



Eight Students' Courtesies to Teachers Pursuant to Islamic Teaching

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Abstract

Seeking knowledge is a noble practice that will make it easier for the claimant to go to heaven. Therefore, it is important for a student to pay attention to etiquette when dealing with a teacher both in the classroom and outside the classroom. Because according to the scholars a noble work must be pursued in a noble way too. Even the Salaf scholars used to pay close attention to etiquette in learning, so it's no wonder that knowing etiquette is more important than studying with a teacher. Instead, this article will discuss how the manners of a student towards the teacher in the context of learning both when in the classroom and outside. This article was written using a qualitative method with a content analysis approach, all data were taken from various sources from books, classics, theories and expert opinions. All data that has been collected is then analyzed thematically and described in a comprehensive and in-depth manner. Based on the conclusion of the writer, there are eight etiquettes that students must have towards the teacher, the eight etiquettes are i) always sincerely respect the teacher, ii) try to purify the heart, iii) Tawadu towards the knowledge learned, iv) listen carefully to every explanation of the teacher, v) not denying and interrupting the teacher's conversation, vi) always eager to learn, vii) always praying for the teacher and viii) always glorifying the teacher. To make it more interesting, all the results of this study will be discussed with the results of studies of previous studies and current issues. The author hopes that this article can be a source of guidance for students and teachers in studying and can also be a foundation for future researchers to discuss this problem in different contexts and issues.

INTRODUCTION

A student of knowledge must know and learn the etiquette of seeking knowledge that must be mastered (Arifin, 2018; Mujib, 2021; Rahawarin et al., 2020). He is obliged to follow in the footsteps of the Salafus Salih in seeking knowledge and being civilized with the knowledge that has been achieved.

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(Enri Auni & Hermanto, 2020) The Prophet sallallaahu 'alaihi wa sallam has explained about Islam, including the problem of adab. A student of knowledge must adorn himself with noble manners and morals (Eriyanti et al., 2020).

Yazid bin Abdul Qadir Jawas in his book "Adab and Morals of the Seeker of Knowledge" said, good manners and morals are part of righteous deeds that can increase faith and have a heavy weight in the scales of goodness (Hasanah et al., 2019; Lee et al., 2019). The etiquette of a thalabul ilmi (student of knowledge) must practice his knowledge by applying noble character, both to himself and to others (Lubis, 2015; Sitepu & Amelia, 2021).

In addition, the Prophet Muhammad also taught that he must have sincere intentions because Allah SWT is in seeking knowledge, sincere in practicing knowledge, sincere in teaching and preaching knowledge (Kasmar et al., 2019). So that the knowledge that is studied and studied becomes knowledge that is blessed and useful, because seeking knowledge is not because of Allah the Exalted, including big sins, the cause is prevented from the smell of heaven and Allah SWT provides a painful torment, even people who seek knowledge not because they expect faces (Idris et al., 2021; Rustan et al., 2018; Tambak et al., 2020). Allah SWT is one of the first to be heated by the fire of hell (Maputra et al., 2020).

Imam Ibn Jama'ah explained how a Muslim can be sincere in seeking knowledge, namely straightening the intentions and goals of studying not merely obtaining worldly benefits, such as leadership, position, honor, wealth or being proud in front of his friends and even just wanting to be exalted by humans (Mustika & Muthoifin, 2022; Stone, 1965). (Novebri & Dewi, 2020; A. A. Putra, 2016) it is so important to clean the heart from bad morals and ask for useful knowledge from Allah SWT and be serious in seeking knowledge and keep away from sin and immorality by fearing Allah SWT.

Adab towards teachers is one of the important things to learn before gaining knowledge (Putri et al., 2020). In the context of studying the adab aspect of the teacher, it is the basic knowledge that must be known and possessed by a student before studying with the teacher (Syarif & Moenada, 2020; Yusnita et al., 2018). Because students in studying is a very important thing to discuss. Because, in this modern era, there are still many students who do not know about etiquette in studying, such as some cases that occur, namely students prefer to sleep when the teacher is explaining knowledge, there are even students who whisper when the teacher is giving teaching (Sari et al., 2020). This happens due to a lack of understanding of the importance of adab in studying.

