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Research Article

Reconstruction of Student-Teacher Adab Relationship From the Perspective of Tasawuf Muhammad Utsman Al Ishaqy

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Abstract. This study aims to reconstruct the concept of student ethics toward teachers from a Sufi perspective, employing library research methods and a literature review approach to uncover a new construct regarding this ethical issue. The study analyzes various classical and contemporary texts on student-teacher ethics within the Sufi tradition and specifically examines the thought of Kyai Usman Al-Ishaqy as a representative figure of Nusantara (Indonesian archipelago) Sufism. Research findings indicate that, according to Kyai Usman, student ethics differ from the ethical constructs commonly found in widely studied literature. Kyai Usman emphasizes that a student must possess the ability and willingness to obey the teacher's instructions, safeguard the teacher's secrets thereby preventing potential future misunderstandings and consistently respect the teacher's position. These are expectations reasonably required of students in general. This study identifies several principles of *adab* (etiquette) that can serve as a foundation for formulating student ethics toward teachers in a broader context. Furthermore, Kyai Usman provides a balanced exposition of the *adab* expected of a teacher

toward their student, thereby creating a sustainable, two-way dynamic of courtesy. This distinguishes Kyai Usman's construct of *adab* from other models. *Adab* is not merely a means of submission akin to a slave before a master, but rather a framework of mutual affection between teacher and student that must be cultivated to foster a harmonious educational environment.

Keywords: Student Manners, Teachers, Moral Sufism, Character Education, Kyai Utsman Al Ishaqy

INTRODUCTION

Education is essentially a humanization process that cannot be separated from interpersonal relations between educators and students.(Idris, 2014) In Islamic tradition, these relationships are built on the foundation of *adab*, a concept that refers to the overall etiquette, ethics, and spirituality in human interactions. (Habiburrahman et al., 2026) Students' respect for their teachers, in particular, holds a central place in the treasury of Islamic knowledge, given that teachers (*ustadz*) are not merely transmitters of information, but rather inheritors of the message of truth, possessing a noble status, as implied in various religious texts. However, the reality of contemporary education points in the opposite direction. The increasingly massive phenomenon of moral degradation in students, accompanied by a decline in respect for teachers,(Hidayat & Subando, 2024) has obscured the essence of educational relationships, which should be sacred and transformational.

Several empirical indicators can serve as evidence for this phenomenon. First, the rise in cases of violence in education, both perpetrated by students against teachers and vice versa.(Sa'diyah, 2021) This reflects the collapse of the boundaries of authority and respect in pedagogical relationships. Second, the culture of humility, which has long been a hallmark of Islamic scholarly tradition, where students hold teachers in a position of high honor, has experienced significant decline.(Mungaran et al., 2023) Contemporary students, especially the digital native generation, tend to view teachers as service providers who can be evaluated, criticized, and even openly challenged without regard for communication etiquette. Third, the development of an instant culture brought about by social media and digital platforms has created a generation accustomed to immediate gratification.(Shiddiq & Taufik, 2024) Thus, the process of seeking knowledge, which requires patience, devotion, and long-term dedication, is deemed irrelevant.

The influence of social media in accelerating the erosion of morality cannot be ignored. In the digital ecosystem, the hierarchy of knowledge is flattened. Every individual has relatively equal access to information, thus shattering the authority of the teacher as the sole source of truth.(Al-Iman, 2026) Students can easily compare, and even challenge, the authority of teachers with various alternative sources of information on the internet. This situation, while epistemologically understandable as a consequence of the democratization of knowledge, pedagogically carries significant risks for character formation. The teacher-student relationship is increasingly transactional.(Azhari et al., 2026) Where students demand instant learning outcomes and teachers are measured by their ability to meet pragmatic expectations, the orientation of education has shifted from developing perfect human beings to producing a workforce that is technically competent but morally fragile.

