

## The Concept of a Student's Manners Towards a Teacher from the Perspective of Imam An-Nawawi and Sheikh Az-Zarnuji

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### Abstract:

Adab is a very important thing in life, especially in education. As a result, one of the main goals that the world of education wants to achieve is to produce civilized students. The name Imam An-Nawawi is mentioned in the muqaddimah of the book *Al-Majmu'* and Sheikh Az-Zarnuji is mentioned in the book *Ta'lim Al-Muta'allim*, which discusses the manners of a student, known in the Islamic world. Based on this, this research will discuss two issues: 1) Imam An-Nawawi's views on pupil etiquette in the muqaddimah of the book *Al-Majmu'* and 2) Sheikh Az-Zarnuji's view about pupil etiquette in the book *Ta'lim Al-Muta'allim*. 3) How do Imam An-Nawawi and Sheikh Az-Zarnuji view the manners of a student? This research uses a qualitative approach, library research type, and uses comparative analysis techniques. This method makes it possible to connect the thoughts of two characters and reach common ground between them while maintaining differences. Imam An-Nawawi is of the opinion that good students must be humble, eliminate distractions that hinder learning, be patient, utilize their time, not be lazy, increase their worship, recite prayers to the Messenger of Allah and pray a lot. They also argue that students should understand their teacher's condition, ask for guidance from their teacher and follow their directions, take care of their teacher's feelings, not sit in the teacher's place, and gain their teacher's approval.

**Keywords:** Manners of Students, Teachers, Imam An-Nawawi, Syeikh Az-Zarnuji

### Introduction

The flow of modernization has a very large influence on all aspects of life, including technology, economy, politics, and also education. Although the development of modernization generally brings positive impacts to life, it must be acknowledged that its negative impacts cannot be ignored. In fact, these negative impacts are increasingly widespread, especially in terms of understanding, behavior, and moral values of a student. Therefore, it is not surprising that over time, the world of education is increasingly faced with increasingly complex challenges that need to be addressed immediately.<sup>1</sup> Many cases have been found that show the degradation of morals among students, starting from fights between students, both inside and outside of school.<sup>2</sup>

In fact, students now do not show respect to their teachers, even in more serious cases, there are incidents of harassment and violence committed by students against their educators.<sup>3</sup> In fact, it cannot be denied that education is an important factor in maintaining a nation, and one of the important elements in the world of education is the students themselves. Of course, a nation will be destroyed if the students who are the pillars of the nation's future have lost their noble manners.

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<sup>1</sup> Fairuzabadi Al-Baha'i, "Filsafat Pendidikan," *Pemalang: Penerbit NEM*, 2017, iii.

<sup>2</sup> Baharuddin, *Studi Kebijakan Pendidikan Agama Islam* (Malang: Media Nusa Creative, 2021). 15

<sup>3</sup> Gautama Adianto, *Miris, Guru Dilecehkan Murid SMP di Kelas* <http://enamplus.liputan6.com/global/read/3923946>, diakses 4 Agustus 2023.

Education should provide a balance for a student in terms of intellectual, spiritual, and emotional aspects. Education is not just a process of transferring knowledge but also contains a transfer of value. To be precise, education does not only focus on increasing a student's scientific intelligence, but must also pay attention to the formation of the student's behavioral manners.

Manners are an important foundation in life, especially in the world of education. Even Sayyid Naquib Al-Attas emphasized that manners are the core and the main thing in the process of Islamic education. Manners are a concept in guiding humans.<sup>4</sup> The criteria for a student's success are not only limited to intellectual intelligence, but are also influenced by the level of morality and good behavior. This is also in line with the thoughts of scholars who say that manners are one of the determining factors of happiness and success, and vice versa if someone lacks manners then they will lead to destruction in their life.<sup>5</sup> So there are several manners that students must have towards their teachers, including manners when studying and manners when interacting with teachers using good communication language to create a harmonious relationship.

### Research Method

This study uses a qualitative approach. Qualitative research is often called a naturalistic research method because the research is conducted in natural conditions (natural setting).<sup>6</sup> The type of research used is library research, namely by collecting all data from various literatures, especially those from the book *Al-Majmu'* and the book *Ta'lim Al-Muta'allim*. Also supported by books and books, the contents of which are relevant and close to the topic of this research. Furthermore, data analysis, namely comparison, is used because each of the two figures has a view on the manners of a student. This is in line with the understanding of the comparative analysis method, namely comparing two or more thoughts of several figures.<sup>7</sup> Then the results of the comparison will be analyzed to find the similarities and differences in the thoughts of the two scholars. The use of this method allows for a connection between the thoughts of the two scholars. Then this method will also enrich alternative solutions to a problem. This method will present a meeting point between the thoughts of the two scholars while still paying attention to the differences that exist.

