

## **Ethics of Learners in the Book of Ma'ālim Fī Ṭarīq Ṭalab Al-'Ilm by Sheikh 'Abd Al-'Azīz As-Sadhān**

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**Abstract:** This study aims to analyze the ethics of learners from the perspective of Sheikh 'Abd al-'Azīz as-Sadhān in the book *Ma'ālim fī Ṭarīq Ṭalab al-'Ilm* and analyze the relevance of the ethics of learners from the perspective of Sheikh 'Abd al-'Azīz as-Sadhān in the book *Ma'ālim fī Ṭarīq Ṭalab al-'Ilm* in the current context. This type of research is qualitative research with a library research approach. The data analysis technique uses content analysis technique. The results of this study globally include Shaykh 'Abd al-'Azīz as-Sadhān's thoughts on student ethics. The classification includes the ethics of students when seeking knowledge 19 ethics, ethics of students towards themselves 4 ethics, ethics of students when in the mosque 3 ethics, ethics of students when at home 3 ethics, ethics of students with peers 9 ethics, ethics of students in the midst of society 13 ethics, ethics of students buying books and owning them 11 ethics, ethics of students borrowing books 9 ethics, ethics of students towards the Qur'an 7 ethics, ethics of students when accommodating information 2 ethics, ethics of students praying at night 3 ethics, ethics of students devoted to parents only 1 ethics, ethics of students in scientific debates 8 ethics, and ethics of students in the macro scope 31 ethics.

**Keywords:** Ethics, Learner, *Ma'ālim fī Ṭarīq Ṭalab al-'Ilm*

### **A. Introduction**

Learners are not only required to seek knowledge without paying attention to good behavioral relationships with themselves, teachers, parents, society, and also to the environment (Wanders et al., 2020). In achieving the goals of Islamic Education, one of them is to make students ethical (Gade, 2019). The Qur'an and Hadith have outlined an explanation of ethics, how to behave as a true believer in general and for students in particular. 'Aīḍ al-Qornī elaborates in *at-Tafsīr al-Muyassar* on the above verse that people should make themselves like a forgiving person, and be lenient when dealing with various human characteristics. As a true believer, it is not good to burden the rights of others, or obstruct the rights of others, so that these people stay away because of their bad temperament. Then the recommendation to do good through good deeds and words is in line with reason and religious law (Murphy & Smolarski, 2020). Based on the explanation above, the Qur'an has provided guidance

on how to behave properly, such as being a forgiving person, being patient, and not burdening people beyond their abilities (Riyadi & Wigati, 2019). The Prophet Muhammad was also sent as a guide for people in behavior from various aspects of life. In Islamic education, learners must also attach noble ethics, because the ethics of learners are very useful to help the progress of tamaddun education (Abdul Rahim & Muhammad, 2021). Attention to the ethics of learners is no longer the subject of discussion exclusively and in totality and seriously. Then Ibn Kašīr also gave an interpretation of the verse above that this verse is content that discusses the behavior of good people which explains that accepting other people's behavior without the need to investigate, calculate and compare, then also does not burden someone beyond their ability (Katsir, 2017).

Today there are several incidents about the low ethics of students. A student when the learning takes place or the teacher wants to enter the class consciously a student mistreats the educator when the learning begins (Gast, 2018). Then it will simply be summarized through a table description related to news that illustrates the low ethics of students towards teachers. The Qur'an and Hadith have served as a guide to good ethics through the Prophet Muhammad (may Allah's peace and blessings be upon him). From these two holy guides, many classical and contemporary scholars and scholars have focused their attention on producing thoughts about the ethics or morals of true learners based on religious demands (ZA & Masbur, 2016). Ethics can make humans become true human beings, many experts have defined ethics in their thoughts with the basis of the Qur'an and Hadith (Helfaya et al., 2018).

