

Educator Ethics from Perspective of Al-Imām Al-Ājurri Al-Baghdādī in The Book of Akhlāq Al-'Ulamā

Fuad Hasan Harahap¹, Azizah Hanum¹, Sapri¹

¹Universitas Islam Negeri Sumatera Utara, North Sumatra, Indonesia

Corresponding author e-mail: fuad3003224007@uinsu.ac.id

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Abstract: This study aims to analyze the ethics of educator's perspective al-Imām al-Ājurri al-Baghdādī in book of Akhlāq al-'Ulamā and analyze the relevance of educator ethics perspective al-Imām al-Ājurri al-Baghdādī in Kitāb Akhlāq al-'Ulamā with the current context. This type of research is qualitative research with a library research approach. Data analysis techniques using content analysis techniques. This research reveals critical aspects of educator ethics, including gratitude towards God, sincerity in seeking knowledge, respectful interactions with knowledgeable individuals, and humility in discussions. The study contributes by demonstrating the enduring applicability of al-Imām al-Ājurri al-Baghdādī's teachings in guiding ethical conduct among educators, thereby providing valuable insights for contemporary educational settings. The findings underscore the importance of humility, sincerity, and moral integrity in fostering ethical leadership and creating meaningful learning environments, making a noteworthy contribution to the ongoing discourse on educator ethics.

Keywords: Al-Imām Al-Ājurri Al-Bagādī, Book of Akhlāq Al-'Ulamā, Educator Ethics

A. Introduction

Kind and gentle words are part of good communication ethics, for humans as social creatures (Sari, Utama, Suhono, & Yawisah, 2019). Gentleness and kindness are the goal of hedonism ethics theory, which is to achieve happiness. Therefore, if humans want to be happy, they should do behavior with gentleness and kindness that the community can accept as social beings (Sharafutdinova, Kulmamatova, & Haydarova, 2021). In doing kindness and gentleness to others, full awareness is also needed so as to create a basic attitude to realize harmony and balance in socializing towards humans (Malti, 2021). This basic attitude is referred to as morals in religious terms and ethics in general (Muhtar, Iriantara, Handayani, Wahyudin, & Yudianti, 2022).

The Hadith narrated by Muhammad ibn Naṣr al-Marūzī states that etiquette is very important in this life (Chasanul Muna & Abdurrahman Wahid Pekalongan, 2023). However, it is suspected that there are still those who think that ethics are not

important, characterized by doing things that are rude and not gentle (Eklund, 2020), such as at a school in Surabaya SMAN 2 an educator committed acts of violence when interacting with students, throwing objects and physically hurting the students of SMAN 2. The beating case committed by an educator to his student in Purwekerto, Central Java is an attitude that is not in accordance with the ethical values displayed by educators (Sa'diyah, 2021). Cases of violence committed by educators while learning is taking place, such as the case of a teacher hitting a junior high school student's head in Ponorogo until he was injured. A case of sexual violence committed by an educator against a student of SMA Negeri 22 in East Java (Szumski, Smogorzewska, & Grygiel, 2020), and sexual abuse committed by an educator against a 6th grade student in Lombok. Then in Central Java, South Sulawesi, and North Sumatra teachers claimed to have punished students by shouting in front of students so as to humiliate and degrade students. This happens because of the lack of attention to the term ethics which discusses what is good and what is bad in behavior, especially in the realm of Islamic education (Jaenullah, Ferdian Utama, 2022).

