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Adab Alim Wal Muta'allim: Study of Classic Book in Answering Educational Challenges
Mela Siti Maisaroh, Dwi Kurniasih, Maulida Amanatul Khoiriyah

Islam Between Structure and Agent Duality in *Maryam*:
Anthony Giddens' Perspective of Novel by Okky Madasari
Laga Adhi Dharma

Collaboration of the Method of *Iqro'* and *Tsaqifa* for A-Qur'an
Learning in the Group of Hajj and Umrah Guidance at
Karanganyar Regency
Dinar Bela Ayu Najma

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Adabul Alim Wal Muta'allim: Study of Classic Book in Answering Educational Challenges

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Abstract

This study aims to explain the study of the book *Adabul Alim wal Muta'allim* in answering the challenges of education. The book is a classic book that is usually studied in Nusantara pesantren and written by KH Hasyim Asy'ari for knowledge seekers and teachers. The method used in this study is qualitative descriptive. Qualitative descriptive method is a method that attempts to describe objects clearly and clearly. The data source in this study is in the form of library data sources, namely the *Adabul Alim wal Muta'allim* book reviewed based on content analysis. The results of this study indicate that in *Adabul Alim wal Muta'allim* examines the concept of Islamic pedagogic science which contains ethics, manners, and morals in seeking knowledge. Besides that, Islamic pedagogic concepts in the book are very relevant and able to answer the challenges of education today.

Abstrak

Penelitian ini bertujuan untuk menjelaskan kajian kitab *Adabul Alim wal Muta'allim* dalam menjawab tantangan pendidikan. Kitab tersebut merupakan kitab klasik yang biasa dikaji di pesantren-pesantren Nusantara dan ditulis oleh KH Hasyim Asy'ari untuk para pencari ilmu dan pengajar. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Metode deskriptif kualitatif merupakan metode yang berusaha menggambarkan objek secara jelas dan nyata. Sumber data dalam penelitian ini berupa sumber data kepustakaan yaitu kitab *Adabul Alim wal Muta'allim* ditinjau berdasarkan analisis isi. Hasil dari penelitian ini menunjukkan bahwa dalam *Adabul Alim wal Muta'allim* mengkaji konsep ilmu pedagogik islami yang memuat etika, adab, dan akhlak dalam mencari ilmu. Selain itu, konsep pedagogik islami dalam kitab tersebut sangat relevan dan mampu menjawab tantangan pendidikan di zaman sekarang.

Keywords: Islamic education; challenges; adabul alim wal muta'allim

Introduction

Education is a last all life process that plays a very important role in the existence of human sustainability. In the history of mankind, almost group of humans use education as a means of civilization and improvement in self-quality (Hujair & Sanaky, 2003, p. 4). As a form of conscious effort, education is needed to develop one's character to support its role in the future. Thus, education is a cultural process that aims to elevate human dignity throughout life (Haryanti, 2013, p. 440). Moreover, the concept of education emphasizes one's moral values. The concept of education by emphasizing moral values has a goal to realize civilized human beings, who are able to put things in accordance with actual dignity, use the right ways and fight for something to achieve the right goals (Sarjuni, 2018, p. 47). The concept of transfer of knowledge is often referred to as education using the concept of Islam or based on Islam.

Islam as a view of life has a different perspective from the perspective of other religions and civilizations in considering things. This is reflected through the sources of Islamic teachings, such as the Koran, hadith, ijma 'the ulama and qiyas. For example in terms of education, Islam offers a concept of science that emphasizes manners and human morals. Moral is one of the results of faith and worship unless noble character arises and good faith in God and His Creatures (Hanif and Khobir, 2013, p. 52). The concept of education or learning that emphasizes morals and good manners is often found in pesantren.

Pesantren are the oldest Islamic educational institutions in Indonesia. As the oldest educational institution, pesantren have several basic elements, such as; huts, mosques, santri, classical book learning, and kiai as the master or the professor (Dhofier, 1982). As an educational institution that has typical characteristics, pesantren have a scientific tradition that is different from the scientific traditions of other institutions (Muqoyyidin, 2014, p. 120). One of the scientific studies that characterize pesantren is classical book learning. So far the classic book has been used as a guide, reference, and curriculum in the pesantren (Inderasari and Kurniasih, 2018, p. 37). The tradition of studying kitab kuning the nickname of classical book in pesantren is an important review and has been going on for centuries.

