

**IMPLICATIONS OF THE TEACHER'S CHARACTER INFORMATION
OF STUDENT'S CHARACTER
(STUDY FROM THE PERSPECTIVE OF IMAM NURUDDIN AL
SAMHUDI IN THE BOOK OF *JAWAHIR AL-'IQDAIN
FI FADHLI ASY-SARAFAIN*)**

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ABSTRACT

The National Education System states that the education in question is an education based on religious spiritual values and prioritizes personality and noble moral character, not only prioritizing knowledge and logical intelligence. The spearhead of achieving this goal is certainly one of them is in the hands of teachers as exemplary figures in forming good participant characters in accordance with the demands of the national education system. Among the classical clerical figures who discuss the character of the teacher is Imam al Samhudi.

This research aims to find out how the implications of Imam al Samhudi's thinking about the character that a teacher must have on the formation of good character of learners. This research uses descriptive research methods and content analysis. Data collection techniques use literature studies and documentation. The results of this study revealed the conclusion that Imam al Samhudi's thoughts have very good implications if they can really be applied by all teachers in the national education system, especially in terms of the formation of the character of learners in accordance with the demands of character education development.

Keywords: *Teacher Character, Student Character, Imam al Samhudi*

A. INTRODUCTION

The quality of teachers largely determines the quality of education of a country. Curriculum design, educational technology, or educational planning although developed as ideally as possible, but without qualified teachers, it will not have a big effect on success in achieving educational goals.¹ Teachers are expected to have a significant influence on the formation of human resources in cognitive, affective and skill aspects, both in physical, mental and spiritual aspects. This clearly demands the quality of good education and professional educators, so that the quality of educational outcomes can really play an optimal role in people's lives.

For this reason, educators are required to always improve, develop themselves in

¹ A. Alim, *Tafsir Pendidikan Islam* (Jakarta: AMP Press, 2014).

building the world of education.² The context of educators is actually already contained in the Qur'an, long before modern educational theories appeared. Many verses of the Qur'an tell about how the interaction between educators and students as in the story of Lukman with his son in QS. Lukman verses 12-19. Lukman is described as a father who gave advice to the teachings of faith and the teachings of Islam to his son. He was given a gift in the form of *wisdom*, which is something that if used or considered will prevent the occurrence of mudharat or difficulty and bring benefits and convenience. The owner of this wisdom is then called *a judge*. Imam al Ghazali mentioned that *wisdom* is the knowledge of the most important and the greatest form.³ This verse describes how Lukman gave education about aqidah, sharia, morals to his son.⁴

The command to choose an exemplary teacher has also been conveyed by Allah SWT in QS. Al Ahzab verse 21 which reads:

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

Indeed, there has been in (self) the Prophet is a good example for you(that is) for the one who hopes (grace) Allah and (the coming) of the day of resurrection and He mentions Allah a lot.

The above verse explains the command for those who expect grace from Allah to make the Prophet (SAW) as an exemplary source in his spiritual life, both in interaction with fellow human beings, the environment, and in worshiping Allah SWT. The verse also gives us an understanding that the most appropriate teaching is by example given by the source of knowledge in his daily behavior. It's not just words that aren't practiced.

Scholars since the beginning of the Islamic period have actually also discussed how important morals are for science seekers. Many Muslim scientists who make up moral books that comprehensively discuss how morals of teachers to educate students as a person, how the pattern of interaction between teachers and students, even

² Siswanto, *Etika Profesi Guru Pendidikan Agama Islam* (Surabaya: Pena Salsabila, 2013).

³ Shihab, M. Quraish, *Pesan, Kesan, dan Kekeragaman al Qur'an* (Jakarta: Lentera Hati, 2002).