Based on the above description, ethics for educators is very necessary and important to realize Islamic education that is *tamaddun* and does not accept dehumanization (Meerangani, Johar, Bakar, & Razak, 2021). Research that suggests the importance and usefulness of educator ethics in education has been widely conducted such as research by Regina Umpstead, et al with the title Educator Ethics: A Comparison of Teacher Professional Responsibility Laws in Four States, the results of the study state that educational ethics are very important for educators in order to realize professional educators so that they can guide and develop the character of the nation (Byrd & Alexander, 2020). Then research by Dawson et al, with the title Conformity and Creativity in Educator Ethics, the results of the study suggest that ethics for educators is a necessity, and as ethical values that are the basis for behavior, then educators are also able to make ethical decisions now and, in the future, (Dawson et al, 2018). Educators are teachers at the University is if these educators prioritize ethics (Cliffe & Solvason, 2022). Not only for universities, but schools and other non-formal education also need educators' ethics.

Research by Susmita Hazarika, with the title Role of Ethics in Education, suggests that the results of her research include the role of ethics in producing four results: honesty, confidentiality, and interests, and fourth; responsibility (Hazarika, 2020). Research by Rachel Anne Buchanan with the title Philosophy of Education in A New Key: Exploring New Ways of Teaching and Doing Ethics in Education in the 21st Century, while the results of study are ethics as an obligation and ethics is also a field that must and continues to develop in response to social change (Buchanan et al, 2022). Furthermore, research by Zhunusbekova with the title The Role and Importance of The Problem of Ethics in Education, states that the results of the study include ethics for educators that are important in realizing educators who are committed, professional, honest, fair, reliable, impartial, as a threshold, responsible, and

disciplined (Zhunusbekova et al, 2022). This realization is the fruit of educator ethics in practice in Islamic educational institutions (Udin, Sopian, Andari, & Setiawan, 2023).

Paulo Freire (1998), a Brazilian philosopher of education, made claims about education in his time in Brazil, because humans have not been humanized, he gave the term dehumanization, which is a state of being less than human or no longer human, not only those whose humanity has been deprived but marks the party that has deprived them of that humanity, and is a bending of the ideals to become a more complete human being (Jerome & Starkey, 2022). The term dehumanization exists because ethics has become divorced from humanity (Markowitz & Slovic, 2020). The ideas offered and criticized by the Brazilian philosopher of education need attention in today's times in order to become a distinction from past and present civilizations related to education.

As an answer to the above problem there is a Muslim thinker or scholar who in his study focuses his thoughts on the ethics of educators in Islamic education is al-Imām al-Ājurri. In book of *Akhlāq al-'Ulamā* by al-Imām al-Ājurri provides constructive thoughts or ideas about educator ethics including educator ethics when seeking knowledge, educator ethics when meeting knowledgeable people, educator ethics when sitting with knowledgeable people, educator ethics when known by the community as a knowledgeable person, educator ethics when discussing, educator ethics when interacting, and educator ethics towards God.

The thought of al-Imām al-Ājurri has parallels and equivalents to the problems that have been raised before. Being an answer to the problem that has been raised as well. There are some ideals of al-Imām al-Ājurri's thought with the current context that has coherence and relevance to the problems that occur in the world of education. So, on that basis, the author is also interested in researching, analyzing and studying the thoughts of al-Imām al-Ājurri al-Bagdādī in *Kitāb Akhlāq al-'Ulamā*. Based on the description above, the researcher wants to raise the research title "Educator Ethics from the Perspective of Al-Imām Al-Ājurri Al-Bagdādī in *Kitāb Akhlāq Al-'Ulamā*".

B. Methods

This qualitative research utilizes a library research approach, drawing on the scholarly insights of Burke Johnson and Larry Christensen (2017) who define qualitative research as a mode of inquiry grounded in qualitative data and scientific methodology (Connaway, L. S., & Radford, 2021). Denzin and Lincoln (1994) further elaborate on qualitative research, highlighting its reliance on diverse case study materials. The study focuses on the *Kitāb Akhlāq al-'Ulamā* as its primary data source, published by Dār Aḍwāi as-Salafi in 2007, analyzing the ethical principles outlined for educators. Data analysis methods employed include historical analysis, interpretation, induction

and deduction, internal coherence assessment, heuristic review, and formulation of new perspectives. The research aims to comprehensively analyze al-Imām al-Ājurri al-Bagdādī's teachings in the *Kitāb Akhlāq al-'Ulamā*, synthesizing his thoughts to present novel insights and conclusions regarding educator ethics. Through systematic analysis and interpretation, the study seeks to elucidate the ethical principles advocated by al-Imām al-Ājurri al-Bagdādī, offering valuable contributions to the scholarly understanding of educator ethics (Mulanda & Nurhayani, 2023).

