

Teacher Educational Interaction According to Imam Al-Nawawi

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ABSTRACT

This research takes the form of library research. The aim of this research is to describe and explore the ethics of teacher educational interaction according to Imam Al-Nawawi. The research approach was carried out on Imam Al-Nawawi's thoughts regarding teacher educational interactions. The data collection technique is by collecting and exploring data sourced from primary data and secondary data. The results of the research show that the concept of educational interaction based on the perspective of Imām Al-Nawāwī contained in the book Majmu' Syarah al-Muhazzab explains several concepts that must be possessed, namely, the material discussed, teacher or educator ethics, student etiquette, educational goals, evaluation and educational methods. Educational material is a design material that is prepared to facilitate learning activities and achieve educational goals.

Keywords : Educational Interaction, Teacher, Imam An-Nawawi

INTRODUCTION

Education as a whole which contains activities that have educational value in order to achieve certain goals and purposes. Teaching and learning interactions carried out between teachers and students are carried out for specific educational purposes, not only conveying messages about learning material, but instilling good habits so that students understand (cognitive domain) what is right and wrong and are able to feel it (Affective domain) well. so bad that you want to do it (Psychomotor domain) learning interactions that contain the values mentioned are things that are called educational interactions, so that not all interactions between teachers and students are called educational interactions but interactions that bring changes in knowledge, understanding, skills, norms and attitudes values in student.

Information about educational interactions is also mentioned in the Al-Qur'an, where the Al-Qur'an describes how morals must be prioritized in every aspect of students' actions, building good communication and interaction. A student can get all information from social media and websites. The goal is an

important thing that must be formulated in educational interaction activities

Ahmad Rohani said that there are at least 5 (five) aspects of educational interaction, including: a) Aspects of objectives b) Aspects of materials c) Aspects of teachers and students d) Aspects of methods e) Aspects of situations. According to Soetomo, planning and preparation must be linked to educational aspects, namely: a. Educational objectives b. Materials/materials c. Student d. Method e. Tool.

In everyday reality in the field, in educational interactions many things happen that are not supposed to or errors occur in their respective functions and tasks. These mistakes are often not realized, in fact many of them still consider these problems to be normal and normal. From various study results and findings in the field, it shows that there are several findings of educational interactions that should not occur, including inadequate learning consolidation, teachers not helping students to increase memory motivation, and Teacher Centered, namely viewing students as just empty containers, so teachers must train them. from the bottom.

This research is very important to carry out in order to add to the body of knowledge in the field of Islamic education. So that today's Islamic education developers must be able to conduct a survey of the structure and map of classical Islamic educational literature and the parts that are still relevant and useful to be imitated and put back into practice in today's Islamic education activities. So that we are able to utilize this literature which we use as a secondary source and as a bridge for us to go to primary sources, namely the Al-Quran and Hadith. In this way, classical Islamic educational activities, which have given rise to a large number of interpretations by scholars, can be used as a link for us in realizing educational interactions in Islamic education.

RESEARCH METHODS

This type of research is library research , which is a type of qualitative research. This type of research is a design in which researchers can discuss research results (Suprayoga, 2001). The fundamental characteristic of this research is that the data studied is written library work in the form of documents in the form of books or literature. Meaning and interpretation are negotiated with human data sources because this is the reality of the subject that a qualitative researcher wants to reconstruct. The qualitative research tradition also relies on the application of tacit knowledge (intuitive knowledge or feelings) because often the nuances of multiple realities can only be appreciated in this way.

This research examines the educative interactions of Islamic education in the Middle Ages according to Imām Al-Nawāwī , thus searching for data in this research is by reading related books and discussing educational interactions,

Islamic education, and about Imām Al-Nawāwī who written by scholars or other thinkers who can be used as a research source.

The object of this research is focused on the thoughts of Imām Al-Nawawī related to educational interactions contained in the muqaddimah of the book *al-Majmū‘ Syara h al-Muhazzab li al-Syirazi*. In describing the object of study, this research pays more attention to Imām Al-Nawawī's ideas about educational interactions.

RESULTS AND DISCUSSION

2.1. Educational Interaction

2.1.1. Understanding Educational Interaction

Humans are creatures created by Allah SWT who are social in nature, so called because in carrying out daily activities, humans interact with each other, help each other and need each other. In carrying out daily activities between one another, various forms of communication and situations will take place. Of these various types of situations, there are special situations, namely what are called learning situations. In a learning situation, there is a reciprocal relationship (*feedback*) between one individual and another, this reciprocity is called educational interaction.

