

THE NATURE OF THE TEACHER IN THE PERSPECTIVE OF KH. HASYIM ASH'ARI AND IMAM NAWAWI: AN ANALYSIS OF THE BOOK *ADABUL ALIM WAL MUTA'ALLIM*

**Nur Alfiyah¹, Aminatul Fattachil 'Izza², Akhmad Nurul Kawakib³,
Mihmidati Hilmia⁴, Nurhalimah Hasibuan⁵**

^{1,2,3}UIN Maulana Malik Ibrahim Malang, Malang, Indonesia

⁴Victoria University of Wellington, Wellington, New Zealand

⁵Universitas Pendidikan Indonesia, Bandung, Indonesia

230101220021@student.uin-malang.ac.id

Abstract

Facing the Zillennial generation is one of the challenges for teachers in the digitalization era. In addition, as role models for students, teachers are expected to provide a deep understanding of the limits so that students do not abuse the influence of technology. This study aims to explore the nature of teachers according to KH. Hasyim Asy'ari and Imam Nawawi who are prominent Ulama' figures, with reference to the book *Adabul Allim wal Muta'allim* by him. The method used is a qualitative approach with a descriptive-analytical design and a type of library research, where data sources are obtained by reading, analyzing and recording various literature materials that are in accordance with the subject matter, then filtered and poured into a theoretical framework. The results of the study reveal that KH. Hasyim Asy'ari classifies teacher manners or ethics into three aspects, namely; manners towards oneself, students and lessons, while Imam Nawawi into four categories, namely; personal ethics, ethics in learning, ethics in teaching, as well as ethics in examinations and willingness to teach. By doing so, the success of teaching, the blessing of knowledge, and the pleasure of Allah will be obtained. The results of this study can be a reference for strengthening the ethics of the teaching profession in shaping the character of students who are noble and adaptive to the challenges of the digital era.

Keywords: Hasyim Asy'ari, Nawawi Adab, The Nature of the Teacher

INTRODUCTION

The development of the times and the rapid advancement of technology have finally brought every individual into the digital era (Afni, 2023). In this era, access to information and media becomes easier because all subjects are connected through online-based information networks. In relation to the field of education, this can increase effectiveness and efficiency, but also

contribute to potential moral degradation due to misuse that should be avoided (Danaher & Saetra, 2022). Apart from this, teachers have enormous benefits, both for individuals and society (Bourn, 2016; Hilbert, 2020). Teachers play an important role in shaping the character and morals of students, as well as disseminating knowledge which is the foundation of the nation's progress (Idris, F., et al., 2012). The view of KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama, emphasizes that being a teacher is a noble job because through education, one can create a generation that is not only intelligent but also has good morality. He added that teachers must have sincerity in educating because it is the main key in shaping students with noble morals (Asy'ari, 2010). Seeing the fact that educating the Zillennial generation is not easy, it should receive full attention from the government in its efforts to educate the nation's life in accordance with the objectives of national education. Teachers have a big role in realizing progress in various fields (Hasanuddin, 2022). In addition to being obliged to master the substance of the knowledge taught, proficient in information technology, and creative and innovative in teaching, teachers are also required to be role models for students and be able to provide an understanding of the limits of the use of information and communication technology so that students avoid commendable actions such as misuse of technology (Faizah, 2023).

In the context of this research, the poverty of spirituality and civilization shows the need for Muslims to look back at the very crucial concepts of the previous scholars, especially with spiritual education. The number of humanitarian problems today requires individuals to increase the closeness between themselves and Allah by increasing piety (Mahmud, 2022). Thus, after providing an understanding of the limits of behavior and also instilling noble values, it is hoped that students can distinguish between good and bad through learning, with the hope of instilling positive traits to improve their quality of life in society later. This quality improvement can be achieved

through character cultivation in the education process, because the tasks and functions of education are aimed at students who are always growing and developing dynamically, starting from the womb until the end of their lives, and this cannot be separated from the role of an educator (Husnur Rostidah & Al Munip, 2021). Based on research, it can be seen that the non-achievement of character education to the maximum can be caused by two things, namely: the absence of adequate follow-up of the assessment/evaluation results; and cognitive aspects that are always dominant in determining student achievement and learning outcomes (Muhammad, 2020).

The essence of Islamic education is not only oriented to the material, curriculum, and methods applied by the teacher. Islamic education is also not a set of Islamic values that are part of the education system, but it is also a process that is part of the Islamic life system (Riadi, 2019) . With the element of "Islam" as a religion in the educational process, it can be interpreted that there will be an integration between education as a science and the concept of morals in Islam. In the Islamic context, education can mean *al-tarbiyah*, *al-ta'lim*, *al-ta'dib*, and *al-riyadhah*, then it also has a meaning as *al-irsyad*. As *al-tarbiyah*, education is seen as a transformative process that shapes the knowledge and attitudes of students, fosters devotion, character, and noble personality (Gunawan, 2014) . As *al-ta'lim*, education focuses on the acquisition of knowledge and cognitive skills, emphasizing intellectual development. In addition, while *al-ta'dib* is concerned with the process of cultivating students into cultured and educated individuals, *al-riyadhah* involves nurturing students' souls with noble morals. Finally, *al-irshad* refers to efforts aimed at improving the moral quality and personal character of students. Regardless of whether it is *al-tarbiyah*, *al-ta'lim*, *al-ta'dib*, *al-riyadhah*, or *al-irsyad*, the educational process always involves a key figure: the educator or teacher.

In relation to Islamic education, a teacher is someone who can lead students to achieve success in the world and the hereafter (Harits, 2022). Thus, they play the most important role in the learning process, so understanding the nature of teachers is a fundamental thing that must be understood by every academic and educational practitioner. They are certainly not interpreted as a form of profession that only supplies the needs of the labor market or corporations, but also as a figure who can be exemplified by his character (Kawakip, 2022).

