



**THE TEACHER MORALS IN TEACHING ACCORDING TO K.H. HASYIM  
ASY'ARI IN THE BOOK OF ADABUL 'ALIM WAL MUTA'ALLIM**

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**Abstract:** This research is based on a phenomena of teachers in Indonesia who are still found to have no nable character, so that it does not reflect the morals of a good teacher. This research aims to determine: (1) The teacher's character towards oneself according to K.H. Hasyim Asy'ari in the book of Adabul 'Alim Wal Muta'allim, (2) The teacher's character when teaching according to K.H. Hasyim Asy'ari the book of Adabul 'Alim Wal Muta'allim, (3) The teacher's characters towards students according to K.H. Hasyim Asy'ari the book of Adabul 'Alim Wal Muta'allim, (4) The relevance of teacher morals to students according to K.H. Hasyim Asy'ari the book of Adabul 'Alim Wal Muta'allim to current education at this time. This type of research is library research. Data collection uses documentation techniques and in data analysis uses content analysis techniques in obtaining the valid data.

**INTRODUCTION**

There are still teachers in Indonesia who are found to have no noble character, so they do not reflect the morals of a good teacher. This can be seen from current phenomena such as: (1) Teachers have not been able to become good role models; (2) Teachers are impatient in teaching; (3) There are teachers who like to mention certain identities; (4) There are teachers who are not disciplined; (5) Teachers have not been able to communicate well with their students; (6) The teacher does not prepare teaching materials properly; (7) There are teachers who play mobile phones during learning; (8) There are still teacher who punish students with corporal punishment; (9) There are teachers who chat with other teachers when learning begins; (10) Teachers are selective or unfair to students.

The above phenomenon is in line with Asmani's opinion in Ida Rusdiana that the existing teacher does not reflect the ideal teacher in terms of professionalism and opyimism, low intellectual capacity, lack of discipline, loss of enthusiasm for learning, deviant behavior, and lackof social dedication.

According to Anis Monica, the ideal tacher is a teacher who is able to act as an educator, teacher, trainer and innovator of students. It is hoped that teachers will be able to equip students who have intellectual abilities. Able to appreciate truth, justice, prosperity, peace, and have a full sense of responsibility. (Anis Monica, 2020)

Human development can be influenced by education That is why education is one of the needs for humans. The role of teacher is the main factor in educating man. (Ahwy Ontradiksa, 2012)

Teachers who have noble character are very important for the world of education. Because with their noble character, teachers will certainly be able to become good role models for their students. So with that, teachers have to learn a lot from Islamic figures how to become a teacher with character. Because a person's character is formed not formed.

## **THEORETICAL BASIS**

### **A. Definition of Teacher**

In general, the term teacher is articulated as a person whose job (livelihood, profession) is teaching. Meanwhile, in the community's view, a teacher is a person who carries out education in certain places, not necessarily in formal educational institutions, but can also be in mosque, surau or prayer room, house and so on. (Rahendra Maya, 2017)

According terminology, experts define the word teacher or educator as follows:

1. Zakiah Daradjat, defines a teacher (educator) as a professional educator, therefore implicitly he has volunteered himself to accept and bear some of the educational responsibilities that are borne on the shoulders of parents.
2. Ramayulis, argues that "teachers (educators) are people who bear the responsibility to guide students to become human beings."
3. Zahara Idris and Lisma Jamal, said that "teachers (educators) are adults who are responsible for providing guidance to students in their physical and spiritual development, in order to reach the level of maturity (able to stand alone) fulfill their duties as God's creatures, individual beings who are independent and independent. social beings."
4. Ahmad Tafsir, defines, "teachers (educators) are people who are responsible for the ongoing process of growth and development of the potential of students, both cognitive potential and psychomotor potential.
5. Imam Barnadib, stated that a teacher (educator) is anyone who deliberately influences others to reach maturity. Teachers (educators) consist of parents and other adults who are responsible for the maturity of children.
6. Ahmad D. Marimba said that "educators are people because their rights and obligations are responsible for the education of the educated. Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in the formal education path. (Sudarwan Danim, 2017)

### **B. Definition Of Morals**

In language, the word morality comes from Arabic, namely *khuluq*, the plural is *akhlaq*. This word literally means temperament, character, and religion. Regarding the notion of *khuluq* which means religion, Al-Fairuzzabadi in Rosihon Anwar and Saehudin said, “You know, religion is basically morality. Whoever has noble character means that the quality of his religion is also noble. Religion is laid on four main moral foundations: patience, self-preservation, courage, and justice. (Rosihon Anwardan Saehudin, 2016)

