

**BUILDING EDUCATIONAL RELATIONSHIPS BETWEEN TEACHERS AND STUDENTS
FROM THE PERSPECTIVE OF KH. HASYIM ASY'ARI:
A Literature Review of the Book *Adab Al-'Alim Wa Al-Muta'allim***

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Abstract: The relationship between teachers and students is an educational bond grounded in specific norms to achieve learning objectives. KH. Hasyim Asy'ari, as a prominent figure in Islamic education in Indonesia, devoted significant attention to this aspect, particularly through his work *Adab al-'Alim wa al-Muta'alim*. This study aims to describe the teacher-student relationship from KH. Hasyim Asy'ari's perspective, focusing on his thoughts regarding the role of teachers, the role of students, the nature of their relationship, and its relevance to contemporary education. The research employs a library research method by examining primary literature as well as previous studies. The findings reveal that KH. Hasyim Asy'ari emphasized the importance of moral and spiritual cultivation, teachers' exemplary conduct, students' respect for their teachers, and the control of one's desires. The teacher-student relationship must always be directed toward devotion to Allah, making the learning process not merely a transfer of knowledge but also the cultivation of character. The implications of this research highlight that KH. Hasyim Asy'ari's moral and spiritual principles remain highly relevant to modern education, particularly in addressing the challenges posed by the rapid development of technology and information.

Keywords: Educative Relationship, *Adab al-'Alim wa al-Muta'alim*, Islamic Education

Abstrak: Relasi guru dan murid merupakan hubungan edukatif yang dilandasi norma tertentu untuk mencapai tujuan belajar. KH. Hasyim Asy'ari, sebagai tokoh pendidikan Islam Indonesia, memberi perhatian besar pada aspek ini, terutama melalui karyanya *Adab al-'Alim wa al-Muta'alim*. Penelitian ini bertujuan mendeskripsikan relasi guru dan murid perspektif KH. Hasyim Asy'ari, dengan fokus pada pemikirannya tentang peran guru, peran murid, hubungan keduanya, serta relevansinya bagi pendidikan kontemporer. Metode yang digunakan adalah studi kepustakaan (library research) dengan menelaah literatur utama maupun penelitian terdahulu. Kitab *adab al-'Alim wa al-Muta'allim* menjadi sumber data primer penelitian ini, dan sumber pendukung berasal dari artikel jurnal dan hasil penelitian relevan. Hasil penelitian menunjukkan bahwa KH. Hasyim Asy'ari menekankan pentingnya pembinaan moral-spiritual, keteladanan guru, penghormatan murid kepada guru, serta pengendalian hawa nafsu. Hubungan guru-murid harus selalu diarahkan pada penghambaan kepada Allah., sehingga proses belajar mengajar tidak sekadar transfer ilmu, melainkan juga pembinaan akhlak. Implikasi penelitian ini menunjukkan bahwa prinsip moral dan spiritual KH. Hasyim Asy'ari tetap relevan diterapkan dalam pendidikan masa kini, terutama dalam menghadapi tantangan arus teknologi dan informasi yang cepat berkembang.

Kata Kunci: Relasi Edukatif, *Adab al-'Alim wa al-Muta'alim*, Pendidikan Islam

INTRODUCTION

Education plays a crucial role in shaping the quality of human resources. The success of education is not only measured by academic achievements or mastery of subject matter but also by the ability to foster harmonious relationships between teachers and students. Relationships based on mutual respect and strong moral values create a more meaningful learning process. In Islamic education, the relationship between teachers and students is not merely a formal relationship in the classroom, but also a spiritual relationship imbued with the values of devotion, respect, and responsibility.

The educational process consists of three basic elements, namely input, process, and output. Input refers to students with their various backgrounds. The process refers to learning activities that include the delivery and understanding of material by teachers to students. Output is the result of learning that has been achieved, including cognitive, affective, and psychomotor skills. Among these three elements, it is the learning process that will ultimately determine the quality of students' abilities and learning outcomes. The success of the learning process is influenced by various factors, including the school environment, family, and the students themselves. Students, as individuals who are learning and developing, have unique characteristics and personalities in the learning process. These unique

characteristics cause students to respond differently when understanding a lesson, both in terms of attitude and learning style, which support their learning success (Rijal, 2015).

The role of teachers as guides for students is essential to enhance their role in the teaching and learning process. Students' activities that follow the learning guidelines provided by teachers will determine their learning success. The teacher-student relationship should not be interpreted solely as teachers providing services to guide students in the learning process. The relationship between both parties must be built on mutual understanding of each party's roles and functions (Irwansyah, 2022).

A positive relationship between teachers and students has a significant impact on students' motivation to learn, active participation, and academic achievement. (Damayanti, & Nuzuli, 2023). Teachers at the school act as learning facilitators and are committed to shaping students' character and morality (Andriana, 2023). They support the personal and academic growth of each student, creating an inclusive and enjoyable learning environment (Pujianto, 2020). In addition, students are actively involved in the learning process and have a high sense of involvement in school activities.

The quality of education at is largely determined by the success of teachers in implementing the teaching and learning process. Therefore, the role

and function of teachers in this context are of utmost importance. In the learning process, a relationship naturally forms between the educator and the learner or recipient of knowledge, characterized by unique traits rooted in religious mental attitudes, moral values, and Islamic ethics. These should serve as guiding principles for both teachers and students in the learning process, aiming to achieve the desired educational objectives.

