In the world of education, a discourse about teachers and students is a study theme that is always interesting and current. This research is related to the educational interaction between teachers and students from KH. Hasyim Asy’ari’s perspective. Hasyim Asy’ari as stated in the book of Adabul ‘Alim wa Al-Muta’allim, KH. Hasyim Asy’ari really emphasizes the importance of ethics in student interactions with teachers and vice versa. In fact, he quoted the words of the Prophet and the Ulama to emphasize the importance of moral positions in teachers and students interactions by saying that all good deeds diniyyah (religion), both those of the heart (my heart) or bodily, or of a nature Qauliyyah and fi’liyyah is not considered or has no value unless it is surrounded/surrounded/adorned with good and noble morals, the key to success in the teaching and learning process can only be produced if there is educational interaction (two-way communication) between teachers and students and it takes place well and harmoniously in accordance with the rules and mechanisms in the process of teaching and learning activities that are based on morals. There are several values or interaction patterns that can be developed to create educational interactions between students and teachers from Kh. Hasyim Asy’ari’s perspective, including: Tazkiyatun Nafs, al-ikhlash, attarahum, attawadud, al-I’tina’ (care, attention), al adl or non-discriminatory, al-ijlal Watta’dzim, ash-shabr, and always maintain behavior and ethics and always pray for his students and/or teachers.

Keywords: Educational Interaction, Teacher and Student, Adabul ‘Alim wa Al-Muta’allim, Hadratus Syaikh Hasyim Asy’ari

1. INTRODUCTION

A discourse about teachers and students in the context of Islamic education is a sexy, interesting, and current study theme. The interaction of teachers and students always gives birth to ethical relations in various relationship patterns and is a factor that influences the success of Islamic education. Therefore, each party, both teachers and students, must have the same awareness of their roles and responsibilities so that educational goals can run and be realized well.

Teachers as central figures are expected to be able to create educational interactions with students, not only considering their main task to be transmitting knowledge (transfer of knowledge), but more than that a teacher must be able to be a top model (good role model) for students who pay attention to value aspects such as transfer of value. The main goal of education is focused on realizing submission to Allah SWT. Both at the individual, community and human levels at large.¹

Trend Human contact creates two-way communication through language that contains actions and deeds. This interaction with educational value is called educational interaction.² Educative interactions give rise to the term teacher on the one hand and students on the other. Both are in educational interaction with different positions, duties, and responsibilities, but have similarities in

1Abdul Mujib dan Jusuf Mudzakkir, Ilmu pendidikan Islam (Jakarta: Kencana Prenada Media, 2006), hlm. 83
2Syafiel Bahri Djamah, Guru dan Anak Didik dalam Interaksi edukatif, (Jakarta: PT. Rineka Cipta, 2000), hlm. 11
achieving a predetermined goal. Teachers are responsible for guiding students to have good character, and extensive knowledge and provide guidance based on compassion. Meanwhile, students achieve this goal with the help of the teacher and will form a pattern of interaction that has educational value.

According to Tobroni, in educational interactions, the teacher’s role is to develop mindset, and scientific thinking patterns (objective, critical, analytical, brave, and open) and build character. Teachers must not only develop the left brain, namely intellectual intelligence, through the formation of a scientific mindset but must also be able to develop the right brain, namely emotional intelligence.

In the book of manners al ‘Alim wa al-Muta’alim, KH. Hasyim Asy’ari really emphasizes the importance of ethics in student interactions with teachers and vice versa. He even quoted the words of the Prophet and the ulama to emphasize the importance of morals in the interaction between teachers and students by saying that all good deeds diniiyyah (religion) are good for the people of the heart (Qalbiyyah) or badaniyyah, or of a nature Qauliyyah or fi’liyyah that is not considered or has no value unless it is surrounded/surrounded by good and noble morals, and even adorning charity with noble morals is an indicator of the acceptance of that charity in the hereafter.