The explanation in the book *Academic Ethics in Islam* by Hasan Asari that ethics are rules that control the actions of members of a particular profession (Asari, 2008) and ethics is knowledge that prevents a person from all bad knowledge (Bazerman & Sezer, 2016). Similarly, ethics is also generally viewed in terms of good and bad, because good must be right and bad must be wrong. Therefore, the lack of ethics of students in Islamic education is wrong and incorrect. Ethics or morals provide information that ethics asks what humans should do and what they should do by themselves, which is done consciously without choosing (Baum, 2020). Students in Islamic education are individuals who are growing and developing, physically, psychologically, socially and religiously in navigating life in this world and the hereafter (Ramdhan et al., 2023).

Based on the description above, the researcher states that students should be ethical, in the macro scope, namely social such as towards society and parents, then in the micro scope, namely in Islamic Education such as when learning both at school and outside school. Therefore, researchers want to examine the thoughts of Sheikh 'Abd al-'Azīz as-Sadhān, because he examines what has been mentioned above, with the relevance of the current context and has uniqueness and differences from other figures. The beginning and end limits according to Daulay & Pasa (2016) are the beginning before the birth of the child, since the child is in the mother's womb, even

since looking for a mate. The thing that distinguishes other figures about the ethics of learners from Sheikh 'Abd al-'Azīz as-Sadhān is that Sheikh 'Abd al-'Azīz as-Sadhān talks about how the ethics of owning and borrowing books, ethics in scientific debate, and ethics in broadcasting information. Students function as subjects of Islamic education and to experience a learning process based on discipline and provisions (Zuhaeriah et al., 2020).

Shaykh 'Abd al-'Azīz as-Sadhān in *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm* offers through his thoughts on the ethics of learners in Islamic education. Sheikh 'Abd al-'Azīz as-Sadhān focuses his attention on the ethics of students in seeking knowledge, the ethics of students outside the activities of seeking knowledge such as the ethics of students towards parents, the ethics of students when socializing and the ethics of students when worshipping (Amin, 1931). Exclusively the ethics of learners in Islamic education is contained in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*. Sheikh 'Abd al-'Azīz as-Sadhān's thinking is very suitable if it is used as the main focus and guidance on the problems raised above, to the success of the objectives of Islamic education holistically and learning objectives exclusively, and so that unexpected things do not happen such as the unethicallness of students in Islamic education until outside Islamic education activities. So on the basis of the description above, the author concludes and states that the author wants to raise the title of this research with the title "Ethics of Learners in the Book of *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm* by Sheikh 'Abd al-'Azīz as-Sadhān".

## **B. Methods**

This type of research is qualitative research with a literature study approach. Qualitative is research using natural objects, as the researcher is the key object. In another description, it is stated that the research used in terms of investigating, describing, explaining, and finding the quality of the features studied (Nassaji, 2020). Qualitative also provides other information that is descriptive analysis (Moser & Korstjens, 2018). This research uses content analysis techniques or content analysis. Data analysis techniques require and obtain data from various sources using various data collections and are carried out continuously until analyzed (Alam, 2020).

So in this study using qualitative research with a literature study approach conducted with the main book, namely *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm* (Shaykh 'Abd al-'Azīz as-Sadhān, 1999), as for what is analyzed in this book is in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm* analyzes the ethics of students when seeking knowledge, the ethics of students towards themselves, the ethics of students when in the mosque, the ethics of students in the house, the ethics of students when studying at night, ethics of learners with their friends, ethics of learners when in an association, ethics of learners when buying books and owning them, ethics of learners when borrowing books, ethics of learners when memorizing the Qur'an, ethics of learners when saying I don't know, ethics of learners when broadcasting information, ethics of

learners when waking up at night, ethics of learners towards parents, ethics of learners when in discussions, and advice to learners (Sugiyono, 2013).

Based on the description above, the data analysis techniques in this research are, Compile and search for data systematically, namely based on the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*, Organizing the data contained in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*, Describes the data that has been organized in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*, Carry out a synthesis or combination of various meanings, insights and concepts related to the data that will be analyzed from the book, namely *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*, Arranging into what pattern or form the analyzed data can be useful today, and reviewing the relevance of the current context contained in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*, Formulate data that has been patterned into constructive thinking on Islamic education that is of a utility nature contained in the book that will be used as research material, namely *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm* (Choiri, 2019).

