Ethics of Teacher and Student Educative Interaction in The Book Tazkiratu Al-Sami'i Wa Al-Mutakallimi Fi Adabi Al-Alimi Wa Al-Muta'allimi By Imam Ibnu Jama'ah

Nur Arifin*, Ahmad Shofiyuddin Ichsan

Institut Ilmu Al Qur'an An Nur Yogyakarta, Indonesia
*email Koresponden Penulis: markepen27@gmail.com

ABSTRACT

This study aims to reveal the ethics of educational interactions between teachers and students in the bookazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi worksImam Ibn Jama'ah and the relevance of the contents of the book to the dynamics of teacher and student interaction in today's education. This research method is a qualitative research with a type of literature review research and a pragmatic approach. The data analysis uses content analysis. The results of the study show that 1)The ethics that must be adhered to by teachers towards students in educational interactions in the book include: being sincere in educating and teaching, reflecting a close relationship, not being stingy in providing knowledge, not hitting, being sensitive to the environment, and being fair. 2) The ethics that must be adhered to by students towards teachers in the book include: being politeḍu', not arrogant about the knowledge they have, adorn themselves with good morals, be serious in learning, be patient and steadfast in seeking knowledge. The relevance of today's dynamics is that teachers are continuously required to develop creativity in the learning process, so that the interaction between teachers and students always creates a harmonious, humanistic atmosphere, and is full of religious and eastern moral ethics.

Keywords: Ethics of Interaction, Educating Teachers and Students, Imam Ibn Jama'ah and Students, Imam Ibn Jama'ah

ABSTRAK

Penelitian ini bertujuan untuk mengungkap etika interaksi edukatif guru dan murid dalam kitab azkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi karya Imam Ibnu Jama'ah dan relevansi isi kitab tersebut dengan dinamika interaksi guru dan murid dalam pendidikan hari ini. Metode penelitian ini merupakan penelitian kualitatif dengan jenis penelitian telaah pustaka (library research) dan pendekatan pragmatis. Adapun analisa data menggunakan konten analisis. Hasil penelitian menunjukkan bahwa 1) etika yang harus ditaati oleh guru terhadap murid dalam interaksi edukatif pada kitab tersebut di antaranya: ikhlas dalam mendidik dan mengajar, saling mencerminkan hubungan akrab, tidak kikir dalam memberikan ilmu, tidak memukul, peka terhadap lingkungan, dan bersikap adil. 2) Etika yang harus ditaati oleh murid terhadap guru dalam pada kitab tersebut yaitu: bersifat tawaḍu', tidak takabur atas ilmu yang dimiliki, menghiasi diri dengan moral yang baik, bersungguh-sungguh dalam belajar, sabar dan tabah dalam menuntut ilmu. Adapun relevansi atas dinamika hari ini adalah guru terus dituntut untuk mengembangkan kreatifitas dalam proses pembelajaran, sehingga interaksi antara guru dan murid senantiasa tercipta suasana yang harmonis, humanis, dan penuh dengan etika-etika moral agama dan ketimuran.

Kata kunci: *Etika Interaksi, Edukatif Guru dan Murid, Imam Ibnu Jama'ah*

A. INTRODUCTION

As living beings, humans always interact with each other, because humans always need help from others and cannot be separated from one individual to another in their lives. Interaction is a reciprocal process between one individual and another individual/group in order to achieve a certain goal. Interaction occurs if one individual takes an action that causes a reaction in another individual/group that is carried out in social life.(Eryadi, 2017), such as the interaction between teachers and students.

Interaction between teachers and students is very important in the teaching and learning process. If the interaction between teachers and students goes well, then success in the teaching and learning process can be achieved easily.(Ichsan, 2019). In the teaching and learning process, interaction has a broader meaning, not just a relationship between teacher and student but in the form of educational interaction. In this case, the teacher does not only convey messages in the form of lesson materials, but also instills attitudes and values from the students who are learning.(Miftahurrohman et al., 2021). Educational interaction is an interaction that goes beyond just the relationship between the giver of knowledge and the seeker of knowledge. Educational interaction is the values of goodness that are built between teachers and students, for example mutual respect between teachers and students in the teaching and learning process.(Usman, 2000).

Teachers are human elements that occupy positions and play important roles in the learning process. Teachers do not only serve as teachers, but teachers also play a role in the formation of character, nature, and development of resources owned by students. Teachers do not only play a role as a transfer of knowledge (transferring knowledge) and transfer of skills (channeling skills), but teachers also play a role as a transfer of value (instilling values) for the formation of morals or behavior of students.(Sardiman, 2008).

Nowadays, the interaction between teachers and students has begun to decline. This can be seen from the problems that arise, such as the attitude of students who do not respect teachers, are indifferent to advice given by teachers, and cases of teacher abuse, some of whom were abused to death.(www.kumparan.com, 2022). This is certainly very sad. The interaction between teachers and students should run according to what is exemplified by the scholars.

As stated by Imam Ibnu Jama'ah, teachers and students should respect and appreciate each other, such as: a) A student should obey his teacher's orders; b) Seeing the teacher full of respect; c) Know the teacher's rights; d) Be patient with the teacher's attitude; e) Thank the teacher for the warning and direction; f) Not meeting the teacher outside the assembly except with his permission; g) Sit with tawadu in front of the teacher; h) Speak gently to the teacher; i) Listen carefully to what the teacher says even though you already understand; etc(Imraan, 2018).

In the book*Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi,*Imam Ibn Jama'ah has explained about several ethics of teachers and students, among which there is a chapter that specifically reviews the ethics of teachers and students with their status (this ethics includes the attitudes of students and teachers in the teaching and learning process). From this background, the researcher will discuss two important things, namely the ethics of educational interaction between teachers and students in the book*Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi*the work of Imam Badrudin Ibn Jama'ah al-Kinani asy-Syafi'i and the relevance of the ethics of educational interaction between teachers and students in the book in the current era.

For this reason, the researcher explored several previous studies related to this

research, namely 1) Ahmad Faqihuddin(2020)entitled "Comparison of the Thoughts of al-Zarnuji and Ibn Jama'ah on the Interaction of Teachers and Students in Lessons". 2) Andro Prayogi(2021)with the title "Students' Manners in Educational Interactions according to Ibn Jama'ah". 3) Junaidi Arsyad(2019)with the title "Islamic Education Lecture: Adab Genre (A Search for Classical Literature on Academic Ethics)" 4) Muhamad Khoirur Roziqin(2019)with the title "Ibn Jama'ah's Educational Thoughts and Their Relevance to Contemporary Education". 5) Rudhwan Latuapo(2015)with the title "Ethics of Interaction between Teachers and Students in the Classroom in Islamic Education". 6) Suriadi(2018)with the title "Ethics of Educative Interaction between Teachers and Students from the Perspective of Shaykh 'Abd Al-Ṣamad Al-Falimbani", and 7) Nur Salami(2018)with the title "Ethics of Educational Interaction Between Educators and Students According to the Perspective of Al-Zarnuji and Paulo Freire".

B. METHOD

Judging from the object studied, this research is included in the category of library research, namely a type of research with data and information collection methods that are mostly from libraries. The literature sources do not only come from books, but also from journals, magazines, the internet, and scientific works that are relevant to the problem to be studied.(Creswell, 2013). This study uses a pragmatic approach, namely an approach that gives primary attention to the role of the reader. The pragmatic approach has benefits for the functions of literary works in society, their development, and dissemination so that the benefits of literary works can be felt.(Sugiyono, 2015).

The data source is data obtained directly from research subjects, also known as first-hand data.(Sugiyono, 2019). Because the type of research used is library research, the primary data source is the book Tażkiratu as-Sami'i Wa al-Mutakallimi Fī Adabi al-Alimi Wa al-Muta'allimi by Imam Badrudin Ibnu Jama'ah al-Kinani asy-Syafi'i. While secondary data sources are data sources obtained from other parties, not directly from the research subjects. Secondary data is usually in the form of documentation or report data that is already available(Satori & Komariah, 2017).

Method in Latin is methodos, which means ways, strategies to understand reality, or systematic steps to solve a series of causes and effects. Methods function to simplify problems, making them easier to solve and understand.(Suwendra, 2018). The method used in this research is the documentation method, namely searching for data regarding things in the form of notes, transcripts, books, magazines, VCDs, novels, and films.(Moleong, 2014). The documents that are the source of data for researchers in this study are the book Tażkiratu as-Sami'i Wa al-Mutakallimi Fī Adabi al-Alimi Wa al-Muta'allimi by Imam Badrudin Ibnu Jama'ah al-Kinani asy-Syafi'i or other data sources related to this study.

