



The Implementation of KH. Hasyim Asy'ari Thought About Educators Ethics

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Abstract

Keywords:

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Teachers as the main implementers of education who must be able to produce next generation who are not only intelligent, but also have good characteristics. This is why the role of a teacher is being questioned when we look at the phenomenon of corruption and law violations committed by state officials. They are all clever "educational products", but do not have characteristic that reflects a virtuous and civilized human. In the Javanese paradigm the teacher figure is "digugu lan ditiru" or the teacher as a role model. But in reality, now it is the responsibility of teachers and educational managers to educate students to become knowledgeable children who are starting to experience degradation. Related to this phenomenon, it is very important for teachers to return to the rules proposed by KH. Hashim Asy'ari. The research used by the writer is descriptive qualitative with library research method. In this study, there are two kinds of research objects, namely the formal object that focuses on the perspective of KH. Hasyim Asy'ari, while the object of the material is ethics education. Furthermore, in analyzing the data, a systematic and objective descriptive analysis was carried out. research results in the book *Adab al-Alim wa al-Muta'alim*, KH. Hasyim Asy'ari stated that moral values must be the framework of humans in the world. So that students embody knowledge with the behavior of resignation, *wara'*, obeying the God's obligation, grateful and so on.

Abstrak:

Kata Kunci:

KH.
Hasyim
Asy'ari;
Etika; Guru.

Guru sebagai pelaksana utama pendidikan harus mampu melahirkan generasi penerus bangsa yang tidak hanya cerdas, tetapi juga berkarakter. Di sinilah peran seorang guru dipertanyakan ketika melihat fenomena kasus korupsi dan pelanggaran hukum yang dilakukan oleh penyelenggara negara. Mereka semua adalah "produk pendidikan" yang pandai, tetapi tidak memiliki karakter yang mencerminkan manusia yang berbudi luhur dan beradab. Dalam paradigma Jawa sosok guru adalah "digugu lan ditiru" atau sebagai panutan. Namun pada kenyataannya, kini menjadi tanggung jawab

para guru dan pengelola pendidikan untuk mendidik siswa agar menjadi anak-anak berilmu yang mulai mengalami degradasi. Keterkaitan dengan fenomena ini sangat penting bagi guru untuk kembali pada aturan yang disampaikan KH. Hashim Asy'ari. Penelitian yang digunakan penulis adalah deskriptif kualitatif dengan metode penelitian kepustakaan. Dalam penelitian ini terdapat dua macam objek penelitian yaitu objek formal yang berpusat pada perspektif KH. Hasyim Asy'ari, sedangkan obyek materinya adalah pendidikan etika. Selanjutnya dalam menganalisis data dilakukan analisis deskriptif yang sistematis dan obyektif. Hasil penelitian bahwa dalam kitab *Adab al-Alim wa al-Muta'alim*, KH. Hasyim Asy'ari menyampaikan bahwa nilai moral harus menjadi rancang bangun manusia yang hidup di dunia. Sehingga seorang pencari ilmu mewujudkan ilmu dalam kehidupan sehari-hari dengan perilaku pasrah, wara', taat akan perintah Allah SWT, bersyukur dan sebagainya.

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1. Introduction

Education is a system and a way of improving the quality of human life in all aspects of life. In the history of mankind, there is almost no human group that does not use education as a tool of culture and improvement of its quality. ¹education as a conscious effort required for the establishment of a human child to support his role in Future. Therefore, education is a cultural process that elevates the dignity and humanity of all life. Thus education plays a decisive role in the existence and development of man.

The nature of education is the process of humanizing mankind²³. Human-owned potential requires empowerment so that people can fulfill their needs with their abilities. Education in its nature as a humanization process⁴⁵, is an interhuman dialogue process that allows the growth of intact humanitarian consciousness without defections⁶.

Hasyim Asy'ari says as quoted by Muhammad Rifai the purpose of education in every human being is to Become a full human being who aims to draw closer to Allah Swt to get the happiness of the world and the hereafter⁷. Based on the objectives above, KH's educational concept. Hasyim Ash'ari is essentially a worship of God. It is because in the book of *Adab al-Alim wa al-Muta'alim* Hasyim

¹ and Sanaky. AH, Hujair, *Paradigma Pendidikan Islam Membangun Masyarakat Madani Indonesia* (Yogyakarta: Safiria Insania Press, 2003). p.29-33.

