

Aligning Teacher Ethics with 21st Century Character Education; Insights From Al-Qabisi's Perspective

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ABSTRACT: Al-Qabisi is an Islamic education figure who lived in the classical Islamic era. His thoughts are contained in the book *al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Aḥkām al-Mu'allimīn wa al-Muta'allimīn*. This study analyzes al-Qabisi's thoughts about teacher ethics in educating children in the book. The type of research used is a non-interactive qualitative study with content analysis methods. The study results show that teachers in educating children own several ethics. Among them, (1) teachers are required to fulfill obligations before accepting rights to students; (2) caring and always being gentle with students; (3) may not be rude to students; (4) act fairly among them; (5) do not combine male and female students; (6) teachers must always supervise students; and (7) keep them away from bad deeds. It can be concluded that Al-Qabisi's thoughts were strongly influenced by the social conditions that developed at that time, namely the school of jurisprudence of Imam Malik, experts on hadith, and the practice of the people of Medina.

KEYWORDS: Teacher Ethics, Islamic Education, Children, Al-Qabisi

INTRODUCTION

Teachers have a significant role in religious education to achieve learning goals. Because he is an ideal figure that is represented in behavior to be followed by students. Exemplary is the most important means of moral education. The child considers it necessary to follow the doctrine as much as he sees from his teacher's behavior¹. Teachers also greatly influence students' motivation, act as positive role models, and leave significant and inspiring impressions in their lives². That is, the teacher figure is an important role model in order to shape students' personalities towards perfect human beings in Islamic education..

In the thought of Islamic education, there are many concepts regarding the ideal teacher for students formulated by Islamic education thinkers. Among them is Al-Qabisi, who came from Tunisia and lived in the century 324-403 H. He once wrote about the concept of education, which is contained in his monumental work entitled *Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Aḥkām al-Mu' allimīn wa al-Muta'allimīn*. This book produced a lot of various research, both in book and journal form. Among them is a book written by Ahmad Fu'ad Al-Ahwā'nī entitled *Al-Tarbiyah Fī al-Islām Aw al-Ta'lim Fī Ra'y al-Qābisī*. Ahmad Fu'ad Al-Ahwā'nī analyzed al-Qabisi's thoughts in detail; even his criticism did not escape attention in this paper with a hermeneutical approach. Furthermore, research conducted by Al-Husaini M. Daud explored al-Qabisi's thoughts about the curriculum³. Apart from that, there is also research conducted by Syahrizal which discusses methods of corporal punishment for students in al-Qabisi's view⁴.

Al-Qabisi is a thinker figure in Islamic education for the early generation of classical Islam after Ibn Sahnun (202-256 H). His track record is included in the list of Islamic education thinkers written by Mājid' Arsān al-Kailānī in his book *Tathawwur Mafhūm al-Nazhariyyah al-Tarbawiyah al-Islāmiyyah; Dirāsah Manhajiyah fi al-Ushūl al-Tārikhiyyah li al-Tarbiyyah al-Islāmiyyah*. The book summarizes al-Qabisi's thoughts on education in as much as six pages⁵. Al-Qabisi is considered the second

¹ Abdurrahmān Nahlāwī, *Asas Al-Tarbiyyah al-Islāmiyyah Wa Thuruq Tadrīsihā* (Damaskus: Dār al-Fikr, n.d.), 149.

² Martina Blašková, Rudolf Blaško, and Alžbeta Kucharčíková, 'Competences and Competence Model of University Teachers', *Procedia - Social and Behavioral Sciences* 159 (December 2014): 457–67, <https://doi.org/10.1016/j.sbspro.2014.12.407>.

³ Al-Husaini M Daud, 'Al-Qabisi's Thoughts about Curriculum in Islamic Education', 2014.

⁴ Syahrizal Syahrizal, 'Al-Qabisi's Theory on Physical Punishment Method for Students', *Jurnal Ilmiah Peuradeun* 9, no. 2 (30 May 2021): 393, <https://doi.org/10.26811/peuradeun.v9i2.532>.

⁵ Mājid 'Arsān Al-Kailānī, *Tathawwur Mafhūm Al-Nazhariyyah al-Tarbawiyah al-Islāmiyyah; Dirāsah Manhajiyah Fi al-Ushūl al-Tārikhiyyah Li al-Tarbiyyah al-Islāmiyyah*, II (Beirut: Dār Ibn Katsīr, 1986), 115-120.

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pioneer after Ibn Sahnun, an Islamic education thinker relevant to Islamic education during the classical Islamic era. His educational thinking was heavily influenced by the hadith learning method and the Maliki style of fiqh that was developing at that time.