If we look at the relationship between teachers and students lately, the educational relationship that should be built well has instead become the opposite of what is expected. In schools and communities around us, as well as on social media, we can see evidence that the relationship between teachers and students is not well established. In a viral case on social media, a teacher and student even got into a fight. According to a news article published by detik.com, a teacher allowed two students to fight because he was tired of advising them. (Mahendra, 2024).

In a different news article, the poor relationship between teachers and students was also highlighted. In a viral video, a student challenged his teacher to a fight because he did not accept being reprimanded by his teacher (Putra, 2023). From this, we can conclude that there is a need for an appropriate strategy to ensure that the educational relationship between teachers and students is positive so that the learning process can run smoothly and the objectives of education can be

achieved.

In this context, the term relationship refers to a dynamic interaction that occurs between two main parties in the educational process: educators (teachers) and learners (students, pupils, or subjects of learning). This relationship is not one-sided but a two-way process involving communication, understanding, and shared responsibility (Sardiman A, 2011). This interaction takes place within a supportive environment that facilitates holistic learning, encompassing intellectual, emotional, social, and spiritual dimensions. A healthy, harmonious relationship between teachers and students, built on mutual respect and sincerity, will create a conducive and meaningful learning environment that can produce a generation that is not only academically intelligent but also has strong character. Therefore, building quality educational relationships is one of the most fundamental elements in achieving overall educational success.

According to several experts, to overcome the above problems, it is necessary to identify the factors that cause the breakdown of educational relationships between teachers and students. Rahmawati (Rahmawati, 2020) in her book explains that there are at least three factors that must be considered, namely: (1) Teacher-student interaction, teacher-student interaction is very important in helping students understand the material and develop their learning potential. Insufficient interaction can have negative effects on academic performance,

non-academic achievements, and students' emotional well-being. Students who lack support tend to feel neglected, lose motivation, and are hindered in social skills such as communication and cooperation. Good interaction, on the other hand, can encourage creativity, innovation, and increase students' self-confidence, while reducing anxiety and stress; (2) Learning motivation from teachers, learning motivation fostered by teachers plays a major role in shaping students' activity and understanding of the essence of learning. Teachers can motivate students through rewards, praise, and other positive encouragement. Additionally, student well-being is a crucial factor in achieving both academic and non-academic achievements. A safe and comfortable learning environment enhances student participation and enthusiasm for learning. Therefore, teachers need to design learning strategies that not only emphasize cognitive aspects but also provide emotional and social support. Intrinsic and extrinsic motivation are both necessary for students to achieve optimal performance; (3) Peer interaction, and parental support. Peer interaction needs to be facilitated through class discussions, cooperation, and the exchange of ideas. This process trains students to respect differences of opinion, resolve conflicts through compromise, and foster tolerance and openness. In addition, teacher-parent collaboration greatly influences children's development. Teachers can involve

parents by providing information about student progress and inviting them to participate in school activities. Active parental involvement strengthens the school-home relationship, provides additional social-emotional support, and helps understand individual student needs, thereby forming a strong partnership for educational success.

From the various factors above, there is a need for appropriate strategies to restore an educational relationship between teachers and students. KH. Hasyim Asy'ari, founder of Nahdlatul Ulama, through his work *Adab al-'Alim wa al-Muta'allim*, has provided comprehensive guidelines regarding the ethics of teachers and students in the process of seeking knowledge. This book emphasizes the importance of sincerity, exemplary behavior, respect, and noble character as the foundation of Islamic education. These values are inherently capable of shaping noble character in both teachers and students, thereby creating a quality educational relationship. However, the current state of education in Indonesia reveals a decline in moral values in teacher-student relationships.

The increasingly widespread phenomenon of social media is one of the main factors influencing this shift in values. Many students respect figures on social media more than their own teachers, so that politeness and respect for teachers are increasingly eroded. It is not uncommon to find cases of students belittling or even bullying their teachers

on social media for the sake of sensation. Conversely, there are also teachers who lose their authority due to inappropriate behavior, which then goes viral on digital platforms. This condition further widens the emotional and spiritual distance between teachers and students, causing the educational relationship that should be based on mutual respect to become strained.

A study of the book *Adab al-'Alim wa al-Muta'allim* is crucial because the values it contains can serve as a solution to these issues. Principles of adab such as sincerity in seeking knowledge, the teacher's obligation to set an example, and the student's duty to respect their teacher can help rebuild healthy teacher-student relationships. The internalization of holistic Islamic educational values, as proposed by KH. Hasyim Asy'ari, is hoped to address the challenges of moral degradation caused by the growing influence of social media.

Based on the background of the , the author was motivated to conduct research entitled "Building an Educational Relationship between Teachers and Students in the Perspective of KH. Hasyim Asy'ari: A Study of the Book *Adab al-'Alim wa al-Muta'allim*. This study aims to explore the educational values contained in the book and to identify their relevance to efforts to rebuild harmonious relationships between teachers and students in the context of education in Indonesia in the digital age.