Based on the type and nature of the data obtained from this research, the data analysis technique used in this research is content analysis, which is a technique used to obtain scientific knowledge by conducting various types of analysis on books which are then used to draw conclusions so that they can be generalized into a theory, idea, or new concept.(Suwendra, 2018). The obtained textual qualitative data are categorized by selecting similar data, then the data is analyzed critically to obtain some information. Content analysis is used to draw valid conclusions from the book Tażkiratu as-Sami'i Wa al-Mutakallimi fī Adabi al-Alimi wa al-Muta'allimi by Imam Badrudin Ibn Jama'ah al-Kinani asy-Syafi'i and other books related to research on moral education.

The steps are as follows: 1) Careful, in-depth, and repeated reading to help researchers collect data, 2) The data that has been obtained is then selected into small parts to make it easier to analyze the data, 3) The data is selected and reduced, namely emphasizing irrelevant data so that the indicators can be easily determined, 4) Analyzing the message contained in each data using a conceptual qualitative study that emphasizes the condensation of words that contain meaning.(Rukin, 2019).

C. RESULT DAN DISCUSION

1. Biography of Ibn Jama'ah

Imam Ibn Jama'ah was a scholar who grew up in a family that was full of knowledge, religion, and justice. His full name is Abu Abdullah Badruddin bin Ibrahim bin Sa'dullah bin Jama'ah bin Ali bin Hazim bin Shakhr al-Kinani al-Hamawi asy-Syafi'i(Asy-Syafi'i, 2019). He was born in Hamwa, Egypt, on Friday, 4 Rabiul Akhir in the year 639H/1241M, and died on the 21st Jumadil Ula in the year 733H/1333M, buried in Qirafah, Egypt.(Asikin, 2015).

The Ibn Jama'ah family is a family that has a fairly well-established intellectual tradition. Throughout the Ayyubid and Mamluk dynasties, it is recorded that there were 40 famous educational institutions born from the Ibn Jama'ah family and some of this family succeeded in becoming famous faqih, qadi, and khatib. Several famous faqih are known to come from the Ibn Jama'ah family, starting from the grandfather and father to the cousins and their children, so that this family is quite respected in the cities of Hamah, Damasqus, Cairo, and Jerusalem. The most prominent intellectual figure from this family is Ibn Jama'ah, although he spent most of his time in Cairo(Asy-Syafi'i, 2019).

The initial education that Imam Ibnu Jama'ah received came from his own father, namely Ibrahim Sa'dullah Ibn Jama'ah (596-675 H). He was a great scholar of jurisprudence and Sufism who was a follower of the Shafi'iyyah in Baitul Maqdis and was also a famous Khatib in Egypt. Apart from receiving education from his father, Ibnu Jama'ah also studied with a number of scholars in Hammah, including Abi al-Yasr, Ibnu Abdullah, Ibnu al-Azraq, and Ibnu Ilaq al-Dimasyqi. While in Cairo, Ibn Jama'ah also studied with Taqy al-Din Ibnu Razim, Jamal al-Din Ibnu Malik, Rasyid al-Athar, Ibnu Abi Umar, al-Taj al-Qatsalani, al-Majd Ibnu Daqiq al-'Id , Ibn Abi Musalamah, Masikki Ibn 'Illan, Ismail al-Iraqi, al-Musthafa, al-Bazaraiy, and others(Asikin, 2015).

Since his teenage years, Ibn Jama'ah had studied hadith in sami'a al-Hadīs and studied various kinds of knowledge so that he was able to excel his peers. After becoming a teacher in Qaimawiyyah, he was appointed as a regional ruler and spiritual figure whose job was to deliver sermons in Quds until he was appointed as a qadi in Egypt during the al-Asyraf era and became a teacher for senior figures. Furthermore, Ibn Jama'ah was appointed as a qadi in Syam with his job being to deliver sermons, lead senior figures, and teach at the 'Adiliyyah madrasah for quite a long time.(Maya, 2017).

Imam Ibn Jama'ah was a scholar of law, education, interpretation, hadith expert, preacher, poet, and expert in other fields. He was known as a legal expert because for 40 years of his life he served as a judge in Syria and Egypt. In addition to being a judge, Imam Ibn Jama'ah also worked as an educator and was a professor in Egypt and Syria at that time, he also taught at several educational institutions.

Imam Badruddin Ibn Jama'ah was a scholar who lived during the Ayyubid and

Mamluk dynasties. The Ayyubid dynasty was led by Saladin Al-Ayyubi after the Fatimid dynasty in 1174 AD. The Ayyubid dynasty grew and developed in the Sunni school of thought, especially in the field of Shafi'iyah fiqh, while the Fatimid dynasty developed the Shia school of thought. The Ayyubid dynasty fell into the hands of the Mamluks, namely slaves who received special treatment from the Ayyubids so that they got a place in government. The first Mamluk Sultan was Sultan Aybak (1250-1257 AD) and the famous one was Sultan Baybars (1260-1277 AD), the power of the Mamluks ended in 1517 AD(Nasution, 1999).

Ibn Jama'ah was raised in a Sunni tradition that was against rationalism and did not support the development of non-religious knowledge. The condition of the socio-religious structure during Ibn Jama'ah's time was entering a period of decline. Baghdad, which was a symbol of Islamic civilization, had been destroyed and resulted in the prohibition of studies of philosophy, theology, and non-religious knowledge. The existence of this prohibition was strongly supported by scholars and received recognition from the rulers who at that time were in the midst of a fierce issue about the closing of the door of ijtihad.

Even though the social structure is in decline, this does not affect the development of science carried out by Ibn Jama'ah. According to Ibn Jama'ah, science is prioritized over physical sunnah worship such as prayer, fasting, tasbih, and others. Science can provide positive effects for the person concerned and for other people as a whole. While worship only has implications for the person who does it, while other people do not.(Suwendi, 2005).

During the time of Ibn Jama'ah, many educational institutions had emerged. In addition to the educational institutions above, during the time of Imam Ibn Jama'ah, madrasa education had also developed. According to Michael Stanton, the first Madrasah to be established was Madrasah Nizhamul Muluk which was established by Wazir Nizhamiyah in 1064 AD. According to Richaerd Bulliet, the first Madrasah to be established was Madrasah Bayhaqiyah, established by Abu Hasan Ali al-Baihaqy in 1009 AD. Richaerd Bulliet also revealed that there were 39 Madrasahs in Persia and Iran that were built and developed two centuries before Madrasah Nizhamul Muluk(Azra, 1995). Thus, educational institutions during Ibn Jama'ah's time have developed rapidly. This is what drove Ibn Jama'ah to become a scholar who paid attention to education and his thoughts are still relevant to be discussed today.

2. EthicsInteractionEducating Teachers and Students
a. Teacher Ethics Towards Students

Educational interaction is a two-way relationship between teachers and students with a number of norms as a medium to achieve educational goals. Educational interaction in learning can be interpreted as a reciprocal relationship that occurs between teachers and students which contains norms and values conveyed through attitudes, knowledge, and skills that help students obtain the competencies they want to achieve.(Rifma, 2016). In the book Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi, there are several codes of ethics that must be adhered to by teachers as an educational element in forming students' personalities, including:

1) Sincerity in Educating and Teaching Students

According to Ibnu Jama'ah, the most basic guideline in teaching is sincerity in

educating and teaching students. Be sincere in educating and teaching because Allah SWT will be able to connect your inner self to the Prophet Muhammad, be able to suppress all ignorance, and be able to avoid falsehood. A good teacher must be sincere in teaching by hoping for blessings from Allah SWT for every action and word that is done as an attitude to get closer to Him and the intention to teach with the aim of fulfilling the obligation to explain and convey what is known to students. Thus, a teacher does not expect rewards from the world and nor does he expect popularity and prestige in front of people(Pratama & Zahir, 2019).

The pattern of sincerity contains the meaning of interaction that is built without expecting material rewards from the interaction and assumes that the interaction takes place in accordance with the calling of the soul to devote oneself to Allah SWT from the mandate that has been given. The sense of sincerity that exists will create a sense of great responsibility in the personality of each teacher to carry out their duties as a teacher well.(Nata, 2014). Islamic religious knowledge cannot be intended with rank, position, or title, because learning and teaching in Islam if not intended for Allah SWT will damage Islam itself. With the will to learn for Allah SWT, the degree of a student will increase many times over and can be compared to the degree of the successors of the Prophet SAW.

