

THE IMPORTANCE OF TEACHER ETHICS ON STUDENTS' MORAL DEVELOPMENT

Agus Pratama¹
Sindy Syaputri²
Rahman Mahesa³
Annisa Fauziah Pulungan⁴
Muhammad Rafly Nasution⁵

^{1, 2, 3, 4, 5} Muhammadiyah University of North Sumatra
(e-mail: pratamaagus272@gmail.com)

Abstract: *The increasingly widespread changes in mentality and morality in students today are due to internal and external factors so that these students lack self-awareness when they commit bad deeds against those around them. This happens because of the lack of moral education to students. Therefore, moral education needs to be implemented in the education system to overcome this problem. What's more, teachers as parents of second students have an important role in the moral education of their students to create young people who have good morals. The purpose of this research is for educators to improve good and proper ethics as role models for their students to emulate in social life. This study uses a qualitative research method of library research (library research). The results of this study are that educators must train themselves to apply good ethics to their students because students will tend to imitate the behavior of their teachers. These ethics are like being fair, attractive, more democratic than autocratic, having a sense of humor, and being able to interact well with students both individually and in groups. In conclusion, the teacher is a leader for himself and for the students he teaches, so educators should be good role models for their students so that students who have good morals are formed.*

Keywords: *Ethics, Teachers, Morals, To Students*

Introduction

The teacher is an educator who has a very important role in the world of education. Teachers can be believed to have a big influence on their students, because teachers are the key to the success of an education. Therefore, a teacher must be able to be a role model in positive things for his students, because students will assume that the teacher is someone who must be admired and imitated in terms of personal, scientific, and behavior. According to Al-Zarnuji, a classical education figure, the teacher must be al-Asan (knowledgeable), A'lam (mastery of material), and Arwa' (has emotional maturity). The word teacher or educator in Indonesian is a person who teaches. Whereas in Arabic it can be referred to as Mu' allim which means someone who knows a lot in terms of science so that they (teachers) have an honorable and noble position as al-Ghazali said, "The most noble creatures in the kingdom of heaven are humans who know science, then practice it and teach it to others ". In essence, national education functions to shape personality, develop knowledge, and build a dignified national civilization in order to educate the nation's life. However, the current education system is only oriented towards aspects of knowledge and cares less about instilling values related to character/moral formation, so students

will be less moral. and building a dignified national civilization in order to educate the life of the nation. However, the current education system is only oriented towards aspects of knowledge and cares less about instilling values related to character/moral formation, so students will be less moral. and building a dignified national civilization in order to educate the life of the nation. However, the current education system is only oriented towards aspects of knowledge and cares less about instilling values related to character/moral formation, so students will be less moral.

Literature review

A. Understanding Ethics, teacher/educator and moral education

1. The definition of ethics

The word ethics comes from the Greek word "ethos" which means place to live, stable, habit, character, attitude, custom, way of thinking. While the plural form is ta, etha, which means customs. Ethics is having the same meaning as the word moral. Moral comes from the Latin words: Mos (singular) and mores (plural) which means customs, behavior, habits, character, character, morals and way of life (Nata, 2012).

According to Burhanuddin Salam, the term ethics comes from the Latin word, namely "ethic", whereas in Greek, ethikos is a body of moral principles or ethical values, the real meaning is habit, habit. So, the meaning of what was said to be good was in accordance with the customs of society (at that time). Gradually the notion of ethics changes and develops according to human development and needs. The development of the notion of ethics cannot be separated from its substance that ethics is a science that discusses the problems of human actions or behavior, which are considered good and which are evil. Other terms of ethics, namely morals, immoral, manners, morals. Ethics is a science, not a teaching. Ethics in Arabic is called morals, which is the plural of the word khuluq which means customs, temperament, character, character, manners and religion. The term ethics is defined as a standard of conduct that leads individuals, ethics is a study of lawful and right and moral actions that a person does.

Ethics can be interpreted as a set of moral principles that distinguish what is right and what is wrong. Ethics is a normative field, because it determines and suggests what people should do or avoid. Ethics and morals are emotional. That action is a choice, and that choice requires a process. The process is making a decision guided by subjective judgment or personal considerations. In addition there is also a moral evaluation process. Which means the process that is the main basis for deciding what choices and actions a person will take refers to the commitments, principles, values, and rules that apply at that time and situation. Indeed, there is no action that is based on morality which is only determined by the situation without being colored by a commitment to a principle.