C. Results and Discussion

Ethics of Educators According to Al-Imām Al-Ājurri Al-Baghdādī

Al-Imām Muḥammad bin al-Ḥusain bin 'Abdullāh Abū Bakar al-Ājurri al-Bagdādī was born in either 264 H or 280 H in a city in Iraq known today as aṭ-Ṭub, Baghdad. He was a scholar known for his asceticism, simplicity, and honesty, proficient in Hadith and Islamic jurisprudence. Al-Ājurri began his quest for knowledge in Baghdad, learning from senior scholars there and establishing good relations with the community. After spending 30 years in Baghdad, he moved to Mecca and lived there for the next 30 years, serving as a teacher. Al-Ājurri was an advocate for social reform in the early 4th century of the Islamic calendar, an Islamic leader, and a thinker who emancipated himself from stagnation and sectarian fanaticism. He opposed doctrines deemed misguided such as Mu'tazilah, Qadariyah, and Murji'ah. Throughout his life, he wrote various scholarly works, including those on correct and incorrect religious doctrines, social ethics, educational ethics, and Quranic reading ethics (60 Biografi of Ulama Salaf, 2024). Al-Ājurri adhered to the creed of the pious predecessors and followed the Shafi'i school of Islamic jurisprudence (Jasmit, 2018).

According to classical scholars, Al-Ājurri's personality was that of a devout, honest, and morally upright scholar who authored numerous respected and trusted scholarly works. His teachers included prominent figures in religious scholarship. Among his students, some became renowned scholars of their time. Al-Ājurri was renowned as a prolific writer whose works were constructive for the Muslim community (Holtzman, 2018). Some of his notable works include "Asy-Syarī'ah", "Akhlāq al-'Ulamā", "Akhlāq Ahli al-Qurān", and "Al-Gurabā". These works covered various aspects of life and religious doctrines relevant to the Muslim community (Kristianto, Susetyo, Utama, Fitriyono, & Jannah, 2023). With his passing in Mecca in the year 360 H, the Islamic community lost a great scholar who made significant contributions to the development of religious knowledge and Islamic thought (Kobo, 2023).

The thoughts of al-Imām al-Ājurri al-Baghdadi on the ethics of education, as outlined in his book "Akhlāq al-'Ulamā," encompass seven key points. Firstly, the educator's ethics towards Allah include gratitude, remembrance of Allah, and supplication to Him (Irum Sultana & Fatima, 2022). Secondly, the ethics of the educator in seeking

knowledge emphasize self-introspection when committing sins and striving to improve imperfect deeds. Thirdly, the ethics of the educator in interacting with scholars involve drawing lessons and constantly connecting to Allah. Fourthly, the ethics during gatherings with scholars include accepting evidence and being concerned about righteous deeds. Fifthly, the ethics of the educator in discussions encompass reading the Quran and Hadiths as guides to morality. Sixthly, the ethics when recognized as a scholar emphasize shame before Allah and making Him the only faithful companion. Finally, the ethics of the educator when interacting with others involve being connected solely to Allah and expanding understanding of Him. Through these seven points, al-Imām al-Ājurri al-Baghdadi presents constructive and beneficial views for both the general community and Islamic educators (Abdurakhmonova, Mirzayev, Karimov, & Karimova, 2021).

