



Teacher's Manners Towards Students Perspective of KH. Hasyim Asy'ari (in The Book Adab Al-'Alim Wa Al-Muta'allim)

Siti Asiah¹, Muflihatul Isnaeni², Indah Nurazizah³, Elisa Malika⁴, Zahrani Masturoh⁵,
Tania Amanda Putri⁶

^{1,2,3,4,5,6}Universitas Islam 45 Bekasi, Indonesia

E-mail: sitiasiah@unismabekasi.ac.id, muflihatulisnaeni@gmail.com, indahnzz24@gmail.com,
elisamalika416@gmail.com, zahranimasturoh897@gmail.com, putritaniaamanda@gmail.com

| Article Info | Abstract |
|--|--|
| Article History Received: 2024-02-12 Revised: 2024-03-23 Published: 2024-04-01 Keywords: <i>Teacher's Manners and Students;</i> <i>Book of Adab Al-alim Wa al-Muta'allim;</i> <i>Perspective of KH. Hasyim Asy'ari.</i> | One of the problems that occur in the world of education today is related to a teacher's behavior towards his students. Where, a teacher should set an example of good things, in reality he behaves poorly so that he is unable to take responsibility for the duties and mandate given. The aim of the research was to find out and study further regarding teachers' manners towards students in the book Adab Al-'Alim Wa Al-Muta'allim by KH. Hasyim Asy'ari. The research method uses a qualitative approach in literature through the Book of Adab Al-'Alim Wa Al-Muta'allim by KH. Hasyim Asy'ari which has been translated into Indonesian and through journals and books available on the internet. Stages of research by collecting various kinds of references, then study further and draw conclusions. As for the result of this research is that a teacher must understand the real task and his true role. Because there has been a code of ethics and Law No. 14 of 2005 concerning teachers and lecturers as professional positions. Teacher's duties as good mentor and teacher of students, therefore it is mandatory to be a role model for students both in terms of science, nature, etiquette even his devotion to Allah SWT. |
| Artikel Info Sejarah Artikel Diterima: 2024-02-12 Direvisi: 2024-03-23 Dipublikasi: 2024-04-01 Kata kunci: <i>Adab Guru dan Murid;</i> <i>Kitab Adab Al-'Alim Wa Al-Muta'allim;</i> <i>Perspektif KH. Hasyim Asy'ari.</i> | Abstrak Salah satu permasalahan yang terjadi dalam dunia pendidikan saat ini adalah berkaitan dengan perilaku seorang guru terhadap siswanya. Dimana, seorang guru yang seharusnya memberi contoh yang baik, malah berperilaku buruk sehingga tidak mampu mempertanggungjawabkan tugas dan amanah yang diberikan. Tujuan penelitian adalah untuk mengetahui dan mengkaji lebih lanjut mengenai adab guru terhadap murid dalam kitab Adab Al-'Alim Wa Al-Muta'allim karya KH. Hasyim Asy'ari. Metode penelitian menggunakan pendekatan kualitatif dalam bidang sastra melalui Kitab Adab Al-'Alim Wa Al-Muta'allim karya KH. Hasyim Asy'ari yang telah diterjemahkan ke dalam bahasa Indonesia dan melalui jurnal serta buku yang tersedia di internet. Tahapan penelitian dengan mengumpulkan berbagai macam referensi, kemudian mengkaji lebih lanjut dan menarik kesimpulan. Adapun hasil dari penelitian ini adalah seorang guru harus memahami tugas sebenarnya dan peranannya yang sebenarnya. Sebab telah ada kode etik dan Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen sebagai Jabatan Profesi. Tugas guru sebagai pembimbing dan pengajar yang baik bagi siswa, oleh karena itu wajib menjadi teladan bagi siswa baik dari segi ilmu, sifat, adab bahkan ketaqwaannya kepada Allah SWT. |