⁴ Mukodi, "Nilai-nilai Pendidikan dalam Surat Luqman," *Walisongo*, 2, 19 (2011): 498.

explain about how to behave towards knowledge. Some of the monumental books on this moral include *Ta'lim al Muta'allim* by Syeh Al Zarnuji, *Adab al 'Alim wa al Mu'ta'allim* by Hadratus Shaykh KH. Hashim Asy'ari and imam Nawawi's work of the same name, *Ayyuhal Walad* by Imam al Ghazali as well as many more works that have been compiled by scholars. These books have been studied and thoroughly studied by many scientists to date and it seems to remain always relevant to the development and change of the times.

Among the many works on morals seeking this knowledge, there is one work that according to researchers still no one has raised, namely a book by Imam Nuruddin al Samhudi, namely *the book jawahir al 'Iqdain fi Fadhli as-Sarafain*. Therefore, researchers try to raise the discussion about this book in order to maintain the treasures of classical literature as well as to find out how he thinks about morals, especially related to the character that must be owned by teachers as educators. This book comprehensively discusses the existence and virtues of science, ranging from *naqli* propositions about the virtues of science and scientists to people who seek knowledge and people who convey knowledge. Researchers will try to explore his thoughts and implications for the learning process of learners, especially in terms of improving the good character of learners as implications of good character modeled by teachers.

B. RESEARCH METHODS

The research approach used by researchers is a qualitative approach. According to Moleong qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject e.g. behavior, perception, motivation, actions and others holistically, and by means of description in the form of words and language, in a special context that is natural and by utilizing natural methods.⁵ The design of this research is *library research*, research whose main object is books or literature sources about the book *jawahir al'Iqdain fi Fadhli asy Sarafain*, by Imam Nuruddin al-Samhudi. This research focuses on the values of the teacher character based on *the book Jawahir al'Iqdain fi Fadhli asy Sarafain* by Imam

⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2014).

Nuruddin as-Samhudi and its implications for the formation of student character. Secondary sources in this study are supporting books and writings that examine character education, or literature relevant to this research. This research uses *content analysis* techniques, which are methods that aim to describe existing problems as accurately as possible, developments with transitions and influences with each other between meanings expressed completely and regularly.⁶

C. RESEARCH RESULTS

1. Overview of *jawahir al-'Iqdain Fi Fadhli Asy-Sarafain*

The Book of *Jawahir Al-'Iqdain Fi Fadhli Asy-Sarafain* was written by Imam al Samhudi based on the phenomenon that was happening at the time. In his book *muqadimah*, he said that the conditions at that time were experiencing moral degradation with the lower respect for the scholars and *temple experts*/ descendants of the Prophet Muhammad SAW. He described the conditions at the time in accordance with the *Shi'ir* Imam Abu Zur'ah quoted by Al Syarif Al Munawi as saying that:⁷

هَذَا زَمَانٌ فِيهِ تُرْفَعُ الْجِئَمُ وَذَلِكَ مِنْ أَعْظَمِ خَطَبٍ قَدْ أَلَمَّ

The *shi'ir* illustrates that at that time, the science of wisdom had been lost because of the loss of scientific spirit, so this became a painful message for science lovers.

In general, this book discusses two main problems, namely about glorifying science and all its devices and glorifying *temple experts* as descendants who are connected nasab to the Prophet SAW. These two main issues are then made into two parts. *The first part*, Discussion of the virtues of science and scholars. This section is divided into three chapters, namely the first chapter discusses the evidence of the virtues of science and scholars, the obligation to glorify and avoid wrath and hurt them; the second chapter describes the origin of hostility towards *the temple*, the pleasure of the wicked to evil, the warning of staying away from people who are

⁶ Zubair, Anton Bakker, dan Achmad Charis, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius,

⁷ Ali bin Abdillah al Hasani al Samhudi, *Jawahir al-'Iqdain fi Fadhl asy-Syarafain* (Baghdad: Mathba'ah al 'Ani, 1984).

hostile to scholars. The third chapter discusses adab ulama and science seekers. *The second part of this book* discusses the virtues of *the temple members* of the Prophet Muhammad (SAW) which is divided into fifteen discussions.