One of the scholars quoted by him was Ibn al-Mubarak:

وجاء ابن المبارك رضي الله عنه تعالى إلى قليل من الآداب أحوج منا إلى كثير من العلم

Translation: “Ibn al-Mubarak said, we need little moral more than a lot of knowledge”.

His statement is proof that KH. Hasyim Asy’ari places great importance and priority on moral values and religiosity, both those attached to students and teachers, or the morals between the two when carrying out educational relations, even morals towards books cannot be separated from his attention, so that his thoughts in the field of education can be used as a reference in developing education based on morals and religiosity. The teacher-student relationship is an intertwined educational relationship that occurs between both parties with a number of norms and rules as instruments to achieve learning goals well. He put a sharp spotlight on teachers and students. Because education is centered on the pattern of relationships between the two. As is known KH. Hasyim Asy’ari, is a figure who has a very large role, contribution and influence in Indonesia (apart from being the founder of the largest mass organization, namely NU, and also the founder of the Tebuireng Jombang Islamic boarding school) as well as an Islamic education figure who has many written works, including the book of Adab, al’Alim of al-Muta’alim.

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3 Syaiful Bahri Djamarah, Guru dan Anak Didik, hlm. 11
4 Tobroni, Pendidikan Islam Paradigma Teologis, Filosofis dan Spiritualitas, (Malang, UMM Press, 2008), hlm. 145
5 KH. Hasyim, Asy’ari, Adab al Alim wa al-Muta’alim, (Jombang: tt), Hlm. 11.
6 KH. Hasyim, Asy’ari, Adab al Alim wa al-Muta’alim, (Jombang: tt), Hlm. 10.
2. METHODS

The approach used in this research is descriptive qualitative. The author did this with the aim of being able to explain or describe the topic of discussion in detail and clearly. On the other hand, the type of research used in this writing is library research, namely a literature review of *Adabul ‘Alim wa Al-muta’allim* books by Hadratus Shaykh KH. Hasyim Asy’ari focused or emphasized his discussion on the concept of educational interaction between teachers and students with various norms and ethics attached to both.

Meanwhile, the analysis used by the author in this research is content analysis. This technique is used by researchers in order to draw accurate and valid conclusions. On the other hand, various results of previous research published in scientific articles related to the theme of this study and similar will also be used by the author as references to answer the main problems raised in this paper. So, it is hoped that it can help provide a more optimal and comprehensive contribution to the discussion of this material and can be used as a reference for writing scientific articles in related areas.

3. RESULTS AND DISCUSSION

*Kyai* Hasyim Asy’ari’s full name is Muhammad Hasyim, son of *Kyai* Asy’ari, son of *Kyai* Abdul Wahid, son of *Kyai* Abdul Halim, son of Kyai Abdurrahman (Prince Sambu), son of Kyai Abdullah (Prince Benowo), son of *Kyai* Abdurrahman. This last Abdurrahman has two versions. The first version says that Abdurrahman was known by the nickname Jaka Tingkir or Sultan Hadiwijaya, son of Kyai Abdul Aziz, son of Kyai Abdul Fatah, son of Maulana Ishaq Sunan Giri. Meanwhile, the second version that Abdurrahman refers to is Sayyid Abdurrahman, son of Sayyid Umar, son of Sayyid Muhammad, son of Sayyid Abu Bakar Basyaiban, known as Sunan Tajudin. Sayyid Abdurrahman is the one who married Sunan Gunung Jati’s daughter, RA. Princess Khadija. Lineage descended from *Kyai* Hasyim’s father.

His lineage from his mother is as follows: Muhammad Hasyim Asy’ari bin Halimah bint Layyinah bint *Kyai* Sichah bin Abdul Jabbar bin Ahmad bin Pangeran Sambu bin Pangeran Benawa bin Jaka Tingkir (*Mas Karebet*) bin Prabu Brawijaya VI (Lembu Peteng), the last King of Majapahit.

KH. Hasyim Asy’ari was born in Gedang (a village around Jombang) on Tuesday Kliwon, 24 Dzulqa’dah 1287 H / 14 February 1871 AD. That said, *Kyai* Hasyim Asy’ari was conceived by his mother Nyai Halimah for 14 months. Such a long pregnancy, according to the belief of the Javanese community, signifies the excellence of the baby being conceived.