² Sardiman AM, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: Rajawali Press, 1996). p.67-69.

³ Sutari. Imam Barnadib, *Pengantar Ilmu Pendidikan Sistematis* (Yogyakarta: Andi Offset, 1995). p.87-91..

⁴ Maya Bialik and Fadel Charles, *Skills for the 21st Century: What Should Students Learn? Center for Curriculum Redesign* (Boston: Massachusetts, 2015). p.17-23.

⁵ HAR Tilaar, *Paradigma Baru Pendidikan Nasional* (Jakarta: Rineka Cipta, 2000). p.12-18.

⁶ Paulo Freire, *Pendidikan Kaum Tertindas*, Terj. Otomo Dananjaya (Jakarta: LP3ES, 2000). p.104-131..

⁷ Muhammad Rifai, K.H. Hasyim Asy'ari (Yogyakarta: Ar-Ruzz Media Group, 2010). p.203.

Asy'ari mentions the ethical value of moral should be a great design of people living in the world. Through the book, Hasyim Asy'ari explained that a seeker of science emits his knowledge in his daily life with the behavior of Tawakkal life, Wara', charity with the hope of God alone, grateful and so on.

In the end, if those values are already integrated in the soul of learners then optimistic attitude, and able to maximize all the potential that exists positively, creative, dynamic and productive can undoubtedly materialize. So it can be said the essence of his educational thinking is how to create a dynamic and productive human spirit on the right path.

Ethics education is one of the software in Islamic education. Its existence is always needed because it has a significant role in achieving educational objectives. Islamic education is a process of understanding values and not merely transferring knowledge from educators to mere learners. The value system inherent in Islamic education is the values that are animated by the principles of Islamic teachings, namely the Qur'an and Al-Sunnah. The values of Qur'anic with all its explanations and interpretations both in the form of the Sunnah and Ijtihad man are the ones called Islamic morality. In Islamic education such value is referred to as morality of Islamic education or Islamic education.

Ethics has no direct authority to make people better. Everyone needs to be moral but not necessarily ethical⁸. Ethics only conduct a thorough study of a moral teaching. Moral Direct has a relationship with everyday human deeds. Moral is directly related to human deeds that directly have a relationship with practical aspects. Thus, it can be said that moral is practical-speculative^{9,10}.

In the world of education, terms of ethics, morality, moral, manners, chastity, Adab, courtesy and the example are not familiar. More deeply in Islamic education is very condensed with personality education. In general, the sense of ethics, morality, moral, Adab and chastity is the same as determining the value of a deed committed by man to be determined by the bad. Although it is terminologically, each has a somewhat different understanding if it is seen the benchmark to determine good and bad¹¹.

In relation to the ethics of Islamic Education, KH. Hasyim Asy'ari a figure, expert and education practitioner in Indonesia authored a book titled Adab al-'alim wa al-Muta'allim. This book specifically discusses the fairly detailed ethics of an educator (Alim) and an ethic of a learner (Muta'allim). This book was compiled in 1923 AD/1343 H when it has begun to appear changes that bring negative effect in Islamic education especially its impact on sexual problems. Islamic educators should be aware that ethical issues become a serious review because today's educational world is widely contaminated by renewal of values (acculturation of value and cultural systems) that are increasingly open and difficult to be dammed.

Therefore, it is needed a new ethical device called an ethical engineering which is a normative introduction to basic issues on moral problems facing humans in the development of science, technology and its power. Educators should not show different rewards in affection (choose Love) for the same disciples of age, virtue, ability and religion, but if there is true excellence among

⁸ Franz Magnis Suseno, *Etika Dasar* (Yogyakarta: Kanisius, 1987). p.33.

⁹ Binti Muchsin and Siswandari Siswandari, "Lass Culture and The Academic Stress of Digital Natives Generations," *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* 1 (2020).p. 235.

¹⁰ Buhanuddin, *Akhlak Pesantren Pandangan KH. Hasyim Asy'ari* (Yogyakarta: Ittaqa Press, 2001). p.22-26.

¹¹ Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Rajawali Pers, 1996). p.14-17.

them in seriousness, ability or morality then teachers may give appreciation or more attention. In this description, the principles of equality (Musawah/equality) are still a priority.

