

Examining the Ethical Practice of Kissing the Teacher's Hand in Today's Society: A Qualitative Analysis of Hadith from an Anthropological Perspective

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Abstract

This study examines the hadith about the ethics of kissing a teacher's hand in today's society. This study uses qualitative research, emphasising literature study through the *al-Jarh wa al-Ta'dil* method and analysis of hadith through an anthropological approach. The results of this study are the quality of the hadith about the ethics of kissing a teacher's hand in the history of Imam Abu Dawud No. 5225 status is *ṣaḥīḥ*. The discussion of this research reveals that in this hadith the Prophet Muhammad implicitly set an example so that Muslims always maintain relationships with other people, especially in face-to-face meetings, so as not to drown in the influence of foreign culture, negatively impacting Muslim youth. By looking at the loss of respect and obedience to elders or a form of ethics or manners that must be preserved, this study concludes that kissing the teacher's hand is something that is very much needed at this time by Muslims, especially for Muslim youths so that communication and good interpersonal relations.

Keywords: *hadith, anthropology, ethics*

Introduction

The culture of student politeness in Indonesia is starting to fade away due to the increasing number of students, both in regular schools and Islamic boarding schools, who show disobedience and lack of respect towards their teachers or instructors. Recent news broadcasts have highlighted incidents where videos were uploaded showing students playing with their mobile phones or gadgets while their teachers were conducting classes. When the teachers reprimanded these students, instead of showing remorse, some students responded defiantly and refused to comply, even

though it was during class hours. This represents a crisis in the moral character of students who lack respect for their teachers.

According to Kiai Maimoen, Imam Syafi'i not only studied under Imam Malik but also under Imam Wakik, who provided him with guidance and became a source of knowledge for him, including memorization skills. Imam Wakik also instructed Imam Syafi'i to abstain from committing sins.¹ This aspect is often used as an example for children living in Islamic boarding schools, commonly called "santri". Consequently, many students nowadays have forgotten their teachers, despite the fact that knowledge is also transmitted through teachers by the will of Allah. This highlights the importance of respecting teachers in both school and pesantren (Islamic boarding school) settings, which includes greeting teachers or *ustadz* (Islamic teacher) or *kiai* (Islamic scholar). We need to realize that recently, in schools or pesantren, it has become common for students to kiss the hands of their teachers. Why does this practice occur?

Etiquette is a set of rules or norms related to courtesy based on religious guidelines. On the other hand, customary ethics or personal habits pertain to one's good moral conduct. The etiquette and ethics of a student towards their teacher are crucial. As a student, it is essential to demonstrate proper etiquette and ethics in the presence of one's teacher. By behaving respectfully, the knowledge imparted by the teacher will be more easily received and beneficial to the student's life.

In this regard, the researcher employs the ethnographic method, which involves studying the culture of a specific community or society. Ethnography focuses on a group that shares a common culture. This group can be small or large, involving numerous individuals who interact regularly.² Ethnography is a qualitative design in which the researcher describes and interprets recurring patterns of values, behaviours, beliefs, and language within a particular cultural group. As both a process and a research outcome, ethnography serves as a means to study and understand a culturally cohesive group, culminating in a written research report. As part of the process, ethnography entails extensive observation of the group, often through participant observation, where the researcher becomes immersed in the daily lives of the community and

¹ Amirul Ulum, *MBAH MOEN; Kiai Perekat Bangsa*, Cet. I, (Jakarta; Republika Penerbit, 2020), 233.

² John W. Creswell, *Penelitian Kualitatif dan Desain riset: Memilih di antara Lima Pendekatan*, (Yogyakarta: Pustaka Pelajar, 2015), 96. Dalam buku ini juga disebutkan prosedur dalam melakukan penelitian fenomenologi.

observes and interviews its members. Ethnographers seek to understand the meaning behind the behaviour, language, and interactions among cultural group members. An example of such research is Saifuddin Zuhri Qudsy's study, "*The Story of Two Families: An Ethnographic Study (Capturing Islamic Culture Based on the Qur'an and Hadith in Two Families in Yogyakarta)*."³ In this research, the author examines the Fatur and Saleh families as portraits of two families whose social construction and everyday behaviour are influenced by the Qur'an and Hadith. This means that the Qur'an and Hadith are integral to the ongoing dialectical process shaping their lives at both individual and social levels. It is at this juncture that the Qur'an and Hadith, consciously or unconsciously applied, intersect with their behaviours.