Little Hasyim grew up in the Gedang Islamic Boarding School owned by his grandfather, *Kyai* Utsman. With great perseverance, he studied the basics of religion, especially reading verses of the holy Koran. When *Kyai* Hasyim was six years old, *Kyai* Asy’ari moved to Keras village. In this place,
Kyai Hasyim received intensive education from his father in studying various Islamic disciplines such as Arabic Grammar, Fiqh, Hadith, and others.\textsuperscript{13} 

Then when he was a teenager, he began his scientific pursuits by boarding at various Islamic boarding schools in Java and outside Java. Among these lodges are Pondok Wonokoyo (Pasuruan), Pondok Siwalan in Sidorejo, Pondok Terenggilis (Surabaya), Pondok Langitan Tuban, and Pondok Pesantren Kademangan Bangkalan in Madura. It was at the Kademangan Bangkalan Islamic Boarding School that he studied with Kyai Kholil Bangkalan. At the Kademangan Bangkalan Islamic Boarding School, he studied various scientific disciplines. Kyai Kholil was his teacher in narrating various scientific lineages such as scientific histories obtained from Sheikh Abdul Shomad Al-Palimbani, Sheikh Abdul Ghani Al-Bimawi, Sheikh Nawawi Al-Bantani, and Sheikh Ahmad Zaini Dahlan.\textsuperscript{14} 

Kyai Hasyim then continued his religious pursuits at the Siwalan Panji Sidoarjo Islamic Boarding School, which was looked after by Kyai Ya’qub. At this Islamic boarding school, Kyai Hasyim was given the trust to take part in sharing his knowledge with the students. And finally, Kyai Ya’qub, Kyai Hasyim Asy’ari, was betrothed to his daughter, Khadijah. During his life, Kyai Hasyim was married seven times. From the marriage of First He and Nafisah daughter of Kyai Ya’qub Siwalan Panji Sidoarjo, he was blessed with a son named Abdullah. His wife and son died first in Makkah while performing Hajj. In Makkah, he studied directly with Shaykh Muhammad Nawawi Al-Bantani, Shaykh Khotib Al-Minangkabau, and Shaykh Syu’aib bin Abdurrohman. He also studied with Sayyid Abbas Al-Maliki Al-Hasani in the science of hadith.

After he returned from the Land of Makkah, he started establishing an Islamic boarding school in Tebuireng, Jombang. Coinciding with 26 Rabi’ul Awwal 1317 H. On 16 Rajab 1344, he was with KH. Abdul Wahab Hasbullah and KH. Bisri Syamsuri jointly found Jam’iyah Nahdlatul Ulama. Kyai Hasyim is nicknamed Hadratus Shaykh, which means Supreme Teacher, is a figure who is highly respected because of his wisdom. His work was not only in the world of Islamic boarding schools, but he also fought to defend the country. His heroic spirit never waned. Even towards the end of his life, Bung Tomo and the commander-in-chief General Sudirman often visited Kyai Hasyim in Tebuireng Jombang to ask for advice regarding the struggle for independence.\textsuperscript{15} As a scholar, KH. Hasyim Asy’ari has many written works, including:

a. *Adab Al-’Alim wa Al-Muta’allim*.

b. *Ziyadah Ta’liqaat*.


d. *Ar-Risalah al-Jami’ah*.

e. *An-Nur Al-Mubin*.

\textsuperscript{13} Amirul Ulum, *KH. Hasyim Asy’ari Matahari dari Jombang*, (Yogyakarta: CV Global Press, 2016), 9

\textsuperscript{14} Amirul Ulum, *KH. Hasyim Asy’ari*, 10.

