

Student Ethics in Learning Perspectives of Kiai Hajj Muhammad Zaini Sekumpul Martapura

Mahyuddin Barni

*Universitas Islam Negeri Antasari Banjarmasin
mahyuddinbarni@yahoo.co.id*

Muhammad Yusran

*Universitas Islam Negeri Antasari Banjarmasin
yusran_lukman1981@yahoo.co.id*

Abstract

Students are a component of the education system. It will not be called education if the student is not in it. To succeed in education (learning), many conditions must be considered; one of which is ethics or manners. In the context of Islamic education, ethics or manners for a student is very important. It is difficult for a student to succeed in education if he is not ethical or civilized. Even if he succeeded in education or in learning, then his knowledge was not a blessing or not useful for others or a cause of destruction for himself. This paper aims to describe the ethics of a student who is learning according to the perspective of a religious figure so that he is successful in his learning. This paper used documentary techniques. The data of this paper obtained from the recordings of lectures delivered by Kiai Hajj Muhammad Zaini during his lifetime and juxtaposed with the book read by him. Student ethics according to Kiai Hajj Muhammad Zaini is that a student should always expect and ask his teacher to always pray for him, use the time for useful activities, repeat lessons at home and ask back to the teacher related lessons that are still vague for him, clean the intention when looking for knowledge that is only because of Allah SWT, revive religion, keep the Islamic shari'a in order to remain there, intend the knowledge gained will be practiced, always do good deeds and adorn themselves with praiseworthy qualities, get used to getting up at night to worship Allah and ask Allah in order to give him useful knowledge and other virtues, respect his teacher *zahir* (external) and *bathin* (inner), not make friends or be

close with people who are not in good morals (immoral perpetrators and other deeds), do not use the knowledge they get to debate or pilgrimage, always trying to be close to Allah SWT, accustom to ablution before learning, always reading the Qur'an, always correcting the five senses of sin in order to quickly understand the science of religion.

Keywords: ethics, student, Kiai Hajj Muhammad Zaini

A. Introduction

In South Kalimantan in particular and on Kalimantan in general, almost no one does not know Kiai Hajj Muhammad Zaini. He is very loved by the Banjar community. Hardly found in homes, shops, or other places; especially in South Kalimantan who did not display his photos. After his Datu, Sheikh Muhammad Arsyad Al-Banjari, it seems that no Banjar cleric is as famous as he is. He is a very famous Banjar scholar in Indonesia.

Although he has been dead for about 14 years ago, his influence is still felt today. Even the recording of his lectures to this day, especially at his residence, Sekumpul Martapura on every Sunday afternoon is still broadcasted by Ar Raudah TV and is still widely attended by the public.

His lecture, according to the author's observations, is very broad, covering aspects of theology (monotheism), *fiqh* (Islamic jurisprudence), interpretation, hadith, Sufism/moral, social, health, education and so forth. Specifically, in the aspect of education, the author found points of his thoughts related to a student or how a student can succeed in his education.

Ethics is a procedure in learning. The learning process between teacher and student requires the existence of noble character. Noble characters are born from faith and worship, that human faith and worship are imperfect unless noble ethics arise and *muamalah* is good to God and His creatures. Students are subjects and objects of education that require guidance from others in guiding, directing, and developing their potential (Nandya, 2010: 167).

In theory, according to Arifin (1991: 61) students are creatures who are in the process of development and growth according to their individual nature. They need consistent guidance and direction towards the optimal point of their natural ability. In the view of Islam according to Abuddin Nata (1997: 80) science comes from Allah SWT. Meanwhile the process is done through learning. Because the knowledge comes from Allah SWT, this brings the consequences of the need for a student to draw closer to Allah or adorn himself with noble morals, and as far as possible try to stay away from deeds that are not favored by Allah SWT. In this sense, normative rules about the need for etiquette or ethics for a student who is studying or studying emerge, because he is expecting knowledge that is a gift of Allah SWT.

KH. Muhammad Zaini Ghani's thought has been appointed by several researchers/writers. Among these writers is Abu Daudi in his book entitled *Al-Alimul 'Allamah Al' Arif Billah As-Sheikh H. Muhammad Zaini Abdul Ghani. Sahriansyah* in his book *Sheikh Muhammad Zaini Ghani; Biography and Thought*. Mirhan, in his book *KH. Muhammad Zaini Abdul Ghani in Martapura, South Kalimantan (1942-2005)*. Ersis Warmansyah Abbas in his work *Banjar Community and Culture as a Source of Learning Social Sciences; Transforming Banjar Cultural Values Through Teachings and Methods of the Guru Sekumpul*.