This research focuses more on the discussion of the book in the first part, especially in the third chapter which discusses the adab ulama and claimants of knowledge and people who take knowledge from scholars. This chapter is divided into seven *fasl*, among others:

1. A teacher's ethics towards him
2. Ethics of a teacher in his learning
3. Ethics of a teacher towards his students
4. Ethics of claiming knowledge against him
5. Ethics of the claimant of knowledge towards his teacher
6. Ethics of claimants of knowledge towards their lessons and readings
7. Ethics towards books and learning facilities

More specifically, the research will focus on *fasl* one to three according to the object in this study.

2. Analysis of the Character of the Master according to Imam Al Samhudi in the Book of Jawahir al 'Iqdain.

The personality of the teacher formulated by Imam Samhudi includes aspects of comparative values but emphasizes more on moral values or concentrated on moral glory, perfection and sanctity of the soul so as to strengthen mental attitudes and discipline behavior. The personality of the teacher who has been formulated by Imam Samhudi is very thick with Sufistic nuances and transedental, giving rise to noble morals.

Morality as it becomes very important to be buzzed again considering that in the education system in Indonesia, the government is actively reaffirming the strengthening of student character education stipulated in Peraturan Presiden (Perpres) Nomor 87 Tahun 2017 concerning Strengthening Character Education. The teacher as a figure who becomes an example for students must first decorate himself with noble akhlaq so that he can become an agent of transfer of good

character values to students through modeling that can be seen directly and imitated by students.

The character values developed in strengthening overall character education include 18 pancasila values, namely: religious, honest, tolerance, disciplined, hard work, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievements, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. Crystallization of 18 values is summarized on the five main values of the ppk priority character, namely: religious, nationalist, mutual aid, independent and integrity. These points are mostly covered in the concept of teacher character conveyed by Imam Samhudi.

The points of thought of Imam Samhudi in the Book of *Jawahir al 'Iqdain*

if grouped according to the points of character strengthening value are as follows:

a. Religious

Forms of religious values include peace-loving, tolerance, respect for religious differences, firm standing, confidence, interfaith cooperation, anti-semitism and violence, friendship, sincerity, not imposing will, protecting the small and excluded. Among the values presented by Imam Samhudi are:

1) Sincerity

The value of sincerity conveyed by Imam Samhudi includes intending to seek Allah's pleasure, not materially oriented, not making the profession of educator as a means of obtaining facilities and facilities. If you look at the two main sources of Islamic teachings, namely the Qur'an and Hadith, then the value of sincerity is actually not only addressed to teachers.

But it also applies to all charities done by humans. QS. Al Insan verse 9 mentions that:

إِنَّمَا نُنْطَعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

“Surely we give you food only because we expect the pleasure of God, we do not expect your reward and gratitude.”

All good deeds must be based on seeking pleasure from Allah including in terms of teaching and learning.

Sincerity in educating is also widely conveyed by classical scholars in his works. Imam al Ghazali said that:⁸

الوظيفة الثانية أن يقتدى بصاحب الشرع صلوات الله عليه وسلامه فلا يطلب على
إفادة العلم أجراً ولا يقصد به جزاء ولا شكراً بل يعلم لوجه الله تعالى

The second task of the teacher is to imitate the Prophet SAW, where a teacher does not take wages from the results of conveying his knowledge. Teachers also do not expect rewards or thanks for the knowledge that has been conveyed, but teachers only expect pleasure from God.

The same is said by KH. Hashim Ash'ari is related to sincerity when he says that:⁹

أَنْ لَا يَجْعَلَ عِلْمَهُ سُلْماً يَتَوَصَّلُ بِهِ إِلَى الْأَغْرَاضِ الدُّنْيَوِيَّةِ مِنْ جَاهِ أَوْمَالٍ أَوْ
سُمْعَةٍ أَوْ شُهْرَةٍ أَوْ تَقَدُّمٍ عَلَى أَقْرَانِهِ

“the teacher does not make his knowledge as a means of obtaining worldly goals such as rank, treasure, fame or to appear greater than his peers”

The orientation to the material referred to by Imam Samhudi in the researcher's view is that the purpose of teaching is not solely to get rewards in the form of wages with a certain amount. But more on that the initiative to provide salaries is not derived from teachers or determined by teachers how much, but is determined by the initiative of learners or educational management institutions.

