

STUDENT LEARNING ETHICS: CLASSICAL ISLAMIC LITERATURE ANALYSIS

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Abstract

This article uses literature review through the elaboration of classical texts, and some of literary sources until became this article. It started when there was an ethical degradation that occurred between students and teachers. This article aims to be a guideline for students who are studying. This is felt to be quite important by taking into account the quality of graduates produced by the education units of primary, secondary, and even higher education which slightly decreases in quality when compared to past scholars. Also starting to reduce students' understanding of ethics towards science and themselves when studying. The study in this journal uses a method of study of literature. The study of literature is a way to solve problems by looking through previously produced sources of writing. In other languages, the term for the study of literature is also very familiar with the title library study. Whereas ethics is one of the factors that are believed to affect the level of ease of understanding a science. This condition is the background of writing this article. By reviewing and analyzing the texts of classical books and other literature sources, it was successfully stated that among the ethics that need to be applied to every student are to cleanse themselves of various heart diseases, having the right intentions, choose the right teacher and be ethical in front of the teacher, choose good friends, and earnest in seeking knowledge.

Keywords: Ethics; Students; Islamic Classic Literature

Introduction

One of the things that need to be considered by a student in undergoing the learning process is ethics (Ranjbar, Joolae, Vedadhir, Abbaszadeh, & Bernstein, 2017). For a student, cognitive abilities are not enough to be a provision in social life (Saxe, 2015). Without ethics, it is difficult for a student giving benefit society (Kitchener, 1984). Good ethics and cognitive abilities are a unit that must be possessed by students if they want to become successful in taking the educational process (Popil, 2011).

People's etiquette will be reflected in their daily life. All of the ideas, desires, beliefs, and also attitudes that are chosen to respond to something is the outcome of ethics. Simply, ethics is what a person does in daily life (Das, 2012). If he has good ethics then all actions and decisions he makes will be good. Oppositely, if he has bad ethics then the actions and decisions he makes will also have a real influence from the bad ethics he has (Hamza & Jarboui, 2020). Therefore, ethical education is a concept that students need to pay attention (Kaur, 2015). So that, they will get the benefit of the learning process they are undergoing (Fadilah, Parinduri, Syaimi, & Suharyanto, 2020).

Ethical education aims to make a person a good person. Ethics will make respect each other and themselves. With ethical education, it is hoped that students will give benefit their surrounding environment and achieve happiness in life (Nisbet, Zelenski, & Murphy, 2011).

If we want to know how Islam pays attention to ethics, then researching and studying classical books by scholars is one of the best ways (Nardi, 2018). Classical thinkers have written many books containing adab and ethics in the process of learning (Sahin, 2021). Some books are compiled briefly, some are arranged at length. Some include the discussion of ethics as an addition to the benefits of the discussion of other chapters (di Capua, Bobrowsky, Kieffer, & Palinkas, 2021). Some have compiled a special book only to discuss ethics. The many works of scholars on ethical discussions are clear evidence that Islam gives great attention to ethics (Gassama, Sawarjuwono, & Hamidah, 2021).

Some of the books that discuss ethics are *At-Tibyan fii Adabi Hamalatil Qur'an* by Imam An-Nawawi, *Tadzkirtus Sami' Wal Mutakallim* by Ibn Jama'ah, and *Ta'lim Muta'allim* by Syaikh Az-Zarnuji. These books are important that contain discussions about various ethics in learning. *At-Tibyan* by An-Nawawi contains various ethics of students and teachers in the learning process. This book specifically discusses the various ethics that must be possessed by memorizing the Qur'an and ways to interact with the Qur'an. *Tadzkirtus Sami 'wal Mutakallim* contains the ethics of teachers and students in the learning process. This book provides a comprehensive discussion of various learning problems. Starting from the ethics of attacking the teacher to discussing the place that should be chosen in the learning process. For the book mentioned at the end, it seems that this book has got a special place in the hearts of the Indonesian people, especially among Islamic boarding schools. *Ta'lim Muta'allim* has become the standard curriculum of Islamic boarding schools in carrying out the wheels of learning. In almost all Indonesian Islamic boarding schools this book is studied. There may not be anyone who has lived in pesantren who does not know this book. *Ta'lim Al-Muta'allim* itself is a fairly concise book. This book only specifically discusses ethics and the various methods students must take in their learning process.

This article aims to be a guideline for students who are studying. This is felt to be quite important by taking into account the quality of graduates produced by the education units of primary, secondary, and even higher education which slightly decreases in quality when compared to past scholars.

The basis used in describing learning ethics emphasizes Islamic ethics, so that the reference sources used are the Qur'an and Sunnah and the opinions of the scholars who concentrate on Islamic education, which at its node points that ethics, or more familiar morals in Islam are the most effective method of transfer-knowledge in students.

