

THE CONCEPT OF THE IDEAL TEACHER ACCORDING TO KH. MUHAMMAD HASYIM ASY'ARI

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ABSTRACT

This article reveals the concept of the ideal teacher according to KH. Hasyim Asy'ari. Effective education is that there is an ideal teacher. The ideal teacher is a teacher who understands teacher ethics and educates students conscientiously and meets the standardization of requirements as a teacher, namely having knowledge, faith, noble character and having learning tools and implementing well as well as assessing and improving learning. This article has a problem, namely how the concept of an ideal teacher according to KH. Hasyim Asy'ari. This study uses a qualitative and literary approach by sharpening comparative analysis and triangulation. The result of this research is that the teacher should apply morality as an educator and teacher, the teacher writes the subject matter and the teacher cleans the mind and aims to get the pleasure of Allah swt. A good teacher is a teacher who has morals to students, namely his noble personality when carrying out his functions and roles as teachers; educate, teach and train, both inwardly. Outwardly, such as in speaking softly, spreading greetings, mastering learning materials and methods, easy-to-understand delivery and so on.

Keywords: *ideal teacher, KH concept. Hasyim Asy'ari*

INTRODUCTION

The teacher is one of the most important elements in the implementation of education. Quality education depends on quality teachers. If the teacher is qualified, the learning is quality and the students are also qualified. Teachers are people who teach students both to educate, teach and transfer knowledge to students. Along with the passing of policies and legislation, the teacher has the role and function of educating, teaching, guiding and training.¹ Educators are all who influence a person's development, namely humans, nature and culture. The most important of the three is human. Nature and culture do not do education consciously. Humans, some do education consciously and some don't with awareness and some are sometimes aware,

¹ Suparlan, *Menjadi Guru Efektif*, Yogyakarta, Hikayat Publishing, 2005. 11

sometimes not.² However, only humans are able to provide systematic and ideal education to students, so that they are able to achieve educational goals.

In their duties as educators, teachers must be able to motivate their students to study well and follow mutually agreed learning rules, also a teacher can provide examples and habituation to their students so that they lead their students in a better direction than before. Teachers as stated in Law Number 14 of 2005 concerning Teachers and Lecturers, that "teachers are professional educators with the main task of educating, teaching, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education and education. medium. (Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, Article 1, paragraph 1).

Thus, according to the law, teachers are experts in charge of educating, teaching, directing, training, assessing and evaluating their students and their welfare is guaranteed by law. In carrying out its function as a teacher, the teacher should convey understanding to his students by exerting all his abilities, trying to summarize the explanation without being too long and too deep so that the student's mind is unable to accommodate and record it. Explain to slow-minded students clearly and be generous in repeating the information.

Meanwhile, in carrying out his duties as a mentor, the teacher encourages his students to love knowledge and be serious in seeking it by mentioning what Allah the Exalted has provided for those who have knowledge, namely a noble position and that they are the inheritors of the prophets, that in the hereafter. will be placed on platforms from light and various other matters related to the virtues of knowledge and scholars described in the verses of the Qur'an, hadiths and news of previous people.³

In their function as educators, teachers provide good examples to their students and make habituation, because teachers are *uswatun hasanah* for their students. Therefore, the teacher must decorate his personality first with *hasanah* personality. As an example, the teacher must have a personality that can be used as a profile for students, his whole life is a perfect figure. However, a person who has the status of a teacher is not always able to maintain his authority and morals. This has been mentioned by Sheikh Zarnuji in the book *ta'limul Muta'allim* chapter 3 that a teacher must be authoritative (*Shaykhan Waquura*).⁴

²Ahmad Tafsir, *Filsafat Pendidikan Islam*, Bandung: RemajaRosdakarya, 2006: 170

³ KH. Hasyim Asy'ari. *Adabul Alim Wal Muta'allim*. Jombang: Pesantren Tebuireng, 2016: 86

⁴Al Jufri Abdul kadir dalam Zarnuji, 2009: 18

The Muslims in the past were very concerned with the qualities that must be possessed by teachers. Islam is a religion of morality while teachers form morals. It is the duty of teachers to have noble character so that they become role models for students. Ibnul Muqoffa' gives advice for teachers: whoever wants to be a teacher in religion for humans, he should start by teaching himself and correcting his behavior, thoughts and words. Teaching with behavior is better than teaching with words. Teaching yourself and educating them deserves more glory than teaching others and educating them.⁵

Indeed, the teacher must be a good example for his students in his speech, especially in his daily behavior because a person's character is more likely to imitate actions than words. Nowadays, the profile of teachers is being highlighted by the community, the article is that there are still teachers who commit deviant acts against students, such as what happened in Karang Kedawung, Mumbulsari Jember District, an elementary school teacher who punished his students by eating chalk in 2018.

The case of unscrupulous teachers who commit acts of violence, indicates that teachers have not been able to decorate their personalities with good and gentle things. Teachers should set good examples, especially for students and in general in society. Because the fate of this nation's successor is in the hands of the teacher. A teacher must have a balance between intellectual and moral intelligence. Intellectual and moral intelligence is an important component in creating quality education.

Many Indonesian Islamic leaders and salaf scholars have given their thoughts on moral education and teacher morality to their students. One of the thinkers of Islamic education as well as a salaf cleric who pays attention to Islamic education in Indonesia is KH. Hasyim Asy'ari, his thoughts on moral education are contained in his work entitled the book *Adāb al 'Ālim wa al Muta'allim*. Based on the background that has been described above, the author feels the need to examine more deeply about the "conceptual ideal teacher according to KH. Hasyim Asy'ari" therefore the formulation of the research problem is how the ideal teacher according to KH. Hasyim Asy'ari? The aim is to examine the conceptual ideal of the teacher in developing a learning process that produces high intellectual and spiritual student resources.

RESEARCH METHODS

Research is an action that is carried out systematically and carefully with the aim of gaining new knowledge or obtaining a new arrangement or interpretation of existing knowledge, where the action must be critical and the

⁵ Mahmud Yunus, 1992: 134-135

procedures used must be complete. Library research, which is a series of activities related to library data collection methods.⁶ Because the data is obtained by collecting materials from books, magazines, papers, encyclopedias that are related to the discussion in this thesis. Research Approach, Research & Development. is a research method used to produce a particular product and test the effectiveness of that product.⁷ In this case the researcher will develop the Thought of KH. Hasyim Asy'ari about the morals of teachers to their students by comparing them with several other Islamic thinkers so that they can produce certain concepts about the morals of teachers to their students.

Data Collection Techniques, In collecting the data needed in this thesis is to use documentary or documentation techniques which include written relics in the form of archives or books and collect library documents relevant to the discussion. Source of Data, Primary Data is a source of data obtained directly from research subjects as a source of information sought. Primary sources can also be said as direct data collected by researchers from the first source, in this case that is sourced from the book *Adāb al 'Ālim wa al Muta'allim* by KH Hasyim Asy'ari.

Secondary data is data obtained through other parties, not directly obtained by researchers from the research subject. Secondary data serves as a complement to primary data, secondary data in the form of documentation data or report data that is already available, namely in the form of books, articles, journals and scientific works that support the writing of this thesis such as the book *Tahzib Al Akhlaq* by Ibn Miskawaih, *Adāb al 'Ālim wa al Muta'allim* by Imam Nawawi, *Ihya' Ulumiddin* by al Ghazali and *Ta'limul Muta'allim* by Sheikh Zarnuji and others who have supported the writing of this thesis.

