

Communication Ethics of Teachers and Students in the Perspective of the Book of Taisirul Khalaq

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Abstract: *The purpose of this study is to examine the concept of communication ethics between teachers and students from the perspective of the Taisirul Khalaq book, a classic work that emphasizes the importance of manners, morals, and etiquette in the educational process. This study uses a qualitative approach with a literature study, namely examining the Taisirul Khalaq text and related literature on communication ethics and Islamic education. The results of the study indicate that communication between teachers and students is not merely a transfer of knowledge, but also a process of character formation through role models, respect, and mutual appreciation. The position of teachers as figures who must be honored because of their role as inheritors of the knowledge of the scholars, while students are required to demonstrate an attitude of humility, obedience, and politeness. Teacher ethics in communication include sincerity, gentleness, and patience in guiding students, while student ethics emphasize obedience, respect, and sincerity in seeking knowledge. .*

Abstrak : *Tujuan penelitian ini untuk mengkaji konsep etika komunikasi antara guru dan murid dalam perspektif kitab Taisirul Khalaq, sebuah karya klasik yang menekankan pentingnya adab, akhlak, dan tata krama dalam proses pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan studi kepustakaan, yakni menelaah teks Taisirul Khalaq serta literatur terkait mengenai etika komunikasi dan pendidikan Islam. Hasil Penelitian menunjukkan bahwa komunikasi antara guru dan murid bukan sekadar transfer pengetahuan, melainkan juga proses pembentukan karakter melalui keteladanan, penghormatan, dan sikap saling menghargai. kedudukan guru sebagai sosok yang wajib dimuliakan karena perannya sebagai pewaris ilmu para ulama, sementara murid dituntut untuk menunjukkan sikap tawadhu', taat, dan sopan santun. Etika guru dalam berkomunikasi mencakup keikhlasan, kelembutan, serta kesabaran dalam membimbing murid, sedangkan etika murid menekankan ketaatan, penghormatan, dan kesungguhan dalam menuntut ilmu*

Keywords : *Taisirul Khalaq, Communication Ethics, Education*

INTRODUCTION

From an Islamic perspective, education is not only understood as a process of transferring knowledge but also as an effort to develop noble morals. This is in line with the main goal of Islamic education, namely to encourage harmony between intellectual, spiritual, and moral values (Haris et al., 2011; Muzayroh, 2021; Tolchah & Mu'ammar, 2019) . The relationship between teachers and students is the most important factor in the success of the educational process (Fomichenko, 2017; Scales et al., 2020; Wubbels et al., 2016) . This type of relationship is not a formal interaction but rather

communication consistent with ethics and manners. This paper highlights the importance of communicating clearly and concisely, communication between teachers and students that is not only informative but also educative and transformative in the literature of the Book of Taisirul Khalaq.

In the contemporary educational context, communication between teachers and students is becoming increasingly important. Today's students engage in a variety of learning environments, requiring teachers to develop effective communication strategies to engage students . (Miller & O'Brien, 2019; Trif, 2020) . Therefore, the quality of teacher-student relationships is crucial for student development and academic success. Effective communication fosters a supportive and encouraging learning environment (Laudadío & Mazzitelli, 2018; Murti, 2021; Yirci et al., 2023). With the advancement of technology and information, the greatest challenge facing the world of education is maintaining high-quality interpersonal relationships so that Muslims can continue to be accepted (Guilherme, 2019; Harper, 2018; Jaafar et al., 2020; Karakose et al., 2023).

Teachers are expected to communicate calmly, patiently, and compassionately. Teachers must be aware of their own emotional states and how these affect their interactions with students (Ismail et al., 2024; Karakose et al., 2022; Kostić et al., 2022; Olivera et al., 2014). Meanwhile, students are expected to demonstrate humility, respect, and sincerity when receiving knowledge. Therefore, research or study on Teacher and Student Communication Ethics in the Study of the Taisirul Khalaq Book is very important for advancing Islamic education, as well as offering ideas for creating a harmonious and characterful learning environment. It is hoped that this study can guarantee the principles of effective communication between teachers and students as taught in the book, as well as the implications for the development of education that focuses on moral development.

METHOD

This study is a library research. The researcher examines the contents of the Taisirul Kholaq book and presents it in a detailed description. The researcher also compares it with other reference sources, both from journals and other books. This analysis includes a content review that includes text analysis and describes a specific analytical approach.