According to Shuyadi and Abu Achmadi, the definition of educational interaction is a description of a two-way active relationship between teacher and student that takes place within the bounds of deliberate educational goals, aware of the goal, to bring students to their level of maturity. Inductive interaction in learning is also defined as a reciprocal relationship that occurs between teachers and students which contains norms and values conveyed through attitudes, knowledge and skills that help students obtain the competencies they want to achieve. “

Wathoni describes educational interactions as interactions that take place in a relationship with the aim of education and teaching, namely interactions that consciously set the goal of changing a person's behavior and actions. So the terms teacher on one side and teacher on the other side appear, both are in an educational interaction with different duties and responsibilities, but together they achieve the goal (Muhammad Nurul Wathoni, 2018).”

2.1.2. Components of Educational Interaction

The implementation of the teaching and learning process in the classroom is a series of communication activities, as an educational interaction system which contains a number of components, if these components are not present, no educational interaction process will occur. The components of educational interaction include the following:

- a. Teaching and learning has a goal, namely to shape students in a certain development. This means that educational interaction is an activity carried

- out consciously and with purpose.
- b. There is a procedure (the course of interaction) that is planned, this procedure is structured and designed to achieve and set goals in order to achieve goals optimally, so in carrying out interactions there needs to be procedures, for systematic and relevant steps.
 - c. Learning activities are characterized by the cultivation of material that has been prepared and designed so that it is suitable and appropriate to achieve the objectives.
 - d. student activity as a consequence that students are an absolute requirement for teaching and learning activities to take place.
 - e. Evaluation of all activities carried out to obtain data about the extent of success that has been achieved. Method

Ahmad Rohani said there are at least 5 (five) aspects of educational interaction, including: a) Objective aspect b) Material aspect c) Teacher and student aspect d) Method aspect e) Situation aspect. According to Soetomo, planning and preparation must be linked to educational aspects, namely: a. Educational objectives b. Materials/materials c. student d. Method e. Tool.

2.1.3. Principles of Educational Interaction

Rifma said that educational interaction would be meaningful if its implementation was carried out using several principles and it was hoped that it would be able to bridge the problems being faced. The principles of educational interaction are as follows:

- a. Motivational Principles;

Teachers need to realize that each student has a different level of motivation in certain areas. Therefore, teachers must provide different motivation to each student . Choosing the right motivation method will create an educational interaction that can encourage students' curiosity, desire to try, independence and a sense of wanting to progress (Ahmad Syar'I, 2006).

- b. Principle of Departing from Perception;

Teachers can use it for learning purposes. The confusion faced by teachers is caused by the teacher's explanations being difficult for most students to understand . This happens because the teacher's explanation ignores the apperceptive experience and knowledge of each student.

- c. Principle: Directing to a certain central point of attention or a certain focus;
- d. Principles of Solving Problems Encountered;
- e. Principle of individual differences;
- f. The principle of learning by doing;
- g. Principles of social relations.

2.1.4. The Role of Teachers in Educational Interaction

Educational interactions generally take place in the classroom and teachers have an important role. Professional and competent teachers will be

better able to create effective learning and better manage the class, so that student learning outcomes are at an optimal level (Annisa Annita Dewi, 2017). The teacher's methods and decisions in educational interactions will determine student success in the form of student learning outcomes. The teacher's role in educational interactions includes the following:

a. Teachers as Teachers

Teachers as teachers must emphasize the task of planning and implementing teaching, this is due to their duties and responsibilities as the main and first teacher, for this reason teachers must help students who are developing to learn something they don't know, form competencies, and understand standard material. studied (Enco Mulyasa, 2002).

b. Teacher as Guide

Teachers as mentors put emphasis on the task of providing assistance to students in solving the problems they face. This task is an educational aspect because it is not only related to imparting knowledge, but also related to development, personality and the formation of values in students.

c. Teacher as Mediator

Teachers as mediators should have sufficient knowledge and understanding of learning media, because learning media is a communication tool to make the teaching and learning process more effective, whether it comes from sources, textbooks, journals, magazines or newspapers (Syaiful Bahri Djamarah, n.d.).

d. Teachers as Evaluators

Basically, every type of education or forms of education at certain times during a period of education, people always carry out evaluations, teachers should be good evaluators. This use is intended to determine the success of achieving goals. Students' mastery of lessons, as well as the consistency or effectiveness of teaching methods with assessments, teachers can classify whether a student is in the group of students who are clever, average, poor or quite good in their class when compared to their friends.

e. Teachers as Motivators

As a motivator, teachers are expected to act as motivators for students in learning. This encouragement can be given if students are less enthusiastic or less active in the learning process. As a motivator, teachers must create classroom conditions that stimulate students to carry out learning activities either individually or in groups (Sadirman, 2007). In an effort to provide motivation, teachers can analyze the motives behind students' laziness in studying and declining achievement at school. Every teacher must act as a motivator, because in educational interactions it is not impossible that there are students who are lazy about studying and so on. Motivation can be effective if it is done by paying attention to student needs. Different ways of learning provide reinforcement and can motivate students to be more enthusiastic in learning. The role of the teacher as a motivator is very important in educational interactions, because it concerns the essence of educational work that requires it

f. Teacher as Initiator

Teachers can be the originators of ideas for progress in education and

teaching. The current educational interaction process must be developed in accordance with developments in science and technology in the world of education.

g. Teacher as informant

Teachers must be able to provide information on current developments in science and technology, apart from the lessons or curriculum that have been implemented."