The purpose of this study is to explore and discuss the nature of the teacher in the perspective of KH. Hasyim Asy'ari and Imam Nawawi who are prominent Ulama' figures, referring to the Book of *Adabul Allim wal Muta'allim*. author considers it necessary to analyze the topic from the perspective of the two figures, because previous studies that focus on discussing the comparison and similarities of *adab* or teacher ethics from the book *Adabul Allim wal Muta'allim* by both are still limited.

Previous studies on the thoughts of KH. Hasyim Asy'ari and Imam Nawawi show significant contributions to Islamic education, especially in teaching ethics and manners. Research published in the journal Millah in 2023 by Muhammad Abror Rosyidin, Jasminto, and Jumari emphasized that KH Hasyim Asy'ari's Islamic education thought, as applied in Tebuireng Islamic Boarding School, focused on the ethics and behavior of teachers and students through the book *Adab al-'Alim wa al-Muta'allim*. Furthermore, Kiki Hibatulloh in his article in 2022 revealed that KH. Hasyim Asy'ari focused more on teacher ethics than learning materials, which is relevant for improving the quality of Islamic education in Indonesia. On the other hand, Nasrul HS and Eka Septi Wulan Sari Siregar in a 2023 article in the IDJ journal reviewed Imam Nawawi's *adab* theory in the book *Adabul Alim wal Muta'allim*, which is based on the Qur'an and As-Sunnah, and its relevance to the teacher code of ethics in Indonesia, including ethics in teaching,

relationships with students, and knowledge. In addition, Ari Suandi in the 2019 *Ta'allum* journal presents a study of Imam Nawawi's multiliteral thinking using the inductive method, which includes four main dimensions, namely theocentric, ethical, linguistic, and juridical, as a comprehensive Islamic education framework. These studies collectively confirm the relevance of the two figures' thoughts in building the ethical foundation of Islamic education that supports value-based learning and integrity, and underline the importance of ethics and teacher-student relationships in the tradition of Islamic education from both KH. Hasyim Asy'ari and Imam Nawawi's views.

After reviewing several previous studies on Islamic education thought from the perspectives of KH. Hasyim Asy'ari and Imam Nawawi, the author can say that the current research basically has similarities with previous studies, namely comparing the Islamic education thought of KH. Hasyim Asy'ari and Imam Nawawi based on their books. However, this research will further analyze the differences in the material in the books as a connecting variable that has not been found in previous studies.

The term teacher in Arabic can mean *al-muallim*, *murabbi*, *mudarris* or *ustadz ustadzah*. When viewed from the origin of the word, the root of the word *muallim* is *allama-yuallimu-ta'liima* which means teaching in depth; also *'alima-ya'lamu-'ilman*, means knowing in depth. So that it can be interpreted as a teacher who has deep and diverse knowledge that is taught to students (Akhmad Riyadi, 2019). While the word *murabbi* is rooted from *robba-yurobbi-tarbiyan* which relates to maintaining or organizing, so it refers to an educator. Furthermore, *mudarris* comes from *darrasa-yudarrisutadrisan* which is related to training, teaching and instructing, so it is synonymous with teacher. Finally, *ustadz ustadzah* in the Big Indonesian Dictionary is defined as a religious teacher or lecturer.

Teachers are people who convey knowledge to students (Hibatulloh, 2022). According to Law No. 14 of 2005 concerning teachers and lecturers, teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating in formal education, both in early childhood education in formal education, primary education, and secondary education. In an Islamic perspective, educators or teachers are people who are responsible for and influence the body and soul of individuals, especially in terms of physical development, knowledge, skills and aspects of their divinity to develop their potential to the fullest through Islamic principles and values so that they become human beings with *good* character (Rahmatullah, 2013).

Basically, the nature of teachers in an Islamic perspective is so broad that it is not limited to the concept of formal education alone. Referring to Al-Quran 96:1-5, Allah says:

الَّذِي عَلِمَ بِالْقَلْمَنْ
أَفْرَأَ وَرِبُّكَ الْأَكْرَمُ
خَلَقَ الْأَنْسَانَ مِنْ عَلَقٍ
إِفْرَأٌ يَا سَمِّ رَبِّكَ الَّذِي خَلَقَ
عَلَمَ الْأَنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Recite in the name of your Lord who created! He has created man from a clot of blood. Read, and your Lord is the Most Noble, Who teaches (man) with a pen, He taught man what he did not know." (Al-'Alaq [96]: 1-5) (Qur'an, 2022).

Based on the verse, the essence of the teacher is Allah, but that does not mean that the presence of humans in the world does not have a duty as a teacher, because as a caliph on earth, one of his duties is to be a teacher, namely teaching the knowledge that has been obtained to others. In the context of exemplary, Prophet Muhammad SAW is also an educator or teacher, who was sent directly by Allah as an example for the people and a mercy for all nature. Related to the family environment, the essence of the teacher is parents, because in Islam, parents are the first *madrasah* or unit for

children. This concludes that the first education begins and is obtained from the family, so the main determinant is the parents. As for the social context, the essence of teachers is educators in schools. The teacher is a figure who has full authority and responsibility in the classroom or at school to develop all the potential of students to be able to be independent and develop in accordance with Islamic values. Thus, the goal is to process the maturity and awareness of students to carry out their duties as khalifah and servants of Allah. Therefore, every teacher must have a personality that can be imitated and modeled by their students, whether intentionally or not (Rahmatullah, 2013).

There is an interesting expression in Arabic about teachers, namely: "*At-Thariqah ahammu min al maddah, wa lakin al-mudarris ahammu min al-thariqah*". This means that learning methods are more important than learning materials, but the presence of teachers in the learning process is far more important than learning methods (Fathani, 2019).

