

THE SHEIKH ABD SHAMAD AL-PALIMBANI THOUGHTS OF ETHICS FOR STUDENT AND TEACHER AND IT'S RELEVANCE TO THE 21st CENTURY EDUCATION: A STUDY OF SAIR AS-SALIKIN

Riza Agustina

Universitas Nahdlatul Ulama Indonesia (UNUSIA) Jakarta
rizaagustina1234@unusia.ac.id

Abdul Munip

UIN Sunan Kalijaga Yogyakarta
abdul.munip@uin-suka.ac.id

Susan Sa'adah

UIN Sunan Kalijaga Yogyakarta
21304011013@student.uin-suka.ac.id

Abstract: The study of Islamic education theory has so far prioritized the thinking of educational scholars from the Arab world. However, the study of Islamic educational thought of Nusantara scholars still needs to be encouraged. One of the Nusantara scholars who was very instrumental in the Indonesian Islamic intellectualism tradition was Sheikh Abd Shamad al-Palimbani (1704-1789). This article aims to explain al-Palimbani's educational thoughts, especially on the ethical aspects of a student and teacher, as well as its relevance to the educational practices today. The main data source of this article is al-Palimbani's work entitled *Sair as-Salikin*. The content analysis is used to analyze and explain the work. This article finds that in al-Palimbani's view, a student must have ethics both relating to himself and relating to his teacher. Some of the ethics are a student must be clean of his heart from despicable nature, focus on study, redeemed, respect knowledge, intention because of God, respect the teacher, and not feel smarter than his teacher. Meanwhile, a teacher should be patient, affectionate with students, humble, accept the truth of other opinions, not expect rewards, resuscitate students and others. It some points of al-Palimbani's educational thought that are still very relevant to the characteristics of 21st century education. Among them are the importance of mutual respect between students and teachers, honesty in communicating, openness in accepting the truth, and lifelong learning. At least, al-Palimbani's educational thoughts are relevant to the characteristics of 21st century education, in expecting rewards from teaching activities and excessive restrictions on students when in the presence of teachers

Keywords: Ethics for student and teacher, Sair As-Salikin, 21st Century Education, Al-palimban

INTRODUCTION

The study of Islamic educational thought and theory has so far examined the thoughts of more Islamic education figures or scholars in the past such as Ibn Miskawaih (932-1035),¹ Imam Ghazali (1058-1111),² Az-Zarnuji (died 1195 or 1243),³ and others. Meanwhile, the study of Islamic educational thoughts by Indonesian figures or scholars has also begun to be studied as much as KH Hashim Asyaria, KH Ahmad Dahlan, and others. In addition to the scholars mentioned above, there is also a scholar from Indonesia who discuss about education. He is well known as Sufism figure, namely Shaikh Abd Shamad Al-Palimbani (1704-1789). He has many works, one of which is the book of *Sair As-Salikin* which generally talks about the ethics of claimants of knowledge in the field of Sufism. In chapter 2 of the book, there is a discussion that specifically describes the ethics that a student must obey.

Ethical issues in education need to be raised again considering that many cases of violence and harassment committed by a student against teachers and teachers against students in today's educational practice. One of these violent phenomena went viral in the mass media in 2018 at one of the private vocational schools in Central Java. In the school, there has been a case of violence committed by a group of students. They surrounded a middle-aged male teacher and there was mutual kicking between the student and the teacher in the classroom ⁴.

In 2019, another case of violence in Yogyakarta committed by a male student against his teacher. The student pushes the teacher's body ⁵. A case of violence was also experienced by a female teacher. The teacher harassed several students through social media. The abuse case also attracted the attention of the former Chairman of the KPAI (Indonesian Child Protection Committee), Kak Seto. In Kak

¹ Alimatus Sa'adah and Farhan Hariadi, "Pemikiran Ibnu Miskawaih (Religius-Rasional) Tentang Pendidikan Dan Relevansinya Di Era Industri 4.0," *Jurnal Penelitian Keislaman* 16, no. 1 (2020): 20-21.

² Ary Antony Putra, "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali," *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2016): 41-54.

³ Yundri Akhyar, "Metode Belajar Dalam Kitab Ta'lim Al-Muta'allim Thariqat At-Ta'Allum (Telaah Pemikiran Tarbiyah Az-Zarnuji)," *Al-Fikra : Jurnal Ilmiah Keislaman* 7, no. 2 (2008): 311.