2.1.5. Educational Interaction Patterns

Educational interactions can be carried out in several forms using communication patterns, including:

1. Communication as action (one way), namely the relationship between teacher and student where only the teacher functions as a provider of information without any (*feedback*) from the student. In this interaction the teacher is active while the students are passive. Teaching and learning activities are seen as a moment to convey learning material;
2. Two-way interaction communication where the teacher acts as a provider of information and feedback occurs to the teacher (*Rizawati Sulaiman, 2017*);
3. Communication as a transaction or multidirectional, namely multidirectional communication, namely communication that not only occurs between teachers and students, but also requires students to be more active than teachers (*Khadijah, 2013*), namely between one student and another."

"To realize the learning objectives and formulations that have been set, Oeser put forward six learning patterns in educational interactions, namely (*Abdul Haris Nasution, 2020*):

1. *Lecturing (Lecture)* pattern , namely teacher centric, is autocratic, where the teacher functions as the center for determining activities while students learn passively.
2. *Leading* pattern , namely teacher and task centric where the teacher uses lecture, question and answer or short discussion methods, is autocratic but still leads to cooperation and students learn actively.
3. *Directing* pattern , namely student and task centric where students learn actively with the teacher's direction.
4. *Supervising* pattern (supervision), namely students where students learn in groups that are active, democratic and permissive, cooperative and social in nature.
5. *Sharing* pattern , namely group-centric assignments where students take an active, democratic and non-biocratic approach.

Free pattern, namely individual centric assignments where students carry out group discussions and are focused."

The Concept of Educational Interaction According to Imam Al-Nawawi Teacher

In educational institutions, both formal and non-formal educational institutions, teachers or educators are the figures who interact most often with

students compared to other parties. A teacher is tasked with planning and implementing the learning process, assessing learning outcomes, providing guidance and training, conducting research and studies, and communicating with the community. Teaching is an activity that really requires professional skills. A professional teacher can know well what to do, both inside and outside teaching time, including making decisions related to the teaching and learning process (Imām al-Nawāwī, n.d.).

Teaching is the noblest act carried out by humans and also has the most important potential as something that strengthens various forms of fardhu kifayah deeds. In accordance with the words of Allah SWT, namely:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۗ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

"(Remember) when Allah made a covenant with those who had been given the book (by saying), "You must truly explain (the contents of the book) to people and do not hide it....." (QS. Ali Imran, 187).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ

"Indeed, those who conceal what We have sent down in the form of information and guidance, after We have explained it to people in the Book (al-Quran), it is they who are cursed by Allah and cursed (also) by those who curse." (QS. Al - Baqarah, 159)

In Islamic educational thought, teachers have a very high level. The height of the teacher's level does not lie in material aspects or wealth, but in the priority given by Allah in the afterlife (Muḥammad Ibn Ṣalih Ibn, 2005). In realizing sincere intentions because of Allah, there are several things that a teacher must pay attention to and do in achieving the goals that have been set. One of them is the characteristics that a teacher must carry out from his personal point of view (personality) according to Imām al-Nawāwī.

Teacher Ethics towards Themselves

Imām al-Nawāwī stated that an educator or teacher in teaching a student must have sincere intentions solely because of Allah. Teaching is not used as a means to gain honor, fame, lots of money, and to find activities outside the home. And teaching should not be used as an effort that can divide the equality and unity of the people, resulting in disputes between the people. There are several things that teachers themselves must have (Yusniar Arifin, 2018):

First,

أَنْ يَقْصِدَ بِتَعْلِيمِهِ وَجْهَ اللَّهِ تَعَالَىٰ وَلَا يَقْصِدُ تَوْصِيلاً إِلَىٰ غَرَضٍ دُنْيَوِيٍّ كَنَحْصِيلِ مَالٍ أَوْ جَاهٍ أَوْ شَهْرَةٍ أَوْ سَمْعَةٍ أَوْ تَمَيُّزٍ عَنِ الْأَشْبَاهِ أَوْ تَكْثُرِ بِالْمَشْتَغَلِينَ عَلَيْهِ الْمُخْتَلِفِينَ إِلَيْهِ أَوْ نَحْوِ ذَلِكَ: وَلَا يَشِينُ عِلْمَهُ وَتَعْلِيمَهُ بِشَيْءٍ مِنَ الطَّمَعِ فِي رَفْقٍ تَحْصَلُ لَهُ مِنْ مُشْتَغَلٍ عَلَيْهِ مِنْ خِدْمَةٍ أَوْ مَالٍ أَوْ نَحْوِهِمَا وَإِنْ قَلَّ وَلَوْ كَانَ عَلَىٰ صُورَةِ الْهُدْيَةِ الَّتِي لَوْلَا اشْتِغَالُهُ عَلَيْهِ لَمَا أَهْدَاهَا إِلَيْهِ.