In everyday life, the teacher is considered a figure who is able to provide answers to all questions that exist in society. Especially in problems related to Islam, teachers who can be referred to as *kyai* become a reference for solutions to problems that occur. Thus, teachers must have the principles of good social life (*khoiro ummah*), which include *tawasuth* (moderate) as an attitude between radical and liberal; *i'tidal* or upholding justice; *tasamuh* or tolerant as an attitude of respect for differences in principles held by others, where the permissibility is limited to the realm of *muamalah*, not *aqidah*; and *tawazun* (creating equality / justice) which means balance in all matters, including in the use of *naqli* arguments (al-Qur'an and hadith) and *aqli* or rational arguments (Prasetyo, 2021).

Facts on the ground show that modernization has contributed to the decline in students' morals towards teachers, a phenomenon that is increasingly worrying. As explained by Abdurrahman Mas'ud in the book

Moderation in the Implementation of Islamic Religious Education by Ahmad Nurul Kawakib and Agung Prasetyo (2021), the moral decline of students towards teachers can be attributed to three main factors. First, moral degradation due to global influences, one of which is caused by the many impressions in the media that are not educational, thus negatively affecting students' mindset and behavior. Second, the growing culture of materialism among students, where students who have paid tuition fees tend to view teachers solely as "workers" tasked with providing educational services. Third, there is a misunderstanding of the role of teachers, which is often perceived as limited to teaching and transferring knowledge, whereas the role of teachers also includes the responsibility of conveying moral and ethical values (transfer of values), as described by Prasetyo (2021). These factors show that modernization not only affects the education system technically, but also has a significant impact on students' relationships and respect for teachers (Prasetyo, 2021).

In terms of realizing the expected goals, the learning process should provide opportunities for students to know the meaning of the material they are talking about because action always implies reflection and subsequent action. The teacher's role is to present problems about existential situations that have been codified to help students have a more critical view of reality. Philosophically, the responsibility of teachers who position themselves as students' dialogue partners is greater than teachers who only transfer information that is mostly in the form of memorization-oriented materials (Freire, 2022). Ideally, teachers as part of the education system must have a commitment to be able to adapt and respond to changes and developments that are so fast and rapid. In addition, teachers in Javanese philosophy are a combination of the words "*digugu lan ditiru*". Therefore, every behavior/attitude, even the style of speech of teachers needs to be addressed with caution, considering their role as educators not only in schools, but also

in society. As educators, they perform a variety of educational responsibilities, and the range of terms to describe them is relatively broad and some are characterized as follows:

Table 1: Education Terms

No.	Term	Definition
1	<i>Tarbiyah</i>	Efforts to help students to be able to organize, maintain, develop, improve, and improve themselves with all the potential they have and their social units (in social life) gradually to a higher and better level.
2	<i>Ta'lim</i>	Efforts to help learners to be able to capture the meaning behind what is expressed, develop knowledge, and explain its function in life, both theoretically and practically, or do "transfer of knowledge", internalization, and <i>amaliah</i> (implementation) in an integrated manner.
3	<i>Ta'dib</i>	Preparing students to be responsible for building a quality civilization in the future.
4	<i>Tadris</i>	Efforts to educate students, eradicate ignorance, and train skills according to their talents, interests, and abilities so that they become a productive workforce.
5	<i>Irsyad</i>	Efforts to improve the quality of students' morals and personality as well as exemplary efforts.
6	<i>Tazkiyah</i>	Efforts to purify the souls of students to return to their fitrah.
7	<i>Tilawah</i>	Efforts to pass on divine and human values to students.

Hadrostus Syaikh KH. Hasyim Ashari, his childhood name was Muhammad Hasyim, a name given by his parents. He was born in the village of Gedang, east of Jombang on the 24th Dhulqa'dah 1287 H, or coinciding

with February 14, 1871 AD. Asy'ari was the name of his father who came from Demak and was also the founder of the Keras *Islamic Boarding School* in Jombang, and his mother Halimah was the daughter of *Kiai* Usman, the founder and caretaker of the Gedang *Islamic Boarding School* in the late 19th century. KH. Hasyim Asy'ari was the third of ten children, a *Kiai* descended from Majapahit nobility and the Javanese elite. In addition, his ancestor, *Kiai* Sihah was the founder of the Tambakberas *Islamic boarding school* in Jombang. Directly or indirectly, KH. Hasyim Asyari absorbed a lot of religious knowledge from his family's pesantren environment (Destian, 2023) . He died on 7 Ramadan 1366 H, coinciding with July 25, 1947. One of KH. Hasyim Asy'ary's monumental works that discusses education is the book *Adab al-Alim wa al-Muta'allim fi Ma Yahtaju Illa al-Muta'allim fi Ahwal Ta'allum wa Ma Yatawaqaf al-Mu'allim fii Maqamat Ta'limi*. In the book, he explains the manners that teachers should observe towards themselves, their lessons, and their students. (Ash'ary, 2010).

According to KH. Hasyim Asyari, there are twenty manners of teachers towards themselves, namely always feeling under the supervision of Allah, always feeling *khauf* (fear of Allah), always being calm and *wira'i*, always being *tawadlu'*, *khusu'* and asking for help from Allah. In addition, they also do not teach knowledge for material interests and do not glorify their students only because of the power or authority of the elderly. Having the traits of *zuhud* and *qanaah* is necessary so that they are satisfied with what they get for themselves and their families. In addition, all forms of livelihood that are lowly and not in accordance with Islamic customs and laws, as well as places that have the potential to cause evil, should be avoided by teachers. Other principles include maintaining consistency in Islamic practices and worship, preserving the sunnah, eradicating *bid'ah*, paying attention to the interests of the ummah, adorning with customs, treating others with good manners, cleansing the body and soul from despicable morals, being serious

in gaining knowledge, not hesitating to ask about things that are not known to those who are inferior, and being good at composing books, summarizing and compiling essays.