This research has a distinctive

feature, namely its focus on the relevance of KH. Hasyim Asy'ari's thoughts in *Adab al-'Alim wa al-Muta'allim* to the problems of teacher-student relationships in the digital era, particularly in relation to the degradation of morality due to the influence of social media. Previous studies, such as Rahmawati (2020), have focused more on the influence of teacher-student interaction on academic achievement, while Faizin (2023) compared the thoughts of Imam Al-Ghazali and Thomas Aquinas from an empiricist perspective regarding teacher-student relationships. Meanwhile, Mukhlisah (2021) highlights teacher and student ethics in the context of Islamic education in general. Unlike these studies, this research aims to integrate the classical Islamic values of KH. Hasyim Asy'ari with contemporary challenges, such as the declining respect of students toward teachers and the shift in moral authority due to the digital culture's. Thus, this study not only contributes theoretically to enriching the literature on teacher-student relationships but also offers practical solutions in the form of internalizing values of etiquette, exemplary behavior, and teacher-student respect as strategies for reconstructing more harmonious educational relationships amid the dynamics of modern education.

METHOD

This study uses library research, which is conducted by reviewing relevant literature in the form of books, notes, and research reports (M. Iqbal Hasan, 2002).

The method used is descriptive, which involves describing and analyzing data in depth by relying on relevant theories and concepts to be interpreted in accordance with the focus of the study. Literature study is not limited to reading and recording literature as is often understood, but rather a series of activities that include collecting library data, reading critically, recording important points, and processing and analyzing research materials (Eko Haryono, 2024). Thus, this study emphasizes critical and interpretive analysis of the texts studied.

The primary data source for this study is the work of KH. Hasyim Asy'ari entitled *Adab al-'Alim wa al-Muta'allim*, which discusses the ethics of teachers and students in the tradition of Islamic education known as. Additionally, this study utilizes several other works by KH. Hasyim Asy'ari as secondary data sources, including *Risalah Ahl al-Sunnah wa al-Jama'ah*, *Al-Tibyan fi Nahyi 'An Muqatha'ati al-Arham wa al-Aqarib wa al-Ikhwan*, *Muqaddimah al-Qanun al-Asasi li Jam'iyyah Nahdlatul Ulama'*, and *Risalah fi Ta'kid al-Akhdzi bi Madzhab al-Aimmah al-Arba'ah*. Additional secondary data was obtained from relevant literature, including previous studies and textbooks discussing Islamic educational ethics.

Data collection techniques in this study were carried out through documentation, namely collecting written materials relevant to the focus of the study. All documents were analyzed by considering the historical, social, and

intellectual contexts in which the texts were produced, so as to obtain a comprehensive understanding.

The data analysis technique used is content analysis. Weber defines content analysis as a methodology that utilizes a set of procedures to draw valid conclusions from a document, while Hostli asserts that content analysis is a technique used to find the characteristics of a message objectively and systematically (Jogiyanto Hartono, 2018). This analysis is conducted on official documents, scientific works, and literature whose validity and authenticity are recognized (Gusti Yasser Arafat, 2018). Using this technique, the research aims to uncover the meaning, relationships, and relevance of educational values in the works of KH. Hasyim Asy'ari within the context of contemporary education.

To ensure the validity of the data, this study uses source triangulation, which involves comparing and verifying data from various primary and secondary documents to obtain accurate conclusions. Validity is also strengthened through repeated readings and critical interpretations of the text so that the research results can be academically accountable.

RESULTS AND DISCUSSION

An Overview of the Book *Adab al-'Alim wa al-Muta'allim*

The book *Adab al-'Alim wa al-Muta'allim* is an important work by KH. Hasyim Asy'ari that discusses the ethics of students in seeking knowledge and the

etiquette of teachers in imparting it. This book is adapted from *Tadzkiratu al-Sami' wa al-Mutakallim* by Ibn Jama'ah al-Kinani, but it has been reorganized with a distinctive style of thinking that is relevant to the pesantren educational tradition. KH. Hasyim Asy'ari himself was a prominent scholar and founder of Nahdlatul Ulama, renowned for his extensive scholarly authority, long lineage, and profound influence in the field of Islamic education (Ishomuddin Hadziq, 1415).

As a work emphasizing moral values, this book serves as a guide for the (the three pillars of education) regarding the importance of etiquette, respect, and moral responsibility between educators and students. To this day, the book is still taught in various pesantren as a primary reference in shaping an academic tradition rich in ethical values.

KH. Hasyim Asy'ari's thoughts in this book are practical in nature, rooted in the Qur'an and Hadith, and infused with Sufi nuances. He emphasizes that knowledge can only be attained with a heart purified of vices and worldly desires. Through this treatise, he asserts that moral character is the primary prerequisite for the blessings of knowledge. Therefore, *Adab al-'Alim wa al-Muta'allim* is not merely a normative text but a moral guide that is binding and relevant for education across all eras.

The Substance of KH. Hasyim Asy'ari's Thoughts on the Etiquette of Teachers

According to KH. Hasyim Asy'ari, the position of a teacher holds a strategic and crucial role in the educational process. He stated that teachers are not merely instructors or conveyors of knowledge, but also role models in various aspects, such as behavior, scholarship, and personality. Thus, the responsibility of a teacher is not limited to transferring knowledge, but also serves as an inspiration that shapes the attitudes, words, and actions of students. In this role, teachers are required to possess several important qualifications, not only in intellectual intelligence but also emotional maturity. This is essential so that teachers can truly become a source of comfort who can provide guidance and solutions to the various challenges faced by their students.