"Intends to gain the pleasure of Allah SWT and does not intend to gain worldly benefits, such as gaining glory, fame, reputation, privileges from others, increasing the number of people who learn from him or people who ask him for decisions or so on. In teaching activities, a teacher must not taint his knowledge and teaching activities with something that is ambitious in gaining the sympathy of the people he teaches so that students become busy serving and providing costs and so on.

Imām al-Nawāwī does not recommend this because there are verses and hadiths that explain things related to "disgraceful is the person who teaches his knowledge for purposes other than Allah's". In a proposition, it is stated that Allah criticizes people who do not share their knowledge for the sake of Allah.

Imām al-Nawāwī quoted the words of Imām asy-Shafi'i who said, "I really want everyone to learn this knowledge without attributing to me a single letter from it." Apart from that, he also said, "I have never argued with anyone to defeat him. I really want, when arguing with someone, Allah will reveal the truth through the hands of his teacher." Narrated from Abu Yusuf, he said, "O people, make Allah the goal of your knowledge. For I have never sat in a gathering where I intended to tawadhu' except that I did not stand up until I had glorified them. I have never sat in a majlis where I intended to glorify them but I did not rise until I was humiliated (Imām al-Nawāwī, 2010)."

Intention is a word that is very easy to say, but has quite deep meaning and consequences. The most important thing as a benchmark for someone's activities, especially teachers, is that their intentions are sincere because of Allah SWT. Both in words and deeds. Imam Aḥmad said: "knowledge is something that is incomparable for people whose intentions are right." Then they said: how true is that intention, O Abu 'Abdillah? He answered: namely someone who intends to eliminate ignorance from himself and others.

Sincerity in teaching and seeking knowledge can be achieved in several ways, namely: intending that seeking knowledge is to carry out God's commands. Intending to maintain Allah's law, because maintaining Allah's law can be done by studying, either by writing, memorizing or composing books. Intending to defend Allah's Shari'a, because if there were no ulama, then this Shari'a would not be guaranteed to be true, nor would there be anyone who would defend it. Intend to follow the teachings of the Prophet, because you cannot possibly follow his teachings unless you know about them first.

Second Adab :

وَمِنْهَا أَنْ يَتَخَلَّقَ بِالْمَحَاسِنِ الَّتِي وَرَدَ الشَّرْعُ بِهَا وَحَثَّ عَلَيْهَا وَالْحِلَالَ الْحَمِيدَةَ وَالشَّيْمَ الْمُرْصِيَةَ الَّتِي
أَرَشَدَ إِلَيْهَا مِنَ التَّرَهُّدِ فِي الدُّنْيَا وَالتَّقَلُّلِ مِنْهَا وَعَدَمِ الْمُبَالَاةِ بِفَوَائِهَا وَالسَّخَاءِ وَالْجُودِ وَمَكَارِمِ الْأَخْلَاقِ
وَطَلَاقَةِ الْوَجْهِ مِنْ غَيْرِ خُرُوجٍ إِلَى حَدِّ الْخِلَاعَةِ وَالْحِلْمِ وَالصَّبْرِ وَالتَّنَزُّهِ عَنِ الدُّنْيِ الْإِكْتِسَابِ وَمُلَازِمَةِ الْوَرَعِ
وَالْحُشُوعِ وَالسَّكِينَةِ وَالْوَقَارِ وَالتَّوَضُّعِ وَالخُضُوعِ وَاجْتِنَابِ الصَّحْكِ وَالْإِكْتِنَارِ مِنَ الْمَرْحِ وَمُلَازِمَةِ الْأَدَابِ
الشَّرْعِيَّةِ الظَّاهِرَةِ وَالْخَفِيَّةِ كَالْتَنْظِيفِ بِإِزَالَةِ الْأَوْسَاحِ وَتَنْظِيفِ الْإِبْطِ وَإِزَالَةِ الرِّوَاغِ الْكَرِيهَةِ وَاجْتِنَابِ

الرَّوَّاحِ الْمَكْرُوهَةِ وَتَسْرِيحِ اللَّحْيَةِ:

The second personal competency a teacher must have is to have noble morals recommended by the Shari'a and commendable qualities as well as a pleasant attitude such as being ascetic¹(keeping oneself away from the pleasures of the world to worship). The teacher always maintains this ascetic nature in himself by trying to spread a smile without exaggeration, not complaining to many people, being polite and courteous, being generous, generous, friendly, having a cheerful face without going beyond the bounds of normalcy, being tolerant, patient and not doing anything wrong. which makes oneself humiliated. Apart from that, teachers must also have other qualities in themselves, such as being humble, not laughing out loud and joking a lot, having calm emotions, being khusyu', wara' (keeping oneself away from sin, immorality and doubtful matters) and always being steadfast. with syar'i manners that are spiritual and spiritual.

