

Education and Learning Ethics: A Conceptual Review

SINTA NURUL AULIYA

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

MUHAMAD ARIS MUNAWAR

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

DEDE DARISMAN

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

AHMAD NABILATOILLAH

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Abstract

Education and learning are intimately interconnected. Education and learning are distinct concepts that share a same domain. Learning is a dynamic process where learners engage in interactions with educators. Providing educational resources in an academic setting. The purpose of education, as stated in the National Education Law No. 20 of 2022, Chapter II, Article 3, is to enhance the capabilities and mold the character and civilization of a respectable nation, with the aim of enlightening the nation's existence. It is clear from this objective that the goals of Indonesian education prioritize the cultivation of attitudes, character, and the integration of the nation's philosophical beliefs into the education process. This suggests that ethics plays a crucial role in attaining these educational objectives. Regrettably, when analyzing the current state of human existence, the significance of ethics is frequently disregarded and fails to receive adequate consideration. This can be observed in the conduct of numerous well-educated individuals who fail to demonstrate ethical behavior. Education and a focus on ethical instruction cultivate persons' awareness of the moral principles that form the foundation of their life. Hence, it is imperative for all educational contexts to prioritize the importance of ethics in all educational settings and learning processes. The objective of this study is to examine and comprehend the ethical considerations surrounding education and learning. This paper employs a literature review methodology. The employed technique is content analysis. The study's findings indicate that educational ethics serve as the foundation for actions and decisions aimed at establishing a nurturing learning environment that fosters the moral and intellectual growth of students. Furthermore, ethics serve as the fundamental basis for

establishing a conducive learning environment that fosters the moral and cognitive growth of pupils. Furthermore, ethics serve as the fundamental basis for establishing a conducive learning environment, where the principles of honesty and justice are deeply valued in the interactions among all individuals engaged in the educational process. The education and learning process should be conducted with sound and appropriate ethics, as education encompasses not only the imparting of positive values through learning, but also the ethical conduct of both educators and learners.

Keywords: Education, Learning, Ethics

INTRODUCTION

The progress of a country can be measured based on the high quality of education in it. So, the progress of a country cannot be separated from the roles of education. This shows that education is an important aspect in human life. Through education, it is hoped that humans will be able to increase their dignity. And, get out of the cycle of ignorance and poverty. In essence, education is a process of developing human reason, where this reason is the main potential that humans have as intelligent creatures and what differentiates humans from other creatures that God created. With the results of his thinking, it is hoped that humans will be able to increase their intelligence and maturity of thinking so that they can solve all problems in their lives (Basri, 2009: 56).

Education is a conscious and planned effort to create a learning atmosphere and the learning process is achieved well, therefore the potential of students both spiritually, emotionally, personally, intellectually and others can be useful. Be good to yourself. Nor, anyone else. This statement has been mandated in Law no. 20/2003/Chapter I/ Article 1 concerning the education system (Al-Hamdani, 2017: 21). Based on this understanding, education is closely related to learning. Education and learning are two terms that have different contexts but are within the same scope. Learning is a process in which students interact with educators and learning resources in a learning environment (Rosada, 2016).

In this way, education has a broader scope and includes a comprehensive process of personal formation. Education includes the formation of individuals in a holistic and quality manner. The focus is on developing the physical, intellectual, emotional, social and moral aspects of the person. Meanwhile, learning is part of education. Learning is closer to technical aspects in instructing learning experiences to students. The focus is on delivering subjects effectively so that students are able to gain a good understanding and gain new knowledge regarding the subject being

taught. Learning is referred to as an interaction process which includes important components, namely educators, students, and learning resources in a learning environment. The learning process is a system consisting of components that are interrelated and interconnected in a coherent manner in order to obtain maximum results as set goals (Rohmah, 2017: 196).