I. INTRODUCTION

Education is the only way for everyone to achieve success in studying. Education is an important component that actively participates in the teaching and learning process in formal institutions, develops human resources, and takes on a professional role in fostering student character (Sapuroh, 2022). Moment Each of us must be aware of the problems in the world of education. Especially for a teacher, what he teaches is the teacher and the students. Currently, the attitudes and behavior of teachers and students are experiencing unfavorable changes.(Muchibin & Ma'arif, 2022) Teachers

may not be adequately prepared to fulfill their calling as educators.(Budiya, 2021) Some people do not rely on a sense of honesty in carrying out their duties, but rather compare the results of their efforts with certain rewards.(Ma'arif, 2018) If wages are insufficient then education and learning activities will be carried out half-heartedly. Some of them do not act or act according to their essence as role models and uswatun hasanah for students.(Fauzan & Bahrissalim, 2017) As time progresses, the relationship between teachers and students continues to experience changes for the worse, such as: 1.) the status of teachers begins to

decline in an Islamic perspective, and 2.) the value of students' afterlife continues to decline, alternatively, role models towards teachers also begin to decline. The main requirement for the learning process in the learning process is interaction between the teacher and students (Judge, 2018). As a teacher, he should guide and educate his students, where the personality of a teacher greatly influences the personality of his students, both their knowledge, behavior, character, and even their devotion to Allah SWT. So the role of a teacher is very necessary in producing a superior generation, not only in terms of knowledge but also in terms of civilized personality.

Because knowledge and manners are two things that are interconnected with each other. Knowledge without manners will be dangerous for yourself and others, whereas manners without knowledge will be less than perfect. It is likened to seeds and fruit that must be planted and picked together. A teacher should become a professional educator who has the main responsibility to educate, teach, guide, train, assess and evaluate students in early childhood education through formal, primary and secondary education. (Administration, 2022) A good teacher is a teacher whose professionalism continues to increase and is accompanied by easy (good) behavior. by Dr. KH. Abdullah Shukri Zarkasi, Leader of the Darussalam Gontor Ponologo Modern Islamic Boarding School, Massachusetts, said that learning is important, but teachers are much more important than learning, and the teacher's spirit (soul/spirit) is more important than the teacher himself (Abduloh et al., 2022). Familiarity with teaching so that the school becomes a good educational institution and achieves educational goals, teachers must implement etiquette in school (Mohd Anuar Mamat, 2019). Competence personal have signs five ability base religious educator Islam as arranged in UU no. 14 of 2005 about Teacher And Lecturer. Standards Which recognized as characteristic features the has tightly connection with para Teacher in period Then, from era formerly until moment This.

These character skills are very important in the position of a teacher, considering that teachers are role models who must be "sought and emulated" in our country and its culture, both in Islamic culture and in the culture of the Indonesian nation itself. (Taufiqurrahman et al., 2022) Based on the background above, the author is interested in the book *Adab Al-'Alim Wa Al-Muta'allim*

written by KH. Hasyim Asy'ari will be the object of research study. This study discusses the story of KH. Hasyim Asy'ari and his work "*Kitab Adab Al-'Alim Wa Al-Muta'allim*" is a form of a teacher's manners towards his students. The researcher chose this object of study because this book speaks directly about morality (adab) in Islamic education, especially teachers towards students. And the aim of the research is to be able to further examine the issue of teacher etiquette towards students which can minimize the occurrence of problems regarding violations of a teacher's code of ethics. The author chose the research object in the form of the written work of *Adab Al-'Alim Wa Al-Muta'allim* from KH. Hasyim Asy'ari, because he was a figure, educator, scholar who was famous among the people and gave birth to many great scholars in Java. The wealth of knowledge he has gained from various corners of the country means that his knowledge cannot be doubted and is appropriate to be used as an example or role model regarding good etiquette for a teacher towards his students during the teaching and learning process.

II. METHOD

Study This is intended solely for the discussion and study of materials in the form of literature, whether in the form of books, journals, or other academic works that are relevant to the discussion of the study in question (Kholil, 2015). This research method was carried out qualitatively, namely by conducting literature searches through online journals and books. The initial stage is to collect sources related to educational opportunities and challenges in Indonesia. Then the researcher studied further to draw conclusions from the existing readings. And combine them with these findings.