Imam al-Nawawi also explained about dzahir syar'i etiquette, which is related to ethics in maintaining the physical cleanliness of the teacher himself. Maintaining physical cleanliness includes cleaning dirt and unpleasant odors from his body and mouth, this is because it can disrupt the teaching and learning process carried out by teachers, cleaning and trimming beards, shaving armpit hair and nose hair is also part of self-cleaning carried out by a person. Teacher.

Third Adab

وَمِنْهَا الْحَذَرُ مِنَ الْحَسَدِ وَالرِّيَاءِ وَالْإِعْجَابِ وَاحْتِقَارِ النَّاسِ وَإِنْ كَانُوا ذُوْنَهُ بِدَرَجَاتٍ

The third competency that a teacher must have is to be alert to the nature of envy, riya', ujub and the nature of belittling other people's words. These despicable qualities are a test from Allah for people with knowledge, because these qualities can make people despicable and looked down upon. A teacher must also avoid other despicable traits such as *hasad, riya', 'ujub, ihtiqar* (Saifuddin Amin, 2020) .

Imām al-Nawāwī explained several ways to avoid these despicable traits, including avoiding the trait of hasad by truly knowing the wisdom of the advantages that Allah has assigned to each of his servants without protesting, criticizing or hating the wisdom that Allah has ordained it because it makes us belong to those who commit immorality. Avoiding the nature of riya' can be done by providing benefits to yourself and others, as well as making it easier and happier to help others without expecting anything in return. The trait of riya' must be avoided and eliminated in a teacher because it can erase every act of worship and the pleasure of Allah SWT.

Avoiding and eliminating the nature of 'ujub can be done by realizing that knowledge is a glory that God has entrusted to humans and all forms that God has given can be taken back at an indefinite time and suddenly. Therefore, the teacher realizes that the knowledge he masters is not his own but belongs to

Allah and He does not guarantee that this knowledge will remain his.

Meanwhile, to avoid belittling/degrading other people (*alihtiqar*) can be done by realizing that no one is noble in the sight of Allah except those who believe and are pious (Muhammad ibn Salih ibn 'Usaimin , 2005).

However, Imām al-Nawāwī explains that a teacher is allowed to behave as mentioned above, if the situation is an emergency or the demand for benefit (goodness) is greater than *the Mafsadat* (harm) that belittles him.

Fourth and Fifth Manners

وَمِنْهَا اسْتِعْمَالُهُ أَحَادِيثَ التَّسْبِيحِ وَالتَّهْلِيلِ وَنَحْوَهُمَا مِنَ الْأَذْكَارِ وَالِدَّعَوَاتِ وَسَائِرِ الْأَدَابِ الشَّرْعِيَّاتِ:
وَمِنْهَا دَوَامُ مُرَاقَبَتِهِ لِلَّهِ تَعَالَى فِي عِلَاقَتِهِ وَسِرِّهِ مُحَافِظًا عَلَى قِرَاءَةِ الْقُرْآنِ وَتَوَافُلِ الصَّلَوَاتِ وَالصُّوْمِ وَغَيْرِهِمَا
مُعَوَّلًا عَلَى اللَّهِ تَعَالَى فِي كُلِّ أَمْرٍ مُعْتَمِدًا عَلَيْهِ مَفُوضًا فِي كُلِّ الْأَحْوَالِ أَمْرُهُ إِلَيْهِ

The fourth and fifth competencies that teachers must have, as mentioned by Imām al-Nawāwī, are that teachers should always perform tasbih, perform tahlil, and do dhikr and pray according to the etiquette that has been prescribed. Always feel that he is a teacher who is always under the supervision of Allah SWT. Whether it is dzahir or vanity, then you also have to keep reading the Qur'an, perform sunnah prayers and fasting and always surrender to Allah SWT (Imām al-Nawāwī , 2010).

Tasbih is praise that is always offered to Allah SWT while exploring knowledge with the guidance and blessing of Allah, dhikr is prayer beads that are always offered to Allah SWT which can calm one's heart, mind, soul and body and stay away from

despicable act. The teacher realizes that he is always under the supervision of Allah SWT. Whether in busy or quiet conditions, he will always maintain his istiqamah by continuing to perform the five daily prayers, diligently reading the Koran and other practices. a teacher must always prioritize Allah in every activity and deed he carries out and adhere firmly to Allah's rules and prohibitions and surrender all matters to Allah alone.

Personal religious competence is a concept of muraqabah and ihsan that every teacher must have. This competency is a basic concept that a teacher must have which is related to a religious personality such as having the values of honesty, justice, discipline, order, beauty and so on. So that these values can be a transfer of appreciation of values (*itransinternalization*) that exists between teachers and students, both directly and indirectly.