In this research, the researcher will focus on teacher ethics in educating children according to al-Qabisi, which is analyzed from his book entitled *Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Aḥkām al-Mu'allimīn wa al-Muta'allimīn*. There are at least 7 (seven) ethics that teachers should have in educating children that researchers analyze from the book.

The type of research used in this research is a non-interactive qualitative study with content analysis methods. Content analysis is usually associated with the study of inscriptions contained in published reports, newspapers, advertisements, books, web pages, journals and other forms of documentation⁶. In connection with this research, the researcher explores al-Qabisi's thoughts about education contained in his magnum opus *Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Aḥkām al-Mu'allimīn wa al-Muta'allimīn*. From the book, the researcher determined a theme, then analyzed and linked it by interpreting and comparing experts' opinions from books and journals, research results and other relevant matters.

TEACHER ETHICS IN EDUCATING CHILDREN FROM AL-QABISI'S PERSPECTIVE

Teacher definition

The terms for teachers used in Arabic are very diverse, including: mu'allim, muaddib, mudarris, mutsaqqif, murabbi and muhadzib. In the Arabic language, it is explained that the meaning of madaris is a person who reads books and teaches them. Some say the mudaris is the person who skins sins and desecrates them⁷. The word muaddib is a term used for teachers teaching one or more children of dignitaries and caliphs. He educated them at home or in his palace. Parents and muddies are directly involved in determining the materials that will be taught to children. Muaddib continued his studies until he achieved the desired achievements in education. To honor a muddied who has educated their child by giving special awards from the palace to fulfill their life. Muaddib got food, drink and a place to sleep. A muddied gives lessons to his students for 4 hours or more every day and stays with the child for several years to educate him⁸.

There is a difference between the mu'allim of the book, the mu'allim of the mosque, the school and the mu'addib who educates the children of dignitaries and leaders. Among the famous teachers was al-Mufaddal al-Dhabi, who was the teacher of al-Mahdi al-'Abbasi, al-Kasa'i, the teacher of al-Amin, and al-Faraj, the teacher of Ibn al-Mu'taz. These earned high wages, and donations and gifts were given to them by caliphs and princes, and for that, they led a prosperous life. Meanwhile, the Muslim kitab's salary lives simple. It can be said in general that teachers' wages generally vary and depend on their value and scientific status⁹.

Muhammad' Athiyyah al-Abrāsī narrates the teacher's figure by quoting Ahmad Syaūqī's poetry. He explained that teachers are spiritual fathers for students. He is the one who provides "nutrition" in the souls of students with the knowledge, educates morals and straightens them out. Teachers honor students with nobility towards their own children and assess them as they assess their own children. It is with the teacher that they are alive and well. He carried out his message as well as possible¹⁰.

It is also different from the view of Western scholars about the definition of a teacher. Richard Ingersoll et al. define a teacher as someone who is qualified in a field if they have a bachelor's degree or a bachelor's degree in that field or a related field¹¹. Meanwhile, according to Matthew A. Kraft and John P. Papay, teachers are individuals in the Human Resources job file who are paid based on the teacher salary list and who have a position that indicates that they are a class teacher¹².

Teacher Duties and Responsibilities

According to Imam Ghazali, there are 8 (eight) duties of a teacher, including: (1) to be compassionate to students and treat them as their own children; (2) imitate the Prophet Muhammad by not asking for rewards resulting from knowledge; (3) always advising students about anything by preventing them from getting a position prematurely and preventing them from deepening their inner knowledge before their physical knowledge is strong first; (4) preventing students from bad morals by means of sarcasm and compassion, not by means of criticism; (5) teachers must not embarrass students by blaming their knowledge. And if he is in charge

⁶ Lindsay Prior, *The Oxford Handbook of Qualitative Research*, ed. Patricia Leavy (New York: Oxford University Press, 2014), 360.

⁷ Ibnu Manzhūr, *Lisān Al-'Arab* (Kairo: Dār al-Ma'ārif, n.d.), 1360.

⁸ Muhammad 'Athiyyah Al-Abrāsī, *Al-Tarbiyyah al-Islāmiyyah Wa Falāsifatuhā*, III (Beirut: Dār al-Fikr al-'Arabī, n.d.), 139.

⁹ Muhammad Munīr Mursī, *Al-Tarbiyyah al-Islāmiyyah; Ushūluhā Wa Tathawwuruhā Fī al-Bilād al-'Arabiyyah* (Kairo: 'Alām al-Kutub, 2005), 244.

¹⁰ Al-Abrāsī, *Al-Tarbiyyah al-Islāmiyyah Wa Falāsifatuhā*, 135.