Ethics of Educators towards God

These principles encompass various aspects, including expressing gratitude towards Allah, constantly remembering Him with love, seeking closeness to Allah through supplication, engaging in introspection when committing sins, striving to improve imperfect deeds, relying solely on Allah for strength, having unwavering trust in Allah, and seeking His guidance through the Quran and Sunnah. The research emphasizes the importance of educators fostering a deep sense of gratitude towards Allah for His countless blessings, maintaining a constant awareness of Allah's presence, and seeking solace in supplication. Educators are encouraged to engage in self-reflection when committing sins, constantly striving to improve their actions, and relying on Allah to fortify their character.

Moreover, educators are advised to have unwavering trust in Allah, which eliminates fear of others, and to seek guidance and sustenance exclusively from Him. They should maintain a steadfast connection with Allah, considering Him their faithful companion and the ultimate source of solace. The research also highlights the significance of educators' continuous learning and understanding of Allah, emphasizing the importance of expanding their knowledge of Him and internalizing His attributes. Educators are encouraged to uphold ethical standards derived from the Quran and Sunnah, making them the guiding principles of their conduct. Furthermore, educators are urged not to compete excessively for worldly gains nor to belittle them, but to walk the earth with dignity and humility. They should strive to understand and derive lessons from their experiences, maintaining a vigilant awareness of their shortcomings and constantly seeking improvement. The research underscores the profound ethical responsibilities of educators towards Allah, emphasizing the importance of cultivating a deep sense of gratitude, maintaining a constant connection with Him, seeking His guidance, and upholding ethical standards derived from Islamic teachings. By embodying these principles, educators can fulfill

their roles effectively and contribute positively to the moral and spiritual development of their students.

Educator's Ethics When Meeting a Knowledgeable Person

In the process of seeking knowledge, educator ethics plays an important role as a moral foundation that directs how knowledge is understood, used, and disseminated. Al-Imām al-Ājurri al-Bagdādī proposed essential principles in this context. First of all, an educator must have an unwavering will to pursue knowledge. This will is the foundation upon which the pursuit of knowledge is built. A sincere and clear intention is very important, as it reflects the correct orientation in seeking knowledge. Without good intentions, the search for knowledge can lose meaning and the right direction. Furthermore, educators are reminded that worship must be linked to knowledge. The knowledge possessed will affect the quality and meaning of worship itself. Thus, knowledge becomes a means to get closer to Allah and deepen understanding of religious teachings.

Educators must also realize that knowledge is an obligation upon themselves. Knowledge distinguishes humans from animals, and therefore, educators have a moral responsibility to continue to develop their knowledge. In addition, they must also have the determination to reject ignorance, by seeking knowledge thoroughly and deeply. Ignorance can be a hindrance in one's spiritual and intellectual journey. Worshiping Allah's commands is also a fundamental foundation. This means avoiding impulses and ambitions that are not in line with religious teachings. Educators must realize that everything done in the process of seeking knowledge must lead to the pleasure of Allah, not just worldly interests. In the process of seeking knowledge, sincerity must be the main grip. This means doing everything with a sincere purpose, without expecting praise or appreciation from humans. Sincerity is an important aspect in maintaining the integrity and sanctity of the process of seeking knowledge. Finally, it is important for an educator to humble himself and recognize that excellence belongs to Allah alone. A humble attitude and willingness to learn sincerely are principles that must be upheld by an educator who is responsible for the direction and education of future generations.

Ethics of Educators When Sitting with Knowledgeable People

In Al-Imām al-Ājurri al-Bagdādī's view of educational ethics, the interaction between educators and people of knowledge is emphasized as an opportunity to build productive and meaningful relationships. It is important for the educator to demonstrate an attitude of politeness, humility, and tawaduk in every interaction with people of knowledge. Being humble in asking questions, respecting their voices, and being gentle and polite are the cornerstones of a good relationship. It is also important

to control one's emotions and accept criticism gracefully, and to keep the questions and discussions relevant and of good quality.