The crisis of role models has exacerbated this situation. In the context of Islamic education, teachers are expected not only to master the subject matter but also to be role models (*uswatun hasanah*) in behavior and spirituality. (Hadi et al., 2021) However, when educators themselves are trapped in bureaucratic dynamics, politicization of academic positions, or even indicated by practices of corruption and collusion, the foundation of trust which is a prerequisite for the effectiveness of character education becomes fragile. The phenomenon of the role model crisis among academics, as revealed in various studies, shows that education places more emphasis on cognitive and administrative aspects than on the formation of manners and spirituality. (Azhari et al., 2026)

Amidst these conditions, character education, which has long been a national program, appears incapable of addressing the root of the problem. The behaviorist and external approach to character education, which relies on habituation, rewards, and punishments, often fails to foster a deep internalization of values. (Fauzy et al., 2026) A deeper foundation is needed, namely a Sufi perspective that emphasizes purification of the soul (*tazkiyat al-nafs*), respect for teachers, humility (humility), sincerity, service, and the blessings of knowledge. Sufism, in its purest sense, is not merely a mystical ritual, but rather a discipline concerned with the development of the human mind so that it remains in a harmonious relationship with the Creator and fellow creatures. (Rohman & Arjuna, 2024) In the Sufi tradition, the relationship between teacher and student (*suluk*) is a very sacred relationship, where the student undertakes a spiritual journey under the guidance of the mursyid by adhering to various strict etiquettes. (Abu Bakar & Iswadi, 2025)

Previous research has extensively discussed the concept of student etiquette toward teachers from various perspectives. Hairul Fauzi (Fauzi, 2023) analyzing the 13 manners of students towards teachers according to Imam al-Ghazali in the book *Bidayat al-Hidayah*, showing its relevance to Islamic education in Indonesia. Almaydza (Abnisa, 2022) Examining student etiquette from the perspective of hadith, it is emphasized that etiquette is a determining factor in the success of pursuing knowledge. Al Farisi et al. (Farisi et al., 2024) identify the problem of declining student etiquette towards teachers and various causal factors. Fuadi (Fuadi et al., 2025) analyzed the character education values in the book *al-Hikam*. Fajaruiddin et al. formulated the relevance of al-Ghazali's concept of *tazkiyat al-nafs* for character education in the 21st century.

Although these studies make significant contributions, there are research gaps that need to be filled. First, no study has comprehensively reconstructed the concept of students' etiquette toward teachers from a Sufi perspective, cumulatively involving various classical and contemporary Sufi figures, and then reconstructed it within a contemporary educational framework. Second, Kyai Usman Al Ishaqy, one of the leading figures in Indonesian Sufism, who was influential as the murshid of the *Qadiriyyah Naqshbandiyyah* Order, has not been widely researched, especially in the educational context. Third, there is no conceptual model that explicitly integrates Sufi values with 20th-century competency indicators in the context of teacher-student relations. This research aims to fill this gap.

This research attempts to reconstruct the concept of student etiquette toward teachers, no longer normative-descriptive, but rather critical-analytical, taking into account the social, digital, and psychological dynamics of the contemporary generation. This research also introduces Kyai Usman Al Ishaqy as a figure of Nusantara Sufism who represents the continuity of spiritual traditions in a local context. Specifically, Kyai Usman formulated a conceptual model for student etiquette toward teachers, rooted in Kyai Usman's own Sufism background and a review of classical Islamic literature such as the book *Anwar Al Qudsiyyah*. Therefore, this research is highly urgent given the character crisis plaguing Indonesian education, requiring solutions rooted in the rich tradition of Islamic scholarship, particularly Sufism, which emphasizes inner transformation as the foundation for outward behavioral change.

Based on this background, this research aims to examine the concept of student etiquette toward teachers from a Sufism perspective and reconstruct it to maintain its relevance to the dynamics of contemporary education. Thus, this research focuses on understanding the concept of student etiquette towards teachers from a Sufi perspective as well as restructuring the concept to suit the needs and challenges of today's education.

RESEARCH METHODS

This research uses qualitative research methods with a library research approach. The qualitative method was chosen because this research aims to understand, interpret, and reconstruct the concept of student etiquette towards teachers based on literary sources that have authority in Islamic scientific knowledge, especially in the fields of Sufism and Islamic education. Research data sources consist of primary data sources and secondary data sources. The primary data sources are the Book of *Aunur Rafiq* by Kyai Utsman Al-Ishaqi and the Book of *Al-Muntakhobat* by Kyai Ahmad Asrori Al-Ishaqi as the main objects of study because they contain teachings about etiquette, spiritual formation, and the relationship between students and teachers from a Sufism perspective. *Aunur Rafiq* is a separate book, but in this research, *Aunur Rafiq* is used in a special chapter in volume five of *Al-Muntakhobat*. Secondary data sources include classical Sufism books, scientific books, accredited journal articles, and other academic works relevant to the research theme to support and enrich the analysis.