⁴ Ibnu Hariyanto, "Viral Video 'Guru Di-Bully Murid', KPAI: Itu Perilaku Tak Santun," *Detik News* (Jawa Tengah, February 2018).

⁵ Dian Septina, "Berlaku Tak Sopan, Siswa Minta Maaf Kepada Guru," *Kompas TV* (Yogyakarta, February 2019).

Seto's view, ethics in learning should be one that is noticed and taught in real terms to the students ⁶.

In 2021, the case of violence or harassment occurred again. The case occurred during distance learning which made students and teachers interact only through a Whatsapp Group. There was a disrespectful act committed by a student, and it went viral because it was uploaded on the tiktok application. The results of the screenshot circulated that showed a student bravely and deliberately expelled a teacher (homeroom teacher) from the Whatsapp Group Class because he felt burdened by the independent assignments given ⁷.

Then, on March 13, 2022, there was another case of harassment committed by high school students to a female teacher. The action was carried out deliberately by students by drawing indecent ones on the black marker using black markers (Sobirin, 2022). In the same month, a student who did not accept and was angry while raging hit the door of the classroom when he was reprimanded by a male teacher for playing games on a smartphone during the exam ⁸.

Still in the same year, precisely in December 2021, the boarding school in the city of Bandung, caused an uproar in the universe due to the harassment of a teacher and the owner of the Foundation who molested 12 of his female students. The abuse resulted in some of the female students getting pregnant and some giving birth up to 2 times ⁹. In early 2022 a case of violence by a teacher against students also occurred in the city of Surabaya. The incident that took place occurred during a 100% Face-to-Face Meeting. This case of violence made the Commission D of the Surabaya DPRD, Khusnul Khotimah, suggest the importance of efforts to foster morals or ethics for teachers and students added to the learning material during learning ¹⁰.

Several violent events that have occurred in recent years indicate that education is currently experiencing an ethical or adab crisis. The values of kindness are degenerating, and are not comparable to the technological advances and intellectual qualities that are developing in the world of education today.

⁶ Rahayu Marini Hakim and Karta Raharja Ucu, "Murid Lecehkan Guru, Kak Seto: Pentingnya Pelajaran Etika," *Republika.Co.Id* (Bogor, July 2020).

⁷ Reza Gunadha and Nur Afitria Cika Handayani, "Viral! Hanya Demi Konten, Siswa Sekolah Lakukan Hal Tak Sopan Ini Ke Guru," *BeritaHits.Id*, February 2021.

⁸ Radar Bogor, "Gak Sopan! Ditegur Guru Karena Main Game Saat Ujian, Siswa Ini Malah Marah Hingga Pukul Pintu," *Radar Bogor* (Bogor, 2022).

⁹ Bayu Setiawan, "Viral, Herry Wirawan Yang Mencabuli Belasan Muridnya Di Bandung Penganut Syiah, Benarkah?," *News Portal Trends* (Bandung, 2021).

¹⁰ Riska Nur Laily, "Fakta Baru Kekerasan Guru Pada Siswa Di SMP Surabaya, Para Siswa Diharapkan Dapat Ini," <https://www.Merdeka.Com/Jatim/Fakta-Baru-Kekerasan-Guru-Pada-Siswa-Di-Smp-Surabaya-Para-Siswa-Diharapkan-Dapat-Ini.Html> (Surabaya, 2022).

Whereas in the 21st century, the education system is in a knowledge age with an extraordinary acceleration of knowledge increase. This acceleration of knowledge improvement is supported by the application of digital media and technology called the information super highway which requires students to have skills, knowledge and abilities in the fields of technology, media and information, learning and innovation skills as well as life and career skills ¹¹. In this transformation of 21st century education, a teacher must also have professional, pedagogic, social and personality competencies that must be integrated in performance ¹².

Based on the many unpleasant events committed by the students and teachers above, it is time for awareness of the importance of ethics or the adab of a student in studying needs to be prioritized again. In fact, the points of ethics or customs of a student in studying have been widely put forward by educational observers in the past. A number of books or books on how a student should behave and be ethical have been written a lot. One such book is *Sair as-Salikin* ¹³ written by a great Palembang-born cleric, namely Shaikh Abd Shamad al-Palimbani. This article is intended to explain and analyze the ethical concepts of students and teachers in the context of education in the view of Shaikh Abd Shamad Al-Palimbani. Furthermore, the concept of ethics is analyzed for its relevance to educational practice in today's era.