The aim of education as stated in the National Education System Law No. 20 of 2002, Chapter II Article 3 states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. The aim is to develop the potential of students to become human beings who have faith and devotion to God Almighty, have morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Tas'adi, 2016: 190). These goals show that the goals of Indonesian education prioritize the development of attitudes, character and the transformation of the nation's philosophical values in the education process. This means that education does not only focus on aspects of knowledge and skills, but also on forming positive attitudes, good character, and a deep understanding of the philosophical values held by the nation (Anggoro & Sari, 2021: 34). So, someone who has education and is considered educated can be seen from the way and lifestyle that shows good ethics, politeness and politeness in his actions and words (Annur et al., 2021: 331).

This shows that ethics is an important aspect in achieving educational goals. But unfortunately, if we review the reality of human life today. The position of ethics is often neglected and given little attention. This fact can be seen from the large number of people who have received education. However, it does not show ethical behavior. These include drug abuse, abuse of authority, corruption, manipulation, crime and human rights violations. This indicates that behavior that is considered contrary to ethics has often occurred. So, it can be said that ethics and education are indeed two concepts that are related and cannot be separated in practice. In order to understand these two concepts correctly, it is important to clearly understand what educational ethics is. Educational ethics can be considered as an educational process that takes place ethically and sustainably in life. Through teaching and emphasis on these ethical values. Through this process, individual habits, abilities, talents and interests can be developed simultaneously with the application of good and correct ethics in dealing with everyday life (Annur et al., 2021: 331). Through learning and an emphasis on educational ethics, individuals are taught to develop sensitivity to the moral values that underlie their lives. Therefore, all environments should pay attention to the importance of ethical needs for all educational environments and learning processes. With this basis, the aim of this research is to examine and understand the ethics of education and learning.

METHOD

The methodology that was utilized in this research was a literature review, which is discussed in this article. The process of doing a comprehensive inquiry on a particular subject that does not involve the findings of field studies is referred to as a literature review. Analysis, which includes looking for and researching data sources from journals, scientific publications, and books as a research base, is the method that is utilized in this research.

RESULTS AND DISCUSSION

Ethics Concept

The word, "ethics" or "ethics" (English) has many meanings. The term ethics etymologically comes from the Greek, namely "*ethos*", which has the meaning of a place. normal residence, field. grass. enclosure, habits, customs,. morals,. character, feelings,. attitudes. , and way of thinking. As for the plural form is *taetha*. The meaning is custom, habit. Ta *etha* was the forerunner to the birth of the term ethics which the great Greek philosopher, namely Aristotle (384-322), used to indicate philosophy moral (Sauri, 2015: 27). Ethics can be interpreted as a science that is related to the principles of a person's behavior.

Ethics is not just limited to what a person does. However, ethics also has an importance in correct practices from the perspective of governments, corporate and professional entities. In a broad sense, ethics is related to theories about what is right and what is wrong and morals are the practice. According to Wiramiharja, in Sauri, ethics basically includes several meanings, namely ethics is a system, values, habits that are very important for the social life of a particular society. Ethics in these particular systems. Namely morals, which include right and wrong, such as crime and shame. Ethics is the moral system itself which refers to real moral principles. Ethics is a philosophical study that analyzes other aspects of ethical research (Sauri, 2015: 28).

The definition of ethics as a science is the study of all problems of human life, in connection with the movement of mental and emotional dynamics which are taken into consideration for this purpose. Several experts call ethics a science, including Ahmad Yamin, who defines ethics as a scientific discipline that provides explanations of right and wrong, explains what humans must do, expresses the goals that must be carried out in their actions, and shows how to do it. Meanwhile, Ki Hajar Dewantara interprets ethics as knowledge that examines the virtues and vices of character in human life, especially regarding the movements of the mind, feelings in the form of considerations, and feelings until understanding the goal in the form of actions. Meanwhile, Burhanudin Salam said that ethics is critical and logical thinking which is

equivalent to moral values and norms. This is reflected in the attitudes and behavioral patterns of human life, both personally and in groups (Sauri, 2015: 29-30).