Abu Daudi (2012), in this work, talks more about the biography of KH. Muhammad Zaini, starting from his childhood, educational history, behavior, and his teachers. Sahriansyah (2008), this work contains the thoughts of KH. Muhammad Zaini Abdul Ghani about worldly life, work, bank matters, zakat problems, and poverty problems. Mirhan (2014), the focus of his study on the charisma KH. Muhammad Zaini Abdul Ghani and his social role in the community, including religious role and cultural role. Ersis Warmansyah Abbas (2013), this work makes the Guru Sekumpul or KH. Muhammad Zaini Ghani and the *majelis ta'lim* which he led as a source of social studies learning, specifically the process of transforming Banjar cultural values through the teaching and methods of the Guru Sekumpul as a source of social studies learning.

In addition to some of the books above, there are also journals written by Amiqah in *Jombang UNWAHA Journal*, 13 July 2018, ISSN: 2622-9994 about the Motivation of Congregants to Follow the Commemoration of the Guru Sekumpul in Yogyakarta. In this paper, Amiqah (2018) describes the implementation of the Guru Sekumpul's death commemoration by the South Kalimantan Student Association (PMKS) Yogyakarta at the end of March 2018 which was very crowded with worshipers with a focus of research on the motivation of pilgrims to attend the gathering. Using a phenomenological approach, this study produces findings that informants' motivation to follow the *haul* (death commemoration) is a respect for the figure of the teacher.

Specifically about student ethics in learning, there are some relevant writings, Barokah (2015) in his research shows that: First, students' perceptions of student ethics toward teachers differ. Students' perception can be classified into three, namely agree, disagree, and agree conditional. Students who give the perception of agreeing are more numerous than the perception of conditional agree and disagree. In addition, students who give the perception of agreeing to conditional are more than the perception of disagreeing. Therefore, the *Ta'lim Muta'alim* is considered still relevant to study. Second, regarding its actualization, it can be classified into three, those are adoptive, adaptive, and deviant.

Askhabi (2019) in the results of his research including: The things emphasized by Az-Zarnuji are more concerned with religious ethics. This is needed as a component that becomes one of the indicators and prerequisites for educational success. In the present context, the religious ethics is in accordance with the objectives of national education as stated in UURI No. 20 year of 2003, Chapter III, Article 3.

Batubara (2018) on the results of her research shows that the ethics of students studying: 1. having a straight belief, those are, holding fast to al-Qur`an-Hadith, doing *amar ma'ruf nahi munkar* (command good and forbid the bad), has a commendable nature, 2. the

students' ethics towards the teacher include glorifying, avoiding disputes with the teacher, either in *zahir* (external) or *bathin* (inner/internal), 3. ethics of students in learning, which among other things have a passion and a deep love for knowledge in order to obtain help, convenience, and happiness from God.

Hamid (2011), on the results of the study show that Imam Nawawi's ethical theory generally comes from the Qur'an and Sunnah and in general, his theory has relevance to the Law on Teachers and Lecturers No. 14 year of 2005 and Government Regulation no 17 year of 2010 concerning Management and Implementation of Education and is still very relevant at this time.

Abdullah (2016), the results of his research include: students' manners towards teachers in the learning process a. precede the teacher with respect and greetings b. students' manners talking in front of the teacher c. students' manners asking the teacher d. students' manners discussing with teachers e. students' external manners when studying with teachers f. the inner manner of students to the teacher.

Raihanah (2017) in the conclusions that can be drawn from this study, the ethics of students towards teachers in the book *Ta'lim Muta'allim* written by Sheikh Az Zarnuji: A student 1. should not walk in front of the teacher, 2. not sitting in the teacher's place, 3. don't start talking to the teacher except with permission, 4. should not talk much in front of the teacher, 5. don't ask anything when the teacher is tired or bored. 6. Must keep time and don't knock on the door, but instead waits until he comes out, 7. always asking for teacher's good pleasure, 8. stay away from things that can cause teacher anger, 9. carry out the teacher's order as long as not immoral orders to Allah, 10. respect and glorify children, families, and relatives of the teacher, 11. knowledge prosecutors should listen to knowledge and wisdom with respect, even though they have heard the problem a thousand times, 12. a student should not choose his own field but must leave it to the teacher, because the teacher knows better which science fits the character or tendencies of his students.

Himmah (2017) research results show that a. teachers and students' manner in the book of *al-Adab Fi al-Din* is that teachers should have *tawadu'* (humility), not being arrogant, being a role model, do not behave badly, can consider the intellectual abilities of students, keep students away from bad behavior and educate lovingly. Among the obligations of students is *tawadu'* (humility), accepting the teacher's opinion and not blaming him, always thinking positively, concentrating when the learning process takes place, leaving negative actions, being friendly and polite to the teacher and fellow friends and repeating the lessons learned at school. b. the etiquette of teachers and students in the book of *al-Adab Fi al-Din* with the current context can be a solution at improving the morals of teachers and students in the learning process especially in dealing with the characteristics of the present age. In order to reflect the existence of a harmonious relationship that is a unidirectional relationship between teacher and student to realize the educational goals to the fullest.