In this context, there are similarities between the opinions of Imam Samhudi and other scholars such as Imam al Ghazali and al Zarnuji where the source of educator income comes from students and educational institutions. They

⁸ Imam al Ghazali, *Ihya' Ulumiddin* (Semarang: CV. Asy Syifa, 2003).

⁹ Hasyim Asy'ari, *Adab al 'Alim wa al Muta'allim* (Tebuireng: Maktabah at Turats al Islami, 1995).

do not prohibit educators from receiving wages or gifts from students and even al-Zarnuji advises seekers to provide wages for alms to educators as gratitude and devotion to educators. Imam al-Ghazali allowsthe acceptance of wages or alms in terms of teaching non-religious sciences only with the condition that they are used in accordance with religious sharia. Neither al-Zarnuji nor Imam Samhudi prohibit educators from receiving payments from students without distinguishing the teaching of religious or non-religious sciences.¹⁰ Although the receipt of this wage is allowed under some of their provisions, the three are more appreciative thatthe educators use their property to help their students.

If you look at Undang-Undang No. 14 Tahun 2005 concerning Guru dan Dosen and Peraturan Pemerintah Nomor 74 Tahun 2008 concerning Guru concerning Amendments to Peraturan Pemerintah Nomor 19 Tahun 2017 tentang Perubahan Atas Peraturan Pemerintah Nomor 74 Tahun 2008 tentang Guru. According to Pasal 1 angka 15 UU 14/2005, teacher's salary is a right received by teachers for their work from education providers or educational units in financial form periodically in accordance with laws and regulations. So based on this regulation, actually the position of the teacher is a profession that gets salary rights from educational institutions. This rule

can be understood that the position of the teacher should not be on demanding to be paid but rather accepting what should be his right.

2) appreciate the difference

Imam Samhudi said that Imam Malik refused when asked to unite the people with a source of legal guidelines from the book of *Muwatta'* because according to him, the difference that exists among the people is grace. The difference here can be understood more broadly that it is not only about how to tolerate differences of thought among the people, but can be interpreted as respecting differences in general in various ways.

In the realm of psychology is known the theory of individual differences.

¹⁰ St. Noer Farida Laila, "Gaji Pendidik dalam Teori-teori Pendidikan," *Dinamika*, 2015, 82.

Lindgren in Nini Subini states that the types of individual differences contained in the individual can be distinguished as follows: 1) Background Differences; 2) Cognitive Differences; 3) Differences in Language Proficiency; 4) Difference in Motor Proficiency; 5) Talent Differences; 6) Differences in Learning Readiness.¹¹ The existence of this difference certainly requires a teacher to understand and be able to serve all the differences that exist in his students.

This will have a correlation with character can always adapt to situations and conditions according to the principle of *ahlusunnah wal jamaah*.¹²

A teacher should be able to understand the differences in his environment, especially in his students so that they can put what kind of educational patterns should be applied according to the situation and conditions they face. On the other hand, teachers should have the principle of *tasamuh attitude*, which is a broad-chest attitude towards the principles, stances, and beliefs of others.¹³ So that it can set an example of how to respond to differences with their students.

3) carrying out the teachings of the religion embraced

Imam Samhudi emphasized the importance of a teacher having to practice the teachings of his religion. Not limited to carrying out, but the teacher is even required to distribute his religious amaliyah such as always performing five prayers in the mosque. This is certainly not in order to show off his worship, but rather to set a good example and motivate students in particular and the surrounding community.

