

THE CONCEPT OF TEACHER ADAB IN THE BOOK OF MINHAJJUL MUTA'ALLIM WORK OF IMAM AL-GHAZALI

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Abstrak

Keluarga dan orang tua merupakan pendidik pertama bagi seseorang dalam mengenalkan berbagai hal yang berguna untuk kehidupannya. Adapun sekolah dan guru seringkali dianggap sebagai orang tua kedua bagi murid yang mana di dalam nya terjadi interaksi kedua belah pihak sehingga sering terjadi gesekan-gesekan yang tak di inginkan. Banyak kitab ulama yang membahas mengenai adab antara guru dan murid untuk meminimalisir gesekan tersebut. Salah satunya adalah kitab Minhajjul Muta'allim Karya Imam Al-Ghazali. Maka tujuan dilakukan penelitian ini untuk mendeskripsikan terkait Konsep Adab Guru Dalam Kitab tersebut. Metode yang digunakan studi pustaka dengan teknik pengumpulan data menggunakan dokumentasi, lalu dianalisis dan dilakukan penarikan kesimpulan yang sistematis. Hasil penelitian menunjukkan bahwa Konsep Adab Guru Dalam Kitab Minhajjul Muta'allim Karya Imam Al-Ghazali berakhlakul karimah, sopan santun, ikhlas dalam menyampaikan ilmu, memiliki sifat pemaaf, megetahui karakteristik pada setiap anak didiknya dan menguasai materi yang disampaikan sehingga ia akan dijadikan sebagai panutan bagi peserta didiknya.

Kata kunci : *Adab Guru, Minhajjul Muta'allim, Imam Al-Ghazali*

Abstract

Family and parents are the first educators for someone in introducing various things that are useful for his life. Schools and teachers are often seen as second parents for students, in which there is interaction between the two parties, so unwanted friction often occurs. Many scholars' books discuss adab between teachers and students to minimize this friction. One of them is the book Minhajjul Muta'allim by Imam Al-Ghazali. So the purpose of this research is to describe the concept of teacher etiquette in the book. The method used is a literature study with data collection techniques using documentation, then analyzed, and systematic conclusions are drawn. The results showed that the concept of teacher etiquette in the book Minhajjul Muta'allim by Imam Al-Ghazali has good morals, is polite, ikhlas in conveying knowledge has a forgiving nature, knows the characteristics of each student and masters the material presented so that he will be used as a role model for their students.

Keyword : *Teacher's Adab, Minhajjul Muta'allim, Imam Al-Ghazali*

INTRODUCTION

The first education a human gets comes from the family, especially parents. Where it is said that the family becomes the first and foremost educator so that children can know many things for their future life (Nurhuda, 2023). In addition, we often hear the term disobedient child, but rarely do we hear of disobedient parents. Quoted from the statement of Habib Husein Ja'far Al hadar or better known as Habib Ja'far said that those who may commit acts of

disobedience are not only children but parents can also be said to be disobedient if they do not fulfill their obligations as parents and do not give rights - their child's rights.

The rights of children which are none other than the obligations of parents include the right to get a good name and the right to get a proper education. Based on Habib Ja'far's statement regarding education, it can be concluded that education occupies a very important position in human life. Even the previous society gave high appreciation and appreciation to educated people such as Socrates, Plato, Aristotle, and other philosophers (Nurhuda, 2022b). Meanwhile, Allah says in the letter Az-Zumar verse 9 which reads: Ministry of Religion of the Republic of Indonesia, Mushaf Al-Qur'an translation (Jakarta, 2009).

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Meaning: Say: Are there people who know and people who don't know? (QS Az-Zumar: 9)

The verse above explains that it is not the same between people who know (people who are knowledgeable) and people who don't know (people who are not knowledgeable). If education is said to occupy an important position in human life as well as knowledge because knowledge can only be obtained through education. Where it is said that knowledge is the best gift that is most useful compared to others so that the owner of knowledge also gets his position and priority in the eyes of Allah SWT (Nurhuda, 2023b). In addition, in a hadith, it is stated that seeking legal knowledge is obligatory for every Muslim.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

Meaning: Seeking knowledge is obligatory for every male and female Muslim (HR Ibnu Majah) (Al Ghazali, 2010).