Sixth adab

مِنْهَا وَهُوَ مِنْ أَهْيَأِهَا أَنْ لَا يَدُلَّ الْعِلْمَ وَلَا يَذْهَبَ بِهِ إِلَى مَكَانٍ يَنْتَسِبُ إِلَى مَنْ يَتَعَلَّمُهُ مِنْهُ وَإِنْ كَانَ
الْمُتَعَلِّمُ كَبِيرَ الْقَدْرِ بَلْ يَصُونُ الْعِلْمَ عَنْ ذَلِكَ كَمَا صَانَهُ السَّلَفُ

Don't demean knowledge and take it to someone who wants to learn it, even if that person has a high position. He should protect his knowledge of this matter as the Salaf do.

What is meant by not degrading knowledge is that a teacher does not go to teach knowledge to a place with the aim of making people honor him and learn

from him even though the students or pupils are rich people (Jamaluddin Muhammad Mukram Ibnu Manzur, 2010). However, a teacher should protect the authority of this knowledge from such things as *Salaf scholars do* in protecting their knowledge. Imām al-Nawāwī explained that a teacher may not act as described if the situation is an emergency or demands greater *maṣlaḥat* (good) than *mafsadat* (harm) in reducing his knowledge. This is also based on information obtained from some *Salaf scholars* who do this.

A teacher who, with the knowledge he has, has the intention of enriching himself, is actually distancing himself from the blessings of knowledge and glory. Nowadays, it is often found that teachers are reluctant to teach in places where they are paid cheap salaries because according to them the knowledge they have gained is not commensurate with the knowledge they have.

Another unfortunate thing is that in order to get a high salary we are willing to leave the country we were born and raised in and move to another country with the intention of a big salary (Muh Dedi Putra Utama, 2019). A wise teacher is someone who sees that the knowledge inherent in him is knowledge that must be shared with people who need it without seeing any strings attached to the knowledge taught.

Seventh Manners

مِنْهَا وَهُوَ مِنْ أَهْمِهَا أَنْ لَا يَدُلَّ الْعِلْمَ وَلَا يَذْهَبَ بِهِ إِلَى مَكَانٍ يَنْتَسِبُ إِلَى مَنْ يَتَعَلَّمُهُ مِنْهُ وَإِنْ كَانَ الْمُتَعَلِّمُ كَبِيرَ الْقَدْرِ بَلْ يَصُونُ الْعِلْمَ عَنْ ذَلِكَ كَمَا صَانَهُ السَّلْفُ

The next personal competency that teachers must have is that if the teacher does an action that is correct and in essence permissible, but in the end it looks haram or makruh or can tarnish self-esteem, then he should inform his friends, friends and people who see him doing the action. so that they realize and do not sin, their prejudices are not true, and so that they do not abandon it and do not take advantage of its knowledge. As in the authentic Hadith which says, "He is Shafiyah."

What is meant, for example, is a teacher who has a problem that confuses himself so that if the problem is not discussed or communicated to his friends, it can lead to misunderstandings and other new problems emerging. For example, a teacher is given a gift or bribed to pass one of his students, and if he is not passed, the teacher will be expelled from where he teaches. If this problem confuses the teacher, he can discuss this with his friends to get the best solution (Abdul Gaffar, 2020). On the other hand, if this matter is kept secret then his friends and people around him will suspect him and think he is committing fraud.

Teacher Manners in Teaching and Cultivating Knowledge

In seeking knowledge and teaching it to others, a teacher must also have manners, namely as follows.

First Manners,

فَيَنْبَغِي أَنْ لَا يَزَالَ مَجْتَهِدًا فِي الْأَشْتَغَالِ بِالْعِلْمِ قِرَاءَةَ وَإِقْرَاءَ وَمُطَالَعَةً وَتَعْلِيمًا وَمُبَاحَثَةً وَمُذَاكِرَةً وَتَصْنِيفًا:

"Always be serious about pursuing knowledge, namely by reading more

, reciting, studying, commenting, discussing, discussing, compiling books".

Imām al-Nawāwī said that a person will be nobler if he reads more than if he doesn't like to read. In a saying, books are the door to knowledge, while reading is the key. A good teacher is a teacher who wants to direct his ability to always and continue reading because every day he is required to always convey something new to his students. An intelligent teacher is a teacher who is able to provide other and latest information to his students (Im ām al- Nawāwi, 2010).

In times of globalization like this, with the development of various technological facilities such as the internet, Facebook, Twitter and other gadgets, people are reluctant to buy books because they have to buy at a price and the information they need is often not obtained completely. This is different from the internet, where in a matter of seconds and with one finger press you can get all the information completely and easily and can be accessed anywhere.