¹¹ Richard Ingersoll, Lisa Merrill, and Henry May, 'What Are the Effects of Teacher Education and Preparation on Beginning Teacher Attrition?', n.d.

¹² Matthew A. Kraft and John P. Papay, 'Can Professional Environments in Schools Promote Teacher Development? Explaining Heterogeneity in Returns to Teaching Experience', *Educational Evaluation and Policy Analysis* 36, no. 4 (December 2014): 476–500, <https://doi.org/10.3102/0162373713519496>.

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of some science, then he must take into account the stages of the learner from one rank to another; (6) The teacher must limit himself to the extent of his understanding, and not impart to him what is beyond the reach of his mind; (7) The teacher delivers material to underage students that is clear and appropriate for them, not something difficult; and (8) the teacher applies his knowledge and does not contradict words and actions¹³.

Ethics and Characteristics of Teachers

Muhammad' Athiyyah al-Abrāsī mentions that there are 8 (eight) characteristics of teachers, including: (1) teachers must be ascetic, namely teaching only to hope for the pleasure of Allah SWT; (2) the teacher must be pure in body and soul; (3) sincere charity; (4) wise; (5) authoritative; (6) teachers must be able to become father figures before becoming teachers; (7) teachers must be able to understand the characteristics, tendencies, habits and thoughts of students; and (8) the teacher must master the material and always discuss and study it¹⁴. According to Khālid bin Hāmid Al-Hāzimī the teacher must have character, namely: (1) purity, (2) compassion and gentleness, (3) wise and patient, (4) unemotional, (5) honesty, and (6) tawadhu'¹⁵. Meanwhile, according to Ibnu Jamā'ah, there are 12 teacher ethics in itself, including: (1) constantly feeling supervised by Allah SWT under any circumstances; (2) guarding knowledge as the scholars used to guard it; (3) ethical and zuhud in the world; (4) purify their knowledge of worldly goals; (5) clean up from the income of dirty and makruh money according to custom and Shari'a; (6) continually establishing sharia and Islamic law; (7) keeping things that are passed down: (8) interacting with humans with the best ethics; (9) to purify his body and mind from morals that perish to morals that are approved; (10) very progressive and earnest; (11) he does not hesitate to take advantage of what he does not know about people who are below him in position, lineage or age; and (12) busy with producing work and writing¹⁶.

Al-Qabisi biography

Al-Qabisi's full name is Abū al-Hasan 'Alī bin Muhammad bin Khalaf al-Ma'āfirī al-Qirawī. Better known as Ibn al-Qābisī. He is an expert on hadith, matan, sanad and everything related to him. He was born on Monday, 6 Rajab, 324 H. He migrated to the East on Saturday, 10 Ramadhan, 352 H. He went on Hajj in 353 H. He listened to the book of al-Bukhari in Mecca from Abī Zayd and returned to Qirawan and he arrived on Wednesday, the first or second day of Sha'ban in 357 H.¹⁷

Al-Qādhī 'Iyādh said that al-Qabisi heard directly from his teachers who came from Africa, namely: Abū al-'Abbās al-Ibyāni, Abū al-Hasan ibn Masrūr al-Dibāgh, Abū Abdillāh bin Masrūr al-'Asāl, Abū Muhammad bin Masrūr al-Hajjāj, Dirās bin Ismā'īl al-Fāsī and al-Sidrī. While his students include: Abū 'Imrān al-Fāsī, Abū al-Qāsim al-Lubaidī and others. Likewise, other students, namely Abū Bakr 'Athīq al-Sūsī, Abū al-Qāsim al-Hasāri, Ibn Abī Thālib al-'Ābid, Abū 'Amru ibn al-'Atāb, Abū Hafsh al-'Athār, Abū Abdillāh al-Khawwāsh, Abū Abdillāh al-Māliki and Makki al-Fāsī.¹⁸

Al-Qabisi's works include al-Mumhid fi al-Fiqh wa Ahkām al-Diyānah, Munqidz min Syibh al-Ta'wīl, Mulakhash al-Muwatha', Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Ahkām al-Mu'allimīn wa al-Muta'allimīn, al-Munabbih li al-Futhan 'an Ghawā'il al-Fitan, Ratab al-'Ilm wa Ahwal Profesionah, al-Risālah al-Nāshirah, Risālah al-Zikr wa al-Du'a' and al-Manāsik.¹⁹

Al-Qabisi died in 1012 AD when Hakim Biamrillah was ruler of the Bani Fathimiyah²⁰.