2. Definition of Teacher/Educator

The teacher is a facilitator in terms of giving or transferring knowledge to students. In the view of society, the teacher is a figure who carries out education in certain locations both formally and informally. Examples of formal institutions such as schools, campuses, and others that are official in nature. Meanwhile, informal institutions are unofficial, such as at home, at the mosque, or at the prayer room (Heriyansyah, 2018). In terminology, a teacher or educator is someone who is responsible for the development of students, in other words, people who are responsible for developing the potential of students, both cognitive, affective and psychomotor to the highest possible level in accordance with Islamic teachings.

3. Definition of Moral Education

Moral education is education that teaches about good attitudes and daily behavior. If in Islam is moral education, namely education that teaches about how to behave towards all creatures that exist on this earth, both living and dead. The function of moral education and moral education is

to protect a person from bad deeds or bad deeds that are not in accordance with existing norms in education, society, nation and state. The existence of moral education plays an important role in the formation of the nation's young generation in order to have good educational values in the community environment, especially the school environment.

Education can be divided into 2 factors, namely the first is the family factor, and the second is the environmental socialization factor such as at school or in social life. This is the task of educators, in order to create generations of good nation, have noble character, and have noble character in accordance with religious values and norms. Among the values that must be instilled are politeness, virtuous character, discipline, broad-minded, soft-hearted, faithful and pious, strong-willed in positive matters, modest, responsible, tolerant, honest, independent, humane, loves knowledge, appreciating the work of others, affection, shame, self-confidence, self-sacrifice, humble, patient, forgiving, spirit of togetherness, loyal, sporty, obedient, trustful, firm,

B. Tracing the verses of the Qur'an and hadith on ethics and morals

1. In QS. Al-Isra (17) verse 53, which reads as follows:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِرِئَاسِنَا عَدُوًّا مُّبِينًا

The translation: "And say to My servants: Let them speak better (correct) words. In fact, Satan created discord between them. In fact, Satan is a real enemy to humans.

2. In the Qur'an letter al-Imran (3): 159 which reads as follows:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِنَّكَ تُبْنُونَ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So thanks to the grace of Allah you (Muhammad) treat them gently. If you had been hard and rough-hearted, they would have distanced themselves from around you. Therefore, forgive them and ask forgiveness for them, and consult with them in this matter. Then, if you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in." (QS. Ali 'Imran 3: Verse 159)

3. In surah Al-Ahzab Allah explains the morals of the Prophet that are worthy of being emulated by all mankind. Allah Subhanahu wa ta'ala says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed, there has been in (self) Rasulullah a good role model for you (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah much." (QS. Al-Ahzab 33: Verse 21)

4. In this verse, Allah forbids making fun of other people. Allah Subhanahu wa ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَائِهِمْ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِلَا لِقَابٍ بَيْنَهُنَّ إِلَّا سَمٌّ فَسُوفَ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتَّخِذْ فَا وَلِلَّهِ هُمُ الظَّالِمُونَ

"O you who believe! Let not a people make fun of another people, (because) maybe they (who are being made fun of) are better than them (who are making fun of), and not women (who are being made fun of) make fun of) other women, (because) maybe women (who are made fun of) are better than women (who make fun of). Don't criticize one another, and don't call each other with bad titles. a call is a bad (bad) call after believing. And whoever does not repent, then they are the wrongdoers." (QS. Al-Hujurat 49: Verse 11)

5. In this verse, Allah informs the morals of the Prophet Muhammad sallallahu 'alaihi wasallam. Allah Subhannahu wa ta'ala says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily you are truly, virtuous noble character." (QS. Al-Qalam 68: Verse 4)

6. The perfection of a person's faith can be seen from his morals, this is explained by the Prophet in his hadith:

It means:

"The believer who has the most perfect faith is the one with the best morals" (HR At-Tirmidhi no.1162)

7. Teacher ethics as a leader in the hadith narrated by Imam Bukhori, the Prophet said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْنُورَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ

Meaning: "Each of you is a leader, and each leader will be held accountable for what he leads. The priest is a leader who will be held accountable for his people. A husband is a leader and will be held accountable for his family. A wife is the leader in her husband's household affairs, and will be held accountable for these household affairs. A servant is a leader in matters of his master's property, and will be held accountable for the affairs of his responsibility." I suspect Ibn 'Umar said: "And a man is the leader of his father's property, and will be held accountable for it. Each of you is a leader and each leader will be held accountable for what he leads." (HR Bukhari).