أَنْ يَقْصِدَ بِتَعْلِيْمِهِمْ وَ تَهْذِيْبِهِمْ وَجْهَ اللهِ تَعَالَى، وَ نَشْرَ الْعِلْمِ وَ إِحْيَاءِ الشَّرْعِ، وَ دَوَامَ ظُهُوْرِ الْحَقِّ وَخُمُوْلَ الْبَاطِلِ، وَ دَوَامَ خَيْرِ الْأُمَّةِ بِكَثْرَةِ عُلَمَائِهَا، وَ اغْتِنَامَ ثَوَابِهِمْ، وَ تَحْصِيْلَ ثَوَابِ مَنْ يَنْتَهِيْ إِلَيْهِ عِلْمُهُ مِنْ بَعْدِهِمْ، وَ بَرَكَةَ دَعَائِهِمْ لَهُ، وَ تَرَحَّمُهُمْ عَلَيْهِ، وَ دُخُوْلَهُ فِيْ سِلْسِلَةِ الْعِلْمِ بَيْنَ رَسُوْلِ اللهِ وَ بَيْنَهُمْ، وَ عِدَادَهُ فِيْ جُمْلَةِ مُبَلِّغِيْ وَحْيِ اللهِ تَعَالَى وَ أَحْكَامِهِ، فَإِنَّ تَعْلِيْمَ الْعِلْمَ مِنْ أَهَمِّ أُمُوْرِ الدِّيْنِ وَ أَعْلَى دَرَجَاتِ الْمُؤْمِنِيْنَ (Asy-Syafi'i, 2019)

Students who are not yet consistent in being sincere in learning should still be given teaching. With a consistent teaching and learning process from the teacher, it is hoped that students will get the benefits of goodness and blessings that continue to increase according to the process that is passed over time.

A teacher needs to encourage students to have a sincere intention in learning gradually, both through words and deeds. After the student feels close, the teacher should instill in his heart that with a sincere intention will bring blessings in achieving a noble degree in the field of knowledge and deeds, abundant wisdom and knowledge, broadening the heart, achieving the truth, a good life, and gaining a high degree on the Day of Judgment.

أَنْ يَحْرِصَ عَلَى تَعْلِيْمِهْ هِ، وَ تَقْرِيْبِ الْمَعْنَى لَهُ مِنْ غَيْرِ إِكْثَارٍ لَا يَحْتَمِلُهُ ذِهْنُهُ، أَوْ بَسْطٍ لَا يَضْبِطُهُ حِفْظُهُ، يُوَضِّحُ لِمُتَوَقِّفِ الذِّهْنِ الْعِبَارَةَ، وَ يَحْتَسِبُ ((Asy-Syafi'i, 2019).

A teacher should start the discussion by mapping the problem and then explaining it by giving some examples. Teaching and providing understanding to students can be done with a meaningful approach, not increasing discussions that are difficult to understand, and selecting expressions that cannot be understood by students. A teacher's

efforts will not be in vain if he masters the material and knows which limits are worth maximizing for students without having to burden them.

Efforts to facilitate the transfer of knowledge to students require mastery of the material from a teacher who must also be qualified. The seriousness of a teacher's power and effort in learning will not be in vain if he masters the material and knows which limits should be maximized for students without having to burden them.

2) Reflecting a Close Relationship between Teacher and Student

أَنْ يُرَغِّبَهُ فِي الْعِلْمِ وَ طَلَبِهِ فِي أَكْثَرِ الْأَوْقَاتِ، بِذِكْرِمَا أَعَدَّ اللهُ تَعَالَى لِلْعُلَمَاءِ مِنْ مَنَازِلِ الْكَرَامَاتِ، وَ أَنَّهُمْ (وَرَثَةُ الْأَنْبِيَاءِ) وَ (عَلَى مَنَابِرَ مِنْ نُورٍ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَ الشُّهَدَاءُ) أَوْ نَحْوِ ذَلِكَ مِمَّا وَرَدَ فِي فَضْلِ الْعِلْمِ وَ الْعُلَمَاءِ مِنَ الْآيَاتِ وَ الْآثَارِ وَ الْأَخْبَارِ وَ الْأَشْعَارِ.(Asy-Syafi'i, 2019)

The closeness between teachers and students will bring a positive effect in the learning process and can create an inner connection and intimacy. The closeness between teachers and students will inspire students to imitate and develop what is in the teacher.(Oktradiksa, 2012).

Creating a close relationship between teachers and students can be done by providing motivation. Motivation can be interpreted as strength, encouragement, needs, enthusiasm, pressure that can encourage individuals or groups to achieve achievements according to what is desired.(Suprihatin, 2015). A teacher needs to motivate students in the teaching and learning process with motivations that can be taken from various verses of the Qur'an and Hadith regarding how noble the status of knowledge seekers is before Allah SWT.

As a teacher, we must try to increase our students' learning motivation, especially for students who have difficulty in learning. This can be done by clarifying the goals to be achieved, raising motivation, creating a pleasant atmosphere in learning, presenting interesting and varied teaching methods, providing reasonable assessments and praise for student success, and creating competition and cooperation.

إِذَا فَرَغَ الشَّيْخُ مِنْ شَرْحِ دَرْسٍ فَلَا بَأْسَ بِطَرْحِ مَسَائِلَ تَتَعَلَّقُ بِهِ عَلَى الطَّلَبَةِ، يَمْتَحِنُ بِهَا فَهْمَهُمْ وَ ضَبْطَهُمْ لِمَا شَرَحَ لَهُمْ، فَمَنْ ظَهَرَ اسْتِحْكَامُ فَهْمِهِ لَهُ بِتِكْرَارِ الْإِصَابَةِ فِي جَوَابِهِ شَكَرَهُ، وَ مَنْ لَمْ يَفْهَمْهُ تَلَطَّفَ فِيْ إِعَادَتِهِ لَهُ، وَ الْمَعْنَى بِطَرْحِ الْمَسَائِلِ: أَنَّ الطَّالِبَ رُبَّمَا اسْتَحْيَا مِنْ قَوْلِهِ: لَمْ أَفْهَمْ، إِمَّا لِرَفْعِ كُلْفَةِ الْإِعَادَةِ عَلَى الشَّيْخِ أَوْ لِضِيْقِ الْوَقْتِ، أَوْ حَيَاءً مِنَ الْحَاضِرِينَ أَوْ كَيْلَا تَتَأَخَّرَ قِرَاءَتُهُمْ بِسَبَبِهِ.(Asy-Syafi'i, 2019)

After delivering the lesson material, the teacher should give some questions to the students to test their understanding and memory of what they have learned. If some of the students' understanding seems strong and they can answer correctly, a teacher should praise them. If some of them do not understand it, then give them a gentle repetition so that they can be encouraged to seek the truth.

Giving praise to students is a form of positive reinforcement and can be a good

motivation for students. Giving praise and rewards should be done at the right time so that it can foster a pleasant atmosphere and increase students' learning motivation.(Samsudin & Asrofi, 2021).

أَنْ يَتَوَاضَعَ مَعَ الطَّالِبِ وَ كُلِّ مُسْتَرْشِدٍ سَائِلٍ إِذَا قَامَ بِمَا يَجِبُ عَلَيْهِ مِنْ حُقُوْقِ اللهِ تَعَالَى وَحُقُوْقِهِ، وَ

يَخْفِضَ لَهُ جَنَاحَهُ وَ يَلِيْنَ لَهُ جَانِبَهُ (Asy-Syafi'i, 2019).

A teacher should be humble towards his students and towards everyone who asks for advice or guidance from him. Ibn Jamaah also emphasized that the role of the teacher as a role model for students also accompanies them by being humble. With the attitude of humility, the teaching and learning atmosphere will be conducive and the relationship between teacher and student will be harmonious.

أَنْ يطالبَ الطَّلبةَ فِيْ بَعْضِ الْأَوْقَاتِ بِإِعَادَةِ ٱلْمَحْفُوْظَاتِ، وَ يَمْتَحِنَ ضَبْطَهُمْ لِمَا قَدَّمَ لَهُمْ مِنَ الْقَوَاعِدِ

الْمهمَّةِ وَ الْمَسَائِلِ الْغَرِيْبَةِ، وَ يَخْتَبِرُهُمْ بِمَسَائِلَ تَنْبَنِى عَلَى أَصْلٍ قَرَّرَهُ، أَوْ دَلِيْلٍ ذَكَرَهُ (,Asy-Syafi'i
(2019.

At certain times, a teacher should encourage students to repeat what has been memorized and test what has been delivered. If a student is seen to be right in answering a question, then the teacher should praise him to motivate other students to be more serious and active in increasing their knowledge. If there are students who are lacking and are not afraid of losing knowledge, the teacher must motivate the student to achieve high ideals and gain a position in seeking knowledge.