### **C. The Basic and Source of Morals**

The source of morality is the Qur'an and Sunnah, not common sense or public opinion as in the concept of ethics and morals. The source for determining morals in Islam, whether including good (noble) or despicable morals, as in all other Islamic teachings is the Qur'an and the Sunnah of the Prophet Muhammad. Good and bad in Islamic morals are good and bad according to both sources, not good and bad according to human (reason) standards. Because if the size is human, then good and bad can be different. Someone says that something is good, but other people don't necessarily think it's good. (Rahmat Hidayat dan Muhammad Rifa'i, 2018)

Likewise, someone calls something bad, whereas others may call it good. Through these two sources of Islamic teachings, it can be understood that the qualities of patience, trustworthiness, gratitude, forgiveness, and generosity are good and noble qualities. On the other hand, it is also understood that the characteristics of shirk, kufr, nifaq, ujub, arrogance, and hasad are despicable qualities. If the two sources do not affirm the value of these attributes, the human mind may give different judgments. However, Islam does not deny the existence of other standards besides the Qur'an and Sunnah to determine the good and bad of human character. (Rahmat Hidayat dan Muhammad Rifa'i, 2018)

### **D. Definition Of Teaching**

There are three definitions of teaching that are at least understood so far and effect the pattern of implementation of the teaching and learning process, teaching methods, teacher roles and others, namely:

1. Teaching is imparting knowledge to children.
2. Teaching is conveying culture to children.
3. Teaching is an activity to organize or manage the environment as well as possible and connect it with children so that the learning process occurs. (R. Umi Baroroh, 2004)

In a broad sense, teaching is defined as an activity to organize or manage the environment as well as possible and connect with children, so that the learning process occurs. Or it can be said, teaching as an effort to create conducive conditions for the ongoing learning activities for students. There are conditions are created in such a way as to help children develop optimally oth physically and spiritually, both physically and mentally. (Muhammad Ichsan, 2016)

## **E. The Role of Teachers in Teaching**

### **1. Teachers as Educators**

Teachers are educators, who become figures, role models, and identification for students and their environment. Therefore, teachers must have certain personal quality standards, which include responsibility, authority, independence, and discipline. With regard to responsibilities; Teachers must know and understand values, moral and social norms, and try to behave and act in accordance with these values and norms. Teachers must also be responsible for all their actions in learning at school, and in social life.

### **2. Teachers as Teachers**

Teachers help students who are developing to learn something they do not know, form competencies, and understand the standard material being studied.

### **3. Teachers as Guides**

The teacher can be likened to a travel guide (Guide), who based on his knowledge and experience is responsible for the smooth journey. In this case, the term travel does not only involve physical but also mental, emotional, creative, moral, and spiritual journeys that are deeper and more complex.

### **4. Teacher as Trainer**

The education and learning process requires skill training, both intellectual and motoric, thus requiring teachers to act as trainers.

### **5. Teachers as Advisors**

The teacher is an advisor for students. Being a teacher at any level means being an advisor and being a confidant, learning activities put him in that position. Students are always faced with the need to make decisions, and in the process will run to the teacher. The more effectively the teacher handles each problem, the more likely students are to turn to him for advice and confidence.

### **6. Teachers as Models and Examples**

The teacher is a model or role model for students and everyone who considers him or her as a teacher.

### **7. Teachers as Creativity Encouraging**

As creative people, teachers realize that creativity is universal and therefore all their activities are supported, guided and aroused by that awareness. He himself is a creator and motivator, who is at the center of the educational process.

### **8. Teacher as Actor**

As an actor, the teacher must do what is in the script that has been prepared by considering the message to be conveyed to the audience. In order to be able to act according to the demands of the script, he must analyze and see his own abilities, preparations, correcting weaknesses, and perfecting new aspects of each performance.

### **9. Teacher as Emancipator**

When students are almost desperate, it takes patience, tenacity and the art of motivating so that awareness returns, and hopes rise again.