This paper illustrates the thoughts of KH. Muhammad Zaini Abdul Ghani about the ethics of a student. This paper uses documentary techniques. The data of this paper

comes from the recordings of lectures delivered by. Kiai Haji Muhammad Zaini during his lifetime and juxtaposed with the book read by him.

B. Brief Biography of Kiai Haji Muhammad Zaini

Haji Muhammad Zaini is known as Abah Guru or Guru Sekumpul (Teacher of Sekumpul). His childhood name was Qusyairy. He is the first child of two siblings. His younger brother's name is Hj. Rahmah. His father is Abdul Ghani the son of H. Abdul Manaf and his mother is Hj. Masliah the daughter of H. Mulya. Little Qusyairy was born in Tunggul Irang, Martapura on the night of Wednesday 27 Muharram 1361 H or coincided with 11 February 1942 AD He was the 8th (eighth) descendant of Sheikh Muhammad Arsyad Al-Banjari (a. Sheikh Muhammad Arsyad Al-Banjari, Khalifah H. Hasanuddin. b. Mufti H. Muhammad Khalid. c. H. Abdullah. d. H. Muhammad Sa'ad. e. H. Muhammad Seman. f. H. Abd. Manaf g. Abdul Ghani. h. H. Muhammad Zaini (8) (Daudi, 2012; Sahriansyah, 2008).

Since childhood, he was known as a disciplined, quiet, contentment (*qana'ah*), disliked complaining, conscientious, helpful, and creative child. When he was a child, he lived in a very religious and loving atmosphere. Her mother's loving education greatly affected him. His mother often came to him in the morning and greeted him using Banjar's special affection language: "Have you woken up, Tung or Bauntung?", that is to say, woke up dear (Mirhan, 2014: 94). Likewise, when bathing in the morning and evening, his mother always guided him with meek words to direct, instill and accustom the importance of bathing as a means of purifying oneself. This activity was carried out every day so that it becomes his daily habit (Mirhan, 2014).

Since childhood, he was accustomed to living a simple life with his parents. Therefore, he was used to being patient in all things and not giving up. Likewise, when their families got a favor, they didn't forget others and always tried to be generous, not stingy and greedy (Amiqah, 2018; Daudi, 2012).

His childhood was no different from the children of his age. Both of his parents also gave him permission to play, as long as the game did not lead to bad deeds. His parents allowed him to swim in rivers, climb trees, play rain, hunt birds, fish, play football, and others. It was during these games that he gained valuable experience for his future life. Through this environment, he learned how to deal with the various characteristics of his friends such as how children who are honest, brave, timid, smart, less intelligent, generous, gracious, and others. While his parents always guided and supervised him, so he could imitate the commendable morals, and stay away from despicable morals (Tim Penyusun: 55).

His parents educated and accustomed him to always seeking knowledge and instilled feelings of love and respect for the scholars and older people. The education and guidance of his parents settled in him so that he grew in his soul a great love for the scholars in his day. It is not surprising that the number of his teachers was approximately 179 people. Among the *ta'lim* teachers and *tabarruk* teachers, he was Muhammad Zaini Umar, Abdul Muiz, Guru Sulaiman, H. Abd. Hamid Husin (Mirhan, 2014: 103).

During his life, he had made several books, entitled: *Al-Risalatun Nuraniyah Fi Syarhit Tawassulatis Sammaniyah*, *al-Imdād fi Aurād Ahl al-Widād*, *Risālah Mubārakah*, *Manaqib as-Syekh As-Sayyid Muhammad bin Abdul Karim al-Qadiri al-Hasani as-Samman al-Madāni*, and *Nubzatun Minq Manaib* The well-known Imam Bil-Ustadzil A'zham Muhammad ibn Ali Ba'Alwy (Daudi, 2012: 20-21). He died on Wednesday (Wednesday morning) on August 10, 2005 AD, coinciding with the 5th Rajab 1426 H (Mirhan, 2014: 7).

C. Student Ethics

The term ethics can mean a general pattern or "way of life", a set of rules or "moral codes", an investigation of a way of life and rules of behavior (Syukur, 2014: 1). The word ethics from the Latin word *ethics*, in Greek: Ethics is a body of moral principles or value. Ethics is a science that discusses the problem of human behavior or behavior (Rahmaniyah, 2010: 57). According to Bertensi (2005), *ethos* (singular) which means custom, morals, character, feeling, attitude, and way of thinking. The plural form is *ta-etha*, which means good habits or morals. The word ethics can also mean the character of decency or custom. Ethics are usually closely related to moral words which are Latin terms, "Mos" and in the plural form "Mores", which means also the customs or ways of life of a person by doing good deeds (decency), and avoiding acts of action the bad (Daradjat 2017).

