

REACTUALIZATION OF AL-MAWARDI THOUGHTS ABOUT TEACHER ETHICS

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Abstract: In the context of Islamic education, teacher is not someone who has a duty to teach to the students. More than that, teacher is the spiritual father who gives a soul knowledge, leads the morals and make a right for bad behavior which did by the students. But if we turn to the reality this day about a degradation of the teacher's ethic in any region, we perhaps little doubt the credibility of teacher in having that duty and responsibility. Even, the sense of pessimism will soon if we see the sequence of news that makes the teacher as a main actor in any criminal and immoral behavior. That problem needs to be based on the importance of total comprehension toward the values of moral or ethic for a teacher who particularly will be a need urgently. It is same as the view of al-Mawardi about the ethic of teacher, which must have a several ethic, as tawadu and avoid the attitude of priding itself (*ujub*). Having ability to read the characteristic every students, avoid itself form subhat, need to be qanaah, sincere, and never lose hope. That thought of al-Mawardi is sure very relevant with the world of education in Indonesia at this moment.

Keywords: teacher ethics, al-Mawardi's thought

I. INTRODUCTION

A teacher is a human figure is identical as the party who has the duty and responsibility in forming the character of a generation. In the hands of the teacher, nations sprouts are formed for its attitude and its morality brings so that are able to provide the best for its people in the future. (Isjoni, 2009, p. 835).

In the context of Islamic education, the teacher is not only those who would convey scholarly material to participants of their students. More than that, teachers or educators are also spiritual teachers *ruhani* providing delicacies soul with knowledge, who built the morals and straighten the bad behavior that is done by the participants that are their students. (Isjoni, 2009: 3)

The old aphorism says, "If teachers diabetes by standing then the disciples will diabetes while running". This means that the figure of the teachers is a pious figure for their students. As examples, teachers must be able to "*di gugu lan ditiru* (to be imitated and modeled)'. Allegedly *digugu* (to be trusted) because the teacher has a set of adequate science, therefore he should be resourceful and has broad views in view of this life. Allegedly imitated (followed) because the teacher has a whole personality, therefore all acts of horns should be made examples and models by their students in both act, thoughts and behavior. (Bukhari Umar, 835). 87)

What would happen if the moral or ethics of teachers have already started to move toward the negative so that the characters of learners should be strong and exited based on the values of religion and culture of the noble people of Indonesia a few changes swept away by the globalization and westernization.

Contemplating the question above, awareness of the importance of the immensity of the moral values or ethics for a teacher to become a very urgent needs. To meet the needs of the, researchers saw that the

thought of Abu al-Hasan Ali Ibn Muhammad ibn Habib al-Basri al-Mawardi or better known with the title Al-Mawardi about the ethics of teachers in education become very urgent need in this context. In the view of al-Mawardi, a teacher should have some ethics as *tawadu* (*humble behavior*) and away from the attitude of pride themselves (*ujub*). (Abu al-Hasan Ali Ibn Muhammad ibn Habib al-Basri al-Mawardi , Manners ad-Dunya wa ad-Din (Beirut: Dar al-Kotob al-Ilmiyah, 2005: 835). 57).

II. LITERATURE REVIEW

Teacher Ethics Concepts

In the definitive, ethics of teachers consists of two words, i.e. the ethics and teachers. The Ethics is the branch of philosophy that seek the fact values of good and evil is related to the works and actions of a person who is done with full awareness based on the consideration of his thoughts. The ethics issue is the problems associated with human existence in all its aspects, both of the individual and the society, both in its relationship with God, with fellow human beings and himself as well as with nature in the surrounding both in relation to the existence of man in the social, economic, political culture or religion. (Musa Asyarie, 2010: 93)

Substantially, moral ethics and morals are the same as the teaching of good and evil man in his relationship with God, his relationship with the man and his relationship with nature. That differentiate one with the other is the basis or the size of good and evil itself. Thus the good manners is the teachings that speak about the good and bad that became the size is the reason, because ethics is part of the philosophy. (expenditures, et.al. 2009), p. 835). 52)

In the world of education, parties to perform tasks educate known with two rated, educators and teachers. Educators (*murabbiyy*) is the one who serves to educate

the subject of students or perform the task of unbelieving ideologies (*education*).