Adab according to language is politeness, politeness, subtlety, and courtesy. In Arabic the word adab comes from tasrifan (adaba-Ya'dubu) which means to invite and invite. It is called adab because it invites people to commendable actions and prevents humans from vile deeds (Nugraha et al., 2021). Meanwhile, according to the term adab means norms or polite behavior to others, especially to older people so that human relations are maintained and harmoniously based on religious rules, especially Islam.

LITERATURE REVIEW

Religious conversion is not an easy thing for a person. Each individual has different stages. This can be related to the development of human thought towards the existence of

God and religion. Regarding human thinking, it seems very normal for humans to have differences in their views of life and other things. Humans have been ordained by Allah SWT. Having a mind which is the difference between himself and other God's creatures (Faishol, et al., 2021).

In Islam, a person who converts from a non-Islamic religion to Islam is usually called a Muallaf. Muallaf in the Encyclopedia of Islamic Law according to the meaning of language is defined as a person whose heart is persuaded and tamed. A broader meaning is a person who is tamed or inclined his heart with good deeds and love of Islam, which is shown by saying the two sentences of the creed (Dong et al., 2022; Riany et al., 2019).

The factors for a person to convert to religion as detailed by Kurnial Divine et al include: (i) inner conflict and emotional tension; people who experience religious conversion in which there is anxiety, turmoil of various problems that sometimes they are not able to deal with on their own. Among the causes of tension and turmoil in him, because he does not have someone to master moral and religious values in his life. Actually, the person knows what is right to do, but is unable to do so, resulting in everything he does wrong, but still does not want to do what is right. (ii) Understanding the relationship with religious traditions; Among the most important influences that cause religious conversion to occur are the educational factors given by their parents at a young age, and the condition of the parents themselves, whether they are strong and religious people or not. (iii) People who are restless experiencing inner turmoil will easily accept invitations and suggestions or persuasion from others, moreover the suggestion promises hope that they will be released from the mental misery they are facing. Because people who are anxious or shaken in their minds just want to get rid of their suffering immediately. (iv) Emotional factors; One of the factors that drive religious conversion is the emotional experience that everyone has in relation to their religion. Based on George A. Cob's research on people who experience religious conversion, it is more common for people who are controlled by their emotions, especially people who are experiencing disappointment, they will be susceptible to suggestions, especially for emotional people. (v) Willing factor; some cases of religious conversion are proven from the results of an inner struggle and a will to experience conversion, with a strong will a person will be able to reach the peak, namely in himself experiencing conversion. This can be followed from the life history of al-Ghazali who experienced it, that the work and the books he wrote did not come from belief but came from the desire to find names and ranks (Putra et al., 2020; Rahawarin et al., 2020).

METHODS

This study uses a qualitative method with a content analysis approach, all data are taken from various sources originating from books, classics, theories and opinions of Islamic education experts (Agusti et al., 2018; L. N. Hakim, n.d.; Murniyetti et al., 2016). A research approach with a design like this can be done by discussing certain problems, topics and issues that are sourced from various literatures that are collected thoroughly to then take themes that are in accordance with the required data (Amnda et al., 2020; Elkhaira et al., 2020; Engkizar et al., 2021; Eriyanti et al., 2020; Maputra et al., 2020; A. E. Putra et al., 2020). After all the author's data has been collected, the next step is to choose the data

needed according to the problems raised in this article. The next step is to discuss the data that has been collected to then be used as discussion themes, in this article the first always sincerely respecting the teacher, second trying to purify the heart, Tawadu towards the knowledge learned, fourth listening carefully to each teacher's explanation, fifth not refuting and cut off the teacher's talk, the sixth is always eager to learn, vii) always prays for the teacher and the seventh always glorifies the teacher (Hussin et al., 2014; Muzakki, 2022; Usman et al., 2017).