In terms of etymology, ethics can be interpreted as the science of what is usually done, the science of customs, or science that determines how it is fitting for humans to live in society against what is good and what is bad, so that it becomes their thoughts and positions on what the good and the bad, the proper and the improper things to do (Setiardi, 1990: 91). While Hasan Asari, as quoted by Rohi Baalbaki, al-Mawrid argues that character comes from Arabic *khulqu*, *khuluq* which means character, attitude, courage or religion (Asari, 2014: 255). Ethics can mean courtesy or manners because discourse in the religious context specifically has an ethical connotation (Gibb, 1960: 326). Adab is interpreted as education for children so that they have good ethics and behavior. People who educate children's manners are called *mu'addib* (Maya, 2017: 26).

Students or learners according to the meaning of terminology are true seekers under the guidance and direction of a spiritual guide (Abu & Uhbiyati, 2003). Students can be interpreted as people who study at educational institutions, can also be referred to as students, students of Islam (*santri*) or college students.

Thus, it can be said that student ethics is the manners, behavior or morals of a student or learner to the teacher.

D. Students Ethics Perspective of Kiai Hajj Muhammad Zaini

Students from the perspective of the Guru Sekumpul are all human beings who continue to process to be always close to Allah, know Him, and always feel under His supervision. Thus it can be understood that the Guru Sekumpul about students or students is more about the character or ethics of a student in seeking religious knowledge (Lecture, MP3 KH. Muhammad Zaini Ghani).

According to him a student should always expect and ask his teacher to always pray for him. Because the prayer of a teacher to his students quickly is granted by Allah SWT. He also should use his time for useful activities, do not use time for work that is not useful, such as talking that has no benefits. He should always repeat the lessons he has learned with his teacher at home. When the learning process is taking place, he should ask the teacher about lessons that are still vague for him or that he does not understand the meaning. In learning three packs of religious knowledge; monotheism, fiqh, Sufism, students should come to the expert teacher, whose scientific path is continued with Rasulullah saw (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

A student should clear his intention in seeking knowledge. Do not seek knowledge with the intention of gaining rank, bearing the name of greatness such as Shahibul Kabir, 'Alimul Kabir, or Shaykh al-Kabir; and do not seek glory in the world with treasures or ranks, that it be called people as 'pious. He sought knowledge only because of Allah SWT., to revive the religion of Allah SWT, to maintain Islamic law so that it remains, and other good intentions

Do not students consider themselves or claim to be 'pious, claim to have special features. This is an *i'tikad* or a false belief. That is true, the only pious is Allah SWT. Which has advantages only Allah SWT. All humans have flaws. All are ignorant creatures. Therefore, do not be deceived by the nature of Allah Al-'Alim, the All-Knowing. Do not say, work, or do anything but rather intend to *taqarrub* to Allah and expect reward from Him. That intention should be true, for example, he intends to seek knowledge to be practiced and taught. Then after he got the knowledge, he did not practice the knowledge, then the intention is not true or a lie. It is possible for a student to gather a lot of intentions into one good deed. For example, the intention to read the Koran is that he intends to give thanks to God, issued knowledge that is in the Koran, take advantage of himself and who hears his reading, the intention to add reason, eliminate ignorant self and so forth. Because if the intention to study is not because of Allah, there will be *riya'* (showing off), arrogance, and other bad qualities.

We, in the world, he said, are ordered by Allah to worship sincerely. Worship is mandatory, and sincerity is also mandatory. Worship is *zahir* (external) obligation (visible) while sincere is the obligation of the heart. If worship takes precedence such as prayer, fasting, pilgrimage, alms, remembrance, seeking religious knowledge, and others. But not sincere, so he left an obligation in the heart. While the heart is directly seen by Allah SWT.

True sincerity is to hang all the actions arising only to Allah SWT. Do not turn your (you, o student) heart to other than Him. Do not be in the hearts of you, o students, when you do charity and after doing charity, look at creatures, including looking at yourself. Or for example, showing the results of worship such as pale face due to lack of sleep or prostration that appears black on the face. The characteristics of sincerity are not happy when hearing the praise of people towards you. Also, do not be hurt by the reproach or insult of people to you. To achieve this requires a process, which is learning the traits that are obligatory and impossible for Allah (trait 20), studying Jurisprudence, and then learning Sufism. After that, the *suluk* (constantly keep the parts of the body and the heart occupied

the obedience of Allah Most High) began with *dhikr* (remembrance) led by a teacher who was *murabbi murshid* (Lecture MP3 KH. Muhammad Zaini Abdul Ghani: Trait 20).

