



## Teacher and Student Ethic Concept : A Study Toward the Thought of K.H. Hasyim Asy'ari

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### Abstract

Ethics is a rule or moral that is present in every proposition or at every institution. Ethics is also a very important thing for community life, because without an ethic or moral human being will do everything without being treated with a sense of responsibility and good morality. In education sector it is very important to have ethics or morals, in which a teacher or student in teaching and learning process must be based on good ethics and morals. The research and data sources used in this article are obtained through library research. Thus, the data collection methods (literature) taken from the author's collection of books and in the library. From the results of this study it can be concluded that the ethics of teachers and students are needed, because in a learning process both the teacher and the student must use good ethics when a learning activity takes place or when communicating between teachers, staff, and students, because it will affect the blessing of the knowledge obtained.

## INTRODUCTION

Education is a basic thing that is mandatory for all people to have, because education is everyone's needs. The Father of National Education, Ki Hajar Dewantara, said that education means an effort to advance the growth of character (inner strength and character), the mind (intellect) of the learners' body between one and the other interconnected so as to advance the perfection of life, (Nata, 2012:338).

In essence, in understanding the meaning of education, it is first necessary to know two (2) terms in the world of education, namely pedagogy which means education and *pedagogia* means science. This term comes from the Greek *pedagogia* (paedos and agoge) which means "I guide, lead children". Based on the origin of the word, then education has an understanding as a business that is run by someone or a group of other people, in order to grow up and reach a higher level of life in the mental sense (Kasan, 2005)

Education as a human effort to grow and develop the carrying potential of both physical and spiritual in accordance with the values that exist in society and culture. Education for human life is an absolute necessity that must be fulfilled throughout life. Without education, it is absolutely

impossible for humans to develop in line with their aspirations (Ihsan, 2008: 2) Furthermore, education is a process to be able to give meaning or meaning to meaning to himself and his environment. This individualistic view is very different from the materialistic view. The materialistic notion of positioning humans as a product of the environment, according to Marxism in Nugroho, Riant & HAR Tilaar explained that the educational process is a process that gives power to individuals to resist the forces that limit their development which are governed by the economic power of ruling groups or capitalist groups (2009 : 21).

Basically the essence of education is an important part of life which also distinguishes humans from other living beings. Animals also learn but are more determined by their instincts. Whereas humans use their minds in every behavior, as well as human efforts to improve knowledge obtained from formal and non-formal institutions, for example such as the object of the science of education and various kinds of educational sciences. These interesting things are what encourage students to know more about the nature of education inside and outside of school. Because education is the main basis for students to be able to compete in the world of work, with education also the students can form a good character later they can apply it in everyday life both when the students are in the school environment and in the community. With education, humans can manage their minds and thoughts and feelings about what they know, either through learning, experience, or even from the media.

According to Deradjat (2012: 7) the biggest factor that makes noble people is science, and how do people use their knowledge. But that is not separated from education. Education is a process of changing attitudes, behavior and ways of thinking someone through the interaction between teachers and students in the formation of the personality of students who are not only knowledgeable but also have skills in their morality. A teacher is a character that is used as a role model for students and their society. Therefore, a teacher must be able to place his position according to his responsibility, namely to educate his students both in general knowledge and religion as well as in the planting of morality and ethics of students towards learning, fellow friends and teachers.

A teacher must be able to develop his potential through teaching about science which he understands but must still be based on the cultivation of morality and ethics. Because every person who has knowledge but is not based on morality and etiquette on knowledge and teachers, it will not benefit the knowledge he has gained.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ َآلِءَاخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often. (Q.S. Al- Ahzab: 21)

The verse explains that Muhammad was a leader and teacher for every human being. He is a role model for people, because he is a leader who has extensive knowledge of both general knowledge and religion. However, with that knowledge, he was able to maintain his knowledge with morals and ethics which he had well with his students, teachers and the surrounding community. Knowledge and *akhlak* are the causes of blessing and the usefulness of their knowledge. Besides that, beliau is also highly respected by the secular community and its students. For that it is very important for a teacher or educator in addition to having extensive knowledge that must be balanced with ethics and *akhlak*.