Based on the definition that has been described, ethics can actually be divided into three types, namely as a science, ethics is a collection of virtues and assessments of someone's behavior. Then, in the sense of ethical actions are acts of virtue. As an illustration, someone is considered ethical when they do good deeds. As a philosophy, ethics includes the study of opinions and questions related to decency or moral themes. Ethics continues to develop in a more effective and prescriptive manner, so that some moral or moral studies related to human religion are called religious ethics. Terms such as medical ethics, advocate, teacher and lecturer are very well known in work professionalism. In the study of politics and knowledge, politics, economics and science are very well known. In general, various ethical conceptions are linked to values as a reference for the birth of an activity (Saebani, & Hamid, 2017: 28).

The term ethics is aligned with morals and morals, however there are fundamental differences, because the concept of ethics is built based on a view of human behavior from a philosophical perspective, while the concept of morals tends to be viewed from a normative social and ideological perspective, while the concept of morals starts from the perspective of religion about human behavior (Saebani & Hamid, 2017: 26). Apart from that, the differences between ethics and morals are in the guide as a reference for seeing good and bad. In ethics, the guidelines for assessing good and bad are based on rational as well as ideological, or reason and thought. Morals are based on habits that generally apply in society. On the other hand, morals are based on guidelines in the Al-Quran and As-Sunnah to judge someone's good and bad (Saputri, 2019: 24-25).

Ethics is a systematic way of thinking about morality. The result is not immediate goodness, but fundamental and important understanding. According to Suseno in Sauri, there are four things that are the reasons why ethics is important in the current era. Namely, first, Ethics provides a moral view in the life of an increasingly pluralistic society so that there is no confusion about which morality to follow. Second, ethics can help us maintain orientation and not lose it. Apart from that, we are also able to distinguish between what is essential and what things are allowed to change so that we are able to determine an attitude that can be accounted for.

Third, the changes in social and moral culture that are currently being experienced are being exploited by various parties to be able to fish in troubled waters or in murky waters. Therefore, ethics helps us to be able to face existing ideologies critically, objectively, and for self-evaluation so that we are not easily provoked or provoked, so that we can act wisely, not naively, and not extreme. Fourth, on the one

hand, religious communities find steadfastness of faith and belief and on the other hand they hope to be able to participate in all aspects of society's life. which is constantly changing. For this reason, the existence of ethics helps overcome this and helps them to be able to take responsibility for their lives (Sauri, 2015: 71-72). On the one hand, ethics discusses a phenomenon regarding values and actions as symptoms that are interrelated with deep-rooted circumstances and reality. This is referred to as descriptive ethics. Meanwhile, determine various. appropriate attitudes and actions. And it should be owned by humans or something that should be done by humans and what actions are valuable in this life. It is an affirmation of normative ethics (Tanyid, 2014: 239).

The Nature of Education and Learning

In this era, the education paradigm has changed from education as a social burden to education as an investment. This paradigm shift regarding education is due to increasing human attention, especially for state administrators, regarding the importance of education. Education is an investment in human resources over a long-time scale. Education has essential value for the existence and progress of a nation in the world. Several developed countries have expressed a clear vision regarding education. One of them is Japan. As we know, when the country of Japan was destroyed by the atomic bomb launched by the United States in the cities of Hiroshima and Nagasaki in 1945, the Japanese emperor famously asked the question "how many teachers are still alive?" Then, the Japanese emperor rushed to gather all the surviving teachers. This shows that he realizes that educators and the educational process are the main keys to rising from destruction.

Likewise, England, which is also a developed country in Europe. Queen Elizabeth II stated in her speech before the British parliament on May 14 1977 that "The government's main priority is education, the government is trying hard to improve the standard of education in schools. and tertiary institutions" shows that the country positions education as a top priority. Likewise with Finland, the United States, South Korea, including Southeast Asian countries (Kunandar, 2009). Based on this description, this shows that the progress of a country can be measured by the high quality of education in that country. So, the progress of a country cannot be separated from the roles of education. This shows that education is an important aspect in human life. Through education, it is hoped that humans will be able to increase their dignity. And, get out of the cycle of ignorance and poverty.