Description of the Book of Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Ahkām al-Mu'allimīn wa al-Muta'allimīn

In the introduction to the book Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Ahkām al-Mu'allimīn wa al-Muta'allimīn written by Ahmad Khālid describes that:

“The manuscript of this book was first started by Doctor Ahmad Fu'ad Al-Ahwā'nī in his work Al-Tarbiyah Fī al-Islām Aw al-Ta'līm Fi Ra'y al-Qābisī. However, some contradictory sentences and ambiguous expressions sometimes reflect the embarrassment felt by the author to properly investigate some paragraphs of Al-Qabisi's treatise with reference to the manuscript kept in the National Library in Paris under No. 4595. The unique manuscript copy that we know to this day comes from Al-Qabisi's treatise referring to 706 H. I myself find it difficult to understand ambiguous sentences and translate them into a foreign language. So I used to review

¹³ Abū Hāmid Muhammad bin Muhammad bin Ahmad Al-Ghazālī, *Ihyā' 'Ulum al-Dīn*, I, vol. I (Jeddah: Dār al-Minhāj li Nasyr wa al-Tawzī', 2011), 206-215.

¹⁴ Al-Abrāsī, *Al-Tarbiyyah al-Islāmiyyah Wa Falāsifatuhā*, 136-139.

¹⁵ Khālid bin Hāmid Al-Hāzimī, *Ushūl Al-Tarbiyyah al-Islāmiyyah*, I (Al-Madīnah al-Munawwarah: Dār 'Ālam al-Kutub li Thabā'ah wa al-Nasyr wa al-Tawzī', 2000), 246-248.

¹⁶ Badr al-Dīn Muhammad bin Ibrāhīm bin Sa'dillāh ibn Jamā'ah Al-Kināniy, *Tazkirah Al-Sāni' Wa al-Mutakallim Fī Adab al-'Ālim Wa al-Muta'Allim*, ed. Muhammad bin Mahdī Al-'Ajamiy, III (Beirut: Dār al-Basyāir al-Islāmiyyah, 2012), 48-59.

¹⁷ Abū al-'Abbās Syams al-Dīn Ahmad bin Muhammad bin Abī Bakr Ibn Khalkān, *Wafiyāt Al-A'yān Wa Anbā' Abnā' al-Zamān*, ed. Ihsān 'Abbās, vol. III (Beirut: Dār Shādir, 1897), 320.

¹⁸ Ahmad Fu'ad Al-Ahwā'nī, *Al-Tarbiyah Fī al-Islām Aw al-Ta'līm Fi Ra'y al-Qābisī* (Kairo: Dār Ihyā' al-Kutub al-'Arabiyah, 1955), 14.

¹⁹ Khair al-Dīn Al-Zirikli, *Al-A'lām; Qāmūs Tarājim Li Asyhar al-Rijāl Wa al-Nisā' Min al-'Arab Wa al-Musta'ribīn Wa al-Mustasyriqīn*, XV, vol. IV (Beirut: Dār al-'Ilm li al-Malāyīn, 2022), 326.

²⁰ Al-Ahwā'nī, *Al-Tarbiyah Fī al-Islām Aw al-Ta'līm Fi Ra'y al-Qābisī*, 20.

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the copy I had of the above-mentioned manuscript and re-read it with certainty, interested in perfecting the investigation and utilizing the text in translation as faithfully as possible"²¹.

The book, edited by Ahmad Khalid, was published in 1986 by al-Syirkah al-Tūnisiyyah li al-Tawzī' in Tunisia and consists of several chapters, including:

1. Biography of al-Qabisi
2. Comparison between al-Qabisi and educational experts in Africa on methods of punishment
3. Manuscript of Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Aḥkām al-Mu'allimīn wa al-Muta'allimīn
4. Al-Qabisi's thoughts consist of several chapters and sub-discussions, including The second part. The first chapter explains the rights of teachers towards students, learning the Koran for children, the obligations of teachers, teachers' wages, and the law for educating non-Muslim students. Meanwhile, the second chapter explains teacher ethics in educating children, being fair and friendly, organizing lesson time, tools used in educating children, places of education, the law on touching the mushaf and congregational prayers. The third part, the first chapter, explains the law between teachers and students, and the ethics of a husband towards his wife, children and servants. The second chapter discusses the words of Rasulullah SAW about the Qur'an, which was revealed with seven letters.