The obligation to seek knowledge is not without reason because, in the Qur'an, Allah Subhanahu Wa Ta'ala has guaranteed glory and a high degree for knowledgeable people.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: Allah will exalt those who believe among you and those who are given some degree of knowledge. (QS Al Mujjadi: 11)(RI, 2009).

The first education that a child should get from his family is morals, as well as manners in everyday life, for example, praying before and after carrying out activities, how to respect parents, and so on. Furthermore, the education that a child is entitled to get after education in the family, is like formal education in schools, Al-Qur'an education parks, Islamic boarding schools, and madrasah diniyah (religious education), as well as other educational institutions. This is because it is at the institution that the child will see various models, from the example displayed by the teacher in the educational process (Nurhuda & Putri, 2023).

The school itself is often likened to a second parent for students because it is there that children learn various things from their teachers, especially those related to manners and morals. A wise sentence says that *الأدب فوق العلم* which means adab is higher than knowledge.

Imam Al-Ghazali in his book Minhajjul Muta'allim explains the hadith of the Prophet which reads:

وَقَالَ النَّبِيُّ عَمِ الْأَدَبِ أَرْضٌ وَالْعِلْمُ نَبَاتٌ فَإِنْ لَمْ يَكُنِ الْأَرْضُ فَكَيْفَ يَكُونُ نَبَاتٌ وَالْأَدَبُ شَجَرَةٌ وَالْعِلْمُ ثَمَرٌ لَوْ لَمْ يَكُنْ شَجَرٌ فَكَيْفَ يَكُونُ ثَمَرٌ

Meaning: *The Prophet 'Alaihi Sholatu Wasallam said that adab is the earth and knowledge is a plant, if there is no earth then how can there be plants? Adab is a tree while knowledge is its fruit, if there is no tree then how is it possible for the fruit to appear? Referring to the sentences of wisdom and hadith mentioned above, it can be concluded that adab must be taught before someone seeks knowledge. Imam Al-Ghazali in his book explains that knowledge will not be obtained except by glorifying and glorifying it (Al Ghazali, 2010).*

Because adab and knowledge are two things that go hand in hand, every knowledgeable person must have adab, be it a teacher or a student. Useful knowledge is impossible to achieve if the person does not glorify knowledge and knowledge experts. Students will not gain useful knowledge if they do not glorify their knowledge and teacher. Likewise, knowledge will not be useful if the teacher does not have adab to knowledge. The reality is that happens in society, we find many students who do not understand how to have good manners towards teachers and the knowledge they are studying, but not least we find that teachers also do not have good manners towards knowledge and their students because it is undeniable that today is a time when morals are increasingly eroded by globalization (Nurhuda, 2022a). So departing from the anxiety that is found and occurs in the community, the researcher wants to discuss further the adab that must be possessed by people who study knowledge with the formulation of the problem is how is the concept of teacher adab in the Minhajjul Muta'allim book.

RESEARCH METHOD

The method used in this research is qualitative with the type of approach in this research is literature study which means collecting from books, journals, the internet, or other sources that can be accounted for reliably and must be by the relevant theme (Nurhuda et al., 2023). The main data source in this study is the Minhajjul Muta'allim book by Imam Al-Ghazali as well as books, books, and other things that can be supported. Then after collecting it, a technical analysis of what documentation is contained in the contents of the material is carried out. And finally, the report is compiled descriptively so that it can be accounted for in drawing systematic conclusions (Nurhuda, 2021).

FINDINGS AND DISCUSSION

Adab

The word adab comes from Arabic أَدَبٌ-يَأْدُبُ-أَدَبًا meaning ظَرْفٌ that is polite, well-mannered (Munawwir, 1997). In terms of the word adab according to Abdul Haris are habits and behavior that contain good values that are passed down from the previous generation to

the next generation (Harris, 2010). Then according to Marwan Ibrahim Al Kaysi explained that adab is good behavior taught in Islam according to the commands of Allah and His Messenger (Al Kaysi, 2003). The term adab is an absorption from Arabic, whereas in Indonesian, the word adab is often referred to as ethics. The importance of presenting adab in the teaching and learning process is following the hadith previously mentioned that a person cannot gain useful knowledge if he does not have good manners.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Meaning: *when the Quran is recited, then listen to it carefully, and pay attention to it quietly so that you will receive mercy.* (RI, 2009) (QS Al A'rof: 204)

