

Educator Ethics: Abdul Fattah Abu Ghuddah's Perspective in the Book of *Ar-Rosuul Al-Mu'allim Wa Asalibuhu Fi At-Ta'lim*

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Abstract

This study examines the ethics of educators according to Sheikh Abdul Fattah Abu Ghuddah in the book "*Al-Mu'allim Wa Asalibuhu fi At-Ta'lim*" and its relevance to the code of ethics for teachers in Indonesia. The main objective is to explore the suitability of the ethics discussed by Abu Ghuddah with the code of ethics for teachers in Indonesia, as well as the adaptation and integration of the religious values taught to enrich the code of ethics. This research is a concept analysis using primary data from the book "*Ar-Rasul Al-Mu'allim Wa Asalibuhu fi At-Ta'lim*" by Abu Ghuddah and its translation by Abu Husamuddin, as well as secondary data from various relevant literatures. Data collection went through four stages: preparation, bibliography preparation, time management, and research recording, with literature techniques that included understanding the topic, searching for supporting information, organizing reading materials, and recording in-depth research. Data analysis was conducted using the content analysis method. The results show that the Indonesian teachers' code of ethics emphasizes compassion, integrity, professionalism, and justice and is highly relevant to Abu Ghuddah's principles. Although Abu Ghuddah's approach is more religious, the values can be adapted and integrated into the more secular Indonesian teachers' code of ethics. This research enriches the code of ethics for educators in Indonesia by combining values. The adaptation of these values in the multicultural and pluralistic context of Indonesia can create a more meaningful, inclusive learning environment that is in line with the principles of inclusive education, producing a generation that is intellectually intelligent and has strong morals and ethics.

Keywords: Educator ethics; Adaptation of religious values; Integration of values

Introduction

In education, educator ethics plays a significant role in shaping the character and behavior of students.¹ Educator ethics not only covers moral aspects but also touches on teaching methods and approaches to student interaction.² Abdul Fattah Abu Ghuddah, a prominent scholar and educator, contributed significantly to the discussion on educator ethics. In his book entitled "*Ar-Rosul Al-Mu'allim wa Asa'alibuhu fi At-Ta'līm*," Abu Ghuddah outlines his views on the role and ethics of an educator by referring to the exemplary example of the Prophet Muhammad as the ultimate educator.³

Abu Ghuddah, in his work, emphasizes that an educator must have high moral and ethical integrity. He highlights the importance of sincerity, patience, and justice in carrying out the task of teaching. In addition, Abu Ghuddah also discusses various effective teaching methods used by the Prophet Muhammad, who focused on the transfer of knowledge and the formation of learners' character and morals.⁴

From this perspective, educators are seen as people who transfer knowledge and as mentors and role models who can shape students' overall personality. Islam views teacher ethics as covering individuals' moral and behavioral aspects and contributing significantly to quality education and strong character-building for the next generation.⁵ Islamic ethics provides a comprehensive and relevant framework to address challenges and capitalize on opportunities in the evolving context of global education.⁶

In the context of Indonesian education, the study of educator ethics is becoming increasingly important amid the complex dynamics and challenges of the world of education. Cases of ethical violations by educators, whether in the form of violence, discrimination, or abuse of authority, demand systemic reflection and improvement. The

¹ Maidiantus Tanyid, "Ethics in Education: An *Jaffray Journal* 12, no. 2 (2014): 235-250.

² Faisal Kamal and Umul Ma'rufah, "Abdullah Nashih Ulwan's View on the Actualization of Ethical Education and Exemplary Teachers as Character Educators in *Tarbiyah Al-Aulād Fi Al-Islām*," *Paramurobi: Journal of Islamic Religious Education* 2, no. 1 (2019): 1-16.

³ Abdul Fattah Abu Ghuddah, *Muhammad the Teacher: Uncovering the Secrets of the Prophet's Teaching Methods* (Access Book, 2018).

⁴ Muhammad Zulazizi Mohd Nawi, "The Implementation of Islamic Education during Prophet Muhammad Saw Era in Mecca and Medina: A Highlight (The Implementation of Islamic Education during Prophet Muhammad Saw Era in Mecca and Medina: A Review)," *UMRAN-Journal of Islamic and Civilizational Studies* 7, no. 3 (2020): 27-43.