Classical scholars like Imam Al-Ghazali explained the concept of "murshid" or teacher and the obligations a Muslim must fulfil in the teacher-student relationship. Al-Ghazali established a system that formed an educational community where mutually agreed-upon rules governed the relationship between a teacher and their students. Beneficial knowledge is the kind of knowledge that leads its possessor to righteousness and piety towards Allah *swt*. Knowledge is a divine light (*nūr ilāhī*) intended solely for His righteous servants. This beneficial knowledge can only be obtained through six prerequisites, as mentioned in the book "*Ta'līm al-Muta'allim*": 1) *Limpat* (intelligence), referring to the ability to comprehend knowledge; 2) *Loba* (enthusiasm), indicating genuine dedication and perseverance; 3) *Sobar* (patience), signifying resilience in the face of challenges and trials in the pursuit of knowledge; 4) *Ana sangune* (financial means), acknowledging that acquiring knowledge requires financial resources, just as human life necessitates them; 5) *Piwulange guru* (guidance from a teacher), emphasizing that seeking knowledge must be done under the guidance of a teacher and not through self-study; 6) *Suwe mangsane* (time), recognizing that learning requires a considerable amount of time.

In the pursuit of knowledge, the role of the social environment significantly influences students' aspirations in the field of education. Therefore, individuals must be skilful in preserving their own ethics while seeking knowledge, particularly in relation to their conduct towards teachers. Ethical issues are inherently normative and are the primary concerns that arise within individuals, both in ideal and real contexts.

³ John W. Creswell, *Penelitian Kualitatif dan Desain Riset*, 125.

The progressive changes in society have automatically transformed the societal structure. In the past, during the process of teaching and learning, there was mutual respect and appreciation between students and teachers. However, the contemporary lives of adolescents, characterized by modernity and pluralism, have introduced diverse elements with various implications.

Contents

The Hadith Text about a Companion Kissing the Hand of Prophet Muhammad

saw:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعَنُقِ، حَدَّثْتَنِي أُمُّ أَبَانَ بِنْتُ الْوَارِيعِ بْنِ زَارِعٍ، عَنْ جَدِّهَا، زَارِعٍ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا، فَتَقَبَّلَ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَلَهُ، قَالَ: وَأَنْتَظِرُ الْمُنْدِزِرُ الْأَشْجُ حَتَّى آتَى عَيْبَتَهُ فَلَبَسَ ثَوْبِيهِ، ثُمَّ آتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ: «إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ، الْحِلْمُ وَالْأَنَاةُ» قَالَ: يَا رَسُولَ اللَّهِ أَنَا أَتَخَلَّقُ بِهِمَا أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا؟ قَالَ: «بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا» قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ

Muhammad bin Isa bin at-Tabba' narrated to us that Mathar bin 'Abdurrahman al-A'naq narrated to him, and Ummu Aban binti al-Wazi' bin Zari' narrated from her grandfather Zari'. They were part of the delegation of Abdu Qais. Ummu Aban recalled, "When we arrived in Madinah, we were eager to reach the Prophet *saw*, so we raced with our vehicles. Upon reaching him, we humbly kissed his hands and feet." The narrator added, "al-Mundzir al-Asyaj, who was still waiting for his clothes to arrive, finally received them and put them on. He then approached the Prophet and upon meeting him, the Prophet said, 'Indeed, you possess two qualities that are beloved to Allah and His Messenger: courtesy and patience.' al-Mundzir asked, 'O Messenger of Allah, are these qualities inherent in me, or are they bestowed upon me by Allah?' The Prophet replied, 'They are bestowed upon you by Allah.' Al-Mundzir gratefully exclaimed, 'All praise is due to Allah, who has granted me two qualities that are beloved to Allah and His Messenger.'" (Narrated by Abu Dawud, Indexed as 5225).⁴

⁴ Abu Dawud al-Sijistany, *Sunan Abi Dāwud*, ed. Ifshā' as-Salām. (Beirut: al-Maktabah al-Ashriyyah, t.th), 257.