### **Biography of Shaykh 'Abd Al-'Azīz As-Sadhān**

Shaykh 'Abd al-'Azīz as-Sadhān was the most diligent student of the teacher 'Ābd al-'Azīz ibn Bāz. Sheikh 'Abd al-'Azīz as-Sadhān in his journey of education at the elementary level was at the school of Ṭalḥah bin 'Ubaidillāh. Then he moved to al-Jāḥiẓ school to study and gain knowledge there. At the secondary level, Shaykh 'Abd al-'Azīz as-Sadhān studied in Central Palestine, and al-Jazāir, then continued his studies at the al-Imām ad-Dawā Institute, then moved again to the Riyāḍ Scientific Institute, at which time Shaykh 'Abd al-'Azīz as-Sadhān graduated in 1403 AH. Then Shaykh 'Abd al-'Azīz as-Sadhān completed his sharia studies in Riyāḍ in 1406-1407 AH. Sheikh 'Abd al-'Azīz as-Sadhān familiarized himself with teaching at the College of Qur'anic Memorization, then moved to the College of Engineering in Riyadh, and worked as a legal consultant at the Saudi Environmental Protection Authority for four years and four months (Midad, 2024).

He obtained a master's degree from the *Faculty of Education of King Saud University*, as the final work of the thesis title *The nodal pimps in the poetry of the first Abbasid era and its intellectual resources*, Sheikh 'Abd al-'Azīz as-Sadhān presented on January 29, 1419 AH. He obtained his doctorate from the Faculty of Fundamentals of Religion or Usuluddin at al-Imām University, and the title of his dissertation was *Al-Hafiz Muhammad bin Taher Al-Maqdisi and his approach to faith with the study and investigation of his book The departure of Al-Mahja*, and was presented on March 4, 1426 AH.2. Shaykh 'Abd al-'Azīz as-Sadhān's scholarly activity was to follow the affairs of the caliphate and leadership for 30 years starting in 1404 until 1435 AH, following the description of his place: (Midad, 2024)

1. Mosque of 'Abd al-'Azīz as-Sadhān 1404-1409 AH
2. Masjid al-Farūq 1410-1423 AH
3. Ibn Qudamah Mosque 1423-1435 AH

Sheikh 'Abd al-'Azīz as-Sadḥān officially received his speech or gave his religious knowledge at the Prince Muhammad bin Jalawi Mosque, in the month of Safar in 1416 AH, then in the month of Jumada II, then he moved to the Mosque of the Işgr in 1436 AH, after that in the mosque of the people for a full year, then the mosque of the people of Asyqar for a few years, then the al-Khaṭlan mosque a few years ago, then the al-Waibi mosque then the Rashid Al-Mubarak mosque, and returned to his homeland to continue other religious and scientific activities.

### **C. Results and Discussion**

As an answer to one of the problem formulations in this study, the researcher directly describes and analyzes some of Sheikh 'Abd al-'Azīz as-Sadḥān's thoughts on learner ethics in the book *Ma'ālim fi Ṭarīq Ṭalab al-'Ilm*. The following is the description:

#### **a. Ethics of Learners When Seeking Knowledge**

Shaykh 'Abd al-'Azīz as-Sadḥān in this chapter discusses 19 ethics of learners when seeking knowledge, including the need to follow the footsteps of the righteous salaf when seeking knowledge, leaving the softness of the mattress for the sake of learning, purifying the intention only for Allah, needing to sacrifice body, time, soul, property and spirit, traveling to pursue knowledge, to be an example in all his affairs, and not to speak and act except on the guidance of Allah, utilizing the life span of the scholars, and taking advantage, sincere intentions, enthusiastic to attend various majlis of knowledge, eager in attending various majlis of knowledge, hasten to attend the majlis of knowledge at the beginning of time and not be late, find out the lessons that are left behind.

