edupedia.v6i1.1429>.
- [45] I. Siregar, “Hakikat Pendidik Menurut Hadits Nabi,” *Khazanah J. Islam. Stud.*, vol. 1, no. 4, pp. 1–14, 2022. [Online]. Available: <https://pusdikra-publishing.com/index.php/jelr/article/view/968/837>.

- [46] Izdiharunnisa, Hasanuddin, and S. Lubis, “Pengaruh Self Regulated Learning Religiusitas Terhadap Student Engagement Pada Siswa Madrasah Aliyah Swasta Muallimin Univa Medan,” *Edukasi Islam. J. Pendidik. Islam*, vol. 12, pp. 2183–2196, 2023, doi: <http://doi.org/10.30868/ei.v12i03.4593>.
- [47] W. Astuti and R. Nugraheni, “Peran Guru Dalam Mengatasi Kesulitan Membaca Al-Quran,” *J. Ihtimam*, vol. 4, no. 2, pp. 194–207, 2021. <https://doi.org/10.36668/jih.v4i2.307>.
- [48] R. Shiddiq, “Peran Guru Dan Budaya Sekolah Dalam Pembentukan Karakter Siswa,” *Qathrunâ*, vol. 7, no. 2, p. 105, 2020. <https://doi.org/10.32678/qathruna.v7i2.3536>.
- [49] A. N. Izzati, A. F. ZamZam, and M. I. Prabowo, “Peran Guru dalam Pendidikan Islam Perspektif Al-Qur’an dan Hadits,” *Edu-Riligia J. Ilmu Pendidik. Islam dan Keagamaan*, vol. 7, no. 4, pp. 251–259, 2023. <https://doi.org/10.47006/er.v7i4.16442>.
- [50] F. Fithriani, “Iplementasi Filsafat Pendidikan Terhadap Kompnen Pendidikan Islam,” *Intelektualita*, pp. 72–86, 2018, [Online]. Available: <https://www.jurnal.ar-raniry.ac.id/index.php/intel/article/view/4138%0Ahttps://www.jurnal.ar-raniry.ac.id/index.php/intel/article/download/4138/2695>
- [51] R. F. Lubis, “Guru Pendidikan Islam Dalam Konsep 5M,” *Al-Mutharahah J. Penelit. dan Kaji. Sos. Keagamaan*, vol. 17, no. 2, pp. 227–237, 2020. <https://doi.org/10.46781/al-mutharahah.v17i2.158>.
- [52] Purnama Rozak, “Indikator Tawadhu Dalam Keseharian,” *J. Madaniyah*, vol. 1, pp. 174–187, 2017.
- [53] I. N. Laeli, “Aplikasi, Dampak dan Universalitas Sikap Tawadhu’,” *Islam. J. Pemikir. Islam*, vol. 23, no. 1, p. 33, 2022. <https://doi.org/10.30595/islamadina.v23i1.11955>.
- [54] A. H. Asy’ari, “Wara’ dalam Ajaran Tasawuf Imam Junaid Al-Baghdadi,” *J. Penelit. Ilmu Ushuluddin*, vol. 1, no. 3, pp. 209–223, 2021. <https://doi.org/10.15575/jpiu.12845>.
- [55] K. M. Nasution, “Pengaplikasian Sikap Wara’ Dan Zuhud Dalam Kehidupan Nyata,” *J. Al-Fikru*, vol. 13, no. 1, pp. 155–162, 2019.
- [56] R. Dewi, “Konsep Zuhud Pada Ajaran Tasawuf Dalam Kehidupan Santri Pada Pondok Pesantren,” *Mawa Izh J. Dakwah Dan Pengemb. Sos. Kemanus.*, vol. 12, no. 2, pp. 122–142, 2021. <https://doi.org/10.32923/maw.v12i2.1874>.
- [57] sukino, “Konsep Sabar Dalam Al-Quran Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan,” *J. Ruhama*, vol. voulume 1 no. 1, no. ISSN:2615-2304, pp. 63–77, 2018.
- [58] Soewito, “Konsep Sabar Dalam Al-Qur’an,” *J. Madani Ilmu Pengetahuan, Teknol. dan Hum.*, vol. 1, no. 2, pp. 50–57, 2018.
- [59] F. Nashori, “Meningkatkan Kualitas Hidup dengan Pemaafan,” *Unisia*, vol. 33, no. 75, pp. 214–226, 2011, doi: 10.20885/Tunisia.vol33.iss75.art1. <https://doi.org/10.20885/unisia.vol33.iss75.art1>.
- [60] U. Nihayah, S. Ade Putri, and R. Hidayat, “Konsep Memaafkan dalam Psikologi Positif,” *Indones. J. Couns. Dev.*, vol. 3, no. 2, pp. 108–119, 2021. <https://doi.org/10.32939/ijcd.v3i2.1031>.
- [61] K. G. Rich, F.P., & Dolgin, “The Adolescent: development, relationship and culture,” *PEARSON Int. Ed.*, vol. 1, no. 1, pp. 12–29, 2008.
- [62] S. Aisahningsih and L. M. Wijayanti, “Urgensi Niat Belajar Menurut Syaikh Al- Zarnuji Dalam Kitab Ta’lim al- Muta’ allim Thariqat at -Ta` Allum,” vol. 1, no. 1, pp. 1–12, 2023.
- [63] W. Khasanah, “Kewajiban Menuntut Ilmu dalam Islam,” *J. Ris. Agama*, vol. 1, no. 2, pp. 296–307, 2021. <https://doi.org/10.15575/jra.v1i2.14568>.
- [64] M. V. Muntuan, “Rendahnya Rasa Hormat Siswa SD Inpres Makalonsouw Kepada Guru,” *J. Ilm. Wahana Pendidikan*, Januari, vol. 2023, no. 2, pp. 375–381, 2023, [Online]. Available: <https://doi.org/10.5281/zenodo.757557>
- [65] D. W. L. Khotimah, Husnul. Mas Roro, “Pengaruh pembelajaran afektif terhadap sikap hormat siswa kepada guru,” *Holistika J. Ilm. PGSD*, vol. 1, no. 2, pp. 113–119, 2017, [Online]. Available: <https://jurnal.umj.ac.id/index.php/holistika/article/view/2505>.
-