Furthermore, KH. Hasyim Asy'ari also emphasized the importance of integrity and moral responsibility of a teacher. He asserted that a teacher must consistently carry out their role to achieve educational goals and disseminate knowledge with sincere intentions solely for the sake of Allah. These values of sincerity must be reflected in all aspects of their life. If a teacher deviates from this noble intention and uses teaching and learning as a means to achieve worldly interests, then this is contrary to the values of Islamic teachings and is even threatened by Allah. In other words, educational activities, which should be

noble deeds, must not be misused to pursue material gain, as this will destroy the essential meaning of the learning and teaching process itself. As explained in the following hadith: *Whoever seeks knowledge not for the sake of Allah or with a purpose other than for the sake of Allah, let him prepare himself for a place in Hell.* (Tirmidzi)

KH. Hasyim Asy'ari also quoted the Prophet's saying about the behavior of a teacher or someone who teaches goodness but then violates it. As stated in the following expression:

On the Day of Resurrection, there will be a scholar who is cast into the fire of Hell, and his intestines will spill out and surround his body like a donkey turning a millstone. At that time, the inhabitants of Hell will gather around him and ask, "What has befallen you?" The scholar will answer, "I am the one who urged others to do good but did not do it myself, and I forbade them from doing evil while I myself did it.

In the book *Adab al-Alim wa al-Muta'alim*, many verses from the Qur'an and hadiths of the Prophet Muhammad are quoted. This further demonstrates that the author (KH. Hasyim Asy'ari) was highly competent in these two sources of Islamic law. Not only that, KH. Hasyim Asy'ari also includes messages from the salaf scholars who appreciate teachers and scholars. Among them is a hadith of the Prophet Muhammad, who said: *The superiority of a scholar (one who possesses knowledge) over a worshipper (one who performs acts of worship) is like my superiority over the lowest among you.*

(Tirmidzi).

According to KH. Hasyim Asy'ari, fundamentally, a teacher is the heir to the prophetic mission. This is based on the role and responsibility of a teacher, who is not merely teaching but also educating and guiding humanity, just as the Prophets were sent to convey revelation and guide the people toward the right path. Thus, it can be understood that teachers bear one of the noble qualities of the Prophets, namely conveying the truth and guiding humanity toward values of goodness. Therefore, the primary duty of a teacher is not limited to conveying lesson material, conceptual understanding, or the mere transfer of knowledge, but is broader than that, namely educating students holistically. Educating in this sense means shaping character, fostering morals, and producing a future generation with moral integrity, strong personalities, and noble behavior that always adheres to religious teachings and is always connected to divine values.

In simpler terms, a teacher is a central figure who bears the responsibility of guiding students in discovering, developing, and directing their potential—both physical and spiritual—so that they can develop optimally in accordance with their human nature as servants of Allah and as vicegerents on earth. This role requires teachers to not only be conveyors of knowledge but also nurturers of students' souls and characters. Furthermore, KH. Hasyim Asy'ari also emphasized that one of the

important aspects that teachers must possess is social competence. According to him, an ideal teacher is an individual who plays a real role in society, is recognized for their existence, and is able to establish good social relationships. Teachers are required to have social ethics, behave politely, and be able to present themselves as role models in social life. This social competence is a tangible manifestation of the application of knowledge possessed by a teacher in social life, ultimately making them a figure worthy of emulation by their students. The explanation of the characteristics of an ideal teacher has been detailed more explicitly in points 12, 13, and 14 of the book *Adab al-'Alim wa al-Muta'allim*.

Furthermore, a teacher is required to have high sensitivity and work ethic. This enables them to provide maximum guidance to their students. As explained by KH. Hasyim Asy'ari, it is important for teachers to maintain cleanliness, both physically and spiritually, from all forms of impurity and moral filth. Additionally, teachers should wear dignified, modest, neat, and fragrant attire. They should teach with optimal stamina, not in a state of fatigue, sleepiness, hunger, irritability, or similar conditions. KH. Hasyim Asy'ari's view on maintaining stamina indicates that the aspects he pays attention to are not only in the spiritual aspect of, but he also pays close attention to the physical aspect of humanity, namely through physical empowerment by maintaining cleanliness, health, and neatness. This is because the

duty of a teacher is to provide comprehensive guidance, and the example set for students must be total in all aspects, both physical, spiritual, and mental.

Regarding the basic concept of education according to KH. Hasyim Asy'ari, education is a sacred act of worship. Education is an obligation for a Muslim, as per the concept of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). Therefore, a teacher must be a person of knowledge, educating students to understand truth, responsibility, and duty. If this is the case, then teaching is an activity for which humans are accountable to Allah. Teaching must be done sincerely and solely for the sake of Allah's pleasure, and as a means to draw closer to Allah. Since teaching is an act of worship, it is important for teachers to purify their hearts and intentions, so that pure motivation is instilled to fulfill their duties through educational activities aimed at explaining what is right and what is wrong. As explained by KH. Hasyim Asy'ari as follows:

In carrying out the profession of a teacher whose primary duty is to provide instruction and education, it is essential for a teacher to first establish noble intentions and goals, namely to seek Allah's pleasure, apply knowledge, revive Islamic teachings, explain what is right and wrong, improve the welfare of the community (human resources), and to attain the rewards and blessings of knowledge.