3) Not stingy in imparting knowledge to students

أَنْ يَسمحَ لَهُ بِسُهُوْلَةِ الْإِلْقَاءِ فِيْ تَعْلِيْمِهِ، وَ حُسْنِ التَّلَطُّفِ فِيْ تَفْهِيْمِهِ، لَا سِيَّمَا إِذَا كَانَ أَهْلًا لِذَلِكَ

لِحُسْنِ أَدَبِهِ، وَ جَوْدَةِ طَلَبِهِ، وَ يُحَرِّضُهُ عَلَى طَلَبِ الْفَوَائِدِ، وَ حِفْظِ النَّوَادِرِ الْفَرَائِدِ، وَ لَا يَدَّخِرُ عَنْهُ

مِنْ أَنْوَاعِ الْعُلُوْمِ مَا يَسْأَلُهُ عَنْهُ، وَ هُوَ أَهْلٌ لَهُ؛ لِأَنَّ ذَلِكَ رُبَّمَا يُوْحِشُ الصَّدْرَ، وَ يُنَفِّرُ الْقَلْبَ، وَ يُوْرِثُ

الْوَحْشَةَ (Asy-Syafi'i, 2019).

Gentleness is a reflection of a loving and respectful heart. A teacher's gentle attitude will make students respect, be happy, and respect the teacher. Teachers who are gentle in teaching and advising, educating students like their own children, and helping students' needs will be loved.(Djamarah, 2015).

Scientific material becomes the main flow of information to guide students. The easier it is for the teacher to convey the material, the easier it will be for students to understand the knowledge being studied. It must also be acknowledged that humans have limitations in their memory. To prevent students from forgetting what they have learned, Ibn Jamaah recommends that a teacher instruct his students to write down the knowledge he has gained from the teacher. As Imam Syafi'i said in a proverb: "Knowledge is like a hunted animal, while writing is a rope. So tie your hunted animal with a strong rope. It is

a stupid act if you hunt an animal, then leave it in the wild without a bond."(Sugirma, 2020).

أَنْ يَسْعَى فِيْ مَصَالِح الطَّلَبَةِ وَ جَمْعِ قُلُوْبِهِمْ وَ مُسَاعَدتِهِمْ بِمَا تَيَسَّرَ عَلَيْهِ مِنْ جَاهٍ وَ مَالٍ عِنْدَ قُدْرَتِهِ عَلَى ذَلِكَ، وَ سَلَامَةِ دِيْنِهِ وَ عَدَمِ ضَرُوْرَتِهِ، فَإِنَّ اللهَ تَعَالَى فِيْ عَوْنِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِيْ عَوْنِ أَخِيْهِ، وَمَنْ كَانَ فِيْ حَاجَةِ أَخِيْهِ كَانَ اللهُ تَعَالَى فِيْ حَاجَتِه، وَ مَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ حِسَابَهُ يَوْمَ الْقِيَامَةِ، وَ لَا سِيمَا إِذَا كَانَ ذَلِكَ إِعَانَةً عَلَى طَلَبِ الْعِلْمِ الَّذِيْ هُوَ مِنْ أَفْضَلِ الْقُرُبَاتِ (Asy-Syafi'i, 2019).

Teachers are required to make various efforts for the benefit of their students such as uniting their visions to achieve their ideals in order to obtain glory and wealth if possible. Even though a teacher only has one student but is useful for other humans, then the student will be glorified by Allah SWT and will get what he does.

4) Not hitting students in a state of anger

أَنْ يُحِبَّ لِطَالِبِهِ مَا يُحِبُّ لِنَفْسِهِ، كَمَا جَاءَ فِي الْحَدِيْثِ، وَ يَكْرَهَ لَهُ مَا يَكْرُهُ لِنَفْسِهِ (Asy-Syafi'i, 2019).

Each student has a different condition, some are easy to manage, some are difficult to manage, and some are deliberately provoking the teacher's anger. In this case, managing emotional stability is very important so that later it is not easy to be provoked when there are students who deliberately provoke the teacher's anger.

Ibn Jama'ah said that a teacher should treat students as he treats his own children with full affection, patience for their hardness of heart and bad morals, and understanding their shortcomings. A teacher is expected to advise students with full affection, not with violence. This is expected so that the education and morals of the students will be better and their behavior will be correct.

In order to create an effective and harmonious educational interaction atmosphere, a teacher should treat his students as if he were his own children so that later the results of the knowledge taught can be fully implemented by the students.(Anhar, 2013). With a relationship based on kinship, a teacher has full responsibility in education, showing affection as he loves and cares for his own child.

5) Must Be Sensitive to Phenomena Occurring in Life Around Us

أَنْ يَذْكُرَ لِلطَّلَبَةِ قَوَاعِدَ الْفَنِّ مُ: إِمَّا مُطْلَقًا : كَتَقْدِيْمِ الْمُبَاشَرَةِ عَم ي الضَّمَانِ. أَوْ غَالِبًا : كَالْيَمِيْنِ عَلَى الْمُدَّعَى عَلَيْهِ إِذَا لَمْ تَكُنْ بَيِّنَةٌ إِلَّا فِي الْقَسَامَةِ(Asy-Syafi'i, 2019).

In the learning process, a teacher should be sensitive to the phenomena that occur in the surrounding life. If a teacher masters the sciences about rare problems, surprising fatwas, furu' laws, and so on, the teacher is expected to be able to convey sources of

material references, both the main and the branch ones.

أَنْ يُرَاقِبَ أَحْوَالَ الطَّلَبَةِ فِي آدَابِهِمْ وَ هَدْيِهِمْ، وَ أَخْلَاقِهِمْ بَاطِنًا وَظَاهِرًا. فَمَنْ صَدَرَ مِنْهُ مِنْ ذَلِكَ مَا لَا يَلِيْقُ مِنْ ارْتِكَابِ مُحَرَّمٍ أَوْ مَكْرُوْهِ أَوْ مَا يُؤَدِّيْ إِلَى فُسَادِ حَالٍ أَوْ تَرْكِ اشْتِغَالٍ أَوْ إِسَاءَةِ أَدَبٍ فِي الشَّيْخِ أَوْ غَيْرِهِ، أَوْ كَثْرَةِ كَلَامٍ بِغَيْرِ تَوْجِيْهِ وَ لَا فَائِدَةٍ، أَوْ حِرْصٍ عَلَى كَثْرَةِ الْكَلَامِ، أَوْ مُعَاشَرَةِ مَنْ لَا تَلِيْقُ عِشْرَتُهُ، أَوْ غَيْرِ ذَلِكَ مِمَّا سَيَأْتِيْ ذِكْرُهُ إِنْ شَاءَ اللهُ تَعَالَى فِي آدَابِ الْمُتَعَلِّمِ، عَرَّضَ الشَّيْخُ بِالنَّهْيِ عَنْ ذَلِكَ بِحُضُوْرِ مَنْ صَدَرَ مِنْهُ، غَيْرَ مُعَرِّضٍ بِهِ وَ لَا مُعَيِّنٍ لَهُ، فَإِنْ لَمْ يَنْتَهِ نَهَاهُ عَنْ ذَلِكَ سِرًّا، وَ يَكْتَفِيْ بِالْإِشَارَةِ مَعَ مَنْ يَكْتَفِيْ بِهَا، فَإِنْ لَمْ يَنْتَهِ نَهَاهُ عَنْ ذَلِكَ جَهْرًا، وَ يُغْلِظُ الْقَوْلَ عَلَيْهِ إِن اقْتَضَاهُ الْحَالُ لِينْزَجِرَ هُوَ وَغَيْرُهُ وَ يَتَأَدَّبَ بِهِ كُلُّ سَامِعٍ، فَإِنْ لَمْ يَنْتَهِ فَلَا بَأْسَ حِينَئِذٍ بِطَرْدِهِ وَ الْإِعْرَاضِ عَنْهُ إِلَى أَنْ يَرْجِعَ، وَ لَا سِيَّمَا إِذَا خَافَ عَلَى بَعْضِ رُفَقَائِهِ وَ أَصْحَابِهِ مِنَ الطَّلَبَةِ مُوَافَقَتَهُ (Asy-Syafi'i, 2019).

In addition to paying attention to the phenomena that occur in the surrounding environment to be used as learning materials, a teacher must also pay attention to the physical and spiritual development of students. This can be done by teaching good social behavior, cultivating greetings, speaking well, loving each other, and helping each other in goodness. Teachers must monitor student behavior both secretly and openly. If it cannot be warned firmly, then it can be warned gently. If necessary, a teacher can send the student home if it is feared that other students will follow.