It is hoped that this article will be one of the solutions in facing challenges in the world of education so that in the future scientists will be born who are able to apply their knowledge for the advancement of themselves and their people. This article provides readers with the benefits of studying ethics. Studying ethics, being able to create good self-standards in the society's point of view, knowing the level of good quality and being able to distinguish behavior in society. In every muamalah, interaction a person and each other, ethics is one of the main factors in the judgment of others against us. Simply put, when someone sees us being kind, respectful and able to respect others, then people will see us as a good person and can trust us and vice versa. In addition, applying ethics can help distinguish between what cannot be changed and what can be changed and helps a stand in various views and morals.

Ethics is one of the important things that must be learned and applied for everyone who wants to seek knowledge. Because it is useless for someone to understand something, but not practice it in his life. By knowing what ethics is, how the ethics of a student to the teacher, the ethics of students to the knowledge they want to learn, and ethics to fellow students, it is hoped that students can understand and apply existing ethics so that good relations will be established between students and their teachers, students with each other. Moreover, students can receive and understand knowledge easily.

Research Methods

The study in this journal uses a method of study of literature. The study of literature is a way to solve problems by looking through previously produced sources of writing. In other languages, the term for the study of literature is also very familiar with the title library study.

The literature used was the classics. It is the work of scholars written from different eras in the past. The majority of the books used have been studied by most santri of Indonesia's boarding schools.

Results and Discussions

Definition of Ethics

According to Ki Hajar Dewantara: Ethics is a science that concern all matters good and bad of human life, especially the movements of thoughts and feelings which can be considerations and feelings, to the point of goals which can be actioned.

Ethics is a knowledge that explains the meaning of good and bad, also what humans should do to others, states the goals that humans should aim for in their actions and shows what paths must be done. (Amin, 1975: 3).

In line with Ahmad Amin, it is stated that ethics is a science that deals with efforts to determine actions that humans do to be said to be good or bad. (Saputri, 2019: 21). Plato argued that ethics is intellectual and rational, and it can be explained logically. For him, the purpose of human life is to get the pleasure of life by knowledge. Although it looks the same, Aristotle has another view according to him, moral goodness can be understood as eudaimonia (happiness) or well-being. True happiness according to Aristotle is when humans can realize the best possibilities as humans. This means that happiness can be achieved when humans realize the highest wisdom based on reason or reason (Taufik, 2018). In contrast to the theory of Greek philosophers, Plato and Aristotle, Islam seems to provide a significant distinction. In Arabic ethics means morality, the plural word of khulukun which means character, temperament, behaviour or character. Ethics, according to language has several comprehensive meanings between theory and practice, namely decency, the custom of behaviour and expression of inner feelings.

The visible difference between Greek ethics and Islamic ethics is the existence of an Islamic ethical system that includes philosophical morality, theological and eschatological (tauhid) which is not known in Greek ethics. If we look at Greek ethics, a good deed is done because it contains the value of virtue as a moral obligation. So in Islamic ethics, it is not just a virtue, but doing good, brings benefits to everyone and gets preference from God with a reward in return (Taufik, 2018).

From some of the definitions that have been put forward, authors can conclude that ethics is a norm or rule that is used as a guide in behaving in society for someone related to good and bad traits. In general, ethics is equivalent to morals, which are philosophical customs of human behaviour.

The Ethics in Learning

Here are some ethics that a student must have:

- a. Cleansing self from various heart diseases.

Students should cleanse themselves of various diseases of the heart, such as su'udzon, takabbur, envy, anger, ujub, and others. Cleansing self from various heart diseases will ease the entry of knowledge into itself. (Saputri, 2011). A clean heart will lead a person to become a person with good moral qualities. He will be more inclined to goodness and try to stay away from misguidance. Allah SWT says:

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Meaning: "Indeed, We created the heavens and the earth and everything in between in six Days, and We were not 'even' touched with fatigue.." (QS Qaf: 38)

The verse above explains that the person who can get the lesson is the person who has the qalb –قلب-. The word 'qalbun' generally means the heart. Qatadah said the meaning of the word قلب in the verse above is a living heart (At-Tabari, 1422:462). According to Mujahid, the meaning of the word قلب in the verse above is mind (Ibn Katsir, 1420: 409). This indicates that people who have a kind heart will tend to have the right mind and the right perspective.

In another verse Allah SWT says:

وَلَا تُخْزِبُنِي يَوْمَ تُبْعَثُونَ ۗ ۸۷ يَوْمَ لَا يَنْفَعُ مَالٌ ۚ وَلَا بَنُونَ ۗ ۸۸ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝ ۸۹

Meaning: “*And do not disgrace me on the Day all will be resurrected , the Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart will be saved (QS Asy-Syu’ara: 87-89).*”

In that verse, Allah SWT describes some of incidents that would occur on the day of the resurrection. It describes, on that day, treasures and children will no longer be useful to humans. Treasure won't be able to redeem them from the torment of hell. And the children they had were also unable to help them. But the person who owns " qalbun salim " will not be stricken with grief. then, what is the qalbun salim? According to ibnu katsir, qalbun salim was a clean heart of the various impurities of the heart and clean from heart disease.