Data collection is carried out through document study by identifying, analyzing, recording, classifying and organizing data obtained from various library sources according to the research focus. The data that has been collected is then analyzed using content analysis techniques through the stages of data reduction, theme categorization, meaning interpretation, and conceptual synthesis. This analysis aims to identify values, thought patterns, and relationships between concepts related to student behavior towards teachers so that a complete and systematic understanding of these concepts is obtained from a Sufism perspective. The use of document analysis in this study is grounded in the conceptual nature of the research subject, which draws upon a wide range of literature. The concept of *adab* (etiquette or ethics) regarding a student's conduct toward their teacher within the perspective

of *Tasawwuf* (Sufism) is not confined to a single source; rather, it is distributed across various Islamic writings, Sufi texts, and diverse academic works examining the student-teacher relationship. Consequently, document analysis is essential for tracing, identifying, and integrating relevant information, ensuring that the data obtained is not fragmentary but rather capable of comprehensively representing the conceptual framework.

Content analysis is deemed a relevant method because this study goes beyond merely describing the content of source materials; it seeks to uncover the values, principles, mindsets, and interconnections between concepts contained therein. Through stages such as data reduction, thematic categorization, interpretation of meaning, and conceptual synthesis, information scattered across various texts can be organized into a systematic conceptual framework. Thus, this method is necessary to ensure that the interpretation of the concept of student *adab* toward the teacher is focused grounded in relevant textual data and yields a holistic understanding of *adab* principles within the perspective of *Tasawwuf*. Through these stages, the research is expected to be able to produce a conceptual reconstruction of student behavior towards teachers from a Sufism perspective that has a strong academic foundation and is relevant to the development of contemporary Islamic education.

RESULTS AND DISCUSSION

Biography Syaikh Al Qudwah Muhammad Utsman Al Ishaqy

He was born in Surabaya on a Wednesday in the month of Jumadil Akhir 1334 H, or corresponding to April 1916. His father was KH Muhammad Nadi and his mother was Hj Surati. KH. Utsman Al Ishaqi is still related to Sunan Giri through his mother. Meanwhile, through his father's lineage, KH Utsman Al Ishaqi is connected to Sunan Gunung Jati. That is why the name is Al Ishaqi, because it is a form of *tabarukan* or seeking blessings from Walisongo. (Dewi Purwaningrum, 2026)

He spent his youth studying at various renowned Islamic boarding schools in East Java. Some of the Islamic boarding schools where he studied include Tebuireng Islamic Boarding School, Jombang, founded by KH. Hasyim Asy'ari. In this place, Kyai Utsman studied various Islamic disciplines, such as *fiqh*, *tafsir*, *hadith*, and *tasawuf*. He also studied at Al-Khoziny Islamic Boarding School, Sidoarjo, one of the famous Islamic boarding schools which became the center of Islamic education in the Sidoarjo area. In addition, he also studied at Darul Ulum Islamic Boarding School, Rejoso, Jombang. This Islamic boarding school became the place where he studied various Islamic sciences further. Elementary & Secondary School (K-12) In addition to studying at these Islamic boarding schools, Kyai Utsman also studied with several great scholars in Indonesia who helped shape his knowledge and understanding of Islam. (Dawuh Guru, 2025) He is the Mursyid of the Qadiriyyah wa Naqsabandiyah Thariqot, continuing the struggle of his teacher in Rejoso, Peterongan, Jombang, namely KH. Romli Tamim after completing his studies there. According to the story, Kyai Utsman's oath of allegiance was directly by Kyai Romli on Wednesday in the month of Sha'ban in the year 1361 H/1941 M. (Abidzar Maulana, 2024)