However, with respect to the value of the equation, it is meaningless to negate appreciation for the achievement and to give punishment to the transgressed.

Educators are spiritual fathers for learners, who provide mental dining with the sciences, noble development and straightening their poor behavior. Therefore, educators have a high standing in Islam.

This is appropriate in the book of *Ihya' Ulum ad-Din* which states, one who is given knowledge and then works in his knowledge that is called the great man under the heavens. It is as the sun that has the other person, while he has a glowing David of Kasturi oil whose smell is enjoyed by others, he is a fragrant David¹².

In line with the above, the book of *Adab al-'alim wa al-Muta'allim* also stated, "Verily teaching science is the most important thing according to religion and the highest degree of believers...."¹³.

As such, teaching and educating is a very noble profession, as instinctively the person in science is glorified and respected. And science itself is glorious so that his profession as a teacher is to give glory. The main task of educators is to perfect, cleanse, purify, and bring the human heart to draw closer to Allah Swt. This is because the primary purpose of Islamic education is an effort to draw closer to him. If the educator has not been able to familiarize themselves with the participants in the students, even though the participants have outstanding academic achievement, he still has failed in his duties.

2. Methods

This study uses a qualitative research type with a research library research design. This is because the data obtained is in the form of documents from books. Library research is an activity related to the method of collecting library data, reading and taking notes and analyzing all the research material¹⁴.

This study describes and analyzes the KH concept. Hasyim Asy'ari in ethics education. With the literature study method, researchers collect data from various library sources such as books and articles that have relevance to the topic of discussion. In this study, there are two kinds of research objects, namely formal objects and material objects. The formal object in this study focuses on the perspective of KH. Hasyim Asy'ari, while the material object is ethics education. Furthermore, in analyzing the data obtained, the authors conducted a systematic and objective descriptive analysis.

3. Result and Discussion

3.1 Educator and Ethical Personality

Not only students are required to ethically, but the teacher is also obliged to do so. Moreover, it means that ethics is applied to students, if the teachers who have been in the audience do not have it. Therefore, he also offers some ethics that a teacher must have, such as: Always draw closer to God (God's

¹² Abi Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulum Ad-Din*, Juz I. (Saudi Arabia: Dai al-Ihya', n.d.). p.304-311.

¹³ Hasyim Asy'ari, *Adab Al-'Alim Wa Al-Muta'allim* (Jombang: Maktabah al-Turats al-Islami, n.d.). 313-319.

¹⁴ Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004). p.47.

taqarrub Allah), always fear God, always be calm, always solemn, stirring All the matter to him, do not use his knowledge to attain a mere worldliness, not always indulge the students, apply piety in the life of the world, avoid trying in low things, avoiding dirty places and Place of Maksiat, practice the Sunnah of the prophet, Istiqamah read the Qur'an, be friendly, cheerful and like to sprinkle greetings, cleanse yourself of deeds that God does not like, foster a spirit to add knowledge, Not misuse science by comusing it and familiarizing themselves with writing, composing and summarising¹⁵.

If observed, the above criteria does appear closer to the nuance of Sufism. But it does not mean that a teacher must be self-alienated from worldly frenzied like the ancient Sufi. A teacher is precisely required to be integrated with the community and try to contribute either ideas or handling in certain matters according to what he can do.

3.2 Teacher Ethics in Learning

A teacher when teaching needs to pay attention to some ethics. In this case, KH. Hasyim Asy'ari offers the idea of the teacher's ethics is to purify oneself from hadas and dirt, dress modestly and neatly and try to smell fragrant, intend to worship when teaching science to the students; Convey the things taught by God, get in the habit of reading to add knowledge, greet when entering into class; Before teaching to begin first by praying for the scholars who have long left us, who have a lasting appearance and forsaken things that are not properly seen in the eye, refrain from joking and laugh, never Teaching in hungry, angry, sleepy and so on¹⁶.

In addition, he also advocated important matters relating to the teaching and learning process of some of them are always self-introspection, using easy-to-understand methods for learners, raising enthusiastic participants Students with their motivations, providing helpful exercises, etc"¹⁷.

