

Moral Education in Ibnu Jama'ah Perspective

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ABSTRACT

The main loss is the aspect of example and instilling values that are crystallized in teaching objectives. Because the goal of directing students originates more from the teacher than from the student, even though that goal is formulated by educational staff who have a higher position in the bureaucratic structure. Students are human beings who are capable of being educated and need education in order to actualize their potential and to gain knowledge to meet life's needs and as a provision for worshipping Allah. Therefore, it is appropriate for students before studying to equip themselves with noble morals as an effort to prepare themselves for success.. Learning Methods Ibn Jama'ah's concept of learning methods places a lot of emphasis on memorization rather than other methods. The memorization method does not provide opportunities for the mind to make maximum use of the thinking process, however, memorization actually challenges the mind's ability to always be active and concentrate on the knowledge gained.

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INTRODUCTION

Morals in the Islamic tradition are placed in such a high position that it is not uncommon to find statements that combine knowledge and morals as if they were two sides of a coin; the meaningfulness of one depends on the other. Likewise, for humans, who as social creatures need to interact with one another, morals have an important role in maintaining these relationships so that they are directed towards positive things. And morals are an essential need, without morals it is impossible for a person or group of people to live well.

Teachers play an important role in the teaching and learning process. On his shoulders lies the main responsibility for the effectiveness of all school education efforts. There is something missing that has been contributed to the interaction between teachers and students. The main loss is the aspect of example and instilling values that are crystallized in teaching objectives. Because the goal of directing students originates more from the teacher than from the student, even though that goal is formulated by educational staff who have a higher position in the bureaucratic structure. Students are human beings who are capable of being educated and need education in order to actualize their potential and to gain knowledge to meet life's needs and as a provision for worshipping Allah. Therefore, it is appropriate for students before studying to equip themselves with noble morals as an effort to prepare themselves for success.

METHOD

The nature of the research in this writing is descriptive which was carried out using a normative juridical approach. The type and source of data used is secondary data. Data collection was carried out mainly using document study techniques (library research and online research) by inventorying the required secondary data, whether in the form of primary, secondary or tertiary legal materials, then carrying out historical searches and synchronizing the legal materials. The primary legal material used consists of statutory regulations, especially those relating to Indonesian state fiscal policy from an Islamic economic perspective during the time of Caliph Umar Bin Affan. The secondary legal materials that will be used include: scientific works, research results and literature related to the substance of the research. Tertiary legal materials, namely materials that support information on primary and secondary legal materials, including data from newspapers, journals, dictionaries, encyclopedias.

RESULTS

A. Introduction to Ibn Jama'ah

Badr al-Din Muhammad Ibn Ibrahim Ibn Sa'd Allah Ibn Jama'ah Ibn Ismail Ibn Jama'ah Ibn Hazim Ibn Sakhr Ibn 'Abd Allah al-Kinani, was born on 4 Rabi' al-akhir 639/1241, in Hamah, Syria.⁸² Ibn Jama'ah's hometown, Hamah, is an important Syrian city next to Damascus and Aleppo. He was relatively developed at the time of Ibn Jama'ah's birth. After the Mongol invasion, cities in Sharia gained stability and developed. The city of Hamah experienced significant progress during the Ayyubid Dynasty. This dynasty was active in building scientific institutions in the cities it controlled, including Hamah. Towards the birth of Ibn Jama'ah in Hamah there was a madrasa, khanqah, zawiyah and mosque, complete with waqf support. In short, although not comparable to Damascus or Cairo, Hamah is a lively city, capable of providing a conducive scientific environment.

In a family of four children, Ibn Jama'ah was the smallest. Ibn Jama'ah's family had an established intellectual tradition. 'Abd al-Jawwad Khalaf recorded that 40 famous scholars were born from the womb of Ibn Jama'ah's family and lived throughout the Ayyubid and Mamluk times. Several members succeeded in becoming famous faqih, qadli or khatib. Ibnu Jamah was the most prominent intellectual figure from this family and pursued a career in the city. However, he spent a lot of time in Cairo. As a person born from a family with a good scientific tradition, Badr al-Din Ibn al-Jama'ah (d. 773/1333) received the best education of his time. He was guided by his own father, and a number of prominent scientists. Ibn Jama'ah positioned himself as a famous scholar of the Mamluk period who successfully combined a scientific career with the public. He became a mudarris at the best madrasas in Damascus, Jerusalem and Cairo and was trusted as a qadi and qadi al-qudat of the Shafi'i school. His career reached the peak of scientists' hopes in that era.

