

THE CONCEPT OF STUDENT AND TEACHER ETHICS IN THE BOOK OF TAISIRUL KHALAQ BY HAFIDZ HASAN MAS'UDI

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ARTICLE INFO	ABSTRACT
Article History: Accepted: 22/04/2026 Approved: 08/06/2026 Published: 30/06/2026 Keywords: Ethics Students Taisirul Khalaq Teachers	This study aims to examine the concept of student and teacher ethics in the book Taisirul Khalaq by Hafidz Hasan Mas'udi and its relevance to education in the modern era. This study uses a qualitative approach with library research. The main data source is the book Taisirul Khalaq, while secondary data are obtained from various relevant literature. Data collection techniques are carried out through documentation studies and online data searches, with analysis using content analysis and discourse analysis methods. The results show that student ethics include ethics towards oneself, teachers, and fellow friends, such as avoiding arrogance, being honest, humble, maintaining the trust of knowledge, and respecting teachers and honoring friends. Meanwhile, teacher ethics include the qualities of piety, humility, gentleness, and ethics in teaching, such as being wise, compassionate, giving advice, and not burdening students beyond their capabilities. These ethical concepts have strong relevance to education in the modern era, especially in responding to the moral crisis, declining respect for teachers, and the challenges of technological development. Therefore, the ethical values in this book are important to be internalized in education in order to form a generation that is knowledgeable and has noble morals.

1. INTRODUCTION

Education is truly one of the most important instruments in shaping one's identity and personality, fostering an understanding of the meaning of life. Through education, people can experience changes, reflected in their positive or negative attitudes when interacting with their surroundings (Sari, 2023). Education is not merely a means of imparting academic knowledge, but also of shaping one's character and personality. From an Islamic perspective, education holds a highly esteemed position because it is inextricably linked to the values of the Quran and Hadith. This view emphasizes the inseparability of knowledge and religious values. Therefore, the educational process must integrate academic knowledge with Islamic values, thereby producing individuals with broad perspectives, morals, and a sense of responsibility (Herwati, 2024).

However, the reality is that the current moral crisis has become a serious issue and raises concerns, particularly in the world of education. The current ethical degradation is driven by increasing individualism, an excessive desire for personal pleasure, and a weakening of the moral values that should be the foundation of education. An education system that emphasizes academic achievement often neglects character development, resulting in a generation that is intellectually superior but lacks integrity (Cahyadi dkk., 2025).

The phenomenon of moral degradation is clearly visible in the increasing number of cases of ethical violations between students and teachers. This situation is evident in the rise in various negative behaviors in the school environment, such as bullying, cheating in the learning process,

misuse of digital technology, and a decline in respect for both teachers and fellow students. These incidents not only disrupt the learning environment but also clearly reflect the decline of character values, which should be a key pillar in the implementation of education (Syarif, 2025). This not only happens to students, but various cases also show ethical violations committed by certain teachers, such as the increasing cases of violence and harassment against students, reflecting the very worrying and sad state of the world of education today (Dewi, 2018). This condition shows that character and ethics education, which should be the foundation of education, has not yet been strongly internalized.

In today's digital age, scientific advancements have made ethical and moral values increasingly crucial. One of the fundamental principles of Islamic tradition is *Al-Adab Fawq Al-Ilm*, which emphasizes that *adab* (ethics) holds a higher status than knowledge. This principle emphasizes that the development of knowledge must be grounded in solid moral values, so that it not only fosters technological advancement but also brings broad benefits to humanity (Nasution dkk., 2025). Therefore, it is important to re-examine the concept of educational ethics in classical Islamic literature as an effort to bring back noble values in contemporary education.

One of the important pieces of literature regarding teacher and student etiquette is the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi. This book contains moral teachings and practical ethical guidance in everyday life, including the relationship between students and teachers, etiquette for seeking knowledge, and the moral responsibilities of educators. This book has been widely used in Islamic boarding schools, madrasas, and Islamic educational institutions as a reference in forming the character and ethics of students and teachers. The contents of the book are concise and easy to understand, which is an advantage in itself, making it relevant to study in the context of modern education (el-Rosyadi, 2018).

Based on the explanation above, the author will try to formulate and organize the main issues as follows: 1) What is the concept of student ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi? 2) What is the concept of teacher ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi? 3) What is the relevance of the concept of student and teacher ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi?