It is apparent that what it offers is more technical. That is to say, it has been a lift from the practice that has been experienced. This is what gives a unique value to the concept expressed by the father of the students. His devoted life to science and religion has enriched his experience in teaching¹⁸¹⁹. He looked at things to detail, which seemed very trivial, such as how to rebuke and teach the protégé who arrived late.

Obviously, it's not everyone could think about it. Furthermore, if the above is so prominent nuance of Sufism, especially when discussing the duties and responsibilities of an educator then in this section is seen the professional side of KH. Hasyim Asy'ari in his capacity as an educator. This can be seen from a summary of the idea of a teacher's competency. Whereas when he compiled this book, Science education and psychology clearly not yet developed as it is now, especially among the pesantren. So the Genuin-

¹⁵ R. Ratini et al., "The Influence of Learning Models and Learning Reliance on Students' Scientific Literacy," *Indonesian Journal of Science Education* 7, no. 4 (2018). p 448.

¹⁶ Joseph T. Lawton et al., "Theories of Piaget, Bruner, and Ausubel: Explications and Implications," *The Journal of Genetic Psychology Research and Theory on Human Development* 136, no. 1 (2012). p.49-52.

¹⁷ E. Richardson and R. M Kelly, "Piaget and Bruner: Can They Help the Technical Teacher? The Clearing House," *A Journal of Educational Strategies* 5 (2011). p.73-78.

¹⁸ Al-Rasyidin and Samsul Nizar, *Filsafat Pendidikan Islam* (Jakarta: Ciputat Press, 2005). p.61-65.

¹⁹ Dwi Pamuji Ukuh, Rob Waring, and Eri Kurniawan, "EFL Teachers' Experiences in Deve loping L2 Proficiency Through Extensive Listening," *Journal* 30 2 (2019). p. 259–260.

an thinking is worth to be developed in harmony with the advancement of education, especially the psychology of education.

In educative interactions, learners and educators always have dialogue. We find something that is the nature of the dialogue, namely the word. In the word find two dimensions, namely reflection and action. Dialogue is placed in a very strategic position, as the actualisation of the Qur'an commands that govern to use reason. In educational frames educative interactions often occur between learners and educators.

The view of KH.Hasim Asy'ari In the above, the relevance of Asy'ari appears to be relevant when compared to modern education in Indonesia that uphold the values (religion) and norms (Susila). Thus, the educator's ethical offering has given great implications for Islamic education in Indonesia.

3.3 Students' Readiness Aspects

Teachers are always nurturing students by giving helpful exercises, always paying attention to the learners' abilities, not taking the most out of one student and denying the other aka a Select Love. Seen in terms of students' preparation, it has not been widely reviewed other more detailed aspects that determine success.

An individual student. The psychological, sociological, aesthetic and aptitude aspects of interest tend to be less touched in the subject criteria of education. For example, the psychic readiness of a student with the saturation of the subject matter, the aspect of interaction readiness with the student community and also the talent factor of interest should be prepared since the education process.²⁰

Soerjono Soekanto, hinting that the subject of education should be prepared early to be inclusive, interacting with the educational environment reasonably. Readiness yourself in communication with parents, siblings, relatives and students²¹

The effects of ethical ethics are dominated by individual inward aspects, only producing individual righteousness and not being balanced with social righteousness. But there is a good one of these self-preparation tendencies. These forms of self-preparation before the lesson by cleansing the heart and intent solely because of God Almighty, is a fairly important psychic conditioning. In Islamic education, the students' identity as a Muslim who believes is completely suppressed, even the goal of Islamic education. This is a matter of self-identity, meaning in the consciousness of believers grows the sense of identity. That realization should continue to be cultivated so that the activity of psychiatric symptoms of the current believer continues to the relationship or relation between self and the environment^{22 23}. In the Islamic educational environment, the current consciousness should probably have an effect on Internalization of Islamic teachings on students. Art education must also be owned by the subject of education, both educators and learners.

²⁰ Syahraini Tambak and Desi Sukenti, "Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers," *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* 39, no. 1 (2020). p.73-76..

²¹ Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Rajawali Press, 1997). p.49-53.

²² Muslim A. Kadir, "*Teknologi Kejujuran*", *Materi Seminar Nasional Pengujian Teori* (Kudus: STAIN Kudus, 2001). p.13..