Besides the teacher a student is demanded not only to be proficient in a field of science both general and religious, because it does not guarantee the usefulness and blessing of knowledge without being balanced with the morality and ethics of someone in studying, respecting teachers, and respecting the knowledge students have. For this reason, it is very important for a teacher and student to have extensive knowledge but must be based on morals and practices, because both are important besides knowledge as an insight into knowledge and morality, and ethics is a behavior or attitude in respect of knowledge, teachers, and students. However, currently there is moral degradation related to student ethics to teachers. As stated by Nandya (in tafsir 1994: 77) that in Islamic education the relationship between teachers and students experiences a decline in ethics. This is due to several things including; (1) the position of the teacher in Islam is declining. (2) students' respect for teachers decreases. (3) student compliance with teachers has decreased. Based on this, Islamic leaders carry out updates and improvements related to these problems.

There are so many educational figures in Islam and the scholars who play a very good role in forming the ethics of teachers and students in conveying knowledge and learning about science, including K.H. Hasyim Asy'ari, he is the founder of the Nahdlatul Ulama organization, he is also a reformer of the pesantren. Which in a pesantren is not only required to study but also how do we get the knowledge that respects the teacher and how to maintain that knowledge. K.H. Hasyim As'ari is the founder of the Tebu Ireng Islamic Boarding School in Cukir area near the sugar factory. K.H. Hasyim As'ari is a figure in Islamic education, there are many thoughts that he poured in the book about the importance of educational issues that discuss the ethics of teachers and students in delivering knowledge and acquiring knowledge (Nata, 2012: 339). Because in carrying out the educational process a teacher and student must be based on the values of Islamic education accompanied by morality and ethics. Besides being qualified in the field of K.H religion. Hasyim As'ari was very clever in arranging the various systems of the pesantren which he later became

known as the Pesantren Pesantren. Because he arranged in the pesantren's kurikulum, arranged a series of learning and his ethics of writing books and deciding actual social problems. Demanding and conveying knowledge, is a worship to seek the blessing of Allah, which delivers humans to obtain the happiness of the Hereafter. Because learning is accompanied by morality and ethics must be intended to develop and preserve Islamic values, not just to eliminate ignorance and seek rank.

K.H. Hasyim As'ari was a great ulama, he was also the founder of Nahdlatul Ulama (NU). NU is the largest Islamic organization in Indonesia, even throughout the world. K.H. Hasyim As'ari is also a figure in the struggle for Indonesian independence and at the same time a national hero. He is recognized not only as a religious figure who is pious about the depth of his knowledge, but also in ethics and morality of learning but also as a persistent national figure in fighting for Indonesian independence. Seeing from the explanation above, reviewing the point of view, in the process of education, a teacher and student is demanded not only to be proficient in knowledge, but also must be based on ethics and morality in the process of seeking knowledge. With this, the researcher conducted a study on the Concept of Teacher Ethics and Students in the thinking of K. H. Hasyim As'ari.

## **METHOD**

Research is an observation or inquiry and has the purpose of finding answers to problems or the process of discovery, whether discovery is a discovery that is actually already there or invention that is the discovery of the results of research that is truly new with the support of facts. The type of research used is library research by using written materials such as books, descriptions and other documents, using information obtained from the objectives studied through informants or respondents.

The data source in this study is divided into two parts, namely primary and secondary. Primary data sources, namely, data obtained from the story of the perpetrators of the event itself, or eyewitnesses who experienced or knew about the event. For that according to the author of the study, the author obtained this primary data source through the Book *Adabul Alim Mutta'alim* by K.H. Hasyim Asy'ai was the topic of the research.