Data Analysis, In conducting the analysis the author uses descriptive analysis method. That is by describing or describing the object of research, then the data or research objects that have been collected are explained, processed, interpreted and developed. This method is also often called the analytical method. This method is used after understanding Hasyim Asy'ari's essay related to the teacher's morals to his students and capturing his ideas through the thoughts in his book *Adāb al 'Ālim wa al Muta'allim* and trying to compile, develop and recast his ideas through the interpretation of new data. Data Validation, To validate the data using a credibility test, namely by showing existing references and listed in this thesis. Among other things by

⁶ Mestika Zed, 2004: 3

⁷ Sugiyono, 2009: 407

doing: Extending observations, Increasing persistence in research, Triangulation.⁸

THEORITICAL REVIEW

Conceptual Ideal Teacher: KH Asy'ari's thoughts on teacher morals to students

KH Asy'ari's thoughts on the morals of teachers to students can be examined in his work entitled "Adabul alim wal muta'allim" as follows:

أَنْ يَقْصِدَ بِتَعْلِيمِهِمْ وَتَهْدِيَّتِهِمْ وَجَهَ اللَّهُ تَعَالَى وَنَشَرَ الْعِلْمَ وَاحْيَاءِ الشَّرْعِ
وَدَوَامِ ظُهُورِ الْحَقِّ وَخُمُولِ الْبَاطِلِ وَدَوَامِ خَيْرِ الْأُمَّةِ بِكَثْرَةِ عِلْمَانِهَا وَاعْتِنَامِ
ثَوَابِهِمْ وَتَحْصِيلِ ثَوَابٍ مَنْ يَنْتَهِي إِلَيْهِ عِلْمُهُمْ مِنْ بَعْدِهِمْ وَبِرَكَّةِ دُعَائِهِمْ
وَتَرْحُمِهِمْ عَلَيْهِ وَدُخُولِهِ فِي سَاهِلَةِ الْعِلْمِ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَبَيْنَهُمْ وَعَدَّهِ فِي جُمْلَةِ مُبَلِّغِي وَحْيِ اللَّهِ تَعَالَى وَأَحْكَامِهِ إِلَى خَلْقِهِ فَإِنَّ
تَعْلِيمَ الْعِلْمِ مِنْ أَهَمِّ أُمُورِ الدِّينِ وَأَعْلَى دَرَجَاتِ الْمُؤْمِنِينَ قَالَ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا
يُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ وَلَعَمْرُكَ مَا هَذَا إِلَّا نَصِيبٌ جَسِيمٌ وَإِنَّ نَيْلَهُ
لِفَوْزٍ عَظِيمٍ. اللَّهُمَّ لَا تَمْنَعْنَا عَنِ الْعِلْمِ بِمَنْعٍ وَلَا تَعْقْنَا عَنْهُ بِعَانِقٍ وَنَعُوذُ بِكَ
مِنْ قَوَاظِمِهِ وَمُكْدِرَاتِهِ وَمُوجِبِ حِرْمَانِهِ وَقَوَاتِهِ.⁹

It means that a teacher in carrying out teaching, guiding and educating his students should aim at the essence of Allah SWT. In the sense that a teacher in teaching always hopes for the pleasure of Allah. Besides hoping for the pleasure of Allah, a teacher in teaching also aims to spread knowledge, revive Islamic law. Basically, a teacher in guiding and educating his students must be based on a sincere intention in his heart to hope for the pleasure of Allah SWT because everything depends on intentions such as the words of the Prophet Muhammad. It was narrated by Umar bin Khattab:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا
يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ (رواه البخاري في
صحيحه المجلد الأول رقم ٦)

Meaning: Verily all deeds depend on the intention, and indeed everyone (will get a reward) from what he intended. Whoever emigrates to the world that he gets or to the woman he wants to marry, then his emigration is in the direction he is going. (narrated by Imam Bukhari in his authentic book Volume 1 page 6)

From the above hadith we can understand that a teacher from an early age should establish intentions in teaching, guiding and educating his students

⁸ Tjutju Soendar, 2001:23

⁹ هاشم اشعري في اداب العالم والمتعلم رقم ٨١

by hoping for the pleasure of Allah SWT. If in teaching his students he only hopes for the world or so on then he only gets what he hopes for. A teacher is obliged to intend Allah's pleasure in teaching activities that he does as described and lest he use it as an intermediary for obtaining worldly goals. A teacher needs to present in his mind that teaching is the most important worship, so that it becomes an impetus for him to always straighten his intentions, as well as a motivation to keep his intentions from things that can pollute and things he hates, because he is afraid of missing the virtues and goodness that this big.

أَنْ لَا يَمْتَنِعَ عَنِ تَعْلِيمِ الطَّالِبِ لِعَدَمِ خُلُوصِ نِيَّتِهِ فَإِنَّ حُسْنَ النِّيَّةِ مَرْجُوءٌ
بِبَرَكَةِ الْعِلْمِ قَالَ بَعْضُ السَّلَفِ (طَلَبْنَا الْعِلْمَ لِغَيْرِ اللَّهِ فَابَى أَنْ يَكُونَ إِلَّا لِلَّهِ)
قِيلَ مَعْنَاهُ فَكَانَ عَاقِبَتَهُ أَنْ صَارَ لِلَّهِ. وَلِأَنَّ إِخْلَاصَ النِّيَّةِ لَوْ شَرَطَ فِي
تَعْلِيمِ الْمُبْتَدِئِينَ مَعَ عُسْرِهِ عَلَى كَثِيرٍ مِنْهُمْ لَأَدَّى ذَلِكَ إِلَى تَقْوِيَتِ الْعِلْمِ عَلَى
كَثِيرٍ مِنَ النَّاسِ. وَلَكِنَّ الْعَالِمَ يُحَرِّضُ الْمُبْتَدِئَ عَلَى حُسْنِ النِّيَّةِ بِتَدْرِيجٍ
قَوْلًا وَفِعْلًا. وَيَعْرِفُهُ أَنَّهُ بِبَرَكَةِ حُسْنِ النِّيَّةِ يَنَالُ الرُّتْبَةَ الْعُلْيَا مِنَ الْعِلْمِ
وَالْعَمَلِ وَفَيْضِ اللَّطَائِفِ وَأَنْوَاعِ الْحُكْمِ وَتَنْوِيرِ الْقَلْبِ وَأَنْشِرَاحِ الصَّدْرِ
وَإِصَابَةِ الْحَقِّ وَحُسْنِ الْحَالِ وَالتَّسَدِيدِ فِي الْمَقَالِ وَعُلُوِّ الدَّرَجَاتِ يَوْمَ
الْقِيَامَةِ. وَيُرْغَبُ فِي الْعِلْمِ وَطَلْبِهِ فِي أَكْثَرِ الْأَوْقَاتِ بِذِكْرِ مَا أَعَدَّ اللَّهُ تَعَالَى
لِلْعُلَمَاءِ مِنْ مَنَازِلِ الْكَرَمَاتِ فَإِنَّهُمْ وَرَثَةُ الْأَنْبِيَاءِ وَعَلَى مَنَابِرٍ مِنْ نُورِ
يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ وَنَحْوَ ذَلِكَ مِمَّا وَرَدَ فِي فَضْلِ الْعِلْمِ وَالْعُلَمَاءِ مِنَ
الْآيَاتِ وَالْأَخْبَارِ وَالْأَثَارِ وَالْأَشْعَارِ وَقَدْ ذَكَرْتُ بَعْضَ ذَلِكَ فِي الْبَابِ الْأَوَّلِ.
وَيُرْغَبُ مَعَ ذَلِكَ بِتَدْرِيجٍ عَلَى مَا يُعِينُ عَلَى تَحْصِيلِهِ مِنَ الْإِقْتِصَارِ عَلَى
الْمَيْسُورِ وَقَدْرِ الْكِفَايَةِ مِنَ الدُّنْيَا عَنِ شُغْلِ الْقَلْبِ بِالتَّعَلُّقِ بِهَا وَغَلْبَةِ الْفِكْرِ
وَتَفْرِيقِ الْهَمِّ بِسَبَبِهَا فَإِنَّ إِصْرَافَ الْقَلْبِ عَنِ تَعَلُّقِ الْأَطْمَاعِ بِالدُّنْيَا وَالْإِكْتِثَارِ
مِنْهَا وَالتَّاسُّفِ عَلَى فَايْتِهَا أَجْمَعَ لِقَلْبِهِ وَأَرْوَحَ لِدِينِهِ وَأَشْرَفَ لِنَفْسِهِ
وَأَعْلَى لِمَكَانَتِهِ وَأَقْلَى لِحُسَادِهِ وَأَجْدَرَ لِحِفْظِ الْعِلْمِ وَأَزْدِيادِهِ وَلَدَا قَلَّ مَنْ نَالَ
مِنَ الْعِلْمِ نَصِيْبًا وَافِرًا إِلَّا مَنْ كَانَ فِي مَبَادِي تَحْصِيلِهِ عَلَى مَا