Teachers should be a guide for learners on how to learn to live, not just show a number of knowledge and the propositions of science, intelligence and skills. For example, in moral education is not just a matter of good-bad knowledge

¹¹ Nini Subini, *Psikologi Pembelajaran* (Yogyakarta: Mentari Pustaka, 2012).

¹² Nur Cholid, *Pendidikan Ke-NU-an Konsepsi Ahlussunnah wal Jamaah Annahdliyah* (Semarang: CV. Presisi Cipta Media, 2015).

¹³ Nur Cholid, *Menjadi Guru Profesional* (Semarang: CV. Presisi Cipta Media, 2015).

and all the risks, but getting a good bad experience.¹⁴ The teachings of Islam are affirmed that one of the characteristics of a devout uman being is to actively carry out and practice Islamic values in his life. So, religious teachers not only equip students with religious knowledge or intellectual knowledge, but religious teachers must also strive to shape the mind and soul of their religion, so that students can carry out / practice what has been taught, which can eventually become a person who obeys religion and has a strong belief to achieve happiness in the world and the after life.

b. Nationalist

The form of nationalist character values in the form of willingness to respect and maintain the nation's own culture, sacrifice sincerely, have achievements, love the homeland, preserve the physical and social environment, obey the applicable rule of law, discipline and high dedication, respect cultural, tribal and religious diversity. The value included in this point is discipline.

There are several understandings of discipline, including the following: a) Creation and preparation of basic conditions for work. b) Self-control. c) Preparation as an adult citizen. d) Conscious obedience. e) Train and learn acceptable behavior. f) A number of teacher controls on students. g) Forced obedience. h) Control and direction of energy that produces productive behavior.¹⁵

The pattern of discipline shown in Imam Samhudi's thoughts is seen in how he emphasized that a teacher should always be sanctified from *hadats* and *junubs*, cleanse themselves, wear fragrances, and wear the best clothes with the aim of glorifying knowledge and glorifying the shari'a. Although this attitude is more internal in the teacher, it can be the basis of discipline that will have an impact on other things outside the teacher.

Other things that show how Imam Samhudi is very concerned about teacher discipline appear to be in the recommendation that the teacher regulate the condition of his class, prioritize the most important and noble lessons according to

¹⁴ Abdul Munir Mulkan, *Nalar Spiritual Pendidikan Islam* (Yogyakarta: Tiara Wacana, 2002).

¹⁵ Subari, *Supervisi Pendidikan dalam Rangka Perbaikan Situasi Mengajar* (Jakarta: Bumi Aksara, 1994).

the shari'a, then followed by the rank below him, maintain the conduciveness of the class, and do not hesitate to reprimand students who take actions to interfere with the comfort of learning in the classroom.

c. Self-Contained

The form of the value of independence in the form of a spirit of hard work, tough, has high fighting power, professional, creative, brave, and willing to spend time as a learner all the time. The values contained in the Book of *Jawahir al 'Iqdain* include:

1) hard work, fighting power, lifelong learner

An educator must always desire to improve himself, by always earnestly and working hard; and continuous in practicing good habits in the form of worship, reading as much as possible, doing studies, thinking, criticizing, memorizing, making up and researching. Teachers also do not feel reluctant to learn something unknown from others who are inferior to him, both in terms of position, nasab and age.

Teachers must also occupy themselves to make up, collect and compile a work based on perfection in expertise and virtue. This activity will encourage him to study the nature of the discipline he is pursuing and the details of the knowledge he learned, because it requires a lot of *cross-check* and verification, study, excavation and rereading.

The above mindset shows how Imam Samhudi strongly encourages teachers to always improve their competence, especially in their academic competence. The drive to produce work is perfectly in line with the demands of today's teachers. Even to maintain this scientific spirit, the government encourages teachers in Indonesia to write scientific papers with the issuance of Permeneg PANRB No. 16 of 2009 where civil servant teachers who will propose promotions and positions must meet the criteria for obtaining credit figures obtained from self-development activities and making writing works in the form of scientific papers, making props, learning tools, and works of technology or art.