FIND AND DISCUSSION

The Brief of Shaikh Abd Shamad Al-Palembani And The Book Of Sair As-Salikin

Al-Palimbani has the full name 'Abd as-Şamad bin Abdullah Al-Jawi Al-Palimbānī. He was one of the scholars who was very instrumental in the development of Islam in the archipelago. He is most likely of mixed Arab and Palembang descent. His father, known as al-Mahdani, was from Yemen. Al Mahdani was a religious teacher in Palembang who was met by Tengku Muhammad Jiwa (crown prince of Keddah) in his wanderings. Then Al-Mahdani went on a journey to India to Keddah ¹⁴. Al-Palimbānī was born around 1704 AD in

¹¹ Etistika Yuni Wijaya, Dwi Agus Sudjimat, and Amat Nyoto, "Transformasi Pendidikan Abad 21 Sebagai Tuntutan Pengembangan Sumber Daya Manusia Di Era Global," in *Prosiding Seminar Nasional Pendidikan Matematika*, vol. 1 (Malang, 2016), 263–278.

¹² Agung Prihatmojo et al., "Implementasi Pendidikan Karakter Di Abad 21," *Prosiding SEMNASFIP* 1, no. 1 (2019): 180–186.

¹³ Abdus Shamad Al-Palimbani, *Sair As-Salikin*, ed. A Muin Umar, 14th ed. (Banda Aceh: Seri Penerbitan Museum Negeri Aceh, 1985).

¹⁴ Luzmy Ningsih, "Syaikh Abdus Samad Al-Palimbani: Pemikiran Dakwah Dan Karyanya" (Universitas Indonesia, 1998).

Palembang and died in a war between the Sultanate of Keddah and the Kingdom of Siam or Tahiland.

Al-Palimbānī learned about Islam for the first time with his own father who was a famous religious teacher in Palembang. His mother was also instrumental in providing basic knowledge about Islam. He inherited the nature of his parents who were very obedient in carrying out worship. Unfortunately, there is no solid source as to where Al-Palimbānī was in his formal education and what age he was at that time¹⁵. However, what is clear is that he has lived in Patani Thailand. Among his teachers in Patani, was Sheikh Abdur Rahman bin Abdul Mubin Pauh Bok.

Al-Palimbani had also studied and lived in Makkah and Medina. In both cities, he met other teaching companions known as Jawiyun or javanese communities such as Muhammad Arsyad Al-Banjari, Abdul Wahhab Bugis, Abdul Rahman Al-Batawi, and Daud Al-Fatani. His involvement in the Javanese community is what keeps him responsive to the socio-religious and political developments of the archipelago. Since his conversion to that Arab land, Al-Palimbānī underwent major changes with regard to intellectuality and spirituality. He was strongly influenced by Shaikh Muhammad Al-Sammani, the founder of the Samanid order. In fact, he is believed to be the mursyid of the order and spread it in the archipelago. From the very beginning, Al-Palimbānī had indeed shown a keen interest in Sufism. This is probably because of his experience in childhood. In the first half of the 18th century AD, in Palembang, Sufism was the teaching most requested and practiced by the community.

In 1764 A.D. he wrote his first book, on the science of tawhid i.e. *Zuhrah al-Murīd fi Bayān Kalimah al-Tauḥid* which contains a summary of the tawhid lectures given at the al-Haramaic Mosque by Ahmad ibn 'Abd alMun'im al-Damanhuri of Egypt. In 1765 AD he wrote *Naṣīhah al-Muslimīn wa Tadzkirah al-Mu'minīn fi Faḍāil al-Jihād fi Sabilillah wa Karāmah al-Mujāhidīn fi Sabilillah* which inspired the Acehnese against the Dutch. In 1774 A.D. at the request of Sultan Najmuddin to write about the nature of faith and things could damage it. To fulfill that request he wrote *Tuḥfah al-Rāghibīn fi Bayān Ḥaqīqah Īmān al-Mu'minīn wa mā Yuḥsiduh fi Riddah al-Murtaddīn*¹⁶.