As the Qur'an is the main source of knowledge in Islamic teachings, Allah SWT said that when the Qur'an is recited, listen and pay close attention to the recitation of the Qur'an. The verse above explains that a person cannot gain knowledge without being accompanied by good manners. Besides that, some say that morality itself has a close relationship with aqidah where the stronger the aqidah, the behavior, attitude, and personality will be perfect, and vice versa (Nurhuda, 2022c).

Much Islamic literature discusses the importance of adab in studying. Several classic books that specifically explain adab in studying knowledge are the book Minhajjul Muta'allim by Imam Al Ghazali, At-Tibyan Fi Adabi Hamalatil Qur'an by Imam an-Nawawi, the book Ta'limul Muta'allim by Imam Az-Zarnuji, also books written by Indonesian scholars such as the book Adabul Alim wal Muta'allim by KH Hasyim Asy'ari, the book Tanbihul Muta'allim by KH Ahmad Maisur Sindi and so on. Understanding the subject matter of the etiquette books in seeking knowledge above, it can be concluded that etiquette must first be taught before someone begins to study knowledge.

Teacher

In language, the teacher is defined as someone whose job is teaching (Language, 2008). Sri Minarti quoted the opinion of Dutch linguists, JEC Gericke and T. Roorda, that teacher comes from Sanskrit which means big, important, excellent, honorable, and teacher. In addition, teachers must also be able to do constructive and more positive ways to raise children when doing activities at school (Nurhuda & Prananingrum, 2022). The meaning of teachers in terms of Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, is that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, primary education, and secondary education. (Law (UU) regarding teachers and lecturers number 14 Indonesian People's Representative Council, 2005). Several terms in Islamic literature refer to the meaning of the teacher, namely:

1. *Navigatoris* isim fa'il from the word عَلَّمَ-يُعَلِّمُ-تَعْلِيمًا which means to teach and educate (Munawwir, 1997). The meaning of the teacher as Mu'allim is explained in the Alala book as someone who teaches 1 letter and gives understanding (Lirboyo, 1995). Mu'allim is someone who has a variety of knowledge and can teach and implement

- it in everyday life and can convey various knowledge to others.(AH and Ajuhari MKA, 2010)
2. *Murobbi* derived from the word *رَبِّي - يُرَبِّي - تَرْبِيًا* which means nurturing and educating(Munawwir, 1997). Murabbi is someone who is in charge of guiding and directing students so that they have skills and can manage the results so that they can benefit the homeland, nation, and religion(AH and Ajuhari MKA, 2010). Quoted from the book Alala mentions the teacher as Murobbi Ruh which refers to the meaning of guiding the human spirit(Lirboyo, 1995).
 3. *Muaddib* derived from the word *أَدَّب-يَدِّب-تَأْدِيبًا* which means to educate (Munawwir, 1997). Mu'addib is someone who transfers knowledge and implements moral and spiritual values to students so that they behave well in carrying out their lives to build a better civilization in the future (Sulaiman, 2019).
 4. *Murshid* comes from the word *أَرشَد-يُرشِد-إرشادًا* which means to teach, lead, guide, and show (Munawwir, 1997). Mursyid is someone who has good manners and attitude so that he can be used as an example by other people and his students (Sulaiman, 2019).

Analysis of the Teacher's Adab Concept in the Book of Minhajjul Muta'allim

Imam Al-Ghazali in his book Minhajjul Muta'allim divides discussions related to teacher manners into 2 main topics, namely:

1. Master's Nature

a. Proficient in the Field of Knowledge and Trustworthy

The skillful nature referred to by Imam Al-Ghazali is that the teacher should have competence or master the field of knowledge he teaches. Imam Al-Ghazali added that the teacher must clean his heart and mouth of reprehensible morals such as talking about the weaknesses of students. Fair in religious affairs, has a noble lineage, has a shy nature, is not angry, and does not mix science and politics (Al Ghazali, 2010). KH Hasyim Asy'ari mentioned in the book Adabul 'Alim Wal Muta'allim about the teacher's etiquette towards himself, among other things, the teacher does not make his knowledge a worldly advantage such as getting a position and honor in the eyes of society (Asy'ari, 1994). A teacher should not hide the knowledge he has.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَحْمَدُ بْنُ سَنَانَ قَالََا حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ أَنَّ أَبَانَ سُفْيَانَ ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّي حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ عَنْ عُلُقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ صَلَّى مَعَنَا هَذَيْنِ الْيَوْمَيْنِ فَلَمَّا زَالَتْ الشَّمْسُ أَمَرَ بِإِلَّا فَاذَّنَ ثُمَّ أَمَرَ فَأَقَامَ الظُّهْرَ ثُمَّ أَمَرَ فَأَقَامَ العَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ أَمَرَ فَأَقَامَ المَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ أَمَرَ فَأَقَامَ العِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَ فَأَقَامَ الفَجْرَ حِينَ طَلَعَ الفَجْرُ فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي أَمَرَ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا وَأَنْعَمَ أَنْ يُبْرَدَ بِهَا ثُمَّ صَلَّى العَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ أَحْرَاهَا فَوْقَ الَّذِي كَانَ فَصَلَّى المَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ وَصَلَّى العِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الفَجْرَ فَاسْتَفَرَّ بِهَا ثُمَّ قَالَ أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ

Translate: *Have told us Muhammad bin Ash Shabbāh and Ahmad bin Sinan both said; had told us Ishaq bin Yûsuf Al Azraq said, had told us Sufyān. And according to another line; Has told us bin Maimun Ar Raqqi said, had told us Makhlad bin Yazîd from Sufyān from Alqamah bin Martsad from Sulaiman bin Buraidah from his father he said; A man came to the Prophet Sallallahu 'alaihi wasallam and asked him about prayer times, so he said: "Pray with us these two days."*

So when the sun was inclined he ordered Bilal, so Bilal called the call to prayer, then he ordered Bilal, so Bilal was iqamah, after that he performed the midday prayer. Then he ordered it again, so Bilal was iqama, then he performed the Asr prayer while the sun was still high and shining bright. Then he ordered it again, then he performed the maghrib prayer at sunset. Then he ordered it again, then he performed the evening prayer when the red color in the sky disappeared. Then he ordered it again, then he performed the morning prayer when dawn rose.

On the second day, he ordered it until Bilal made the midday call to prayer, then he waited until the day became calm, then he prayed Asr while the sun was still high, and he only slightly ended yesterday's time. Then he prayed maghrib before the red color in the sky disappeared. And Isha's prayer after a third of the night has passed. And the dawn prayer when the sky is bright. After that, he said: "Where is the person who asked about the time of prayer?" Then said a man; "I, O Messenger of Allah," he said: "The time of your prayer is between the times that you have witnessed." (HR Ibn Majah No. 659, Shahîh) (Abdillah Muhammad bin Yazîd ibni Majjah al-Qazwainy, nd).

Hadith interpretation

This Hadith explains the importance of explaining something with direct practice because it is more on target. It also means that it is almost similar to campus activities that are at the end of each final semester such as KKN or PPL, namely apprenticeship which means hands-on practice (Maheningsih & Nurhuda, 2023). The benefits of this direct practice are not only picked up by the questioner but also by other people in general. Another lesson is the need to end explanations when needed (Sugiarto, 2021).

Takhrij Hadith www.carihadis.com/Sunan_Ibnu_Majah/659.

No	Book Name	Amount	Number
1	Sahih Bukhari	1	[3306]
2	Sahih Muslim	2	[969][1100]
3	Sunan Ibn Majah	1	[659]
4	Musnad Ahmad	1	[21877]

Biography and Jarh wa Ta'dil

- 1) Name: Muhammad bin Ash-Shabbāh bin Sufyān
Died: 240 H
Quality: Sadûq
- 2) Name: Ishaq bin Yûsuf bin Mirdas
Died: 195 H
Quality: Tsiqah
- 3) Name: Sufyān bin Sa'îd bin Masruq
Died: 161 H
Quality: TsiqahHâfidzFâqih
- 4) Name: Alqamal bin Martsad
Country: Kûfah
Quality: Tsiqah
- 5) Name: Sulaiman bin Buraidah bin Al-Hashib
Died: 105 H
Quality: Tsiqah
- 6) Name: Buraidah bin Al-Hasan bin 'Abdullah bin Al-Harîs
Died: 63 H
Quality: Friends (Sugiarto, 2021).