Kyai Utsman's biography is currently very limited, due to the paucity of scientific research linking the subject of research to him. In fact, various stories of his

life journey from youth to death are mostly told and spread widely through word of mouth, from one person to another. However, to further strengthen this biographical data, researchers discovered a *manaqib* (biography in Arabic) that has long been used in various *syiar* events related to Haul or events related to him. This *manaqib* is compiled in a small volume along with the *manaqib* of Sheikh Abdul Qodir Al Jilani and the *qosidah* of the *manaqib*. In contrast to his son, who is more famous among Indonesian academics, KH. Achmad Asrori Al Ishaqy, through his book *Al Muntakhobah Fi Robithotil Qolbiyah Wa Shilatir Ruhiyyah*, Kyai Asrori became known for his thoughts on Sufism, nuanced by Sufi Akhlaki and Amali (The Principles of Morality and Practice). He even explained philosophical Sufism in the first volume of the book.

Substantially, Kyai Utsman's thoughts are used in this research because it is a study of manners and ethics, which are strongly linked to Sufism. Kyai Utsman is a well-known figure in modern Sufism in Indonesia, nicknamed "the originator of the Haul event" and its various events.

Muhammad Utsman Al-Ishaqi, died during the dawn prayer on Sunday, January 8, 1984 AD. To be precise, on the 5th of Rab'uts Tsani 1404 H. Kyai Utsman died at the Surabaya Islamic Hospital and was buried at Pondok Sepuh, Jatipurwo, Ujung Village, Semampir District. (Abidzar Maulana, 2024)

The Concept Of Student Etiquette Towards Teachers From A Sufism Perspective

In Sufism, the concept of *adab* is not understood narrowly as merely external ethics or social etiquette. *Adab*, from the perspective of Sufis, reflects one's spiritual awareness (*muraqabah*) of God's presence. A student with true *adab* is one who recognizes that every interaction, including their relationship with their teacher, is part of a spiritual journey (*suluk*) toward closeness to the Creator. (Abdul & Adnir, 2025) Therefore, a student's manners toward a teacher are inseparable from a servant's manners toward God. Imam al-Ghazali, in his monumental book, *Ihya' 'Ulum al-Din* and *Bidayat al-Hidayah*, explicitly outlines the manners of a student toward a teacher, encompassing both the external and internal dimensions.

Imam al-Ghazali enumerated 13 manners of a student toward a teacher in *Bidayat al-Hidayah*, which were later clarified in *Al-Adab fi al-Din*. These manners include: (1) greeting the teacher first; (2) not speaking too much in front of the teacher; (3) not speaking unless asked by the teacher; (4) not asking a question before asking permission; (5) not contradicting the teacher by saying, "So-and-so says something different"; (6) not refuting the teacher's opinion to appear more correct; (7) not questioning fellow students while in the teacher's assembly; (8) not looking left and right, but sitting with the gaze lowered; (9) do not ask the teacher too many questions when the teacher looks tired; (10) stand when the teacher stands; (11) do not follow the teacher by speaking and asking him questions when the teacher has left the assembly; (12) do not ask the teacher questions on the way until arriving at the destination; and (13) do not think badly of the teacher for actions that are outwardly controversial. (Ghazali & Nadwi, 1995) 158–159

Overall, the etiquette mentioned contains very complex principles of Islamic psychology. Among them are etiquettes that teach students to empty themselves (*takhalli*) of negative traits, namely by eliminating arrogance, the desire to stand out, and negative prejudices against others and themselves. (Mujib & Amin, 2025) Second, these manners train students to focus (*muraqabah*) completely on the teacher, feeling watched and close to him, who represents the ocean of knowledge and the main guidance of life. Third, these manners foster a deep attitude of humility, not just external humility, but the awareness that knowledge is the light of God that can only enter into a clear, clean and humble heart. Al-Ghazali emphasized that knowledge is the light from God that becomes a medium for approaching Him, so that only a clear human being will reach the need to master these principles. (Musyaffa' & Haris, 2022)

Imam al-Qushayri, in his *Risalah al-Qushayriyah*, added that building friendly relationships is necessary to support good communication between students and teachers. He explained that there are three types of friendship (*suhbah*) between students and teachers: friendship with superiors based on admiration, friendship with subordinates based on loyalty and respect, and friendship with equals based on prioritizing others. (Qusyairi & Faruq, 2007) 438 In the context of the teacher-student relationship, the student respects the teacher not simply because of his position, but because of the spiritual awareness that the teacher is the path (*wasilah*) to God. Imam al-Qushayri also emphasized that a student must immediately repent if they commit a mistake against their teacher, as friendship with a teacher who lacks complete repentance is a significant risk on the spiritual journey. (Qusyairi & Faruq, 2007) p.599