Thus, it can be understood that teaching is not merely a professional

routine. It is not merely conveying instructional material that is profit-oriented or focused on salary. Rather, teaching is an act of worship that must be performed with total dedication and offered to Allah by transforming behavior and educating students to understand the truth and avoid falsehood. Furthermore, KH. Hasyim Asy'ari explains:

(A teacher should) always draw near to Allah (*murâqabah*) in all situations and conditions, and have fear (*khauf*) of Allah in every movement, silence, word, and deed. This is very important to note, as a scholar (teacher) is, in essence, someone who has been trusted and entrusted by Allah with knowledge and wisdom. Therefore, if a scholar (teacher) abandons these qualities, it means that he has betrayed the trust that Allah has entrusted to him... and he must have *khusyû'* (concentration) towards Allah, purify his soul and body from bad morals, and adorn them with noble morals.

This means that teaching is a noble activity that must be based on the noble principles of Islamic teachings. Teaching is an important activity according to Islam. Teaching has the spirit of prophetic *da'wah* through which humanity is enlightened from darkness. From this perspective, it can be understood that teaching should not be neglected. Neglecting teaching is equivalent to allowing evil to occur. This is inconsistent with the principles of prophethood. A person who possesses knowledge but does nothing when their knowledge is needed is equivalent to committing a violation, even if they did not

commit the violation themselves. For this reason, according to KH. Hasyim Asy'ari, such a person has betrayed the trust (knowledge) entrusted to them by Allah.

KH. Hasyim Asy'ari's explanation gives the meaning that he highly values ethics, morals, and spiritual development. However, he does not neglect the physical aspects of humanity. Thus, in KH. Hasyim Asy'ari's view, teachers must be able to serve as role models in every way for their students-students, possessing a strong and virtuous personality and intellect, consistent with their duty as educators, having the conviction that teaching is a form of worship, upholding societal norms with integrity, actively participating in the community, being militant, wise, and prudent, maintaining cleanliness, health, and stamina, and teaching with total dedication at all times.

The Substance of KH. Hasyim Asy'ari's Thoughts on the Students

KH. Hasyim Asy'ari consistently emphasizes in his writings that the crucial aspect of the teaching-learning process is the development of mental and spiritual aspects. When discussing the attitudes and behaviors that a student should possess, KH. Hasyim Asy'ari also places significant emphasis on the competencies of teachers. He asserts that mental, spiritual, character, or moral aspects are the primary focus that requires attention. Therefore, a student must continuously strive to purify themselves from spiritual impurities such as arrogance, envy, being

easily offended or angry, and other negative traits that can hinder their understanding and disrupt their overall learning activities.

Furthermore, a student must have clear goals and a firm intention in seeking knowledge. This is to make learning time more effective and efficient. A firm intention has two meanings: first, a student must be consistent in their learning activities. Second, the purpose of their learning must be for and because of Allah. This instills in the character of the students the habit of thinking ahead, considering long-term benefits. If students are accustomed to thinking visionarily, they will become individuals of character, embodying religious values, and far from worldly calculations. Additionally, they will always consider everything they obtain in the present as preparation for the future. As stated by KH. Hasyim Asy'ari: Indeed, every moment that passes must yield results (education).

This means that KH. Hasyim Asy'ari strongly emphasizes that a student must use their time effectively to achieve their learning goals with effective results. Even sleep time must be limited. It should not exceed eight hours a day. Someone who sleeps too much is essentially instilling laziness within themselves. This is because, fundamentally, sleep is a time when the body is fatigued and oxygen supply to the brain decreases. This is a natural condition of the human body that requires rest for both the physical and mental aspects. The ideal amount of sleep

for most people is 8 hours. However, the principle is to rest the body and restore stamina according to individual conditions. It would be better if students use less than 8 hours of rest time as long as their bodies have recovered and they have renewed energy. This will certainly increase the effective time for learning activities.

In addition to moral improvement and consistency in learning, KH. Hasyim Asy'ari strongly emphasized simplicity. He stated:

It is advisable for students to consume food and drinks in moderation. For, a feeling of fullness will hinder one from engaging in activities and worship. Because, consuming food in moderation actually promotes health and keeps one away from illness.

KH. Hasyim Asy'ari's message indirectly discourages those seeking knowledge from engaging in behavior that leads to consumerism. For consumerism breeds wastefulness, and wastefulness during the pursuit of knowledge causes the mind to become fixated on material things. Behavior that is always fixated on material things prevents one from focusing on thinking. If one is not accustomed to concentrating or focusing during the learning process, it will be difficult for seekers of knowledge to remain calm and steadfast in pursuing knowledge. As a result, the outcomes of their learning will not be optimal. KH. Hasyim Asy'ari's instruction does not negate the fact that humans need proper nutrition and vitamins. Eating in

moderation means that the habit of overeating is not good for health and actually reduces the motivation to engage in activities due to the feeling of fullness.

Regarding the effectiveness of study time, KH. Hasyim Asy'ari emphasizes in clear terms that students are prohibited from being overly involved in unproductive organizations or gatherings, especially those that mix men and women. Exceptions are made for scientific organizations or gatherings that promote goodness. This is because unproductive gatherings waste time and disrupt focus on learning. Activities within organizations will inevitably influence one's thoughts. As a result, the enthusiasm that should be directed toward deepening one's understanding of the subject matter will be diverted toward organizational activities. This is why KH. Hasyim Asy'ari placed such great emphasis on this matter.