\textsuperscript{15} Chairul Anam, *Pertumbuhan dan Perkembangan Nahdlatul Ulama*, Bisma Satu, Surabaya, 1999, hlm. 56
Educational Interaction between Student and Teacher on KH. Hasyim Asy’ari’s Perspective

The book of Adab al-‘Alim wa al-Muta’allim, as a whole consists of eight chapters, each of which discusses: 1) the primacy of science and scholars as well as learning and teaching; 2) student ethics towards themselves; 3) student ethics towards teachers; 4) student ethics towards their lessons or knowledge and several principles which must be guided by; 5) teacher ethics towards himself; 6) Teacher ethics towards knowledge or lessons; 7) teacher ethics towards students; 8) student ethics towards books. These eight chapters can actually be classified into three important parts, namely the urgency of knowledge or education, the duties and responsibilities of students, and the duties and responsibilities of teachers.

Adab al-‘Alim wa al-Muta’allim Book was completed on Sunday, 22 Jumadil Akhir in the year 1343 Hijri, equivalent to January 18, 1925 AD. As written at the end of the book:

In conducting studies and research on Adab al-‘Alim wa al-Muta’allim Book, we focus more on educational interactions between students and teachers and vice versa, where educational interactions between teachers and students on KH. Hasyim Asy’ari’s perspective emphasizes the aspect of morals or aesthetic values for both the teacher himself and the students. Morals or ethics are something that must exist and be inherent and imbued with both of them so that educational goals can run and be realized well. In this discussion, we divide it into four topics, namely:

1) Student’s ethics or akhlaq to the self

In the view of KH. Hasyim Asy’ari there are several things that students need to understand and observe in their pursuit of knowledge in order to gain useful knowledge. Among the most important things he said are:

a) Purifies himself from some heart diseases. As he explained:

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16 Syaikh Muhammad Hasyim Asy’ari, Adab Al-‘Alim Wa Al-Muta’allim, (Maktabah Turats Islami: Jombang, TT) Hlm 6
17 Syaikh Muhammad Hasyim Asy’ari, Hlm 101
Including a student’s morals towards himself, he must purify his heart from every deception, uncleanness of the heart, misleading thoughts, envy, perverted ideology and bad morals. All of this is done so that a student is truly ready and worthy to receive knowledge, memorize it, know its meaning, and understand some difficult things.¹⁸

It is understood from the statement above, KH. Hasyim Asy’ari emphasized that the heart becomes central to a student’s success in studying. Cleansing the heart of several despicable qualities, such as misleading thoughts, envy, and so on, is the obligation of a student.

b) Pure intention

A student must set good intentions in seeking knowledge and practice it with the aim of Allah SWT. Reviving and fighting for Islamic law, illuminating his heart, adorning his soul, and drawing himself closer to Allah. A student in seeking knowledge must not aim at the worldly world (aGRADE al-duniawiyah), such as to obtain positions of authority, property, pride from friends, community sympathy for him, etc.¹⁹

Hadratus Shaykh KH. Hasyim Asy’ari warned students of knowledge or students to straighten out their intentions in seeking knowledge and practice it purely because Allah is not just a worldly goal. This is important to implement because intention is the most important thing in Islamic teachings. Everything must be planned because of Allah. That way he will get two benefits, namely a reward from Allah and knowledge itself.

c) Do not procrastinate and has high learning motivation

An ibadat in having knowledge and opportunities, while not losing in the service of knowledge and absorption, then every time he absent and does not fulfill his obligations, and then does not fulfill his duty to mention the importance of fully using the opportunities to achieve the goals of the pursuit of knowledge, and also to fulfill the conditions of learning, otherwise we follow the path of learning.

¹⁸ Syaikh Muhammad Hasym Asy’ari, Hlm 24
¹⁹ Syaikh Muhammad Hasym Asy’ari, Hlm 25
A student must hasten to acquire knowledge at a young age and at all times during his life, not be tempted to procrastinate and daydream. Remembering that the time (opportunity) that has passed during his life cannot possibly be replaced or repeated again. A student should put aside other activities that hinder his perfection and seriousness in studying.