Visits to knowledgeable people should be made with respect and a desire to learn, so that every interaction becomes an opportunity to deepen religious and scientific understanding. Thus, good educational ethics form the basis for building harmonious and meaningful relationships in the teaching-learning process.

Ethics of Educators When Known by the Public as Knowledgeable People

Al-Imām al-Ājurri al-Bagdādī emphasized that the ethics of educators when known by the community as people of knowledge are very important. One of the main aspects is *tawaduk*, which is modesty and humility, both towards people with knowledge and those without. This *tawaduk* is not only addressed to people who have knowledge equal to him, but also to all people who know him as a knowledgeable person. When in the presence of others, educators must maintain honesty and good wishes, which is solely seeking the pleasure of Allah with the knowledge they have.

Educators are also asked not to utilize their knowledge for worldly interests, such as currying favor to get a position or selling knowledge to the authorities. On the contrary, educators must take good care of their knowledge, not sell it at a high price, and not use it to fulfill material needs alone. Firmness towards the rich and gentleness towards the poor are also part of the educator's ethics that must be considered. In addition, educators must be patient and gentle in answering questions, avoid futile debates, and convey useful knowledge with full sincerity.

Ethics of Educators When Discussing

The opinion of al-Imām al-Ājurri al-Bagdādī on the ethics of educators when discussing and debating contains values that are very relevant in the scholarly and academic context. He emphasizes the importance of modesty and humility in sharing knowledge, as well as highlighting the need to knock with wholesome knowledge when one goes out of ethical bounds in discussion. In this context, criticism of fanaticism, arrogance, and the inability to use reason correctly is also important, while sensitizing through sharp yet thoughtful satire. The application of ethics in discussion, both by educators and other participants, is key to creating an environment of productive, respectful, and constructive exchange of ideas, which brings benefits to all involved in the academic and intellectual process (Ferreira, Martinsone, & Talić, 2020).

Educator Ethics When Interacting

The ethics of educators when interacting, as highlighted by al-Imām al-Ājurri al-Bagdādī, leads to deep principles in establishing relationships with others, especially in the context of knowledge and morality. Educators are expected to provide a sense of security to those around them, so that they feel insulated from the evils that may arise from interactions with educators. In addition, educators should also be a source of hope for good for their peers, strengthening relationships based on positive benefits and sincerity. In interactions with the community, it is important for the educator not to spread the disgrace or sins of others, maintain confidentiality, and not reprocess information to harm others.

Furthermore, al-Imām al-Ājurri al-Bagdādī emphasized the importance of forgiveness, being firm on the truth, and self-control of anger, especially towards those who disobey Allah. In the context of responding to reproach and criticism, educators are invited to remain polite but not pay too much attention to the reproaches of the uninformed, while humbly accepting input from the knowledgeable. The ethics also teach the importance of staying away from bad traits, such as sycophants, haters, arrogant, and instigators, as well as keeping the heart clean from envy and spite.

Equally important, educators are also asked to choose friends who can help in practicing obedience to Allah, and to do good to those who do evil to them, solely for the sake of maintaining the integrity of religion. Being kind, not rejoicing when calamity befalls others, and being friendly to those who do not know are principles that educators must uphold. Thus, the ethics of educators in interacting with society become a strong foundation in creating harmonious, meaningful and moral relationships in everyday life (Huda et al., 2020).

Relevance of Educators according to Al-Imām Al-Ājurri Al-Baghdādī

The results of this study explained the answer to the second problem formulation, namely the relevance of educator ethics in the perspective of al-Imām al-Ājurri al-Bagdādī in the present context. Based on the description and analysis in the previous chapter, the researcher concludes that the thoughts on educator ethics from the perspective of al-Imām al-Ājurri al-Bagdādī are still relevant in the current context and can be applied appropriately. Exclusively, the educator ethics taught by al-Imām al-Ājurri al-Bagdādī are worthy of being pinned to students and society inclusively.