Second Adab ,"

وَلَا يَسْتَنْكِفُ مِنَ التَّعَلُّمِ مِمَّنْ هُوَ دُونَهُ فِي سِنِّ أَوْ نَسَبٍ أَوْ شُهْرَةٍ أَوْ دِينٍ أَوْ فِي عِلْمٍ آخَرَ بَلْ يَحْرِصُ عَلَى
الْفَائِدَةِ مِمَّنْ كَانَتْ عِنْدَهُ وَإِنْ كَانَ دُونَهُ فِي جَمِيعِ هَذَا

And don't stop learning from people who are below you in terms of age, lineage, fame, religion and studying other knowledge." Always dig up information from the people around you even if those people are below you in all of this, and don't be ashamed to ask questions. about everything he did not know . Then it was narrated to us from Umar and his son (Abdullah) Ra, both of whom said, "Who has a gentle face, gentle in knowledge.

In this case, Imām al-Nawāwī quoted a hadith narrated from Mujatri, he said, "People who are shy and arrogant people will not be able to learn knowledge." In an authentic hadith narrated from Aisyah Ra, she said "The best women are Ansar women. Shyness does not prevent them from seeking knowledge and deepening their religion . " Sa'id bin Jubair said "A person will always have knowledge as long as he teaches. If he has knowledge and thinks that he does not need any more and is satisfied with the knowledge he has, then he is the most stupid person (Im ām al- Nawāwi, 2010)."

Third Adab,

وَيَنْبَغِي أَنْ لَا يَمْنَعُهُارْتِفَاعُ مَنْصِبِهِ وَشُهْرَتِهِ مِنْ اسْتِفَادَةِ مَا لَا يَعْرِفُهُ

"His high position and fame should not prevent him from asking about things he doesn't know."

Imām al-Nawāwī explained further, in the past many of the shalaf asked their students about what they did not know. It is mentioned in the authentic hadith, the history of a group of friends from among the tabi' and several groups of tabi'in narrated from the tabi' tabi'in. Amr bin Syu'aib was not a tabi'in but more than 70 Tabi'in narrated from him.

Imam al-Nawawi also explained that a teacher should not hesitate to ask other people about things that he does not know, whether from those in higher or lower positions. This can be a reference that the teacher has a humble nature

within him.

Fourth Adab,

وَيَنْبَغِي أَنْ تَكُونَ مُلَازِمَةً لِالِشْتِغَالِ بِالْعِلْمِ هِيَ مَطْلُوبُهُ وَرَأْسُ مَا لَهُ فَلَا يَشْتَغِلُ "بِغَيْرِهِ فَإِنْ اضْطُرَّ إِلَى غَيْرِهِ فِي وَقْتٍ فَعَلَّ ذَلِكَ الْغَيْرَ بَعْدَ تَحْصِيلِ وَظَيْفَتِهِ مِنَ الْعِلْمِ

Imām al-Nawāwī recommends that teachers continue to struggle with knowledge as their commitment and main capital, so that they are not busy with other things. If he is forced to do other things at one time, then he is required to do those other things after doing his scientific assignment.

Fifth Adab,

يَنْبَغِي أَنْ يَعْنِيَ بِالتَّصْنِيفِ إِذَا تَاهَلَ لَهُ فِيهِ يَطَّلِعُ عَلَى حَقَائِقِ الْعِلْمِ وَدَقَائِقِهِ وَيَثْبُتُ مَعَهُ لِأَنَّهُ يَضْطَرُّ إِلَى كَثْرَةِ التَّفْتِيْشِ وَالْمُطَالَعَةِ وَالتَّحْقِيقِ وَالْمُرَاجَعَةِ وَالْإِطْلَاقِ عَلَى مُخْتَلَفِ كَلَامِ الْأَئِمَّةِ وَتَمْتَقِّهِ وَوَاضِحِهِ مِنْ مُشْكَلِهِ: وَصَحِيحِهِ مِنْ ضَعِيفِهِ: وَجَزَلِهِ مِنْ رَكِيكِهِ وَمَا لَا اعْتِرَاضَ عَلَيْهِ مِنْ غَيْرِهِ وَبِهِ يَتَّصِفُ الْمُحَقِّقُ بِصِفَةٍ

Paying attention to writing the book because in this way he was forced to check, study, analyze, refer to and study various opinions of imams, jurists, clear opinions from vague ones, shaih from weak ones, strong ones from weak ones and opinions that cannot be denied by other preachers." Thus, a muhaqqiq can have the characteristics of a mujtahid.

Imām al-Nawāwī explained that a teacher who writes a book must have provisions, namely that the book must be more complete than other books, meaning that the book must discuss other sides of books that have been written previously and not be included in revised editions; as well as containing various kinds of other information that is new and different, complementing information that is considered lacking and avoiding plagiarism if the book is written or written

written in the same way as the author or other writers. However, even though they have the same title of writing, different people definitely have their own thoughts so that the books or books written will definitely be different (Im ām al-Nawāwī, 1987) .