ذَكَرْتُ مِنَ الْفَقْرِ وَالْقَنَاعَةِ وَالْإِعْرَاضِ عَنِ طَلَبِ الدُّنْيَا وَعَرْضِهَا الْفَاتِي¹⁰

This means that a teacher should avoid the attitude of not wanting to teach students who are not sincere in their intentions, because in fact there is still hope that the sincerity of intentions will be realized because of the blessings of knowledge itself. Some of the salaf scholars said: It means "we seek knowledge because other than Allah, then knowledge is rejected except for Allah alone." According to one opinion, the meaning of the above expression is that in the end, knowledge must be intended for Allah SWT. If sincerity of intention is a requirement in teaching beginners (ta'limil mubtadiin), even though sincerity of intention is difficult for most students to do, of course, this requirement causes knowledge not to be disciplined by many people. The teacher's task is to motivate novice students to improve their intentions gradually, both motivation in the form of words and actions. The teacher needs to explain to students that through the blessing of good intentions, students will achieve a noble degree, both in terms of knowledge, charity, various kinds of hidden gifts and wisdom, a clear and open heart, settling on the truth, good conditions, the truth of speech, and a high degree in the hereafter. The teacher motivates students to be fond of knowledge and likes to study most of the time by reminding what Allah has promised the ulama', in the form of degrees of honor; indeed they are the inheritors of the Prophets; they will be placed on pulpits from the light coveted by the prophets and martyrs.

Some scholars stated, "One should not be forbidden to teach because his intentions are not right." Because, it can be expected that his intentions will be good. For many people who are teaching for the first time, it may be a bit difficult to straighten intentions because of their weak souls and their lack of ability to straighten intentions. Therefore, preventing them from teaching will only lead to the loss of a lot of knowledge, although it is hoped that the blessings and blessings will be straightened out if he is happy with knowledge.

The first opinion emphasizes that a student who does not have a sincere intention in learning, the teacher should not be reluctant to teach him, on the contrary the second opinion emphasizes that if a teacher has an intention that is not straight in teaching, he should not be hindered in teaching his students and he should not be reluctant to teach. teach his students. So it is fitting for a teacher and student to have a sincere intention to hope for the pleasure of Allah SWT.

أَنْ يُحِبَّ لِطَالِبِهِ مَا يُحِبُّ لِنَفْسِهِ كَمَا وَرَدَ فِي الْحَدِيثِ وَيُكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ وَيَعْتَنِي بِمَصَالِحِ الطَّالِبِ وَيُعَامِلُهُ بِمَا يُعَامِلُ أَعَزَّ أَوْلَادِهِ مِنَ الْحُنُوقِ وَالشَّفَقَةِ وَالْإِحْسَانَ إِلَيْهِ وَالصَّبْرَ عَلَى جَفَاءِهِ وَعَلَى مَا وَقَعَ مِنْهُ مِنْ نَفْسٍ لَا يَكَادُ يَخْلُو الْإِنْسَانُ عَنْهُ وَسُوءِ آدَبٍ فِي بَعْضِ الْأَحْيَانِ وَيَبْسُطُ عُذْرَهُ بِحَسَبِ الْإِمْكَانِ

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وَيُوقِفُهُ مَعَ ذَلِكَ عَلَى مَا صَدَرَ مِنْهُ بِنُصْحٍ وَتَلَطُّفٍ لَا بِتَغْنِيفٍ وَتَعَسُفٍ
وَيَقْصِدُ بِذَلِكَ حُسْنَ تَرْبِيَّتِهِ وَتَحْسِينَ خَلْقِهِ وَأَخْسَانَ شَأْنِهِ فَإِنْ عَرَفَ ذَلِكَ
لِدَكَائِهِ بِالْإِشَارَةِ فَلَا حَاجَةَ إِلَى صَرِيحِ الْعِبَارَةِ وَإِنْ لَمْ يَفْهَمْ إِلَّا بِصَرِيحِهَا أَتَى
بِهِ وَرَاعَى التَّدْرِيجَ وَالتَّلَطُّفَ وَيُؤَدِّبُهُ بِالْأَدَابِ السَّنِيَّةِ وَيَحْرِضُهُ عَلَى الْأَخْلَاقِ
الْمَرْضِيَّةِ وَيُوصِيهِ بِالْأُمُورِ الْعُرْفِيَّةِ وَعَلَى الْأَوْضَاعِ الشَّرْعِيَّةِ.¹¹

In the sense that the teacher should love the student as he loves himself as described in the Hadith. The teacher should hate the student as much as he hates himself. Teachers should pay attention to the benefit of students and get along with students as if they were with their noblest biological child, namely (associating with) a gentle attitude, full of compassion, doing good, being patient with students' rudeness, student deficiencies that almost cannot be avoided by every human being. , as well as poor student manners at times. Let him love for his student the good that he loves for himself, and hate for his student the evil that he hates for himself. In the book of sahihain Rasulullah SAW said: Meaning: The faith of one of you is not perfect until he loves for his brother what he loves for himself. In fact, a teacher must love his students as much as he loves himself. Just as someone who likes to be respected, he also respects his students by treating his students like his own biological child. A teacher who treats his students like his own children, he will be loved by his students like his own parents who love each other so that there is an inner relationship between teacher and student that is inseparable by the word ex. In social society there are no former teachers whose names are former teachers, parents and siblings due to the inner relationship between them which is called mutual love and mutual affection.

أَنْ يَسْمَحَ لَهُ بِسُهُوَلَةِ الْأَلْقَاءِ فِي تَعْلِيمِهِ وَحُسْنِ التَّلَفُّظِ فِي تَفْهِيمِهِ لَا سِيمَا
إِذَا كَانَ أَهْلًا لِذَلِكَ لِحُسْنِ أَدَبِهِ وَجُودَةِ طَلْبِهِ وَحِرْصِهِ عَلَى ضَبْطِ الْفَوَائِدِ
وَحِفْظِ النَّوَادِرِ. وَلَا يَدَّخِرُ عَنْهُ مِنْ أَنْوَاعِ الْعُلُومِ مَا يَسْأَلُهُ وَهُوَ أَهْلٌ لَهُ لِأَنَّ
ذَلِكَ رُبَّمَا يُوحِشُ الصَّدْرَ وَيُنْفِرُ الْقَلْبَ وَيُورِثُ الْوَحْشَةَ. وَكَذَلِكَ لَا يُلْقَى
إِلَيْهِ مَا لَمْ يَتَأَهَّلْ لَهُ لِأَنَّ ذَلِكَ يُبْرِدُ ذَهْنَهُ وَيَفْرِقُ فِهْمَهُ. وَإِنْ سَأَلَهُ الطَّالِبُ
شَيْئًا مِنْ ذَلِكَ لَمْ يُجِبْهُ وَيُعْرِفْهُ أَنْ ذَلِكَ يَضُرُّهُ وَلَا يَنْفَعُهُ وَإِنْ مَنَعَهُ إِيَّاهُ مِنْهُ
لِلشَّفَقَةِ عَلَيْهِ وَالتَّلَطُّفِ بِهِ لَا لِبَخْلِ عَلَيْهِ. ثُمَّ يَرْعَبُهُ عِنْدَ ذَلِكَ فِي الْاجْتِهَادِ
وَالْتَحْصِيلِ لِتَيَأَهَّلَ لِذَلِكَ وَغَيْرِهِ وَقَدْ قَالَ الْإِمَامُ الْبُخَارِيُّ فِي تَفْسِيرِ الرَّبَّانِيِّ
الَّذِي

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يُرَبِّي النَّاسَ بِصَغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ¹²

This means that the teacher should make it easier for students by delivering lessons lightly and with good pronunciation so that they are easy to understand; especially if the student is the person who deserves such treatment, because of the good character of the student, his learning ethic, his enthusiasm to mark the (important) faidah-faidah and his memorization of rare subject matter. The teacher should not keep any knowledge when asked about a problem, while the teacher is able to answer it, because that attitude can sometimes be disquieting, distanced and cause moodiness (students). Likewise, the teacher should not convey material that has not been mastered by the student, because it can dull the student's brain and scatter the student's understanding. If the student asks about a subject matter that he is not good at, then the teacher should not answer it and tell him that what he is asking can harm him and has no benefit for him. Be generous by easily spreading the knowledge that he has acquired by conveying it to students of knowledge and being gentle in conveying it to his students, accompanied by politeness, conveying advice, giving direction to important matters and encouraging them to memorize knowledge -the valuable knowledge he had given them. One of the teacher's morals as educators to students is to convey/transfer knowledge in a language that is easily understood by students. Therefore, a teacher must know the ability of his students first before delivering the material by asking questions about students' knowledge about the material that he will convey. The delivery of a teacher to his students must be with gentle speech and polite language, clear so that students can easily digest and understand it.