TEACHER ETHICS IN EDUCATING CHILDREN ACCORDING TO AL-QABISI

Teachers must fulfill their obligations before receiving rights to students

In Al-Qabisi's view, a teacher has the right to receive student wages. He stated:

"A teacher must be diligent so that his obligations towards students are fulfilled. If he can fulfill this, then he deserves to receive a learning reward as a prerequisite. If he neglects his obligations, he is not obligated and may not take wages from students. Because those who are allowed to take wages are those who fulfill their obligations, and if it is contrary to what they explain to them, they do not deserve to receive it. No one is found who adheres to the ulama who allows negligent work, taking wages for studying the Koran, which is contrary to what we have explained previously. However, his commitment to what he is doing is included in the agreement ordered by Allah SWT to be fulfilled and included in the words of Rasulullah SAW: "Each of you is a leader, and each leader is responsible for his leadership."²²

He continued that a teacher who has carried out his duties will receive rewards as stated in the Koran and hadith. He explains:

"And know that if a teacher carries out his duties and advises them and fulfills them as they should, in fact, he is included in the meaning of the words of the Prophet Muhammad: Whoever has the property that fulfills the rights of his master and the rights of his Lord, then he will get two rewards because he has the right to have wages after fulfilling his obligations to his master. This is so that students know that they deserve this reward by carrying out their obligations towards them. He fulfills his rights and the rights of his Lord as commanded by him; this is what the hadith means. Likewise, every employee has the right to receive benefits. The person who does it is one of the doers of good. Allah SWT said: "Surely we do not waste the reward of those who do good."²³

Scholars differ on the matter of receiving wages for teaching the Qur'an. Some think it is permissible to take salaries in teaching the Qur'an. This opinion is the opinion of most scholars such as Imam Malik, Imam Shafi'i and Imam Ahmad. Some recent scholars from the Hanafi school of thought also adhere to this opinion. Meanwhile, other ideas do not allow taking wages for teaching the Koran. This opinion is the opinion of Imam al-Zuhrī, Ishāq bin Rāhawiyah and the concept of previous scholars from the Hanafi school. This is a narration from Imam Ahmad.²⁴

If one looks closely, Al-Qabisi's opinion above is heavily influenced by the school of fiqh, especially the school of hadith experts. We know that many Qirawan ulama at that time followed the Imam Malik school of thought and the practices of Medina residents such as Ibn Sahnun and Al-Qabisi himself.

Caring and always being gentle towards students

According to Al-Qabisi, a teacher must be caring and gentle towards students. He revealed:

"One of his concerns for students is being gentle with them. This is contained in the history of Aisyah RA that Rasulullah SAW said: "O God, whoever is responsible for the affairs of my people, then he is gentle to them, then be gentle with him." Rasulullah SAW also said: "God likes people who are gentle in everything, and God only shows mercy to His merciful servants."²⁵

²¹ Abū al-Hasan 'Alī Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Aḥkām al-Mu'allimīn Wa al-Muta'allimīn*, ed. Ahmad Khālid, I (Tunisia: al-Syirkah al-Tūnisiyyah li al-Tawzī', 1986), 5.

²² Al-Qābisī, 126-127.

²³ Al-Qābisī, 127.

²⁴ Abd al-Razzāq Husain Ahmad, *Mas'alah Hukm Akhdz al-Ujrah 'Ala Ta'Līm al-Qur'ān al-Karīm Bain al-Mujzīn Wa al-Māni'īn*, I (Jāmi'ah al-Malik Su'ūd: Li Kursiy al-Qur'ān al-Karīm wa 'Ulūmuh, 2014), 39-40.

²⁵ Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Aḥkām al-Mu'allimīn Wa al-Muta'allimīn*, 127-128.

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Apart from that, according to Al-Qabisi, a teacher should not be sour-faced and hit according to his level. he narrates:

"Is it obligatory for an educator to be fierce towards students or to be affectionate without being surly? Because students as it is known are included in the advice that has been mentioned. However, if an educator is able to do it, do it with full attention. Put things in their place. Because he includes ethics towards students. Educators as supervisors in preventing anything inappropriate in their morning. He is a person who forces them for their good. He is a caretaker for everything that is beneficial to them. He never left them by always being gentle. Educators are substitute figures for their fathers. An educator who frowns because he is rude, while the students become familiar with him, they dare to do it. However, if it is used when they want to be polite, it is an indication that they have good manners. They didn't forget it. In some cases, this can be used to get them to be polite without hitting them. In some cases, beatings can be carried out while discretion is involved in the action. But he must not take them lightly in any case, not one of them laughs under any circumstances, nor smiles on his face, even though he pleases him and fulfills his obligations. But don't scold him and make him lonely if he is kind"²⁶.

In fact, students position teachers as people who are very influential in encouraging, shaping, and exemplifying prosocial behavior²⁷. The quality of the relationship between teacher and students is significantly related to the teacher's emotional experience during teaching²⁸. Gentle towards students in general in Muslim classical literature is divided into 2 (two), namely: (1) gentle when interacting with students; and (2) gentle related to teaching methods²⁹.