Since the beginning of its growth, the main function of the pesantren is to prepare students to explore and master the knowledge of Islam or better known as *tafāqquh fidin*, which is expected to produce generation and help educate the Indonesian people and propagate Islam and fortifications people in the field of morals (Usman, 2013, p. 101). As a *tafāqquh fidin* institution, this institution reviews and develops Islamic sciences (*al-mulm al-syar'iyah*). Teaching in institutions handled by ulama the Islamic scholar and kiai rests on learning material contained in standardized books in the Islamic world with traditions and disciplines that have been ongoing for centuries (Muqoyyidin, 2014, p. 120).

The classic books used in pesantren are books written by scholars from the archipelago and the world. One classic book that is often used as a textbook is *Adabul Alim wal Muta'allim* written by K.H. Hasyim Asya'ari. In general, the book *Adabul Alim wal Muta'allim* discusses morality or adab in education. The ethics of Islamic education that contains moral values is also contained in the book. K.H. Hasyim Asy'ari in the book *Adabul Alim wal Muta'allim*

states that ethics has a very important position, even all acts of worship, both those which are qalbiyyah, badaniyyah, qauliyyah, and fi'liyyah if carried out without morality, then charity it will not be valuable in the eyes of Allah SWT (Najib, 2015, p. 6).

Although the book is old, but the concept of education in the book *Adabul Alim wal Muta'allim* is relevant to be used in Islamic boarding schools. When looking at educational problems in the present, education in Indonesia is facing a difficult and complex problem. Problems in various education sectors make anyone who knows them feel concerned. Thus, action is needed in the form of improving the concept and improving the quality of education in Indonesia which emphasizes morals and is an educator and student.

The study of the book *Adabul Alim wal Muta'allim* was chosen as the object of research because the book was written by one of the Great Islamic Scholar in the archipelago who had a major influence on the development of Islam in Indonesia and also the founders of the social-religious organization Nahdlatul Ulama, he is KH Hasyim Asy'ari.

The *Adabul Alim wal Muta'allim* book is very popular in the world of Islamic boarding schools and Islamic schools, because *Adabul Alim wal Muta'allim* is a method of moral learning in education. The book is a summary of three classical period and mid-period scholars in the field of education (Najib, 2015).

Based on the explanation above, researchers are interested in reviewing the book *Adabul Alim wal Muta'allim* which contains adab or ethics in teaching and learning. The typical pesantren education that emphasizes the classical book-based curriculum, especially the *Adabul Alim wal Muta'allim* book that teaches the importance of adab in demanding knowledge is able to become a reference for other institutions in conducting educational activities.

Researchs regarding the book of *Adabul Alim wal Muta'allim* was conducted by several researchers (Haryanti, 2013) published in the journal *Episteme*. The results of the study state that the ethics of educators in educational institutions are always more enhanced by getting closer to Allah (*taqarrub ila Allah*) being calm, not using their knowledge to reach mere worldliness, practicing the sunnah of the Prophet and istiqamah-reading the Qur'an. Educators also must always foster a scientific spirit and not abuse science for bad purposes. Another study that has relevance to the research was conducted in 2015 (Najib, 2015). The results of the study the book of *Adabul Alim wal Muta'allim*, concerns the ethical values which is discussed deeply.

The similarities of this research with previous research are on the object of research, that is the book *Adabul Alim wal Muta'allim*. However, this study has differences in content analysis. The previous research (Haryanti, 2013) emphasizes the ethics of an educator in educating the students. Then, proprietary research (Najib, 2015) emphasizes ethics in treating books or sources of knowledge, while this research will examine the contents of the book in terms of ethics of educators, ethics of students, and ethics of a knowledge seeker in seeking knowledge. In addition, from the results of analyzing the contents of the book, researcher will also discuss the relevance of Islamic education based on the book *Adabul Alim wal Muta'allim* in responding to the challenges of education today which have complex problems.

This study used a qualitative descriptive approach method. Qualitative research is a study that aims to understand a phenomenon that has been experienced by way of description through words and language by utilizing various scientific methods (Moleong, 2013, p. 6). Descriptive method in this research is in the process of solving problems examined by describing the state of the object of research, based on the facts that emerge (Nawawi dan Martini, 1994). With a qualitative, descriptive approach researchers are able to describe the phenomenon of education today by connecting the basics of Islamic education in the book *Adabul Alim wal Muta'allim*.