The physical and spiritual development of students is the full responsibility of the teacher, whatever the students do should be the teacher's guidance. When a student makes a mistake, the teacher should advise him gently and not by making fun of him. Advising by making fun can actually destroy the authority of a teacher, because the student might think that the teacher is arrogant. According to Ibnu Jamaah, instilling values and knowledge in the hearts of students remains in the teaching method that prioritizes the sincerity and sincerity of the teacher himself. If ignored, the teacher is sufficient to act firmly without destroying the student's self-esteem. This is only a punishment so that he is deterred and does not repeat the mistakes he made.

إِذَا سَلَكَ ام حَالُهُ أَوْ تَحْمِلُهُ or أَوْ صَاهُ بِالرِّفْقِ يِ ﷺ (أَنَّ الْمُنْبَتَّ لَا أَرْضًا قَطَعَ، وَ لَا ظَهْرًا أَبْقَى)، وَ نَحْوِ ذَلِكَ مِمَّا يحمِلُهُ عَلَى الْأَنَاةِ وَ الْاِ قْتِصَادِ فِي الْاِجْتِهَادِ(Asy-Syafi'i, 2019).

Khairul al-Umuri is the Most Gracious(the best thing is the one in the middle). Teachers must guide and advise students whose learning methods exceed their abilities or are beyond what is reasonable. If the teacher sees something that makes students bored, then order them to take a break and reduce their activities.

6) Must Be Fair To All Students

أَنْ لَا يُظْهِرَ لِلطَّلَبَةِ تَفْضِيْلَ بَعْضِهِمْ عَلَى بَعْضٍ عِنْدَهُ فِي مَوَدَّةٍ أَوْ اعْتِنَاءٍ مَعَ تَسَاوِيْهِمْ فِي الصِّفَاتِ مِنْ

سِنٍّ أَوْ فَضِيْلَةٍ أَوْ تَحْصِيْلٍ أَوْ دِيَانَةٍ، فَإِنَّ ذَلِكَ رُبَّمَا يُوحِشُ الصَّدْرَ وَ يُنَفِّرُ الْقَلْبَ، فَإِنْ كَانَ بَعْضُهُمْ أَكْثَرَ

تَحْصِيْلًا وَ أَشَدَّ اجْتِهَادًا وَ أَبْلَغَ اجْتِهَادًا وَ أَحْسَنَ أَدَبًا، فَأَظْهَرَ إِكْرَامَهُ وَ تَفْضِيْلَهُ وَ بَيَّنَ أَنَّ زِيَادَةَ إِكْرَامِه

لِتِلْكَ الْأَسْبَابِ، فَلَا بَأْسَ بِذَلِكَ؛ لِأَنَّهُ يُنَشِّطُ وَ يُبْعَثُ عَلَى الْاتِصَافِ بِتِلْكَ الصِّفَاتِ (Asy-Syafi'i, 2019).

Every student has the same rights in terms of age, strengths, achievements, or religion. A teacher is not allowed to show favoritism towards the students he teaches, because such actions can narrow their hearts. If some of them have many achievements, are active in their efforts, and have good morals, then a teacher respects and appreciates them, then explains that the respect is due to these things, then it is permissible. This can motivate other students to be more active in studying and behaving well.

A teacher is not allowed to show favoritism towards his students in any matter. Favoritism will make the teacher not respected, such as students not heeding the orders of their teachers. Therefore, favoritism should not be directed by teachers towards their students.(Asmani, 2010).

b. Student Ethics Towards Teachers

Student activity is an absolute requirement for educational interaction to take place both physically and mentally. Educational interaction requires discipline as a pattern of behavior that is regular and has been consciously obeyed by teachers, especially by students. Because teachers have certainly been students, but students have never been teachers. In the book Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi there are several codes of ethics that must be understood, comprehended, and obeyed by students, including:

1) Tawaḍu' or Humble

أَنْ يَنْقَادَ لِشَيْخِهِ فِيْ أُمُورِهِ، وَ لَا يَخْرُجُ عَنْ رَأْيِهِ وَ تَدْبِيْرِهِ، بَلْ يَكُوْنُ مَعَهُ كَالْمَرِيْضِ مَعَ الطَّبِيْبِ

الْمَاهِرِ، فَيُشَاوِرُهُ فِيْمَا يَقْصِدُهُ، وَيَتَحَرَّى رِضَاهُ فِيْمَا يَعْتَمِدُهُ، وَ يُبَالِغُ فِيْ حُرْمَتِهِ، وَ يَتَقَرَّبُ إِلَى اللّٰه

تَعَالَى بِخِدْمَتِهِ، وَيَعْلَمُ أَنَّ ذُلَّهُ لِشَيْخِهِ عِزٌّ، وَ خُضُوْعَهُ لَهُ فَخْرٌ، وَ تَوَاضُعَهُ لَهُ رِفْعَةٌ (Asy-Syafi'i, 2019).

In the learning process, students are required to obey the teacher's orders while still being kind, even though sometimes the orders cannot be accepted by reason or are not related to learning.(Bakah, 2020). A student who learns according to his own choice will have consequences and always obey his teacher in all things. Not allowed to leave the teacher's supervision, always with him (close to the teacher) like a sick person who is always accompanied by a specialist doctor.

أَنْ يَجْلِسَ بَيْنَ يَدَيِ الشَّيْخِ جِلْسَةَ الْأَدَبِ، كَمَا يَجْلِسُ الصَّبِيُّ بَيْنَ يَدَيِ الْمُقْرَئِ، أَوْ مُتَرَبِّعًا بِتَوَاضُعٍ وَ

خُضُوْعٍ وَ سُكُوْنٍ وَ خُشُوْعٍ. وَ يُصْغِيْ إِلَى الشَّيْخِ نَاظِرًا إِلَيْهِ، وَ يُقْبِلُ بِكُلِّيَّتِهِ عَلَيْهِ مُتَعَقِّلًا لِقَوْلِهِ، بِحيثُ

لَا يُحْوِجُهُ إِلَى إِعَادَةِ الْكَلَامِ مَرَّةً ثَانِيَةً، وَ لَا يَلْتَفِتُ مِنْ غَيْرِ ضَرُوْرَةٍ، وَ لَا يَنْظُرُ إِلَى يَمِيْنِه أَوْ شِمَالِه أَوْ

فَوْقَهُ أَوْ قُدَّامَهُ بِغَيْرِ حَاجَةٍ، وَ لَا سِيَّمَا عِنْدَ بَحْثِهِ لَهُ أَوْ عِنْدَ كَلَامِهِ مَعَهُ (Asy-Syafi'i, 2019).

Not all students have the ability to absorb learning that is able to master everything taught by the teacher. Being a good student in front of a teacher is not only by understanding the cognition of the material. This means that every student is obliged to be a good student. A good student is a student who can always position himself, remain as a student in front of his teacher, whatever achievements he has achieved. A student should sit in front of his teacher politely, sitting cross-legged with humility, khusyu', and calm. It is not permissible to look or turn away from the view without a clear need when the teacher is talking to him.

2) Not Arrogant of the Knowledge He Has

أَنْ يَعْرِفَ لَهُ حَقَّهُ وَ لَا يَنْسَى لَهُ فَضْلَهُ، قَالَ شُعْبَةُ : كُنْتُ إِذَا سَمِعْتُ مِنَ الرَّجُلِ الْحَدِيثَ كُنْتُ لَهُ عَبْدًا مَا يَحْيَا، وَ قَالَ : مَا سَمِعْتُ مِنْ أَحَدٍ شَيْئًا إِلَّا وَ اخْتَلَفْتُ إِلَيْهِ أَكْثَرَ مِمَّا سَمِعْتُ مِنْهُ (Asy-Syafi'i, 2019).

A student should always respect and remember the teacher's rights over him throughout life and after death. Even though a teacher has died, students should still practice and develop what the teacher has taught. Diligently visit his grave, pray for him, give alms in his name, and pay attention to the welfare of his teacher's relatives(Bakah, 2020).

أَنْ يَشْكُرَ الشَّيْخَ عَلَى تَوْقِيْفِهِ عَلَى مَا فِيهِ فَضِيلَةٌ، وَ عَلَى تَوْبِيْخِهِ عَلَى مَا فِيهِ نَقِيصَةٌ، أَوْ عَلَى كَسَلٍ يَعْتَرِيهِ، أَوْ قُصُورٍ يُعَانِيهِ، أَوْ غَيْرِ ذَلِكَ مِمَّا فِي إِيقَافِهِ عَلَيْهِ وَ تَوْبِيْخِهِ إِرْشَادُهُ وَ صَلَاحُهُ، وَ يَعُدُّ ذَلِكَ مِنَ الشَّيْخِ مِنْ نِعَمِ اللهِ تَعَالَى عَلَيْهِ بِاعْتِنَاءِ الشَّيْخِ بِهِ وَ نَظَرِهِ إِلَيْهِ، فَإِنَّ ذَلِكَ أَمْيَلُ إِلَى قَلْبِ الشَّيْخِ وَ أَبْعَثُ عَلَى الْإِعْتِنَاءِ بِمَصَالِحِهِ (Asy-Syafi'i, 2019).