Nurdin quotes Ibn 'Ataillah al-Sakandari in *Lataif al-Minan*, emphasizing that "your teacher is not just someone you listen to, but someone you learn from. Your teacher is not only someone whose explanations are directed to you, but your teacher is the one whose signals flow to you. Your teacher is not the one who invites you to the door, but your teacher is the one who lifts the veil between you and him." (Nurdin et al., 2015) This statement indicates that in Sufism, the teacher-student relationship is not a transactional one but goes beyond the transfer of cognitive knowledge, it is transformative and transpersonal, involving the flow of spiritual energy from teacher to student. (Hafiz & Mursal, 2025)

From the various thoughts of these Sufi scholars, several fundamental principles can be synthesized regarding the manners of students toward teachers. First, the essence of a teacher in Sufism is a murshid, a spiritual guide who not only teaches external knowledge but also lifts the veil between the student and God. (Risjad et al., 2025) Second, the position of the teacher is very noble, (Nurhasan, 2025) Therefore, students are required to place teachers in the highest possible position in the hierarchy of respect, after parents. Third, students have the right to receive guidance, blessings, and the approval of their teachers. (Yugo, 2024) Meanwhile, the student's obligation is to obey manners, maintain the teacher's honor, (Buana & Masyithoh, 2025) and strive to attain His approval through the teacher's approval. Fourth, a student's humility is not merely an outward attitude, but rather an ontological awareness that the student is a weak creature in need of guidance. (Hamid, 2022)

Construction of Student Manners towards Teachers from the Perspective of Shaykh Al Qudwah Muhammad Utsman Al Ishaqy

Discussions on etiquette from a Sufi perspective cannot be separated from the changing orientation of the meaning of etiquette itself. From a general and Islamic perspective, etiquette is understood as a set of values that regulate human behavior in various life relationships.,(Simbolon et al., 2025) Sufism therefore constructs adab as the foundation of a spiritual journey that connects the dimensions of ethics, purification of the soul, and the pursuit of knowledge. This shift in orientation means that adab is no longer understood merely as behavioral norms or etiquette in social life, but rather as a mechanism for developing inner awareness that determines the quality of a person's relationship with God Almighty, fellow human beings, knowledge, and themselves.

This construction has important implications for how the relationship between student and teacher is viewed. In some contemporary perspectives, respect for teachers is sometimes perceived as a form of hierarchical relationship that potentially places students in a subordinate position, thus being deemed inconsistent with the principle of equality in modern education.(Zhi, 2025) This understanding is fundamentally based on a perspective that separates respect from the spiritual goals of education. However, the Sufi tradition builds the concept of adab on a different foundation. Respect for teachers does not arise from a power relationship or a teacher's personal superiority, but rather from an awareness of the nobility of knowledge imparted through an educator.(Ramadhani et al., 2025) Therefore, respect for teachers is not a form of glorification of individuals, but rather respect for knowledge, the educational process and scientific associations which are the link between the previous generation and the next generation.

Civilized students are not students who have lost their critical powers, but rather students who are able to convey views, questions and differences of opinion while maintaining the honor of teachers and the dignity of knowledge. In this context, adab functions as an ethical limit that directs the use of reason so that it does not turn into intellectual arrogance.(Nasution et al., 2025) The higher the knowledge a person possesses, the greater the demand to demonstrate humility (tawadhu') as a form of awareness that knowledge is essentially a gift from Allah SWT, which is conveyed through various intermediaries.(Septiana, 2021)

This view demonstrates that Sufism does not build the teacher-student relationship on a pattern of domination and subordination, but rather on a pattern of spiritual guidance and mentoring. The teacher is positioned as a guide (murabbi) tasked with directing the moral, intellectual, and spiritual development of the student.(Al Ishaqy et al., 2015) p.331-333 Meanwhile, students are positioned as subjects of education who consciously prepare themselves to be worthy of receiving knowledge and guidance. This relationship is built on a foundation of mutual trust. Teachers are obligated to maintain the integrity of knowledge and provide exemplary behavior, while students are obligated to maintain good manners as a manifestation of their commitment to learning.(Albukhori & Rumaratu, 2025)