Regarding learning activities, learning needs and tools must be prepared properly. And they must be used effectively according to their needs. This means using learning tools to generate knowledge. However, one should not focus solely on the learning tools while neglecting the purpose of using them. Even KH. Hasyim Asy'ari strongly criticized the habit of many people who forget the purpose of learning because they are too busy with technical or supplementary matters. For example, seeking books from a particular publisher that uses good paper and covers, without paying attention to the depth of the

content and discussion. Or, being preoccupied with attending an expensive school but not being more diligent in studying, and similar examples.

A student should strive to maintain brotherly relationships, respect others, and value their learning activities by behaving with respect. One way to maintain brotherly relationships is by offering assistance. For example, lending books, pens, and other items. Or returning what was borrowed after use and taking good care of it. Meanwhile, respecting learning activities means maintaining the honor of the methods used to acquire knowledge. For example, respecting other people's opinions, respecting textbooks, studying in a clean environment, and so on. These things are exercises for students to always think and behave positively. It starts with thinking about the little things they experience in their activities to seek knowledge.

Therefore, according to KH. Hasyim Asy'ari, a student should always strive to purify their heart from desires such as arrogance, envy, showing off, self-admiration, quick temper, and others. Additionally, a student should have goals, be consistent in their studies, and have sincere intentions for seeking knowledge for the sake of Allah. They should maximize their study time, be simple and avoid consumerism, take care of their health, avoid unproductive organizations, prepare necessary study materials, and maintain family relationships and kindness toward others.

Educational Relationship Between Teachers and Students According to KH. Hasyim Asy'ari and Its Significance for Contemporary Education

The relationship between teachers and students is a vital aspect of learning. The involvement of both parties in learning is an indicator of the implementation of the learning process to achieve its objectives. However, this activity must be bound by learning norms and oriented towards the cultivation, change, and development of potential and character. Educational relationships between teachers and students will be harmonious and effective when both parties respect each other and fulfill their respective roles. As explained by KH. Hasyim Asy'ari, each student and teacher has responsibilities and obligations that must be practiced, especially during teaching and learning activities.

KH. Hasyim Asy'ari's thoughts on this matter can have a significant influence and even serve as a solution to the complex issues in education today. The values discussed in the book *Adab al-Alim wa al-Muta'allim* are highly aligned with the objectives of education, which aim to cultivate outstanding individuals who are competitive and capable of solving problems in any situation and condition. The educational objectives pursued by teachers are inherently comprehensive and holistic. The skills that teachers possess theoretically are certainly insufficient without practical implementation, especially in the learning

environment. In fact, the messages conveyed by teachers through their activities and behavior, which serve as role models for their students, are more effective in changing and developing behavior and character.

Even today, these values are being developed in various educational institutions, offices, bureaucracies, and other organizations. All agree that integrity, righteousness, and good example are the cornerstones of a person as a social being and a creature of the One and Only God.

If we examine KH. Hasyim Asy'ari's discussion on the relationship between teachers and students, there are at least several key points that require serious attention, especially as considerations for developing education today.

a. Conduct learning activities with integrity

A student should learn from a teacher with expertise and competence in teaching. The person in question is someone who is loving, authoritative, capable, and skilled in teaching, and most importantly, someone who always encourages students to draw closer to Allah. Even KH. Hasyim Asy'ari firmly stated that selecting a teacher must be done with careful consideration. This is because it is the teacher who will guide students in their worship, and it is through their guidance that students will face the future. Therefore, choosing a teacher is one of the factors that determine the success and effectiveness of

learning.

From this, it can be understood that a student or parent must first find out how effective the learning process is at the schools they plan to choose. What is the quality and ability of the teachers in teaching? What are the outcomes? How are the religious practices carried out at the school? How sincere and dedicated are the teachers in teaching, and so on. The assessment of these criteria must be the first step. It should not merely be based on the reputation of an expensive, internationally recognized school. Instead, the focus should be on the substance of the teaching and the activities aimed at developing character, mental, and spiritual growth that take place within the school (Abdul Muis Joenaidy, 2018).

In today's education, as explained by KH. Hasyim Asy'ari, learning activities must be built on the foundation of sincere intentions solely for the sake of Allah. Teaching and learning are efforts to spread knowledge, revive Allah's teachings, prepare righteous generations, and so on. In fact, teaching is one of the forms of worship. Its accountability is not to humans but directly to Allah.

Thus, a teacher is part of the divine mission of the long journey of knowledge that has produced extraordinary stories. If a teacher is able to fulfill their duty as a link in the chain of knowledge, they have contributed to that extraordinary journey. However, if this trust is not fulfilled perfectly, they have betrayed the trust, betrayed knowledge, and even closed the

door of opportunity for their students until the last generation of humanity. If this is the case, then the mistakes made by a student and passed on to the next generation of students until the last human being, all occur as a result of the actions of an irresponsible teacher who squanders the noble trust, with the consequences borne by many people from subsequent generations.