### **10. Teachers as Evaluators**

Evaluation or assessment is the most complex aspect of learning, because it involves many backgrounds and relationships, as well as other variables that have meaning when they relate to the context that it is almost impossible to separate from every aspect of the assessment. There is no learning without assessment, because assessment is a process of determining the quality of learning outcomes, or a process for determining the level of achievement of students' learning goals. (M. Walid Mudri, 2010)

## **METHOD**

This research is a type of library research. In library research, use library resources to obtain research data. Strictly speaking, without the need for field research. (Mestika Zed, 2014)

## **DISCUSSION**

The teacher's character towards himself: 1. Teachers should always feel supervised by Allah SWT, either alone or with others. 2. The teacher should have the fear of Allah in all movements, silence, word and deed. 3. The teacher should be calm. 4. Teachers should protect themselves from what is forbidden and doubtful. 5. Teachers should have a humble attitude. 6. Teachers should be humble/submissive to Allah SWT. 7. Teachers should only depend their business on Allah SWT. 8. Teachers should not use their knowledge as a tool to achieve worldly goals, whether in the form of positions, possessions, praise, popularity or superiority over other colleagues. 9. Teachers should not glorify worldly lovers by approaching or associating with them, unless it brings more mashlahah (positive effect) than mafsadah (negative effect), especially if the teacher visits the house of the person who is studying with him, even though the person who is studying has high office; on the contrary, the teacher must maintain his knowledge as did the salafus-shalih scholars. 10. The teacher should have an attitude of zuhud towards the world and minimize the world as much as possible, which does not endanger himself and his family with the accompaniment of qanaah attitude. 11. Teachers should avoid jobs that are despicable in the eyes of society; or work that is inappropriate according to customs and shari'ah, for example: cupping, tanners, money changers, goldsmiths, and so on. 12. Teachers should stay away from things that can cause bad prejudice, even if the chances are small. Teachers are not allowed to do actions that are considered to be able to lower their self-esteem and are denied outwardly, even though they are spiritually allowed; because it means that it is the teacher himself who plunges himself into bad prejudice and his self-esteem becomes a shock, and causes society to fall into makruh assumptions and the sin of gossip. 13. Teachers should implement Islamic shari'ah and zahir laws, for example: establishing prayers in Jami' mosques, spreading greetings to everyone, admonishing ma'ruf nahy munkar with patience for suffering, upholding the truth in the midst of the rulers with complete submission to Allah and not afraid of human reproach. 14. The teacher should uphold the sunnahs originating from the Prophet and extinguish the heresies (which are misguided); enforce religious affairs and any actions that bring benefit to Muslims in a way that is good according to the Shari'ah and accepted by customs and human common sense. 15. Teachers should maintain the sunnah of Syar'iyyah, both in the form of words (Qauliyah) and actions (Fi'liyyah). 16. Teachers should associate in the community with commendable morals. 17. The teacher should purify his mind and body from despicable morals, and fulfill them with commendable morals. 18. Teachers should continue to be enthusiastic about increasing their knowledge and deeds with a sincere and ijthihad soul; 19. The teacher does not refrain from asking something that he does not know, even if it is to someone who is lower than him, both in terms of position, lineage, and age. 20. The teacher should take the time to compose, collect or make a written work, if he has that skill. (Hasyim Asy'ari, 2017)

The teacher's character when teaching: 1. If you want to come to a place of study, the teacher should be pure from hadats and unclean, clean himself, use fragrances and clothes that are appropriate for the general public. 2. When going out of the house, the teacher should pray with the prayers taught by the Prophet Muhammad. And do the remembrance of Allah

swt until you reach the place of study. 3. The teacher should sit in a place that can be seen by all the audience. 4. Teachers should read the Qur'an when they want to start teaching in order to get blessings and goodness. 5. Teachers should prioritize the noblest and most important lessons when the lessons to be delivered are varied. 6. Teachers should not raise their voices excessively than necessary. And neither do nor lower the voice until it is difficult to hear perfectly. 7. Teachers should keep the learning place from noise, because noise can cause word changes. The teacher should also protect the study area from loud noises and various discussions. 8. Teachers should forbid students who are excessive in discussing science, or there are fights and bad morals when discussing science. 9. If the teacher is asked something, but he does not know the answer, then the teacher should answer: "I don't know", "I don't understand". Part of science is the teacher answers: "I don't know". It is narrated that some scholars are of the opinion that answering "I do not know" is half of knowledge. 10. The teacher should show an attitude of compassion to the person attending the majlis, pleasing the person so that his heart is relieved, because the newcomer is actually still nervous. 11. At the end of the lesson, the educator should say "wallahu a'lam" after conveying words that indicate that the teaching is over, for example the words: That's all for this meeting, see you at the next meeting, Insha Allah Ta'ala. 12. Teachers should not teach subjects that are not their expertise. The teacher should not mention knowledge that he does not know, because that includes playing games in religion and demeaning people. (Hasyim Asy'ari, 2017)