Next are the ethics of teachers towards their lessons which are divided into twelve. First, before teaching, they should purify themselves from impurity and uncleanliness, and pray before going out at the second moment. In addition, sitting in a place that can be seen by the audience, being polite, meek and tawadhu' to the scholars' is also very important to note, then starting the lesson by reciting verses of the Qur'an. Fifth, prioritizing the noblest and most important lessons, if there are many. Next, not raising the voice unnecessarily or lowering the voice so that it is not clear, avoiding crowds in the assembly, and preventing students from discussing excessively. If the teacher does not know the answer to a question, being honest by saying "don't know" or "don't understand" is much better, and being friendly to people new to the assembly makes the teacher show their respect. In addition, ending a lesson or meeting by saying "*wallahu a'lam*" implies how they honor Allah as the one who knows best; and finally, they are only allowed to teach if they have the qualifications of a teacher.

There are fourteen *manners* of teachers towards students in the book of *Adabul Alim wal Muta'allim*. First, straightening out the goals in teaching and educating is a must, namely earning the pleasure of Allah, spreading knowledge, reviving Islamic law, getting rewards, and so on. The attitude of not wanting to teach students should be avoided even if they do not have a strong and sincere intention to learn, and loving them as teachers love themselves is also necessary. In addition, teachers should also take a creative approach by teaching with communicative language, being enthusiastic and total in teaching, occasionally asking students to repeat their understanding (testing), and advising students who experience boredom for fear of being bored. In addition, being fair to every student, being gentle to students,

paying attention to students who are absent, knowing students' backgrounds and always praying for the best for students are valuable things for teachers. Likewise, the basic principles also involve accustoming good behavior to the students, always improving their circumstances, helping when they have difficulties, asking those who are absent from class, being humble in front of them, speaking kindly to them, and calling them by their preferred names . (Asy'ary, 2010).

While Imam Nawawi, his full name is Yahya bin Syaraf bin Muriy bin Hasan bin Husain bin Muhammad bin Jum'ah bin Hizam Muhyiddin an-Nawawi ad-Dimasqy as-Syafi'I al-Ash'ari. Imam Nawawi was born in 631 AH in the village of Nawa, one of the southern parts of Damascus, which is now the capital of Syria. While most people's names are associated with their region, Imam Nawawi's name is not. The village of Nawa is famous for the great name of Imam Nawawi who was a leader in the village (Nawawi, 2018) . Entering the age of 19, precisely in 649 AH, accompanied by his father, Imam Nawawi left for Damascus. His place of study is known as Madrasah Rawihiyin near the grand mosque of al-Umayyid and studied there for approximately two years (Putri et al., 2023) .

Because of his mastery and concern for religious sciences, Imam Nawawi received the title "*muyhiddin*" which means one who revives religion. While Ash-Shafi'i is the result of his alignment with the Shafi'i Madhhab. Like the majority of the Shafi'i madhhab, in matters of faith, Imam Nawawi followed Imam Abu al-Hasan al-Ash'ari. This can be traced through his book entitled *Syarh Shahih Muslim* which contains a lot of *ahsussunah wal jama'ah ala al Asy'ariyah*. Imam Nawawi died in 676 AH at the age of 45 years by leaving several works related to the Islamic law of the Shafi'i school of thought, one of which is *Al-Majmu' Syarh al-Muhaddzab* which became one of the main books of the Shafi'i school of thought. In the field of hadith, Imam Nawawi, among others, wrote the book *Arbain an-Nawawy* which contains

40 *shohih* hadith, and *Riyadhus-Shalihin*, *al-Adzkar*. In the fields of fiqh and hadith, he also compiled the books *Adab al-Alim wa al-Muta'allim wa al-Mufti wa al-Mustafti*, *at Tibyan fi Adab Hamlah al-Qur'an*, *Tuhfat Thulab al-Fadhill*, and *Thabaqat Fuqaha'*. Thus, it can be concluded that in addition to being an expert in worship, Imam Nawawi is also an expert in science and religion. (Nawawi, 2018).

In his book entitled *Adab al-Alim wa al-Muta'allim wa al-Mufti wa Al-Mustafti*, he divides the discussion into several chapters, including (1) The Blessing of Knowledge; (2) Various Sciences; (3) Teacher Ethics (*Muallim*); (4) Student Ethics (*al-Muta'allim*), (5) Joint Ethics between Teachers and Students; and (6) Ethics in Advising or *al-ifta'* (Intan Meila, 2021). Through this book, he also presents the concept of multilateral educational thinking in four relationships: the theocentric relationship between humans and God because it talks about the blessing of knowledge, the linguistic relationship between humans and the language they choose, the ethical relationship between humans and each other when teachers and students are in the learning process, and the relationship between humans and *fatwas* or laws. (Suandi, 2019).

In the discussion of this focus, Imam Nawawi divides the ethics that must be possessed by a teacher into several parts, namely: personal ethics, ethics in learning, ethics in teaching, and the test and willingness to teach. The teacher's personal ethics include the intention of learning only for the sake of seeking Allah's pleasure, behaving well, staying away from despicable traits, always remembering or *dhikr* and praying to Allah, piety to Allah, not being arbitrary with His knowledge, and staying away from things that are *makruh* (Nawawi, 2018). Furthermore, the ethics of teachers in learning are to be serious in all scientific activities, to have high curiosity, and not to be ashamed to find out about new details that are not yet understood. The scholars concluded that teachers as knowledgeable people must always have

a humble nature, all scientific activities are positioned as the main goal, they must be certain knowledge that they master as tangible evidence of their knowledge, be vigilant and extra careful in writing, they should not rush to publish their writings before in-depth research and repeated discussions, they must be able to clearly explain the scientific terminology they use, they must be able to present new features that have not been widely studied before in their scientific work (Nawawi, 2018).