2) Professional

As an embodiment of professional teacher competence, every teacher's work should be based on scientific facts. Scientific facts in this case are needed so that teachers are able to present learning materials that are in accordance with the needs of learners. The scientific fact in question can be an analysis of the absorption level and percentage of success of a learning material delivered by certain special instruction methods. To get data and facts related to this, a professional teacher needs to do a scientific activity. ¹⁶

d. Gotong Royong

The form of mutual cooperation values in the form of willingness to respect each other, cooperate, obey decisions, deliberation consensus, help each other, have high solidarity, empathize, dislike discrimination and violence, and willing to sacrifice. The values contained in the Book of *Jawahir al 'Iqdain* include:

1) anti-discrimination, solidarity, empathy

The character of the teacher related to this point according to Imam Samhudi includes treating people with good akhlaq, such as bright-faced, spreading greetings, giving banquets, holding back anger, avoiding hurting others, bearing the burden of others, putting others first, not asking to be put first in everything, being fair and not biased to others, grateful for the advantages they have, trying to independently meet the needs of their lives, willing to use his influence and position to help others, be gentle to the poor, be sympathetic to neighbors and relatives, love students and help and do good to them.

Good interaction in education strongly supports the occurrence of a good learning process. This interaction includes interaction between educators and learners, educators with parents of learners and educators with the surrounding community. When the teacher has a character that is in accordance with what was conveyed by Imam Samhudi above, then the interaction with all elements

¹⁶ Pratama Benny Herlandy, "Pelatihan Pelaksanaan Penelitian Tindakan Kelas dan Teknik Publikasi Jurnal Ilmiah bagi Guru SMK Negeri I Rengat," *Jurnal Pengabdian Untukmu Negeri*, 2018, 38.

will be well built so that it can create a good learning ecosystem that will eventually be able to realize educational goals. Not only physical relationships, teachers must also build spiritual relationships with elements that are in the educational ecosystem. According to Imam Samhudi, the teacher must also always pray for his students and their families and muslims as a whole. This value teaches us to challenge how the value of solidarity is developed in such a way by teachers that education takes place not only touch on things that are material. But also in the realm of immaterial, which is an element of the heart that is very important to be processed.

2) help each other

According to Imam Samhudi Guru should always try to help realize good for students and maintain their mental focus, help them by utilizing everything he has such as social status and property – if able to do so – and keep the student's religion safe and not fall into danger.

Context please help this certainly not give everything that students want. However, sharing in the context of getting used to being a generous person. In social care, students are expected to be able to develop attitudes and actions that always want to provide assistance to others. This social care character is needed by students as provisions to live in their social environment. The most important social element is interaction between people.¹⁷

3) appreciate

The teacher should always give thanks to the student who shows good mastery and understanding where he repeatedly answers correctly. For students who do not understand, then the teacher is gentle with his willingness to repeat his explanation once again. This is a form of appreciation that although it looks trivial but has a tremendous effect on learners.

In the world of education we know the term reward, which is one of the methods in education. Reward is the most important thing in order to motivate

¹⁷ A. Tabi'in, "Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial," *Jurnal Ijtimaiya*, 2017.

students to motivate in learning or doing other good.¹⁸ Rewarding students is very effective in order to improve learning outcomes. This is due to the human spirit itself that requires an appreciation from others. In addition to being a motivation, the rewards given to students can also be used as a tool to hone the potentials of kindness that exist in students.¹⁹ The appreciative attitude carried out by a teacher will certainly have a very positive impact on the development of students' personalities.

e. Integrity

The form of integrity values in the form of honesty, love for truth and justice, having a moral commitment, not corruption, being responsible, being an example, respecting the dignity of Individuals (especially people with disabilities). The values contained in the Book of *Jawahir al 'Iqdain* include:

1) have a commitment and loyalty to human and moral values

The moral commitment of the teacher is conveyed in the form of the attitude of the teacher who always feels supervised by Allah (*muraqabah*), both in a state alone and with others; maintaining fear (*khauf*) to God in motion and silence, as well as in words and deeds, because the teacher is the mandate of knowledge, the acuity of the senses, and the understanding bestowed upon him. The teacher as a figure who is *encouraged and imitated* must certainly always maintain his morality as the responsibility of the noble profession he carries. This morality must of course be attached to the teacher anytime and anywhere not only when dealing with learners.