أَنْ يَخْرُصَ عَلَى تَعْلِيمِهِ وَتَفْهِيمِهِ بِبَدَلِ جُهْدِهِ وَتَقْرِيبِ الْمَعْنَى مِنْ غَيْرِ إِكْثَارٍ لَا يَحْتَمِلُهُ ذَهْنُهُ أَوْ بَسْطٍ لَا يَطْبِطُهُ حَفْظُهُ وَيُوضِحُ لِمُنَوِّقِ الذَّهْنِ الْعِبَارَةَ فِيهِ وَيَحْتَسِبُ إِعَادَةَ الشَّرْحِ لَهُ وَتَكَرَّرَهُ وَيَبْدِئُهُ بِتَصْوِيرِ الْمَسْأَلَةِ لَهُ وَيُوضِحُهَا بِالْأَمْثَلِ وَذِكْرِ الدَّلَائِلِ. وَيَقْتَصِرُ عَلَى تَصْوِيرِ الْمَسْأَلَةِ وَتَمَثِيلِهَا لِمَنْ لَمْ يَتَأَهَّلْ لَهُمْ مَأْخِذًا وَدَلِيلًا. وَيَذَكِّرُ الْأَدْلَةَ وَالْمَأْخِذَ لِمُحْتَمِلِهَا وَيُبَيِّنُ لَهُ مَعَانِيَ أَسْرَارِ حِكْمِهَا وَعَلَلِهَا وَمَا يَتَعَلَّقُ بِتِلْكَ الْمَسْأَلَةِ مِنْ فَرْعٍ وَأَصْلِ وَمِنْ وَهْمٍ فِيهَا فِي حِكْمٍ وَتَخْرِيجٍ وَنَقْلِ بِعِبَارَةٍ حَسَنَةٍ الْأَدَاءِ بَعِيدَةٍ عَنْ تَنْقِيصِ أَحَدٍ مِنَ الْعُلَمَاءِ وَيَقْصِدُ بَيِّنَ ذَلِكَ الْوَهْمِ النَّصِيحَةَ وَتَعْرِيفَ النُّقُولِ الصَّحِيحَةَ. وَيَذَكِّرُ مَا يُشَابِهُ تِلْكَ الْمَسْأَلَةَ وَيَلْتَبِسُ بِهَا وَمَا يُفَارِقُهَا وَمَا يُقَارِبُهَا. وَيُبَيِّنُ مَأْخِذَ الْحُكْمَيْنِ وَالْفَرْقَ بَيْنَ الْمَسْأَلَتَيْنِ. وَلَا يَمْتَنِعَ مِنْ ذِكْرِ لَفْظَةٍ يُسْتَحْيَا مِنْ ذِكْرِهَا عَادَةً إِنْ اخْتِجَ إِلَيْهَا وَلَمْ يَتِمَّ التَّوْضِيحُ إِلَّا بِذِكْرِهَا. فَإِنْ كَانَتْ الْكِنَايَةُ تُفِيدُ مَعْنَاهَا وَتَحْصُلُ مُقْتَضَاهَا تَحْصِيلًا بَيِّنًا لَمْ يُصْرِّحْ بِذِكْرِهَا بَلْ يَكْتَفِي بِالْكِنَايَةِ عَنْهَا. وَكَذَلِكَ إِذَا كَانَ فِي الْمَجْلِسِ مَنْ لَا

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يَلِيْقُ ذِكْرُهَا بِحُضُورِهِ لِحَيَاءٍ أَوْ لِحَيَاءٍ فَيَكْنِي عَنْ تِلْكَ اللَّفْظَةِ بِغَيْرِهَا. وَلِهَذَا الْمَعَانِي وَاخْتِلَافِ الْحَالِ وَرَدَّ فِي الْحَدِيثِ النَّصْرِيحُ تَارَةً وَالْكَنَائِيَّةُ أُخْرَى. وَإِذَا فَرَعَ الشَّيْخُ مِنْ شَرَحِ دَرْسٍ فَلَا بَأْسَ بِطَرْحِ مَسَائِلٍ تَتَعَلَّقُ بِهِ عَلَى الطَّلَبَةِ يَمْتَحِنُ بِهَا فَهَمَّهُمْ وَضَبَطَهُمْ لِمَا شَرَحَ لَهُمْ. فَمَنْ ظَهَرَ لَهُ اسْتِحْكَامُ فَهْمِهِ بِتَكَرُّرِ الْأَصَابَةِ فِي جَوَابِ شُكْرِهِ. وَمَنْ لَمْ يَفْهَمْهُ تَلَطَّفَ فِي إِعَادَتِهِ لَهُ. وَالْمَقْصُودُ بِطَرْحِ الْمَسَائِلِ أَنَّ الطَّلِبَ رُبَّمَا اسْتَحْيَا مِنْ قَوْلِهِ لَمْ أَفْهَمْ إِمَّا لِرَفْعِ كُلْفَةِ الْإِعَادَةِ عَلَى الشَّيْخِ أَوْ لِضَيْقِ الْوَقْتِ أَوْ لِحَيَاءٍ مِنَ الْحَاضِرِينَ أَوْ لِئَلَّا تَتَّخِذَ قِرَاءَتُهُمْ بِسَبَبِهِ. وَلِذَلِكَ قِيلَ لَا يَنْبَغِي لِلشَّيْخِ أَنْ يَقُولَ لِلطَّلِبِ هَلْ فَهَمْتُمْ إِلَّا إِذَا آمَنَ مِنْ قَوْلِهِ نَعَمْ قَبْلَ أَنْ يَفْهَمَ فَإِنْ لَمْ يَأْمَنَ مِنْ ذَلِكَ لِحَيَاءٍ أَوْ لِغَيْرِهِ فَلَا يَسْأَلُهُ عَنْ فَهْمِهِ لِأَنَّهُ رُبَّمَا يُوقِعُهُ فِي الْكُذْبِ بِقَوْلِهِ نَعَمْ لِمَا قَدَّمْنَا مِنْ الْأَسْبَابِ بَلْ يَطْرَحُ عَلَيْهِ الْمَسَائِلَ كَمَا ذَكَرْنَا. فَإِنْ سَأَلَهُ الشَّيْخُ عَنْ فَهْمِهِ فَقَالَ نَعَمْ فَلَا يَطْرَحُ عَلَيْهِ الْمَسَائِلَ بَعْدَ ذَلِكَ إِلَّا أَنْ يَسْتَدْعِيَ الطَّلِبَ ذَلِكَ لِاحْتِمَالِ خَجَلِهِ بِظُهُورِ خِلَافِ مَا أَجَابَ بِهِ. وَيَنْبَغِي لِلشَّيْخِ أَنْ يَأْمُرَ الطَّلِبَةَ بِالْمُؤَافَقَةِ فِي الدَّرْسِ كَمَا سَيَأْتِي إِنْ شَاءَ اللَّهُ تَعَالَى. وَيَأْعَادَةُ الشَّرْحِ قِيلَ فَرَاغَهُ فِيمَا بَيْنَهُمْ لِيُثَبَّتَ فِي أَدْهَانِهِمْ وَيُرْسَخَ فِي أَفْهَامِهِمْ وَلِأَنَّهُ يَحْتُمُّ عَلَى اشْغَالِ الْفِكْرِ وَمُؤَاخَذَةِ النَّفْسِ بِطَلْبِ التَّحْقِيقِ.¹³