Data collection techniques in this study using content analysis to examine human behavior indirectly through analysis of books, articles, newspapers, magazines, advertising images, and various types of communication that can be analyzed (Santosa, 2017, p. 46). Content analysis was used by researchers to obtain information about the study of the book *Adabul Alim wal Muta'allim* in answering the challenges of education today. The researcher used primary data, namely the book *Adabul Alim wal Muta'allim*, and secondary data, namely through news about today's education from various media.

According to Vredenburg, content analysis is closely related to the content of communication that has relationships that involve three components with their respective functions, namely: (1) who speaks; (2) what is discussed; (3) what effects are caused (Ratna, 2010, p.258). Content analysis in qualitative research can be described as follows:

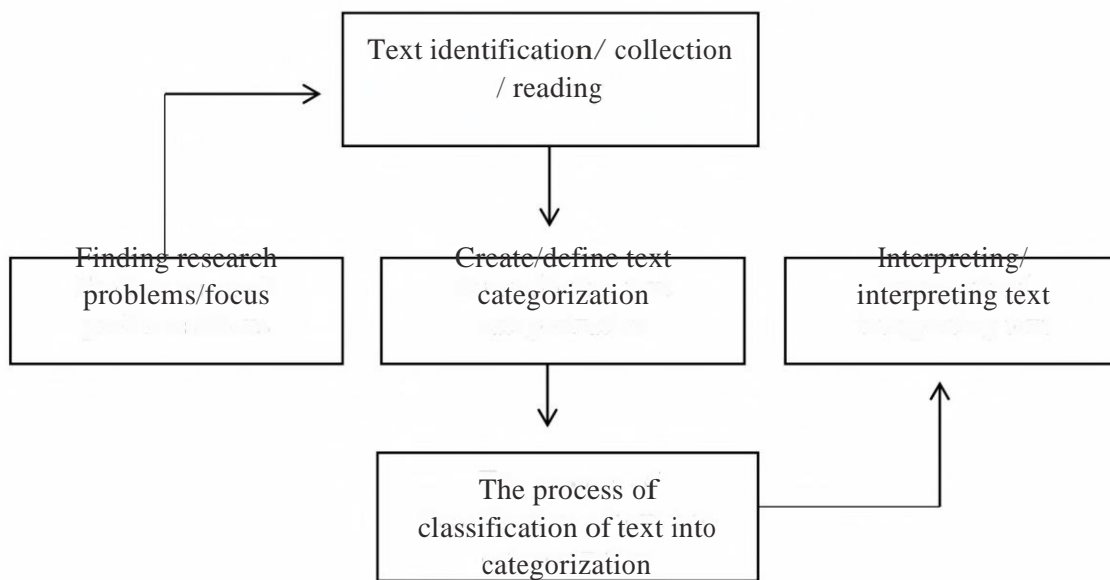


Figure 1 Content Analysis Workflow (Ibrahim, 2015, p. 177)

The Islamic Education Adah in the *Adabul Alim Wal Muta'allim* Book

Adabul Alim wal Muta'allim is a classic book typical of pesantren which contains history such as from the Koran, Hadith, Atsar and the advice of scholars about how to be knowledge seekers, respect for teachers, respect for science and other matters relating to science (Rosidin,

2017). There are eight chapters in the book, such as, (1) the primacy of science, the educator and the primacy of learning and teaching science; (2) courtesy of students against themselves; (3) courtesy of students to teachers; (4) courtesy of students towards science is taught; (5) courtesy educator towards himself; (6) courtesy of educators in the process of learning and teaching of science; (7) courtesy educator to student; (8) courtesy the book (the book) as a means of seeking knowledge.

Researcher will focus on an assessment of three important points, they are the primacy of science, culture learner to educator, and manners educators to learners.

The Primacy of Seeking Knowledge

In the chapter the priority is to seek knowledge, K.H. Hasyim Asy'ari started with the letter Al-Mujadillah verse 11.

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ { ١١ }

"Allah will raise those who believe among you and those who were given some degree of knowledge. And Allah knows what you do."