RESULTS AND DISCUSSION

.Hafidz Hasan Al Mas'udi, also known by his full name Abu al-Hasan Ali ibn Husayn ibn Ali al Mas'udi, was born in Baghdad at the end of the 9th century AD (around 896 AD) and died in Egypt in 956 AD (Bahroni, 2018; Santoso & Mufaizah, 2024). He was a great scholar who was an expert in many fields, including history, geography, zoology, kalam (theology), political science, and linguistics. He was descended from Abdullah bin Mas'ud, a companion of the Prophet Muhammad SAW. His works,

including the book *Taisirul Khalaq*, are based on his extensive knowledge as a traveler who has explored many regions from India to the Atlantic. Al-Mas'udi is renowned as a historian, geographer, zoologist, and scholar of various disciplines, as well as a professor at Darul Ulum Al-Azhar Egypt. He also studied with many prominent scholars in various cities such as Hammah, Damascus, and Cairo. He also studied Islamic education and ethics, as well as hadith and fiqh.

The *Taisirul Kholaq* book itself is a concise and easy-to-understand book on morals or ethics written for new students, especially first-year students of Ma'had Al-Azhar. The basic principles discussed in this chapter are how to improve the heart and the whole body through good moral practices and avoiding bad ones (Sutikno et al., 2023; Yirci et al., 2023). The main theme of this book is about commendable and reprehensible morals, and how to have good morals in everyday life both towards Allah and fellow human beings (Lavidas et al., 2022; Sodikin, 2025). In addition, this book emphasizes the importance of taqwa (obedience and piety to Allah), etiquette towards teachers and students, and the rights and obligations towards parents and fellow human beings.

The book *Taisirul Khalaq* is an important piece of literature in the study of Islamic morals which is often used as a reference in Islamic boarding school educational institutions (Al Ahdafilla et al., 2024). This book provides ethical guidance for a Muslim in building social relationships, including in the educational context, namely the relationship between teachers and students. In the perspective of this book, communication ethics is not only understood as etiquette in speaking, but also as a manifestation of noble morals rooted in Islamic values. In discussing the ethics of teachers and students, several things in education are explained as in the book *Taisirul Khalaq*

Position of Teacher and Student

In both Islamic and modern education, the roles of teachers and students are crucial and complementary. They foster moral, spiritual, and social interactions, as well as the transfer of knowledge, which determine the quality of the teaching and learning process. Teachers occupy a particularly noble position. From an Islamic perspective, teachers are often referred to as second parents, after fathers and mothers. This is due to the fact that educators not only impart knowledge but also shape students' behavior, attitudes, and personalities.

Students see themselves as individuals with the potential to develop. Because seeking knowledge is a religious commandment, students are considered *thalibul "ilmi"* (learners of knowledge) from an Islamic perspective, fulfilling their shari'a responsibilities. Teachers and students have equal status. The two form a relationship that is both humanistic and hierarchical. The former is hierarchical because the teacher remains the primary, respected guide, and the latter is humanistic because students demonstrate

humility in receiving knowledge. Humanistic because their interactions are based on compassion, openness, and a shared commitment to achieving educational goals.

In Islamic tradition, teachers are viewed as the inheritors of the knowledge of the prophets (waratsatul anbiya'). Therefore, communication between teachers and students must be based on respect and submission from the student, as well as compassion and exemplary behavior from the teacher. Taisirul Khalaq emphasizes that students should humble themselves before their teachers, not interrupt, and display politeness when asking questions. Conversely, teachers are also expected to speak gently, explain in language that is easy to understand, and be considerate of the student's psychological well-being.

From the description above, it can also be explained that in today's era, a teacher's role is as a source of knowledge, and children are empty vessels waiting to be filled with their teacher's knowledge and wisdom. The role of the teacher must change to help students learn as well as possible. The teacher's role is to help students connect new knowledge with existing knowledge and recognize the various needs of students (Gayathry, 2019; Hauge, 2005; Selinger, 2012) .

Teachers are crucial to the overall development of students, not only academically but also socially and ethically. They are responsible for instilling principles and preparing students for life after school (Gellel, 2023) . The role of the teacher is not only to mediate knowledge but also to train and nurture students to prepare them for life (Hjörne & Larsson, 2012). The role of educators in ethics and values education, as well as their role as role models for students (Ahmed, 2022).

Student Ethics in Communicating with Teachers

Students' etiquette when speaking with educators is a crucial part of the educational process, as their communication serves not only to convey messages but also to build character, respect, and internalize moral values. In Islamic educational traditions, particularly in Islamic boarding schools (pesantren), the way a person interacts with their teacher is considered part of the etiquette of learning knowledge (adab thalabul "ilmi"), which every student must uphold.

In contemporary pedagogy, the way students communicate with teachers contributes to the creation of a positive learning environment. Communication based on respect, courtesy, and sincerity will foster harmonious relationships, increase students' desire to learn, and strengthen moral values. Therefore, student ethics in communicating with teachers is part of building a healthy academic culture and character.