While the teachers are the people who do teaching duties (*Ta'lim*). However, the term teachers sometimes also narrowly defined as educators in Javanese language teacher is the *digugu* (to be listened to) in the meaning of *piwulange* (teaching), noted and learned by learners and imitated in The meaning of the behavior of the teachers will always be followed by the learners and their communities, because the teachers as scholars are the inheritors of the nature and behavior of the prophet, namely as uswatan hasanah (example or a good example). (moh. Roqib, 2009: 36) Now in the educational literature of Islam, a teacher is also referred to as *ustaz*, *Mu'allim*, *murabbiy*, *mursyid*, *mudarris*, and *muaddib*. The *ustaz* used to call a professor. This is the meaning that a teacher is required to always professional against his profession. (Muhamimin, 2004), p. 835) 209-210 both, thy words of '*allim*' is derived from the basis of 'psas which means to catch the essence of things. In each 'psas contained the dimension of the theory and practical dimension. This is the meaning that a teacher is required to be able to explain the fact of science that he taught, and explain the practical and theoretical dimensions, and attempting to revive the students to pursuit. (Muhamimin, 2004: 210)

Murabbiy word is derived from the basis of "*Rabb*". The Lord is the *Rabb al-'alamin* and *Rabb al-nas*, i.e. who created, manage and keep the nature and its fullness including man. Man as caliph were given the task to develop their creativity in order to create, regulate and keep the nature and its fullness. (Muhamimin, 2009, p. 835). 210-211). *Mursyid* words used for teachers in *Thariqah* or *Tasawuf*. Someone is called *mursyid*, if he always attempting to transmit the immensity of morals or personality to participants of their students, both in the form of worship, ethos work ethos, school ethos and for her dedication to the classrooms *Lillahi Ta'ala* (because it expects the good pleasure of Allah alone). In the context of education contain the meaning that the teacher is a model of the central or self-identification, namely prevalent center and example even consultant for the participants that their students. (Muhamimin, 2009, p. 835). 212-213)

The laws of the Republic of Indonesia Number 14 Year 2005 on Teachers and Lecturers said that is meant by the teachers are professional educators with the main task to educate, to guide, directs, train, assess and evaluate students in early child education path of formal education, basic education and secondary education. (Republic Of Indonesia, The Act of Indonesia Republic No. 14 The year 2005 About Teachers and Lecturers 2008: 835, 2) this sense seems to be very limiting, where who said teachers are those who are only in the scope of formal education institutions.

In addition, from an understanding of the teachers in the teacher also meant as a professional educators.

Then, as professional educators, teachers not only are required to run the task professionally, but must also have the ability and professional knowledge. For that reason, a professional teachers must have three special characteristics, namely; first, a professional teachers should master of science which will be taught with good. Second, a professional teachers must have the ability to convey or teach science which possesses (transfer of knowledge) to the participants of the students to effectively and efficiently. Third, a teacher professionals must hold fast to the professional code of ethics or the ethics of teachers in general. (Abuddin Nata, 2010), p. 835). 156-157)

III. RESEARCH METHODS

According to the focus of the problem and the purpose of the research, the author uses qualitative research approach with type of descriptive research analytically literature with the main subject al Mawardi Thoughts in his book about teacher ethics.

The type of research that used the author is library research or research library and then continued by doing research in the field about how this research become interesting to discuss.

In analyzing data, the author uses the technique of content analysis is a research technique to produce objective description, systematic and were qualitative. In this case the authors analyze how that teachers needs to be based on the importance of total comprehension toward the values of moral or ethic for a teacher who particularly will be a need urgently. It is same as the view of al-Mawardi about the ethic of teacher, which must have a several ethics, as *tawadu* and avoid the attitude of priding itself (*ujub*). Having ability to read the characteristic every students, avoid itself form *subhat* (unclear between halal and haram), need to be *qana'ah*(grateful), sincere, and never lose hope. can be amplifier of teacher work ethics in the world of education by which the author think to be relevant for Indonesia.

IV. RESULTS AND DISCUSSIONS

Al-Mawardi Biography

The full name of al-Mawardi is Abu al-Hasan Ali Ibn Muhammad ibn Habib al-Basri. He was born in the city center of classical Islamic civilization, Basra in the year 364 H or 974 M. He was alive at the time of the last half of the twentieth century IV H or X M and the first half of the twentieth century V H or XI M, period in which the development of science in the Islamic world just developed amazingly (Abuddin Nata, 2000: 835). Al-Mawardi was born in one of Arab families who materially just established. His father, Muhammad ibn Habib is a linker and seller roses water (*ma'u al-Wardi*) was). The name al-Mawardi was referred unto his father profession. (Suparman, 2004: 835).

Al-Mawardi lived in the middle political situation in crisis. At that time (X century up until the twentieth century XI CE) the position of the caliph began to lower and he must share his political power to Zair with an Turkey and Persia. [Munawir Sjadjali, 2003], p. 835). 58-59). But, in the political situation that he thus developed as a reliable political thinkers. Sharpness of mind al-Mawardi in politics is not doubt. Even the paper al-Mawardi entitled al-Ahkam u.s. Sulthaniyah accepted positive appreciation of many as Islamic religious political literature that is very important in that time and in the present. (Jamil Ahmad, 1993: 835). 163)

Career al-Mawardi raised more brilliantly at the time of the caliph al-Qaim Biamrillah. At that time, al-Mawardi was trusted task as diplomatic ambassador to do the replenishment in completing the various problems with the community leaders from among Buwaihi leaders and Seljuk, Iran. In the 429 H, by the Caliph al-Qaim Biamrillah, al-Mawardi propagated up to judicial highest authority, Afdal al -Qudhat (Supreme Judge) in Baghdad, position were held with honor until the end of his lives.