Manners are a value system that shapes a student's perspective, attitude, and behavior towards knowledge, teachers, and the educational process as a

whole.(Karida & Aripin, 2025) Respect for teachers is understood as a logical consequence of respect for knowledge, while humility is an expression of the awareness that the learning process always demands a readiness to accept, self-correct, and continue to grow. This framework of thought then becomes the foundation for understanding the construction of student etiquette toward teachers as depicted in the Sufi tradition, particularly in the thought developed in Kyai Utsman Al-Ishaqi's Book "*Aunur Rafiq*" and Kyai Ahmad Asrori Al-Ishaqi's Book "*Al-Muntakhobat*."

Textually, the etiquette of a student in these books is divided into several sections, covering the student's etiquette toward Allah, the Prophet Muhammad (peace be upon him), the teacher, oneself, and others. However, in the previous discussion, the criteria for a teacher, which are textually defined as the criteria for a teacher-murshid (guide), will be explained first. The construction of student etiquette toward teachers and teacher etiquette toward students is as follows:

1. Student's Manners Towards Teachers

In connection with obligatory manners, it is revealed in the book *Al Muntakhobat* that a student is obliged to follow a teacher's orders, keep the teacher's secret if he finds it and finally honor his rank.(Al Ishaqy et al., 2015) p.333 These three concepts broaden the meaning of the primary purpose of a written text specifically discussing the manners of students toward their teachers (Sufism studies). This study considers that these constructs, when used in general education, do not violate any rules. Therefore, following orders (directions), keeping secrets, and honoring the teacher are generally obligatory for students, considering the principles of manners explained previously.

Furthermore, it is explained that a student should believe that their teacher is someone capable of guiding them, believing that they are someone who excels in their field. Even if a student later sees or encounters a teacher who is perceived as superior to their own, this does not diminish their teacher's dignity, due to what they have given them.(Al Ishaqy et al., 2015) p.335

Modern tolerance of manners might raise questions about individual freedom in learning. Should a student then be prevented from reprimanding or questioning a teacher's arguments? This is not actually included in this study, considering that the construction of manners in this case is based on Islamic principles and Islamic ethics based on Sufism. Although there are other studies that attempt to provide a new meaning to manners, norms, and ethics that are more humanistic and emphasize aspects of social equality, where what is carried out is not a form of power domination (older over younger), but through the aspect that the value of all is the command to do good to others.(Rohman, 2025) It's certainly true if we say, "It doesn't matter, right, if the teacher teaches well and the students pay attention?" What a student shouldn't do to a teacher is actually a matter of defying the teacher's beliefs. In other words, following an order doesn't mean condoning a teacher's generally wrongdoing, but rather following the order.

Regarding behavior such as a teacher forbidding a student from smoking, we might encounter two possible reactions: student compliance and student rejection. The student's compliance, then, is the compliance referred to in the

previous sentence. He obeys without needing to dispute the teacher's initial statement because he believes, "There's no way my teacher would forbid this if it's good for me." However, from the second student's perspective, asking, "Why not? What's wrong with that? I'll buy it myself?" he doesn't realize that what his teacher is saying isn't a matter of halal (permissible) or haram (forbidden), but rather a matter of ethics. Most Islamic ethics literature explains that disobeying a teacher's orders is wrong, and even answering a teacher's words without being asked, indirectly interrupting them, is considered an ethical error. This is expressed in the book *Ta'lim Al Muta'allim* by Sheikh Zarnuji,

ومن توقير المعلم أن لا يمشي أمامه ولا يجلس مكانه ولا يبتدئ بالكلام عنده إلا بإذنه
ولا يكثر الكلام عنده ولا يسأل شيئاً عند ملأته ويراعى الوقت ولا يدق الباب بل
يصبر حتى يخرج الأستاذ.