According to the writer's opinion, teachers should be enthusiastic (enthusiastic) to teach and provide understanding to students by exerting all their efforts; simplifying the description, not explaining too much (subject matter) which makes the student's brain unable to accept it; and the description is not too wide so that it cannot be memorized by students. The teacher should repeat the explanation again to students who do not understand it, with the intention of seeking reward. The teacher should start the lesson by giving an initial description/perception of a problem and explaining it with examples and mentioning the arguments. He should be eager to teach his students, give attention to the activity of teaching, and put it before his own needs and interests as long as it is not urgent, welcoming his students when he comes to him. From the two opinions above, we can understand that a teacher must

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have a passionate spirit to teach his students and provide understanding to them with all the efforts and methods he has so that he can produce knowledgeable people. Indeed, in teaching and learning, it is not only a teacher who is enthusiastic but the students must also be eager to listen to what the teacher has to say. Sheikh Zarnuji in the book Ta'limul Muta'allim said "In successful teaching and learning it takes three people who are serious and enthusiastic, namely students/students, teachers and fathers/parents.¹⁴

أَنْ يَطْلُبَ مِنَ الطَّلَبَةِ فِي بَعْضِ الْأَوْقَاتِ إِعَادَةَ الْمَحْفُوظَاتِ وَيَمْتَحِنَ ضَبْطَهُمْ لَمَّا قَدِمَ لَهُمْ مِنَ الْقَوَاعِدِ الْمُبْهَمَةِ وَالْمَسَائِلِ الْغَرِيبَةِ وَيَخْتَبِرَهُمْ بِمَسَائِلَ نَنْبِيَّ عَلَى أَصْلِ قَرَرِهِ أَوْ دَلِيلِ ذِكْرِهِ. فَمَنْ رَأَهُ مُصِيبًا فِي الْجَوَابِ وَلَمْ يَخَفْ عَلَيْهِ مَفْسَدَةَ الْأَعْجَابِ شَكَرَهُ وَأَثْنَى عَلَيْهِ بَيْنَ أَصْحَابِهِ لِيُبْعَثَهُ وَإِيَاهُمْ عَلَى الْإِجْتِهَادِ فِي طَلْبِ الْإِزْدِيَادِ. وَمَنْ رَأَهُ مُقْصِرًا وَلَمْ يَخَفْ نَفُورَهُ عَنَّهُ عَلَى قُصُورِهِ وَحَرَضَهُ عَلَى غُلُوِّ الْهَمَّةِ وَنَيْلِ الْمَنْزِلَةِ فِي طَلْبِ الْعِلْمِ لَا سِيَّمَا إِنْ كَانَ مِمَّنْ يَزِيدُهُ التَّعْنِيفُ نَشَاطًا وَالشُّكْرُ انْبِسَاطًا. وَيُعِيدُ مَا يَقْتَضِي الْحَالَ إِعَادَتَهُ لِيَفْهَمَهُ الطَّالِبُ [هاشم اشعري في اداب العالم والمتعلم رقم ٨ ٨]

This means that a teacher should ask students to always repeat their memorization and test their past memorization such as rules that are considered difficult and contemporary problems. Do not forget that the teacher should always provide information related to the subjects or the arguments that have been studied. If one of them gives the correct answer and is not afraid or nervous, then be grateful and praise it in front of his friends so that they are inspired to look for additional. Likewise, if they have aspirations and are not afraid to show off with their minimal abilities, give them encouragement by giving the lure high ideals or positions related to science. Moreover, the reprimand can make him excited and finally he can thank you. It should also repeat the material related to the discussion so that students understand. He should encourage them to keep themselves busy at all times, ask them at certain times to repeat their memorization and ask them the important things that he has taught.

حِفْظُ حَرْفَيْنِ خَيْرٌ مِنْ سِمَاعِ وَفَرَيْنِ وَفَهُمْ حَرْفَيْنِ خَيْرٌ مِنْ حِفْظِ وَفَرَيْنِ

Meaning: Memorizing two letters is better than listening to two sentences, understanding two letters is better than memorizing two sentences¹⁵

أَنَّهُ إِذَا سَلَكَ الطَّالِبُ فِي التَّحْصِيلِ فَوْقَ مَا يَقْتَضِيهِ حَالُهُ أَوْ مَا يَحْتَمِلُهُ طَاقَتُهُ وَخَافَ الشَّيْخُ ضَجْرَهُ أَوْصَاهُ بِالرَّفْقِ بِنَفْسِهِ وَذَكَرَهُ بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [إِنْ الْمُنْبِتَ لَا أَرْضًا قَطَعَ وَلَا ظَهْرًا أَبْقَى] وَيَحْمِلُهُ عَلَى الْإِنَاةِ وَالْإِقْتِصَادِ فِي الْإِجْتِهَادِ. وَإِذَا ظَهَرَ مِنْهُ نَوْعُ سَنَامَةٍ أَوْ ضَجْرٍ أَوْ مَبَادِي ذَلِكَ أَمْرَهُ بِالرَّاحَةِ وَتَخْفِيفِ الْإِسْتِعْغَالِ. وَلَا يُشِيرُ عَلَى الطَّالِبِ بِتَعَلُّمِ مَا لَا

¹⁴ Zarnuji, Ta'limul Muta'allim: 21

¹⁵ Zarnuji, Ta'limul Muta'allim: 29

يَحْتَمِلُ فَهْمَهُ أَوْسَنُهُ وَلَا بِكِتَابَةٍ مَا يَنْفَرِدُ ذَهْنُهُ عَنْ فَهْمِهِ. وَإِنْ اسْتَشَارَهُ مَنْ لَا يَعْرِفُ حَالَهُ فِي الْفَهْمِ وَالْحِفْظِ فِي قِرَاءَةٍ فَنَ أَوْ كِتَابٍ لَمْ يُشِرْ عَلَيْهِ بِشَيْءٍ حَتَّى يُجَرِّبَ ذَهْنَهُ وَيَعْلَمَ حَالَهُ. فَإِنْ لَمْ يَحْتَمِلِ الْحَالَ التَّأخِيرَ أَشَارَ عَلَيْهِ بِكِتَابٍ سَهْلٍ مِنَ الْفَنِّ الْمَطْلُوبِ. فَإِنْ رَأَى ذَهْنَهُ قَابِلًا وَفَهْمَهُ جَيِّدًا نَقَلَهُ إِلَى كِتَابٍ يَلِيْقُ بِذَهْنِهِ. وَالْأَوْلَى تَرْكُهُ. وَذَلِكَ لِأَنَّ نَقْلَ الطَّالِبِ إِلَى مَا يَدُلُّ نَقْلَهُ إِلَيْهِ عَلَى جُودَةِ ذَهْنِهِ يَزِيدُ انْبِسَاطَهُ، وَالْأَوْلَى مَا يَدُلُّ عَلَى قُصُورِهِ يُقَلِّلُ نَشَاطَهُ. وَلَا يُمْكِنُ الطَّالِبُ مِنَ الْإِسْتِعَالِ فِي فَنَيْنِ أَوْ أَكْثَرَ إِذَا لَمْ يَضْبُطْهُمَا بَلْ يُقَدِّمُ الْأَهَمَّ فَالْأَهَمُّ. وَإِذَا عَلِمَ أَوْ غَلَبَ عَلَى ظَنِّهِ أَنَّهُ لَا يُفْلِحُ فِي فَنٍّ أَشَارَ عَلَيْهِ بِتَرْكِهِ وَالْإِنْتِقَالَ إِلَى غَيْرِهِ مِمَّا يُرْجَى فِيهِ فَالْحُكْمُ. [هاشم اشعري في اداب العالم والمتعلم رقم ٨٩ - ٨٨]

That is, if a student does something that is not at the time and is worrying, he is advised to be gentle and reminds him of the hadith of the Prophet Muhammad: "Indeed, a person who exhausts his riding animal cannot reach his destination and there is no back he can ride on. In the book *adabul alim wal muta'allim* by Imam Nawawi translated by Jemmi Hendiko, it is explained that a teacher gives material to his students in stages. So a teacher must always pay attention to the teaching material of his students. If a student learns a subject that he assumes is beyond his ability, he should advise him gently. Because it is feared that the knowledge that the student will get will not be confused. A teacher's monitoring of his students' teaching materials is very much needed in order to prevent student confusion step by step.