Meanwhile, education in Indonesia is based on Law no. 20/ 2003/Chapter I/ Article 1 concerning the education system reveals that education is a conscious and planned effort to create an atmosphere of learning and the process of learning is

achieved well therefore the potential that exists within students' spiritual, emotional, personality, intellectual and other qualities can be useful. It's good for yourself. Nor, other people (Al-Hamdani, 2017: 21). As a follow-up to the mandate of this law, in order to improve the quality of education in Indonesia, the Indonesian government has carried out various programs. Among other things, the government is committed to providing an education budget of 20% of the APBN and APBD, optimizing the education process, both in terms of quality facilities and infrastructure, governance, and developing the quality of the curriculum implemented by education units. Systematically, the government improves and equalizes quality in a tiered and consistent manner (Alifah, 2021: 118).

In essence, education is a process of developing human reason, where this reason is the main potential that humans have as intelligent creatures and what differentiates humans from other creatures that Allah created. With the results of his thinking, it is hoped that humans will be able to increase their intelligence and maturity of thinking so that they can solve all problems in their lives (Basri, 2009: 56). Education is closely related to learning. Education and learning are two terms that have different contexts but are within the same scope. Learning is a process in which participants students interact with educators and learning resources in a learning environment (Rosada, 2016).

In this way, education has a wider scope and includes a comprehensive process of personal formation. Education includes the formation of individuals in a holistic and quality manner. The focus is on developing the physical, intellectual, emotional, social and moral aspects of the person. Meanwhile, learning is part of education. Learning is closer to technical aspects in instructing learning experiences to students. The focus is on delivering subjects effectively so that students are able to gain a good understanding and gain new knowledge regarding the subject being taught. Learning is referred to as an interaction process which includes important components, namely student educators, and existing learning resources in a learning environment. The learning process is a system consisting of components that are interconnected and connected coherently in order to obtain maximum results according to the goals that have been set (Rohmah, 2017: 196).

The nature of learning in the process of learning and teaching students act as subjects and objects in the educational process (Rohmah, 2017: 194). Learning is essentially a process, where the environment around students is organized and managed. So, it can provide motivation and encouragement for students to carry out learning activities. Learning is a guiding activity or providing assistance to students in carrying out the learning process. Educators act as guides starting from the many students who have problems. In learning activities, of course there are many differences,

for example there are students who have the ability to understand the subject matter, but there are also students who are slow when it comes to understanding the subject. These two differences make an educator have the ability to organize strategies in learning that are in sync with the conditions of each student. Therefore, if the essence of learning is change, then the essence of learning is regulation (Rohmah, 2017: 196).

In the Republic of Indonesia Law Number/20/Year/.2003 concerning the National Education system, it is stated that learning is an interaction activity between educators, students and learning materials that take place in a learning environment. As the law states, learning is understood as an interaction process that includes the main components, namely educators, students and learning resources that run in the learning environment. So, what is called the learning process is a system of one unit of components that are interrelated and interact with each other in order to obtain maximum desired results. In line with goals that have been determined (Rohmah, 2017: 196).

The learning process can be identified by the occurrence of educational interactions, namely conscious interactions with a goal. This interaction begins with the educator and the learning process with a pedagogical approach from the students themselves, running in an organized manner through three phases, namely design, implementation and assessment. Learning doesn't just happen. Instead, walk with certain steps. In a lesson, educators provide facilities to students so they are able to learn. well. Through. this interaction, a learning activity. which is. effective is created as. expected (Rohmah, 2017: 197).

Learning is often interpreted the same as educational activities. In another definition, learning is the taking place of two activities that are different from each other, namely between educators and students. The activities carried out by teachers are teaching. Meanwhile, what students do is study. In this process, educators or teachers play a role in establishing harmonious communication between teaching activities carried out by educators and the learning process carried out by students or students (Abdullah, 2017: 97).

Thus, it can be concluded that this learning process is carried out by two individuals, namely educators and students. The teacher's behavior is teaching. Meanwhile, student behavior is learning. Learning and teaching activities are inseparable from the disciplines being taught. In this way, essentially learning is an activity that is planned and conditioned or encourages individuals to be able to learn well. Therefore, this learning leads to two core activities, namely, how a student changes behavior through learning activities. As well as, how educators act to convey knowledge through teaching activities.