Do not be rude to students

A teacher is not justified in being rude to students. Al-Qabisi is of the view:

"And if he deserves to be hit, then know that it's a maximum of three. So use the bend so that it doesn't increase according to the level of the stroke. And this is the adab if he is negligent, becomes hesitant to turn to his teacher, then he is slow in memorizing it, or makes more mistakes on his part, or in writing in his book, because of the lack of letters, bad spelling, bad spelling, mistakes . at some point, then he is reminded from time to time, and he commits more negligence, then there is no need for insults or insults with words in which there is a promise without cursing or criticizing someone's honor, as the words of people who don't really know believers , so he said: O monster, O monkey. He should not have done this, or anything similar to it in ugliness. If you say one thing to him, then ask forgiveness from Allah SWT for that and do not repeat it. On the other hand, the ugly words that flow from the tongue of the pious amplify the anger within himself. This is not the place to be angry. Rasulullah SAW forbade the judge to judge when he was angry. And Umar bin Abdul Aziz ordered someone to be beaten, and when the beating was carried out, he said: Leave him. He was told about it, and he said: I found myself angry with him, and I hated hitting him when I was angry"³⁰.

According to Al-Qabisi, the aim of implementing beatings is so that students have good ethics. He stressed:

"Similarly, teachers must ensure that students are ethical for the benefit. However, this cannot be separated from the teacher's anger. In fact, if this happens to him, hitting Muslim students because of his complacency, this is not a fair action. If the student commits a crime due to hurting, playing, escaping from Kuttab , and being addicted to lounging, then the teacher should consult his father, or guardian if he is an orphan, and tell him if he deserves more than three strokes. Additions due to educational failure can be made with the permission of the person in charge of the student. Then it is added three times to ten times, if the student is able to bear it. The characteristic of beatings is that they are painful, and the pain does not go beyond embarrassing effects, or dangerous weakness. Maybe one of the students is a person who is about to reach adulthood, and he has a bad character, is rude in behavior, who is not afraid of the ten blows that will befall him, and he knows about these additions, and there is a possibility of safety, so there is no problem if more than ten strokes. Allah SWT knows the destructive than the doer of good. On the contrary, they are the signs of the Muslim Ummah and their glad tidings, so he must not be negligent in attaining them without the truth, hasten to educate them by himself. Ibn Sahnun liked people who did not beat students "³¹.

Al-Qabisi's thoughts were heavily influenced by the opinions of scholars at that time, such as Ibn Sahnun. This can be seen from his expression as follows:

"Something that Ibn Sahnun likes the most is that if there are students who are arrogant and there is a dispute between them, then the student will be punished more than the person who is beaten as usual, if the teacher guarantees this, and knows that the person administering the beating does not exceed his ability to do so, if he has reason not to take responsibility for himself. And he must avoid hitting the head or face of students, Ibn Sahnun said that he was not allowed to hit both of them. The impact of the blow is

²⁶ Al-Qābisī, 128.

²⁷ John-Tyler Binfet and Holli-Anne Passmore, 'Teachers' Perceptions of Kindness at School' 9, no. 1 (2017).

²⁸ Gerda Hagenauer, Tina Hascher, and Simone E. Volet, 'Teacher Emotions in the Classroom: Associations with Students' Engagement, Classroom Discipline and the Interpersonal Teacher-Student Relationship', *European Journal of Psychology of Education* 30, no. 4 (December 2015): 385–403, <https://doi.org/10.1007/s10212-015-0250-0>.

²⁹ Asmā Hasan Fahmī, *Mabādi' al-Tarbiyyah al-Islāmiyyah* (Kairo: Mathba'ah Lajnah al-Ta'lif wa al-Tarjamah wa al-Nasyr, 1947), 134-135.

³⁰ Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Ahkām al-Mu'allimīn Wa al-Muta'llimīn*, 128-129.

³¹ Al-Qābisī, 129-130.

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very obvious. It can weaken the brain, wink the eye, or have a bad impact, so stay away from both. Beating the legs is safer, and can withstand the pain"³².

Abdullāh Abd al-Dā'im explained that Muslim educators in the history of education paid great attention to the issue of punishment of students. Some believe the punishment should start with a warning, reprimand, accusation, and then a light beating. Meanwhile, others say that beatings and severe corporal punishment are permissible if the child exceeds acceptable limits and if warnings, reprimands, accusations, reprimands and light spanking are ineffective. The majority of them are of the view that punishment is of two types: spiritual and physical. This view may seem strange, but it is similar to modern educators' ideas. They also look towards prevention and avoiding punishment as much as possible, but at the same time, they see that if educators are forced to punish, then the punishment must be severe. They fully agree with Muslim educators on the need to retain the authority of punishment and not use it except in certain situations. When it is used, they take it very seriously³³. Nasih Ulwan believes that there are 3 (three) stages of giving punishment to children, namely: (1) interacting with children gently and affectionately; (2) maintaining the characteristics of children who make mistakes in using punishment; and (3) giving punishment from the lightest to the most severe³⁴. Actual spanking is not necessary for everyone. Sometimes, a person can be taught by example and advice; punishment is unnecessary throughout his life. However, not all human beings are like that; some need a strict upbringing once or many times³⁵.