III. RESULT AND DISCUSSION

A. Biography of the scholar KH. Hasyim Asy'ari

Muhammad Hasyim Asy'ari bin Asy'ari bin Abdil Wahid bin Abdil Halim or better known as KH. Hasyim Asy'ari and is often nicknamed Prince Benawa bin Abdul Rahman is also known as Jaka Tinkil (Sultan Hadiwijaya), bin Abdullah bin Abdul Aziz bin Abdul Fatah bin Maulana Ishaq bin Ainul Yakin who is usually known as Sunan Giri. Meanwhile, Muhammad Hasyim bint Halimah bint Layyinah bint Sihah bin Abdul Jabbar bin Ahmad bin Pangeran Sambo bin Pangeran Benawa bin Jaka Tingkir or Mas Karebet bin Lembu Peteng (also known as Prabhu Brawijaya VI) the first

mention is the lineage of descent from the father's line, and the second is the descent from his mother's lineage.(Zuhri, 2010) He was born in Gedang Village, Jombang City, Tuesday 24 Dzulqaidah/1287 Hijriah. In terms of lineage, KH. Hasyim Asy'ari's life did not escape the scope of Islamic boarding schools because he was born and raised in an Islamic boarding school managed by his parents, KH. Ash'ari. In fact, his great grandfather was the founder of the Tambak Beras Jomban Islamic Boarding School, and his grandfather, Kiai Usman, was a famous cleric who pioneered and founded the Gedan Islamic Boarding School. So, he succeeded in becoming a scholar as well as the founder of the Tebuireng Jombang Islamic Boarding School whose students come from various parts of the country. He was born in the city of Jombang, Gedang village on Tuesday 24 Dzulqaidah / 1287 Hijriah. KH. Hasyim Asy'ari is a figure who is very close to the environment at the Islamic boarding school. His father, Kyai Asy'ari, was the founder of the Tambak Beras Jombang Islamic boarding school, where KH lived.

Hasyim Asy'ari was born and raised. His grandfather, Kiai Usman, founded the Gedang Islamic Boarding School and became a famous scholar in his area. It is not surprising that he is a famous scholar to this day. Therefore, it is not surprising that he grew up to become a famous cleric and his life was always about Islamic boarding schools. KH. Hasyim Asy'ari also founded and pioneered an Islamic boarding school like his father and grandfather. He founded the Tebuireng Jombang Islamic Boarding School in Jombang Regency and East Java. This Islamic boarding school is very large in the East Java area, to this day it is still a busy Islamic boarding school with thousands of students from various parts of the archipelago.(Zaim, 2020) He is figure Which charismatic And can said as cleric big Which have thinking big in field religion and state hood.(Fata & Najib, 2014)He has become ukhwatun hasanah in their thoughts, attitudes, actions and language so that they can be role models for society in the past and present.

1. KH. Hasyim Asy'ari's intellectual journey

As someone who grew up and was educated in Islamic boarding schools, KH. Hasyim Asy'ari is very clever in the field of

Religion. Historical records state that his grandfather, Kiai Usman, raised and educated him until he was six years old. Next, he moved with his parents to the Hard Area located south of Jombang (1876). There KH. Hasyim Asy'ari learned a lot from his father about the basics of Islamic education, reading and memorizing the Koran. In fact, before receiving guidance from his teacher, he already understood various books because his abilities were very brilliant. He is also an excellent Arabic speaker. so he was trusted at the age of twelve to teach other students. He is not only considered an intellectual figure, but also someone who likes to explore new places to gain knowledge. According to (Zaim, 2020), KH. Hasyim Asy'ari began traveling to study at various Islamic boarding schools at the age of 15. The Islamic boarding schools he studied at include Wonorejo Islamic Boarding School (Jombang), Wonokoyo Islamic Boarding School (Probolinggo), Tringgilis Islamic Boarding School (Surabaya), Langitan Islamic Boarding School (Tuban), Kademangan Islamic Boarding School (Bangkalan, Madura) under the guidance of Shaykh Muhammad Khalil bin Abdul Latif, Siwalan Sidarjo Islamic Boarding School, where he was educated by Kyai Ya'qub, a cleric who has a broad knowledge of religion and Siwalan Sidarjo Islamic Boarding School, where he was educated by Kyai Ya'qub, a cleric who has a broad knowledge of religion,(M., 2010), and to Hijaz, he studied with Sheikh Mahfudz from Termas, Pacitan.