"Respecting teachers includes not walking in front of a teacher, not sitting in their seat, and not starting to talk without their permission. They should not talk too much in front of their teacher, nor should they ask questions when the teacher is tired, and they should be mindful of their time. They should not knock on their door but wait for them to leave. (Zarnuji & Aljufri, 2016) p.29

This is also reaffirmed in *Al Muntakhobat* in the chapter of *Aunur Rofiq*, by adding a prohibition on raising one's voice in front of one's teacher, laughing out loud, not sitting cross-legged, not being careless in answering questions, even more strictly stating that a student should not spread out a sitting mat in front of his teacher for himself, also showing his feet when sitting is also a prohibition in maintaining etiquette towards the teacher. (Al Ishaqy et al., 2015) p.341-342 This is intended to uphold the teacher's dignity, as outlined in the third principle of etiquette mentioned earlier.

Furthermore, in general matters of a student's life, it is acceptable for them to sincerely question and seek guidance from their teacher. While Kyai Utsman's written text discusses the importance of a teacher's (mursyid) consideration in every aspect of a student's life, intentionally abandoning him due to a lack of trust in him is considered reprehensible. As stated, "entrust all important matters to the mursyid, for you will receive assistance in that time." (Al Ishaqy et al., 2015) p.347-348

This study understands this as one of the general etiquette of a student towards his teacher. Although different roles, asking a teacher is a common thing, and believing that a teacher will try to provide the best answer for him is a form of good faith from a student. Furthermore, this study states that respecting a teacher includes respecting knowledge, if you really want knowledge then you need to try your best with it. Sheikh Az Zarnuji, said, "including respecting knowledge is respecting fellow students and those who teach. Love and care for each other especially towards teachers, so that the knowledge is beneficial and blessed. Even though they have listened to knowledge repeatedly

from their teachers, students should listen to knowledge and wisdom with respect, because if they do not, then they are not included among the experts in knowledge," in other words, their knowledge is not useful. (Zarnuji & Aljufri, 2016) p.36-37

In general, all the adab that have been explained have explained the three adab constructions that were mentioned at the beginning. Even though there are many other etiquettes, these are generally known to the public, such as saying hello when they meet, speaking politely and so on.

2. Teacher's Manners Towards Students

After understanding the proper etiquette a student should demonstrate toward their teacher, this discussion will also explain the proper etiquette of a teacher toward his or her students. In general, we understand that everything requires a two-way balance. If we look east, there must be west behind us; if we look at the moon, there must be the sun next. Likewise, if we always understand etiquette from the bottom up, then there should be etiquette from the top down. Just as there is etiquette from a student to a teacher, there must be etiquette from a teacher to a student.

Kyai Utsman discusses this issue, but focuses on the teacher-murshid. As the students discussed earlier came from the tarekat (Islamic order) but were then interpreted to reveal a general structure. This discussion of teacher etiquette is actually discussed earlier, before the etiquette of students in the book *Aunur Rofiq*, but this study deliberately places it at the end for additional purposes.

Firstly, Kyai Uthman gave specific criteria in his statement, "it is not valid to be a murshid teacher if you do not have noble behavior and morals, your mind is not full of essence and your soul is not full of shari'ah and you don't feel *jadzab* and you don't have a clear understanding of *thoriqoh*." (Al Ishaqy et al., 2015) p.326 In general, this expression can be interpreted as meaning that a teacher is not legitimately a teacher if he cannot exemplify good behavior for his students, both in front of and behind them. He also lacks a balance of knowledge in his teaching, and he does not possess a clear teaching license. This is important to understand, as it is also crucial to understand a teacher's academic background and all aspects of his behavior to ensure that he is worthy of having students and teaching them.

In the previous expression "knowledge of the inner and outer" (*dzohir*) refers to the minimum limit. In terms of knowledge of the inner and inner, a teacher should possess at least the skills necessary for himself and his students to walk toward God's presence, namely the jurisprudence of worship, such as prayer and the like. Meanwhile, the inner knowledge referred to is the science of *tariqah* (the science of *thariqah*), related to etiquette in worship and other matters concerning the inner. If a teacher is unable to combine the two, then the student's existence will undoubtedly be closer to destruction and ruin in a specific sense. (Al Ishaqy et al., 2015) p.329

This statement can be understood as meaning that a teacher should possess a balanced level of expertise in what he or she will teach. If his or her expertise is in mathematics, then he or she must understand both the *dzohir* (the origin of

numbers) and the *batin* (the inner meaning of numbers), namely the hidden meanings behind numerical findings, such as the origin of numbers, the Fibonacci sequence, and so on. This way, what he or she teaches will not be far from the truth. He or she should not teach something that is not his or her expertise or mastery, such as Islamic jurisprudence. If a mathematician teaches *fiqh*, his or her students will be closer to error and flawed religious understanding than to the mathematical understanding they should receive.