Compared to the education system in Indonesia, this method of punishment in the form of beatings is no longer applicable in the current context. Because it is regulated in Article 76C of Law 35/2014, which states, "Every person is prohibited from placing, allowing, committing, ordering to commit, or participating in committing violence against children ." The criminal threat is contained in Article 80 paragraph (1) of Law 35/2014, which reads, "Every person who violates the provisions referred to in Article 76C, shall be punished with imprisonment for a maximum of 3 (three) years and 6 (six) months and/or a fine of up to a lot of IDR 72 million" ³⁶.

Back to continuing from Al-Qabisi's thoughts. One form of teacher closeness with students is to give students the right to eat and drink. Al-Qabisi explained that one of his friendships with students was that if the student was sent for lunch, he permitted him and did not forbid him from eating or drinking, and took him back immediately after he had finished eating.³⁷

Be fair between them

An educator must have a proper attitude among students. Al-Qabisi explained:

"Being fair among students is their right in education, not prioritizing one above the other, even though they have different incomes, even though some of them respect him by giving gifts and friendship, except that he prefers the person he loves during his break , after he had finished doing justice between them. And that is in terms of the fact that the person who earns little is satisfied that he should pay it after completing his son's education, as has been stipulated by the authorities. Unless the teacher explains to the parents of the students that he differentiates between them according to the amount of gifts he receives from each of them, and the parents agree to this, then this is permissible and he must fulfill the amount he promised"³⁸.

Al-Qabisi's thoughts on this matter are the same as those of Ibn Sahnun. He developed from a statement explaining that every educator with three sons from this Ummah who does not educate them in an egalitarian manner, poor with rich, and rich with poor, will be gathered on the Day of Judgment with the traitors. Scholars still debate this statement. Some say that the history is not a hadith, but an atsar of the words of Anas bin Malik³⁹.

Does not combine male and female students

As is known, male and female students were separated in education during the previous Islamic era and, which still persists in several schools and Islamic boarding schools. Al-Qabisi agrees with Ibn Sahnun, he explains:

³² Al-Qābisī, 130.

³³ Abdullāh Abd al-Dā'im, *Al-Tarbiyyah 'Abr al-Tārīkh; Min al-'Ushūr al-Qadīmah Hatta Awā'il al-Qarn al-'Isyrīn*, V (Beirut: Dār al-'Ilm li al-Malāyīn, 1984), 193-194.

³⁴ Abdullah Nāshih 'Ulwān, *Tarbiyyah Al-Aulād Fī al-Islām*, XI, vol. II (Kairo: Dār al-Salām li al-Thabā'ah wa al-Nasyr wa al-Tawzī', 1992), h. 721.

³⁵ Muhammad Quthub, *Manhaj Al-Tarbiyyah al-Islāmiyyah*, XIV, vol. I (Beirut: Dar al-Syurūq, 1993), 189-190.

³⁶ Republik Indonesia, 'Undang-Undang Republik Indonesia Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Nomor 33 Tahun 2002 Tentang Perlindungan Anak', 2014, <https://www.bphn.go.id/data/documents/14uu035.pdf>.

³⁷ Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Ahkām al-Mu'allimīn Wa al-Muta'llimīn*, 130.

³⁸ Al-Qābisī, 131.

³⁹ Ibn Muhammad Sahnūn, *Kitāb Adāb Al-Mu'allimīn*, ed. Hasan Husnī Abd al-Wahhāb (Tunisia: al-Syirkah al-Tūnisiyyah, 1972), 84-85.

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"It is for their good, and it is good for them, that they do not mix between men and women, and Sahnun said: I hate teachers to teach slave girls, and mix them with men, because it corrupts them (women). And teachers must protect male students from each other if there is one of them who is afraid of immorality, is approaching adulthood, or those who have a brave nature"⁴⁰.

The majority of ulama forbid combining men and women in one assembly. Among them are the fatwas of Abu al-Fadhl Rāsyid bin Abī Rāsyid al-Walīdī, Muhammad bin Ibrāhīm Āli, Abd al-'Azīz bin' Abdillāh bin Bāz and others. However, in the book *al-Mausū'ah al-Fiqhiyyah al-Kuwaitiyyah*, it is explained that "ikhtilath" (mixing) between men and women is forbidden if: (1) there is lust and views that cause lust; (2) women are sacrificed and disrespectful; and (3) carelessness, playing and touching body parts⁴¹.