Building intrinsic motivation to learn and seek knowledge from an early age is the focus of KH’s studies. Hasyim Asy’ari regarding the necessity for a student to get used to not delay in seeking as much knowledge as possible, because after all the time that has passed cannot be returned again and this can prevent a student from obtaining perfect knowledge.

d) Having Qana’ah attitude

Translation: “Accepting or acting Qana’ah both to the food and clothes that are available”.

In the view of KH. Hasyim Asy’ari’s attitude of patience and qana’ah towards what is available, whether in the form of clothing or food, is an important factor so that students can gain breadth of knowledge and focus on their dreams and can channel knowledge sources more easily.

e) Having good time management

A student should be able to divide and utilize time and not waste the remaining life, because if the remaining life is not used it will no longer be valuable.

KH. Hasyim Asy’ari explained that time management is an important thing for students to do so that their remaining years are not wasted and can be used in positive ways.

f) Making wara’ character as a habit

A person who is seeking knowledge is strongly advised to always act wara’ and be careful and try to obtain everything in a halal way, including food, drink, clothing, shelter, and all his needs. This needs to be done to maintain the light of the heart so that it is always brilliant in receiving knowledge and its benefits.

KH. Hasyim Asy’ari warned students of knowledge to always have the character of wara’ in fulfilling their own needs so that by trying to protect themselves from Allah’s prohibitions, a student will receive divine light which will make it easier for him/her to receive knowledge and make his knowledge useful. More than that, this aspect is of concern to Hadratus Syaikh KH. Hasyim Asy’ari, remembering that knowledge in Islam comes from Allah and the heart

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20 Syaikh Muhammad Hasyim Asy’ari, Hlm 25
21 Syaikh Muhammad Hasyim Asy’ari, Hlm 25
22 Syaikh Muhammad Hasyim Asy’ari, Hlm 26
23 Syaikh Muhammad Hasyim Asy’ari, Hlm 27
is central to knowledge. A student who always sharpens his heart to guard against things that can pollute him will make it easier for him to gain knowledge.

g) Reducing sleeping time, but not too much

A student must reduce sleep time as long as it does not have a negative impact on his physical or spiritual health. It's okay if a student wants to calm his soul and heart if he feels tired and lacks enthusiasm by going on recreation to restore his condition to normal. All living creatures need rest after carrying out activities because these activities use living cell tissue so damage will occur to the tissue. This rest aims to repair the damage in question. As with studying, studying that is too forced is also not good and will cause boredom. Therefore, refreshing is also needed when we are tired bored, and lazy when studying.

h) Being selective on social life

A student should leave bad associations, especially with the opposite sex and people who play a lot and don’t think much. Because in fact a person’s nature or character is often influenced by other people/friends without realizing it.

Science students should not associate with friends with bad dispositions or character. Facts have proven that most people, especially young people, fall into the pit of immorality because of social influence.

2) Student’s ethics or *akhlaq* to the teacher

Meanwhile, the morals of students towards teachers in the view of KH. Hasyim Asy’ari is very important in determining the success of a learning process because the relationship between students and teachers are two important components in education. As for the morals of students towards teachers in the view of KH. Hasyim Asy’ari is as follows:

a) Students should be serious about looking for teachers who have a complete understanding of the sciences of the Sharia; who also had teachers who were trusted in their time; rich experience in scientific discourse and broad social interactions.
b) Follow and obey the teacher in all things and do not violate the advice and rules that the teacher has given. Always try to gain the teacher’s approval in everything you do. Be serious about respecting teachers and getting closer to Allah SWT by serving teachers.

c) Viewing teachers with the view that teachers are figures who must be glorified and respected and have perfect degrees. Because with a view like this, students can benefit more from their teachers.

d) The student should know his obligations to his teacher and never forget his services, and his glory, and always pray to his teacher, either when he is still alive or after he has died. Respect and take care of the teacher’s family and the people he loves.

e) Students should ask permission first before entering the teacher’s room.