The verse explains about the privileges that Allah SWT gives to those who have knowledge by raising a few degrees. KH. Hasyim Asyari explained more specifically that these virtues were only given to people who were able to practice between knowledge and their actions (charity). The purpose of science is the knowledge, it assumed that every science must be practiced through actions and every action must be based on knowledge. Measuring instrument that someone had been able to apply their knowledge when morals are based actions to obtain the blessing of God and have the level of fear to God (Rosidin, 2017, p. 4).

In addition to the primacy of science in the *book Adabul Alim wal Muta'allim* explained that life can not be separated from knowledge for life or study from the structure to the grave. Here it can be seen that the position of science with human life goes hand in hand and consistently. Knowledge is the identity of humans that makes a difference with animals. Finding knowledge becomes important to achieve a sense of humanity, so that someone is aware of the creator, why he was created and for what he was created so that it is fitting that he is called that human beings are noble beings than other creatures.

Student Good Manners to Educators

In this chapter, we explain about student courtesy to educators. There are 12 ethics that students must hold to educators,: (1) meditating on and istikhoroh in determining educators who will become the fields of seeking knowledge, imitating the noble character of educators; (2) selecting teachers who have experience or understanding intact in the shariah sciences, educators have trusted in his day, and has vast experience in discussions and interact; (3)

implement all the advice of educators both in terms of thoughts, words and acts and good morals to educators such as asking permission to make decisions; (4) elevate and praise educators manner and according to the belief that educators have come to the magnificent degrees; (5) determine and implement the obligations of educators and students to emulate the character of educators; (6) khusnudzon to educators, even when educators are angry, students should be able to understand that the educator's anger is to educate himself for the better; (7) pay attention to have good manners when wanting to meet with educators, both from time, place and attitude when meeting educators; (8) pay attention to have good manners when in one room with educators, both in the scientific assembly or outside the science council; (9) did not show the attitude of dislike or disrespectful to teachers when students do not agree with educators; (10) shows the passion and enthusiasm in the learning process, even if students have learned and mastered the science is taught educators; (11) pay attention to good manners in interacting verbally to educators, both when in the scientific assembly or outside the science council; (12) have good behaviors that reflect student good manners to educators in various situations and conditions. These twelve points must be held and practiced by students towards educators to get useful knowledge.

Good Manners of Educators in Teaching and Learning

Furthermore, this chapter in the book *Adabul Alim wal Muta'allim* explains about the good manners of educators in the process of learning and teaching, namely: (1) an educator should purify himself from hadith and unclean; (2) use perfume and dress modestly to be seen; (3) intend to draw closer to God in teaching; (4) convey the knowledge and law of God that is mandated to educators; (5) start with dhikr to Allah, say hello to Muslims and pious scholars; (6) greet the audience and sit facing the Qiblah if possible; (7) do not jostle and maintain the attitude of things that are not useful; (8) away from bantering and lots of laughs to drop the glory of an educator; (10) not teaching in conditions of hunger, thirst, sleepiness, anger and so on; (11) positioning a strategic seat so that it can be seen by attending; (12) give priority to deliver the most noble science; (13) explained in an easily understood students and not boring in conveying science; (14) adjust the volume according to conditions; (15) do not speak too fast in explaining the lesson; (16) choose a conducive place; (17) remind students of their potential to fight in debates; (18) educators should have compassion for the entire audience; (19) priority to the benefit of the congregation in the start and end of learning activities; (20) ended the lesson with the remembrance of Allah.

Good Manners Educators for Students

This chapter discusses the fourteen points of educator's attitude towards students: (1) improve intention in teaching to hope for God's blessing; (2) helping and directing students in the learning process, starting from straightening intentions, motivating and instilling commendable morals; (3) having compassion for students and being patient with students' bad behavior by giving advice and being gentle; (4) explain the lesson lightly so that students

easily understand the knowledge delivered; (5) has the full spirit to convey and provide insight to students with all the strength they have; (6) consistently remind students to repeat rote and understanding; (7) help choose knowledge / lessons that are in accordance with the ability of students; (8) being fair in treating students without discrimination; (9) always supervise student behavior and give a warning gently when students make mistakes; (10) maintaining harmony in relationships with students such as spreading smiles, greetings, loving each other and helping; (11) prioritizing the benefit of students with good attention and teaching; (12) monitor attendance of students and ask questions or visit them if there are students who do not enter more than normal; (13) have a tawadhu attitude (humble) in front of students; (14) behave well, speak kindly and stare lovingly towards students.