Despite his studies of Sufism, Al-Palimbani remains critical of the teachings and practices of Sufism that are considered deviant such as the Mulhid Wujudiyah order which has proven to have brought many misdeeds in Aceh. To prevent what he warned about, Al-Palimbānī wrote the essence of two books by medieval

¹⁵ Ibid.

¹⁶ Sri Mulyati, *Tasawuf Nusantara: Rangkaian Mutiara Sufi Terkemuka* (Jakarta: Kencana, 2006).

scholars and philosophers, Imam Al-Ghazālī, namely *Bidāyah Al-Hidāyah* (The Beginning of a Hidayah). He translated this book in early 1778 A.D. into Malay by adding to it questions that he considered very necessary for every Muslim to know. In addition he also translated the book of *Lubab Ihya' Ulumudīn* (Digest of Ihya' Ulumuddīn) under the title *Sair as-Sālikīn* which he completed in 1788 H. These two works of Imam al-Ghazālī were judged by him to be 'moderate' and helped guide those who practiced the Sufi tradition.

Sair as-Sālikīn ilā Rabb Al-Alamīn is a book consisting of four juz, and began to be written in 1193 H/1779 AD and completed in 1203 H/1788 AD. The first part was completed in Makkah in 1194 H/1780 AD; the second part was completed in Ta'if on 19 Ramadan 1195 H/1781 AD; the third part was completed in Makkah on 19 Shafar 1197 H/1783 AD and the fourth part was completed in Ta'if on 20 Ramadan 1203 H/1788 AD. Historically, the writing of this book was free, shortened in some parts, but supplemented and supplemented in other parts. Among the additions, there is a list of sufi works that are mostly in Arabic.

In this book, al-Palimbānī compiles several discussions taken from various other books such as *Ihya' 'Ulūmuddīn*, *Minhāj al-'Abidīn*, *Al-Arba'in fi Ushūl Al-Dīn*, *Bidāyah Al-Hidāyah*, *An-Nafahtul Ilāhiyyah*, some books by Abdul Qadir Al-'Aidarus, some books of Musatafa Al-Bakri, some books written by "Abdullah Al-Haddad, *As-Sairu was Sulūk*, and others. In addition to using references from some of Al-Ghazālī's works, al-Palimbānī also expounds the expressions of some prominent Sufis, such as Abu Talib Al-Makki, Al-Qusyairi, and Ibn 'Atha'illah Al-Sakandari and also Shaikh Fadhullullah Al-Burhanfuri.

Al-Palimbānī's book of *Sair as-Sālikīn* seeks to blend the core teachings of *waḥdat al-wujūd* Ibn 'Arabi with the principles of al-Ghazālī teachings. The two teachings of sufi figures are not seen as two different and impossible to adjust schools of Sufism, but as teachings that can complement each other. The book is in bibliothek of Leiden University, as many as three manuscripts. In the National Library there are three manuscripts as well. One of the three Jakarta manuscripts consists of 2796 pages in eight volumes with very bright and neat writing, so that all of them can be read¹⁷.

Shaikh Abd Shamad Al-Palimbani's Views On Student Ethics

According to al-Palimbani, a person who is studying must have adab or ethics, namely ethics related to himself and ethics related to his teacher. He says: The

¹⁷ Al-Palimbani, *Sair As-Salikin*.

ethics for student are divided into two aspect. The first is several ethics related to students themselves, and the two several ethics related to their teachers¹⁸

Ethics to Oneself. According to al-Palimbani, there are 7 ethics that a student should have that relate to oneself. The seven ethics are: *First*, Cleansing the heart of evil nature, pride, pride, and others. According to al-Palimbani, a student should not have less commendable temperaments or traits. He must not be self-proud, feel the smartest, and brag in front of others. Another despicable trait that a student should avoid is *riya* or always expecting praise from others. In fact, the quality of charitable deeds is determined, among others, by its sincerity, which is solely because Allah Almighty does not expect praise from others. In the opinion of al-Palimbani: Knowledge is half of the inner worship and that worship is not valid unless it is pure from impurity, just like a *salat* then it is not valid except when it is pure from the impurity that is visible in its place, and on the body and on the cloth. And likewise, that knowledge is inner worship, so it is not valid unless it is pure from the impurity that is inside, that is, in the heart, and all the evil qualities that are in the heart are impurity. What al-Palimbani stated above indicates that the cleanliness of the heart from mental illness is the main condition for obtaining science.