RESULT AND DISCUSSION

In the following, the author will explain all the results of the findings of this research data in the form of a narrative text that has been grouped into eight themes, namely, always sincerely respecting the teacher, trying to purify the heart, being humble towards the knowledge learned, listening carefully to every teacher's explanation, not refuting and interrupting the teacher's conversation, always eager to learn, always praying for the teacher, always glorifying the teacher. The eight themes can be seen in Figure 1 below:

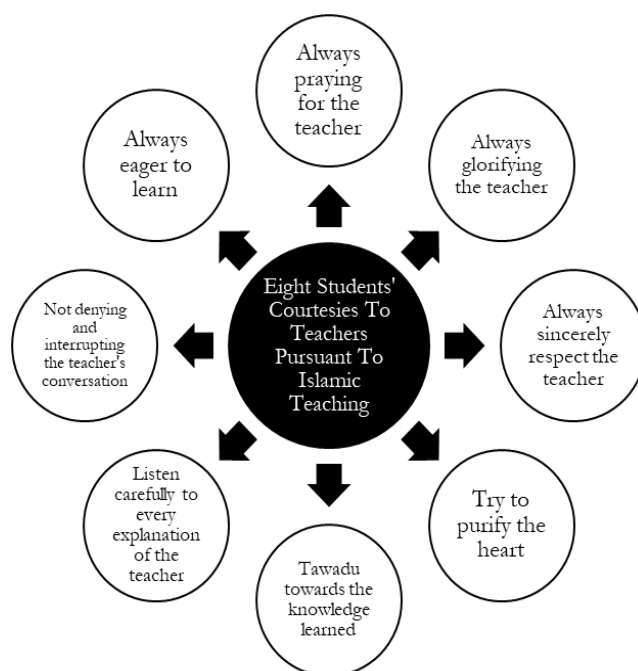


Fig 1. Description of student etiquette towards the teacher in the view of Islam

To make it more interesting, the author will describe all these themes from theories and related expert opinions. The author also discusses the results of this study with the results of research by recent education researchers who discuss this issue in more or less similar contexts and issues.

First, (always sincerely respecting teachers). Respecting teachers sincerely is one of the qualities that a student must possess if they want to get blessings and success in studying (Ahmad, 2022; Lestari, 2020). According to Al-Zarnuji, giving advice on the importance of respecting the teacher so as not to walk in front of the teacher, if in front of

the teacher he does not start talking unless he has permission, and does not sit in the teacher's place (Bakah, 2020; L. Hakim, 2012). A student's respect for the teacher must be shown by not talking much in front of the teacher and always trying to find the willingness of the teacher (Syahid, 2020).

Meanwhile, according to Al-Ghazali in the book *Makhtasor Ilya 'Ulumuddin*, he explained that a student should not be arrogant to people who are knowledgeable and do not act arbitrarily towards the teacher, in fact he must surrender all his affairs and obey his advice, like a sick person who is stupid to obey compassionate doctor's advice (Ismail, 2021; Yanti et al., 2020). According to Sheikh al-Zarnuji, he said that a student does not gain the success of a knowledge and the benefits of that knowledge, except by glorifying that knowledge, scientists must also glorify and respect the teacher (Mahmudah et al., 2022).

Second, (trying to purify the). Heart is the base in shaping one's personality if the heart is clean from despicable things and is inspired by the light of goodness, then that person's personality is good (Erdreich, 2016; Lovat, 2016). Purifying the soul and purifying the heart from moral evils must be done by students, because knowledge is the worship of the heart (Arif, 2019; Hefner, n.d.). Likewise, the manners of a student towards his teacher must always clean his heart in order to get the blessings and enjoyment of knowledge (Abstrak, 2018; Maya, 2017).

Imam Abdullah bin Al-Wu Al-Hadad gave an example of purifying the heart before seeking knowledge (Badry & Rahman, 2021; Khoiriyah & Anshori, 2021). He said "if there is someone who then comes with a dirty container to be filled with honey, then the buyer says wash the dirty container before you fill it with honey."

Third, (tawadhu against knowledge learned). Tawadhu is defined as a middle attitude between arrogance and low self-esteem (Wulandari et al., 2022). A disciple should not feel low and humble himself because he is studying noble things and is on a noble path. One of the acts of tawadhu is not expecting something inappropriate and avoiding things that demean knowledge and experts (Imanniar et al., 2021).

(Khoiriyah & Anshori, 2021; Putra et al., 2020) the nature of tawadhu must be possessed by every student in studying because this trait is a decoration for a student in seeking knowledge from the teacher. If a student does not have a humble nature, then the student does not get the blessings and benefits of knowledge (Syahotin & Atho'illah, 2020).