KH. Hasyim Asy'ari studied the knowledge of the Qadariyah and Naqshbandiyah orders. Sheikh Mahfudz received teachings from Sheikh Nawawi and Sheikh Sambas and Sheikh Mahfudz who brought him together with KH. Hasyim Asy'ari. This can be seen from his thought process.(Nahar, 2021)Under his guidance, Sheikh Ahmad Khatib Al Minangkabawi, who is an expert in Islamic knowledge, fluent in English and has abilities in the fields of astronomy and arithmetic. According to(Rozikin, 2009)in his book "Traces of Indonesian Islamic Figures", says that Sheikh Ahmad Khatib has students who are now well-known scholars both inside and outside Nahdlatul Ulama (NU), including KH. Hasyim Asy'ari,

KH. Ahmad Dahlan, Sheikh Muh. Nur Mufti, KH. Bisri Syamsuri, KH. Wahab Hasbullah, and Sheikh Hasan Maksum. (Nurachman & Anshori, 2023) KH. Hasyim Asy'ari then became widely known to other people and became the main kiai leader in Java. There are at least four important elements according to M.Hambali, (Hambali, 2022) which makes the figure of KH. Hasyim Asy'ari contributed most to his leadership style, namely: born during the Islamic revivalist movement in the Middle East, especially in Mecca and Indonesia; came from a family of Islamic boarding school leaders who ruled East Java with his grandfather; born with a strong sense of leadership and intelligence; the rise of pan-Islamist, Arab nationalist, and anti-colonial sentiment throughout the Islamic world (Abdussami & AS, 2005).

2. KH. Hasyim Asy'ari's thoughts in the field of education

His struggle in the world of education began when he opened a boarding school in the Tebuireng area. More specifically, the Tebuireng Islamic Boarding School was founded with the first 28 students on 12 Rabi'ul Awwal 1317 H. Their persistence enabled the Tebuireng Islamic Boarding School to develop and transform into a pioneer and agent of social change in the traditional Islamic community of this country (Mas'ud, 2004). This Islamic boarding school is a monument to science and the nation's struggle, as well as a model for the development of ulama and other influential figures. He not only founded the Tebuireng Islamic Boarding School, but also instilled conventional teaching ideology and practices in his Islamic Boarding School. In the process of development, he has included many elements of classical Islamic education, such as emphasizing normative elements, learning customs, and learning ethics (adab).

All of this is based on his belief that these factors are what brought Muslims to their heyday. He spoke about educational ideas that must be based on the Al-Qur'an and Hadith and the priority of studying is putting it into practice. Contribution of thoughts from KH. Hasyim Asy'ari in the field of education can be found quite a lot in Adab al-'Alim wa al-Mutta'allim, which is one of his works. It is clear from his writing

that KH. Hasyim Asy'ari was very influenced by the classical Islamic education system as well as the ideas of leading classical thinkers such as Az-Zarnuji and Imam al-Ghazali. (Rahmah, 2021)

B. Several Essays on the Book of KH. Hasyim Asy'ari

KH. Hasyim Asy'ari is also considered an extraordinary figure who is able to provide unique Indonesian treasures. Through his works, KH. Hasyim Asy'ari succeeded in influencing the mindset and behavior of the Indonesian people with his religious concepts (Dwilaksono et al., 2020). Other writings owned by this prominent cleric are still circulating in print media and are mandatory reading for students attending Islamic boarding schools in the archipelago, including: "Arba'ina Haditsan Tata'allaqu bi Mabadi' Jam'iyat Nahdlatul Ulama", as the title suggests, this book contains forty hadiths carefully selected so that NU members can use them as a guide.