List of Hadiths and Chains of Transmission of Hadiths

The chain of narration and the chain of transmission of the Hadith of Imam Abu Dawud, indexed as 5225, can be seen in Table 1:

Table 1: List of Hadith Narrators' Identifications

No	Rawi (Narrator)	Date of Brith-Death	Kunyah (Title)	Comments of Scholars
1	Zaari' bin 'Amir	-/-	Abu al-Waazi'	Ibn Hajar al-Asqalani: Companions of the Prophet
2	Ummu Abban binti Al Waazi' bin Zura'	-/-	Ummu Abban	Ibnu Hajar al-'Asqalani: <i>Maqbūlah</i>
3	Mathar bin 'Abdur Rahman	-/170 H	Abu 'Abdur Rahman	Abu Hatim: <i>fīhi aṣ-ṣidq</i> Ibn Hibban: Mentioned in <i>aṣ-siqāt</i> Ibnu Hajar al-'Asqalani: <i>ṣadūq</i> Adz Dzahabi: <i>ṣiqah</i>
4	Muhammad bin 'Isa bin Najih	150 H/ 224 H	Abu Ja'far	An-Nasa'i: <i>ṣiqah</i> Ibn Hibban: Mentioned in <i>aṣ-siqāt</i> Ibnu Hajar al-'Asqalani: <i>ṣiqah, faqīh</i> Adz Dzahabi: <i>Ḥāfiẓ</i>

The table above represents the chain of narrators and the chain of transmission of the Hadith of Imam Abu Dawud, indexed as 5225, which pertains to how al-Mundhir al-Asyaj exemplified respecting the Prophet by kissing his hands and feet. The table provides a series of narrators' names, birth and death dates, *kunyah* (titles) during their lifetimes, and scholars' comments. The hadith mentioned is classified as *garīb*, meaning it has only one chain of narration through Zaari' bin 'Amir, and the first narrator in this chain is Imam Abu Dawud. However, among all the narrators, only the birth of Muhammad bin 'Isa bin Najih is known, while the others' birthdates are unknown.

The Quality of Hadith

The authenticity of a hadith is determined by the integrity and strong memorization (*dābiṭ*) of its narrators, despite the presence of a narrator named Mathar bin 'Abdur Rahman, who was commented upon by Ibn Hajar al-'Asqalani as "*ṣadūq*," indicating the possibility of the narrator making errors during the process of transmitting the hadith. However, the author adopts the methodology of *'ilm al-jarḥ wa ta'dīl*, which prioritizes the principle of *ta'dīl* (declaring the narrators as reliable) over *jarḥ* (finding faults in the narrators). Consequently, based on the consensus of the scholars of hadith, the hadith with the aforementioned chain of transmission is classified as either "*ḥasan li zātih*" (good due to its chain of narrators) or "*ṣaḥīḥ li gairihī*" (authentic due to supporting narrations). The chain of transmission is connected (*muttaṣil*), the wording of the hadith is not unusual (*syāz*), and the text does not contain any flaws (*'illah*). The table above indicates that the narrators are described as "*ṣiqah*," "*a'lam*," and "*aṣ-ṣiqāt*" by the scholars. On average, the scholars consider them reliable (*ṣiqah*). *Ṣiqah* is a combination of the characteristics of *dābiṭ* and *'adl*. *'Adl* refers to quality within an individual that leads them to righteous actions and upholding personal dignity, while *dābiṭ* refers to strong memorization.⁵

⁵ Nadhiran,H, "Kritik Sanad Hadis : Telaah Metodologis". *Jurnal Ilmu Agama UIN Raden Fatah* 15, no. 1, (2014)

Implementation of the Hadith on Hand Kiss Etiquette Based on an Anthropological Approach

One of the well-known theories among anthropologists is functionalism, pioneered by Bronislaw Malinowski (1884 - 1942). Functionalism has been a dominant emphasis in anthropological studies, particularly ethnographic research, for several decades. According to functionalists' interpretation, functionality is a methodology for exploring interdependencies. They also argue that functionalism is a theory of cultural processes. The fundamental explanation in functionalism is based on the assumption (whether explicit or implicit) that all cultural systems have certain functional requirements for their existence. Cultural systems are believed to have needs that must be fulfilled for the system to sustain its survival.⁶

Bronislaw Malinowski (1884 - 1942) is a prominent figure in anthropology who formulated and successfully developed the theory of functionalism in anthropology. Significantly, he developed his theory through extensive field research. He chose the Trobriand Islands in the Pacific region as his research subject, and it was from this area that Malinowski produced numerous highly regarded written works that are admired within the field of anthropology, including "Argonauts Of The Western Pacific."