Fourth, (listening well to every teacher's explanation it is). Mandatory for a student, when the teacher is delivering knowledge, explaining a lesson, or discussing a material to listen to the teacher's explanation, while showing great attention to what the teacher is explaining, even though the student may already know about the science (Bali & Susilowati, 2019; Kholil, 2015). As explained in the following hadith:

عن معاذ بن سعيد قال: كنا عند عطاء بن أبي رباح، فتحدّث رجل بحديث، فاعترض له آخر في حديثه، فقال عطاء: سبحان الله، ما هذه الأخلاق؟ ما هذه الأحلام؟ إني لأسمع الحديث من الرجل، وأنا أعلم منه، فأريهم من نفسي أني لا أحسن منه شيئاً

Meaning: From Mu'adh ibn Sa'id, he said: We were in the assembly of 'Attha' ibn Abi Rabah, where someone narrated a hadith and someone else refuted it while he was reciting the hadith. Then 'Attha' said, "Subhanallah. Indeed, I heard a hadith from someone, while I was more knowledgeable than him, so I showed him that I did not know anything about the hadith."

Fifth, (not refuting and interrupting the teacher's conversation). A student should not refute and interrupt the teacher's conversation (Fauseh, 2022; Rubiyad & KH, n.d.). If a student wants to express disagreement or ask something, the student should wait for the teacher to finish speaking. Then convey the opinion of students in an appropriate and polite manner. As a student, you must be kind and polite to the teacher so that the knowledge you gain can also be useful knowledge for students (Halstead, 2007; Tambak et al., 2021).

Sixth, (always enthusiastic in learning) One of the adages towards teachers is to always be passionate about studying (Bakah, 2020; Cahya Agung Nugraha et al., 2021; Qoriah et al., 2018). As examples, the previous scholars were very enthusiastic in studying (Darsi & Mitra, 2022; Muhibban & Ulfatmi, 2020). The virtue of knowledge can make every Muslim always enthusiastic and serious in seeking knowledge. Shaykh Az Zarnuji said that among the important things in studying that must be considered is fil jiddi (sincerity) (Utomo et al., 2023). If something is done with sincerity, then Allah will give success in it (Hakim, 2012; Illahi et al., 2022). In addition to sincerity (al jiddu), it also needs to be accompanied by an attitude of continuous sincerity (al muwazobah) and commitment (al muzallimah) in studying. These three attitudes must exist in the learner (people who learn) and go hand in hand, it cannot be just one of them. It is mandatory for every student, earnest, continuous, and committed, not stopping until the goal in studying is achieved (Kadir, 2020).

Seventh, (praying for the teacher) One of the ways a student can repay the teacher's kindness is to always pray for the teacher (Mamat & Abdullah, 2014; Qodir, 2020). Because the knowledge taught by the teacher makes us know many things, both science and religious knowledge. Supported by the words of the Prophet Muhammad *"If someone does good to you, then repay him with the recompense. If you cannot repay him, then pray for him until you see that you are sufficient to repay him in kind"*.

Eighth, (glorifying teachers) Previous scholars have provided examples in glorifying and respecting teachers (Huda et al., 2023; Sewang & Halik, 2020). The attitude of always glorifying the teacher will result in the blessing of knowledge for a student of knowledge. As quoted from the translation of the hadith narrated by Ahmad below:

"We are not among those who do not respect the elders and love the younger ones and who do not know the rights of scholars".

The meaning of this hadith explains that a knowledgeable person is a teacher, and a teacher must be treated according to his rights (Sofiah Mohamed et al., 2019). Having commendable manners and morals is an obligation that must be carried out by a student towards his teacher. Glorifying the teacher is the duty of a student after glorifying both parents, because the blessing of knowledge gained in the process of studying is highly dependent on the sincerity of the teacher (Kemper & Elger, 2017; Manshur, 2020).

CONCLUSION

This research has succeeded in revealing eight student etiquette towards teachers in Islam in Indonesia. The eight motivations are, always sincerely respecting the teacher, trying to purify the heart, Tawadu towards the knowledge learned, listening carefully to every teacher's explanation, not refuting and interrupting the teacher's conversation, always eager to learn, always praying for the teacher and always glorifying the teacher.

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