⁵ Irvanto Irvanto et al., "Management of Islamic Education Institutions in Madrasahs: An *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 162-174.

⁶ Abdul Hakim and Pauli Anggraini, "ARTIFICIAL INTELLIGENCE IN TEACHING ISLAMIC STUDIES: CHALLENGES AND OPPORTUNITIES," *Molang: Journal Of Islamic Education* 1, no. 02 (2023): 57-69.

saying "teachers pee standing, students pee running" teaches that teacher behavior can significantly influence student behavior. Teachers who set a bad example to students neglect their educator responsibilities and risk damaging the next generation.⁷

The ethics of educators in Islam emphasizes the critical role of teachers in instilling Islamic values and ethics in education, which aims to shape students' behavior positively.⁸ Islamic religious education teachers are expected to maintain ethical behavior, interact effectively with students, and base their teaching on moral values to improve the quality of Islamic education.⁹ The ethical structure for educators in Islamic education is rooted in philosophical foundations such as QS Al-'Alaq 1-5, forming a professional, ethical framework that integrates spiritual, rational, moral, scientific, and social transformation awareness.¹⁰ This framework highlights the importance of teachers having a clean heart, sincere intentions, and maintaining authority over students to foster a conducive learning environment and promote moral development in students.

So, it is essential to review the scholars' explanations of the ethics of educators to understand and overcome current problems.¹¹ This aims to teach and instruct educators to carry out their noble duties as the mouthpiece of the Prophet SAW in conveying goodness.¹² This study aims to examine and describe more deeply the concept of educator ethics proposed by Abdul Fattah Abu Ghuddah in his book and its relevance in modern education. By understanding Abu Ghuddah's views, it is hoped that the principles of educator ethics can be found and applied in current educational practices to form a generation that is not only intellectually intelligent but also has high moral integrity.

⁷ Amir Rifa'i, "Teachers Should be Digugu and Ditiru," *Archives of Scientific Publications of the Academic Administration Bureau* (2020).

⁸ Siti Suhaila Ilhwani, Muhammad Talhah Ajmain, and Zetty Nurzuliana Rashed, "The Role Of Teachers In Embedding Islamic Values And Ethics In Education: A Literature Review," *AL-WIJDĀN Journal of Islamic Education Studies* 8, no. 3 (2023): 335-342.

⁹ Kiki Hibatulloh, "The Ethics of Islamic Religious Education Teachers According to KH. Hasyim Asyari and Their Relevance to Improving the Quality of Islamic Education in Indonesia," *LECTURES: Journal of Islamic and Education Studies* 1, no. 1 (2022): 1-9.

¹⁰ Rahayu Subakat, Suwarno Suwarno, and Moh Isbir, "Transcendental Structuralism Perspective on Teacher Professional Ethics (Review on Al-'Alaq 1-5)," *Journal of Islamic Education Studies* 9, no. 2 (2021): 169-184.

¹¹ Imamuddin Imamuddin, Walib Abdullah, and Fatihul Iqbal Maulana Muhyin, "THE APPLICATION OF THE MIND MAPPING METHOD IN IMPROVING STUDENT LEARNING ACHIEVEMENT IN MADRASAH DINIYAH," *Molang: Journal Of Islamic Education* 1, no. 02 (2023): 29-43.

¹² Muhammad Nasir, Abdul Hayyi Al Kattani, and Anung Al Hamat, "Abdul Fattah Abu Ghuddah's Thoughts on the Method of Exemplary and Noble Character," *Journal of Educational Technology* 10, no. 1 (2021): 51-60.

Research Methodology

This research is a type of concept analysis research.¹³ Data sources in this research are primary and secondary. The primary source is the book *Ar-Rasul Al-Mu'allim Wa Asalibuhu fi At-Ta'lim* by Sheikh Abdul Fattah Abu Ghuddah and the translated book from *Ar-Rasul al-Mu'allim wa Asalibuhu fi at-Ta'lim* written by Sheikh Abdul Fattah Abu Ghuddah. The translator was Abu Husamuddin. The book was printed in 2019 by the publisher "Pustaka Arafah" with 332 pages.