Then, a student must have a strong belief in the knowledge sought is able to practice it. Because the hadith of the prophet Muhammad SAW which means "Verily the most severe punishment on the Day of Judgment is a scholar who does not practice their knowledge". Most important after gaining knowledge is practicing it, for example, the science of reading the Qur'an. For those who can read the Qur'an; The Qur'an is read, then after reading it is understanding its meaning or content. After that, the reward is rewarded to parents, teachers, and other Muslims so that the knowledge he gained is useful (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

A student should not be empty of righteous deeds and desolation of good, praiseworthy, and noble qualities. Because science alone cannot help you (disciples) on the Day of Judgment. For example, there is a man of fighting, he walked in a forest complete with weapons of choice such as swords, iron, and arrows that he placed in his base. Then suddenly came before him a big tiger. The question is whether the chosen weapon can help him without using it? The answer is definitely not, he must use the weapon to drive away or even kill the tiger (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

If he (disciples) wants to be saved, practice the knowledge he has gained without having to wait for having so much knowledge. As an analogy, there are one hundred scientific problems that are mastered but none of them are practiced. The one hundred knowledge cannot help or help it. On the contrary, a little knowledge that he possesses but he practices is better than he has one hundred knowledge but none of which he does. For example, one knowledge about circumcision prayer, then he does 2 *rak'ah* (the portion of the salat) circumcision prayers routinely, better than he has a thousand knowledge but none is practiced (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Students should get used to or dawning at night, and do the evening prayers. Ask Allah Almighty to give Him the benefits and other benefits. Because every night, from 2 o'clock until dawn the angel announces in the first heaven at the command of Allah SWT "Did anyone ask? So I give ". Whatever is asked, he will grant it. Ignorant people ask for knowledge, will 'pious, poor people ask for wealth, he gives wealth. Regarding this issue, the Guru Sekumpul gives advice to students:

"If you want a big profit, demand religious knowledge, be a cleric. But if you want to be a person who loses, leave to pursue religious knowledge, be ignorant. Get up at midnight (2 pm), worship Allah Almighty, ask Allah SWT, believe Allah SWT granted whatever we ask because He has the nature of *qiyamuhu binafsih* (self-subsistence). Ask Allah for benefit knowledge, halal wealth and eternal authority. " On another occasion his advice to the students "Be a person who encourages the Messenger of Allah and do not trouble the Prophet; wake up in the middle of the night, look for or demand religious knowledge, and be sincere only because of Allah". (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

According to him, as a student, he should constantly try to do everything that is beneficial to his religion, himself, and the surrounding community. Such actions are done so that God does not turn away from himself. Because part of the sign of God turning away from His servant is that the servant is doing something that is of no avail. By doing something useful (good deeds), then the grace of Allah becomes close to himself (students). A claimant of knowledge (student) always prepares himself to be worthy of receiving the grace of Allah SWT by continuing to do good deeds or practice the knowledge he has acquired.

If a student has got a teacher who nurtures a religious problem (*mursyid*) and leads him to worship (*murabbi*), the student has a duty of *zahir* (external) and *bathin* (inner) to the teacher. The obligation of *zahir* is: first, students must not oppose their teacher or deny their teacher. Don't let the student show the teacher the proposition on any issue mentioned by him, for example, the teacher said; "The problem is the answer like this," then the student answers, "Not so, but like this, this is the proposition". Because this is considered as *su'ul adab* (uncivilized) to the teacher, students should not deny what the teacher is doing, even if what he did was wrong. Because the teacher is not a prophet or an angel. And Because everyone, apart from prophets and angels, has mistakes. Second, let a student not show his strengths in front of the teacher, for example, the lecture in front of him. Unless he was assigned by his teacher, just as his teacher assigned him to be the prayer leader. The student may become an imam, but after the prayer, *wirid* (citation from Al-Qur'an after praying) and pray; students immediately stand up and sit behind their teacher. Third, when sitting at the teacher's council or in front of the teacher, do not often change the position of the seat; He should be calm. Fourth, respect the teacher. It is not permissible for students to submit to or worship the teacher, or exaggerate the teacher beyond the limits of reasonableness as a human being. Fifth, obeying all the teacher's commands just our ability, for example, the teacher orders five cases, we are able to do it four cases; that is enough. Sixth, students should be serious in carrying out the teacher's commands even though in the end it is a sin. For example, in the law of *fiqh* the teacher's command is sin (immoral), but if the teacher is told to do it, then do it. Seventh, students should love their teachers with all their hearts. Because if there is a sense of hatred in the teacher, then all the goodness that is in the teacher is closed and the commands he advocates seem difficult to do. But if there is a *mahabbah* in the heart, everything becomes easy, for example doing what is ordered by the teacher (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