### Result and Discussion Understanding of Adab

This word is a loan word from Arabic, namely **أدب**. If we examine further the use of the word adab by the Arabs, we can find that the word adab has undergone a very long development in the realm of Arabic literature, even since the pre-Islamic era. This development finally made the word adab have different meanings in each era. However, the majority of the differences in meaning that occur do not shift too far from each other.<sup>8</sup> Furthermore, manners are understood to be beautiful expressions, both in the form of poetry and prose, and expressions that require interpretation and explanation regarding the good and bad sides within them.<sup>9</sup>

<sup>4</sup> "Niswatin Khoiriyah, *Manajemen Kurikulum Pendidikan Adab*, (Indramayu: Penerbit Adab, 2021), 19.

<sup>5</sup> "Ibnu Qayyim Al-Jauziyah, *Madarijus Salikin Baina Manaziili Iyyaka Na'budu Wa Iyyaka Nasta'in*, Beirut; Darul I'kar, 1408, Jilid II, 39

<sup>6</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, (Bandung: Alfabeta, 2014). 18

<sup>7</sup> Hadari Nawawi, *Metode Penelitian Bidang Sosial*, (Yogyakarta: Gajah Mada Press, 1993), 68.

<sup>8</sup> Al-Imam Ahmad bin 'Ali bin Hajar Al-'Asqallani, "Fathu Al-Bari Syarh Shahih Bukhari, Juz IX, (Beirut: Dar Al-Kutub Al-'Ilmiyyah, 2011), 297.

<sup>9</sup> Bahrudin Achmad, "Sastrawan Arab Modern, (Bogor: Guepedia, 2019), 13-14.

Until the modern era, at least the meaning of the word adab has narrowed down to three things. First, adab as a beautiful expression that includes a discussion of linguistics and literature, so that an expert in Arabic language and literature is called **الأديب**. Second, adab as a form of teaching, which is often expressed with the word **تأديب**. Third, adab is interpreted as good character, manners, and politeness. This is in line with what is written in the Great Dictionary of the Indonesian Language, that adab means refinement and good character, politeness, or morals.<sup>10</sup> Manners are a procedure that makes people behave. It is called so because Manners can direct people to commendable things and prevent them from bad things.<sup>11</sup> Adab is also a saying that can collect all goodness.<sup>12</sup> Adab is carrying out all things that are commendable, whether in the form of words or deeds.<sup>13</sup> So it can be concluded that adab is a beautiful expression using grammar accompanied by noble character, manners, politeness so as to direct humans to commendable things as a form of manifestation of good attitudes recommended by Islam.

### The Process of Forming Adab

There are at least five methods of fostering manners, namely: First, the exemplary method (**أُسْوَةٌ حَسَنَةٌ**). Exemplary is one of the most effective methods for fostering a person's character. The exemplary method is carried out by providing good examples in terms of speech and actions.<sup>14</sup> Allah Ta'ala has given an example of the effectiveness of exemplary behavior as a model for fostering manners by making the Messenger of Allah a figure worthy of emulation. In His word, Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, in the Messenger of Allah you have a good example to follow for anyone who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much."<sup>15</sup>

Second, the habituation method. The application of this method must be full of discipline and must be done repeatedly so that the expected character of manners can be firmly attached. This is in line with what was expressed by Al-Imam Abu Zaid that manners are formed from a good habituation process.<sup>16</sup> As is known, the formation of manners requires a process that is not short. Therefore, the habituation method, especially if done early on, will provide maximum results. Third, the advice method (**الموعظة الحسنة**). Advice is given by encouraging or motivating to carry out every form of goodness in order to gain benefits and avoid harm. Advice that comes from a sincere heart and is accepted with an open heart will be easier to practice. Fourth, the attention method. When undergoing the process of forming manners, attention is needed so that its development can be continuously monitored. Fifth, the punishment and reward method.