#### **b. Ethics of Learners Towards Themselves**

Then further in this chapter about the ethics of learners towards themselves Sheikh 'Abd al-'Azīz as-Sadḥān describes there are 4 ethics, namely, self-introspection, praising Allah when he gets help and goodness in his affairs, human praise cannot be separated from two things, as a barrier and as an encouragement, and giving advice to those who ask for it.

#### **c. Ethics of Learners When in the Mosque**

In this chapter, Shaykh 'Abd al-'Azīz as-Sadḥān also states 3 ethics of students when in the mosque, namely rushing to Friday prayers and congregations in the mosque and taking care to be in the first row, conveying useful knowledge, as much as he can, and being eager to read answers to problems that occur.

#### **d. Ethics of Learners When at Home**

Sheikh 'Abd al-'Azīz as-Sadḥān outlines 3 ethics of learners when at home, namely knowing what is needed from their families, in terms of religious knowledge, teaching their children with words and being eager to teach sunnah practices, and being wary of bad moral attitudes.

#### **e. Ethics of Learners with their Students**

Shaykh 'Abd al-'Azīz as-Sadḥān in this case discusses 9 ethics of learners or knowledge seekers with their students or people who have studied with them,

namely that learners should be able to be an example both in words and deeds, make time agreements with them to convey advice and direction, straighten their crookedness, according to their shortcomings, do not interfere with their circumstances and affairs, visit their homes to strengthen the bond of love, stay away from things that can degrade and reduce their authority, fulfill their invitations, be eager to visit them. those who are sick, the love of seeking knowledge and the continuity of it

**f. Ethics of Learners in Society**

Sheikh 'Abd al-'Aziz as-Sadḥān discussed 12 ethics of learners in the community or when working in the community, namely being an example in all their actions, salvation of the heart, meeting human needs, not deviating from promises, avoiding bad things, being an example and keeping promises, being gentle in socializing, avoiding bad behavior and identity, showing characteristics as a person of knowledge, keeping himself authoritative, humble, speaking clearly as much as possible especially to ordinary people, and avoiding expressions that confuse listeners, and being very careful of the influence of the devil and the attitude of *ujubub*.

**g. Ethics of Learners Buying a Book and Owning it**

Shaykh 'Abd al-'Azīz as-Sadḥān also discussed 11 ethics of learners when buying and owning books, namely asking for advice from the teacher before buying and studying the book, if there is a book that has been dissected a lot, then he should choose the most complete *syarah*, ask and make sure the book to be purchased which publisher is the best, if the book purchased has been *tahqiq*, then he should choose the best *tahqiq*, if the book consists of several *juz*, If the book consists of several *juz*, then he should pay attention to the *juz* number printed on the cover, and confirm the book number, try to check if there are defective sheets, try to pay attention to volume by volume and clear writing, check the table of contents of the book, do not underestimate the book purchased by throwing it and sitting on it, contact the library and book distributor by telephone to inquire about the existence of the book, do not intend to reproduce and fill the drawers of his home cabinet alone in buying the book (*Jamā'ah*, 2005).

**h. The Ethics of Students Borrowing Books**

Sheikh 'Abd al-'Azīz as-Sadḥān's ethics regarding the ethics of students when borrowing books includes 9 ethics, namely the book borrowed is useful and not harmful, the owner of the book should not be in need when the book is borrowed, the borrower should accept the terms of borrowing, when having two books with different publishers, then give the book with the older print, warning against indifference to the borrowed book, when it is late to return it, making a special list for borrowed books, the name of the book and the date of borrowing, taking care of the borrowed book as long as the book is in his possession, respecting the borrowed book and paying attention to its cleanliness, returning the borrowed book in a state that remains unchanged, undamaged, and maintained.