Secondary sources, namely various books, journals, and other relevant data, are used as additional support to see opinions regarding the ethics of educators as exemplified by the Prophet in a more general form. The data collection method implicitly involves steps limited to the technical aspects directly related to library research. There are four stages in conducting library research: 1) Preparing the necessary equipment, 2) Compiling a bibliography, 3) Managing time, and 4) Reading and making research notes.¹⁴

Meanwhile, in selecting and using existing literature, researchers use data collection techniques by considering the following literature study strategies and steps: 1) Having a general understanding of the research topic, 2) Looking for supporting information, 3) Reviewing and organizing reading materials with more focus (broadening or narrowing), 4) Searching for and finding relevant material, 5) Reorganizing the material and making research notes (which is very important), 6) Reviewing and enriching the reading material, 7) Reorganizing the material/notes and starting the writing process.¹⁵

Data analysis in this research is content analysis.¹⁶ As part of data collection, researchers must identify data sources and where they can be found and explored. In contrast to field surveys, data collection locations in literature surveys are much more comprehensive and do not even recognize spatial boundaries. The survey setting is the benchmark for determining location.

¹³ Evanirosa et al., *Library Research Methods* (Bandung: Media Sains Indonesia, 2022).

¹⁴ Mestika Zed, *Research Methods Library*

¹⁵ Ibid.

¹⁶ Sugiyono, *Quantitative, Qualitative, and R&D*, ed. Alfabetia (Bandung, 2019).

Educator Ethics in the Perspective of Abdul Fattah Abu Ghuddah

1. Ethics in Teaching

In teaching knowledge, Sheikh Abdul Fattah Abu Ghuddah states that the ethics that a Muslim educator or teacher must possess are as follows—*first*, being gentle in teaching knowledge to people who do not know, loving, teaching them well, being gentle with them and bringing them closer to the truth. This is exemplified by the Prophet Muhammad SAW in his noble manners when a friend answered another friend's sneeze with "*yarhamukallah*" when the prayer was in progress. When the prayer was over, the Prophet SAW called him. It taught him that prayer only consists of tasbih, takbir, tahmid, and reading the Qur'an, so other than that, it should not be said, including praying for other people's sneezes, answering greetings, answering questions because all these words are words that cancel the prayer.¹⁷

Second, an educator must teach with collective teaching (*jama'iy*) prepared without favoritism. Then, encourage, encourage, and invite students to eradicate ignorance and give a strong warning to those who are weak and lazy about studying.¹⁸ When a knowledgeable educator neglects his duty to teach his knowledge and then neglects his religious obligations, he has committed a crime and deserves *ta'zir* (punishment) for it.

Third, a true educator must have a good explanation, be fluent and proficient in speaking, have clear speech, have a pleasant and admirable way of teaching, give advice with gentleness, have a shining spirit and spirit, and have an open heart, a gentle heart, abundant compassion, wise in firmness, great attention, maximum supervision and friendly with students. (Abu Ghuddah 2019, 19-20)

Fourth, an educator must study and teach knowledge according to a straight and noble view and the balance of Sharia to provide abundant benefits and helpful knowledge (Abu Ghuddah 2019, 21). *Fifth*, the educator must have noble morals in love and compassion, leaving difficulties and favoring ease, being gentle with students, and providing knowledge and kindness to them at every time and opportunity.

¹⁷ Ghuddah, *Muhammad the Teacher: Uncovering the Secrets of the Prophet's Teaching Methods*.

¹⁸ Ibid.

2. Ethics in Instinct (Fitrah)

Sheikh Abdul Fattah Abu Ghuddah explained that an educator must have a unique physical instinct (fitrah) so that it has a high position. These physical instincts are as follows. *First*, calmness is needed to cause feelings of reluctance and respect from students. This trait will encourage students to respect and obey him. However, he remains humble and *tawadhu'*, does not feel proud of his greatness, and is not arrogant with respect from students.