Education and Learning Ethics

The aim of education as stated in the National Education System Law No. 20 of 2002, Chapter II Article 3 states that national education has the function of developing abilities and forming a dignified national character and civilization in order to educate the life of the nation. The aim is to develop the potential of students to become individuals who. have faith. and. have devotion to. God the Almighty, have good morals, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Tas'adi, 2016: 190). These goals show that the goals of Indonesian education prioritize the development of attitudes, character and the transformation of the nation's philosophical values in the education process. This means that education is not limited to focusing on aspects of knowledge and skills, but on the formation of positive attitudes, good character, and a deep understanding of the philosophical values held by the nation (Anggoro & Sari, 2021: 35). So, someone who has education or is considered educated can be seen. from. the way and. life-style which shows. good. ethics, politeness and. courteous in his actions and words (Annur et al., 2021: 331).

This shows that ethics is an important aspect in realizing educational goals. Through learning and an emphasis on educational ethics, individuals are taught to develop sensitivity to the moral values that underlie their lives.

Ethics and education basically both have different points of understanding. The difference is that ethics is related to a person's good and bad habits or behavior. As for education, it is related to a process. which takes place continuously in. human life. In line with the aims of education (Tanyid, 2014: 241). Ethics and education are two related concepts, and are inseparable in practice. To understand these two concepts properly, it is important to have a clear understanding of what educational ethics is. Educational ethics can be considered as an educational process which is carried out ethically and continuously in an individual's life involving teaching and emphasis on these ethical values. Through this process, individual habits, abilities, talents, and interests can be developed in a balanced manner in line with ethical principles which are good and right in living everyday life (Annur et. al., 2021: 331).

Ethics Education is a lesson in ethics, about how one should behave or act when dealing with other people. especially in educational practice. Ethics Education contains guidelines for behavior that are socially acceptable, which places emphasis on educational officials to maintain noble values and to be fair in providing services to the community. If education. what is meant is a formal institution., then educators or teachers, students and other personal must have. good. ethics in their daily behavior (Tas'adi, 2016: 192).

Educational ethics can be defined as a set of values or moral norms that guide behavior in the educational context, both in the school environment and outside the school. Values or value systems reflect a person's beliefs regarding the assessment of a standard or principle that refers to the individual's attitude (Sauri, 2015: 97). Thus, educational ethics is the basis for actions and decisions in forming a healthy learning environment and supporting students' moral and intellectual development. Apart from that, ethics is also the basis for creating healthy learning, where integrity and justice are upheld in interactions between the parties involved in the education process. The education and learning process must be carried out with good and correct ethics, because education is not only limited to instilling positive values through learning, but involves the application of good ethics to educators and students. The following is a discussion regarding the ethics of educators and students.

Educator Ethics

An educator or teacher can be defined as an individual who has the responsibility as a facilitator to enable students to learn and develop their basic potential and abilities to the maximum. Teachers carry out this role through educational institutions, whether managed by the government, the community or the private sector. In this context the teaching profession is considered a profession. Teachers are seen as the spearhead in the educational process, playing a key role in guiding and shaping future generations. Because of this very important role, teachers are required to apply ethics in the education and learning process (Sauri, 2015: 96). Teacher or educator ethics includes moral principles and behavior that provide the basis for dignified relationships between teachers and students, as well as between teachers and society.