### Definition of Student

The word disciple is taken from Arabic (**أراد - يراد - إرادة - مراد**). Which means having a goal or wanting something to be achieved. Students also have various pronunciations but

<sup>10</sup> "Badan Pengembangan Dan Pembinaan Bahasa Kementerian Pendidikan Dan Kebudayaan, Kamus Besar Bahasa Indonesia, Cet. III, (Jakarta: Balai Pustaka, 2018), 7.

<sup>12</sup> Syeikh Muhammad Awwamah, "Adab Al-Ikhtilaf Fi Masail Al-Ilmi Wa Ad-Din, (Madinah: Dar Al-Yusr, 2007), 71.

<sup>13</sup> Al-Imam Ahmad bin 'Ali bin Hajar Al-'Asqallani, "Fathu Al-Bari. 488

<sup>14</sup> Suhartono dan Roidah, "Pendidikan Akhlak Dalam Islam, (Semarang: Pilar Nusantara, 2019), 11-16.

<sup>15</sup> Lajnah Pentashih Mushaf Al-Qur'an, "Al-Qur'an Dan Terjemahnya, (Bandung: Sygma Exagrafika, 2019), 420.

<sup>16</sup> "Hurmatu Ahli Al-'Ilm, (Iskandariyah: Dar Al-Iman, Tt),. 139.

the meaning remains the same. Among them, students are called tilmidz, thalib, muta'allim, mutarabbi, mutaaddib. In Indonesian itself, students have synonyms with various other words, such as students, students, students, and so on. Whatever the term, in essence they are people who are undergoing the education process. Historically, in Indonesia the use of the word student is more often directed at someone who is studying religion at a madrasah.<sup>17</sup> Abuddin Nata defines students as figures who always want to gain knowledge, skills, experience, and good personality as provisions for their lives in order to achieve happiness.<sup>18</sup> Furthermore, students are raw materials that will be processed by teachers to become human beings who have noble manners and brilliant intellect.<sup>19</sup> There are also those who position students as a component in the education system that will be processed to become quality human beings so that they are in accordance with national education goals.<sup>20</sup> National Education System Law Number 20 of 2003, Article 1, paragraph 1, states that students are: "Members of society who strive to develop their potential through the learning process available on certain paths, levels and types of education."<sup>21</sup>

### **Biography of Imam An-Nawawi and Sheikh Az-Zarnuji**

#### 1. Profile of Imam An-Nawawi

Imam An-Nawawi's full name is Muhyiddin Abu Zakaria Yahya bin Syaraf bin Murry bin Hasan bin Husein bin Muhammad bin Jum'ah bin Hizam An-Nawawi Ad-Dimasyqi. Born in Nawa, Damascus, Syria in the middle of Muharram in 631 Hijriah.<sup>22</sup> Since childhood, Imam An-Nawawi was a special child and different from other children at that time. He liked to read the Qur'an and was reluctant to play, although his peers often forced little Imam An-Nawawi to play, to the point that little Imam An-Nawawi cried because of his friends' coercion. During his childhood, his daily life was often spent in his father's shop. While in the shop, his time was spent reading the Qur'an while accompanying his father to trade. Throughout his life, Imam An-Nawawi was only busy studying the world of knowledge. In addition to being known as a figure who was gifted with intelligence and a very deep understanding of religious knowledge, Imam An-Nawawi was also known as a scholar who was very diligent in worship and asceticism. During the day in a state of fasting and always praying at night, it seemed to be an obligation that was inseparable from his life. The life of the Imam, which was full of blessings and high dedication in the development of religious knowledge, has brought enormous benefits to all Muslims from across generations in various parts of the world. Two months before his death,<sup>23</sup> The Imam was given a sign by Allah Ta'ala to make a pilgrimage to Palestine, specifically to Bait Al-Maqdis and the grave of Al-Khalil Prophet Ibrahim alaihi salam. However, before that, Imam An-Nawawi first made a pilgrimage to his teachers who had passed away and visited his friends who were still alive. The journey began from Damascus, then stopped in his hometown in the village of Nawa,

<sup>17</sup> Zaki Mubarak, "Problematika Pendidikan Kita, (Depok: Gading Pustaka, 2019), 58.,

<sup>18</sup> Abuddin Nata, "Prespektif Islam Tentang Pola Hubungan Guru Murid, (Jakarta: Raja Grafindo Persada, 2001). 49.

<sup>19</sup> Sudarto, *Filsafat Pendidikan Islam*, (Yogyakarta: Deepublish, 2021). 132

<sup>20</sup> Ali Imron, *Manajemen Peserta Didik Berbas Sekolah*, (Jakarta: Bumi Aksara, 2011), 205.