Adabul Alim Wal Muta'allim Responds to the Challenges of Education in the Present

Problematic main common problems faced in the educational world is moral degradation. There were some bad cases regarding the relationship between teachers and students. This is a concern of the public, especially about how adab should be applied in the world of education. The following is a presentation of the case in the world of education which will be answered by the book *Adabul Alim wal Muta'allim*.

Data (1)

Teachers Beat Students in Banyumas Defined as Suspects

The case occurred in April 2018 at MK Kesatrian Purwokerto, Central Java. Based on news from merdeka.com, the Banyumas Regional Police Investigator determined the teacher with the initials LS as a suspect in the case of beating nine students of the Kesatrian Purwokerto Vocational School, Central Java. Banyumas Police Chief AKBP Bambang Yudhantara Salamun said that investigators were still examining CBs to account for their actions with the entanglement of Article 80 Paragraph (1) of Law Number 35 Year 2014 concerning Amendment to Law No. 23/2002 concerning Child Protection. LS who allegedly slapped nine students were threatened with a sentence of 3 years and 6 months imprisonment. The police will develop with other articles.

In the video a teacher's actions towards a victim appear. After having examination, there were nine victims. They were late in class, then the teacher was reprimanded by slapping. Two of the nine victims, had complained about their ears buzzing after being slapped. The police chief added that the perpetrator was a computer teacher at the vocational school. "He is a temporary teacher," he said (Faqih, 2018).

Based on that case (1), the points that can answer these problems based on the book *Adabul Alim wal Muta'allim* are adab educators of students. These points can be explained that, educators should open the width of the apology according to ability. Educators should not behave badly on students by giving advice and being gentle, not being harsh or persecuting. Educators should devote compassion and be patient with the behavior of students who are not good while trying to improve the behavior of these students (Asy'ari, 1924).

Data (2)

Students at Madura Persecute Art Teachers to Death

The next case (3) occurred in February 2018 at SMAN 1 Trojun, Sampang, Madura. The case began when the teacher was teaching in class XII with painting material. Each student is given the task of painting, including MH. However, MH did not listen to the assignment given by the teacher (victim) seriously. He continued to disturb his friends, scribbling on his friends' paintings. The teacher (victim) rebuked MH, but he still tried to bully his friends. Then, the victim crossed MH's cheeks with painting paint. MH is even more angry and doesn't accept it. Based on the explanation of the Head of East Java Police Public Relations Commissioner Frans Barung Mangera, MH beat the teacher and then divorced by students and teachers (**Kumparan, 2018**).

After returning from school, the victim complained of neck pain. The victim was in pain and unconscious, then immediately referred to the Dr Soetomo Regional Hospital. After passing the coma, the victim breathed his last breath in the ICU room at the Dr Soetomo Hospital. Based on the doctor's information, the victim's condition was very critical because his neck was broken and diagnosed with an MBA (Dead Brain Trunk). So that all the organs in his body are not functioning. MH itself was arrested by police at his home in Brekas Hamlet, East Torjun Village, Sampang, Madura (**Kumparan, 2018**).

Based on the case in the data (2) points that can answer these problems in the book *Adabul Alim wal Muta'allim* are courtesy students of educators. As a student, they should fulfill the rights of educators who are the duty of students and emulate educators. Students should not forget the glory of an educator by respecting, appreciating, and obeying educators as people who are experts in science. If educators show a firm attitude, students should interpret this assertion as an effort for educators to improve students (Asy'ari, 1924). Then, if the educator is being harsh or reprimands the attitude of students who are not good, then the students should start to apologize, admit wrong, and beg for the pleasure of educators. In fact, this attitude further establishes the educator's love for students. The treatment of strict educators should be interpreted as part of the blessings given by God in the form of attention and supervision of educators towards students (Asyari, 1924).