Al Mawardi thought About Ethics of Teacher

A good teacher is the one who can run the roles and responsibilities in a professional manner. In the context of this professionalism, there are at least three characteristics that show that the teacher is worthy of being called professional. *First*, should master of science that he taught. *Second*, a teacher must have the ability to teach the knowledge that belonged to effectively and efficiently. *Third*, a teacher must hold fast to the professional code of ethics or the ethics of teachers in general. Related to the third feature of these, al-Mawardi gave an outline of his thoughts through the book of Manners ad-Dunya wa ad-Din.

1. A teacher must be *Tawadhu* and avoiding *ujub*

In the view of al-Mawardi, a teacher must have *tawadu* (humble) attitude and avoiding *ujub* (self over-pride) attitude. It is mention in his book.

"Tawadu can raise compassion, while ujub (membangkakan themselves) will make it repelling. The nature of ujub is bad for everyone, while for clerics would make it more bad again because he is a role model for many people. Many of the scholars include unauthorized ujub feelings because the unification of them with the merit of knowledge. Yet if they see with true vision and do according to science which possesses, then tawadu attitude would be better for him and away from the nature of ujub will make it more noble. Because of the nature of ujub is a lack of contrary to the nature of merit."

2. Al-Mawardi sees that a teacher cannot be parsimony or covetous.

Al-Mawardi said:

"And in between the ethics of ulama is that they cannot be niggardly in teaches something good for other people and could not prohibit

other people benefit from something he knew. Covetousness indeed in the case of science can lead to reproach and great injustice, and forbid it (knowledge) can raise hasud nature and sin."

3. Al-Mawardi emphasized the importance of a teacher know the characteristics of the participants that their students.

Al-Mawardi said:

"Should a teacher has the ability to read the characteristics of the disciples to know the greatness of the ability and how much knowledge is worthy he mastered so that the teacher can provide knowledge that can be borne by the heft or that can reduce his folly. This is easy for the teachers and more allows the students to success."

To know the characteristics of the learners, a teacher to know what should be is channelled to learners can catch the subjects that conveys. In addition, by knowing the characteristics of the learners, a teacher will choose the best approach in teaching.

4. Al-Mawardi stressed for teachers to keep himself from *Syubhat* (in doubtful between lawful *halal* and *haram*) incomes and perform *qana'ah* attitude with all his property.

Al-Mawardi said:

"Other ethics, purify the soul from subhat income, and sure will ease in obtaining the various needs of the property. Syubhat Income backs sin and the effort to get the needs it is an act of despised. The wages of a good deal of the works of subhat is sin and the reward that should be obtained from the efforts to get the needs is shame."

5. Al-Mawardi emphasized the importance of sincere attitude for a teacher. Al-Mawardi said:

"Other ethics of teachers, must always be sincere-only because Allah SWT.,-in teaching those who learn to him, and expect a reward from him in the form of guidance, without expecting reward from them and do not consider the teaching profession as a media to gain salary."

6. Al-Mawardi emphasizes to the teachers to be able to view themselves as a good figure of educator. Al Mawardi said :

"Should a teacher Advised people who taught and soft attitude to them, ease their way, and strive in guides and help them. So that will be a great reward for him and make it always remembered, grounded most inherent in the heart and the most circulated by his disciples."

7. Then in the process of education, al-Mawardi prohibits acts of violence and abuse is done by a teacher against the participants their students. Al Mawardi said:

"Another ethic of teacher is he could not treat the disciples rudely, should not underestimate the disciples that is being developed and should not be considered lightly the disciples beginners. All of that can make disciples pray, sympathetic to him and want to get what belonged to him."

8. al-Mawardi emphasized the importance of being a patient teacher.

al- Mawardi said:

"A teacher could not prohibit people who want to learn to him and should not feel discouraged with the foolishness of the disciples. Because it can turn off their desire and make they distanced themselves from it. Let this situation continue to eliminate knowledge with the death of the teacher."

CONCLUSIONS

After studying the minds of al-Mawardi about the ethics of teachers, researcher can draw some important conclusions. *First*, according to al-Mawardi a teacher must have the attitude tawadhu', away from the attitude of 'ujub, not covetous of science, have the ability to read the characteristics of the learners, keep themselves from the incomes doubtful matters, act qana'ah, sincere attitude, soft attitude to learners, ease the road to success for them, does not treat the participants their students with hardware, do not despise them, being patient and not easy to despair over the foolishness of participants their students. This is the ethics that must be owned by a teacher.

Second, thought al-Mawardi about the ethics of the teacher of course we must be actualized in the present life which seems to be undergoing acute moral degradation, moreover when one serve as educators or teachers .

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