Second, When cutting off knowledge, a student should be able to avoid dependence on worldly affairs, children and wives, as well as buying and selling activities that can disrupt his concentration in the pursuit of knowledge. He said as follows: And the second manner, that is to empty the heart from distractions to the world and stay away from distractions with children and wives, and from buying and selling and from everything that worries the heart so that it is completed to seek knowledge¹⁹ That is, a student must fully concentrate in studying, should not be confused with worldly affairs, whether family affairs, business, or other affairs.

Third, Be low-profile, value knowledge, and don't underestimate the knowledge taught by the teacher. Al-Palimbani emphasized: And the third manner, the person who learns that knowledge should humble himself and magnify himself, and not magnify himself, insulting him for a knowledge brought by his teacher. That is, don't say in your heart, knowledge is small or this book is small, because I have studied a lot, why does my teacher tell me to study this small book²⁰ That is, a student is not allowed to feel that he is already smart about the knowledge given

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

by his teacher. He must be low-key and like any knowledge taught by his teacher. Never underestimate anything given or assigned by the teacher.

Fourth, Self-avoidance of studying the science that is often debated by scholars, because this will be useless, and also cause doubts in the understanding of students. Al-Palimbani says: And the fourth manner, that is to protect him from listening to knowledge that most scholars are guilty of. Because such a thing leads to terror and wonder, and such a thing does not produce the benefit of knowledge. After all, that leads to misgivings of the heart that cannot be held. But it is appropriate for those who are initiated on the path of the afterlife, to seek knowledge that resolves the heart to worship and not to seek knowledge because they want to know the words of the scholars who are guilty”) ²¹ That is, a student must be able to sort out and choose to study scientific material that does not cause controversy for himself. Avoid an unfinished debate about a material of knowledge that makes itself confused, because it has not been able to determine which is right and which is wrong.

Fifth, Do not neglect all the knowledge allowed by sharia. Strive to master these sciences. When a person has mastered the basic religious sciences that include *fardlu ain*, then practice the *imu*. If he has free time, please learn the knowledge that includes *fardlu kifayah*. Al-Palimbani says:: And the fifth manner is that you should not abandon the pursuit of all the knowledge that is praised by the Sharia if you want to become proficient in it, but then, after completing it, you should pursue the obligatory knowledge that is beneficial. And then from practicing it as you already know the knowledge that gives benefits before, and also there is more free time than doing his *aurad*, because that is more than *fardhu kifayah*. And know that *fardhu 'ain* precedes *fardhu kifayah*” ²².

Sixth, A student should be earnest in studying knowledge that provides benefits in the afterlife, then the knowledge contained in the book of *Ihya Ulumudin*, the book of *Arbain al-ashl*, and the book of *Bidayatul Hidayah*. Al-Palimbani emphasizes: And the sixth manner is that he should earnestly seek knowledge that gives benefits in the afterlife, as has already been stated before. Beginning with the knowledge that gives benefits is the knowledge mentioned in this book. and the knowledge mentioned in the book of *Ihya Ulumiddin*, and the knowledge mentioned in the book *Arba'inul-ashl*, and the knowledge that is translated in this book. And more knowledge that gives benefits. That is the knowledge mentioned in *Bidayatul Hidayat*, the knowledge mentioned in the book of *Minhajul Abidin* and others from all books of Sufism. And whoever is *masighul* in pursuing the

²¹ Ibid.

²² Ibid.

knowledge of Sufism is surely sufficient for him than other knowledge and does not desire knowledge other than it because he has gathered in it the knowledge of *Ushuluddin*, which is the knowledge of *i'tiqad* and the knowledge of *fiqh*, which is the knowledge of worship and *mu'amalah* and the knowledge of suluk and order that leads to the knowledge of revelation and to the knowledge of essence ²³.

Seventh, The intention of learning is because Allah Almighty is not another. Al Palimbani says: And the seventh adab, it should be that the intention of the person who learns is solely for the sake of Allah Ta'ala, that is, because of upholding the order of Allah Ta'ala and for the sake of the Hereafter, and for improving his appearance by worshipping Allah Ta'ala, and improving his inner being, with all qualities of praise and purification from the nature of blame and present his heart to Allah Ta'ala. And that conveys to *ma'rifatullah ta'ala* and to the high dignity and Angel *al Muqarrabin*, and do not qashad by seeking that knowledge because of being the leader of the people and to become a great person and get glory and get wealth and get grandeur ²⁴ That is, a student is required to renew his intentions when studying, which is solely to hope for god's blessings. Never should a student have the intention of studying because of worldly motivations, such as gaining wealth, to be regarded as a clever person, to fool others, and so on.