2. Teacher Obligations

a. Protecting and Honoring Students

For someone who is learning for the first time, the teacher must always look after and glorify the student. Beginner students are likened to wild and brutal birds, it is impossible to be obedient except with gentleness, while knowledge is a difficult matter and requires sacrifice so the teacher must be kind by adjusting the character of each student. (Al Ghazali, 2010).

و حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ قَالَ قَالَ أَبُو رِفَاعَةَ أَنْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ قَالَ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ فَأَتَى بِكُرْسِيِّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا قَالَ فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يُعَلِّمُنِي بِمَا عَلَّمَهُ اللَّهُ ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا

Translation: *And having told us [Syaibān bin Farrûkh] has told us [Sulaimān bin Al Mughîrah] has told us [Humaid bin Hilāl] he said, [Abû Rifa'ah] said; "I arrived at the Prophet Sallallahu 'alaihi wasallam while he was preaching. Then I said to him, "O Messenger of Allah, there is a foreigner who deliberately comes to you to ask about religion, he doesn't know what his religion is."*

So the Prophet sallallaahu 'alaihi wasallam came to me and interrupted his khutbah. When he got near me, a chair was given -I estimate the legs are made of iron- for him to sit on. Furthermore, the Prophet Sallallaahu 'alaihi wasallam sat on the chair and taught me about the religion that Allah had taught him. After that, he

continued his sermon until it was finished." (HR Muslim No. 1450, Shahîh) (Abdillah Muhammad bin Ismail al-Bukhârî, nd).

Takhrij Hadith^{www.carihadis.com/Shahih_Muslim/1450.}

No	Book Name	Amount	Number
1	Sahih Muslim	1	[1450]
2	Sunan Nasia	1	[5282]
3	Musnad Ahmad	1	[19826]

Biography and Jarh wa Ta'dîl

- 1) Name : Syaibân bin Farrûkh
Died : 263 H
Quality : Tsiqah
- 2) Name : Sulaiman bin Al-Mughhîrah
Died : 165 H
Quality : TsiqahTsiqah
- 3) Name: Humaid bin Hilal bin Hubairah
Country: Basra
Quality : Tsiqah
- 4) Name : Tamîm bin Asad
Died : 44 H
Quality: Friends (Sugiarto, 2021)

Hadith interpretation

This hadith describes the humble nature of the Prophet SAW. His tenderness, and affection towards Muslims. This also shows that the guide for the Prophet is to bring a perfect religion that contains all types of affairs in this world and the hereafter as a mercy to the universe (Nurhuda, 2023c). The lesson that can be typed is that a scholar should hasten to answer the questions of people who are asking for a fatwa (guidance), prioritizing very important matters one by one, because, perhaps the questioner is asking about faith and its important foundations. The scholars have agreed, if someone asks about faith and how to convert to Islam, then it is obligatory to answer and teach him right away. While the Prophet SAW was sitting on a chair in the story above so that the audience could hear his words and see his noble personality (Sugiarto, 2021).

b. Teaching Adab to Disciples

Imam Al-Ghazali mentioned two stages that must be carried out by the teacher to his students, namely ta'dib and ta'lim. The teacher must teach ta'dib first before entering the ta'lim because a person who does not have manners is considered to not know (Al Ghazali, 2010). Ta'dib means that the teacher teaches etiquette to students how students must glorify teachers and knowledge and etiquette both before, during study, and etiquette after learning is finished. The second stage is Ta'lim, namely the teacher teaches knowledge to students.