²³ A Sukri et al., "Designing an Integrated Curriculum Based on Local Primacy and Social Reconstruction Perspectives of West Nusa Tenggara, Indonesia," *Indonesian Journal of Science Education* 4, no. 4 (2018). p. 471.

3.5 Relevance of K.H. Hasyim Asy'ari With Contemporary Islamic Education

In the aspect of life in the current era of globalization, there are many changes from various aspects. The development of science and technology that is increasingly developing makes changes that are unavoidable, including the effect on the world of Islamic education.

Contemporary Islamic education is a process to develop a student's potential, talent and creativity and is carried out in a planned and systematic manner referring to the rules of the Islamic religion in the current era.²⁴

As for the objectives of the contemporary era of Islamic education in accordance with national education which refers to the 2003 National Education System Law Article 1 paragraph 2, namely education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, national culture and responsiveness and literate to the demands of changing times. In today's contemporary version of Islamic education, the implementation is faced with the development of the times and technology. Such as television, computers, laptops, gadgets and social media and so on.²⁵

In fact, it aims to improve the quality of education in general, but in Islamic education so that it is more qualified, not monotonous and not out of date and can have a positive impact on students. In the world of education, the quality of education is a consideration for the community in choosing an output (graduates). Efforts to produce these outputs in education require quality learning in it. The existence of science and technology in coloring Islamic education is a means for humans to carry out their duties as intelligent beings and as the caliph of Allah on earth. Humans as caliphs are responsible for managing the universe as well as possible through observing and investigating. In the activities of investigation and observation, humans have carried out a process of scientific activities to produce scientific theories and give birth to technology that can be utilized for human welfare on earth. With science and technology, humans can experience the power of God deeply, so that the quality of their faith in God is getting stronger.²⁶

Islamic education is currently faced with developments that can make changes and improvements so that they are able to make adjustments to these changes. The development of science and technology is a challenge in the world of Islamic education. In the classical era, education only reached local communities with relatively low quality. In this modern era, multimedia is available, especially the internet whose reach is unlimited in time and space and has higher quality. With this new technology, it is very easy for a person to access anything on the internet and it is no stranger to people, such as parents, teenagers, even small children.

Besides being used as a source of information and knowledge, not a few also use it in things that are not good and not useful and even not in accordance with the ethics and norms of Islam and the state. This is not only the responsibility of religious teachers (PAI) who teach moral education but all parties must also help in forming noble morals, both at school and outside school, family, and the surrounding environment.

²⁴ Khairil Anwar, "Pendidikan Islam Kontemporer," *Repository UIN Raden Intan Lampung* (IN Raden Intan Lampung, 2009), [http://repository.radenintan.ac.id/6005/1/KHAIRIL ANWAR - 1786108046.pdf](http://repository.radenintan.ac.id/6005/1/KHAIRIL%20ANWAR%20-%201786108046.pdf).

²⁵ Ibid.

²⁶ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2000). p.67-68.

Seeing the problems that are so complicated due to the decline in moral values, it is clear that even the highest technological mastery will be damaged if it is not accompanied by noble character. As previously explained, ethics covers all aspects of human life. So providing a good and noble ethical education is a solution to the problems faced by contemporary Islamic education.

Similarly, the *adabul 'alim wal muta'allim* book which was initiated by K.H Hasyim Asya'ari which incidentally is a moral book. The values of ethical education in us are good advice and advice that refers to the Qur'an and hadith. Contemporary Islamic education will be better if these values can be implemented in the learning process where the values of ethical education are still used in the education system taught in Indonesia.

There are a lot of phenomena that occur in the environment around us, such as the case of a video of students hitting a teacher at SMP PGRI Wringinamon Gresik. (detiknews, Sunday 10 February 2019). An incident in a class where a teacher reprimanded a student for playing with cellphones in class, then a student hit the teacher with a chair, occurred at the madrasah darussalam, kec. East Pontianak, West Kalimantan. (CNN Indonesia, Thursday 8 March 2018). Then there was a video that was very viral on social media, a teacher molested students in the classroom, the Muhammadiyah 1 (Quality) Vocational School in Pasuruan (sindonews.com, Tuesday 22 October 2019) and many other cases that arose due to the use of science and technology. without any rules/ethics in using it.