f) Students should sit in front of the teacher with full courtesy. For example, sitting cross-legged on his knees; sitting like a tasyabud sit (position of tahiyyat in prayer) but without placing both hands on both knees; or sitting cross-legged with an attitude of tawadhu’, submissive, calm, and service. Students should not look here and there without an important reason (emergency); even the student should face the teacher fully, listen to the teacher’s explanation while looking at him; and understand the teacher's words, so the teacher does not have to repeat the explanation a second time.

g) When students do not agree with the teacher’s opinion, they should not display a vulgar attitude, but should still pay attention to good manners.

h) Students show a happy and enthusiastic attitude (enthusiasm) to gaining knowledge from the teacher, even though they already know or have mastered that knowledge.

i) Students should pay attention to etiquette in communicating with teachers, both when studying and in other places.

j) Teacher’s ethics to the self

In KH. Hasyim Asy’ari’s view, there are several characteristics that are inherent and must be imbued by a teacher so that he can carry out his teaching role well, they are:

a) Always doing muraqabah and khauf to Allah

Always pray to Allah SWT in various situations and conditions. Calm, waro’, tawadhu’, khusyu’, always Fear Allah SWT in every move, silence, word, and deed. Because a scholar/teacher is essentially a person who is trusted and given a mandate by Allah SWT in the form of knowledge and wisdom. Therefore, leaving him means a betrayal of the mandate entrusted to him.

b) Not making the world as a goal

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26 Syaikh Muhammad Hasyim Asy’ari, Adab Al-Alim Wa Al-Muta’allim. (Jombang: Maktabah Turats Islami, tt), 29-36
In Islamic education, the teacher is a noble profession, so it does not mean glory if the knowledge he possesses is only used as a means to seek personal gain or bring down others. More than that, a teacher is required to instill an intention that only aims to hope for the pleasure of Allah SWT. Straightness of intention and strong determination have a great influence on the personality of the teacher to provide the best teaching to his students.

c) Maintain honor and dignity

Don’t glorify rich people too much by frequently visiting and standing in their honor unless there is benefit in it. In short, whoever glorifies knowledge means he glorifies Allah, and whoever insults knowledge means he insults Allah.

d) Avoiding negative places and thoughts

Avoiding places that could give rise to slander, as well as abandoning things that according to public opinion are considered inappropriate even though there is no prohibition on them in Islamic law. This is in order to maintain the dignity and self-respect of an ‘alim and to avoid unfavorable prejudices in public.

A teacher must maintain the reputation of his profession and must abandon things that are considered inappropriate in general opinion, even though there is no prohibition on this in Islamic law. Teachers must respect professional ethics by maintaining the dignity and self-respect of a teacher to avoid unfavorable prejudices in society. Teachers must be able to be...
Educational Interaction Between Teacher and Student on KH. Hasyim Asy’ari’s Perspective in Adabul ‘Alim Wal-Muta’allim Classical Book

admired and imitated. *Digugu* means that the messages conveyed by the teacher can be trusted to be implemented and their lifestyle can be imitated or their behavior can be imitated.

e) Having *akhlauqul karimah* for socializing

ان يتعامل الناس بمكارم الأخلاق من طاقة الوجه وافشافاً السلام وإطعام الطعام وكظم الغيث، وكف

الاذى عن الناس واحترامه منهم

Associate with other people with commendable morals such as being friendly, extending greetings, sharing food, restraining emotions, not liking to hurt other people, and liking to forgive them.

f) Purifying physique and psychic

أن يظهر باطله ثم ظاهره من الأخلاقيات المردية، ويتعجر بالأخلاق المردية

Purifying the soul and body from despicable/low morals, and adorning both with noble morals that are approved by Allah.