The relevance ethics of educators in this context refers to their responsibility towards learners and society in seeking and using knowledge. This involves educators having a strong passion for the pursuit of knowledge and demonstrating their commitment to continuous learning and deep understanding. In addition, it is important for educators to ensure that the knowledge they acquire and share is used wisely. This

means that educators should use their knowledge responsibly in providing learning to learners and also in contributing to society. Thus, educator ethics includes an awareness of the impact and implications of their knowledge, as well as a commitment to use it to improve the quality of education and the overall well-being of society (Wortham, Love-Jones, Peters, Morris, & García-Huidobro, 2020).

The relevance of the ethics of learners and others when meeting with people of knowledge in this day and age is very important. In the current era of information and technology, interactions with experts and specialists in various fields have become easier and more frequent. In this context, educators should pay attention to values such as patience, respect and calmness when interacting with those who have deeper knowledge and experience. Patience is key in interactions with knowledgeable people because often the process of learning and exchanging ideas requires considerable time. Sometimes, explanations or discussions require deeper understanding, and educators need to be willing to give the necessary time.

Respect is also very important in interactions with knowledgeable people. Recognizing and respecting the knowledge and experience of others not only creates a respectful environment, but also builds strong and mutually beneficial relationships. Not rushing or hurrying is an essential attitude in interactions with knowledgeable people. Educators need to provide space and opportunity for knowledgeable people to speak, share knowledge, and express their opinions clearly without being intimidated by rushed situations. Thus, in the turbulent and fast-changing modern era, the etiquette of learners and others when meeting with knowledgeable people remains relevant as a solid foundation in building quality and productive relationships with those who have deeper knowledge.

Furthermore, the relevance of the etiquette of learners and others when sitting with knowledgeable people in this day and age remains very important. In an era where access to information and interaction with experts is easier, maintaining a polite and respectful attitude towards those with deeper knowledge and experience is an important aspect of human relations. Being courteous and respectful of people with knowledge shows awareness of their value and contribution to their field. This creates an environment conducive to learning and knowledge sharing, where everyone feels valued and recognized for their contributions. Not disturbing the peace of knowledgeable people shows respect for the learning process and the exchange of ideas. Calmness is key to facilitating productive discussions and deep understanding of the material discussed. Lowering one's voice when speaking to a scholar demonstrates a willingness to listen and respect their opinions. This allows for a smooth and effective dialog, and builds a harmonious relationship between the educator and the scholar. Thus, in the context of today's age characterized by the development of technology and information, the etiquette of learners and others when sitting with scholars remains an important foothold in building respectful and

supportive relationships in an effort to achieve deeper understanding and increased knowledge.

The next analysis is the relevance of the ethics of learners and others when recognized by society as knowledgeable people in this day and age is very significant. In an era where information is widespread and communication between individuals is easier, maintaining an attitude of *tawaduk* and humility is a very important principle for educators. An attitude of *tawaduk* allows educators to remain connected to the community in a kind and modest manner, creating a familiar and pleasant relationship with the surrounding community without overemphasizing their knowledge. In addition, the absence of differential treatment of learners' parents based on social status emphasizes the principle of equality and justice in education, where every learner's parents, regardless of their social or economic background, deserve to be treated with equal respect and care by educators. Thus, in today's context that demands loyalty, transparency and inclusiveness, the ethics of learners and others when recognized by society as knowledgeable play a key role in building respectful, fair and open relationships in an effort to improve the quality of education and the overall well-being of society (Nahar, Salminawati, & Zaman, 2023).

It should also be noted that the relevance of the ethics of learners and others when recognized by society as knowledgeable people in this day and age is very important. Educators should show restraint and avoid emphasizing their knowledge in front of the community. This helps to create a more familiar and friendly relationship with the community without creating the impression of arrogance or superiority. In addition, it is important not to make any difference in the treatment of learners' parents based on their social status. Every learner's parent, regardless of their social or economic background, deserve to be treated with the same respect and care by educators. Thus, in the context of a society that demands loyalty, transparency and equality, the ethics of learners and others when recognized as knowledgeable people play a crucial role in building harmonious and inclusive relationships and improving the overall quality of education.