Secondly, the educator must also have a radiant face to encourage the emergence of sincerity and love that evokes an attitude of compassion. With the emergence of these traits, students will not hate him. *He was third*, welcoming students well to attract their inclination to immediately obey and submit to his orders and master the hearts of his students. *Fourth*, being a good example and setting an example so that there is a tendency in the hearts of students to be steadfast in various difficulties and trials in following him and submitting to him (Abu Ghuddah 2019, 43).

3. Ethics in Character

Judging from the character, Sheikh Abdul Fattah Abu Ghuddah stated that an educator must have the following ethics. *First*, educators must have intellectual intelligence, clarity of thought, and accuracy of hunches to produce straight opinions, correct planning, and good organization. Educators will not be careless in deceit and will not be weak in difficulties. Instead, it can find a solution to every problem and shortcoming.¹⁹

Second, steadfast when facing various difficult conditions to be patient with calamities and difficulties. In different circumstances, educators must remain calm, not complain, never give up, and return everything to the Lord of the universe. *Third*, *zuhud* towards the world, turning away from it and being satisfied with a small part of the world. Educators should not admire the world's beauty and should not be tempted by its pleasures.

Fourth, being humble towards others, even towards students, by nurturing them, still getting along well, and not discriminating against each other (Abu Ghuddah 2019, 45). *Fifth*, remaining polite and calm when facing the carelessness of students who

¹⁹ Ibid.

disturb and provoke so that they stay wise in acting even in a state of worry and anxiety without committing acts prohibited by Islamic law.

Sixth is keeping covenants and promises because it is inappropriate for a supervisor to break his pledge and impossible for a supervisor to betray his promise. An educator must know that a promise is something sacred, so betraying a covenant is a major sin, and breaking a promise is a character flaw (Abu Ghuddah 2019, 47).

4. Ethics in Speech

Educators must also have ethics in their words. Sheikh Abdul Fattah Abu Ghuddah explains that an educator must have the following ethics. *First*, he has high wisdom and abundant knowledge to convey knowledge with detailed explanations and accurate information. *Second*, the integrity of the stories of the prophets with their people and the news about the universe in the past should be maintained so that they are no longer vague about it and do not make similar deviations.²⁰

Thirdly, a lesson or matter should be based on the Shari'ah and unmistakable evidence, and it should be explained with clear reasons so that it does not contradict logic and is not infiltrated by something rejected by reason. Do not be long-winded in presenting so that it seems unclear. *Fourth*, students should be encouraged to have good morals by prioritizing morals and establishing friendship and love for the weak and orphans. Then, they should prohibit students from hating each other and having hatred, avoiding and avoiding breaking relationships with each other.

Fifth, being transparent and straightforward in answering questions accompanied by arguments when debated by students will ensure that educators always have more apparent arguments and answers and superior evidence. *Sixth*, educators must guard themselves against mistakes in their words and avoid exaggeration in delivering news that risks being accused of lying and being far from honest.²¹

First, it is adept at choosing words based on purpose and needs so that its words are concise and meet adequate needs. *Eighth*, excellent and fluent in speaking, transparent and clear in explanation, concise in narration, fluent in speech, precise in

²⁰ Nasir, Al Kattani, and Al Hamat, "Pemikiran Abdul Fattah Abu Ghuddah Tentang Metode Keteladan Dan Akhlak Mulia."

²¹ Ghuddah, *Muhammad Sang Guru: Menyibak Rahasia Cara Mengajar Rasulullah*.

meaning, solid in rhetoric, and avoiding lousy speech, reproaching, and offending students.

5. Ethics in Behavior

As for behavior, Sheikh Abdul Fattah Abu Ghuddah said that an educator must have the following ethics. *First*, educators must have good behavior and the right strategy within the framework of Islamic teachings by moving students from lessons that are already known and understood to lessons that are not yet known and understood so that students learn and follow with complete obedience and hope for new knowledge. Of course, this is a complicated and strenuous task, except for educators who receive divine help and are assisted by determination, a straight will, and a burning spirit.²²

They were second, trying to combine the feelings of *roghbah* (attraction or desire) and *rahbah* (fear) in learners so that these *two* feelings unite to practice knowledge and carry out their obligations as a form of love for the good of the world and the hereafter and fear of destruction and disaster.²³

Third, leave the attitude of exaggeration (*ghuluw*) and underestimation or neglect (*taqshir*) in matters mandated by Islam towards a middle attitude (*wasathiyyah*) so that we are fair in attitude and behavior. *Fourth*, do not encourage students to pursue the world too much or reject it, but encourage them to be in the middle, that is, not leaving the world for the sake of the hereafter and not leaving the hereafter for the sake of the world.