As for the *bathin* (inner) obligation (respect with the heart) to the teacher is to respect the teacher not only on his *zahir* but also to *bathin* (heart). Obeying the teacher's orders is not done by only *zahir* parts of the body but also followed by the heart. If this is not the case, the student becomes a hypocrite who differs between bodily actions and the heart. If a student is unable to respect (*ihthiram*) this mind one (*bathin*), he should stop learning from the teacher. Find another teacher, so that he finds a teacher he can respect the *zahir* and *bathin* (heart). Because it will not benefit someone who learns from others but his heart is against him. Even those who study with a teacher but whose heart is broken, it causes destruction for him (student) (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Then, a student should pay attention to his associate friends. He should not be friends or associate with people who are not good with their morals, immoral perpetrators and people with other bad deeds. Because being friends with them causes many temptations of shaitan to us to follow their behavior. But if we move away from such people, undoubtedly the disturbance of shrewd deception will also be reduced from us (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

It is not appropriate for a student who knows knowledge to use his knowledge to debate (*munaẓarah*). Let him leave the debate by showing the arguments to people who mention a problem. For example, there is a person who brings religious problems to students, then he (student) shows this and that proposition; that is tantamount to showing that he is more pious than others. This is called arrogant, and this is the most severe disease for a student or prosecutor of religious knowledge. However, if it is brought to students' religious issues. Then he debates with the intent and purpose of making the religious problems clear and bright. Then such debate is permissible, but on condition that the student submits to and obeys the truth produced. If the truth is from another party, the student must obey and be obedient, but if the truth is published from the student, then the other party must also obey the truth produced by student (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

There are two allowed arguing conditions. First, there is no difference in the truth that comes from which party. Either from students or from other parties, both must obey and be obedient to the truth produced by one of the parties to the debate. Second, debate should be done by the two persons only, no third person. If the truth arises from you, student, but you are ridiculed or mocked by another party, then you should not declare the sign of the truth rising from your side. But you should leave the person because such debate is no longer good for you (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Then what needs to be considered by a student is that he should leave friends who are jealous (envious) to him, also to people who are ignorant. Envious of envy is a heart disease that is difficult to treat, maybe even there is no cure. From envious, the arrogant nature will rise. The Prophet Muhammad (PBUH) insisted to leave envious, because jealous or envious would eat all worship as fire consumes dry wood. Then against the ignorant do not you (students) make them as friends. Especially ignorant people themselves, who do not know he is actually ignorant or ignorant people to the cleric in the sight of God, so he dared to oppose the cleric or hostile to the cleric. But if the ignorant has such praiseworthy qualities as asking for advice, do not have the nature of *hasad* (envious), not grumpy, and have other good qualities. So ignorant people like this can be made as friends by a student with the aim of treating his ignorance (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Students or learners should always try to be close to Allah SWT, because if they are close to Allah SWT, then Allah SWT. directly will educate him, give guidance to him, and give him an understanding of a science. For this reason, the heart of a disciple should always impoverish himself to God, cleanse his heart to God, perfect manners to God. If so, God will give outpourings of His secret knowledge to the hearts of students. فرغ قلبك من

الأغيار تملأه بالمعارف والأسرار, empty your heart from other than Allah, surely your heart will be filled with the sciences and His secrets (Lecture MP3 KH. Muhammad Zaini Ghani Abdul898).

Students must be able to bring themselves poor to God, don't feel rich; the low self not feeling noble; ignorant or stupid self not feeling 'Alim, weak self, not feeling strong. A student can carry oneself that has servant nature (عبودية) not divine nature (ربوبية). If a student has difficulty understanding religious knowledge, maybe there is a divine nature in his heart such as being arrogant, feeling himself 'pious, feeling possessed of glory, feeling powerful (effort) and so on (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

The Guru Sekumpul provides a way for students to be facilitated in their study, a student should practice ablution before learning, and reading the Qur'an. Because the Qur'an is هدى للعالمين or guidance for all nature. He likened, if the stone that reads the Qur'an, it is guaranteed to be 'pious. Because the Qur'an guides all of nature; meaning that if humans are diligently reading the Qur'an, every day reading the Qur'an, it is certain that one day his heart will be open to receive all the knowledge he has learned; such as knowledge *nabwu, shorof, balaghah, mantiq, logah*, and other sciences (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Students also need to constantly correct their five senses. Did he commit sin; like sin in the eyes, in the ears, in the feet, in the hands, in the stomach, in the heart, in the genitals, and so on. Because if he commits sin, then with that sin the student will be prevented from understanding the science of religion. The sin that is done can wall a student to understand the knowledge he learned (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Everything can be walled because of the sins committed. For example, people who seek knowledge as long as they sin, then it is difficult to understand the knowledge they learn. People who try or trade do not increase their wealth or there is no increase in the results, all because of sin. Officials who are not obeyed by their subordinates, husbands who are not obeyed by their wives and are not respected by their children; all because of sin. That is why a student should always pay attention to the five senses. If he finds any immoral acts, he immediately repents. If he finds good in his five senses, he thanks Him (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