Then the relevance of the ethics of learners and others when discussing is very important in the context of education and social interaction. Educators should pay attention to manners when engaging in discussions or interactions in various forums. Respect and politeness help to create a positive and productive environment for exchanging ideas, opinions and understanding. By maintaining etiquette in discussions, educators can build harmonious relationships and inspire learners and community members to participate constructively in the learning process and information exchange.

Based on the results of this research relevance of educators, according to Al-Imām Al-Ājurri Al-Bagdādī, emphasizes the importance of ethics in education and social

interactions. In the context of seeking knowledge, educators need to demonstrate a strong enthusiasm in pursuing knowledge and utilizing it wisely in imparting education to students and society. When interacting with knowledgeable individuals, patience, respect, and composure are key to fostering good and productive relationships. While sitting among knowledgeable individuals, educators should display courtesy and humility, without disturbing the peaceful atmosphere. When recognized by society as knowledgeable individuals, educators should exhibit humility and avoid self-promotion, treating everyone with respect regardless of social status. In discussions or interactions in various forums, educators are expected to maintain etiquette and politeness, creating an environment conducive to exchanging ideas and opinions. By adhering to these ethics, educators can cultivate a harmonious educational community, fostering mutual respect and positive growth in the teaching-learning process.

However, there are two aspects of ethics considered irrelevant in the contemporary context according to the researcher. These aspects relate to the ethics of educators when known by society as knowledgeable individuals. First, educators should not sell knowledge to society. Second, educators should not exploit knowledge or use it for personal gain. Research indicates that in the current context, the viewpoint of Al-Imām Al-Ājurri Al-Bagdādī regarding the rejection of receiving payment or honorarium when imparting knowledge is irrelevant. Payment or honorarium is provided by educational institutions as acknowledgment for the educator's service in disseminating knowledge. Disregarding this payment can lead to difficulties for educators to meet their living expenses and support their families. Therefore, the research concludes that this viewpoint is irrelevant and impractical in the contemporary context.

D. Conclusion

Based on the description and analysis in chapter IV above, the researcher concludes that the ethics of educators from the perspective of al-Imām al-Ājurri al-Bagdādī is feasible for all educators exclusively, and for all humans in general. The ethics of educators from the perspective of al-Imām al-Ājurri al-Bagdādī inclusively includes seven points, namely the ethics of educators towards God includes 23 points, the ethics of educators when seeking knowledge includes 10 points, the ethics of educators when meeting knowledgeable people includes 13 points, the ethics of educators when sitting with knowledgeable people includes 11 points, the ethics of educators when known by the community as knowledgeable people includes 34 points, the ethics of educators when discussing includes 1 point, and the ethics of educators when interacting includes 17 points. So, the total number of thoughts on educator ethics in Islamic education by al-Imām al-Ājurri al-Bagdādī is 109 thoughts on educator ethics in the realm of Islamic education.

The relevance of the ethics of educators in the perspective of al-Imām al-Ājurri al-Bagdādī in the current context is globally relevant and feasible to be applied today, namely the ethics of educators towards God, the ethics of educators when seeking knowledge, the ethics of educators when meeting knowledgeable people, the ethics of educators when sitting with knowledgeable people, the ethics of educators when known by the community as knowledgeable people, the ethics of educators when discussing, the ethics of educators when interacting. As for what is irrelevant when applied in the current context is selling knowledge to the community, and selling expensive knowledge to the community then with the wages used to fulfill their needs. In short, it is irrelevant if there is a teacher whose profession is only a teacher, then the teacher cannot receive wages from an Islamic education institution so, the educator is how to fulfill his primary needs.

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