Imam Nawawi outlined thirty-three important ethical principles that teachers should adhere to in their teaching practices. First, the intention behind teaching should be to seek the pleasure of Allah, not personal gain. Teachers should be inclusive, allowing anyone to learn regardless of their initial motivation. In addition, teaching should be delivered in stages, adapted to students' abilities, and should reflect a genuine love for the subject matter. Teachers are encouraged to look after students' well-being with the same care they would for their own families. It is important that they accommodate students' preferences and avoid forcing them to perform tasks that they find distasteful. Clear and friendly communication is essential, with explanations given in language that is easy to understand and aids comprehension. In addition, teachers should be transparent with their knowledge, sharing it as long as students are ready and able to understand it. They should avoid teaching material that is beyond the reach of students and maintain humility, refraining from bragging about their knowledge compared to others. In addition, enthusiasm and dedication in teaching are essential, along with regular monitoring of student attendance and dealing with absences. They are advised to choose and deliver materials wisely, clearly explaining all aspects of Islamic law, including its legal procedures, limitations and principles. Teaching should also be methodical and gradual, motivating students to be active and disciplined, and ensuring they understand one topic before moving on to the next. Lessons begin with Qur'anic verses to

emphasize the importance of the subject, are conducted in a conducive environment, and are delivered with polite gestures and strategic positions. In addition, teachers also foster an open atmosphere for questioning, focusing on effectiveness and efficiency in their teaching approach. (Nawawi, 2018). Along with that, teacher ethics with regard to testing and willingness to teach is to test students through useful questions to find out the extent of their understanding of the material that has been learned. Furthermore, whenever teachers have completed a lesson, they need to provide reinforcement and advise students to repeat it with the aim of understanding and memorizing it. Finally, what is equally important for teachers to remember is that they should not be disappointed or angry if students learn by (Nawawi, 2018).

After reviewing the book *Adab al-Alim wa al-Muta'allim wa al-Mufti wa al-Mustafti*, Imam Nawawi outlines the ethics or manners of teachers towards knowledge, themselves, the abilities they must have, and other matters related to education. If associated with the teaching profession, where this profession is essentially a job that requires very qualified knowledge and skills, then these explanations become the teacher's code of ethics (Julfi, 2023) . If this is understood and absorbed by them, it will have an impact on an extraordinary work ethic (Juhaepa, 2021) , because in addition to involving knowledge and skills, the educational process involves several factors such as feelings, affection, attention, and role models channeled by the teacher . (Nasrul HS., 2022) .

METHOD

This research method uses a qualitative approach with a descriptive-analytical method and is in the form of a literature review. Data collection techniques are carried out through the process of reading, reviewing, recording, and classifying various literature or materials related to the

subject matter, which are then filtered and outlined in the theoretical framework (Anderson, 1971; Naeem et al., 2023) . This process includes the identification and selection of relevant sources to ensure the quality of the data obtained. Primary data in this study came from the book *Adab al-'Alim wa al-Muta'allim fi Ma Yahtaju Ila al-Muta'allim fi Ahwal Ta'allum wa Ma Yatawaqaf al-Mu'allim fii Maqamat Ta'limi* by KH. Hasyim Asy'ari and *Adab al-'Alim wa al-Muta'allim wa al-Mufti wa al-Musttafti* by Imam Nawawi. In addition, secondary data were obtained from previous literature, journals, and documents relevant to the theme of the nature of teachers in Islamic education, including the latest educational philosophy studies.

In data processing, systematic steps were taken to read, understand, record, describe, reduce, classify, and filter the data obtained to identify themes and relationships in the literature. Qualitative approaches allow for interpretation and exploration of concepts, offering a deeper understanding beyond surface-level analysis. The descriptive-analytical approach allows for in-depth analysis that integrates multiple viewpoints of the literature. Through careful analysis of multiple sources, this research seeks to present a balanced perspective and address potential gaps or contradictions in existing knowledge (Loeb, S., et al., 2017) . Thus, this research seeks to produce conclusions that are relevant and contributive to the study of the philosophy of Islamic education.

FINDINGS AND DISCUSSION

In KH. Hasyim Asy'ari's view, the teacher is not only a transmitter of knowledge to students, but also as a party that significantly influences the formation of students' behavior (ethics) (Robika, 2018) . According to KH. Hasyim Asy'ari, the evaluation process is not only to determine the extent of students' mastery of the material, but also to determine the extent of efforts to internalize values in students, to what extent can be absorbed and

implemented in everyday life. According to him, the measure of the level of success of a teacher in educating the morals of students is more emphasized on observing the daily lives of students, so it does not use value standardization. If they can already practice knowledge in their daily lives, then it is considered good. Furthermore, according to him, the essence of education is to maintain the 'title of the noblest creature' placed on humans (Robika, 2018) . This is evident in his descriptions of the virtues and elevation of the degree of the knowledgeable (Alim), even compared to the worshipers. Education lies in its contribution in creating a cultured and ethical society. Teachers in the view of KH Hasyim Asy'ari are people who meet the criteria (ethics) as educators and are responsible for the development of students (Rahmatullah & Misbah, 2023).

Meanwhile, Imam Nawawi in his book does not explicitly explain the meaning of teacher. However, implicitly, Imam Nawawi views the true teacher as a person who guides and accompanies a person's learning process and teaches to understand the laws of Allah (Nawawi, 2018). In his book Riyadhus Sholihin, Imam Nawawi cites the Prophet's hadith which describes three characteristics of teachers, including: manners, knowledge, and expertise or proficiency (Shidi & Muhamad, 2022). This explicitly confirms that to become a teacher must have qualified scientific skills, scientific fields or knowledge that are mastered, as well as expertise in these scientific fields to be taught to students. Referring to this understanding that true Islamic scholars always emphasize the virtues of adab, as with Imam Nawawi (Mohamad et al., 2019) . The mission of Islamic education is not only limited to the transformation of knowledge that leads to the improvement of intellectual abilities, but also the internalization of spiritual values and ethical values, which must actually get priority and be placed in the highest position (Mukhlisah et al., 2021) .