أَنْ لَا يَظْهَرَ لِلطَّلَبَةِ تَفْضِيلَ بَعْضِهِمْ عَلَى بَعْضٍ عِنْدَهُ فِي مَوَدَّةٍ وَاعْتِنَاءٍ مَعَ تَسَاوِيهِمْ فِي الصِّفَاتِ مِنْ سِنِّ أَوْ فَضِيلَةٍ أَوْ تَحْصِيلِ أَوْ دِيَانَةٍ فَإِنَّ ذَلِكَ مِمَّا يُوحِشُ الصَّدْرَ وَيَنْفِرُ الْقَلْبَ. وَإِنْ كَانَ بَعْضُهُمْ أَكْثَرَ تَفْضِيلًا وَأَشَدَّ اجْتِهَادًا وَأَحْسَنَ أَدْبًا فَأَظْهَرَ إِكْرَامَهُ وَتَفْضِيلَهُ وَبَيَّنَّ أَنَّ زِيَادَةَ إِكْرَامِهِ لِتِلْكَ الْأَسْبَابِ فَلَا بَأْسَ بِذَلِكَ. لِأَنَّهُ يَنْشَطُ وَيَبْعَثُ عَلَى الْإِتِّصَافِ بِتِلْكَ الصِّفَاتِ. وَكَذَلِكَ لَا يُقَدِّمُ أَحَدًا فِي نُوبَةٍ غَيْرِهِ أَوْ يُؤَخِّرُهُ عَنْ غَيْرِهِ إِلَّا إِذَا رَأَى فِي ذَلِكَ مَصْلَحَةً تَزِيدُ عَلَى مُرَاعَاةِ مَصْلَحَةِ النُّوبَةِ فَإِنْ سَمَحَ بَعْضُهُمْ لِغَيْرِهِ فِي نُوبَتِهِ فَلَا بَأْسَ [هاشم اشعري في اداب العالم والمتعلم رقم ٩].

In the sense that the teacher should not show the prominence of the student in front of other friends by showing his love and concern even though they are of the same nature, age/experience of religious knowledge because it all hurts. A teacher should not be partial to his students because it will cause injustice in learning so that the learning process is considered unfair, especially in assessment.

أَنْ يَتَوَدَّدَ لِحَاضِرِهِمْ وَيَذْكَرَ غَائِبَهُمْ بِخَيْرٍ وَحُسْنِ ثَنَاءٍ وَأَنْ يَعْلَمَ أَسْمَاءَهُمْ وَأَنْسَابَهُمْ وَمَوَاطِنَهُمْ وَأَصْوْلَهُمْ وَيُكْثِرَ لَهُمُ الدُّعَاءَ بِالصَّلَاحِ. وَأَنْ يَرِاقِبَ أَحْوَالَ الطَّلَبَةِ فِي أَدَابِهِمْ وَتَهْدِيْبِهِمْ وَأَخْلَاقِهِمْ بَاطِنًا وَظَاهِرًا. فَمَنْ ظَهَرَ مِنْهُ مِنْ ذَلِكَ مَا لَا يَلِيْقُ مِنْ ارْتِكَابِ مُحْرَمٍ أَوْ مَكْرُوهِ أَوْ مَا يُؤَدِّي إِلَى فِسَادِ حَالٍ أَوْ تَرَكَ اسْتِعْغَالَ وَإِسَاءَةَ أَدَبٍ فِي حَقِّ الشَّيْخِ وَغَيْرِهِ أَوْ كَثْرَةَ كَلَامٍ لَغِيْرٍ فَائِدَةٌ أَوْ مُعَاشِرَةٌ مَنْ لَا يَلِيْقُ عَشْرَتُهُ أَوْ غَيْرِ ذَلِكَ عَرَضَ الشَّيْخُ بِالنَّهْيِ عَنِ ذَلِكَ بِحُضُورٍ مَنْ صَدَرَ مِنْهُ ذَلِكَ مُعَرِّضًا لَهُ لَا مُعَيِّنًا لَهُ فَإِنْ لَمْ يَنْتَهَ بِهِ نَهَاهُ عَنِ ذَلِكَ سِرًّا أَوْ يَكْتَفِي بِالْإِشَارَةِ مَعَ مَنْ يَكْتَفِي بِهَا فَإِنْ لَمْ يَنْتَهَ نَهَاهُ عَنِ ذَلِكَ جَهْرًا أَوْ يَغْلِظُ الْقَوْلَ عَلَيْهِ إِنْ أَفْسَاهُ لِيَنْزَجِرَ هُوَ وَغَيْرُهُ وَيَتَأَدَّبَ بِهِ كُلُّ سَامِعٍ. فَإِنْ لَمْ يَنْتَهَ بِهِ فَلَا بَأْسَ بِطُرْدِهِ وَالْإِعْرَاضِ عَنْهُ إِلَى أَنْ يَنْزَجِرَ وَيَرْجِعَ وَلَا سِيْمًا إِذَا خَافَ عَلَى بَعْضِ رُفَقَائِهِ وَأَصْحَابِهِ مِنَ الطَّلَبَةِ مُوَافَقَتَهُ

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This means that a teacher should be gentle to the students and mention the students who are not present, attentively, know their names, lineage, origin and pray for them so that they are always good, supervise their behavior and etiquette in a spiritual or spiritual manner. Indeed, a teacher must check the attendance of his students and ask questions among those who are not present because he is responsible for his students in class, it could be that a student has left his house but did not go to the place of study.

أَنْ يَتَعَاهَدَ الشَّيْخُ أَيْضًا مَا يُعَامِلُ بِهِ بَعْضُهُمْ بَعْضًا مِنْ إِفْسَاءِ السَّلَامِ وَحُسْنِ التَّخَاطُبِ فِي الْكَلَامِ وَالتَّحَابُّبِ وَالتَّعَاوُنِ عَلَى الْبِرِّ وَالتَّقْوَى وَعَلَى مَا هُمْ بِصَدْدِهِ . وَبِالْجُمْلَةِ فَكَمَا يَعْلَمُهُمْ مَصَالِحَ دِينِهِمْ لِمُعَامَلَةِ اللَّهِ سُبْحَانَهُ وَتَعَالَى يُعْلَمُهُمْ مَصَالِحَ دُنْيَاهُمْ لِمُعَامَلَةِ النَّاسِ لِتَكْمُلَ لَهُمْ فَضِيلَةُ الْحَالِيْنَ¹⁷

It means: a teacher should pay attention to things that take care of interactions among fellow students to get used to saying greetings, speaking well, affection, helping please, kindness and piety. So a teacher must maintain good relations with students, greet each other when they meet and greet each other, love each other, it is even more emphasized when meeting each other to

هاشم اشعري في اداب العالم والمتعلم رقم ٩١ - ٩٠

هاشم اشعري في اداب العالم والمتعلم رقم ٩١ - ٩٠

say greetings as an implementation of practicing the Sunnah of the Prophet Muhammad. As the hadith narrated by Ibn Umar that there was a man who asked the Prophet "Which Islam is the best?" The Prophet said: You give food, greet those you know and those you do not know.¹⁸

أَنْ يَسْعَى الْعَالِمُ فِي مَصَالِحِ الطَّلَبَةِ وَجَمَعَ قُلُوبَهُمْ وَمُسَاعَدَتِهِمْ بِمَا تيسَّرَ عَلَيْهِ مِنْ جَاهٍ أَوْ مَالٍ عِنْدَ قُدْرَتِهِ عَلَى ذَلِكَ وَعَدِمَ ضَرُورَتِهِ فَإِنَّ اللَّهَ فِي عَوْنِ الْعَبْدِ مَا دَامَ فِي عَوْنِ أَخِيهِ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ تَعَالَى عَلَيْهِ حِسَابَهُ يَوْمَ الْقِيَامَةِ وَلَا سِيَّمَا إِذَا كَانَ ذَلِكَ إِعَانَةً عَلَى طَلَبِ الْعِلْمِ¹⁹

It means that a teacher should try to make good for his students and keep their concentration of mind because Allah ta'ala will always help the servant as long as the servant wants to help his friend. And whoever fulfills the needs of his friend, Allah the Exalted will fulfill all his needs. Whoever helps the poor, Allah will make it easy for his reckoning on the Day of Judgment, let alone helping people who are seeking knowledge. A teacher is supposed to help his students in matters of simplifying administration. Also helps wealth if he has sufficient sustenance. Thus a teacher will be loved by his students so that between students and teachers there is a harmonious relationship that will create a good teaching and learning atmosphere and it is hoped that students will become quality people.