In addition, teachers should also have a *zuhud* attitude towards the world and as much as possible minimize worldly needs. Because worldly goals will reduce the *marwah* of a teacher as an exemplary figure. Although as explained earlier that it does not matter if the teacher receives a salary as long as the

¹⁸ Wahyudi Setiawan, "Reward and Punishment dalam Perspektif Pendidikan Islam," *Al Murabbi*, t.t., 184.

¹⁹ Ibrahim Bafadhol, "Sanksi dan Penghargaan dalam Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam*, 2017, 65.

salary is not the main goal in his teaching. In addition, the material required as long as it is still in reasonable levels is *included in qana'ah* and does not include exaggeration in worldly problems.

2) transparency

There are many things related to the example conveyed by Imam Samhudi, including being polite and sympathetic to people, staying away from professions or low-key jobs according to customary customs.

Although this raises the debate as to why certain jobs should not be done by an educator. But basically, the appeal not to take a certain side profession is to keep a teacher's *marwah* in order to maintain his authority and honor.

3) love for the truth

Among the purposes of teaching according to Imam Samhudi is to reveal the truth and suppress the sacredness. Imam al Ghazali stated that one of the purposes of teaching carried out by the teacher was to save *murud* from the fire of hell.²⁰

This opinion was also reinforced by Hadratussyaikh KH. Hashim Ash'ari when he stated that the purpose of teaching is only to seek Allah's pleasure, spread knowledge, bring religion to life, reveal the truth, drown the infinity, and uphold the good of the people.²¹ That is, what a teacher does to his students is about the truth that leads them to heaven. In a broader sense, it is understandable that all learning should be directed at seeking the truth in accordance with the scientific context taught.

4) justice

Teachers should be fair and not picky. Teachers should not show more affection and attention to one student than others in front of their friends, even though they are the same and level in age, advantages, achievements and religious commitments. Because this will hurt the feelings of other learners which will eventually decrease the motivation of learners' learning.

Hadratussyaikh KH. Hashim Asy'ari also stated the same thing that teachers

²⁰ Imam al Ghazali, *Ihya' Ulumiddin*.

²¹ Jamal Makmur Asmani, KH. *Maimoen Zubair Sang Maha Guru* (Yogyakarta: Diva Press, 2021).

should not show more affection to one learner over other learners.²²This sense of justice is certainly expected to be practiced in all learning activities, thus fostering a sense of equality among all students. So that it will create an atmosphere of togetherness in learning that will eventually be able to achieve the maximum learning goals.

3. Implications of the character of teachers towards the formation of noble morals of learners.

To develop morals towards learners, processes are needed that must be done. These processes include: *First*, through the transparency of parents and teachers who can provide transparency about good behavior, it will usually be imitated by their children and students in developing their behavior patterns. *Second*, through *ta'lim*, for example, by teaching empathy and discipline. *Third*, habituation (*ta'wid*) trains children or students with commendable deeds that can shape their personality. *Fourth*, motivation. Providing motivation in the form of praise or certain gifts, will be one of the positive exercises in the process of moral formation. *The fifth* threat and legal sanctions, in the framework of the process of forming morals sometimes requires threats so that children do not behave carelessly.²³

If you look at the points above, then what has been conveyed by Imam al Samhudi actually includes everything. Starting from Peraturan Presiden (Perpres) Nomor 87 Tahun 2017 concerning Strengthening Character Education which is actually intended for the development of student character to the teacher code of ethics based on the decision of the XXI PGRI No: VI/Kongres/XXI/PGRI/2013. Although the scope does not mean that it can meet all the elements in detail. But at least it already includes most of the main points of the character that should be embedded in the soul of a teacher.