After examining the thoughts of KH. Hasyim Asy'ari through the book *Adab al-Alim wa al-Muta'allim fi Ma Yahtaju Illa al-Muta'allim fi Ahwal*

Ta'allum wa Ma Yatawaqaf al-Mu'allim fii Maqamat Ta'limi and Imam Nawawi's thoughts through the book *Adab al-Alim wa al-Muta'allim wa al-Mufti wa al-Mustafti* about the nature of the teacher, conclusions can be drawn based on the following comparison table:

Table 2: The nature of the teacher from the perspective of KH. Hasyim Asyari and Imam Nawawi

Theme	KH. Hasyim Asyari	Imam Nawawi
Teacher Manners /Ethics	<ul style="list-style-type: none"> - Adab towards oneself - Adab towards learning - Good manners towards students 	<ul style="list-style-type: none"> - Personal ethics - Ethics in learning - Ethics in teaching - Ethics in exams and willingness to teach
Mindset	Leading to a practical level that also adheres to the postulates of the Qur'an and Hadith; and emphasizes Sufistic ethical values.	Presenting the concept of multilateral education thinking in four relations: theocentric relations, linguistic relations, ethical relations, and relations between humans and <i>fatwa</i> or law.
Book Content	<p>Consists of 8 chapters that explain about:</p> <ul style="list-style-type: none"> - The virtues of knowledge and scholars and the privileges of teaching and learning, - The personal character of a student, - Students' morals towards teachers, - Student morals in learning, - Personal character of a teacher, - Teacher morale in teaching, - Teacher morals to students, - Be polite to this book. 	<p>Consists of 6 chapters that explain about:</p> <ul style="list-style-type: none"> - The benefits of knowledge, - Types of Science, - Teacher ethics, - Student ethics, - Shared ethics between teachers and students; - Ethics in making <i>fatwa</i> (<i>al-ifta</i>).

Based on the comparison table, there are several important points that can be described regarding KH. Hasyim Asy'ari and Imam Nawawi's views on teacher education and ethics. Both compiled books that explain the concept of education, especially about teacher ethics which includes personal and professional ethics before, during, and after teaching activities. This emphasis on ethics is important to support the process of knowledge transformation and optimal student character building. In addition, the education presented by KH Hasyim Asy'ari and Imam Nawawi has a touch of Sufism and spirituality that adheres to Islamic law, namely the Qur'an and Sunnah. This approach teaches that in instilling character values and education to students, a teacher needs spiritual efforts in the form of riyadhah and prayer or dhikr, because the teaching profession does not only rely on knowledge and teaching skills. Furthermore, the books by these two figures contain discussions on the nature of education which includes the virtues of knowledge, teacher ethics, student ethics, ethics towards knowledge, and ethics in teaching. The books also provide guidance on the selection of teaching methods, strategies and styles that are appropriate to the situation and conditions of students, making them relevant to be applied in the current educational context.

In relation to the context of education in the era of digitalization, the ideal teacher in the current era is an educator who not only transfers knowledge, but also instills moral values and character with an approach that is relevant, innovative, and based on the needs of students. This is in line with the facts in the field which show that the problem of the quality of character building and morality in Indonesia is still a daily problem (Badrun, 2022). Ideal teachers are teachers who are able to be inspiring role models, uphold professionalism, and build harmonious relationships between technology-based learning and spirituality development (Rusli et al., 2024). Ideal teachers must also be able to adapt to the dynamics of education that

continue to develop, including mastering technology to improve the quality of learning. The role of the teacher as a facilitator demands the ability to encourage learners to think critically, creatively, and collaboratively in solving problems. In addition, teachers need to have high empathy, understand the psychological needs of students, and create an inclusive and fun learning environment (Sultani et al., 2023) . In the context of the global era, ideal teachers are also required to equip students with national values and spirituality so that they stick to their identity and moral integrity. Thus, teachers are not only teachers, but also mentors who form a generation with superior character and ready to face the challenges of the times.

CONCLUSION

As a subject who has the duty and responsibility to teach, educate, and guide students, teachers have an important role in initiating student learning success. In an Islamic perspective, teachers can be referred to as *muallim*, *murabbi*, *mudarris* or *ustadz/ustadzah*. The nature of the teacher in an Islamic perspective is relatively broad, including Allah as God, humans as His khalifah on earth (more specifically, the Prophet Muhammad), parents, and teachers (educators in formal institutions).

The teacher is a figure who has full authority and responsibility in the classroom or at school to develop all the potential of students, resulting in independence and personality development in accordance with Islamic values. Therefore, the goal is to process the maturity and awareness of students to carry out their duties as *khalifah* and servants of Allah. By understanding the nature of teachers, they are expected to strive for a personality that can be emulated and modeled by their students.

Through the book *Adabul Alim wal Muta'allim*, KH Hasyim Asy'ari and Imam Nawawi both explain the ethics or manners of a teacher. KH Hasyim Asy'ari with the teacher's manners towards himself, lessons, and students,

and Imam Nawawi comes with personal ethics, teaching and learning, as well as examinations and willingness to teach. With the guidance in carrying out the main task as a teacher and servant of Allah on earth, every teacher is encouraged to understand and implement the manners and ethics in teaching, educating and guiding students as guided in *shari'a*, so they will achieve learning success, the blessing of knowledge and the pleasure of Allah.

REFERENCES

Afni, N. (2023). The Effect of Digitalization of Technology on Moral Degradation among Teenagers. *Journal of Educational Learning Methods and Strategies*, 1(03), 198-206. doi:<https://doi.org/10.59653/JEMLS.V1I03.283>

Akhmad Riyadi. (2019). Challenges of Islamic Religious Education Teachers in Era 4.0. *Azkiya*, 1-10.