In Taisirul Khalaq, students are required to guard their tongues from harsh language or a raised tone when speaking with teachers. It is emphasized that a student should use polite sentences, for example, starting with a greeting, saying words of permission before asking a question, and listening carefully to the teacher's explanation. This communication ethic reflects an attitude of humility and respect for the knowledge provided. Students must use appropriate language when communicating with teachers, avoiding any form of inappropriate or impolite speech (Mata, 2022). Maintaining confidentiality in communication is very important. Students should avoid sharing sensitive information without consent and respect the privacy of their interactions with teachers (Arslan & Dinç, 2017; Levy et al., 2024).

From the description above, it can be explained that communication ethics for students towards teachers can be detailed: *First*, students are asked to use polite language, not raise their voices, and avoid using words that could offend the teacher. This is in line with the teachings found in the Qur'an in Surah Al-Hujurat verse 2, which emphasizes that it is permissible not to raise one's voice before the Prophet Muhammad (peace be upon him) as a form of respect. This lesson is relevant for use in students' interactions with their educators. *Second*, students must demonstrate honesty and humility when listening. Good communication requires more than just speaking; it also requires active listening. A civilized student will listen attentively to the teacher's explanation, not interrupting, and showing respect by accepting advice and correction. Third, good communication standards also emphasize the relevance and appropriateness of questions. To avoid arguing or undermining the teacher's authority, a moral student will ask questions politely, at the right time, and with the aim of increasing understanding. This demonstrates an awareness that communication is not just a casual interaction; it is a tool for acquiring knowledge. Fourth, students must remain honest and confidential in accordance with communication ethics. Do not misuse the teacher's advice or personal information. This concept shows that students have moral integrity and moral responsibility towards their teachers.

Teacher Ethics in Communicating with Students

In the world of education, teacher-student communication ethics are crucial because learning success depends heavily on the quality of communication. In addition to conveying knowledge, teachers also serve as role models in attitudes, speech, and behavior. Consequently, communication by teachers must contain moral principles, ethics, and professionalism. Furthermore, teachers have a moral responsibility to be role models for good communication. Taisirul Khalaq emphasized that teachers should speak patiently, avoid hurtful criticism, and choose words that inspire students' enthusiasm for learning. Teachers are also encouraged to use clear language, repeat explanations when necessary, and

be considerate of students' differing abilities. Thus, communication is not only a transfer of knowledge but also a process of moral development.

Communication using inappropriate language and unprofessional language is considered unethical and can damage teacher-student relationships, so teachers should speak to students in an appropriate manner (Arslan & Dinç, 2017; Mata, 2022). Inappropriate language and unprofessional language are considered unethical and can damage teacher-student relationships. Teachers should avoid any form of discrimination or bias in their interactions. Fairness and impartiality are essential to maintaining an ethical classroom environment (Edwards-Maddox et al., 2022; Kahveci, 2023). Teachers should model ethical behavior and encourage students to engage in ethical practices. This includes teaching students about ethical principles and critical thinking (Leftwich et al., 2022; Öncü & Taşkın, 2020). Building democratic and equal relationships with students helps build trust and respect (Flammia, 2011; Yao, 2023). This involves actively listening and valuing student input in the educational process.

Speech is a reflection of one's heart and morals; therefore, both teachers and students must ensure that they do not hurt others when speaking. Good, respectful, and nurturing communication is the result of education. While teachers learn to speak well, students learn to speak civilly. Communication ethics emphasize respect for teachers and kindness toward students. This leads to the formation of healthy emotional relationships, where students feel valued and guided, and educators are properly respected. This harmony enhances the effectiveness of learning because students are more receptive to knowledge conveyed sincerely. Conflict, misunderstandings, or even discomfort in learning can arise from unethical communication. Using the principle of *Taisirul Kholaq*, teachers and students are asked to be mindful of their speech, restrain anger, and prioritize patience.

Communication ethics between teachers and students as explained in *Taisirul Khalaq* has major implications for creating a conducive learning atmosphere. Harmonious relationships based on noble morals will strengthen students' trust in teachers, while making teachers role models. In the context of Islamic education in Islamic boarding schools and schools, the practice of communication ethics can shape students' character who is civilized, appreciates knowledge, and makes learning a process of internalizing values, not just intellectual achievement.

CONCLUSION

According to Taisirul Kholaq, communication ethics in education means that communication is not just a means of sharing knowledge but also a means of developing morals and character. Teachers and students are asked to be mindful of their words, foster mutual respect, and speak politely. Thus, education will produce a generation that is not only knowledgeable but also civilized, in keeping with the spirit of Islamic education.

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