The teacher's attitude towards students: 1. Teachers should teach and educate students with the aim of only gaining the pleasure of Allah SWT in spreading knowledge, reviving the Shari'ah, upholding the truth and suppressing falsehood, maintaining the good of the people (Islam) with many scholars. 2. The lack of sincerity from a student should not hinder a teacher's intention to continue teaching them, because good intentions are expected to emerge from the blessings of knowledge. 3. The teacher should love the student as he loves himself as in the description of a hadith. The teacher should hate the student as much as he hates himself. 4. The teacher should make it easy for students by delivering lessons lightly and with good pronunciation so that they are easy to understand. 5. Teachers should always be eager to teach and provide understanding with all efforts; simplifies the explanation given, there are not many explanations that make it difficult for students to accept it, and the description is not too wide so that it cannot be memorized by students. 6. The teacher should ask students to repeat their memorization at certain times. 7. If the student learns a lesson above the needs that he can bear, but the teacher is worried that it will make it difficult for the student, the teacher should advise the student to love himself and remind the words of the Messenger of Allah: "Indeed, those who exhaust the strength of their riding animals cannot reach their destination. aim and there is no back for him to climb on." 8. Teachers should not show students the attitude of prioritizing some students over others in terms of affection and attention. They are all equal in terms of age, nobility, mastery of knowledge and religion, because this attitude can lead to a sense of disappointment in students. 9. Teachers should be affectionate to students who are present and mention the names of absent students with good names and good praise. 10. Teachers should maintain a sense of harmony with students such as: greeting, speaking good words when talking, loving each other, helping each other in goodness, piety and whatever they are facing. 11. The teacher should try for the benefit of the students, focus on the heart and help the students according to what they have, both position and wealth, when the teacher is able to do all of that and is not in a state of compulsion, because Allah always helps a servant as long as the servant wants to help. his brother. 12. If some students or people who usually attend halaqah are absent for a long time, then the teacher should ask how the student is; and ask people who have a close relationship with the student. If there is no news about the student, then the teacher should send a letter or the

teacher who goes directly to the student's house is the most important thing. 13. The teacher should be humble '(humble) towards students and everyone who asks for guidance or asks him on the condition that he is carrying out his obligations related to the rights of Allah SWT and the rights of educators. The teacher should be humble and speak soft words to students. 14. The teacher should speak to each other, especially the honorable students, with words that are full of honor and respect for students. Teachers should call students with the most preferred nickname. (Hasyim Asy'ari, 2017)

## CONCLUSION

Based on the explanation above, the writer concludes that: The teacher's character towards oneself according to K.H. Hasyim Asy'ari in the book *Adabul 'Alim Wal Muta'allim* there are 20 morals, including: Being muraqabah; Be humble to Allah; Be calm; Protect yourself from unlawful things (wira'i); Be humble; Be humble to Allah; Depending on the affairs of Allah; Do not make knowledge as a ladder of worldly achievement; Does not glorify the lovers of the world. But glorify knowledge; Be zuhud and qanaah; Avoid despicable professions; Abstain from bad deeds; Implementing Islamic law; Uphold the sunnah and extinguish bid'ah (dhallah); Maintaining the shari'ah sunnah; Associating with commendable morals; Eliminate despicable morals and fill oneself with commendable morals; Enthusiastic to increase knowledge; Not ashamed to ask the lesser; Compose written work. The teacher's character when teaching according to K.H. Hasyim Asy'ari in the book *Adabul 'Alim Wal Muta'allim* there are 12 morals, including: purifying oneself from hadats and uncleanness, when leaving the house it is better to pray from the Messenger of Allah, sitting in a place that is visible to the whole audience, starting his teaching by reading the verse Al-Qur'an, prioritizing the most noble lessons. And the teacher doesn't raise his voice excessively, keeps the learning place from being noisy, forbids students from discussing science too much, if asked something they don't know, they should answer: "I don't know", be affectionate, convey words that say that teaching is over, no may teach students who are not experts. The teacher's character towards students according to K.H. Hasyim Asy'ari in the book *Adabul 'Alim Wal Muta'allim* there are 14 morals, including: sincere for Allah, helping students, loving students like loving yourself, making it easier for students to understand lessons, enthusiastic, diligent in testing memorization, choosing subjects that according to the ability of students, giving equal treatment to students, showing affection to students who are present, maintaining good relations between educators and students in harmony, providing assistance to students, paying attention to student attendance, being humble to students, being gentle to students .

The teacher's morals are the thoughts of KH. Hasyim Asy'ari in the book *Adabul 'Alim Wal Muta'allim* has relevance to current education. Both from the personal character of a teacher which states that the teacher should have a good spiritual personality. The teacher's character when teaching states that the teacher must have readiness when teaching so that learning can run effectively. And the teacher's morals towards students which states that teachers must have good morals when dealing with students. And have a sense of caring for students such as loving students and helping students in learning.

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