Hadiths selected by KH. Hasyim Asy'ari, especially in the hadiths which emphasize the value of upholding morals in facing difficulties in life; and "Al-Qalaid fi Bayan ma Yajib min al-'Aqid", this book discusses the obligation to have faith. (Hambali, 2022) The work of KH. Hasyim Asy'ari is of course very relevant to current problems so it is very appropriate to study. Because there is a lot of debate about how unnah and Bidah are actually confirmed. This book indirectly discusses many problems that will arise in the future, especially in the present. (Hadi, 2018)

1. History of the book Adab Al-'Alim Wa Al-Muta'allim

Adab literally means etiquette, education, rules and procedures in relationships between humans (Munawwir, 2007). Al-'alim means scholar or person with knowledge, and al-muta'allim means student. The book of Adab Al-'Alim Wa Al-Muta'allim that the researcher refers to is one of the books compiled by KH Hasyim Asy'ari and is correlated with moral Sufism. Where, he was a great figure who became the supreme teacher of Indonesian ulama at his time, as well as the founder of Jam'iyah Nahdlatul Ulama (NU). This book has the full title "Adab Al-'Alim Wa Al-Muta'allim" and is written in Arabic. The contents of this book include the study of Islamic pedagogy, namely science that

considers ethics, strategies and learning styles according to Islamic values so that the knowledge studied has use value and benefits. KH. Hasyim Asy'ari plays a very important role in this paper, because the writing uses Arabic so it has its own value and also a high literary level, such as starting the biography of his grandfather, Ishom Hadzi. He studied the book "Al-'alim Wa Al-Muta'allim" studying in Lirboyo, Kediri (East Java). This recitation was recited on Sunday, 16 Rabi'ul Akhir in the same year (coinciding with 16 July 2000).

Apart from "Adab Al-'Alim Wa Al-Muta'allim", KH. Hasyim Asy'ari also has several other books, namely; Al-tibyan fi al-nahi an-mukataa al-alham wa al-akalib wa al-ikwan (contains the urgency of unity among Muslims and the prohibition of destroying each other just based on differences of opinion or ideology (mukat'a al-alham) , At-tanbihat al-Wajbatri man yashna al-Mawlid bi al-Munqarat (contains references and obstacles to parties concerned celebrating injustice against the Prophet Muhammad SAW.), Ziyadah al-Tariqat (response to Nazaman written by KH. Abdullah Yassin Pasruan criticizing NU's stance), Hâsyiah 'alâ Fath al-Rahmân bi Syarh Risâlah al-Walî Ruslân (long tafsir (hasiyah)) on the text of the Sufism research book "Hikam ibn Ruslan" by Syekh ibn Ruslan), Shirqa al-Islam (contains political views of KH. Hasyim Asy'ari from the Islamic Unity Party (SI)).

2. The essence of the book Adab Al-'Alim Wa Al-Muta'allim (adab of a teacher towards his students)

First: learning and teaching with the hope of Allah Subhanahu Wa Ta'ala's blessing. They want education and Allah's approval for education, they intend to spread knowledge and enforce the Shari'a, uphold truth and justice by increasing the number of scholars, and maintain the goodness of the people, and they intend to complete their studies and bring God to Allah. There is an opinion among scholars that a teacher is a person who conveys God's revelation and law to his creatures, so that they become better individuals. Indeed, O Allah, His angels, and the inhabitants of the heavens and the earth, we pray to the One who teaches goodness to mankind, even to the ants in their

burrows. This is an important part of the essence of your life, so getting it is a big win.

Second: teach students sincere intention in seeking knowledge. But a teacher of good intentions slowly teaches the novice, both in word and deed, and with good intentions he acquires advanced knowledge and virtue, acquires good gifts, and acquires all kinds of wisdom and clarity. And the teacher, who awakened in them a sense of knowledge and joy while pursuing it and over a long period of time, then said that what Allah gave to the ulama as an extraordinary position was part of the inheritance of the prophets.