Teaching with wholehearted dedication and sincerity creates a pattern of goodness that spreads goodness as well. The orientation of teaching is nothing else but success and totality. An educator who teaches with sincerity is not blinded by praise or proud of human appreciation or awards. They are not easily influenced by wealth, position, or status. Their sole focus is on fulfilling their duty to achieve educational goals. They would even feel guilty if the responsibilities entrusted to them are not carried out to the best of their ability. Sincerity leads to dedication, militancy, and willingness to sacrifice. On the other hand, a materialistic orientation will plant the seeds of greed and competition, which will ultimately lead to the search for scapegoats or victims. Therefore, instilling the belief that teaching is not profit-oriented is essential. This is especially true today, when everything is commercialized with calculations of profit and loss.

As emphasized by KH. Hasyim Asy'ari, who stated:

A teacher who teaches with good intentions (sincerity and selflessness)

will impart quality knowledge, enlighten hearts, bestow wisdom (blessings), soften hearts, cultivate patience, lead to nobility in both behavior and mindset, and guide students to a noble position before Allah on the Day of Judgment.

2. Learning based on exemplary behavior and compassion

Teachers must have good personal and professional capacities. This means that they are individuals with good morality, spirituality, and intellectuality. They are required to master teaching methodologies and various approaches to create effective, high-quality learning. As explained by KH. Hasyim Asy'ari, when teaching, teachers must plan, deliver material according to the level of understanding and development of their students. They must also conduct evaluations and provide remedial assistance if needed, in a timely manner and continuously if students are still found to have difficulty understanding the material.

If we look closely, both have a common point, which is that in teaching, teachers must be complete human beings so that they can shape complete individuals as well. Thus, teachers are truly complete role models for their students. A similar point is emphasized by Ki Hajar Dewantara in his *Among* system, where a teacher must be "*Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" (Darmadi, 2018). This means that a teacher is a role model who inspires motivation and encourages

students to learn and develop. Abdullah Nasih Ulwan states that exemplary behavior is the most convincing influential method in terms of children's moral, spiritual, and social development. This also emphasizes that a teacher whose behavior contradicts their advice has essentially failed. (Mohammad Ahyan Yusuf Sya'bani, 2018).

Even when viewed in terms of the competencies that teachers must possess, teachers act as role models for their students, including the core competencies of subject teachers at all levels. In this context, teachers must act in accordance with existing norms, present themselves as honest individuals with noble character, and serve as role models for students and the community. Additionally, they must present themselves as confident, stable, mature, wise, and authoritative individuals. Not only that, they must also demonstrate a strong work ethic, high sense of responsibility, and self-confidence. This is further emphasized by Utbah bin Abi Sofyan, who imparted the following message to teachers:

Let the foundation of your education for my children be based on your own education. For their eyes are fixed on you. What is good in their eyes is good in your eyes, and what is bad in their eyes is bad in your eyes.

Based on what Utbah said above, it is clear that teachers will become *role models* of the values taught by a teacher. Teachers must be figures for the future. They must convey material to students but also practice it well. What has not

been learned and practiced by students at that time has already been mastered and practiced by their teachers. The teachers of the future are those who act as facilitators, protectors, guides, have good character, are responsible, creative, disciplined, and wise. They will continue to spread enthusiasm and motivation to keep developing (Darmadi, 2018). Their silence conveys knowledge, while their words and actions reveal a thousand meanings and lessons. They possess the distinctive characteristics of Quantum Teaching" and *The Habits of Highly Effective People*. Therefore, a teacher must truly focus on the aspects of moral and spiritual development. The ultimate goal is to guide them to always remain connected to Allah.

3. Building an educational communication pattern

A teacher must pay attention to their words and speech so that everything they convey to students is easy to understand. Explanations should begin with a simple, light, and easy-to-understand description of the problem. Then, examples and supporting evidence should be provided. For students with basic abilities, it is best to simply explain the problem and provide examples. This pattern of deepening the material should be continued according to the students' level of understanding (Aida Mukhlisah, 2021).

In terms of communication, it is essential to adapt to the students' ability level. Communication with intelligent children should be distinguished from

communication with children who require more attention. Handling defiant children requires gradual communication by capturing their attention with genuine care and affection. (Rahajeng Puspitosari, 2021). From this, it is evident that KH. Hasyim Asy'ari understood the importance of teachers understanding communication patterns through a psychological approach. Thus, the interaction between the two parties is effective and meaningful.

When there is a dialogue between the teacher and students, the teacher should always motivate students to think and find answers. Here, the teacher must play a role in strengthening understanding and supplementing knowledge so that it becomes a complete conclusion. A teacher's ability to organize language and speak will attract students to follow their instructions and show respect for their authority. Such a situation will greatly benefit the learning process. When everyone involved in learning is concerned and plays their respective roles, success is inevitable. Outside of learning activities, KH. Hasyim Asy'ari emphasized that teachers should remind their students to always review their lessons and use activities outside of school for learning.

4. Building character through respect

KH. Hasyim Asy'ari strongly emphasized that students should respect and honor their teachers according to their abilities and conditions. This is one way of instilling respect for others. If respect for teachers becomes a character

trait, then students will display respectful behavior not only towards their teachers but also towards everyone they encounter. Moreover, they will respect themselves, as the concept of " " (the soul is the mirror of the body) means that they will feel uneasy if they fail to practice respect. The respect for teachers as taught by KH. Hasyim Asy'ari is rooted in the belief that the knowledge gained will be useless and will not bring any benefit in life if the teacher is not honored properly.