Ethics plays a very vital role for an educator in creating a comfortable learning environment and facilitating the application of the desired learning points. By prioritizing ethics, educators not only create a conducive learning atmosphere, but also ensure that the values and learning goals are realized (Nazili et al, 2021: 14). In this case, Imam Al-Ghazali put forward sixteen ethical concepts for educators as follows: 1) accept problems with an open attitude. Namely, an educator should accept all students' problems with an open and steadfast heart; 2) have a polite and loving attitude. Namely, an educator must have an attitude of empathy and concern for students; 3) maintain authority and honor; 4) try not to be arrogant towards others; 5) behave humbly in society; 6) avoid activities that are useless or futile; 7) behave with gentleness towards less intelligent students; 8) an educator must be able to control his anger and face students' problems calmly; 9) improve students' attitudes, especially in terms of kindness and behavior; 10) an educator should not scare students, especially those who do not understand or match their level of understanding; 11) welcome the truth conveyed by students; 12) use truth as a guide in the educational process; 13)

prevent dangerous knowledge learning; 14) an educator must foster sincerity in students and guide them towards closeness to Allah SWT; 15) remind students to prioritize learning the science of *fardhu'ain* before the science of *fardhu kifayah*; 16) apply the knowledge taught to students (Nata, 2010: 168-169).

Of the sixteen ethical concepts of educators expressed by Al-Ghazali, it reflects that in fact an educator should have characteristics that are humane, humanistic, democratic, open, honest, fair, adhere to the truth, have noble character, be tolerant, taste, forgiving, friendly, and encouraging. By combining these traits in education, an educator can contribute positively to student development, create a healthy learning environment, and build strong relationships between schools and society. Educator ethics is not only a moral guide, but also a foundation that leads to the formation of character and sustainable positive development of students (Nata, 2010: 169).

Student Ethics

Students are considered an important component in the educational process. So, when learning, students should pay attention to their ethics. Ethics must not only be memorized, but must also be applied in everyday actions. Good ethics must be reflected in a student's behavior and decisions. Learners' ethics have a direct impact on how society views them. Awareness of this can be an incentive for students to develop good ethics. Continuous application of ethics can form good habits. This process is not only limited to the level of knowledge but includes transformation into positive habits (Mu'tasim et al, 2020: 53).

Student ethics are moral guidelines that must be adhered to and applied by students in the learning process (Nafis, 2017: 130). The cultivation and application of ethics by students not only provides individual benefits but also shapes their positive contribution to society. Good ethics not only guide the educational process, but also form the basis of good character for the future.

Because of the importance of discussing ethics for students. The concept of ethics has become the main focus for many Islamic education experts (Rosif, 2016: 399). One of them is KH Hasyim Asy'ary, who is a Muslim scholar. KH Hasyim Asy'ary has conveyed that the concept of student ethics is divided into three types. First, student ethics in learning; (a) clearing the heart from all worldly and religious distractions, (b) fostering noble intentions, namely studying only to gain the pleasure of Allah SWT and committing to putting it into practice, (c) good time management in studying, (d) Be patient in facing trials in learning and feel sufficient for all gifts, (e) be skilled in managing time, (f) be modest in consuming food and drink, in this way simple values and self-control will be reflected, (g) be wise or adhering to caution in making decisions and acting, (h) guarding yourself from food and drink

which can lead to laziness and thus lead to stupidity, (i) reduce the time. sleeping excessively (j) abandon all things that useless (Bagaskara, 2019: 161).

Second, students' ethics towards teachers; (a) ask for guidance from Allah SWT in determining a teacher or educator, (b) have sincerity in looking for a teacher who is considered the best and has deep understanding, (c) obey and not defect, (d) have a noble perspective towards the teacher, and have confidence in the teacher's perfection in knowledge and morals, (e) pay attention to the teacher's rights, (f) be patient with the teacher, (g) pay visits to the teacher, by asking permission first, (h) when dealing with the teacher, students are expected to sit neatly and politely, (i) be polite and courteous when dealing with the teacher, (j) communicate gently and politely, (k) listen carefully to the teacher's explanation, (l) do not interrupt the teacher's explanation, (m) when you want to hand something over to the teacher, etiquette requires students to use the right limb (Bagaskara, 2019: 162). These points provide a strong ethical basis for the relationship between students and teachers in the Islamic Education tradition, emphasizing respect, obedience, and appreciation as the foundation of a healthy and productive relationship.