Third: like or love knowledge. He wants to pursue something as he pleases, as the hadith says, and he hates something as the hadith says he hates. And be diligent in looking for good things. My attitude is still the same and I apologize whenever I can. And advise all this with kind words, and not with harsh or persecuting words. Examples are not needed/used if the only way to know the intelligence is through signs, and if you can't understand anything other than the explanation, it's fine to use this method.

Fourth: easy to convey the material, Because the students are my own family, I use kind words to convey my understanding. And there is no point in him restricting this to his students, not because of stinginess, but because of love for Allah Ta'ala and his love for himself. Imam Bukhori stated in his book Al-Robbani that his aim was to teach people the simplest knowledge.

Fifth: be serious about teaching. Teachers/Ustadz must educate their students seriously, and even though the content is close to the meaning, they must convey their understanding to the students without exaggerating, not burdening the mind, not crossing the line of memorization, and explaining something like a heart that stops because it has understood the meaning. . And tells two thing that must be taken from the two laws along with the differences between the two conflicting problems. And it is not permissible to prevent someone else from mentioning a lafadz with embarrassment. If in the assembly there are those who are

inappropriate in saying lafaz because they are embarrassed or don't understand, then the teacher must form a kinaya from this lafaz or another, because hadiths can have different meanings due to the various circumstances found in hadiths, usually explained in detail and sometimes the kinayah is also explained.

Sixth: repeat and test memorization. Have students repeat the memorization repeatedly, then test their previous memorization on rules they find difficult or that they question. Teachers must remember that they must always provide information about the problems and arguments discussed. If any of them gives the correct answer without any fear or nervousness, you will appreciate it. Doing so will encourage him to explore further. If they are ambitious and not afraid to demonstrate the minimum skills they have, encourage them with higher ambitions and the promise of a knowledge-related position. Plus, her nagging might annoy him and eventually make him appreciate her. Students should also review material related to the discussion to aid understanding.

Seventh: gently advise students based on the Qur'an and hadith. If students do something too early and worrying, then they should be listened to and gently reminded with the hadith of the Prophet SAW. said: "In fact, plants do not realize that the earth is barren and does not have a permanent surface or other symptoms, it is advisable to rest and reduce various other activities. Don't ask students to learn things they have never mastered or are not old enough to learn. Or ask him to write recommendations that will confuse him. If someone asks you about comprehension or memory while reading facts or books, don't comment so they can figure it out for themselves. If it doesn't work in the end, please comment on the relevant chapter. Once he understands the book well, suggest other books according to his abilities. If not, don't do it. This is because it keeps students focused on what needs to be done, increases their enthusiasm, and lowers their enthusiasm while pointing out their shortcomings. Likewise, students cannot share their thoughts on two or more topics without memorizing them.

Eighth: fair to all students. Teachers do not differentiate between students/students because they are all the same in terms of characteristics, age or experience. If the teacher acts unfairly, it will hurt the students' feelings. However, if there are students who are more polite and behave more politely than others, the teacher should show his politeness and appreciate him for his politeness. Then, teachers must not prioritize the interests of students over other students, everyone must be equally cared for and helped. Unless it can add new problems then that's understandable.

Ninth: be gentle. Teachers should speak softly to their students, know their students' names, always pray for them, and monitor their students' behavior. If one of the students has bad behavior, the teacher should not blame him but rather prevent it by directing him. If this does not change then this can be done by giving a private warning to the problematic student. However, if all these things have no effect, then you can give advice in public with words that are more heartfelt. And the final way, if the student has not changed, can be expelled to deter him so that the person who has committed bad behavior will be embarrassed and will not repeat it again.

Tenth: teaches about *hablum minallah* and *hablum minannas*. A teacher must also instill the habit of saying hello, kind words, helping each other, and being devoted to Allah. All of this must be done in a balanced manner, in the pursuit of doing good to fellow humans in the world and in the afterlife pursuing worship of Allah.