Qur'an, K. A. (2022, January 1). Retrieved from Qur'an Ministry of Religious Affairs: <https://quran.kemenag.go.id/>

Anderson, W. G. (1971). Descriptive-analytic research on teaching. *Quest*, 15(1), 1-8. doi:<https://doi.org/10.1080/00336297.1971.10519695>

Ash'ari, H. (2010). *Adab al-'Alim wa al-Muta'allim*. Jombang: Tebuireng Library.

Ash'ary, H. (2010). *Ethics of Teachers and Students Translation of Adabul 'Alim wal Muta'allim*. Jombang: Pondok Pesantren Tebu Ireng.

Bourn, D. (2016). Teachers as agents of social change. *International Journal of Development Education and Global Learning*, 7(3), 63-77.

Danaher, J., & Sætra, H. S. (2022). Technology and moral change: the transformation of truth and trust. *Ethics and Information Technology*, 24(3), 1-16. doi:<https://doi.org/10.1007/s10676-022-09661-y>

Destian, R. (2023, June). Teacher Personality Competence in the Perspective of Syaikh Burhanuddin Az-Zarnuji and Hadratussyaikh K.H. Hasyim Asy'ari and its Relevance to Law Number 14 of 2005 concerning Teachers and Lecturers. *Al - Qiyam Journal*, 4(1), 7.

Alfiyah, N., 'Izza, A.F., Kawakib, A.N., Hilmia, M., Hasibuan, N. (2024). THE THE NATURE OF THE TEACHER IN THE PERSPECTIVE OF KH. HASYIM ASH'ARI AND IMAM NAWAWI: AN ANALYSIS OF THE BOOK *ADABUL ALIM WAL MUTA'ALLIM* Jurnal Tatsqif, 22 (2), 204-228. <https://doi.org/10.20414/jtq.v20i1.11165>

Faizah, H. (2023). Education Challenges in the Millennial Era. *Basicedu Journal*, 7(4), 2466.

Fathani, A. H. (2019). *Education without ranking: Unique. Creative, Characterful, and Inspiring*. Malang: UIN Maliki Press.

Freire, P. (2022). *The Politics of Education: Culture, Power, and Liberation*. Yogyakarta: Student Library Offset.

Gunawan, H. (2014). *Islamic Education Theoretical Studies and Thought Leaders*. Bandung: PT Remaja Rosdakarya.

Haleem, A., Javaid, M., Qadri, M. A., & Suman, R. . (2022). Understanding the role of digital technology in education: A review. *Continuous Operations and Computers*, 3, 275-285. doi:<https://doi.org/10.1016/J.SUSOC.2022.05.004>

Harits, A. (2022). The Nature of Educators in Islamic Education. *Ilmunia: Journal of Islamic Education Studies*, 88.

Hasanuddin. (2022). The Nature of the Teacher: Between Education and Restraint of Freedom. *Ar-Rahmah: Journal of Educational and Social Research*, 1-1.

Hibatulloh, K. (2022). The Ethics of Islamic Religious Education Teachers According to KH. Hasyim Asy'ari and its Relevance to the Improvement of the Quality of Islamic Education in Indonesia. *LECTURES: Journal of Islamic Studies and Education*, 5.

Hilbert, M. (2020). Digital technologies and social change: the digital transformation of society from a historical perspective. *Dialogues in Clinical Neuroscience*, 22(2), 189. doi:<https://doi.org/10.31887/DCNS.2020.22.2/MHILBERT>

Husnur Rostidah, & Al Munip. (2021). The Nature of Educators as Insan and Basyar in Islamic Education. *Journal of Teacher Education*, 1, 8.

Idris, F., Hassan, Z., Ya'acob, A., Gill, S. K., Azizah, N., & Awal, M. (2012). The role of education in shaping youth national identity. *Procedia-Social and Behavioral Sciences*, 59, 443-450. doi:<https://doi.org/10.1016/j.sbspro.2012.09.299>

Intan Meila, A. M. (2021). Ethics of Teacher and Student. *Tahdzib Al-Akhlaq. Journal of Islamic Education*, 4(2), 61-79. doi:<https://doi.org/10.34005/tahdzib.v4i2.1630>

Alfiyah, N., 'Izza, A.F., Kawakib, A.N., Hilmia, M., Hasibuan, N. (2024). THE THE NATURE OF THE TEACHER IN THE PERSPECTIVE OF KH. HASYIM ASH'ARI AND IMAM NAWAWI: AN ANALYSIS OF THE BOOK *ADABUL ALIM WAL MUTA'ALLIM*. *Jurnal Tatsqif*, 22 (2), 204-228. <https://doi.org/10.20414/jtq.v20i1.11165>

Juhaepa, J. &. (2021). Adab Teacher According to Imam Al-Nawawi's Thought in the Book of Adab Al-'Alim Wa Al-Muta'allim. *Idarah Tarbawiyah: Journal of Islamic Education Management*, 2(2), 91. doi: <https://doi.org/10.32832/itjmie.v2i2.4365>

Julfi, A. (2023). Imam Nawawi's Thought on Adab and its Relevance to the Teacher Code of Ethics in Indonesia. *Journal of Islamic Education*, 14, 1.

Kawakip, A. (2022). Construction of Islamic Education Epistemology in Ta'lim Al-Muta'allim Thariqu Al-Muta'allum by Al-Zarnuji. *Ajmie: Alhikam Journal of Multidisciplinary Islamic Education*, 49.

Loeb, S., Dynarski, S., Mcfarland, D., Morris, P., Reardon, S., & Reber, S. (2017). *Descriptive analysis in education: A guide for researchers*. UNITED STATES: Department of Education, Institute of Education Sciences, National Center for Education Evaluation and Regulation.