The next section examines the obligation of a teacher in guiding his students. These include always covering up his students' shortcomings (i.e., not revealing any of his students' faults to other students, always reprimanding students when they make mistakes attentively and keeping them secret), being moderate (not taking sides or giving special treatment to any of his students), treating all food and clothing equally (meaning that he no longer desires to be glorified or praised), being open-minded and having good morals, not getting angry except for the sake of Allah. When one of his students comes to him for guidance, he should not show a gloomy expression, so that he receives them well. If firmness is required, then it is only for the sake of Allah, not to ostracize or insult his students.

Kyai Utsman explained that a *mursyid* has three obligations towards his students: guiding and mentoring the student at the beginning level, guiding the student to the highest level, and keeping the student under protection. (Al Ishaqy et al., 2015) p.333 In his analysis, a teacher generally has an obligation if he has students. He believes that he must be willing and able, meaning he must have the desire and ability to guide and guide students from the beginning, even when they are still in the dark. A teacher, realizing their students' ignorance and incompetence in certain areas, cannot allow them to remain indifferent. Furthermore, a teacher must also be willing and able to guide their students to a complete understanding of what they are teaching, not simply providing instruction and then ignoring any students who do not understand. Finally, a teacher must constantly guard their students from making mistakes, not allowing them to make mistakes or allow them to do so. He must always protect them with prohibitions and advice he deems beneficial.

As a final conclusion to this discussion, it is important to note that all manners always stem from prejudice. While the prejudice that produces manners is good prejudice, it is impossible for bad prejudice to produce good ethics later on. Therefore, this research confirms that the foundation of manners is good prejudice, while its primary principle is *maslahah* or goodness.

So Kyai Utsman said in *Minhat Al Akyas Fi Husnudzon Bin-Nas*, "always have good prejudice towards Muslims as much as you can, because having good prejudice is the door to enormous goodness", after which Kyai Utsman explained how important good prejudice is towards everything by referring to several hadiths and the words of Sufiyyah scholars. (Al Ishaqy et al., 2015) p.364-374

It can be seen that the relationship between teacher and student etiquette, or vice versa, is not a matter of superiority but rather about maintaining good intentions for the common good. Therefore, when someone says that "etiquette is above

knowledge/takes precedence over knowledge," it cannot be considered entirely wrong when viewed in terms of its benefits and goodness. However, as stated previously, there will always be two poles of direction. If there is indeed an obligation between students and teachers regarding etiquette and ethics, then on the other hand, there must be rights that are owned by both. This is a continuation of this research, if possible, other research that wishes to discuss it.

CONCLUSION

The manners of students towards teachers in this study are not a matter of showing the high or low status of humans, but about how a student who wants to acquire knowledge should be able to provide good treatment to his knowledge and the one who teaches it, namely his teacher. On the other hand, a teacher also has the obligation of manners towards his students, so that manners are not a vertical rule, from top to bottom, but horizontal with a balance between the two. The manners that students have towards their teachers are a representation of the knowledge they have gained, if their manners are few, their knowledge will also be little. Meanwhile, the manners of teachers towards their students are a representation of their abilities and teaching goals towards their students, so that if there is a lack of seriousness in their teaching, it is a representation of their shortcomings in their abilities to educate or as a teacher. Kyai Utsman, is a scholar of the tarekat (*mursyid*) who has thoughts on these manners, which are specifically discussed in the book *aunur rofiq*. In addition to the various commonly known etiquettes, Kyai Utsman also explained that having good intentions is the foundation of civility. Furthermore, the criteria for a teacher, which he presented in his discussion of the criteria for a qualified teacher, demonstrates a commitment to the principle of the common good. Therefore, for Kyai Utsman, from the perspective of this research, etiquette is a two-way street, not a one-way street. This is something important to understand and reflect on in modern life.

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