Ibn jama 'ah explains that a clean heart will make it easy to accept the knowledge, memorize it, and complicated meanings contained in a science (ibnu jama 'ah, 2012:86). Similar to praying to God, it won't be accepted when was found any dirt on our bodies. so that, we are unworthy to receive and acquire knowledge while we still have a dirty heart.

Cleansing the heart can be through by praying to god, patiently, reading the Holy Qur'an, reading the book on the sanctification of the soul (tazkiyatun nafs), associating with good people, and reading the stories of the righteous.

As the conclusion of this first point, the hadits addressed by Imam Bukhari and muslim needs to be taken into account by scientists:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ، صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Meaning: “*Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart (heart)*” (HR Bukhari dan Muslim).

b. Have the right intentions.

A person should plan before learning. Let him aim to learn to seek the riddance of Allah, to practice science, to quicken Islamic wisdom, to enlighten the heart, to cleanse the heart, and to draw closer to Allah. It should be a scientific prosecutor's aim to seek only the Lord's wisdom. He must strive to let go of himself, leaving behind other motives except the intent to devote his learning to seek the Lord's riches and to something else. He must never learn merely to view the world's aims of position, possessions, or flattery from others. One may seek only science to gain a position on the condition that he be proposed to amar ma 'ruf nahi munkar when he reaches his intended position (Mulyasana, 2019).

The intention is very vital to common charity. One would not be considered legitimate for performing a religion if one did not intend to do it. Anyone who from morning until maghrib does not eat, drink, and avoid things that break the fast will not be deemed legitimate to fast from the start he has no intention of change. It's about fiqh law. When it comes to receiving food, intent also has a very important position. The bad form of intent toward a run:

لَا تَعْلَمُوا الْعِلْمَ لِنَبَاهُوا بِهِ الْعُلَمَاءَ، وَلَا لِتَمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَحْتَرِبُوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ فَاتَّأَرْ النَّارُ

Meaning: “Do not learn knowledge to be proud before the scholars, to instill doubt in the ignorant, and do not surround the assembly for such purposes. Because whoever does that, then hell is his place, hell is his place” (HR Al-Mundziri).

c. Choosing the right and ethical teacher in front of the teacher.

According to Az-Zarnuji (Az-Zarnuji :13) the criteria for a teacher is a pious one, a wara 'older than his pupil. Syeikh Az-Zarnuji explains why imam Abu Hanifah chose Imam Hammad Bin Abi Sulaiman as his teacher after he thought and fancied it was that Imam Abu Hanifah found him to be an advanced teacher, a mild, and a patient person (Az-Zarnuji :13).

According to An-Nawawi (An-Nawawi,1996:47) one should study with a teacher who is well-versed, prominent in his religious stature, broad in knowledge, and renowned for his cleanliness. A teacher's and disciple's relationship is like a parent's with his son (Qaradhawi,1991). A teacher feeds his student spiritually as a parent feeds his child. Such realities further underscore the sacredness of a teacher's relationship with a student. A good teacher doesn't just give material to his students. But it also provides a vivid example to his disciples of how one should live life in the world

Salaf scholars emphasize the importance of choosing the right teachers. This is known by their speech recorded in the classical literature (an-nawawi,1996:47). Among are the words of Muhammad Bin Sirin, Malik bin Anas and other salaf clerics:

دينكم إن هذا العلم دين فانظروا عمن تأخذون

Meaning: “This knowledge is religion, so look at where you take your religion from”

The statements of Ibnu Sirin and the above clear scholars vividly illustrate to us that one should not take the study lightly from another. He has to make sure that the person he takes his knowledge is the right one. That is because the knowledge he will gain will be held accountable before Allah one day.

A student must look appreciatively at his teacher, believe in his learning perfection, and believe in his excellence. It can make a person easier to take advantage of the science that has been studied. (An-Nawawi,1996:47) in addition, a student has to put up with his angry teacher. Do not let a disciple abandon his master because in so doing he has lost the goodness of the legacy of the prophets Muhammad SAW, Messenger of Allah said:

وإنَّ العلماءَ ورثةُ الأنبياءِ

Meaning: “*Ulama are the inheritors of the Prophets*” (HR At-Tirmidzi dan Abu Dawud)

Ibn Jama'ah explains the ethics of students towards teachers which we summarize in the following points (Ibnu Jama'ah, 2012:96-107):

- 1) Choosing the right teacher and asking Allah for help to be given the right teacher.
- 2) Involving the teacher in dealing with various problems
- 3) Looking at him with respect
- 4) Knowing the rights of teachers
- 5) Being patient with the teacher's behaviour
- 6) Being thankful to the teacher
- 7) Not entering the teacher's room without any permission except at public meeting places
- 8) Sitting in front of the teacher with full manners and manners

- 9) Using soft speech and language
- 10) Listening to the teacher's explanation carefully even though we already know it

d. Choosing a good friend

Having good friends will encourage someone to act well. A good friend is a friend who always invites to obey Allah and stay away from disobedience to Him.