Student Ethics toward Teacher. Al-Palimbani also explained as many as 11 ethical points or customs that must be implemented by a student when interacting with his teacher, namely: 1) Saying salam greeting when meeting the teacher. 2) Don't talk a lot when you are in front of the teacher. 3) Don't say something that the teacher didn't ask. 4) Before asking, it's best to ask for permission first. 5) Do not deny the opinion of the teacher based on the opinion of others who have not been guaranteed to be correct. 6) Not feeling smarter than with the next door friend when in front of the teacher or in front of the teacher. 7) Do not whisper with the next door friend in the presence of the teacher. 8) Do not look left and right when in front of the teacher or solemn like prayers when the teacher explains. 9) Do not ask when the teacher is tired. 10) Paying tribute to the teacher by standing as he walks into the classroom. 11) Do not be suspicious of the teacher's deeds, as exemplified in the story of prophet Moses and prophet Khidir

Based on the above presentation of the ethics of a student, it appears that al-Palimbani's thought was strongly influenced by the thinking of previous educational scholars, such as al-Ghazali (1058-1111) and az-Zanuji (d. 1195). In al-Ghazali's view, the intention in studying occupies an important position of the

²³ Ibid.

²⁴ Ibid.

overall ethics of a student. Al-Ghazali strongly emphasizes that a student really intends because of Allah in gaining knowledge, not to brag about others or to obtain a certain position or position (Mursyi, 1978). Al-Ghazali also suggested that students should take precedence over studying the sciences that include fardhu ain, compared to fardhu kifayah. This opinion was also adopted by az-Zarnuji (Tholabi, 2010).

Shaikh Abd Shamad Al-Palimbani's Views On Teacher Ethics

In al-Palimbani's view, a teacher is required to possess and practice 17 (seventeen) ethics or adabs, namely: 1). Be patient in dealing with any situation caused by the behavior of the students. A teacher should not get angry quickly. Al-Palimbani says: First, the probability is to bear and accept something brought by the student from questions and work that is difficult for him, that is, he should be patient with something that is difficult for him from his student's side, and not be quick to scold for his student)²⁵ 2). *Luzumul hilm*, that is, has a wise attitude and is not easily emotional. 3). Sitting with great authority by bowing his head. 4) Do not be proud of yourself or arrogant to others, except to the person who is dzalim in order to be sober immediately. 5). Tawadhu' or humble in front of a forum attended by many people 6). Don't joke or joke in front of a forum that is attended by many people. 7) Loving his disciple as to his own son, as stated in the hadith of the Prophet Saw: "Verily I am to you like a father to his child". 8) Pay close attention to the questions of the less clever student, guide him, do not immediately take the blame and scold or make fun of, show the way of benevolence and truth towards the newly learned person. Al-Palimbani says: The eighth waits and examines slowly the question of the foolish or foolish person, and corrects and corrects the question of the foolish and foolish person, and shows the virtuous path and the true path and abandons scolding and thinking of new people learn²⁶. 9) Don't ask students for wages or rewards. Intend because of God at the time of carrying out his profession as a teacher. 10) Don't be ashamed to say don't know or say wallawu a'lam if he can't answer the student's questions. This is in accordance with the hadits of the Prophet PBUH. Indeed, someone asked the Prophet PBUH: What land is the most evil? The Messenger of Allah replied: I didn't know until I asked Jibril. Then the Prophet PBUH asked Gabriel. Jibril replied: I didn't know until I asked God. 11) Take the student's question seriously if it needs to be repeated so that it is clear so that the teacher can answer appropriately. 12) Accept the truth of other people's opinions including from students, and don't be

²⁵ Ibid.