In broad terms, Malinowski pioneered a theoretical framework for analyzing the functions of human culture, which he referred to as a functional theory of culture. Anthropologists have widely utilized this theory as a theoretical foundation until the 1990s and even students have employed it to analyze research data for purposes such as their theses. His work "Argonauts of the Western Pacific" (1922) describes the Kula system, a form of trade accompanied by ritual ceremonies practised by the inhabitants of the Trobriand Islands and surrounding islands. This trade involved small sailing canoes voyaging to distant islands. The items traded included various foodstuffs, handicrafts, and fishing tools, but the most notable and intriguing aspect was the exchange of highly valued and prized jewellery. This consisted of clockwise-circulating shell necklaces (*sulava*) and counter-clockwise-circulating shell bracelets (*mwali*), which were exchanged. The ethnographic account resulting from his field research portrayed the economic system of the Trobriand Islands and its connection with the

⁶ David Kaplan dan Manners, *Teori Budaya*, trj. Landung Simatupang (Yogyakarta: Pustaka Pelajar, 1999) 76-78.

surrounding islands. Despite utilizing simple technology to navigate the Pacific Ocean, the work highlights the interconnectedness of the trade or economic system with other cultural elements such as beliefs, kinship systems, and social organization within Trobriand society. These various aspects formed an interconnected framework within the ethnography, illustrating the functions of these activities.

In addition to his ethnographic contributions, Malinowski's efforts in developing research concepts, techniques, and methods should also be acknowledged. He emphasized the importance of conducting research by directly immersing oneself within the researched community and mastering their language to understand the community's actions in accordance with their own cultural concepts. The method he developed was meticulous note-taking, recording all activities, behaviours, or specific cases of daily life. Furthermore, Malinowski emphasized the importance of analytical skills for researchers to comprehend the underlying context and functions of the studied aspects, including customs and social norms within a society.

Malinowski emphasized the concept of function in understanding culture, stating that: 1) Culture must fulfil biological needs, such as the need for food and reproduction; 2) Culture must fulfil instrumental needs, such as the need for laws and education 3) Culture must fulfil integrative needs, such as religion and the arts.

In the concept of functionalism, Malinowski emphasized several essential human needs that are represented in culture and serve to fulfil human requirements. These needs include: 1) Nutrition: Cultural practices related to food and nourishment; 2) Relaxation: Cultural activities and practices that provide leisure and recreational opportunities; 3) Movement: Cultural systems and practices that facilitate mobility and transportation; 4) Reproduction: Cultural norms and institutions related to procreation and family; 5) Body comfort: Cultural practices that contribute to physical well-being and comfort 6) Safety: Cultural systems and practices that ensure protection and security 7) Growth: Cultural elements and institutions that support personal and societal development.⁷

The essence of the functional theory of culture is that all cultural activities aim to satisfy a set of instinctual human needs that are related to their entire existence. Art, for example, is an example of a cultural element that arises from the human need to

⁷ Koentjaraningrat, *Sejarah Antropologi* (Jakarta: UI Press, 2014), 165.

satisfy their instinctual need for beauty. Similarly, the pursuit of knowledge and the development of science arise from the instinctual need of humans to know and understand. Many cultural activities also occur as a combination of various human needs.⁸

Tradition refers to material objects and ideas that originate from the past and are still present today, not destroyed, damaged, or forgotten. Here, tradition simply means the heritage that truly remains from the past. As defined by Shils, "Tradition means everything that is transmitted or inherited from the past to the present."⁹

According to the KKBI (Kamus Besar Bahasa Indonesia), tradition refers to everything, such as customs, habits, teachings, and so on, passed down from ancestors. It is also informed that tradition derives from the word "*traditum*," which means everything that is transmitted, inherited from the past to the present and future. Therefore, it can be concluded that tradition is the past heritage passed down to the present. This heritage from the past can take the form of values, social norms, behavioural patterns, and other customary practices, representing various aspects of life.¹⁰

From an anthropological perspective, tradition refers to the customs or habits that have a magical or religious nature in the life of a native population. It encompasses cultural values, norms, laws, and interconnected rules that form a stable system or set of regulations. It includes all the concepts of a cultural system to regulate human actions or behaviours in social life.¹¹ In sociology, tradition is defined as the belief that is passed down through generations and can be preserved.¹²

As a cultural system, tradition provides a set of behaviour models derived from the system of values and core ideas. These values and core ideas manifest in the form of ideology, social systems, and customs. Tradition serves to provide guidance or a foundation for the social system, including the relationships and social activities within a society.