Method

This research method uses a qualitative research method of library research (library research) which is a research method in collecting data by understanding and studying theories from various sources of knowledge that have a relationship with the title of a study. According to Zed (2004) there are four stages of literature study, namely preparing the required equipment, preparing a work bibliography, organizing time and reading, and recording research material. This literature study method is related to theoretical studies and several references that cannot be separated from scientific sources of knowledge. Data collection in the literature study method uses scientific sources of knowledge such as books, journals, and research that has been done before. Library materials found from various references to be analyzed critically and in depth in order to support the propositions and ideas. Therefore, this research is focused on digging up all the information in terms of, how should and should be the ethics of a teacher as an educator to be

emulated by his students in positive ways for the success of an education by giving birth to future generations who are moral and virtuous sublime.

Result and Discussion

Morals reviewed in the study of philosophy is known as the philosophy of axiology (moral philosophy). In moral philosophy, measuring the good and bad of individual behavior is known as ethics, so that ethics plays an important role in social life that cannot be separated. Ethics and morals can not be separated from the name morals. And the discussion of morals is inseparable from Islamic Religious Education. The religion of Islam that is present on this earth has mentioned a lot about moral education, both ethics and morals, which was practiced directly by the Prophet Muhammad, peace be upon him. Therefore, an educator must be guided by the Al-Qur'an and the Sunnah of the Prophet from an ethical point of view in conducting an education. This is because the Prophet Muhammad was a prophetic figure as well as a messenger who deserved and deserved to be a role model in family and social life as enshrined in the Qur'an in surah Al-Ahzab verse 21 as follows.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed, there has been in (self) Rasulullah a good role model for you (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah much." (QS. Al-Ahzab 33: Verse 21)

And in another verse, Allah proclaims the noble character of the Prophet Muhammad and is contained in surah Al-Qalam verse 4 as follows.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily you are truly, virtuous noble character." (QS. Al-Qalam 68: Verse 4)

In the Islamic perspective, morals or morals have a high position. Such is the high position of morality in Islam that the Prophet sallallaahu 'alaihi wasallam made it a barometer of faith. he said:

Amen

"The believer with the most perfect faith is the one with the best morals." (Narrated by Abû Dâwûd and Tirmidzî).

In Islam, morality is closely related to faith and cannot be separated from it. The link between faith and morals can also be seen clearly in the Prophet sallallaahu 'alaihi wasallam's instructions on morals. He often associated faith in Allah and the last day with morals. When a person has high orientation and aspirations, namely the pleasure of Allah, then naturally he will despise anything that is contrary to these ideals, namely all actions or traits that are hated by Allah.

A teacher must have ethics towards his students. Because, students will be more inclined to imitate the behavior of their teachers, so a teacher should instill positive attitudes such as teachers must be fair, attractive, more democratic than autocratic, have a sense of humor, and

they must be able to interact well with students both physically and socially. individually or as a group. As for a teacher who has poor ethics, it will have an impact on the moral damage of students because someone who should be imitated in positive terms, but they themselves set a negative example for their students. There are several examples of ethics that are not good and are often carried out by some educators, namely less integrated, tend to act somewhat authoritarian, using words that can hurt and reduce the sense of ego, lack of sense of humor, impatient, and usually less sensitive to the needs of their students. Therefore, an educator should apply good and proper ethics as a role model for his students, because basically the teacher is a leader for himself and the students he teaches. As in the hadith of the Prophet sallallaahu 'alaihi wasallam said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ وَالْمَرْءُ أَهْ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْنُورٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْنُورٌ عَنْ رَعِيَّتِهِ

Meaning: "Each of you is a leader, and each leader will be held accountable for what he leads. The priest is a leader who will be held accountable for his people. A husband is a leader and will be held accountable for his family. A wife is the leader in her husband's household affairs, and will be held accountable for these household affairs. A servant is a leader in matters of his master's property, and will be held accountable for the affairs of his responsibility." I suspect Ibn 'Umar said: "And a man is the leader of his father's property, and will be held accountable for it. Each of you is a leader and each leader will be held accountable for what he leads." (HR Bukhari).