But the challenge is that the development of noble morals cannot be done partially from the school alone, especially by teachers alone. Moral development in learners

²² Hasyim Asy'ari, *Adab al 'Alim wa al Muta'allim*.

²³ Mustaqim, *Akhlaq Tasawuf* (Bantul: Kaukaba Dipantara, 2013).

will of course be strongly influenced by various factors, both internal and external. These internal factors include several things such as instincts, customs and heredity. While external factors include the natural environment and the social environment.²⁴ From this it appears that there are many things involved in the formation of a learner's good personality. However, the role of teachers is certainly very vital considering that teachers have a long frequency of meetings with students when they are in school. So that the optimization of the good influence of teachers in forming good morals of learners plays a very important role.

Like the works of teacher and student learning ethics written by previous scholars, Imam al Samhudi's work also places more emphasis on ethics that are the personality of teachers above other ethics related to pedagogical and professional competence. Learning patterns are more likely to approach aspects of Sufism, so character development becomes one of the main elements. Character itself is formed in the realm of ruhaniyah, so this aspect of spirituality is what is touched by many because this is where moral formation is developed. In many statements in his work, Imam al Samhudi emphasized the importance of forming a teacher's good personality first before transferring it to learners through transparency and the hubugan of emotional and spiritual closeness.

This transfer of value is not only done by birth or physicality, because physical proximity is severely limited by space and time. The closeness of a teacher and learner must also be honed through spiritual practice, one of which is by always praying between teachers and students so that a strong bathiniyah relationship between the two is established. It is this relationship that will actually create calmness and comfort in learning, which will eventually form the good character or noble morals of the learner. This kind of spiritual relationship will have implications for the good behavior of learners because what is touched is the heart as the basis of human character. The noble spiritual attitude of a teacher will certainly have an impact on the impersonation carried out by students so that they also have high spirituality and the impact will certainly increase the good behavior of students. This

²⁴ Imam Pamungkas, *Akhlaq Muslim Modern: Membangun Karakter Generasi Muda* (Bandung: Marja, 2012).

spiritual attitude is very influential on the formation of one's behavior.²⁵

Imam al Samhudi's thoughts related to the character that must be possessed by a teacher, ranging from how a teacher should behave himself as a scientist, how his attitude during learning and how the teacher's attitude towards his students shows how not easy the character must be by a teacher in carrying out his mandate as *an agent of transfer of knowledge and value*. The implication of his thinking if all teachers can apply what is his thinking will certainly put the teacher in the position that should be as a figure that must be *disturbed and imitated*. The teacher becomes a respected main actor, not feared and gets a noble position as the heir of the prophet and is able to become a forming of noble-mannered learners through the transparency he shows.

D. CONCLUSION

Based on the researcher's analysis of the implications of teacher character in the formation of student character from the perspective of Imam Nuruddin al Samhudi in the book *Jawahir al Iqdain fi Fadhli asy-Sarafain* by referring to the results of the answer from the formulation of the above problem can be concluded as follows:

- a. The character that must be possessed by a teacher according to Imam al Samhudi is divided into three categories, namely the character of the teacher against himself which is divided into 12 kinds. Then the character of the teacher in his learning consists of 12 points and the character of the teacher towards his students consists of 14 points. Overall, these points contain all the characters that must be owned by a teacher who is partly in accordance with current Indonesian legislation with some of its advantages and disadvantages.
- b. Imam al Samhudi's thinking has very good implications if it can really be applied by all teachers in the national education system, especially in terms of forming the character of students in accordance with the provision of KDP. Moral development centered on the heart and soul will certainly be very malleable if done with a heart-to-heart approach through the path of bonding bathin or spirituality that is infinite by

²⁵ Komaruddin Hidayat, *Psikologi Beragama: Menjadikan hidup Lebih Nyaman dan Santun* (Jakarta: Hikmah Populer, 2006).

space and time.

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