Eleventh: directing all students to a better path according to their ability. A teacher should always try to direct his students to good things, direct them seriously without being forced or help students when they are having difficulty in studying. Because Allah SWT will help his servant if that servant also helps and assists other people. Then Allah will make his reckoning easier in the afterlife.

Twelfth: ask about the student's condition. Scholars and teachers do not look for relatives or family members who are rich. However, Salaf scholars place great emphasis on seeking students who excel in life and death. Know that pious

students will receive treatment and privileges in this world and the hereafter because of their knowledge and teachers. The three points above apply to people who teach knowledge or who practice it.

Thirteenth: be humble. He is humble in front of his students and every student and wants to lower his stomach by remembering the poor. What this means is that teachers always remember students or other people who are having difficulties by helping them. Allah said to the Prophet Muhammad SAW ""Prostrate yourself to those who are incapable and follow your steps," the Prophet also said. "Allah has sent it down to me so that I may always be humble, and I have no complaint except to Allah who exalted it."

Fourteenth: speak good words. Speak kind words to each of your students, call them by name. When you meet, say hello or greet students and offer advice if they ask. And when your students come to visit, greet them warmly and kindly. When you meet them, you will find them friendly, happy and full of love. All of this can be understood from the will of the Prophet SAW. which reads: They come to me so always leave a message to be nice.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

The role of KH. Hasyim Asy'ari is very important, apart from being a scholar, he is also a figure in education. Where one of his written works, namely Al-'alim Wa Al-Muta'allim, talks about manners, ethics, the attitude of teachers towards students and now it has become everyone's spotlight. Because many teachers' behavior does not reflect good things, so they are vulnerable to being imitated by their students. For this reason, this research study explains what teachers should do in dealing with students in teaching and learning activities. In this book, he explains 14 types of teacher's manners towards students, including: teaching and learning by hoping for the blessing of Allah SWT, both teacher and student, liking or loving knowledge, being easy to convey material, being serious, repeating and testing memorization, gently advising students. based on the Qur'an and hadith, be fair to students, be gentle, teach hablum minallah and hablum minannas, teach all students in a better

direction according to their abilities, ask about students' conditions, be humble, and speak kind words.

B. Suggestion

The discussion regarding this research is still very limited and requires a lot of input. The suggestion for future authors is to study it more deeply and comprehensively Teacher's Manners Towards Students Perspective of KH. Hasyim Asy'ari (in The Book Adab Al-'Alim Wa Al-Muta'allim).

REFERENCES

- Abduloh, A., Sukandar, A., & Setiawan, M. (2022). Implementasi Kajian Kitab Adab Al 'Alim Wal Muta'allim Dalam Meningkatkan Etika Dan Profesionalisme Guru. *Al-Hasanah: Jurnal Pendid i k an A gama Isla m*, 7(1), 88–102.
<https://jurnal.staip.ac.id/index.php/hasanah/article/view/59/41>.
- Abdussami, H., & AS, R. F. (2005). *Biografi 5 Rais 'Am Nahdlotul Ulama*. LTN Bekerjasama dengan Pustaka Pelajar.
- Administrasi. (2022). *Hak dan Kewajiban Guru Menurut Undang Undang*. kependidikan.com.
- Budiya, B. (2021). Manajemen Pengelolaan Kelas Masa Pandemi di SD Ta'miriyah Surabaya. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4(1), 50–54.
<https://doi.org/10.54069/attadrib.v4i1.129>.
- Dwilaksono, E. F., Ulum, M. M., & Nuraini, N. (2020). Pemikiran Kh.Hasyim Asy'ari Tentang Pendidikan Akhlak Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia (Telaah Kitab Âdâb al-Âlim wa al-Muta'allim). *TARBAWI:Journal on Islamic Education*, 1(1), 37.
<https://doi.org/10.24269/tarbawi.v1i1.441>.
- Fata, A. K., & Najib, M. A. (2014). Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam', *MIQOT: Jurnal Ilmu-ilmu Keislaman*. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 38(2), 319–334.
<https://doi.org/10.30821/miqot.v38i2.65>.
- Fauzan, F., & Bahrissalim, B. (2017). Curriculum Analysis Teacher Professional Education