<sup>21</sup> Kementerian Pendidikan Dan Kebudayaan, *Undang-Undang RI No. 14 Tahun 2005 Dan Peraturan Menteri Pendidikan Dan Kebudayaan RI Tahun 2014 Tentang Guru Dan Dosen*, (Bandung: Citra Umbara, 2012), 61.

<sup>22</sup> Imam 'Alauddin 'Ali Bin Ibrahim Bin Al-'Aththar, *Tuhfah Ath-Thalibin Fi Tarjamati Al-Imam Muhyiddin*, (Amman: Ad-Dar Al-Atsariyah, 2007), 42.

<sup>23</sup> Imam 'Alauddin 'Ali Bin Ibrahim Bin Al-'Aththar, *Tuhfah Ath-Thalibin Fi*. 48

then continued the journey to Palestine. Returning from Palestine, the Imam stayed at his father's house in the village of Nawa and suffered from illness.

2. Profile of Sheikh Az-Zarnuji

His full name is Sheikh Burhanuddin Ibrahim Az-Zarnuji Al-Hanafi. This indicates that Sheikh Az-Zarnuji came from the city of Zarnuj, around the Oxus River, Transoxania. An ancient city name that is now known as the Amu Darya River in the Central Asian plains, precisely in the Uzbekistan region. The school of jurisprudence adopted by Sheikh Az-Zarnuji is Hanafi. The year of his birth is not known for certain, but what is clear is that the Sheikh was a scholar whose life span was around the end of the sixth century to the beginning of the seventh century Hijriah.<sup>24</sup>