Meanwhile, secondary data sources, namely, information obtained from other sources that may not be directly related to the event. This secondary data the author obtained from books related to research discussed, journals, and books that were used as reference sources. Then, Data Analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials, so that they can be easily understood, and everything can be informed to

others. Based on the analysis, the authors obtained the results of the data through documentation sourced from books, journals, and other media that were used as data analysis.

## **FINDINGS AND DISCUSSION**

It is translated from KBBI that Ethics (Etymology), derived from the Greek language *Ethos*, which means character of decency or custom (custom) (KBBI, tt). Ethics are usually closely related to moral words which are Latin terms, namely *Mos* and in the plural form *Mores*, which also means the customs or way of life of a person by doing good deeds (decency), and avoiding things of action the bad one. Ethics and morals are more or less the same understanding, but in daily activities there are differences, namely morality or morality for the assessment of actions done, while ethics is for the assessment of the system of applicable values. Ethics is the science that addresses good deeds and human bad deeds as far as the human mind can understand

In the philosophical tradition the term ethics is commonly understood as a scientific theory that discusses what is good and what is bad with regard to human behavior. In other words, ethics is an effort with his mind to compile a theory about the implementation of a good life. Ethics arises when the morality of a person or society begins to be critically reviewed. Morality deals with concrete behavior, while ethics works at the level of theory. Ethical values that are understood, believed, and tried to be realized in real life are sometimes called ethos. As a branch of philosophical thought, ethics can be distinguished into two: objectivism and subjectivism. The first holds that the value of the good of an action is objective, lies in the substance of the action itself.

This idea gave birth to what is called rationalism in ethics. An action is called good, this notion says, not because we like to do it, or because it is in line with the will of society, but merely the decision of universal rationalism that urges us to do so. The main supporter of this school is Immanuel Kant, while in Islam - to a certain extent - is the Mui'tazilah school. The second stream is subjectivity, arguing that an action is called good when it is in line with the will or consideration of certain subjects. The subject here could be collective subjectivity, namely society, or it could be the subject of God. This ethical subjectivism is divided into several schools, from the hedonistic ethics of Thomas Hobbes to the traditionalism of Asy'ariyah. According to the understanding of Asy'ariyah, the value of the goodness of an action does not lie in the objectivity of its value, but in its obedience to God's will. Ash'ariyah views that humanity is like a 'little child' which must always be guided by revelation because without revelation humans are unable to understand which are good and which are bad.

In general, ethics is the study of morality and modesty. Ethics is something that is very important for one's life both in living in the community or in the world of education. Because there

is no ethical man, do everything without being accompanied by a sense of responsibility and good morality. Because ethics is the basis of a person in behaving and respecting others, because someone who is an expert in a field but does not have good ethics and morality, he will not be blessed with knowledge, because every blessing of knowledge depends on the ethics of a person in undergoing a process learning.

### **Biography of K.H Hasyim Asy'ari**

K.H. Hasyim As'ari was born to an elite family of Javanese kiyai on the 24th of Dhul Qa'dah 1287/14 February 1871 in the village of Gedang about two kilometers east of Jombang. His father was named As'ari the founder of the Islamic boarding school in Jombang, while his grandfather, Kiai Usman, was a famous kiai and founder of the Gedang Islamic Boarding School which was founded in the late 19th century. The jam was his ancestor, Kiai Sihah was the founder of the Tambakberas Islamic Boarding School, Jombang (Khuluq, 2009). K.H.Hashim As'ri was the third of ten children, namely Nafi'ah, Ahmad Sholeh, Radiah, Hassan, Anis, Fatanah, Mimunah, Maksum, Nahrawi, and Adnan. Until the age of five, he was in the care of his parents and grandfather in the Gedang Islamic Boarding School. This atmosphere undoubtedly affects the character of K.H.