c. Paying Attention to Student Character

The teacher must pay attention to the character and characteristics of students who are just learning science from ignorance and ignorance, teach and educate them according to their abilities and time. The teacher may not give a burden or additional lessons beyond the ability of students. The teacher must also be patient in repeating the lesson until the student feels understood. (Al Ghazali, 2010).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَبُو قَتَيْبَةَ سَلَّمَ بْنُ قَتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى عَنْ ثُمَامَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعِيدُ الْكَلِمَةَ ثَلَاثًا لِيُتَعَقَلَ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى

Translation: *Has told us Muhammad bin Yahyā has told us Abu Qutaibah Salm bin Qutaibah from Abdullah bin Al Mutsanna from Tsumāmah from Anas bin Mālik he said; The Prophet Sallallahu 'alaihi wasallam often repeated his words up to three k so they could be understood. Abû Isa said; "This hadith has the degree of hasan Shahîh Gharib, we only know about it from the hadith of Abdullah bin Al Mutsanna." (HR Tirmidhi No. 3573, Hassan) (Isa Muhammad bin Isa bin Saurah at-Tirmidhi, nd).*

Takhrij Hadith www.carihadis.com/Sunan_Tirmidzi/3573.

No	Book Name	Amount	Number
1	Sunan Tirmidhi	1	[3573]

Biography and Jarh wa Ta'dîl

- 1) Name: Muhammad bin Yahya bin 'Abdullah bin Khd bin Faris bin Dzu'aib Died : 258 H
Quality: TsiqahHāfidz
- 2) Name: Salm bin Qutaibah
Died: 200 H
Quality: Shaduq
- 3) Name: Abdullah bin Mutsannā bin 'Abdullah bin Anas bin Malik
Quality: Sadûq
- 4) Name: Tsummah bin 'Abdullah bin Anas bin Malik
Quality: Sadûq

- 5) Name: Anas bin Malik bin An Nadlir bin Dlamdlom bin Zaid bin Haram (Sugiarto, 2021).

Hadith interpretation

The purpose of Rasulullah SAW repeating his words as many as three k is so that his words can be understood and penetrated the memories of the listeners. This is done because of the Prophet Muhammad. Is a human who has perfect png instructions and is very compassionate towards his people, especially students. Besides that, this hadith teaches, instead teachers to explain lessons slowly and slowly when teaching their students, devote all their energy to explaining it, and repeat it so that it is easy to understand (Sugiarto, 2021).

d. Speak Good Words

The teacher must speak well with students, and choose words that are clear and understandable for students, so that what is explained by the teacher in words that understand will bring benefits to students. (Al Ghazali, 2010). Imam Al-Ghazali added that parents must choose good teachers for their children.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَهُ فَصْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الرَّهْرِيِّ وَقَدْ رَوَاهُ يُونُسُ بْنُ يَزِيدَ عَنِ الرَّهْرِيِّ

Translate: *Hastold us Humaid bin Mas'adah had told us Humaid bin Al Aswad from Usamah bin Zaid from Az Zuhri from 'Urwah from Aisha he said, "Rasulullah Sallallahu 'alaihi wasallam never spoke in a hurry like this talk, right? but he spoke with detailed explanations that could be memorized by those sitting with him." Abû Isa said; "This hadith has the degree of hasan Shahîh, we don't know it apart from the hadith of Az Zuhri, Yûnus bin Yazîd has also narrated this hadith from Az Zuhri." (HR Tirmidhi No. 3572, Hasan) (Abi Muhammad bin Isa bin Saurah at-Tirmidhi, Sunan at-Tirmidhi).*

Takhrij Hadithwww.carihadis.com/Sunan_Tirmidzi/3572.

No	Book Name	Amount	Number
1	Sunan Tirmidhi	1	[3572]
2	Musnad Ahmad	1	[25012]

Biography and Jarh wa Ta'dîl

- 1) Name: Humaid bin Mas'adah bin Al Mubarak
Died: 244 H
Quality: Sadûq
- 2) Name: Humaid bin Al Aswad bin Al-Asyqar

- Quality: Tsiqah
- 3) Name: Usamah bin Zaid Died : 153 H
- 4) Quality: Sadûq
- 5) Name: Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab
Died: 124 H
Quality: FāqihHāfidzMutqin
- 6) Name: Urwah bin Az Zuhri bin Al 'Awwam bin Khuwailid bin Asad bin 'Abdul
'Izzi bin Qu
Died: 93 H
Quality: Tsiqah
- 7) Name: Aisyah bint Abî Bakar Ash Shiddîq
Died: 58 H
Quality: Friends(Sugiarto, 2021).