²⁶ Ibid.

self-righteous because of shame. Following the truth is obligatory, even though the truth is conveyed by those below us. More, al-Palimbani says: Accept arguments that justify people's words or the words of their students, and don't reject those arguments because of shame from the crowd, because following the truth is obligatory, and if there is even from people below us")²⁷ 13) Follow the right opinion if one's own opinion is proven to be wrong and dare to apologize. 14) Resuscitate the person who learns knowledge that will harm himself. 15) Resuscitating people whose learning intentions are not due to Allah Swt. 16) Resuscitating people who prioritize learning the science of fardhu kifayah over the science of fardhu ain. 17) Practicing knowledge so that it can be exemplified by others

The Relevance of Al-Palimbani's Thought to the Characteristics of 21st Century Education

The development of the world in the 21st century is characterized by the use of information and communication technology in various life activities. Standardization in 21st century education or the digital century for teachers and students is related to the application of technology in learning. There are four main principles of learning that we must know, namely 1) Instruction should be student-centered, students are placed as learning subjects who actively develop their interests and potential. 2) Education should be collaborative, students are taught to collaborate with people of different backgrounds. Teachers develop learning methods so that students can connect learning with the real world. 4) Schools should be integrated with society, students are facilitated to go into the field such as Community Service²⁸.

Meanwhile, other opinions say that 21st century education is characterized by being creative and innovative, thinking critically, integrating knowledge, easy to obtain information, communicative and collaborative spirit, respecting differences of opinion, and lifelong education²⁹. Some of the characteristics of 21st century education mentioned above certainly do not eliminate educational values that have had strong roots in educational practice in previous eras.

Therefore, it is necessary to analyze the conformity between al-Palimbani's thoughts on the ethics of students and teachers as discussed in his book entitled

²⁷ Ibid.

²⁸ Restu Rahayu, Sofyan Iskandar, and Yunus Abidin, "Inovasi Pembelajaran Abad 21 Dan Penerapannya Di Indonesia," *Jurnal Basicedu* 6, no. 2 (2022): 2099–2104.

²⁹ Ahmad Tarmizi Hasibuan and Andi Prastowo, "Konsep Pendidikan Abad 21: Kepemimpinan Dan Pengembangan Sumber Daya Manusia Sd/Mi," *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar dan Keislaman* 10, no. 1 (2019): 26–50.

Sair as-Salikin with the characteristics of 21st century education. At least, there are several points of al-Palimbani's thought that are still relevant to the characteristics of 21st century education, including: *First*, Mutual respect between teachers and students. Al-Palimbani strongly emphasized the importance of students' attitudes in respecting and respecting teachers. This is still very relevant to the characteristics of 21st century education which is characterized by good communication skills. Students' respect for the teacher is actually the first step in establishing good communication between students and their teachers. On the other hand, a teacher must also love his students as much as his own children. The bond of affection between teachers and students is the main capital of the establishment of positive two-way communication between teachers and students.

Second, Honest attitude in communicating. Al-Palimbani strongly emphasized honesty in communicating. A teacher should honestly say "I don't know" if he can't answer the student's question yet. A teacher is not allowed to answer students' questions perfunctorily without scientific argumentation that can be accounted for. In al-Palimbani's view, a teacher's honesty to acknowledge the limitations of his knowledge will not cause him to be harassed by his students. On the contrary, students will understand and appreciate the honesty of their teachers.

This honest attitude in communicating is certainly very relevant to the characteristics of 21st century education which emphasizes the establishment of good communication. Honesty in communicating will cause mutual trust between the two communicating parties. This mutual trust in turn causes the transmission of knowledge in learning activities to take place properly.

Third, Be open to the truth. Al-Palimbani stated that a teacher should accept the truth of the opinions of others including from students, and do not self-righteousness out of shame. Following the truth is obligatory, even though the truth is conveyed by those below us. What al-Palimbani stated is very relevant to the characteristics of 21st century education which emphasizes the importance of intelligent and student-centered information search. That is, al-Palimbani has reminded the teacher not to feel himself as a center of science. A teacher must respect the correctness of the opinions of others, including from his own students. This attitude of scientific openness is certainly very relevant to the characteristics of 21st century education.

Fourth, The lifelong learning. Explicitly, al-Palimbani asked teachers who have not been able to answer students' questions due to limited knowledge, to continue to learn and increase their knowledge so that they can answer these questions. This means that al-Palimbani emphasized the importance of lifelong learning as characteristic of 21st century education. For al-Palimbani, the status of a teacher should not prevent him from continuing to learn. A teacher should not feel that

the knowledge he has is enough and there is no need to learn anymore. In this era of 21st century education, teachers are not the only source of learning. Information about science has been spread through various learning resources, including the internet. A teacher who is unwilling to continue learning, will definitely fall behind and be unable to adjust to the development of science and technology.