Hasyim As'ari is simple and diligent in learning. In 1876, when he was six years old, his father left the pesantreh next to the Jombang Strait, an experience that most likely influenced him to later establish his own pesantren. Because of that, it is clear that his childhood life in the boarding school plays a big role in the formation of his character who is thirsty for knowledge and his ability to carry out religious teachings well. At the age of 15 years, K.H. Hasyim As'ari began wandering various Islamic boarding schools in Java in search of religious knowledge. He finally stayed for five years at Pesanteten siwalan Panji (Sidoarjo). In this pesantren, he was asked to marry Kiai's daughter.

After marriage, in 1891 when he was 21 years old, K.H. Hasyim As'ari and his wife performed the pilgrimage to Mecca at the expense of their in-laws. He also taught in Mecca, a beginning of his career as a teacher who then continued when he returned to water in 1900. At home, he first taught at the boarding school of his father and grandfather, then in 1903-1906, he taught at his father-in-law's residence, Kemuring ( Kediri) (Khuluq, 2009: 20). K.H. Hasyim As'ari married towards the times during his life, all his wives were children of clerics.

Thus he continued to maintain relations between various boarding schools. K.H.Hasyim As'ari teaches his children on the basis of the knowledge of Islamic religion and then sends them to other pesantren in the hope that they will experience pesantren like his own. He encouraged his daughters to marry kiai who taught in Tebuireng and male children married to the kiai daughters in order to maintain a relationship between Islamic boarding schools. As the leader of the Tebuireng

Islamic boarding school, K.H.Hasyim As'ari also includes informal responsibilities, such as treating various diseases. He is not only known as a good teacher, but can also treat and advise the community. Then on the 7th of Ramadan 1366 / June 25, 1947, at the age of 79 he was exposed to high blood pressure and later passed away.

### **Teacher Ethics Toward Students**

Teachers can simply be interpreted as people who provide knowledge to students. Whereas in the view of the community teachers are people who carry out education in certain places, not only in formal education but also non-formal education (Djamarah, 2000: 31). The teacher is someone who is instrumental in the world of education, because teachers are people who provide knowledge. According to Nawawi (2015: 280) Teachers are adults, who because of their role are obliged to provide education to students. The person may be credited as father or mother, teacher, religious teacher, lecturer, cleric and so on. Teachers are an important element in learning activities.

According to Djamarah (2015: 280) The teacher is someone who provides knowledge to students or professionals who can make students plan, analyze and conclude the problems they face. The teacher is a professional educator, the teacher is one of the main factors for the creation of the next generation of the nation. According to Djamarah and Zain (2015: 281) The teacher is someone who is experienced in the field of his profession. With his knowledge, he can make students become intelligent people. Law No. 20 of 2003 Article 39 concerning the National Education System, states that educators are professionals who are in charge of planning and carry out the learning process, assess learning outcomes, The teacher according to the community's opinion is a respectable person, where a teacher according to the community is a person who has extensive knowledge, so that the community gives confidence to educate their children to become intelligent and knowledgeable children.

In addition, KH. Hasyim As'ari also explained that there were ten ethics of a teacher towards his students, namely: (a) To teach solely because of Allah, to spread knowledge and revive the Shari'ah of Islam (b) Avoid unwillingness and pursue the world. (c) Loving his students as he loves himself. (d) Teaching using methods that are easily understood by students. (e) Explain learning material as clearly as possible, if necessary, repeat until the student truly understands. (f) Does not burden the student beyond his ability, which causes him to feel depressed. (g) Occasionally ask students to repeat memorization or past lessons. (h) Not to be favoritism, even if it is a student who has an advantage. (i) Always pay attention to student attendance. (j) Teachers should have good roles, such as saying good words. (k) Helping students who are struggling, both with motivation and with their assets. (l) If there is a student who is absent, and the absence is made from a habit, then

the existence and circumstances should be clarified. (m) Have a *tawadhu* 'attitude towards his students. (n) Speak to students with a good attitude, respect students when they sit with them, and carry out their questions happily and satisfactorily (Syaifudin, 2018: 100).