All reprehensible qualities should be shunned by ‘alim/teachers. Because in fact, these qualities are the door to every evil, even evil itself. If we want knowledge that can become a field for good deeds, then try to always purify your heart. The purer our hearts are, the more sensitive God is to be able to gain useful knowledge. Knowledge conveyed to students from a clean heart will radiate divine light into their hearts.

g) Having motivation to always learn

أن يلزم الخضر على ازدياد العلم و العمل بملامسة الجد و الإجهاد و المواطنة على وظائف الأوراد من العبادة، قراءة و قراءة و مطالعة ومذاكره و تعليقا و حفظا و خذة، ولا يضيع شيئاً من أوقات عمره في غيرها هو

عَصْده من العلم. والعمل الا ما لا بد منه بقدر الضرورة

Always try to increase knowledge and charity, namely through sincerity and *ijtihad*, pursuing *wijir*, reading and reciting, *mubakalah*, *muzakarah*, *Tal‘iq* (making notes), memorizing, and conducting discussions. and not waste his time on useless matters other than matters of a *dhoruri* nature.

Teachers are figures who are often in the main spotlight in the world of education. Teachers become creators and determinants in efforts to create quality learning processes and outcomes. Teachers also act as models for students. Therefore, teachers are required to always hone their scientific insights and always learn so that they can lead students to achieve their dreams, namely a better future.

h) Willing to always learn without hesitation

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30 Syaikh Muhammad Hasyim Asy’ari, Hlm 63
31 Syaikh Muhammad Hasyim Asy’ari, Hlm 63
32 Syaikh Muhammad Hasyim Asy’ari, Hlm 66
Do not feel reluctant/arrogant to take advantage (knowledge) from other people regarding things that are not yet understood, regardless of differences in social status or position, lineage and lineage, or age. In fact, he has the ambition to take advantage wherever he finds it. Because in fact, wisdom (knowledge) is like something lost by a believer which must be taken immediately when he finds it again.33

As a Muslim, seeking knowledge is an obligation. There is no reason for someone not to learn, especially just because they feel embarrassed/prestigious on the grounds that the person teaching is lower in position than us, because of their lineage, or because they are younger. People who feel sufficient with the knowledge they have and do not want to learn to increase their knowledge are very stupid people.

i) Having works/productivity

Always take the time to compose and compile books/books if he really has the skills/competence. because this will increase the understanding of various scientific disciplines in depth because writing activities require study, muroja’ab, and research.34

Writing is a human activity that has many benefits. Apart from being useful for other people, writing can also help you develop yourself. By writing, we can express ideas, pour out our hearts, and communicate thoughts or feelings to other people. Writing can also be a medium for sharing, synergizing, and enlightening many people. KH. Hasyim Asy’ari emphasized that part of a teacher’s ethics is getting used to always writing (composing/compiling books). With this activity, teachers will get many benefits to hone their intellectual sharpness and maturity. In this case, KH. Hasyim Asy’ari quotes the opinion of Sheikh Al-Khathib al-Baghdadi that writing “… can strengthen memorization, smarten the mind, sharpen the heart (emotional), improve explanations (phrases), and of course the writing will be remembered forever throughout the ages even though the writer has died.

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33 Syaikh Muhammad Hasyim Asy’ari, Hlm 68
34 Syaikh Muhammad Hasyim Asy’ari, Hlm 69
3) Teacher’s ethics or akhlak to the student

The teacher is a very important figure in the world of education, he not only teaches or conveys knowledge to students, but also becomes a top model for students, all his behavior and actions are highlighted and even imitated, therefore KH. Hasyim Asy’ari explained some of the moral values teachers have for students include:

a) A teacher must be sincere in teaching.

b) A teacher must love his students as he loves himself.

c) Be generous with students and good and clear when teaching so that it is easy to understand.

d) Having high motivation to teach and not procrastinating in delivering learning material.

e) Be gentle with students who lack academic potential (not smart).

f) Does not show any discriminatory nature towards students, whether in the form of love or attention, all are treated equally.

g) Loves and prays for students well and always monitors their behavior both outwardly and inwardly, if any student does inappropriate things, he reprimands them with polite and inconspicuous language.

h) Teachers should maintain the relationships and behavior of their students with good things such as an attitude of helping each other in kindness, loving each other, etc.

i) If there is a student who is absent or late in learning activities/lectures, he asks how he is doing, if he is sick he visits him, if he is in trouble he relieves him, etc.

j) Be gentle and humble towards students and people who ask for guidance or advice, while he quotes the verse:

وَأَخْفِضْ جَناحَكَ لِمَنْ أَتَبَعَكَ مِنَ الْمُؤْمِنِينَ. الْشَّفَرَاءِ. (215)

Translation: “And humble yourself towards those who follow you, that is, those who believe”.