The teacher's rights are also fulfilled when a student is obliged to thank the teacher for his graduation. Thankful for the sarcasm because of the shortcomings, also because it is arranged when the student is feeling lazy to study, because there is a virtue there.

Students should be grateful for what the teacher has taught them even though they already know what the teacher has taught them. A student should behave like someone who has never really known what the teacher has taught them and has a high curiosity about the knowledge being taught. Every teacher has a different way of delivering and explaining things. Thus, a student can add to the lineage of knowledge and can refresh their memory.

أَنْ لَا يَسْبِقَ الشَّيْخَ إِلَى شَرْحِ مَسْأَلَةٍ أَوْ جَوَابِ سُؤَالٍ مِنْهُ أَوْ مِنْ غَيْرِهِ وَ لَا يُسَاوِقُهُ فِيهِ، وَ لَا يُظْهِرُ مَعْرِفَتَهُ بِهِ أَوْ إِدْرَاكَهُ لَهُ قَبْلَ الشَّيْخِ، فَإِنْ عَرَضَ الشَّيْخُ عَلَيْهِ ذَلِكَ ابْتِدَاءً وَ الْتَمَسَهُ مِنْهُ، فَلَا بَأْسَ (Asy-

.(Syafi'i, 2019)

A student is not allowed to precede his teacher in explaining a problem or answering questions from a problem. Do not show that you already know the explanation from him before the teacher explains it. However, if the teacher allows his student to precede him then it is allowed. Stating an opinion from the teacher that according to a student is not quite right or wrong is an action that is not allowed. It is better for students to say it with the sentence "in my opinion (it should be) like this" and so on.(Hidayah et al., 2020).

3) Adorning Yourself with Good Morals

أَنْ يَنْظُرَهُ بِعَيْنِ الْإِجْلَالِ، وَ يَعْتَقِدَ فِيهِ دَرَجَةَ الْكَمَالِ، فَإِنَّ ذَلِكَ أَقْرَبُ إِلَى نَفْعِهِ بِهِ، وَكَانَ بَعْضُ السَّلَفِ إِذَا ذَهَبَ إِلَى شَيْخِهِ تَصَدَّقَ بِشَيْءٍ وَ قَالَ : اَللَّهُمَّ اسْتُرْ عَيْبَ شَيْخِيْ عَنِّي، وَ لَا تُذْهِبْ بَرَكَةَ عِلْمِهِ مِنِّي (Asy-Syafi'i, 2019).

A student should position the teacher as a noble person, view his teacher with a respectful view, and believe in the teacher that he has a perfect degree. Because such an attitude can bring him closer to success in seeking knowledge. A student should position his teacher as someone who deserves to be respected and believe that his teacher is a capable and skilled person. Thus, a student can take many benefits from the material taught by the teacher.(Mukhlishah et al., 2021).

أَنْ لَا يَدْخُلَ عَلَى الشَّيْخِ فِي غَيْرِ الْمَجْلِسِ الْعَامِّ إِلَّا بِاسْتِئْذَانٍ، سَوَاءٌ كَانَ الشَّيْخُ وَحْدَهُ أَمْ كَانَ مَعَهُ غَيْرُهُ، فَإِنِ اسْتَأْذَنَ بِحَيْثُ يَعْلَمُ الشَّيْخُ وَ لَمْ يَأْذَنْ لَهُ انْصَرَفَ، وَ لَا يكرر الْإِسْتِئْذَانَ، وَ إِنْ شَكَّ فِي عِلْمِ الشَّيْخِ بِهِ، فَلَا يَزِيدُ فِي الْإِسْتِئْذَانِ فَوْقَ ثَلَاثِ مَرَّاتٍ أَوْ ثَلَاثِ طرقاتٍ بِالْبَابِ أَوِ الْحَلْقَةِ، وَ لْيَكُنْ طَرْقُ الْبَابِ خَفِيًّا بِأَدَبٍ، بِأَظْفَارِ الْأَصَابِعِ، ثُمَّ بِالْأَصَابِعِ، ثُمَّ بِالْحَلْقَةِ قَلِيلًا قَلِيلًا، فَإِنْ كَانَ الْمَوْضِعُ بَعِيدًا عَنِ الْبَابِ وَ الْحَلْقَةِ فَلَا بَأْسَ بِرَفْعِ ذَلِكَ بِقَدْرِ مَا يَسْمَعُ لَا غَيْرَ (Asy-Syafi'i, 2019).

Another teacher's right is the teacher's private space. It should be a student's obligation not to come to his teacher's assembly when he is alone or with other people except in public assembly.

أَنْ يُحْسِنَ خِطَابَهُ مَعَ الشَّيْخِ بِقَدْرِ الْإِمْكَانِ، وَ لَا يَقُوْلُ لَهُ : لِمَ، وَ لَا نُسَلِّمُ، وَ لَا مَنْ نَقَلَ هَذَا؟ وَ لَا أَيْنَ مَوْضِعُهُ؟ وَ شِبْهَ ذَلِكَ. فَإِنْ أَرَادَ اسْتِفَادَتَهُ تَلَطَّفَ فِي الْوُصُوْلِ إِلَى ذَلِكَ، ثُمَّ هُوَ فِيْ مَجْلِسٍ آخَرَ أَوْلَى عَلَى سَبِيلِ الْإِفَادَةِ (Asy-Syafi'i, 2019).

Students should be polite in their speech to teachers. They should not say "why?" (as if they do not believe and underestimate what the teacher said), "I don't get it" (when the student asks for an explanation and it is somewhat unsatisfactory), "who quoted this?"

(as if they are not sure about what the teacher said), "where is the place?" (doubting the teacher's scientific mandate), and the like.

إِذَا نَاوَلَهُ الشَّيْخُ شَيْئًا تَنَاوَلَهُ بِالْيَمِينِ، وَ إِنْ نَاوَلَهُ شَيْئًا تَنَاوَلَهُ بِالْيَمِينِ. فَإِنْ كَانَ وَرَقَةً يَقْرَؤُهَا كَفُتْيَا أَوْ قُصَّةٍ، أَوْ مَكْتُوْبٍ شَرْعِيٍّ، وَ نَحْوِ ذَلِكَ، نَشَرَهَا ثُمَّ دَفَعَهَا إِلَيْهِ، وَ لَا يَدْفَعُهَا إِلَيْهِ مَطْوِيَّةٌ إِلَّا إِذَا عَلِمَ أَوْ ظَنَّ إِيثَارَ الشَّيْخِ لِذَلِكَ (Asy-Syafi'i, 2019).

When interacting with a teacher, a student should receive a gift from a teacher using the right hand. If a student gives something to the teacher in the form of a book, the student should hand it over in an open or folded state.

إِذَا مَشَى مَعَ الشَّيْخِ فَلْيَكُنْ أَمَامَهُ بِاللَّيْلِ، وَ وَرَاءَهُ بِالنَّهَارِ إِلَّا أَنْ يَقْتَضِي الْحَالُ خَلَافَ ذَلِكَ لِزَحْمَةٍ أَوْ غَيْرِهَا (Asy-Syafi'i, 2019).

If a student is walking with his teacher, he should walk in front of him at night and behind him during the day, unless the conditions are not conducive due to crowds or the like. The student walks in front of the teacher when in places where the safety conditions are unknown.

4) Be serious and persistent in studying

أَنَّهُ يَنْبَغِيْ لِلطَّالِبِ أَنْ يُقَدِّمَ النَّظَرِ، وَ يَسْتَخِيرَ اللهَ فِيْمَنْ يَأْخُذُ الْعِلْمَ عَنْهُ وَ يَكْتَسِبُ حُسْنَ الْأَخْلَاقِ وَ الْآدَابِ مِنْهُ، وَ لْيَكُنْ إِنْ أَمْكَنَ مِمَّنْ كَمُلَتْ أَهْلِيَّتُهُ، وَ تَحَقَّقَتْ شَفَقَتُهُ، وَ ظَهَرَتْ مُرُوْءَتُهُ وَ عُرِفَتْ عِفَّتُهُ، وَ اشْتَهَرَتْ صِيَانَتُهُ، وَ كَانَ أَحْسَنَ تَعْلِيمًا وَ أَجْوَدَ تَفْهِيمًا، وَلَا يَرْغَبُ الطَّالِبُ فِي زِيَادَةِ الْعِلْمِ مَعَ نَقْصٍ فِيْ وَرَعٍ أَوْ دِيْنٍ أَوْ عَدَمِ خُلُقٍ جَمِيْلٍ (Asy-Syafi'i, 2019).