**i. Ethics of Learners towards the Qur'an**

In this sub-section, the ethics of learners towards the Qur'an include 8 ethics of Sheikh 'Abd al-'Aziz as-Sadhan, namely memorizing the Qur'an and practicing it, being sincere for the sake of Allah and seeking Allah's pleasure in memorizing, reading memorized commentaries, reading the memorized verses in the night prayer, repeating the recitation outside the prayer, memorizing methods using talaqqi, one should read the Qur'an using one Qur'anic text, some tips for memorizing the Qur'an: praying to Allah sincerely and earnestly, arranging daily time, asking for help from the memorizer of the Qur'an so that it can be listened to, should spend time murajaah, the Qur'an print used must be one print only, repeating memorization at least 10 times while sitting, standing, or walking as much as possible, reading the tafsir that is being memorized, and should be careful of disobedience.

**j. Ethics of Learners When Receiving Information**

Shaykh 'Abd al-'Aziz as-Sadhan in terms of the ethics of students when receiving information or in dealing with rumors as much as 2 ethics, namely having a scientific personality both in word and deed, advising the perpetrators of the rumor to hold deliberations with experts in knowledge, and regarding the rumors they hear.

**k. Ethics of Learners During Night Prayer**

Shaykh 'Abd al-'Aziz as-Sadhan in this case said that the ethics of students when performing the night prayer includes three ethics, namely being enthusiastic according to his ability in doing various kinds of goodness, having characteristics with good morals, virtues and character, and his enthusiasm for various kinds of worship, being an example in his presence, absence, in his worship and also in all matters.

**l. Ethics of Learners in Filial Piety towards Parents**

In this sub-section, Shaykh 'Abd al-'Aziz as-Sadhan only states globally regarding the ethics of students when filial piety towards parents. The global ethics is that you should be more devoted to your parents than others.

**m. Learner Ethics in Scientific Debates**

In this case, the ethics in scientific debate are recorded as many as 8 ethics, namely discussing with the aim of seeking the pleasure of Allah, to show the truth, when discussing knowing and understanding correctly what is discussed, at the beginning, middle, and at the end of the debate showing feelings of love and brotherhood, refraining from getting emotional, returning to the truth when the truth is clear, not intending to be known when defeating his opponent in discussion, thanking your brother when the truth of your argument is seen by him, and praising him when your brother returns to the truth, and not discussing when there is defiance at the beginning of the discussion.

**n. Learner Ethics in the Macro Scope**

Sheikh 'Abd al-'Aziz as-Sadhan in the macro scope of student ethics includes several ethics in which there are 31 ethics including sincere intentions for Allah in seeking knowledge, reading books related to knowledge, seeking knowledge,

and some seeking knowledge , prioritizing what is more important in seeking knowledge, not feeling more knowledgeable, praising Allah when he remembers it, paying respect to the Prophet Muhammad SAW and his companions, and giving respect to the ulama; do not attribute references to words unless they refer to primary information; confident in quoting; attributing benefits to their owners; does not despise knowledge in the slightest; confident in quoting, attributing the benefit to its owner, not denigrating the benefit of knowledge in the slightest, not hiding knowledge, not trying to put oneself above others in the benefit of knowledge, not weakening a hadith except those who have researched it, not taking lightly the issues posed to him, bring a memo to write down every benefit and problem, try to adapt the conversation to each moment, don't be too busy with things that are permissible, distance yourself from things that are not essential, visit several libraries and research books, master your personal library ,avoid generalizing similar terms, diligently read books, don't rush to understand a proverb, don't rush to deny something general.

### **The Relevance of Student Ethics from Syekh 'Abd Al-'Azīz As-Sadhān's Perspective with the Current Context**

Globally, the relevance of the ethics of learners from the perspective of Sheikh 'Abd al-'Azīz as-Sadhān is relevant to the current context, through the observation and analysis of researchers. Sheikh 'Abd al-'Azīz as-Sadhān's learner ethics includes 14 sub-sections, *first*; learner ethics when seeking knowledge, *second*; learner ethics towards themselves, *third*; learner ethics when in the mosque, *fourth*; learner ethics when at home, *fifth*; ethics of learners with their students, *sixth*; ethics of learners in the community, *seventh*; ethics of learners buying books and owning them, *eighth*; ethics of learners borrowing books, *ninth*; ethics of learners towards the Qur'an, *tenth*; ethics of learners when accommodating information, *eleventh*; ethics of learners praying at night, *twelfth*; ethics of learners in filial piety, *thirteenth*; ethics of learners in scientific debates, *fourteenth*; ethics of learners in the macro scope.