Meanwhile, some of al-Palimbani's thoughts that need to be criticized for their relevance to the characteristics of 21st century education include:

First, A teacher does not need to ask for salary. Al-Palimbani's emphasis on the necessity of a teacher to be sincere in carrying out his duties caused him to forbid teachers to ask for wages for his work. This is understandable, because for al-Palimbani, who is a Sufi, teaching activities are acts of worship that must be carried out sincerely. Meanwhile, one of the indicators of sincerity is to only expect God's blessings, not to expect praise or material rewards from others. If a person expects rewards from others in carrying out his worship, he has performed what is called *riya*, a destructive mental illness and is strongly avoided by sufism practitioners.

In today's era, teachers have become one of the recognized and valued professions. As a profession, teachers are bound by the rights and obligations agreed upon by society and the state. One of the rights of the teacher profession is to obtain an award in the form of a reward or salary. The reward is given so that a teacher really takes his professional duties seriously without worrying about the cost of daily life. If a teacher does not get rewarded for his profession, it will certainly interfere with his duties because he is still thinking about how to find the cost of supporting himself and his family. Therefore, al-Palimbani's opinion advising a teacher not to expect rewards is irrelevant to today's educational practice. A teacher's tenacity in carrying out his duties does not prevent him from getting the right in the form of a salary. Nowadays, indicators of sincerity can be measured by the success of teachers in carrying out their professional duties.

Second, Restrictions on students from asking questions and being critical of their teachers. As is known, al-Palimbani strongly suppressed the manners that a student must show in front of his teacher. A student in al-Palimbani's view should show attitudes including: do not talk much when in front of the teacher, do not say something that is not asked by the teacher, before asking you should ask permission first, and do not whisper with your next door friend in front of the teacher, and should not be surprised by what the teacher did as the story of prophet Moses with Prophet Khidir.

On the one hand, this attitude of manners is intended as an effort to respect the teacher and create a conducive learning situation. Nevertheless, on the other

hand, such attitudes of manners indirectly limit students to thinking and being critical which is one of the characteristics of 21st century education. Therefore, some of these excessive attitudes of manners are less relevant to the characteristics of 21st century education.

CONCLUSION

A search for the educational thought of Sheikh Abd Shamad al-Palimbani through his work entitled *Sair as-Salikin* resulted in the finding that al-Palimbani placed great emphasis on ethics in learning activities. Al-Palimbani offers an ethics that a student should have, which is divided into two categories, namely ethics towards himself and ethics towards his teacher. Student ethics towards himself consists of 6 points, namely, cleansing the heart from vices, full concentration in studying without being disturbed by other affairs, being humble, not learning knowledge that is still being debated, mastering the basics of Sharia which include *fardhu ain*, learning knowledge that is beneficial for the hereafter, and intending because of God in learning.

Meanwhile, a student is required to have 11 ethics, namely saying greetings when meeting the teacher, do not talk much when in front of the teacher, do not say something that is not asked by the teacher, before asking should ask for permission in advance, do not deny the teacher's opinion based on the opinion of others who have not been guaranteed to be correct, do not feel smarter than with the next door friend when in front of the teacher or in front of the teacher, do not whisper with the next door friend in front of the teacher, do not look left and right when in front of the teacher, do not ask when the teacher is tired, pay homage to the teacher by standing when he enters the classroom, and do not look forward to the teacher's deeds, as exemplified in the story of Prophet Moses and Prophet Khidir.

Meanwhile, the ethics that must be possessed by a teacher is to have a patient, wise, humble, authoritative attitude, be honest about the limitations of his knowledge, be willing to accept the truth from others, pay attention to the map of students, do not expect rewards, make students aware of the wrong in terms of intentions and others.

If it is attributed its relevance to the characteristics of 21st century education, then there are several points of al-Palimbani's educational thought that are still very relevant. Among them are the importance of mutual respect between students and teachers, honesty in communicating, openness in accepting the truth, and lifelong learning. Meanwhile, there are two things from al-Palimbani's educational thinking that are less relevant to the characteristics of 21st century education, namely about the prohibition of expecting rewards from teaching

activities and excessive restrictions on students when in the presence of teachers which will indirectly hinder students from thinking and being critical. In fact, critical thinking is the main characteristic of 21st century education.

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