In Islam brotherhood should be built on the foundation of faith and piety. The brotherhood that is not based on faith and piety will only make the perpetrators miserable in the hereafter. And on the Day of Judgment, those who conspire and help each other in doing sins and immorality will blame each other and no longer be useful in the hereafter because it is on the wrong foundation. Allah SWT says:

الْجَلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Meaning: "Close friends will be enemies to one another on that Day, except the righteous,." (QS Az-Zukhruf: 67)

In the verse above, Allah SWT explains that brotherhood that is not built on piety will make the perpetrators hostile to each other. According to Az-Zamakhshari (Az-Zamakhshari, 1403:263) all ties of brotherhood on that day will be broken except brotherhood which is based on seeking the pleasure of Allah. So, eternal brotherhood will be stronger if they love each other for the sake of Allah and hate for the sake of Allah.

According to Al-Khozin, the verse explains that brotherhood that is built on disbelief and immorality in the world will make the perpetrators hostile to each other on the Day of Resurrection except for those who are pious. That is the brotherhood that exists between people who unite Allah and love each other for the sake of Allah. (Al-Khozin, 1415:113) From this, we can conclude that in Islam brotherhood should not only be based on being compatible with each other as friends. However, it must also be based on piety to Allah SWT. Rasulullah SAW said:

المرء على دين خليله فلينظر أحدكم من يخال

Meaning: "A person is above the religion of his friend. So let one of you see who he is with." (HR Abu Dawud and At-Tirmidhi)

In the hadiths above, the Prophet explained that a person will be influenced by his friend. It was indicated by the sentence "a person is above the religion of his friend". This indicates that a person's actions will be influenced by the actions of his friend. Good friends will be a good influence. And bad friends will be a bad influence.

A student can be prevented from obtaining useful knowledge because he has bad friends. So, it is appropriate for someone to be careful in choosing friends, because bad friends will destroy us without knowing it (Jawas, 2016).

e. Being serious in seeking knowledge.

Sincerity will lead to success. Without sincerity will be difficult to achieve something. Farmers who have never planted rice in earnest will not get maximum rice on harvest day. Likewise, a student who is not serious in learning will certainly find it difficult to obtain the knowledge he is studying. Sincerity is the key to success. Allah SWT says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Meaning: "And those who strive for (seeking our pleasure), We will indeed show them Our ways. And verily Allah is with those who do good." (Surat al-Ankabut: 69).

The word jaahadu (جاهدوا) comes from the word jaahada (جاهد) which means earnest. So we can conclude that the word jaahadu in the verse above has the meaning that people who are earnestly seeking Allah's pleasure will surely give instructions to that person. According to Fudhail bin Iyadh, the verse means that "those who are serious in seeking knowledge, God will indeed show them the path of knowledge and charity" (Al-Khozin, 1415:285). Rasulullah SAW said:

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف

Meaning: "A strong believer is better and more beloved to Allah than a weak believer" (HR. Muslim)

Imam An-Nawawi said: "Word strong here, means having a strong determination and enthusiasm to reach the things of the hereafter. this character is presented to person who is at the forefront of fighting the enemy in the field of jihad, departs the fastest for the field of jihad, and who has the strongest determination in upholding the commandments of ma'ruf nahi munkar, always patient in the face of trials, able to overcome various difficulties in order to achieve pleasure of Allah, loves various acts of worship, and always tries to carry out various practices and tries to maintain these practices (An-Nawawi,1392:215).

Conclusion

From the discussions that have been delivered above, it can be concluded as follows ethics is one of the things that need to be considered for every student both towards teacher, knowledge and each self. Because ethics are rules that are used as guidelines for behaviour in society for someone related to good and bad traits. Also, in one of the reference books, it is believed that the implementation of learning ethics will affect the level of ease of understanding as well as the knowledge received. In various classical literature, scholars explain about student learning ethics clearly. They emphasize morality as the basis for undergoing the learning process. Cleanliness of the heart, the importance of justifying intentions, and various other ethics become something that is not just a mere formality. Classical scholars do not only use students' cognitive and psychomotor abilities as a measure of one's learning success. However, they also use ethics as a parameter of the success or failure of a student in learning.

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