From this statement it is clear that the teacher is a leader who has an important role in the world of education in developing the morale of his students so that they become young people who have character, have good morals, and have noble character. Therefore, it is better to start from now a teacher must practice good ethics in the education system, especially in schools.

Conclusion

Based on the discussions that have been previously attached by the researcher regarding the ethics of a teacher who deserves to be admired and imitated by his students, thus the researcher can conclude that students will assume that the behavior of a teacher is all good, therefore a teacher must set an example of good behavior to their students. Ethics and morals are something that can be considered as behavior and characteristics of a person's personality. A person's personality includes behavior, intelligence, attitudes, interests, skills, knowledge, and so on which are embodiments of behavior.

As an educator and a role model for his students, a teacher must have the main behavior (main personality), a teacher not only shows good words and norms to his students, but the teacher must also practice them directly, in other words the teacher makes commendable qualities the whole of his personality. The responsibility of a teacher is very important for students, because children need help or assistance from an educator.

A teacher is also required to have good character and ethical and moral values in order to be able to set an example of how to apply these ethical and moral values to his students. In the view of society, teachers always uphold ethics and morals, a teacher is always right, admired and imitated, becomes a role model and they are always positioned as fighters for values, ethics and morals in society. The teacher ethics that should be applied in educational activities such as a teacher must be fair, attractive, more democratic than autocratic, have a sense of humor, and they

must be able to interact well with students both individually and in groups. Meanwhile, teacher ethics that should be avoided are less integrated, tend to act somewhat authoritarian, use words that can hurt and reduce ego, lack of sense of humor, impatient, and are usually less sensitive to the needs of their students.

References

- ad, Mudlor. t.th. Ethics in Islam. Surabaya: Al-Ikhlâs.
- Ruslan, Ruslan. "Teacher Ethics in the Teaching and Learning Process." *Al-Riwayah: Journal of Education* 8.1 (2016): 59-72.
- Prasetyo, Danang, Marzuki Marzuki, and Dwi Riyanti. "The importance of character education through the example of the teacher." *Harmony: Journal of Social Studies and PKN Learning* 4.1 (2019): 19-32.
- NATURE, MATHEMATICS AND SCIENCE. "THE IMPORTANCE OF TEACHERS' PROFESSIONAL ETHICS TO BECOME PROFESSIONAL EDUCATORS."
- Burhanuddin Greetings. Individual Ethics. The Basic Pattern of Rineka Cipta's Moral Philosophy Istighfarotur Regards. Individual Ethics. 2009. Ethics Education. Aditya Media. Poor.
- Muhammad Iqbal. (2015). Islamic Education Thought. Surabaya: Student Library
- shadi Falih, Cahyo Yusuf, 2003, Ahlak Shaping the Muslim Person, Semarang: Various Knowledge
- Asmaran, 1999, Introduction to Ahlak Studies, Jakarta: Institute for Islamic and Social Studies
- Binti Maunah, 2009, Education Science, Yogyakarta: TERAS
- Emile, Durkheim, 1990, Moral Education; A study of Theory and Application of Educational Sociology, translated by Lukas Ginting, from the title "Moral Education", Jakarta: Erlangga.
- Nurul Zuriyah, 2007, Moral & Character Education in the Perspective of Change, Malang: The Literary Earth.
- Adlini, Miza Nina, et al. "Literature study qualitative research methods." *Edumaspul: Journal of Education* 6.1 (2022): 974-980.
- Fadli, Muhammad Rizal. "Understanding the design of qualitative research methods." *Humanics, General Subject Scientific Studies* 21.1 (2021): 33-54.
- Daughter, Arum Ekasari. "Guidance and Counseling Program Evaluation: A Literature Study." *Indonesian guidance counseling journal* 4.2 (2019): 39-42.
- Paputungan, Nirmala, et al. "Ethics of Teacher and Student Communication in the Perspective of Islamic Education." *Journal of Collaborative Science* 5.6 (2022): 365-373.
- Rashid. Achievement. "Prophetic Ethics in Social Life According to Muhammad Abdul Aziz Al-Khuly In His Book Al-Adab An-Nabawy." *Indonesian Journal of Religion and Society* 3.1 (2021): 49-58.