Fifth, I am willing to provide direction related to the lesson by explaining things related to the lesson and preparing methods and ways so that students know the lesson. Educators must also instruct students present in the learning process to convey the knowledge learned to absent students so that those who are absent also know and understand the lesson and its explanation.

Sixth, be earnest in teaching and provide a clear and directed understanding so students can get helpful knowledge. *Seventh*, educators must take risks and not fear all obstacles that can slow down the ongoing learning process. Educators must also be firm in the principle of upholding the truth. *Eighth*, generous, and generous, they

²² M Feri Firmansyah, "Indonesian Education Curriculum: Between Adab and Intellectual," *Progresiva: Journal of Islamic Thought and Education* 8, no. 1 (2019): 55-68.

²³ Ghuddah, *Muhammad the Teacher: Uncovering the Secrets of the Prophet's Teaching Methods*.

prioritize students and themselves to bring a sense of attention to students who will inadvertently bring up a sense of love in their hearts because of extraordinary attention.²⁴

Relevance of Sheikh Abdul Fattah Abu Ghuddah's Theory to the Teacher Code of Ethics in Indonesia

The code of ethics for teachers in Indonesia and Sheikh Abdul Fattah Abu Ghuddah's theories on the ethics of an educator have many similarities, especially in terms of moral and ethical approaches to the teaching process. The Indonesian teachers' code of ethics emphasizes the importance of compassion, integrity, professionalism, and justice, which are very relevant to the principles taught by Sheikh Abdul Fattah Abu Ghuddah in his book *Ar-Rasul Al-Mu'allim Wa Asalibuhu fi At-Ta'līm*.

1. Gentleness and Compassion in Teaching

Sheikh Abdul Fattah Abu Ghuddah emphasized that an educator must be gentle, compassionate, and subtle in teaching knowledge. This is very relevant to the teacher's code of ethics in Indonesia, which emphasizes compassion and avoids physical violence beyond the limits of educational rules. A gentle and compassionate educator can create a conducive and pleasant learning environment, making it easier for students to receive and understand lessons.

A concrete example of a gentle attitude in teaching is how the Prophet Muhammad SAW was always patient and compassionate in educating his companions. He never used violence or harsh methods to convey knowledge but always used a subtle and loving approach. This shows that gentleness and compassion are practical and humanist approaches to the educational process.²⁵

2. Integrity and Exemplary

Educators must uphold solid integrity, noble morals, good character, and noble behavior to set a good example for their students. This concept aligns with the Indonesian teachers' code of ethics, emphasizing the importance of proper conduct in

²⁴ Muhamad Firdaus Bin Alias, "The Educational Style of the Prophet Muhammad in Islamic Psychotherapy," *An-Nuha* 3, no. 2 (2023): 174-190.

²⁵ Nasir, Al Kattani, and Al Hamat, "Abdul Fattah Abu Ghuddah's Thoughts on the Method of Exemplary and Noble Character."

their daily actions. As an educator with noble morals and is known as Al-Insaan Al-Kaamil (perfect human being), Prophet Muhammad SAW is the primary example.²⁶

Solid integrity helps educators to be consistent in carrying out their duties with honesty and high responsibility. Noble morals and good character inspire learners to follow the right path and develop strong morality.²⁷ Noble behaviors, such as patience, compassion, and respect for diversity, form a harmonious learning environment and inspire positive personal development for students.

3. Professionalism in Teaching

Sheikh Abdul Fattah Abu Ghuddah emphasized that an educator must carry out his duties professionally in educating, teaching, guiding, directing, training, assessing, and evaluating the process and results of learning. This principle is in line with the code of ethics for teachers in Indonesia, which emphasizes the importance of professionalism and competence in carrying out the primary duties of teachers. An educator is expected to master effective learning strategies, use varied methods, and choose appropriate learning media so that students can easily understand the material taught.