Based on the explanation above regarding teacher morals towards students, teachers are required not only to have the ability to teach but also to have the ability to guide, develop, nurture love, and have a good personality so that learning and educational goals can be achieved well.

After the researcher analyzed the content of the book Adabul ‘alim wal-muta’allim by Kh. Hasyim Asy’ari, which contains eight chapters in total, and of the eight chapters we only took four chapters that were directly related to the theme of the study, namely morals. students to themselves, students’ morals to teachers, teachers’ morals to themselves, and teacher’s morals to students, it can be understood that in forming educational interactions between teachers and students, KH. Hasyim Asy’ari requires them to have several competencies. This is urgent to do because it will have an impact on achieving educational goals. where teachers and students in conducting educational interactions should pay attention to moral values such as prioritizing the purity of the soul because knowledge is divine light that will be given to people who have a clean

35 Syaikh Muhammad Hasyim Asy’ari, Hlm 80 - 94
36 Menara Kudus, Al-Qur’anul Karim dan Terjemah Bahasa Indonesia (Kudus:Tim, 2006), Hlm 376
heart. This is the characteristic of Islamic education, where humans are seen as a whole, not only emphasizing one aspect but ignoring other aspects. Knowledge comes from Allah and humans should improve a good vertical relationship with His God.

KH. Hasyim Asy’ari emphasized that the key to success in the teaching and learning process can only be produced if there is educational interaction (two-way communication) between teachers and students and it takes place well and harmoniously in accordance with the rules and mechanisms in the process of teaching and learning activities that are based on morals.

As is known, in the interaction between teachers and students, there are three models of communication, first, one-way communication where the teacher acts as the giver of action and the student as the recipient of the action. Active teacher, passive learner. Second, is two-way communication, where this communication is interactive, because teachers and students can play the same role, namely giving and receiving action from each other. Third, multidirectional communication, which not only involves dynamic relationships between teachers and students but also involves dynamic relationships between one student and another.37

Educational interaction is a bridge that connects the combination of values, knowledge, and behavior which leads to patterns of behavior in accordance with the values and knowledge received by students. Therefore, every form of educational interaction will always contain three main elements, namely: (1). Heart, which includes basic beliefs and core values. (2). Head, which includes thinking maps and mental maps (mindset), and knowledge (knowledge), and (3). Hand, which includes action and behavior.38

4. CONCLUSION
The conclusion that I can draw is that educational interactions between students and teachers from KH. Hasyim Asy’ari in the book of Adabul ‘alim wal muta’allim. It is the existence or existence of a very intense and intertwined relationship between students and teachers both physically and mentally which is based on the inherent morals of both, this kind of educational interaction is very much needed in order to achieve the goal of education, namely developing the potential of students to become human beings who believe, and be devoted to Allah and have noble character.

There are several values or interaction patterns that can be developed to create educational interactions between students and teachers from the perspective of KH. Hasyim Asy’ari include: Tazkiyatunnafs, al ikhlas, attarahum, attawadud, al-I’tina’ (care, attention), al’adinor non-discriminatory, al-ijal Watta’dzim, ash-shabr, and always maintain attitude and ethics and always pray for students and/or teachers. The values of his thoughts are still very relevant to be applied in the world of education. Especially in the modern era like now, where technological developments are developing so quickly, while the educational community tends to think practically and is more oriented towards

37 Depag.RI, Metodologi Pendidikan Agama Islam Jakarta: Dirjen Binbaga Islam, 2001 hlm.77
38 Tobroni, Pendidikan Islam Paradigma Teologis, hlm. 144-146
pragmatic needs, thus denying aesthetic values and they tend to be profane. Therefore, this is a challenge for students and teachers.

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