A student does not have to seek knowledge until leaving the region or country; the important thing is he is sincere in studying and always supervises members of his body from immoral acts. Then he (disciples) will get more knowledge than people who leave the region or country to seek knowledge but not accompanied by sincere intentions and supervise their limbs from immoral acts towards Allah (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

Finally, an important note for a student is not to do something without being based on knowledge. Eating though must be based on knowledge. For example before eating reading *basmallah*, being grateful for the blessings that will be eaten, intending to eat to strengthen worship to Allah SWT or to strengthen themselves in the study of religion. If the work that must be done is based on knowledge, then all work that is transformed into

circumcision. In addition, a student must also be grateful for the blessings of Islam and the faith that Allah SWT bestowed upon him. Gratitude for Islam and the Faith is by learning or studying related to both day and night. With the knowledge possessed, students can become people who are happy, thankful, patient, trusting, and other praiseworthy traits (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

KH. Muhammad Zaini said; "*It should also be noted (for students) about the cleanliness of their limbs. Because the person whose brain is smart, is a person who likes clean and fragrant. If children are accustomed to clean and fragrant, take a bath using soap, neatly comb their hair, use fragrance oil; the child will be smart and quickly memorized*". It is necessary for students to absorb the natures of God, such as the nature of *kudrat* which means power, the nature *kiyamuhu binafsih* means to stand alone or do not need others. God has the power of giving of sustenance without any effort. If our work is studying but we do not understand the knowledge being learned; don't stop or get bored, because Allah Almighty. The Almighty assimilates us with the knowledge we learn (Lecture MP3 KH. Muhammad Zaini Abdul Ghani).

E. Discussion

Students from the perspective of the Guru Sekumpul are all human beings who continue to process to be always close to Allah, know Him, and always feel under His supervision. Thus it can be understood that the Guru Sekumpul about students or learners is more about the character or ethics of a student in seeking religious knowledge (Tafsir, 2012: 164-165). In Arabic, a term that shows the understanding of students is a student who literally means a person who wants or needs something; *tilmidz* or *talamidz* which means students, and *talib al-ilm* or those who study; it could be students or college students (Barnadib, 1990: 85).

Some of The Guru Sekumpul's thoughts about student ethics can be seen from daily practices at Darussalam Martapura Islamic Boarding School and Ibnul Amin Islamic Boarding School Pemangkih. This is because there is a partial thought of the Guru Sekumpul in the direction of Imam al-Ghazali's thoughts and al-Zarnuji's thoughts in *Ta'limul Muta'allim*. The book *Ta'limul Muta'allim* becomes a reference in some boarding schools.

According to him a student should always expect and ask his teacher to always pray for him. Because the prayer of a teacher to his students is quickly granted by Allah SWT. The opinion of the Guru Sekumpul is similar to that expressed by Hasan Langgulung that a student must respect the teacher and always try to obtain his pleasure (Langgulung, tth: 85).

Besides asking to be prayed to by the teacher and always repeating lessons at home, students should clear their intentions when seeking knowledge. Do not seek knowledge with the intention of gaining rank, bearing the name of greatness such as Shahibul Kabir, 'Alimul Kabir, or Shaykh al-Kabir; and seek for glory in the world with treasures or ranks, that it be called people as 'pious. He sought knowledge only because Allah SWT., to revive the religion of Allah SWT, to maintain Islamic law so that it remains, and other good intentions The issue of cleanliness of the heart in seeking religious knowledge, and sincerity solely seeking the blessing of Allah SWT are also included in the ethics or

manners of a student as mentioned by Imam al-Nawawi and Hasan Langgulang. Hasan Langgulang writes, among the ethics of a student is to clean his heart of dirt and mental illness before studying, because learning is an unauthorized worship done except with a clean heart. A student in seeking knowledge should also aim to decorate his soul with virtue, to draw closer to Allah, and not to the splendor or position of the world (Langgulang, tth: 85; Salminawati, 2015: 2).