This indicates that ethics for learners must be applied in various situations and circumstances as stated by Shaykh 'Abd al-'Azīz as-Sadhān above. That is why ethics for learners in particular and humans in general are very important in this world and the hereafter. As the following Hadith of the Prophet Muhammad (peace be upon him) explains:

Meaning: *Ḥusayn ibn Ishāq at-Tasturiyyu reported: Ibrāhīm ibn 'Abd al-'Azīz al-Muqawwim reported: Hibbān ibn Hilāl reported: Mubārak ibn Faḍālah reported: 'Abd Rabbihi ibn Sa'īd reported: Muḥamad ibn al-Munkadir reported: Jābir reported: The Messenger of Allah (peace be upon him) said: Verily, among the people whom I love the most and whose seat will be nearer to me on the Day of Resurrection is the one whose manners are the best, who is gentle in manner, who shapes or is molded, Verily, among the people whom I hate the most and whose seat will be farthest from me on the Day of Resurrection is the one who is talkative or chatty, and speaks without knowledge and basis. (Reported by aṭ-*



Ṭabrānī, in Makārim al-Akhlāq).

The above Hadith illustrates that ethical humans have the benefits and interests of the world and the hereafter, namely being loved by the Prophet Muhammad PBUH and also close to the Prophet Muhammad PBUH, and vice versa, if humans do not have a beautiful temperament, they are certainly far away and hated by the Prophet Muhammad PBUH, one of the indicators is that they are not good at communicating and also good at communicating.

*Aḥmad ibn Husayn ibn Khirāsh al-Baghdādī reported: Hibbān ibn Hilāl reported: Mubārak ibn Faḍālah reported: ‘Abd Rabbihi ibn Sa’id reported: Muḥammad ibn al-Munkadir reported: Jābir said: The Messenger of Allah (peace be upon him) said: Verily, among the people whom I love the most and whose seat will be closer to me on the Day of Resurrection is the one whose manners are the best. And the one whom I hate the most and whose seat will be farthest from me on the Day of Resurrection is the one who speaks the most (unwholesome words and mocks people). The Companions asked, “O Messenger of Allah, who is the most talkative person?” The Prophet replied: those who are arrogant. (Reported by Muḥammad ibn ‘Isā at-Tirmizī, in Sunan at-Tirmizī)* In the Hadith above, it is clear that those who are not ethical must have and occupy an arrogant nature, arrogant people are definitely far from good behavior or noble ethics, so ethics keeps human nature from being arrogant and makes nature humble, this is what is of interest and benefit to humans in general and students in particular, namely away from arrogant temperament (Aṭ-Ṭabrānī, 1989).

#### **D. Conclusions**

The conclusion of this research is in the form of Sheikh ‘Abd al-‘Azīz as-Sadḥān’s thoughts on the ethics of students in education and also outside of education, namely the ethics of students when seeking knowledge as many as 19 ethics, the ethics of students towards themselves as many as 4 ethics, the ethics of students when in the mosque as many as 3 ethics, the ethics of students when at home as many as 3 ethics, the ethics of students with their students as many as 9 ethics, the ethics of students in the community as many as 13 ethics, ethics of students buying books and owning them as much as 11 ethics, ethics of students borrowing books as much as 9 ethics, ethics of students towards the Qur’an as much as 8 ethics, ethics of students when accommodating information as much as 2 ethics, ethics of students praying at night as much as 3 ethics, ethics of students in filial piety towards their parents only 1 ethics, ethics of students in scientific debates as much as 8 ethics, and ethics of students in the macro scope as much as 31 ethics. The total is 125 ethics of learners.

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