Data (3)

Students in Pontianak hit the teacher because of mobile phone

Nuzul Kurniawati, Madrasah Darussalam teacher, East Pontianak Subdistrict, was beaten by her students initials NF (Kumparan, 2018b) (**Kumparan, 2018b**). Nuzul was hit by NF because the perpetrators did not receive a warning when using mobile phones to play games in the middle of the lesson. The event began when Islamic Culture History subjects in class VIII or accurately in the NF class. When the lesson takes place, the student plays the cell phone. The instructor at that time was not the mother's field, Nuzul Kurniawati, the subject teacher then rebuked NF for storing the cell phone, but he ignored it. The teacher finally went to the room because he was upset and sad. He then went up to class VIII to advise and take

the NF hand phone. Maybe the NF did not accept it, so that there had been an argument. Maybe because of annoyance, the plastic chair he was sitting on, was struck at Nuzul's mother. As a result of the incident, Nuzul was briefly taken to the nearest hospital, then referred to the Soedarso General Hospital to undergo a scan in the head. The examination results showed no problems, only the teacher's veil had blood spots. The school has mediated between them. Bustomi the headmaster hopes that the problem can be resolved in a family manner, even though it has been reported to the police.

Based on the case in the data (3) the corresponding points in the book *Adabul Alim wal Muta'allim* are adab educator of students. Students should adhere to educators and be civilized commendable to educators. Students should follow educators in their rules and not come out of the opinions of educators. Learners should ask permission from educators about what they want to do, look for educators to what they are doing. Respect for educators is to pray to Allah by way of *khidmah* to educators. Students should know that inferiority in the presence of educators is glory, obedience to educators is pride, and *tawadhu* (humble) to educators is nobility (Asyari, 1924).

Students should elevate educators in terms of thoughts, words, and deeds. Students should view educators with full of glory and admiration and believe that educators have reached a perfect degree. In fact, this attitude makes students more able to benefit from educators (Asy'ari, 1924).

Data (4)

The Case of Teachers Asking Students to Lick the Toilet, Stunning the World of Education

In the case of MB, 4th grade students of SDN in Sei Rampah Subdistrict, Serdang Bedagai District, North Sumatra, were sentenced to RM (teacher) by licking the toilet because they forgot to carry out their teacher's duties to bring compost. Lick toilet punishment was ordered 12 times, but only the fourth lick, the student (victim) experienced vomiting. This punishment certainly causes trauma for the victim (JPNN, 2018).

Based on the data (4) points in the book that can answer these problems are educator adab on students. Educators should admonish students whenever they do negligence in a subtle way to be firm and do not commit arbitrary behavior. In fact, an educator is one who has an attitude to protect students. Educators should love students as they love themselves. Educators should pay attention to the benefit of students and get along with students as if they are associating with their noblest biological children, namely being gentle, loving, doing good, being patient, lacking students, which is basically unavoidable by every human being (Asy'ari, 1924).

Some of these cases be a blow for education. The concept of courtesy and noble character for educators or participants is a joint task in improving it. Courtesy is an important and fundamental thing in teaching and learning activities, studying and providing knowledge. This is based on the position of courtesy which is higher than science. In the book K.H. Hasyim Asy'ari quoted the fatwa of Abdullah bin Mubarak as a Sufi cleric.

نَحْنُ الْقَلِيلُ مِنَ الْأَدْبَاءِ حَوْجَمْنَا الْكَثِيرُ مِنَ الْعِلْمِ

"We need more good manners (though) a little more than science (though) a lot."

Need to be underlined, above the knowledge there is more urgent things, good manners or morality. Because, no matter how much knowledge without a good courtesy will lead to human behavior in animals, or maybe lower. How many wars, arbitrariness of power, destruction of nature, or the like arises precisely because it is sustained by the advancement of science and technological sophistication today. Thus, the most basic thing needed for human civilization is good manners. Science is indeed very important, but the foundation of morality is clearly more important. It is morality that saves humanity from greed, injustice, cruelty, arrogance, hatred, and other despicable qualities (NU Online, 2016).

Educational attitudes are one of the software in Islamic education. Its existence is always needed because it has a significant role in efforts to achieve educational goals (Haryanti, 2013,p.441). The process of internalizing adab in students cannot be done instantly, but through a process in line with the development of students' and spiritual goals (Tas'adi, 2014, p. 194). Thus, the effort to implement good character in the world of education must be done well and gradually.

Conclusion

Based on the explanation above, it can be concluded that *Adabul Alim walMuta'allim* examines the concept of Islamic pedagogic science which contains ethics, manners, and morals in seeking knowledge. Not only good manners in terms of seeking knowledge, the broader the book explains the educator's adab in providing knowledge and treating students. Problems as well as the challenges facing the world of education is moral degradation can be answered by the book. Thus, the book written many years ago is still very relevant for use in the present. Evidently, Islamic pedagogic concepts in the book are very relevant and able to answer the challenges of education today.

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