In accordance with his time, Ibn Jama'ah was an encyclopedic scientist, although his attention was focused on religious knowledge. His work on adab or ethics, *Tazkirah al-Sami' wa al-Mutakallim fi adab al-Alim wa al-Muta'allim*, was written at the beginning of his madrasa career and is his only work on education. This work is a continuation of similar work written by previous scientists. It tends to be the same, as well as a reflection of the decline of Islamic medieval education. Four themes are the focus of Ibnu Jama'ah's thoughts in this book: ethics of scientists, ethics of students, ethics of books, and ethics of madrasah residents. Ibn Jama'ah started his education at a very early age. This was not particularly strange as he was born into a family with a good scientific tradition. Moreover, studying at the age of seven did not conflict with medieval educational practices. Although there are age variations in formal education. Ibn Hazm (d.456/1064) argued that formal basic education (kuttab) should start from the age of five. Ibn al-Jawzi (d 597/1200) reported that he entered kuttab at the age of six. However, many of his classmates were older.

Ibn Jama'ah's education followed the path commonly taken by people in general. From teachers and his mobility in seeking knowledge, he obtained the best education. Ibn Jama'ah was blessed with a conducive background. So he grew up to become a successful young intellectual. Ibn Jama'ah's career can be described as a combination of teaching and qadi carried out in a very dynamic socio-political climate. Ibn Jama'ah received religious instruction from several teachers who were very famous in his place and time, both by his own father and other teachers, including: Shofi al-Din Ibnu alBaradzi' i died 647 AH, al-Rasyid Ibnu Maslamah. W. 650H., al-Rashid al-Iraqi. W. 652 AH, Shaih al-Syuyuh al-Ansari. W. 662 AH, al-Rashid al-'Aththar. W. 662 H., al-Radli Ibn al-Burhan. W. 664 AH, Ibn 'Abd al-Warits. W. 665 AH, Ibn al-Qasthalani. W. 665 H, Ibn 'Izwan. W. 667 AH, al-Majdu Ibn Daqiq. W. 667 AH, Ibn 'Abd al-Daim. W. 668 AH, Syaraf al-Din al-Sabaqi. W. 669 AH, al-Muin al-Dimasyqa. W. 670 AH, Ibn Malik. W. 672 H, al-Kamal Ibn 'Abd. W. 672 AH, Ibn Abi al-Yasar. W. 672 H, Ibn Alaq. W. 672 AH, al-Najib. W. 672 AH, Ibn 'Atha' al-Hanaf i. W. 673 AH, Ibrahim Ibn Jama'ah. W. 675 AH, Ibn Razin. W. 680 H, Ibn 'Alan. W. 680 H, Ibn 'Abi 'Amr. W. 682 AH, Ibn al-Mutawwij. W. 730 AH. As a scientist, Ibn Jama'ah has various works. Biographies and comments about him

indicate so. Many of his works have not been published. It is not yet known whether some of them are still intact and have been successfully inherited.

B. Moral Education According to Ibn Jama'ah

The word *adab* in the context of the teaching and learning process contains various meanings. Ibn Suhnun, for example, said that the word *adab* is interpreted in two senses, namely; Firstly, the meaning of *adab* is the values that teachers can and cannot apply in children's education. In this sense, the meaning of "adab" is understood to be the same as *khulq* (moral values, norms or ethical codes). While al-Qabisi did not use the word "adab" in the sense of giving punishment to students. Al-Qabisi seems to give the meaning of *adab* in the sense of moral education (norms, behavior or ethical codes) whether carried out by teachers for students or moral education given by a husband to his wife, children and servants.

Other classical education experts such as Ibn Jama'ah himself interpret the word *adab* as morals, codes of ethics or rules for teachers or students in the implementation of education. This kind of meaning is still valid in the modern era. Ahmad Syalabi and Abu 'Arrad, for example, both also consider that *adab* contains the meaning of behavioral education or character formation of students with noble morals and praise of character. Likewise, 'Abd al-Qadir interprets *adab* in the context of moral education, codes of ethics or rules for teachers and students. Based on this description, the word *adab* is used in at least two meanings. Firstly, *adab* is defined as the education of children so that they have good behavior. Subjects, teachers' methods and techniques in teaching and the goals and objectives of education are included in the meaning of *adab*. The second meaning is that the word *adab* is understood in the context of adult education. In this scope, *adab* means practical rules of behavior which are considered to determine the perfection of the quality of the educational process. So, etiquette includes rules of interaction between various aspects involved in educational activities. *Adab* that relates to educators in the educational context today is known as the educator's code of ethics. Meanwhile etiquette that relates to students is known as the student's code of ethics.