Mahmud, H. N. (2022). Teacher Professional Ethics from Imam Nawawi's Perspective and its Urgency for Ideal Teacher Development. *LP2M Journal*, 1, 23. Retrieved from www.merdeka.com

Nasrul HS, E. S. (2022). Adab Guru According to Imam Nawawi in the Book of Adabul Alim Wal Muta'allim and its Relevance to the Teacher Code of Ethics in Indonesia. *Journal of Instructional Development*, 5(3), 190-200. doi:<https://ejurnal.uin-suska.ac.id/index.php/IDJ/ar>

Nawawi, I. (2018). *Adabul 'Alim wal Muta'alim*. In DIVA Press: DIVA Press.

Prasetyo, A. (2021). *Moderation in the Implementation of Islamic Religious Education*. Malang: UIN Maliki Press.

Putri, M. A., Gani, A., & Akmansyah, M. (2023). The Concept of Adab Educator (Perspective of Imam Nawawi and KH. Hasyim Asy'ari). *JIIP - Scientific Journal of Education Science*, 6(3), 1969-1977. doi:<https://doi.org/10.54371/jiip.v6i3.1668>

Rahmatullah. (2013, March). Educators and Learners Perspective of KH Hasyim Asy'ary. *Ta'limuna Journal*, 12(01), 82.

Suandi, A. (2019). Multiliteral Islamic Education: A Study of Imam Nawawi's Thought in Adabul Alim Wal Mutaalim. *Ta'allum. Journal of Islamic Education*, 7(2), 384-404. doi:<https://doi.org/10.21274/taalum.2019.7.2.384-404>

Alfiyah, N., 'Izza, A.F., Kawakib, A.N., Hilmia, M., Hasibuan, N. (2024). THE THE NATURE OF THE TEACHER IN THE PERSPECTIVE OF KH. HASYIM ASH'ARI AND IMAM NAWAWI: AN ANALYSIS OF THE BOOK *ADABUL ALIM WAL MUTA'ALLIM* Jurnal Tatsqif, 22 (2), 204-228. <https://doi.org/10.20414/jtq.v20i1.11165>

Suter, W. N. (2012). *Introduction to Educational Research: A Critical Thinking Approach*. In *Introduction to Educational Research: A Critical Thinking Approach*. SAGE Publications, Inc. doi:<https://doi.org/10.4135/9781483384443>

Gunawan, H. (2014). *Islamic Education Theoretical Studies and Thought Leaders*. PT Remaja Rosdakarya.

Mohamad, A. S., Nizah, M. A. M., & Norawawi, A. N. (2019). Islamic Education Concept:: Teacher-Learner Adab. *Sains Insani*, 04 (1), 61-67. <https://doi.org/https://doi.org/10.33102/jsi2019.4.1.09>

Muhammad, M. (2020). Character Building Implementation Model: A Review on Adab Akhlak Learning. *Tatsqif Journal*, 18(2), 151–168.

Mukhlishah, A., Yasin, H., & Meila, I. (2021). Teacher and Student Ethics According to Imam Syarifuddin An-Nawawi in the Book of Adabul 'Alim Wal Muta'allim. *Tadzhib Al-Akhlaq: Journal of Islamic Education*, 4 (2), 61-79. <https://doi.org/https://doi.org/10.34005/tahdzib.v4i2.1630>

Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, 16094069231205788.

Nawawi, I. (2018). Adabul 'Alim wal Muta'alim. In *DIVA Press*. DIVA Press.

Prasetyo, A. (2021). *Moderation in the Implementation of Islamic Religious Education*. UIN Maliki Press.

Putri, M. A., Gani, A., & Akmansyah, M. (2023). The Concept of Adab Educator (Perspective of Imam Nawawi and KH. Hasyim Asy'ari). *JIIP-Scientific Journal of Education Science*, 6(3), 1969–1977.

Rahmatullah, R., & Misbah, A. F. (2023). Educators and Learners Perspective of Kh. Hasyim Asy'Ari. *Journal TA'LIMUNA*, 12 (1), 78-88. <https://doi.org/10.32478/talimuna.v12i1.1457>

Riadi, A. (2019). Challenges for Islamic Religious Education Teachers in Era 4.0. *Azkiya*, 2, 1–10.

Robika, S. (2018). K.H. Hasyim Asy'Ari's View on the Concept of the Nature and Purpose of Islamic Education. *UIN Sunan Ampel, Surabaya*, 15 (1), 165-175. <https://core.ac.uk/download/pdf/196255896.pdf>

Rusli, T. S., Kemala, R., & Nazmi, R. (2024). *GEN-Z CHARACTER EDUCATION*:

Alfiyah, N., 'Izza, A.F., Kawakib, A.N., Hilmia, M., Hasibuan, N. (2024). THE THE NATURE OF THE TEACHER IN THE PERSPECTIVE OF KH. HASYIM ASH'ARI AND IMAM NAWAWI: AN ANALYSIS OF THE BOOK *ADABUL ALIM WAL MUTA'ALLIM*. *Jurnal Tatsqif*, 22 (2), 204-228. <https://doi.org/10.20414/jtq.v20i1.11165>

Tips and Tricks to Educate Gen-Z Character for Educators. Sonpedia Publishing Indonesia.

Shidi, N. S. binti A., & Muhamad, N. A. F. binti. (2022). Characteristics of Educators According to Imam Nawawi in the Book of Riyadhus Solihin. *THE 8th INTERNATIONAL PROPHETIC CONFERENCE: Prophetic Heritage and its Challenges in the Preservation of Brilliance in the Digital Age*, Swan, 240–248.

Sultani, S., Alfitri, A., & Noorhaidi, N. (2023). Humanistic Learning Theory and its Application in Islamic Religious Education Learning. *ANSIRU PAI: Professional Development of Islamic Religious Education Teachers*, 7(1), 177–193.