Third, students' ethics towards lessons; (a) give priority to learning sciences that are *fardhu 'ain* (individual obligations) before other sciences, (b) ensure learning of sciences that support *fardhu 'ain* to deepen understanding, (c) be careful in responding to ulama's *ikhtilaf*, (d) consult and convey learning results to someone you trust, (e) always analyze and listen to knowledge carefully, (f) set high ideals to provide clear motivation and goals in the learning process, (g) seek social interaction with those who have higher knowledge, (h) show manners by saying hello when arriving at the learning forum, (i) ask if there is something you don't understand, (j) maintain queuing etiquette and not go ahead of the queue, (k) always bring notes, anytime-andwherever, (l) consistent in studying the lessons that have been taught, (m) fostering high enthusiasm for learning (Bagaskara, 2019: 163).

The concept of student ethics in Muhammad Shalih al-Usaimin's view includes; Sincere intentions, eliminating ignorance from oneself and society, tolerance in facing differences of opinion, practicing knowledge in everyday life, sharing scientific knowledge that has been learned, patient in learning, respecting teachers, based on the Al-Qur'an and Hadith, concentration and consistency in studying (Dalimunthe, 2018: 100). By paying attention to and implementing this ethic, students can develop patterns of thought and behavior that support effective and valuable learning. The following is an explanation of education and learning ethics. By applying and implementing education and learning ethics, both for educators and students, we can create a positive, inclusive educational environment and form a generation

that has high moral values. Ethics is not only the foundation of learning, but also the basis for the formation of a better society in the future.

CONCLUSION

Learning and a focus on educational ethics, as shown above, helps people become more attuned to the moral principles that underpin their lives. As a result, the significance of ethics must be adequately considered in all learning processes and educational settings. In order to shape people who are morally conscious and responsible in all aspects of life, ethics is seen as an essential component of all educational settings. Since education encompasses more than just imparting moral principles to pupils, it also necessitates that both teachers and students adhere to a code of conduct that is both fair and just. First, having an open mind and heart when faced with challenges; second, being kind and loving toward students. To be specific, a teacher needs the following traits: 1) care and empathy for their students; 2) respect and authority; 3) avoid being arrogant or disrespectful; 4) be humble in social situations; 6) stay away from pointless or worthless pursuits; 7) be patient and understanding with kids who aren't as bright as themselves. 8) a teacher needs self-control to deal with student issues in a composed manner; 9) encourage more positive attitudes and actions on the part of students; 10) teachers should not intimidate their pupils, particularly those who are struggling to grasp concepts or who do not yet have a solid foundation of knowledge; 11.) embracing students' assertions of truth; 12.) utilizing truth as a foundation for information acquisition; 13.) avoiding harmful knowledge acquisition; 14.) A teacher's role is to encourage honesty in their pupils and lead them to a closer relationship with Allah SWT; 16) have pupils put what they've learned into practice; 15) stress the need of studying *fardhu 'ain* science first, before *fardhu kifayah* science. Based on the teachings of the Al-Qur'an and Hadith, student ethics include the following: having good intentions, eradicating ignorance from one's own and society's minds, being tolerant of differing viewpoints, putting knowledge into practice in one's daily life, sharing one's scientific knowledge, being patient while learning, respecting one's teachers, and studying diligently and consistently.

REFERENCES

- Al-Hamdani, H. M. D. (2017). *Konsep Dasar Pendidikan Bernuansa Islam*. Media Cendikia.
- Alifah, S. (2021). Peningkatan Kualitas Pendidikan Di Indonesia Untuk Mengejar