⁸ *Ibid*, 171.

⁹ Haryandi, Tradisi Ziarah Makam Datuk Rambai Pada Masyarakat Desa Teluk Nilap Kecamatan Kubu Babussalam Kabupaten Rokoan Hilir (Jorn FISIP Vol, 4 No 1 Februari 2017),4.

¹⁰ Imam Bawani, Tradisionalisme Dalam Pendidikan Islam (Surabaya: Al-Ikhlash,1993),23-24.

¹¹ Ariyono dan Aminuddin Siregar, Kamus Antropologi (Jakarta: Akademika Pressindo, 1985),4.

¹² Soekanto, Kamus Sosiologi (Jakarta: PT Grafindo Persada, 1993),459.

Not only as a cultural system, but tradition is also a comprehensive system that encompasses various aspects of meaning-making, including behavioural expressions, verbal expressions, ritual actions, and various other types of human actions performed by individuals or a group of individuals. The smallest unit of this system is the symbol. Symbols include constitutive signs (belief systems), cognitive symbols (knowledge systems), normative symbols (values and norms), and expressive symbols (emotional expressions).¹³

The culture of courtesy and respect among students in Indonesia is starting to fade away, as many school children or students nowadays lack obedience and refuse to show respect towards their teachers or instructors. Recent news broadcasts on television have shown videos where students are seen engrossed in using their smartphones or gadgets during class while their teacher is trying to teach. When the teacher reprimands the student, instead of feeling remorseful, the student defiantly argues back and refuses to comply, even though it is during class time. This is one example of the moral crisis and lack of respect for teachers among students.

The essence of what the researcher has discussed above is that if a student kisses the hand of a teacher, it is a form of respect in order to seek blessings from the knowledge that the teacher imparts to us with the permission of Allah. As mentioned in the hadith narrated by Imam Bukhari, it is stated as follows,

حَدَّثَنَا الْحَسَنُ بْنُ مَنْصُورٍ أَبُو عَلِيٍّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْوَرُ، بِالْمَصْيَبَةِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ: «خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ ثُمَّ صَلَّى الظُّهْرَ رَكَعَتَيْنِ، وَالْعَصْرَ رَكَعَتَيْنِ، وَبَيَّنَّ يَدَيْهِ عَنَزَةً» قَالَ شُعْبَةُ وَزَادَ فِيهِ عَوْنٌ، عَنْ أَبِيهِ أَبِي جُحَيْفَةَ، قَالَ: «كَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ، وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ فَيَمْسُحُونَ بِهَا وَجُوهَهُمْ، قَالَ فَأَخَذْتُ يَدَهُ فَوَضَعْتُهَا عَلَى وَجْهِهِ فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ زَائِحَةً مِنَ الْمِسْكِ

Narrated to us by Al-Hasan bin Manshur, Abu 'Ali, who narrated to us Hajjaj bin Muhammad Al A'war in Mashishah, who narrated to us Syu'bah from Al Hakam. He said, "I heard Abu Juhaifah say, 'One day, the Prophet (peace be upon him) went out during the daytime towards Batha'. He performed ablution, then he prayed two units of Dhuhr and two units of Asr, with a staff placed in front of him.'" Syu'bah mentioned, and 'Aun added in this narration from his father, Abu Juhaifah, who said, "At that time, a woman

¹³ Mursal Estem, *Kajian Transformasi Budaya* (Bnadung: Angkasa,1999),22.

passed by from behind the staff, so the people stood up and touched his hand, then wiped it on their faces.” Abu Juhaifah said, “So I held his hand and wiped it on my face, and I found that his hand was cooler than snow and more fragrant than musk oil.”¹⁴

The above hadith explains that a companion visited the Prophet Muhammad (peace be upon him) and kissed his hand. According to Imam Nawawi, he stated that it is recommended to kiss the hand of knowledgeable and pious individuals. However, kissing the hand of others is considered disliked (*makrūh*). Therefore, the scope of displaying noble manners (*akhlāq al-karīmah*) encompasses the relationship with Allah (vertical) in the form of religious rituals, interactions with fellow human beings (horizontal), and the attitude and behaviour towards all creatures (the universe). The aspect of interaction with fellow human beings is related to the hadith mentioned above, which emphasizes the importance of showing respect and honour to others, such as a student to their teacher. There are various ways to show respect to a teacher, and one of them is by cultivating feelings of gratitude and sincere love in serving or learning from them.