In this research, the research objectives of the above problem are 1) to know the concept of student ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi, 2) to know the concept of student ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi, and 3) to know the relevance of the concept of student and teacher ethics in the book *Taisirul Khalaq* by Hafidz Hasan Mas'udi. It is hoped that this research can contribute to character development, strengthen a civilized academic culture, and become a reference for educators in building harmonious relationships between students and teachers so that the true goals of Islamic education can be achieved.

2. METHOD

This research uses library research. This research is categorized as library research because all the data or sources needed to answer the problem are obtained from various library materials, such as books, encyclopedias, dictionaries, journals, and other relevant documents (Harahap, 2014).

The data sources in this study are divided into two types. The primary data source is the book "*Taisirul Khalaq*" by Hafidz Hasan Al-Mas'udi, translated into Indonesian, which serves as the primary focus in exploring the concept of student and teacher ethics. Secondary data sources include various supporting references in the form of books, journals, articles, and internet sources relevant to the research title.

The data collection techniques used in this study were documentary studies and online data searches. The collected data were then analyzed using two techniques: content analysis and discourse analysis.

3. RESULT AND DISCUSSION

As an initial illustration, the Book of Taisirul Khalaq consists of 31 chapters discussing various aspects of morality, including both praiseworthy and reprehensible character traits. However, this research focuses specifically on chapters related to the concept of student and teacher ethics. The study employs content analysis to identify and categorize moral values, ethical principles, and educational messages contained in the text. In addition, discourse analysis is applied to examine how the language, expressions, and narrative structures within the book construct and communicate the ethical relationship between teachers and students in the context of Islamic education.

3.1. Student Ethics in the Book of Taisirul Khalaq

Student ethics explained in the book Taisirul Khalaq includes student ethics towards themselves, student ethics towards their teachers, and student ethics towards their friends.

- a. Student's ethics towards himself
 - 1) Avoid the nature of 'ujub (arrogant)
 - 2) Be humble (be humble)
 - 3) Be honest
 - 4) Be polite when walking and lower your gaze
 - 5) Trust in knowledge
- b. Student ethics towards their teacher
 - 1) Believe in the primacy of teachers
 - 2) Sit politely and listen carefully to what the teacher says
 - 3) Abandon excessive joking
 - 4) Not praising other teachers in front of him
 - 5) Don't be embarrassed to ask
- c. Student ethics towards their friends
 - 1) Honoring friends
 - 2) Not belittling friends
 - 3) Not being arrogant
 - 4) Not making fun
 - 5) Not being happy about the reprimands received by friends

3.2. Teacher Ethics in the book Taisirul Khalaq

Hafidz Hasan Mas'udi emphasized that teachers guide students toward the perfection of knowledge and understanding. Therefore, a teacher is required to possess admirable qualities, considering that students' souls are still developing and will tend to absorb and emulate their teacher's character.

The ethics of teachers in the book Taisirul Khalaq are divided into two groups, namely:

- a. Characteristics that teachers must have
 - 1) Fear Allah SWT
 - 2) Be humble (be humble)
 - 3) Gentle
- b. Teacher ethics in carrying out their duties
 - 1) Wise and polite
 - 2) Love for Students
 - 3) Providing advice and educating manners
 - 4) Do not burden students beyond their capabilities

3.3. The Relevance of Student and Teacher Ethics in the Book of Taisirul Khalaq to Education in the Modern Era

The book Taisirul Khalaq by Hafidz Hasan Mas'udi is a yellow book that was born before the modern era, but the values contained in it have very strong relevance to today's educational conditions. In the midst of the rapid development of digital technology, globalization, and increasing cases of moral degradation in the educational environment, the ethical concept formulated by Hafidz Hasan Mas'udi is very important to pay attention to and implement in the education and teaching process.

In a digital era rife with various issues, emerging challenges relate not only to students' morals but also to the character and moral crisis of educators. Therefore, the major task of national education is not merely to produce knowledgeable students, but also to ensure that educators truly possess strong character, are committed to their profession, and firmly uphold the values of education and knowledge. It is in this context that the concept of student and teacher ethics in the book Taisirul Khalaq finds its strongest relevance and urgent need for reexamination.