Thus, from several examples of these cases, efforts to uphold noble character are a must, because the better a person's morals, the higher the person's knowledge. There are many various kinds of cases of violence in educational institutions, both teachers against students, students against their teachers and against themselves and so on related to their behavior. In the current era of modernization, moral education needs to be emphasized again, because with the rapid development of science and technology and the proliferation of new modes of life that do not reflect commendable behavior at all.

In the world of education, it is not only a student who must have ethics that must be considered, but a teacher must also pay attention to several things. K.H. Hasyim Asy'ari explained the points of the value of moral education for a teacher, namely: Being *muraqabah*, which is feeling that he is being watched by Allah SWT, wherever and whenever he is. *Khauf* and *Khasyyah*, namely feeling afraid of Allah SWT, both in motion, words, actions and even silence. Always be calm, Protect yourself from things that are doubtful and unlawful. Always be humble 'and submit to Allah SWT., Do not make knowledge for worldly purposes. Glorify knowledge and not insult it. Be *zuhud* and *qona'ah* towards the world. Be friendly or have good manners in associating with anyone. Clean from disgraceful actions and decorate with commendable deeds.²⁷

From the thoughts of kh. Hasyim Asyari can see that his thoughts on morality as an educator in teaching are in accordance with what he has experienced and we have experienced so far and refers to the Qur'an Hadith. Indirectly shows that his thinking is based on what has been experienced or experience.

²⁷ Hasyim Asy'ari, *Typical Pesantren Character Education (Adabul "Alim Wal Muta'alim)* (Tangerang: Tirta Smart IKAPI Members, 2017). p.301-333.

Thus, what is described in the *adabul 'alim wal muta'allim* book by KH Hasyim Asy'ari regarding moral values is very relevant to contemporary Islamic education today, where education today has a lot of decline in moral values because the world of education focuses on only on intelligence and intellectuality without being balanced with good and noble ethics/morals.

3.4 The Ethical Relevance of Teachers to Students According to KH. Hasyim Asy'ari with the Teacher's Code of Ethics in Indonesia

In the learning process, the teacher is obliged to establish interactions and communication with students. Interaction and communication carried out must be educational so that the learning process runs effectively. During this educational interaction and communication, the teacher must take care professional relationship with learners, do not take advantage of personal or group benefits and does not violate applicable norms, listed in the teacher's code of ethics towards students. This is also relevant with KH thinking. Hasyim Asy'ari about the ethics of teachers towards students, that a teacher must be democratic, namely by giving behavior the same with students, without discriminating unless there is a reason certain. Furthermore, as a person who is exalted in a process learning, teachers also have ethics towards their students. Among them, ethics is social affection, namely attitude gentle in socializing. This means that the teacher provides a good example in interaction between fellow teachers in front of students, so that make it as education and learning for good *Ukhuwah Islamiyah* and their daily interactions, as well as advising and reprimand properly when there are naughty and naughty students.²⁸

Above the teacher is the guide, the meaning of supervisor as suggested by Ki Hajar Dewantara in the system among him: "*ing garso sung tulodho, ing madyo mangun karso, tutwuri handayani*", which means that education must be able to set an example, must be able give influence, and must be able to control students. In said *tut wuri* containing the intention of letting students indulge their talents, while the teacher only pays attention to it. Meanwhile, in the word *handayani* means teachers influence students, in the sense of guiding or teach him²⁹. Thus, guiding implies being determine the direction of the formation of the whole Indonesian human being who is spirited Pancasila, and not dictating students, let alone compiling them according to the will of the teacher. Furthermore, the duty of a teacher is not only with learners but also parents of students and the community. A teacher's job cannot be separated from social life, as teachers cannot live without help from others. Therefore, teachers need to establish interaction, communication and cooperate with anyone for smooth and successful his job.

Therefore, a teacher needs to have a good relationship with parents of students and the community. Such interaction and communication in the form of cooperation that can facilitate the implementation of education. In interact and communicate teachers with anyone without discrimination, in this case the teacher can interact and communicate with students, parents of students

²⁸ Achmad Muhibbin Zuhri, *Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al-Sunnah Wa Al-Jama'ah* (Surabaya: Khalista, 2010). p.111.