The issue of the decline in students' etiquette towards their teachers can be attributed to various factors, both internal and external. Some of these factors include: 1) Influence of Information Technology: The rapid development and widespread use of technology, such as smartphones and social media, have significantly influenced the behaviour and attitudes of students. Excessive use of gadgets and the constant distraction they provide can lead to a lack of focus and respect towards teachers; 2) Modernization of Culture: As society becomes more modernized, traditional values and etiquettes may be overshadowed or devalued. Western cultural influences and changing societal norms can impact the perception of respect and manners among students;

3) Free Mixing and Casual Relationships: The prevalence of casual and informal peer relationships can diminish the understanding and practice of proper etiquette towards authority figures like teachers. This relaxed social environment can lead to a lack of respect and disregard for authority; 4) Lack of Reinforcement of Etiquette at

¹⁴ Muhammad Ismā'il al-Bukhāry , *Sāhih Bukhāry*, Vol. 1, Ifsha' as-Salām min al-Islām. (t.t: Dār Ṭawq al-Najāh, 1422H), 188.

Home: The absence of parental supervision and guidance in instilling and reinforcing good manners and respect at home can contribute to declining students' etiquette towards teachers. Parents play a crucial role in modelling and teaching respectful behaviour, which can then be transferred to interactions with teachers and other authority figures.¹⁵

The aforementioned factors have led to many students in the present era disregarding etiquette towards their teachers, particularly in the form of greeting. They consider actions like kissing the teacher's hand as old-fashioned or outdated. Furthermore, many students pretend not to know or even avoid meeting their teachers in public places. In reality, the teachers have introduced us to knowledge and elevated us from ignorance. However, respect and pride towards teachers are diminishing day by day, to the point of nearly disappearing. Many students forget about their teachers once they succeed in the outside world. We seek refuge in Allah from such behaviour.

Therefore, we need to preserve the attitude of students towards teachers and maintain respect by making it a habit to greet them and kiss their hands, as well as embodying these values in our daily lives, particularly in communication and etiquette towards those older than us. As new cultural and modern influences continue to emerge incessantly, many of us as young individuals may struggle to differentiate between what is good and bad, making it crucial for us to learn from and be close to our parents, teachers, and righteous individuals. This will help us avoid the erosion of moral ethics that deviate from perfection.

Conclusion Cambria 12 Bold, Space Exactly 18pt, Before 18pt

Akhlāq is derived from the Arabic language, in its plural form, from the word "*khuluq*," which means character, behaviour, conduct, or nature. Two approaches can be used to define *akhlāq*: the linguistic and the terminological approaches. According to *al-Munjid* dictionary, "*khuluq*" means character, behaviour, or nature. *Akhlāq* can also be defined as the science of manners, which seeks to understand human behaviour and evaluate actions as either good or bad based on social norms and ethical principles. Therefore, *akhlāq* refers to the behaviour or actions of an individual, whether they are

¹⁵ A. Sobur, *Psikologi Umum dalam Lintasan Sejarah*, (Bandung: CV PUSTAKA SETIA, 2013), 249.

deemed negative (*maẓmūmah*) or positive (*maḥmūdah*), reflecting one's adherence to local customs and traditions. Ibn Miskawaih described *akhlāq* as an inherent quality within the soul that motivates one to act without requiring thought or deliberation. The teachings of *akhlāq* are also found in the verses of the Quran and the hadiths of Prophet Muhammad (peace be upon him), as the goal of Islamic teachings is to perfect the character of humanity. Phenomena such as students disrespecting their teachers do not reflect the characteristics of a pious individual towards knowledge and religion. It is important to remember Allah constantly, send blessings upon Prophet Muhammad (peace be upon him) and maintain good relations with all beings in various settings such as home, school, workplace, and society. This research is expected to contribute to the development of knowledge, particularly in the field of Hadith studies, both theoretically and practically, serving as a reminder to the public to avoid engaging in inappropriate behaviours towards teachers in their lives.

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