### **Student Ethics towards the Teacher**

Students or often referred to as students are everyone who receives an introduction from a person or group of people who undergo educational activities (Djamarah, 2015: 51). Which is a student or student who is very engaged as a subject in the learning process in which there is one teaching and learning activity about a knowledge related to the body and spirit. According to Engr Sayyid Khaim Husayn Naqawi cited by Abudin Nata (2012), states, that the word pupil comes from Arabic, which means people who want (the willer). According to Abudin Nata said students are interpreted as people who want to get good knowledge, skills, experience and personality as a means of life so that they are happy in the world and the hereafter by means of earnest learning. Besides the word pupil found another term that is often used in Arabic, namely *tilmidh* which means student or student, plural *talamidh*. This word refers to students studying at the madrasa. Another word relating to students is *thalib*, which means seekers of knowledge, students, students.

Referring to some student terms, students are defined as people who are in the educational level, which in various student literature is also referred to as students. Whereas in the Education Law No.2 Th. 1989, students are called students. In this case the educated person is seen as a person (subject), which is the value of humanity as an individual, as a social creature who has a moral identity, must be developed to reach the optimal level and criteria of life as a human citizen expected. According to Arifin (1996), referring to "students", what is meant is students as creatures who are in the process of development or growth according to each nature that requires guidance and direction that consistently leads towards the optimal point of the ability of nature.

However, in other literature it is emphasized, that students (students) are not just children who are in the care and care of parents, not also children who are in school age only. This understanding is based on the purpose of education, which is a perfect human being as a whole, to achieve it, human beings strive continuously until the end of their lives. According to article 1 paragraph 4 of RI Law No. 20 of 2003 concerning the National Education System, students are members of the community who try to develop themselves through the educational process in a particular pathway and type of education (Ramayulis, 2002: 21). It is clear that someone who does an educational process must be based on the level or regret of the age of the student or student in both formal and non-formal education.



KH. Hasyim As'ari explains twelve kinds of ethics that must be educated by a student when dealing with a teacher, namely: (a) Hedaknya becomes a guidance for a student to examine first by asking for guidance from Allah SWT who is the teacher who will educate him by considering morality and ethics. (b) Choosing teachers who are truly capable and recognized for their scientific capacity. (c) According to and not shouting at the teacher like a sick person must obey the expert doctor. (d) Respecting teachers and the belief that a teacher has a degree of perfection. (e) Knowing the obligations that must be fulfilled to the teacher and mendo'akan during his life and death. (f) Being patient with the rudeness of the teacher or the badness of his morality seems to remain related and still believes that the teacher has a degree of perfection. (g) Not facing the teacher unless permitted. (h) Sit in front of the teacher politely. (i) Good words. (j) Not knowing, even though what the teacher said already knew. (k) Do not overtake the teacher to explain a problem or answer a question and cut off the teacher's conversation while explaining. (l) Receive or give something to the teacher using the right hand (Syafudin,2018:100).

## **CONCLUSION**

After conducting an in-depth study of the thoughts of KH. Hasyim As'ari, in the field of education, especially in terms of the ethics of teachers and students, it can be concluded that, a teacher is a person who has been identified as a person who has professional abilities in a field, and is able to become a good example. In addition, in the learning process a teacher must have good ethics towards his students and vice versa, a student must have good character towards his teacher. Furthermore, good morality in learning is not only directed at students and teachers, but also for self and learning (science). By Kerna, K.H. Hasyim As'ari as a leader of Islamic boarding school education, in the education process he prioritized ethics and morality. Therefore, educators should be truly professional in a field of science and spirituality, so that teachers are truly able to develop the skills of students or students in science and akhlaqul karima. For students, it is possible to be serious in following the learning process, both at the time of the learning process and beyond that must be based on ethics and morals.

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