- Ketertinggalan Dari Negara Lain Education in Indonesia and Abroad : Advantages and Lacks. *CERMIN: Jurnal Penelitian*, 5(1), 113–122.
- Anggoro, A. B., & Sari, A. G. (2021). Etika Peserta Didik Dalam Cyber System: Sebuah Tinjauan Etis Alkitabiah Pada Pembelajaran Era Pendidikan 4.0. *Jurnal Gamaliel : Teologi Praktika*, 3(1), 34–46.
<https://doi.org/10.38052/gamaliel.v3i1.64>
- Annur, Y. F., Yuriska, R., & Arditasari, S. T. (2021). Pendidikan Karakter dan Etika dalam pendidikan. *Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI Palembang 15-16 Januari 2021*, 330.
- Ayudia Saputri, S. A. (2019). *Etika Pendidikan Islam Perspektif Kh. M. Hasyim Asy'ari Oleh : Seftika Aryani Ayudia Saputri Raden Intan Lampung 1440 H / 2019 M Etika Pendidikan Islam Perspektif Kh. M. Hasyim Asy'ari Skripsi Oleh : 1440 H / 2019 M*.
- B, A. (2017). Makna Pembelajaran dalam Pendidikan. *Jurnal Istiqra'*, V(1), 94–102.
- Bagaskara, R. (2019a). Reorientasi Pemikiran Pendidikan Kh. M. Hasyim Asy'ari: Etika dalam Pendidikan Islam. *Islamuna: Jurnal Studi Islam*, 6(2), 153.
<https://doi.org/10.19105/islamuna.v6i2.2545>
- Bagaskara, R. (2019b). Reorientasi Pemikiran Pendidikan Kh. M. Hasyim Asy'ari: Etika dalam Pendidikan Islam. *Islamuna: Jurnal Studi Islam*, 6(2), 153–168.
<https://doi.org/10.19105/islamuna.v6i2.2545>
- Basri, H. (2009). *filsafat pendidikan islam*. pustaka setia.
- Dalimunthe, I. F. (2018). Etika Peserta Didik Dalam Pendidikan Islam. *Jurnal Studi Multidisipliner*, 5(2), 98–100.
- Kunandar. (2009). *Guru Profesional: Implementasi Kurikulum Tingkat Satuan Pendidikan dan Persiapan Menghadapi Sertifikasi Guru*. PT. RajaGrafindo Persada.
- Nafis, M. (2017). *Ilmu Pendidikan Islam* (Cetakan I). Kalimedia.
- Nata, A. (2010). *Ilmu Pendidikan Islam*. Kencana.
- Nazili, M. A. H., Khojir, & Romainur. (2021). Etika Pendidik Dalam Pendidikan Islam (Analisis Kitab Manhaj As-Sawi Syarah Usul Thariqah As-. *Borneo Journal Of Islamic Education*, 1(1), 13–38.
- Nurul Hidayah, Muqowim, R. M. (2020). “Perspektif Kh Hasyim Asy'ari Tentang Etika Murid Terhadap Guru Dan Relevansinya Dalam Pendidikan Karakter.” *Jurnal Al Ibrah*, 5(1), 75.
- Rohmah, A. N. (2017). Belajar Dan Pembelajaran (Pendidikan Dasar). *Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 09(02), 193–210.

- Rosada, Dede. (2016). *Antara Pendidikan Dan Pembelajaran*. Uinjkt.Ac.Id.
<https://www.Uinjkt.Ac.Id/Antara-Pendidikan-Dan-Pembelajaran/>
- Rosif, R. (2016). Dialektika Pendidikan Etika Dalam Islam (Analisis Pemikiran Ibnu Maskawaih). *Jurnal Pendidikan Agama Islam (Journal Of Islamic Education Studies)*, 3(2), 393. <https://doi.org/10.15642/Pai.2015.3.2.393-417>
- Saebani, A., Hamid, A., & Beni. (N.D.). *Ilmu Akhlak* (Cetakan Ii). Cv Pustaka Setia.
- Sauri, S. (2015). *Pendidikan Etika Dalam Kehidupan Beragama*. Cv Arvino Raya.
- Tanyid, M. (2014). Etika Dalam Pendidikan: Kajian Etis Tentang Krisis Moral Berdampak Pada Pendidikan. *Jurnal Jaffray*, 12(2), 235.
<https://doi.org/10.25278/Jj71.V12i2.13>
- Tas'adi, R. (2016). Pentingnya Etika Dalam Pendidikan. *Ta'dib*, 17(2), 189.
<https://doi.org/10.31958/jt.v17i2.272>