THE TEACHER MUST ALWAYS SUPERVISE STUDENTS

The next teacher's ethic is to always supervise students. Al-Qabisi explained by quoting Ibn Sahnun's opinion:

"And teachers must - as Ibn Sahnun said - examine them by education and appearance. Set a specific time to display the Koran, such as the afternoon of Wednesday and Thursday. Ibn Sahnun said: He had to allocate time for them during the day to teach them to write, and make them compete. Because that is what reforms them, expels them, and allows them to discipline each other, and not exceed three strokes. And he made a book about it every day from morning until the clock turned around"⁴².

If there is a dispute between students, the teacher must be able to discipline them. Al-Qabisi explained with the concurrence of Ibn Sahnun:

"And they mustn't hurt each other, and if they complain about each other's bad things, then Ibnu Sahnun was asked about teachers who bring students who broke each other. Ibn Sahnun said that I don't see this as punishment, but the teacher should discipline them if they hurt each other. And that's for me if it's more than enough to harm a group of them, or it's a confession, unless they are students who have been known to be honest and their words can be accepted, and punished because of that, and it doesn't go beyond education like what I have said"⁴³.

It can be seen that regarding the above, al-Qabisi only refined and perfected Ibn Sahnun's thoughts.

Keep them from bad deeds

A teacher has a duty so that students avoid bad deeds. Al-Qabisi stated:

"That the teacher must make a commitment to students, protect them and prohibit them from usury. If they sell each other raisin crumbs, or raisins with pomegranates, or apples with cucumbers, as I mentioned, and if they are caught red-handed, then each of them must return it, and if they ignore it, tell their father what it is for. what they do. Damage caused by students who have property or not, if that happens, then he is obliged to replace it. And if some of them just hand each other food, then the one who takes it is fined the same as what he received, or its value to the one who doesn't have it if he has money. If not, let him follow what is obligatory for him, and cancel what is between them, then the teacher holds them, and emphasizes them in that case that they must not again sell among themselves, neither is the adult allowed nor in things that are not allowed. Educators inform about usury in the practices they do. He told him of his defects and vices in his opinion, and threatened him with severe torments if he did it again, so that he might gradually avoid his mistakes. And if he is better, he envies him with his goodness, without rejoicing or disgusting him, so that he can know the good aspects of the bad, so that he can gradually choose the good, and this is what shows ijthad. And Allah purifies whom He wills, and He is All-Hearing, All-Knowing"⁴⁴.

From the overall explanation of al-Qabisi's thoughts, according to Ahmad Fu'ad Al-Ahwā'nī, Al-Qabisi was greatly influenced by his social and educational conditions at that time. The method used by Al-Qabisi was the method of a hadith expert who was in contact with al-Atsar and hated new things. Ahmad Fu'ad Al-Ahwā'nī continued, following this method to overcome worldly matters will result in restrictions and curb freedom of opinion, and many will end in stagnation. The limitation referred to is stopping at the views of previous fiqh experts, which cannot be separated from discussion in the current context and the closing of the door to ijthad⁴⁵.

CONCLUSION

Al-Qabisi is known as one of the pioneers of Islamic educational thought in the classical era after Ibn Sahnun. In the book *Al-Risālah al-Mufaṣṣilah li Ahwāl al-Muta'allimīn wa Ahkām al-Mu'allimīn wa al-Muta'allimīn* the author finds that there are seven teacher ethics in educating students. Among them: (1) teachers must fulfill obligations before accepting rights to students; (2) caring

⁴⁰ Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Ahkām al-Mu'allimīn Wa al-Muta'Ilīmīn*, 131.

⁴¹ *Al-Mausū'ah al-Fiqhiyyah al-Kuwaitiyyah*, vol. II (Kuwait: Wizārah al-Awqāf wa al-Syu'ūn al-Islāmiyyah, n.d.), 290.

⁴² Al-Qābisī, *Al-Risālah al-Mufaṣṣilah Li Ahwāl al-Muta'allimīn Wa Ahkām al-Mu'allimīn Wa al-Muta'Ilīmīn*, 131.

⁴³ Al-Qābisī, 132.

⁴⁴ Al-Qābisī, 132-133.

⁴⁵ Al-Ahwā'nī, *Al-Tarbiyah Fī al-Islām Aw al-Ta'līm Fi Ra'y al-Qābisī*, 38.

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and always being gentle with students; (3) may not be rude to students; (4) act fairly among them; (5) do not combine male and female students; (6) teachers must always supervise students; and (7) keep them away from bad deeds.

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