Choosing a teacher who matches their scientific capacity is something that can support students' seriousness in learning. Choosing a teacher is not only limited to mastery of scientific material, even if necessary, students must make istikharah to Allah SWT regarding who they will study with, their morals must be good as well as their manners.(Bakah, 2020).

Choosing the right teacher, according to the student's goal to gain knowledge will lead the student to accept any condition that his teacher has. A student who is willing to learn from an expert in knowledge, then he is also willing to do everything that results from it.

إِذَا سَمِعَ الشَّيْخَ يَذْكُرُ حُكْمًا فِيْ مَسْأَلَةٍ أَوْ فَائِدَة مُسْتَغْرَبَةً أَوْ يَحْكِيْ حِكَايَةً أَوْ ينشد شِعْرًا وَ هُوَ يَحْفَظُ ذَلِكَ أَصْغَى إِلَيْهِ إِصْغَاءَ مُسْتَفِيدٍ لَهُ فِي الْحَالِ، مُتَعَطِّشٍ إِلَيْهِ، فَرِحٍ بِهِ كَأَنْ لَمْ يَسْمَعْهُ قَطُّ (Asy-Syafi'i, 2019).

If a student listens to a teacher talking about a problem, even though the student has memorized the contents. Then a student should listen to it enthusiastically, taking advantage of it, as if he had never heard it before. Because knowledge will not enter someone whose heart is covered by arrogance just as water will not flow to a higher place.

5) Patience and Perseverance in Seeking Knowledge

أَنْ يَصْبِرَ عَلَى جَفْوَةٍ تَصْدُرُ مِنْ شَيْخِهِ أَوْ سُوْءِ خُلُقٍ، وَ لَا يَصُدُّهُ ذَلِكَ عَنْ مُلَازَمَتِهِ وَ حُسْنِ عَقِيْدَتِهِ، وَ يَتَأَوَّلُ أَفْعَالَهُ – الَّتِيْ يَظْهَرُ أَنَّ الصَّوَابَ خِلَافُهَا – عَلَى أَحْسَنِ تَأْوِيْلٍ، وَ يَبْدَأُ هُوَ عِنْدَ جَفْوَةِ الشَّيْخِ بِالْإِعْتِذَارِ وَ التَّوْبَةِ مِمَّا وَقَعَ وَ الْإِسْتِغْفَارِ، وَ يَنْسِبُ الْمُوْجِبَ إِلَيْهِ، وَ يَجْعَلُ الْعَتْبَ فِيْهِ عَلَيْهِ، فَإِنَّ ذَلِكَ أَبْقَى لِمَوَدَّةِ شَيْخِهِ، وَ أَحْفَظُ لِقَلْبِهِ، وَ أَنْفَعُ لِلطَّالِبِ فِيْ دُنْيَاهُ وَ آخِرَتِهِ (Asy-Syafi'i, 2019).

According to Ibn Jama'ah, including the rights of teachers, students are also obliged to always be patient with the bad behavior of their teachers and not to divert it from the goodness of faith. They should try to forgive harsh treatment and ask for forgiveness and repent for the teacher. A student must always remember his goal of seeking knowledge and taking advantage of it to eliminate ignorance.

c. The Relevance of Ibn Jama'ah's Views in the Present Era

The main focus of the book Tadzkiratu al-Sami' wa al-Mitakallimi fi Adabi al-Alimi wa al-Muta'allimi from Ibn Jama'ah lies in the character of the teacher and student who are influenced by the moral conditions of society in his time. Ibn Jama'ah actually lived the same life as Ibn Taymiyyah (661-728 H) and lived in Syria and Egypt. Viewed from a political aspect, at that time Syria was under the Mamluk kingdom with its capital in Cairo. In general, the two regions were in an unstable government and experienced much turmoil. Externally, this condition was due to the repeated attacks from the Mongol army. Internally, several Crusader kingdoms had controlled cities along the coast of Tortus, Akka, and Tripoli, thus posing a constant danger to the Muslims.(Hadi, 2020).

In this book, Ibn Jama'ah's main focus is to encourage students to seek knowledge so that students are civilized and have noble morals in learning. Although in some of his thoughts there are views that are less relevant and can make students passive objects, if implemented in the current educational concept, of course it is less able to free the thinking process of students as is currently being encouraged with the independent learning curriculum.

d. Teacher and Student Ethics

According to Ibn Jamaah, a teacher is a knowledgeable person. So it is very natural that teachers get the right to glory like scholars and ulama', because they are the heirs of the Prophets. So Ibn Jama'ah advises students to always obey and humble themselves to their teachers in all matters. Even students are likened to sick people who are treated by a skilled doctor. In addition, students must also know the rights of teachers, must always be patient, respect, and be grateful for them. So Ibn Jama'ah requires students to choose a teacher who has noble morals, can teach well, and is pious to Allah SWT.(Asy-Syafi'i, 2019). Ibn Jama'ah strongly recommends that students always obey their teachers, even

if sometimes the teacher is wrong, or just repeats the knowledge that has been given. Students are advised to remain patient with their teachers.

Ibn Jama'ah's view as explained above is understandable, because he was raised in a Sufi family, such situations and conditions would certainly influence his thinking about the manners of students towards teachers. However, such an understanding is less relevant if applied in today's era. Because, a student in today's era must always try to find something new. Encourage students to be able to think critically about things that are happening in the present. Critical thinking can encourage children to receive information, analyze, and make judgments about what is currently a problem(www.kompas.com, 2022). Critical thinking must remain at the forefront of absolutism over a single truth.

e. Educational Materials

Ibn Jama'ah argued that the purpose of learning is solely for Allah SWT and not for worldly interests. Viewed from this purpose, the subject matter taught must be linked to ethics and spiritual values. Thus, the scope of study becomes wider, including religious epistemology and epistemology outside of religion (secular) whose study must refer to religious values.

Of the two scopes above, Ibn Jama'ah places more emphasis on the religious scope. This can be seen from Ibn Jama'ah's view of the subject matter presented, namely: the Qur'an, interpretation, hadith, ulumu al-hadith, ushul fiqh, nahwu, and shorof. According to Ibn Jama'ah, important and noble subject matter must be prioritized over other subject matter. This can be interpreted that students can study the subject matter systematically.(Nata, 2011).

Ibn Jama'ah provides specifications in sequence to study knowledge sequentially starting from the most important, namely: the Qur'an, interpretation, hadith, ulumu al-hadith, ushul fiqh, nahwu, and shorof. This is still relevant and can be used as a guideline if applied to today's education which increasingly equates religious knowledge with other knowledge so that an imbalance occurs which causes religious knowledge to be increasingly sidelined.(www.radarsemarang.com, 2021).

f. Learning methods

The learning method presented by Ibnu Jama'ah emphasizes more on memorization methods than other methods. Although memorization methods can challenge the ability of the mind to always be active and concentrate on the knowledge gained, memorization methods do not provide students with the opportunity to think optimally. The memorization method in today's education period may be considered one of the traditional methods in learning because it is considered monotonous and boring. On the other hand, the memorization method is still needed to provide students with the opportunity to memorize important things.

In today's era, Ibn Jama'ah's view certainly needs to be reviewed. Students must be brought to creativity and enthusiasm in learning to maximize the potential and talents of a student. Ibn Jama'ah's view has a narrow space for students, only limited to a cassette tape that receives, records, and stores. The education needed today is liberating education, education that motivates teachers and students to become subjects of the educational process by eliminating authoritarian attitudes.(Ichsan et al., 2021). On the one hand, Ibn Jama'ah also gives students the freedom to choose teachers who suit the knowledge they desire as long as they have noble morals and are devoted to Allah SWT.

g. Educational Environment

According to Ibn Jama'ah, a good environment is an environment that contains ethical values, namely socializing with certain boundaries. In an effort to shape educational success, the environment plays an important role. Both want a conducive teaching and learning environment, namely an environment that reflects ethical and religious nuances. This is relevant to today's education, because to create a comfortable and enjoyable teaching and learning atmosphere, it does not only come from adequate support facilities, but also requires socializing that supports positive development in students/learners.(Bahtiyar et al., 2022).