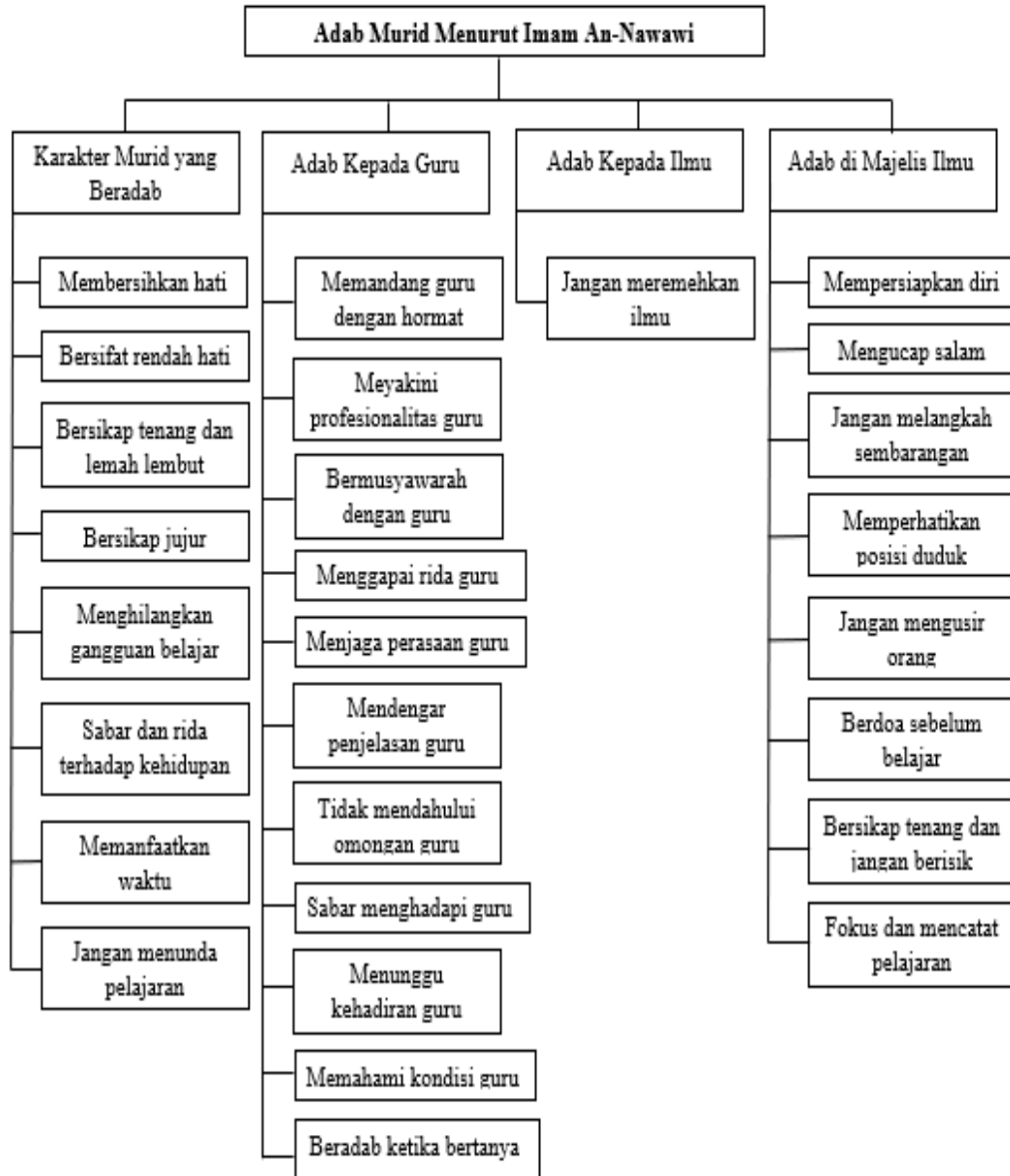


Figure 1: Research Findings: Imam An-Nawawi's Thoughts

<sup>24</sup> Syeikh Az-Zarnuji, Ta'lim Al-Muta'allim, terj. Bahrudin Achmad, *Ta'limul Muta'allim Panduan Menuntut Ilmu Ala Pesantren*, (Bekasi: Al-Muqsih Pustaka, 2018), 1.