إِذَا غَابَ بَعْضُ الطَّلَبَةِ أَوْ مُلَازِمِي الْحَلَقَةِ زَانِدًا عَنِ الْعَادَةِ سَأَلَ عَنْهُ وَعَنْ أَحْوَالِهِ وَعَمَّنْ يَتَعَلَّقُ بِهِ. فَإِنْ لَمْ يُخْبِرْ عَنْهُ بِشَيْءٍ أَرْسَلَ إِلَيْهِ أَوْ قَصَدَ مَنْزِلَهُ بِنَفْسِهِ وَهُوَ أَفْضَلُ. وَإِنْ كَانَ مَرِيضًا عَادَهُ وَإِنْ كَانَ فِي غَمٍّ خَفِضَ عَلَيْهِ. وَإِنْ كَانَ مُسَافِرًا يَتَفَقَّدُ أَهْلَهُ وَمَنْ يَتَعَلَّقُ بِهِ وَيَسْأَلُ عَنْهُمْ وَيَتَعَرَّضُ لِحَوَائِجِهِمْ وَيَصِلُهُمْ بِمَا أَمَكَنَ وَلَوْ بِالِدُّعَاءِ. وَاعْلَمْ أَنَّ الطَّالِبَ الصَّالِحَ أَعُوذُ عَلَى الْعَالِمِ لِخَيْرِي الدُّنْيَا وَالْآخِرَةِ مِنْ أَغْنَى النَّاسِ وَأَقْرَبِ أَهْلِهِ إِلَيْهِ. وَلِذَلِكَ كَانَ عُلَمَاءُ السَّلَفِ النَّاصِحُونَ لِلَّهِ وَدِينِهِ يُلْقُونَ شَبَابَكَ الْإِجْتِهَادِ لِصَيْدِ طَالِبٍ يَنْتَفِعُ النَّاسُ بِهِ فِي حَيَاتِهِمْ وَمَنْ بَعْدَهُمْ وَلَوْ لَمْ يَكُنْ لِلْعَالِمِ إِلَّا طَالِبٌ وَاحِدٌ يَنْتَفِعُ النَّاسُ بِعِلْمِهِ وَعَمَلِهِ وَرُؤْيَاهُ وَإِرْشَادِهِ لَكَفَى ذَلِكَ الطَّالِبُ عِنْدَ اللَّهِ تَعَالَى فَإِنَّهُ لَا يَنْتَقِلُ شَيْءٌ مِنْ

¹⁸ HR Bukhori: Jilid 4, 87

¹⁹ هاشم اشعري في اداب العالم والمتعلم رقم ٩٢

عِلْمٍ أَحَدٍ إِلَى أَحَدٍ يَنْتَفِعُ بِهِ إِلَّا كَانَ لَهُ مِنَ الْأَجْرِ نَصِيبٌ كَمَا جَاءَ فِي الْحَدِيثِ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ
صَدَقَةٌ جَارِيَةٍ أَوْ عِلْمٍ يَنْتَفِعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ] وَهَذِهِ الْمَعَانِي
الثَّلَاثَةُ مَوْجُودَةٌ فِي مُعَلِّمِ الْعِلْمِ. أَمَّا الصَّدَقَةُ فَأَقْرَأُهُ الْعِلْمَ وَأَفَادَتُهُ إِيَّاهُ. إِلَّا
تَرَى قَوْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُصَلِّي وَحْدَهُ : مَنْ يَتَصَدَّقْ عَلَى هَذَا
أَيَّ الصَّلَاةِ مَعَهُ لِيَحْصُلَ لَهُ فَضِيلَةٌ الْجَمَاعَةِ. وَمُعَلِّمُ الْعِلْمِ يُحْصِلُ لِلطَّالِبِ
فَضِيلَةَ الْعِلْمِ الَّتِي هِيَ أَفْضَلُ مِنْ صَلَاةِ الْجَمَاعَةِ وَيُنَالُ بِهَا شَرَفَ الدُّنْيَا
وَالْآخِرَةِ. وَأَمَّا الْعِلْمُ الْمُنْتَفَعُ بِهِ فَظَاهِرٌ لِأَنَّ الْمُعَلِّمَ كَانَ سَبَبًا لِإِيصَالِ ذَلِكَ
الْعِلْمِ إِلَى كُلِّ مَنْ يَنْتَفِعُ بِهِ . وَأَمَّا الدُّعَاءُ الصَّالِحُ فَالْمُعْتَادُ الْمُسْتَقَرُّ عَلَى
السُّنَّةِ أَهْلِ الْعِلْمِ وَالْحَدِيثِ قَاطِبَةً مِنَ الدُّعَاءِ لِمَشَايِخِهِمْ²⁰

In the author's opinion, if a student does not come in more than usual, then he should ask his friend who is usually with him if he doesn't know then send his friend or come alone, because that is the most important thing. If it turns out that he is sick then he should be visited, if in a difficult situation then help him, when going on a trip, then pay attention to who is accompanying him and ask the friend and ask about his needs and allow him with the accompaniment of prayer. As a guide for his students, a teacher should check carefully the attendance of his students every day. If a student is not present, he should ask the other students why he is not present and how he is and the condition of the people around him so that he knows the condition of his student. If the student is sick, it is better for him to visit himself so that he knows very well the condition of his student, and don't forget to pray for his student and help financially for his treatment if the student is one of the poor. That is the character of a teacher when his student is absent because of illness.

أَنْ يَتَوَاضَعَ مَعَ الطَّالِبِ وَكُلِّ مُسْتَرْشِدٍ سَائِلٍ إِذَا قَامَ بِمَا يَجِبُ عَلَيْهِ مِنْ
حُقُوقِ اللَّهِ تَعَالَى وَحُقُوقِهِ وَيُخَفِّضُ لَهُ جَنَاحَهُ وَيَلِينُ لَهُ جَانِبَهُ. قَالَ اللَّهُ تَعَالَى
لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ]
وَصَحَّحَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنْ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا
وَمَضَا تَوَاضَعَ أَحَدٌ إِلَّا رَفَعَهُ اللَّهُ²¹

This means that a teacher should be humble with his students. Because humility is one of the easy morals which basically a teacher must have commendable morals with his students, especially regarding humility, in the sense that a teacher, no matter how high the knowledge he has, should not be arrogant to his students, namely if he is wrong not to accept the truth and so on. Even though he was the prophet, even though he was perfect in

هاشم اشعري في اداب العالم والمتعلم رقم ٩٢-٩٤

هاشم اشعري في اداب العالم والمتعلم رقم ٩٤

knowledge, face, posture, safety in the hereafter, and his closeness to Allah, the ruler of the worlds, but by Allah he was ordered to always be humble as Allah says in the Qur'an Surah As Shu'ara verse 215:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Meaning: And humble your heart to those who believe who follow you.²²

أَنْ يُخَاطَبَ كُلًّا مِنَ الطَّلَبَةِ لَا سِيَّمَا الْفَاضِلُ بِمَا فِيهِ تَعْظِيمُهُ وَتَوْقِيرُهُ وَيُنَادِيهِ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ. وَأَنْ يُرَحِّبَ بِالطَّلَبَةِ إِذَا لَقِيَهُمْ وَعِنْدَ إِقْبَالِهِمْ عَلَيْهِ وَيُكْرِمَهُمْ إِذَا جَلَسُوا إِلَيْهِ وَيُوْنِسَهُمْ بِسُؤَالِهِ عَنْ أَحْوَالِهِمْ وَأَحْوَالِ مَنْ يَتَعَلَّقُ بِهِمْ بَعْدَ رَدِّ سَلَامِهِمْ وَيُقَابِلُهُمْ بِطَلَاةِ الْوَجْهِ وَظُهُورِ الْبِشْرِ وَحُسْنِ الْمَوَدَّةِ وَإِظْهَارِ الشَّفَقَةِ وَيَزِيدُ فِي ذَلِكَ لِمَنْ يَرْجَى فَلَاحَهُ وَيُظْهِرُ صِلَاةَ وَبِالْجَمَلَةِ فَهُمْ وَصِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ | إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّ رَجَالًا يَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا

Meaning: let a teacher speak to every student especially to senior students by respecting them and calling them by the name they like. In the sense that a teacher must speak to his students in kind and polite words, especially when he calls his student's name, then he should call him by the name they like. Because calling a teacher with a name they like will grow their own pride in their hearts and grow a student's love for his teacher

DISCUSSION OF RESEARCH RESULTS

Conceptual ideal teacher: Teacher Morals According to KH. Hasyim Asy'ari

Morals are something that is embedded in the human soul that is obtained through education and habituation so that even if in an unconscious state, this behavior will appear. That is what is called morality. A teacher in associating with his students should have an easy-going character. In society, usually only a student is required to have good morals and respect his teacher, but a teacher is also required to have good morals to his students.

In line with the above, KH Hasyim Asy'ari contributed thoughts about teacher morals to students starting with the sincere and sincere intentions of a

²² Al Quran surat As Syu'ara ayat 215:

teacher in teaching and educating his students because of Allah SWT. As Muslims, of course, we know that deeds that are not intended for the sake of Allah will be in vain. That is so that everything done by every Muslim and Muslim woman is worth worship in the eyes of Allah. Moreover, noble teaching activities, of course, must be based on sincere intentions because Allah SWT.

In the teaching and learning process, a teacher certainly knows the condition of his students who are not sincere in their intention to seek knowledge. In response to this he should not be reluctant to teach his students who are not sincere in their intentions. Because basically knowledge will not approach a student except for Allah. That is what Imam Al Ghazali experienced when seeking knowledge in a madrasa that provided free meals. As an educator, a teacher is obliged to direct the student to the right intention, namely the intention to seek Allah's pleasure.

Besides that, a teacher must love his students as he loves his own child, guide him, educate him, teach him something he does not know, and train him well as a mandate from Allah and his parents. As a person who loves, he will teach his students with a delivery that is easily understood by his students, because a teacher is responsible for understanding his students which we know as cognitive.

Besides that, a teacher must have a passion in teaching and educating his students with all the abilities he has, using methods that are practical and easily understood by his students. The spirit of a teacher can be reflected in his daily practice of never being late in teaching, mastering learning materials, good learning methods and conducting good assessments of his students in accordance with the applicable curriculum.

In the case of teaching students, a teacher should ask them to repeat the subject matter that he has given or he may give a written test or memorization and understanding so that he can find out whether the lessons he gives they have memorized and understood. From it he can gauge the ability of his students in their understanding. Like parents, a teacher always gives advice to his students to be serious and enthusiastic in learning. However, if a teacher knows that his students are studying above their abilities, he also advises them to love themselves, which if forced to limit their abilities, their bodies will hurt and their minds will be confused, so that initially understanding the lesson will eventually get confused..

Positioning as a spiritual parent, a teacher should not be partial to his students, should not prioritize only one or two students, all have the same rights in receiving good lessons, being treated well, receiving good and proper

facilities and being respected with a weak attitude. gentle and ask if anyone is absent or not included in the lesson. As an educator, he must know his students one by one, his name, lineage, place of residence, and do not forget that a teacher should pray more for his students so that the lessons he gives are easily accepted and understood by them.

As an individual who often gathers with students, a teacher should maintain good relations with them by always being friendly, good in talking to them, spreading greetings, helping each other in goodness, moreover he should help his students a lot in matters of property if he is able in order to establish a good relationship between the two so that they like the teacher, it is hoped that the learning materials will be easily digested by them.

A teacher is a role model for his students, they are more inclined to imitate the behavior of his teacher. Therefore a teacher must maintain his behavior in front of his students, moreover he should not be arrogant in everything, in conversation, behavior means that a teacher must have an attitude of *Tawadhu* /humble. As a reflection of the morals of the Prophet Muhammad who was always humble even though he was a perfect human being in all things. Likewise, a teacher must have good morals in interacting with his students.

In addition, a teacher should often greet students when they meet, ask how they are, call their names by names they like, and face them with a beaming face that makes their hearts happy with him. That is so that good relations between teachers and students can be established so that they will continue in the future by Allah SWT. Which basically between teacher and student there is no word manta; no ex-teacher and no ex-student.

The Concept of the Ideal Teacher: Teacher Morals as Educators

A professional teacher has four functions and roles to his students, namely as educators, mentors, teachers and coaches. The four roles and functions must be integrated in a teacher. A person who can educate and teach but cannot guide and train cannot be said to be a perfect teacher. In the case of a mentor, a teacher emphasizes norms and discipline to his students by transferring science, technology and art using teaching strategies and methods that are in accordance with the individual differences of students. The teacher's character as a guide to his students according to KH Hasyim Asy'ari "In conveying material to his students a teacher uses gentle, easy-to-understand words that are based on affection and love for them as he loves and loves his family. alone. A father who becomes a teacher of his own children will be more dominant in guiding them.

In transferring knowledge, in addition to the above, he must master the subject matter that will be delivered with all the methods. Besides, he must be active in monitoring the behavior of his students. Responding to the current era in which in the world of education, teachers must play an active role in overcoming the morals and morals of students who are increasingly declining day by day. More dominant than above, a teacher should not forget to pray for his students so that the benefits of the knowledge he gives so that they can practice their knowledge in the future. This has been proven in Islamic boarding schools where the kyai always prays for their students and produces many extraordinary people..

As an educator, a teacher emphasizes the morals and personality of his students. He always motivates his students to be active in learning and follow mutually agreed terms. In the case of an educator, he should be a good example for his students both in words and behavior. Therefore, he should spread greetings, give something and habituation to his students. In his daily life with his students, he must reflect moral character so that they can be imitated. A teacher not only educates physically but spiritually (Murobbir Ruhî). In reality, a student will see and pay more attention to the behavior of his teacher than his teacher's words because Imam Al Ghazali said human nature is more inclined to behavior than speech. Good examples from teachers are more dominant in carrying out their functions as educators who are accompanied by motivation so that they can produce students who are knowledgeable and have good morals.

Thus the character of the teacher to his students according to KH Hasyim Asy'ari's thinking is his noble personality when carrying out his functions and role as a teacher; educate, teach and train, both inwardly as well as strengthening intentions because of Allah in teaching or outwardly such as in speaking gentle words, spreading greetings, mastering learning materials and methods, easy-to-understand delivery and so on with the aim of creating quality students. and have good manners. a teacher directs his students to be able to acquire science, technology and art through methods that are easily understood by them by looking at the differences in their individual abilities. Meanwhile, as an educator, he gives *uswatun hasanah*/good examples to his students both in speech and behavior so that they can be imitated. Don't forget to also pray for his students to become useful people in the future.

CONCLUSION

Teachers are people who teach students both to educate, teach and transfer knowledge to students. Educators are everything that affects a person's development, namely humans, nature and culture.

The Concept of the Ideal Teacher: Teacher Morals as Educators. A professional teacher has four functions and roles to his students, namely as educators, mentors, teachers and coaches. The four roles and functions must be united in a teacher. A person who can educate and teach but cannot guide and train cannot be said to be a perfect teacher.

Teachers have al-karimah morals to their students including educating, teaching and training, both internally and externally, such as setting the right intentions for Allah. outwardly such as in speaking gentle words, spreading greetings, mastering learning materials and methods, easy-to-understand delivery, and so on which aim to create quality and good-natured students. a teacher directs his students to be able to acquire science, technology and art through methods that are easily understood by them by looking at the differences in their individual abilities. Meanwhile, as an educator, he gives uswatun hasanah/good examples to his students both in speech and behavior so that they can be imitated. Don't forget to also pray for his students to become useful people in the future.

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