D. CONLUSION

In educational interactions between teachers and students, there are several codes of ethics that must be carried out by teachers and students in order to create an effective and conducive teaching and learning atmosphere.*First,*The code of ethics that must be obeyed by teachers in educational interactions in the book Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi includes: being sincere in educating and teaching, reflecting a close relationship between teacher and student, not being stingy in providing knowledge, not hitting students when angry, being sensitive to the environment that occurs in the surrounding life, and being fair to all students. Second, the code of ethics that must be obeyed by students in educational interactions in the book Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi includes: being cheerful*ḍu'*, not be arrogant about the knowledge they have, adorn themselves with good morals, be serious in learning, be patient and steadfast in seeking knowledge.The ethics of educational interaction between teachers and students as stated by Ibn Jama'ah in the book*Tazkiratu al-Sami'i Wa al-Mutakallimi Fi Adabi al-Alimi Wa al-Muta'allimi*if applied in the present, of course it must be reviewed. The code of ethics offered by Ibn Jama'ah in educational interaction is too monotonous if applied in the present. Teachers and students must be brought to creativity and enthusiasm in learning and teaching to maximize potential and develop talents. In this present era, education is needed that motivates teachers and students to become subjects of the educational process by eliminating authoritarian attitudes.

E. BIBGIOGRAPHY

Anhar, H. (2013). Educational Interaction According to al-Ghazali's Thoughts. Futra: Islamic Scientific Journal, 13(1).

Arsyad, J. (2019). Islamic Education Lecture: Adab Genre (A Search for Classic Literature on Academic Ethics). Tazkiya: Journal of Islamic Education, 8(2).

Asikin, I. (2015). The Concept of Education from the Perspective of Ibn Jama'ah (Review of Teacher Ethics in Teaching and Learning Activities). Islamic Education: Journal of Islamic Education, 4(2).

Asmani, JM (2010). Tips for Becoming an Inspirational, Creative, and Innovative Teacher. Diva Press.

Ash-Shafi'i, IBIJ al-K. (2019). Tazkiratu As-Sami'i Wa Al-Mutakallimi Fī Adabi Al-'Alimi Wa Al-

Muta'allimi. Darul Haq.

Azra, A. (1995). Islamic Higher Education and the Advancement of Science. Logos Publishing House.

Bahtiyar, Y., Lina, L., Samsudin, S., & Ichsan, AS (2022). Quran Tahsin Training for Elementary Madrasah Teachers Using the Yanbu'a Method. Journal of Integrated Elementary Education, 2(1), 55–62. https://doi.org/10.21580/jieed.v2i1.10671

Bakah, WR (2020). Student Ethics to Teachers in Surah al-Kahfi verses 65-70 and its Implementation in Modern Education. Raushan Fikr Student Scientific Journal, 9(1).

Creswell, JW (2013). Research Design Qualitative, Quantitative, and Mixed Approaches. Student Library.

Djamarah, SB (2015). Teachers and Students in Educational Interaction: A Theoretical and Practical Approach. PT. Rineka Cipta.

Eryadi. (2017). Complete Digest of Social Knowledge. Library Friends.

Faqihuddin, A. (2020). Comparison of the Thoughts of al-Zarnuji and Ibn Jama'ah on Teacher and Student Interaction in Lessons. Sultan Syarif Kasim State Islamic University, Riau.

Hadi, MF (2020). Ibn Jama'ah: Reactualization of Character Education of Classical Islamic Treasures. El-Banat: Journal of Islamic Thought and Education, 10(1).

Hidayah, N., Muqowim, & Mu'tasim, R. (2020). KH. Hasyim Asy'ari's Perspective on Student Ethics Towards Teachers and Its Relevance in Character Education. Al-Ibrah, 5(1).

Ichsan, AS (2019). Construction of Education of Kiai and Santri Relations at Lintang Songo Piyungan Islamic Boarding School, Yogyakarta. Darussalam Journal: Journal of Education, Communication and Islamic Legal Thought, 11(1), 199–221. https://doi.org/10.30739/darussalam.v11i1.458

Ichsan, AS, Samsudin, S., & Pranajati, NR (2021). Pesantren and Liberating Education: A Case Study at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta. DAYAH: Journal of Islamic Education, 4(1), 112–127. https://doi.org/10.22373/JIE.V4I1.8269

Imraan, ABM (2018). Motivation and Guide to Studying. Buana Islamic Prints.

Latuapo, R. (2015). Ethics of Teacher and Student Interaction in the Classroom in Islamic Education. Horizon Pendidikan Journal, 10(2).

Maya, R. (2017). Character (Adab) of Teachers and Students from the Perspective of Ibn Jama'ah al-Syafi'i. Journal of Islamic Education Journal of Islamic Education, 6(2).

Miftahurrohman, M., Ichsan, AS, & Yunianta, RD (2021). Efforts of Al-Qur'an Hadith Teachers in Improving the Learning Outcomes of Grade 2 Students of MI Sananul Ula Piyungan Bantul Yogyakarta during the Pandemic. QuranicEdu: Journal of Islamic Education, 1(1), 19–39. https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/112

Moleong, LJ (2014). Qualitative Research Methods. PT Remaja Rosdakarya.

Mukhlishah, A., Yasin, H., & Handayaningrum, IM (2021). Ethics of Teachers and Students According to Imam Syarifuddun an-Nawawi in the Book of Adabul 'Alim wal Muta'allim. Tahdzib Akhlak, 4(2).

Nasution, H. (1999). Islam Reviewed from Various Aspects. UI Press.

Nata, A. (2011). Islamic Perspective on Teacher and Student Relationship Patterns. Rajawali Press.

Nata, A. (2014). History of Islamic Education in the Classical and Middle Periods. Raja Grafindo Persada.

Oktradiksa, A. (2012). Developing Teacher Personality Quality. Journal of Islamic Education, 6(2).

Pratama, AI, & Zahir, M. (2019). The Concept of Teacher Personality According to Ibn Sahnun. Tawazun: Journal of Islamic Education, 12(1).

Prayogi, A. (2021). Student Manners in Educational Interaction According to Ibn Jama'ah. Muhammadiyah University of North Sumatra Medan.

Rifma. (2016). Optimization of Teacher Pedagogical Competency Development: Equipped with Teacher Pedagogical Competency Development Model. Kencana.

Roziqin, MK, & Nurmawati, E. (2019). Educational Thoughts of Ibn Jama'ah and Their Relevance to Contemporary Education. Dinamika, 4(2).

Rukin. (2019). Qualitative Research Methodology. Ahmar Cendekia Indonesia Foundation.

Salami, N., & Widyanto, A. (2018). Ethics of Educational Interaction between Educators and Students According to the Perspective of Al-Zarnuji and Paulo Freire. Journal of Islamic Education, 1(2).

Samsudin, S., & Asrofi, M. (2021). Punishment in Islamic Education: A Study of the Psychological Impact on Elementary School Children and Teachers' Image. Tarbiyatuna: Journal of Islamic Education, 14(2). https://doi.org/https://doi.org/10.36835/tarbiyatuna.v14i2.892.

Sardiman, AM (2008). Interaction and Motivation of Teaching and Learning. Raja Grafindo Persada.

Satori, D., & Komariah, A. (2017). Qualitative Research Methods. Alfabeta.

Sugirma. (2020). The Concept of Mujahadah Li Thalabil 'Ilmi in the Book of Mahfudzot. Journal of Social Studies, Civilization, and Religion, 6(2).

Sugiyono. (2015). Qualitative Research Methods. Alphabet.

Sugiyono. (2019). Educational Research Methods (Quantitative, Qualitative, and R&D Approaches). Alfabeta.

Suprihatin, S. (2015). Teachers' Efforts in Increasing Students' Learning Motivation. Journal of Economic Education UM Metro, 3(1).

Suriadi. (2018). Ethics of Educational Interaction between Teachers and Students from the Perspective of Shaykh 'Abd Al-Ṣamad Al-Falimbānī. Journal of Islamic Education, 1(1).

Suwendi. (2005). History and Thought of Islamic Education. PT. Raja Grafindo Persada.

Suwendra, W. (2018). Qualitative Research Methodology in Social Sciences, Education, Culture. Nila Cakra.

Usman, MU (2000). Becoming a Professional Teacher. Rosdakarya Youth.

www.kompas.com. (2022). How to Train 21st Century Children. https://edukasi.kompas.com/read/2021/01/11/104109571/5-cara-melatih-anak-

generasi-abad-21-berpikir-kritis?page=all

www.kumparan.com. (2022). 4 Cases of Students Committing Violence Against Teachers at School. https://kumparan.com/kumparannews/4-kasus-siswa-lakukan-kekerasan-terhadap-gurunya-di-sekolah-1541980407154715595/4

www.radarsemarang.com. (2021). Efforts to Optimize Islamic Religious Education in Public Schools. https://radarsemarang.jawapos.com/artikel/untukmu-guruku/2021/04/17/upaya-optimalisasi-pendidikan-agama-islam-di-sekolah-umum