Sixth Adab,

لِيُحَذَرَ كُلَّ الْحَذَرِ أَنْ يَشْرَعَ فِي تَصْنِيفِ مَا لَمْ يَتَأَهَّلْ لَهُ فَإِنَّ ذَلِكَ يَضُرُّهُ فِي دِينِهِ وَعِلْمِهِ وَعَرْضِهِ

In the sixth adab, Imām al-Nawāwī really emphasizes that teachers in writing must be very careful so as not to write something that is not their expertise. Because this will be detrimental to religion, knowledge and his good name. Having teachers' limitations in teaching sometimes makes teachers have to write a book to help students in their learning process even though they don't have expertise in that scientific field. This can make the contents of the textbook

incomprehensible, especially if the book is shown to earn money from sales.

A teacher is not allowed to publish what he wrote himself unless he has studied it, researched it in every aspect and reviewed it repeatedly. Teachers must also pay attention to the effectiveness of each word, sentence written in a work so that sentences or words are not repeated and it is not necessary for someone to write concisely because it can make the contents of the book less understood both in terms of the meaning and purpose of the writing. the book.

Seventh Adab,

وَلِيُخَذَرَ أَيْضًا مِنْ إِخْرَاجِ تَصْنِيفِهِ مِنْ يَدِهِ إِلَّا بَعْدَ تَهْدِيهِ وَتَرَدُّدِ نَظَرِهِ فِيهِ وَتَكْرِيهِ:

Imām al-Nawāwī recommends accuracy in publishing his written work by correcting it and reading it repeatedly to avoid unnecessary mistakes.

The book that has been completed should not be published immediately, but it is necessary to edit the manuscript created, examine errors and read it repeatedly in order to correct the errors contained in the book. Editing is very important to be able to do because the book written is never free from errors both in writing and in the meaning contained therein. Even if it is necessary, it should be handed over to a special team that handles book editing issues which can improve the content and grammar of the writing. This aims to ensure that the books that will become reference material for students are books that can be understood and understood and can be studied properly. Currently, many teachers teach only by following the writing order contained in the book without properly adapting the book, therefore the writer has to really repeat his work over and over again to avoid mistakes.

Eighth Adab ,

وَلِيُخْرَصَ عَلَى إِضْحَاحِ الْعِبَارَةِ وَإِجَازِهَا فَلَا يُوضِّحُ إِضْحَاحًا يَنْتَهِي إِلَى الرِّكَائَةِ وَلَا يُوجِزُ إِجَازًا يُفْضِي إِلَى الْمَحْقِقِ وَالْإِسْتِعْلَاقِ

Pay attention to the problem of using clear and concise expressions. It is best not to give long explanations that end up rambling or give too short reviews that end up being unclear.

When writing, it is best to use language that is straightforward and easy to understand, does not repeat sentences or is long-winded so that everyone who reads or hears it can understand the contents of the book.

Ninth Manners ,

وَيَنْبَغِي أَنْ يَكُونَ اعْتِنَاؤُهُ مِنَ التَّصْنِيفِ بِمَا لَمْ يُسَبِّقْ إِلَيْهِ أَكْثَرَ

Write about issues that have not been widely discussed and researched by others. What this means is that there has not been a single writer who has filled his writing with all his methods. If there is a work that fulfills some of it, he should write something similar with many additions in addition to combining missing methods and completing information that is considered to be lacking. Apart from that, his writing is related to problems that have many benefits and are much needed (Im ām al-Nawāwi, 2020). This is done with the aim of avoiding

plagiarism because plagiarism is an act that violates copyright.

Tenth Adab ,

يَعْتَنِ بِلِغَةِ الْمَذْهَبِ فَإِنَّهُ مِنْ أَعْظَمِ الْأَنْوَاعِ نَفْعًا وَبِهِ يَتَسَلَّطُ الْمُتَمَكِّنُ عَلَى الْمَعْظَمِ مِنْ بَاقِي الْعُلُومِ

“Pay attention to knowledge related to the School of thought. Because this knowledge is one of the types of knowledge that has the greatest benefits and with this knowledge an expert can master most of the other sciences.”

CONCLUSIONS

Imām Al-Nawāwī or full name Abū Zakariyā Muhyī ad-Dīn ibn Syaraf Al-Nawāwī is one of the educational ulama figures who is very influential with his knowledge in the history of Islamic education. Im? His intellectual life journey began in Damascus, Makkah Al-Mukarramah and Baitul Maqdis. Im?

The concept of educational interaction based on the perspective of Imām Al-Nawāwī contained in the book *Majmu‘ Syarah al-Muhazzab* explains several concepts that must be possessed, namely, the material discussed, teacher or educator ethics, student etiquette, educational goals, evaluation and educational methods. Educational material is a design material that is prepared to facilitate learning activities and achieve educational goals. The main characteristics of educational material are aspects of the Koran, hadith, education of faith, morals, reason, social and physical.

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