²⁹ Trisakti Handayani Sukri and Agus Tinus, "Analisis Konsep Pemikiran Kihajar Dewantara Dalam Perspektif Pendidikan Karakter," *Jurnal Civic Hukum* 1, no. 1 (2016). p.53-54.

and colleagues or friends of the profession. In interact and communicate, the teacher must build relationships harmonious cooperation. Teachers need to establish relationships with parents and students fellow teachers in carrying out the educational process, even with the community to advance and develop education. KH. Hasyim Asy'ari emphasizes the teacher's mastery of the internal components interaction like a teacher must speak well and have good character with the community. This is relevant to the teacher's code of ethics on building effective communication and harmonious cooperation with the community. By interacting and communicating with parents of students, teachers can provide guidance and coaching with students with how to: communicate with students both inside and outside outside of school, knowing the child's personality and family background respectively, teacher communication is held solely for the interests of learners³⁰.

Teachers must establish relationships and interact with students, parents, society and friends in the profession means a teacher must mastering social kopeensi, social competence is the ability of the teacher as part of society to communicate and associate effectively with students, fellow educators, staff members, parents / guardians of participants students and the surrounding community. Social competence is the ability of the teacher as part of the community that at least has competence as follows: *First*, communicate verbally and functionally information. *Second*, use communication and information technology functionally. *Three*, Mingle effectively with students, fellow educators, educational staff and parents / guardians of students. *Fourth*, get along politely with the surrounding community.

Social competence in this learning activity is closely related to the teacher's ability to communicate with the community around the school and the communities in which the teachers live and thus the roles and ways of teachers communicating in the community is expected to have its own characteristics different from anyone other than teachers. The mission that the teacher carries is a humanity mission. Teaching and educating is the task of humanizing humans. Teachers must have social competence because teachers are lecturers era. Even sharper written by Ir. Soekarno in the writing of "Teacher During the Development Period", he mentioned the importance of teachers during the development period is becoming so needed for the society. Therefore, the teacher's job belongs to human service.

There are two things that must be considered in studying, namely: first, students should have holy intentions when studying, not intending for worldly things, and not taking them for granted. Second, in teaching science, the teacher should straighten his intentions first and not expect material only. In addition, the knowledge taught should be in accordance with his actions. In his explanation, he did not define learning specifically. The point of emphasis is on the understanding that learning is worship to seek Allah's pleasure which can lead a person to obtain happiness in this world and happiness in the hereafter. Therefore, learning must be intended to develop and preserve Islamic values, not just to eliminate ignorance.³¹

³⁰ Nik Haryanti, "Implementasi Pemikiran KH. Hasyim Asy'ari Tentang Etika Pendidik," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013). p.439–450.

³¹ Badr al-Dîn ibn Jamâ'ah, *Tadzkirah Al-Sâmi' Wa Al-Muta'allim Fî Âdâb Al-'Âlim Wa Al-Muta'Allim* (Mesir: Dâr al-Âtsâr, 2005). p.62-63.

The urgency of education initiated by Hasyim is in line with the Constitution No. 20 of 2003 concerning the National Education System which reads: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of participants so that become a man who believes and fears God Almighty, has noble character, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and to be responsible".³² This indicates that Hasyim's thoughts are in line with the ideology and ideals of the Indonesian nation to become a dignified nation.

4. Conclusion

The ethics of educators in educational institutions has always been more enhanced by drawing closer to God (God's *Taqarrub* Allah), to be calm, not to use his knowledge to reach a mere worldliness, to adopt the Sunnah of the prophet and to Istiqamah read the Qur'an. Educators should also always cultivate a spirit of scientists and not misuse science for bad interest.

Besides, the professional side of educators should always be forward as taught by KH. Hasim Asy'ari. More specifically, an educator must always nurture students by providing helpful exercises, always paying attention to their abilities, not treating them in favor, being open and airy, and willing to Help solve the problem and its difficulties.

Thus, educating is not merely a normal profession, but it is a noble deed. Because the task of an educator is so much and that the urgent is substantially and in detail the same as inviting to draw closer (*Taqarrub*) to Allah Swt. So, if educators have been able to embed it all it will arise The harmony of the relationships between the transcendent and the social and the generation of not only intellectually capable but also moral.

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³² UUD RI, *Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, Bab II, Pasal 3*, vol. 49 (Jakarta, 2003).

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