The student ethics formulated by Hafidz Hasan Mas'udi in the book Taisirul Khalaq are generally very relevant to the challenges of student character formation faced by the world of education in the modern era.

The relevance of student ethics in the book Taisirul Khalaq can be seen in the effort to answer student character problems today. Currently, the world of education is faced with the phenomenon of cheating in exams, plagiarism, arrogant attitudes, and a lack of respect for teachers, which are widespread. Apart from that, the development of social media also influences student behavior, where it is not uncommon to find disrespectful attitudes towards teachers through negative comments, sarcasm, and even derogatory content. This condition shows a shift in values in the relationship between students and teachers, which should be based on respect and ethics.

In facing these problems, the ethical concepts taught in the book Taisirul Khalaq offer relevant solutions. Values such as avoiding 'ujub (arrogant) traits, being honest, maintaining trust in knowledge, and respecting teachers are the main foundations in forming good student character. Apart from that, the teaching of not being embarrassed to ask about things you don't know is also closely related to modern learning approaches, such as active learning, which requires students to be active in seeking and understanding knowledge. Thus, the ethics taught in the book Taisirul Khalaq are relevant to contemporary student-centered learning methods.

On the other hand, the teacher ethics in the book Taisirul Khalaq also have significant relevance to the needs of education in the modern era. In this book, teachers are required to possess basic qualities such as piety, humility, and gentleness, which are highly relevant amidst the numerous cases of role model crises in the world of education. A pious teacher will carry out their duties with sincerity, recognizing that teaching is a mandate, not just a profession. Meanwhile, humility and gentleness will create a conducive learning atmosphere and encourage students' openness in teaching and learning activities.

Furthermore, teachers' ethical standards in carrying out their duties, such as being wise, compassionate, and not burdening students beyond their capabilities, are also highly relevant to modern educational approaches. In today's education, this concept aligns with differentiated instruction, which emphasizes the importance of adapting learning to each student's abilities and needs. Teachers who understand their students' circumstances will be more effective in delivering material and shaping their character.

The value of compassion emphasized in teacher ethics plays a crucial role in fostering positive relationships between teachers and students. This compassion does not mean pampering, but rather attention, patience, and concern for student development. This attitude creates a warm and conducive learning environment, enabling students to feel comfortable and motivated to learn. In the context of modern education, a positive relationship between teachers and students is a crucial factor in successful learning.

From the explanation above, it can be concluded that the concept of student and teacher ethics in the book Taisirul Khalaq has very strong relevance to education in the modern era. The values contained in it are able to answer various educational challenges, especially those related to moral and character crises. Therefore, internalizing the ethical values in this book is an important step in realizing education that is not only oriented towards intellectual intelligence, but also towards the formation of noble morals.

4. CONCLUSION

Based on the above discussion regarding the ethics of students and teachers in the book Taisirul Khalaq and its relevance to education in the modern era, several conclusions can be drawn as follows: 1) The concept of student ethics in the book Taisirul Khalaq by Hafidz Hasan Mas'udi covers three main aspects, namely ethics towards oneself, ethics towards teachers, and ethics towards fellow friends. These ethics include attitudes of avoiding arrogance, being honest and humble, maintaining trust in knowledge, as well as respecting teachers and honoring friends. All of these values show that the formation of student character is not solely directed at the intellectual aspect, but also at moral development as the main foundation in seeking knowledge. 2) The concept of teacher ethics in the book Taisirul Khalaq emphasizes the importance of having commendable qualities such as piety, humility, and gentleness, as well as ethics in carrying out duties such as being wise, compassionate, giving advice, and not burdening students beyond their capabilities. This shows that teachers not only play a role as a conveyor of knowledge, but also as a role model and moral guide who has a great responsibility in shaping the personality of students. 3) The relevance of the ethics of students and teachers in the book Taisirul Khalaq by Hafidz Hasan Mas'udi remains highly relevant to education in the modern era. The values contained therein are able to address various problems, such as the moral crisis, declining respect for teachers, and the challenges of digital technology development. Furthermore, this concept is also in line with modern learning approaches such as active learning and differentiated instruction, so it can be implemented in the current education system to realize learning that is not only oriented towards intellectual intelligence, but also on the formation of character and noble morals.

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