C. The Concept of Morals According to Ibn Jama'ah

1. The concept of teacher moral education according to Imam Ibn Jama'ah

In the first chapter of his book, Imam Ibnu Jama'ah details knowledge and its experts, namely *ulama*. From this concept of *ulama*, Imam Ibnu Jama'ah linked it to the role of educators, as if reminding him that the main task of a *ulama* is to teach his knowledge and disseminate it to society, which is Islam's requirement for a pious person to practice his knowledge. In this case, Imam Ibnu Jama'ah details the keys to the success of an educator. In his book he details the Islamic customs related to it which are one of the keys to success in educating and showing examples for his students which include:

- a) First. Educator's manners with himself
 - 1) Consistent in drawing closer to Allah in every condition
 - 2) Protect knowledge as the Salaf scholars guard knowledge, glorify and glorify it
 - 3) Strengthen yourself with asceticism towards the world
 - 4) Purify one's knowledge from actions that make it a means of achieving the world
 - 5) Keep your knowledge away from despicable income, despicable character, and things that are *makruh* both in terms of good customs and *sharia*.
 - 6) Maintain Islamic *syi'ar* and its laws
 - 7) Maintaining *sunnah* things; both in words and deeds
 - 8) Interact with humans with noble morals
 - 9) Cleanse the mind and body from despicable morals and replace them with commendable morals
 - 10) Always pay serious attention to quality improvement
 - 11) Do not be arrogant in taking advantage of knowledge from other people who are different from you in terms of profession, lineage or age
 - 12) Busy yourself with writing; both collecting and compiling writing. From the twelve points above, it covers the concept of moral education according to Imam Ibn Jama'ah for his teachers, including:
 - a. Strengthening spiritual aspects as a foundation in the educational process
 - b. Forming educators who are worthy of being role models for students
 - b. Educators adorn themselves with noble morals and glorify science in its place
 - c. Improve personal quality and productivity
 - d. Improve personal quality and productivity
- b) Second: Educator's manners with his students or students

The etiquette of educators with pupils or students includes:

1. Be intentional about Allah in his teaching and education
2. Not prevented from teaching students who cannot yet be sincere (educators straighten out their students' intentions gradually)
3. Encourage students to love knowledge and be enthusiastic about seeking it in large amounts of time
4. Love for his students as he loves for himself
5. Strive to convey sentences that are easy to understand in teaching and attitudes in teaching
6. Pay attention to teaching and understand it
7. Evaluate student achievement and understanding
8. Ask students to repeat lessons for part of their time
9. Do not place burdens on students beyond their abilities
10. Provide important rules and rare problems that a student should not miss
11. You should not discriminate between one student and another
12. Pay attention to students' ethics, both externally and internally
13. Try to pay attention to the interests of students and try to unite their hearts and always provide them with assistance
14. Tawadu in front of the students

Of the fourteen points above, it covers the concept of moral education according to Imam Ibnu Jama'ah for teachers and their students, including:

- a. Have a humble attitude'
- b. Have a moral managerial attitude in providing material
- c. Have leadership qualities inside and outside the classroom

2. The concept of moral education for students according to Imam Ibnu Jama'ah

Imam Ibnu Jama'ah's thoughts about students are closely related to his thoughts about ulama as mentioned previously. According to him, good students are those who have the character inherent in ulama, which essentially includes: the etiquette of students towards themselves, the etiquette of students towards teachers, the etiquette of students towards friends, and the etiquette of students towards the knowledge or lessons they learn.

a. Student ethics towards themselves

According to Ibnu Jama'ah, students, like teachers, must fulfill important requirements related to themselves, their motivation, desires and desires. These requirements are specifically for students who aspire to a high position in the form of primacy and glory promised by Allah to people of knowledge. Therefore students must:

1. Purify his heart from despicable qualities
2. Good and sincere intentions in seeking knowledge
3. Immediately seek knowledge from a young age and until the end of his life
4. Avoid yourself from the busyness of the world and feel satisfied with what you have
5. Set time to study
6. Eat just to maintain health, not for fun
7. Students should have character
8. Students should abandon foods that cause them to forget easily and have difficulty understanding and memorizing their lessons
9. Get enough sleep and rest
10. Look for godly friends and don't hang out with the opposite sex

From the ten points above, it covers the concept of moral education according to Imam Ibn Jama'ah for students, including: purifying the heart which is the place of knowledge, improving intentions which is the basis of worship and adorning oneself with the character of asceticism.

b. Student ethics towards teachers

A teacher is a person who educates students with his knowledge, therefore a teacher is entitled to glory and priority like pious people or scholars because they are the heirs of the prophets. Imam Ibn Jama'ah provides important advice for students. He believes that a student must always be obedient and humble before his teacher in all matters.

One thing that needs to be underlined is that Imam Ibnu Jama'ah strongly recommends students to always obey the teacher, even if the teacher is wrong, and students are also advised to always be patient even though they are scolded by the teacher, he even believes that a teacher's mistake is better than truth of a student.

Therefore, the concept of moral education according to Imam Ibnu Jama'ah for students towards their teachers should be: Be humble (tawadu') in front of the teacher, not criticize the teacher's mistakes or disgrace, and be patient in every situation.

c. Student ethics towards friends and their studies

Students are required to respect their studies in order to gain useful knowledge. The ethics that students must carry out regarding their lessons are:

1. The lessons that must be studied first are the Koran and Hadith and the sciences related to them
2. Students must be alert to differences of opinion among scholars on an issue
3. Students must understand, study and study each subject in depth before memorizing it
4. Study hadith and the sciences related to it
5. Students must continue to study other broader issues to show high enthusiasm for studying and not feel satisfied with little knowledge
6. Students should get used to sitting with teachers and also with their friends in order to gain goodness, success and virtues.
7. When you come to the assembly, students should say hello
8. Students should respect friends who are in the same assembly
9. There is intense communication between students and teachers
10. Be serious about learning
11. Enjoy achieving success

From the eleven points above, it covers the concept of moral education according to Imam Ibnu Jama'ah for teachers of friends and their lessons, including: Getting used to greetings when entering an assembly, respecting fellow assembly members in particular and generally respecting every student of knowledge, ihtirom towards the knowledge being studied, and enthusiasm for studying.

D. Ibn Jama'ah's Moral Education Method

Learning Methods Ibn Jama'ah's concept of learning methods places a lot of emphasis on memorization rather than other methods. The memorization method does not provide opportunities for the mind to make maximum use of the thinking process, however, memorization actually challenges the mind's ability to always be active and concentrate on the knowledge gained. Apart from this method, he also emphasized the importance of creating conditions that encourage students' creativity. According to him, learning activities do not depend entirely on educators, for this reason it is necessary to create opportunities that enable students to develop their creative and intellectual abilities.

Contemporary learning methods that are currently developing may consider memorization as one of the traditional methods of learning, so that it is increasingly being abandoned because it is considered monotonous and boring. However, in certain subjects, memorization methods are still needed at least to give children the opportunity to memorize positive things compared to memorizing things that are not needed. Badr al-Din Muhammad Ibn Ibrahim Ibn Sa'd Allah Ibn jama'ah Ibn Ismail Ibn Jama'ah Ibn Hazim Ibn Sakhr Ibn 'Abd Allah al-Kinani, was born on 4 Rabi' al-akhir 639/1241, in Hamah, Syria.⁸² Ibn Jama'ah's hometown, Hamah, is an important Syrian city next to Damascus and Aleppo. He relatively developed at the time of Ibn Jama'ah's birth. In a family of four children, Ibn Jama'ah was the smallest. Ibn Jama'ah's family had an established intellectual tradition. 'Abd al-Jawwad Khalaf recorded that 40 famous scholars were born from the womb of Ibn Jama'ah's family and lived throughout the Ayyubid and Mamluk times. Some members succeeded in becoming famous faqih, qadli or preachers.

CONCLUSION

Provide a statement that what is expected, as stated in the "INTRODUCTION" section can ultimately result in "RESULTS AND DISCUSSION" section, so there is compatibility. Moreover, it can also be added the prospect of the development of research results and application prospects of further studies into the next (based on result and discussion).

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