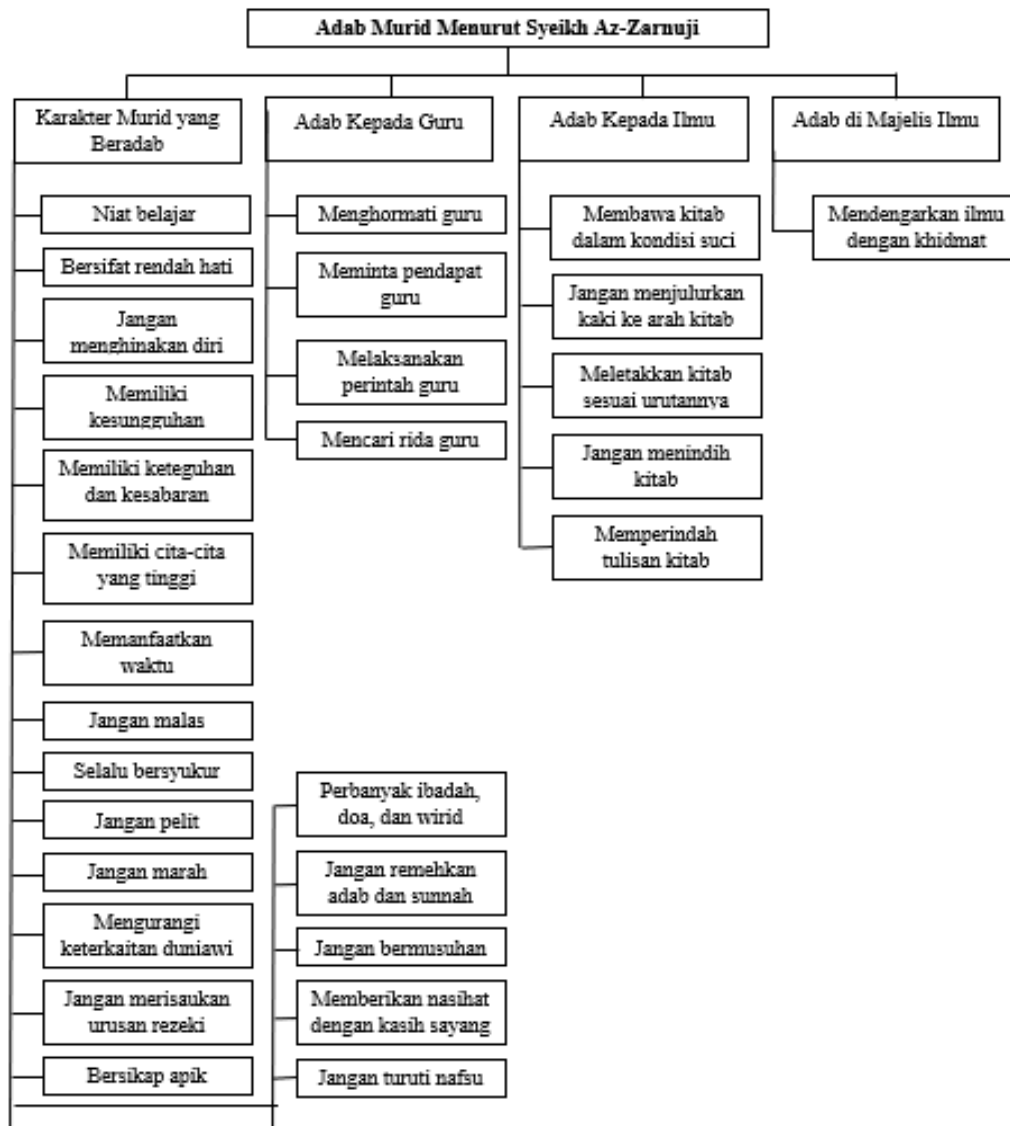


Figure 2: Research Findings: The Thoughts of Sheikh Az Zarnuji

### Conclusion

According to Imam An-Nawawi, the manners of a student are a clean heart, not arrogant, humble, calm and gentle, honest, emptying the heart from learning distractions, patient and pleased, utilizing time, not delaying lessons. Second, the manners of a student towards his teacher are to look at the teacher with respect, believe in the professionalism and excellence of the teacher, consult with the teacher and follow his instructions, seek the teacher's pleasure, protect the teacher's feelings, listen to the teacher's explanation solemnly, do not precede the teacher's words, be patient in dealing with the teacher, do not gossip about the teacher, ask permission to meet the teacher, always follow the lessons given by the teacher, wait for the teacher's presence, understand the teacher's condition, and be civilized when asking questions. Third, the manners of a student towards knowledge, namely not to underestimate knowledge. Fourth, the manners that students must have when attending a science assembly are to prepare themselves when attending a science assembly, say hello, do not just step carelessly, pay attention to the sitting position, sit in the place that has been provided for students, sit not too far from the teacher, choose an empty seat, it is not recommended to sit in the middle of the circle of the assembly, or sit between two people



who are friends, sit down immediately and move closer, do not chase people out of their seats, pray before starting the lesson, be calm and do not make noise, and stay focused. The manners of students according to Sheikh Az-Zarnuji, namely: First, in forming the character of a civilized student, the student must have good and correct intentions, have a humble nature, do not humiliate himself, have sincerity, persistence, and consistency, have steadfastness and patience, have high ideals to gain knowledge, make the best use of time, do not be lazy and delay lessons, realize one's weaknesses and submit everything to Allah Ta'ala, always be grateful to Allah Ta'ala, do not be stingy, do not be angry and do not create chaos, reduce involvement with worldly matters, do not worry about sustenance, must be good-natured, do not follow lust, give advice with love, do not be hostile, do not underestimate manners and sunnah, and increase worship, prayer, and *wirid*. Second, the manners of students towards teachers are to respect the teacher by not walking in front of the teacher, not sitting in the teacher's place, not starting a conversation first except with the teacher's permission, not talking too much when in front of the teacher, not knocking on the teacher's door, respecting everyone who has a relationship with the teacher, then understanding the teacher's condition, making the best use of time when with the teacher, not sitting too close to the teacher, asking for the teacher's opinion, carrying out the teacher's orders, and seeking the teacher's pleasure. Third, manners towards knowledge, namely bringing the book in a clean condition, not stretching your feet towards the book, not pressing on the book, placing the book in its order, beautifying the writing of the book, respecting fellow fighters. Fourth, manners while in the assembly of knowledge by listening to the knowledge delivered solemnly. Similarities and differences between Imam An-Nawawi and Sheikh Az-Zarnuji regarding the manners of students. First, the similarity of their thoughts is that a civilized student must be humble, eliminate distractions that hinder the learning process, be patient, make use of time, not be lazy, increase worship, recite *salawat* to the Prophet, and pray a lot, understand the teacher's condition, ask for guidance from the teacher and follow his direction, take care of the teacher's feelings, do not sit in the teacher's place, and seek the teacher's pleasure. Second, the difference in their thoughts is that Imam An-Nawawi detailed the manners of students when asking questions to the teacher and the manners of students during the assembly of knowledge, while Sheikh Az-Zarnuji did not detail it. In fact, Sheikh Az-Zarnuji detailed the form of respect for students to teachers and the manners of students to knowledge, while Imam An-Nawawi did not.

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