In this context, Sheikh Abdul Fattah Abu Ghuddah teaches that educators must be able to convey knowledge according to student's level of understanding, use appropriate approaches for each subject matter, and ensure that learning takes place efficiently and effectively. This aligns with the principles of professionalism in the Indonesian teachers' code of ethics, which demands that every educator is competent and can provide quality teaching to students.

4. Fairness in the Treatment of Learners

An educator must maintain fairness in interactions with their learners, without differentiating one individual from another, and always respecting diversity and differences in their backgrounds and characteristics. The Prophet Muhammad was a prime example of this, treating all his companions reasonably regardless of their origins or backgrounds. This principle of fairness is also an essential part of Indonesia's teacher code of ethics.

²⁶ Made Saihu, "Human Existence as Caliph and Its Implementation in Islamic Education," *Andragogy: Journal of Islamic Education and Islamic Education Management* 4, no. 02 (2022): 400-414.

²⁷ Ikrom Shaliadi and Ahmad Andry Budianto, "Khuruj Fisabilillah A New Approach to Character Development among Students," *Molang: Journal of Islamic Education* 1, no. 01 (2023): 55-68.

Fairness in education includes providing equal opportunities for each learner to learn and develop, impartiality, and assessing achievement based on performance and potential. It reflects a commitment to provide fair treatment and respect for the uniqueness and diversity of each individual in the learning environment.

In practice, an educator is expected to treat all learners respectfully, recognizing and valuing their differences as a source of richness in the learning process. Thus, educators are competent instructors and fair mentors who care about each student's unique needs and potential.²⁸

5. Harmonious Relationship with Learners

In the teaching and learning process, an educator must maintain a harmonious relationship with his students and motivate them while maintaining boundaries between them.²⁹ The Prophet Muhammad SAW always built harmonious relationships with his companions, was gentle and compassionate, and was like an excellent teacher to his students. This is relevant to the teacher's code of ethics, emphasizing the importance of building good relationships with students and maintaining professionalism in educational interactions.

A gentle and compassionate approach to teaching helps to create a conducive learning environment where students feel valued and supported to develop.³⁰ The motivation provided by educators should be positive and inspiring, encouraging students to reach their full potential without creating excessive pressure. Educators can ensure that interactions remain professional and support the desired educational goals by maintaining clear boundaries between teachers and students.³¹

By applying these principles, educators can help create a learning atmosphere that is not only academically effective but also builds positive social and emotional values in students. This is important in preparing a young generation that is not only intellectually intelligent but also has a mature personality and is ready to face various situations with a good and civilized attitude.

²⁸ Faisol Faisol, Budi Santoso, and Nailah Amaliya, "Implemetasi Full Day School on Moral Formation of Students of SMP Plus Nurul Hikmah Pamekasan," *Molang: Journal of Islamic Education* 1, no. 01 (2023): 10-26.

²⁹ Efristin Estherika and Dorlan Naibaho, "The Effect of Pak Teachers' Social Competence in Motivating Learners to Study Christian Religious Education2, no. 4 (2023): 12247-12255.

³⁰ Ahmad Haromaini, "Teaching with Compassion," *Rausyan Fikr: Journal of Thought and Enlightenment* 15, no. 2 (2019).

³¹ Hamzah Umasugi, "Teacher as Motivator," *JUANGA: Journal of Religion and Science* (2020): 29-38.

6. Perseverance and Passion in Teaching

Educators must have high enthusiasm and perseverance in carrying out their educational duties, be patient in guiding, and not easily give up on developing their students. The Prophet Muhammad SAW is a prime example of an educator who is highly enthusiastic, always patient, and never tired of repeating material until his friends understand his teaching. These principles align with the code of ethics for teachers in Indonesia, which emphasizes the importance of perseverance, dedication, and enthusiasm in carrying out educational tasks.

Perseverance in education involves consistent teaching and guidance and a willingness to repeat material or provide extra encouragement to learners who need it. This not only builds learners' confidence but also supports the formation of a strong foundation of knowledge.³² In addition, the presence of a passionate educator can motivate learners to learn better and reach their full potential.