The Guru Sekumpul believes that the main intention in seeking knowledge is because of Allah Almighty; after the intention then it can be added with other intentions such as the intention to add reason, eliminate ignorant self and so forth. Because if the intention to study is not because of Allah, there will be the characteristic of *riya'* (showing off), arrogant, and other bad qualities/characters. This is in line with KH. Muhammad Hasyim Asy'ari (Sulhan & Solichin, 2013: 188). Ahmad Tafsir also argues that a student must not be arrogant, must be *tawadhu* to his teacher and seek merit by serving his teacher. Before learning, students must prioritize the purity of their souls seen in their morals (Muizzuddin, 2012: 4-6; Tafsir, 2012: 166-168).

The true intention in pursuing knowledge is sincerity because Allah SWT., merely upholds the command of Allah SWT., in this case he said that lucky the people who are being sincere in gaining and pursuing the religious knowledge. He becomes an employee of Allah SWT, a great employee by Allah SWT., by becoming an employee of Allah SWT, then Allah SWT directly gives him halal and a lot of salary to him. But on the contrary, people who seek knowledge with intentions other than because of Him, then the salary he receives is small. The mistake is in him, maybe he is looking for world knowledge, or because he is looking for knowledge not with sincere heart despite the search for religious knowledge. The words of the Guru Sekumpul are in line with what the Messenger of Allah had said “*إِنَّ اللَّهَ تَكْفَلُ لَطَالِبُ الْعِلْمِ بِرِزْقِهِ*” (Al-Haddad, 2013: 76; Niam & Zen, 2017: 103).

Then according to him, "If you want a big profit, demand religious knowledge, be a cleric. But if you want to be a person who loses, leave to pursue religious knowledge, be ignorant. Get up at midnight (2 pm), worship Allah Almighty, ask Allah SWT, believe that Allah SWT will grant whatever we ask because He has the nature of *qiyamuhu binafsih* (self-subsistence). Ask Allah for benefit knowledge, halal wealth and eternal authority." On another occasion his advice to the students "Be a person who encourages the Messenger of Allah and do not trouble the Prophet; wake up in the middle of the night, look for or demand religious knowledge, and be sincere only because of Allah". The requirement to wake up in the middle of the night is the same as stated by al-Zarnuji, as he said: "students must be diligent and earnest in learning, and he must guard (not sleep much) at night" (al-Zarnuji, 2006: 21).

Students also need to constantly correct their five senses. Did he commit sin; like sin in the eyes, in the ears, in the feet, in the hands, in the stomach, in the heart, in the genitals, and so on. Because if he commits sin, then with that sin the student will be prevented from understanding the science of religion. The sin that is done can wall a student to understand the knowledge he learned (Lecture MP3 KH. Muhammad Zaini Abdul Ghani). This thinking is in line with the opinion of al-Ghazali, that before learning a

student must cleanse his soul from spiritual diseases such as arrogant, *riya'* (show off), angry, envious, *hasad*, and others; in short, away from the vicious, wrong and immoral perks so that students gain useful knowledge in the world and the hereafter. If this is not the case, students may only benefit from knowledge in the world, because immoral acts are poisons the science of (Al-Ghazali, tth: 49-50; Niam & Zen, 2017: 106).

Students or learners should always try to be close to Allah SWT, because if they are close to Allah SWT, then Allah SWT. directly will educate him, give guidance to him, and give him an understanding of science. For this reason, the heart of a disciple should always impoverish himself to God, cleanse his heart to God, perfect manners to God. If so, God will give outpourings of His secret knowledge to the hearts of students. **فرغ قلبك من الأغيار** , **تملأه بالمعارف والأسرار** , empty your heart from other than Allah, surely your heart will be filled with the sciences and His secrets (H. A. Al-Haddad, 2011: 10-17; Suwandinata, Zein, & Nahar, 2017: 3).

F. Conclusion

Students in the perspective of the Guru Sekumpul are all human beings who continue to process to be always close to Allah, know Him, and always feel under His supervision. Student ethics according to Kiai Haji Muhammad Zaini is: a student should always expect and ask his teacher to always pray for him, use the time for useful activities, repeat lessons at home and ask back to the teacher related lessons that are still vague for him, clean the intention when looking for knowledge that is only because Allah SWT, revive religion, keep the Islamic shari'a in order to remain there, intend the knowledge gained will be practiced, always do good deeds and adorn themselves with praiseworthy qualities, get used to getting up at night to worship Allah and ask Allah in order to give him useful knowledge and other virtues, respect his teacher *zahir* and *batin*, not make friends or being close with people who are not in good morals (immoral perpetrators and other deeds), do not use the knowledge they get to debate or pilgrimage, always try to be close to Allah SWT, accustom to ablution before learning, always read the Qur'an, always correct the five senses of sin in order to quickly understand the science of religion.

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