Hadith interpretation

Conversations that are successive and rushed will leave a bad impression on those who hear them so that they will find it difficult to understand, let alone memorize the words of the Prophet Muhammad. He spoke, in detail, regularly, so that it sounded clear and easy to repeat if desired (Nurhuda & Setyaningtyas, 2022). This is important, considering that they will narrate (convey) every word they say to other people so that there should not be the slightest doubt or ambiguity (Sugiarto, 2021).

e. Purify Intent In Teaching

A teacher must organize his intention in educating to guide to the truth for God's servants (Al Ghazali, 2010). KH Hasyim Asy'ari added that when a teacher comes to a science assembly he should cleanse himself of hadas and dirt and wear good clothes to welcome students with the aim of glorifying knowledge, getting closer to Allah SWT, spreading knowledge, eliminating ignorance, grounding knowledge. , as well as conveying the laws of Allah SWT to regulate human life (Asy'ari, 1994).

The Relevance of the Teacher's Adab Concept in the Minhajjul Muta'allim Book on Teacher Professionalism in Indonesia

Explanation of the principle of teacher professionalism in Law Number 14 of 2005 Chapter III Article 7 which states that (Indonesian People's Representative Council, 2005), concerning the profession of teachers and lecturers is a special field of work carried out based on the following principles:

- a. Have talents, interests, calling, and idealism;
- b. Commit to improving the quality of education, faith, piety, and noble character;
- c. Academic qualifications and educational background following the field of assignment;
- d. Have the necessary competence. following the task field;
- e. Have responsibility for the implementation of professional duties;

According to Noeng Muhadjir, the term professional is the ability to be held accountable by the previous provisions (Kosim, 2008). Teachers are said to be professional if they have 4 competencies, namely:

- a. Pedagogic competence is a basic skill that needs to be possessed by a teacher in carrying out learning activities.
- b. Personal competence, namely the ability to be moral, wise, and authoritative to be a role model for students.
- c. Professional competence is the expertise possessed by a teacher in conveying information or subject matter as a whole.
- d. Social competence, namely skills in socializing, communicating, and interacting properly and correctly with students, between teachers, student guardians, and the community around the school.

Based on the explanation of the principles of teacher professionalism according to the law and the competencies that must be possessed by a teacher, it can be said that the concept of Teacher Adab in the book *Minhajjul Muta'allim* by Imam Al-Ghazali is relevant to the principles of teacher professionalism in Indonesia which includes the following points:

- a. Teachers Have talents, interests, calling, and idealism; This means that the teacher is proficient and masters the field of knowledge being taught.
- b. Commit to improving the quality of education, faith, piety, and noble character; by the concept of teacher etiquette according to Imam Al-Ghazali who must purify the intention in teaching
- c. Academic qualifications and educational background by the field of assignment; Imam Al-Ghazali explained that a teacher must have a good lineage including having a good educational background.
- d. Have the necessary competence. following the task field; based on the 4 competencies that a teacher must have, the concept of adab guru in the *Minhajjul Muta'allim* book includes these explanations such as the teacher must teach adab before teaching knowledge, choose good words, provide explanations that understand and practice the knowledge he has taught by being a role model for the student.
- e. Have responsibility for the implementation of professional duties; The nature of trust described by Imam Al-Ghazali in the book *Minhajjul Muta'allim* is by point 5 of article 7 in Law no. 14 of 2005.

CONCLUSION

In general, the teacher is responsible for guiding, directing and can be a role model for their students. Meanwhile, specifically, the teacher is someone who plays a role in developing and optimizing all abilities possessed by students by Islamic law. The teacher has the most important responsibility and role because a teacher must be able to direct and guide students so that they have intelligence and manners that will be carried out in carrying out their lives. Teachers must have the character of *akhlakul karimah*, be polite, and sincere in conveying their

knowledge, have a forgiving nature, and know the characteristics of each of their students and master the material presented so that they can serve as role models for students.

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