In practice, diligent educators also demonstrate deep patience in dealing with the challenges and diversity of learners. They not only focus on mastering the subject matter but also understand and respond sensitively to the individual needs of each learner. Thus, educators are not only a source of knowledge but also a figure who inspires and motivates the younger generation to fully develop their potential.³³

7. Ethics of Speech and Secrets

The Prophet Muhammad SAW always spoke softly to his companions and was very careful in speaking. He never uttered inappropriate words or hurt others, always using simple, easy-to-understand language.³⁴ This is relevant to the teacher's code of ethics, which requires them to speak in a way that is kind and does not hurt students' feelings. In addition, an educator must also be able to keep secrets, such as personal information, disgrace, and the ugliness of students. The Prophet SAW always maintained confidentiality and did not divulge the secrets of his companions to others, which also followed the teacher code of ethics in Indonesia.

Although there are many similarities between Sheikh Abdul Fattah Abu Ghuddah's theory and the Indonesian teachers' code of ethics, there are some striking

³² M Sattu Alang, Mardyawati Yunus, and Nur Rahmah Asnawi, "Professional Teacher Intelligence: Intellectual, Emotional, and Spiritual," *NineStars Education* 1, no. 1 (2020): 9-20.

³³ Wiwin Herwina, "Optimizing Student Needs and Learning Outcomes with Differentiated Learning," *Perspective of Education Science* 35, no. 2 (2021): 175-182.

³⁴ Ghuddah, *Muhammad Sang Guru: Menyibak Rahasia Cara Mengajar Rasulullah*.

differences, especially in the approach used. Sheikh Abdul Fattah Abu Ghuddah uses a very religious and spiritual approach by prioritizing Islamic values in teaching noble morals, sincerity in teaching, and a strategy that prioritizes compassion and mercy, as exemplified by the Prophet Muhammad SAW. These Islamic values are very prominent in a holistic approach that covers all aspects of life, in terms of professional, moral, and spiritual aspects. On the other hand, the code of ethics for teachers in Indonesia is more universal and secular, focusing on professionalism, integrity, and obligations to the state and pluralistic society, with spiritual and religious elements not explicitly emphasized, given the diversity of religions in Indonesia.³⁵

Sheikh Abdul Fattah Abu Ghuddah gives more detailed emphasis and attention to the morals and behavior of an educator, describing in detail every aspect of words, actions, and attitudes that an educator must own. This includes guarding oneself against mistakes in speech, speaking as needed, and avoiding behavior prohibited by religion. This approach encompasses the in-depth formation of students' morals and character, creating intellectually intelligent individuals with strong morals and ethics.

The relationship between an educator and a learner, in the view of Sheikh Abdul Fattah Abu Ghuddah, is similar to the relationship between a father and his child, based on deep love and attention. Educators are expected to be able to provide attention, guidance, and affection with patience and gentleness. This approach creates a deep attachment in every aspect of the learner's life, slightly different from the more formal and professional approach in the Indonesian teacher code of ethics.³⁶

Adaptation of Religious Values in the Indonesian Context

The adaptation of religious values in the Indonesian context is a process that requires wisdom in integrating Islamic ethical values into a multicultural and pluralistic education system. Although there are differences in approach between Sheikh Abdul Fattah Abu Ghuddah's theory and the Indonesian teachers' code of ethics, the religious values he taught remain relevant and can enrich the ethics of educators in Indonesia.

³⁵ Maryanto Maryanto, Nor Khoiriyah, and Supriyono Purwosaputro, "Legal Politics in the Formation of the Indonesian Teacher Code of Ethics as a Means of Improving Teacher Professionalism in Semarang City," *Journal of Meta-Juridical* 5, no. 1 (2022): 1-19.

³⁶ Ardina Khoirunnisa et al., "The Ethics of Teacher and Student Interaction in Loving and Respecting," *EduInnovation: Journal of Basic Educational Studies* 3, no. 2 (2023): 467-475.