- Program (Ppg) of Islamic Education in Indonesia. *TARBIYA: Journal of Education in Muslim Society*, 4(2), 148-161. <https://doi.org/10.15408/tjems.v4i2.6400>.
- Hadi, A. (2018). *KH. Hasyim Asy'ari*. DIVA Press (Anggota IKAPI).
- Hakim, L. (2018). Konsep Pendidikan Karakter Perspektif Kh. Hasyim Asy'ari Studi Kitab Abdul 'Alim Wal Muta'alim. *Al-MUNZIR*, 11(2), 303-326. <https://doi.org/10.31332/am.v11i2.1124>.
- Hambali, M. (2022). Pemikiran Dakwah KH. Hasyim Asy'ari: Sebuah Pendekatan Antropologi. *Journal of Applied Transintegration Paradigm*, 3, 1-15.
- Kholil, M. (2015). Kode Etik Guru Dalam Pemikiran Kh. M. Hasyim Asy'ari. *Risalah*, 1(1), 31-42.
- M., R. (2010). *KH. Hasyim Asy'ari; Biografi Singkat 1871-1947 (cet.III)*. Garasi Hous of Book.
- Ma'arif, M. A. (2018). Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif. *Ta'allum: Jurnal Pendidikan Islam*, 6(1), 31-56. <https://doi.org/10.21274/taalum.2018.6.1.31-56>.
- Mas'ud, A. (2004). *Intelektual pesantren: perhelatan agama dan tradisi*. LKiS.
- Mohd Anuar Mamat. (2019). Perkembangan penulisan karya adab Al-'Alim oleh sarjana islam: Satu sorotan ke arah penentuan sumber kepada etika profesion perguruan dalam islam. *Journal of Islamic Social Sciences and Humanities*, 18, 60-80.
- Muchibin, A., & Ma'arif, M. A. (2022). Penerapan Nilai-Nilai Kitab Adabul 'Alim Wal Muta'allim Dalam Pembentukan Akhlak Siswa. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(1), 39-48. <https://doi.org/10.54069/attadrib.v5i1.228>.
- Munawwir, A. W. (2007). *Al Munawwir: Kamus Arab-Indonesia Terlengkap* (2 ed.). Pustaka Progressif.
- Nahar, S. (2021). *Gugusan Ide-Ide Pendidikan Islam Kh. Hasyim Asy'ari*. Penerbit Adab.
- Nurachman, A., & Anshori, I. (2023). *Perjalanan Syaikh Ahmad Khatib Dalam Melahirkan Tokoh Pergerakan dan Pendidikan Islam Di Nusantara*. 4, 218-227.
- Rahmah. (2021). Pemikiran K.H Ahmad Dahlan dan K.H Hasyim Asy'ari dalam Bidang Pendidikan. *Al-Aulia : Jurnal Pendidikan dan Ilmu-Ilmu Keislaman*, 40-52.
- Rozikin, B. (2009). *101 Jejak tokoh Islam Indonesia*. e-Nusantara.
- Taufiqurrahman, Maftuhah, Zahrudin, & Nabilah, A. (2022). Kompetensi Kepribadian Guru Menurut Kh.Hasyim Asy'ari Dalam Adab Al-'Alim Wa Al-Muta'allim. *Urwatul Wutsqo: Jurnal Kependidikan dan Keislaman*, 12(1), 38-56.
- Zaim, M. (2020). Pemikiran Pendidikan KH. Hasyim Asy'ari (Studi Kompetensi Kepribadian Guru dalam Kitab Adab al-'alim wa al-muta'allim). *Muróbbi: Jurnal Ilmu Pendidikan*, 4(2), 151-170. <https://doi.org/10.52431/murobbi.v4i2.238>
- Zuhri, A. M. (2010). *Pemikiran KH. M Hasyim Asy'ari Tentang Ahlu Sunnah Wa Al-Jama'ah*.