In addition, KH. Hasyim Asy'ari also emphasized that one of the ways to honor teachers is by not calling them by their names without adding "Pak Guru, Ustadz, Syaikh, Dato', Tengku" and other similar terms that contain elements of respect. Furthermore, respectful behavior can be instilled through daily actions, such as not rushing ahead of the teacher, not looking directly at the teacher's face, not hurting the teacher's feelings, respecting the teacher's family, bowing when meeting the teacher, kissing the teacher's hand, fulfilling whatever the teacher requests, and engaging in other activities that do not violate religious principles. Although such respectful attitudes are now less popular because they are considered excessive and outdated, if we look at the results, instilling respect in an "excessive" manner is more deeply rooted and even becomes a culture because it aligns with human nature, which is the desire to be respected. Especially in the midst of moral decline like today. The cultivation of respect and reverence is

essential, at the very least within schools, involving teachers, students, and the school community.

5. Creating educational closeness

In educational activities, teachers should be friendly, warm, attentive, and loving. A teacher should always give advice in a way that is easily accepted in a friendly atmosphere. Even if a student insists on doing something they are unable to do, a teacher must be quick to provide a solution, (Darmadi, 2018) so that the student does not experience severe disappointment over the goals they have set and continues to have the motivation to learn and develop their potential. In addition, they must also pay attention to the level of understanding and mastery of their students on the learning material and encourage them to review the material that has been discussed with full attention and motivation. As a form of attention, they can test their understanding and memorization through specific questions and give appreciation for their answers so that they remain motivated to improve their performance.

Furthermore, a teacher must build emotional closeness and a sense of family among all students without discriminating between them. They should not hesitate to provide assistance, whether in the form of services or materials, to students in need. As stated by KH. Hasyim Asy'ari, quoting Allah's words, Allah will always help those who help others.

6. Instilling wisdom and prudence

A teacher must be a mature individual in social interactions yet humble and never boastful. For if a teacher acts arrogantly and boastfully, it will have adverse consequences. Moreover, arrogance is contrary to human nature. Arrogance is a trait of Allah. Especially since teachers are role models for students in their thinking and behavior. Therefore, it is highly unbecoming for a teacher to be arrogant, even if the intention is to motivate goodness, as it may be misinterpreted by students and practiced in their activities.

The description of a teacher's humble attitude, as explained by KH. Hasyim Asy'ari, is to not hesitate to lower their shoulders around their students. If this is done, it will actually enhance the teacher's dignity and authority in the eyes of their students. As explained by KH. Hasyim Asy'ari, quoting a hadith, those who are humble will be elevated in status by Allah. Therefore, arrogance on the part of a teacher has a negative impact on the development of students. However, if a teacher who is arrogant behaves in such a manner, then as students, we must remain patient and think positively about things that we deem inappropriate for a teacher to do.

7. Educational Sensitivity

High sensitivity to learning activities refers to a teacher's awareness of all aspects related to teaching and learning. This includes aspects of health, hygiene, morality, psychology, and the

environment. Although not a health expert, KH. Hasyim Asy'ari emphasized that teachers should pay attention to physical health and fitness. As explained by education experts, one of the factors influencing learning success is biological factors. That is, normal physical condition, fitness, and good health. A healthy and fit body does not simply arise without exercise and adequate nutrient intake. For this reason, KH. Hasyim Asy'ari forbade students from eating to excess. This does not mean that they should remain hungry or eat unhealthy food. However, overeating weakens the body and diminishes enthusiasm. Additionally, uncontrolled appetite leads to consumerism and wastefulness.

8. Shaping a heavenly personality

KH. Hasyim Asy'ari emphasized the importance of practicing the noble principles of Islam in his writings. This is evident in his choice of divine language or revelatory terms. For example, he emphasized the importance of students developing the character of *wara'*, which means being cautious to avoid haram (forbidden) things, whether in food, actions, clothing, or other aspects of life. According to him, the attitude of *wara'* can illuminate the heart, enhance the ability to absorb knowledge, and increase the blessings and benefits of that knowledge. In addition to *wara'*, there are several other heart-based practices that must be cultivated, such as honesty, humility, not being easily offended, respecting others, honoring people, and so on.

CONCLUSION

Based on the research findings, it can be concluded that the relationship between teachers and students according to KH. Hasyim Asy'ari in *Adab al-'Alim wa al-Muta'allim* emphasizes the importance of the teacher's role as a role model in morality, knowledge, and social responsibility, while placing students as sincere seekers of knowledge with hearts free from moral corruption. Teachers are seen as figures who not only teach but also provide spiritual guidance, while students are required to maintain sincerity, simplicity, and respect for teachers in the learning process. This harmonious relationship is considered highly relevant to contemporary education, especially in building character, strengthening moral-spiritual dimensions, and maintaining balance in facing the challenges of the technological and globalization era. From these conclusions, offers several important suggestions. First, educators should use the concept of teacher morality in this book as a foundation for teaching practices so that the educational process produces a generation with noble character. Second, students need to use KH. Hasyim Asy'ari's ideas as a mirror to improve their behavior and organize their intentions in seeking knowledge. Third, for future researchers, this study is expected to serve as an initial reference for developing more in-depth research on the concept of classical Islamic education and its relevance to modern educational needs.

The implications of this research indicate that the moral and spiritual principles of KH. Hasyim Asy'ari remain relevant to apply in contemporary education, especially in facing the challenges of rapidly developing technological and information trends.

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