The importance of honesty, sincerity, compassion, and exemplarity in Indonesia's education context cannot be doubted. These values can be a strong foundation in shaping learners' characters if they are applied by considering the diversity of existing cultures and religions.³⁷ This underscores the importance of educators building harmonious relationships with learners based on compassion and deep care, as exemplified by the Prophet Muhammad SAW.

Integrity, professionalism, and fairness are also critical pillars of educational duties. A justice-oriented approach helps educators treat all learners fairly without discriminating against their backgrounds or characteristics.³⁸ Similarly, keeping secrets, communicating kindly, and providing positive motivation and support to students are integral parts of the role of an educator who teaches and educates as a whole.

By holistically integrating these values, educators in Indonesia can create a more meaningful learning environment that aligns with the principles of inclusive education. This will not only help produce an intellectually intelligent generation but also have strong morals and ethics, ready to face various challenges in the future with high integrity and professionalism.

Evaluation, Contextual Adaptation Toward Education Improvement

This research confirms that before the law on the code of ethics of teachers in Indonesia was formulated, the ethics of educators had been studied by many Muslim intellectuals in more detail. Therefore, it is essential to discuss, evaluate, and improve teachers' code of ethics in Indonesia by adopting and integrating the ethics of educators, according to Sheikh Abdul Fattah Abu Ghuddah.

To explore the thoughts of Muslim intellectuals about education more deeply, especially those related to the ethics of educators, there should be more activities that discuss, review, and review the thoughts of classical, medieval, or modern intellectual figures. Institutions such as PTKIN and LPTQ are expected to provide courses on reading classical books, and the government needs to multiply and develop groups of Arabic

³⁷ Ahmad Hanif Fahrurrodin and Eva Nur Tita Sari, "Implementation of the Teacher Code of Ethics in Learning Islamic Religious Education at SMA Negeri 1 Sukodadi Lamongan," *TARBIYATUNA (e-Journal)* 13, no. 2 (2020): 151-169.

³⁸ Definition of Code of Ethics, "Concept of Teacher Code of Ethics," *Teaching Profession* 79 (n.d.).

translators into Indonesian. The government should also increase Arabic language training and build partnerships with educational institutions in Arabic-speaking countries.

With these efforts, it is hoped that the ethical values of educators, according to Sheikh Abdul Fattah Abu Ghuddah, can be adapted and adopted contextually to enrich the code of ethics of educators in Indonesia, maintain cultural and religious diversity, and advance national education.

Conclusion

This research confirms that educator ethics have been studied by many Muslim intellectuals, including Sheikh Abdul Fattah Abu Ghuddah, long before the law on teacher ethics in Indonesia was formulated. The study of educator ethics by Sheikh Abdul Fattah Abu Ghuddah shows many similarities with the code of ethics for teachers in Indonesia, especially in the moral and ethical approach to the teaching process.

The code of ethics for teachers in Indonesia, which emphasizes the importance of compassion, integrity, professionalism, and justice, is very relevant to the principles taught by Sheikh Abdul Fattah Abu Ghuddah in his book *Ar-Rasul Al-Mu'allim Wa Asalibuhu fi At-Ta'lim*. Principles such as gentleness and compassion in teaching, integrity and exemplary professionalism in teaching, justice in the treatment of students, harmonious relationships with students, and diligence and enthusiasm in teaching are the core of educator ethics conveyed by Sheikh Abdul Fattah Abu Ghuddah. They are very relevant to the code of ethics for teachers in Indonesia. Although there are differences in approach with Sheikh Abdul Fattah Abu Ghuddah emphasizing religious and spiritual values, while the code of ethics for teachers in Indonesia is more universal and secular, these values can still be adapted and integrated to enrich the code of ethics for educators in Indonesia. Honesty, sincerity, compassion, excellence, integrity, professionalism, and justice can be a strong foundation in shaping students' character, preparing them to face future challenges reasonably and civilized.

Adapting religious values in Indonesia's multicultural and pluralistic context must also be emphasized. By integrating these values holistically, educators in Indonesia can create a learning environment that is more meaningful, inclusive, and in line with the principles of inclusive education, producing a generation that is not only intellectually intelligent but also has strong morals and ethics.

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