

Urgency

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Urgency of implementing adab for students of elementary school in the perspective of the Qur'an and hadith

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ABSTRACT

Adab is very important in life, be it one's own life, family or social life and what is more important is adab to Allah and His Messenger. Cultivating adab for students of elementary school is an effort taught to students to shape them into true and noble Muslims before Allah, His Messenger, and fellow humans because adab is a barometer of the perfection of faith. The purpose of writing this study is to describe the urgency of implementing adab for students of elementary school from the perspective of the Qur'an and hadith. This research is the result of a literature review with data obtained from document study studies, both from reference books and international and national scientific journals. This study suggests that the Qur'an and hadith have explained a lot about the importance of adab in the daily life of a muslim. The application of adab for students of elementary school, as explained in the Qur'an and hadith is a form of effort that is taught to them to realize *insan kamil kaffah* and able to carry out the knowledge that has been taught to them perfectly and maintain it completely so that it can be useful in this world and the hereafter.

ABSTRAK

Adab sangat penting dalam kehidupan, baik itu kehidupan sendiri, keluarga ataupun sosial dan yang lebih penting adalah adab kepada Allah dan Rasul-Nya. Penanaman adab bagi siswa sekolah dasar merupakan suatu upaya yang diajarkan kepada siswa untuk membentuk mereka menjadi seorang muslim sejati dan mulia dihadapan Allah, Rasul-Nya, dan sesama manusia karena adab merupakan barometer dari kesempurnaan iman. Tujuan penulisan kajian ini adalah untuk mendeskripsikan urgensi penerapan adab bagi siswa sekolah dasar dalam perspektif al-qur'an dan hadits. Penelitian ini merupakan hasil kajian literature dengan data yang diperoleh dari kajian studi dokumen, baik dari buku referensi maupun jurnal ilmiah internasional dan nasional. Kajian ini mengajukan temuan bahwa al-Qur'an dan hadits telah banyak menerangkan tentang pentingnya adab dalam kehidupan sehari-hari seorang muslim. Penerapan adab bagi siswa sekolah dasar, sebagaimana telah dijelaskan dalam al-Qur'an dan hadits merupakan salah satu bentuk upaya yang diajarkan kepada mereka untuk mewujudkan insan kamil yang *kaffah*, dan mampu untuk melaksanakan ilmu yang telah diajarkan kepada mereka secara sempurna dan memeliharanya secara utuh sehingga dapat bermanfaat di dunia dan akhirat.

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1. Introduction

Adab in the view of Islam should not be underestimated. This is very important because adab is one of the core teachings of Islam so that salaf scholars compile a special book that discusses adab (Machsun, 2016). Adab is very important in one's own life, family,

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society, and also to Allah and His Messenger (Noer & Sarumpaet, 2017). With adab, a true Muslim will be noble before Allah and His Messenger, as well as humans. Even Allah has made adab as a barometer of the perfection of faith for all His servants (Cahyati et al., 2020).

Adab is a very important thing for a Muslim, especially for students of elementary school, because adab is closely related to the knowledge that will be applied in his daily life (Katni & Laksana, 2020). Adab of students of elementary school are considered good if the knowledge they get is useful and blessed, and vice versa (Nurhidayah et al., 2017). The position of adab for students of elementary school is like a home for the knowledge they have built from an early age. Students who are knowledgeable but do not have manners are like people who do not have a home (Muazir et al., 2019). With adab, students have a handle on navigating life in the world which will later become good deeds for them in the hereafter (Machsun, 2016).

The current reality is quite worrying because civilization education does not get enough attention from various parties, so there is still a lot of lack of manners in society, especially for children (Arifin & Muslim, 2020; Irfan, 2020). Even though the students of the sekolah dasar are the next generation who will hold the leadership baton in the future (Khomsiyatin et al., 2017). So, it is necessary to have concrete actions to improve the quality of adab for students.

Seen from the perspective of previous scholars, *salafus shalih* generations positioned and prioritized adab, and made adab the core of the purpose of life in the world (Muslich, 2018). At least, there are many examples that can be an inspiration and motivation to be taught to students of elementary school, including the story of the *salafus shalih* ulama. With this story, students can understand and know the importance of manners, and can be used as a medium to improve the lack of manners in society (Ritonga et al., 2020). This can be seen from the story told by Imam Malik R.A, which is as follows:

“I said to my mother, 'I'm going to study.' My mother said, 'Come here !, wear the clothes of science!' Then my mother dressed me in *mismarah* (a type of dress) and put a cap on my head, then put a turban over the cap. After that he said, 'Now, go to study!' He also once said, 'Go to Rabi'ah! Learn the manners before you learn the knowledge!'.” (Muqaddam, 2005).

The above story can be concluded that adab is a very important thing for a Muslim to have (Setiawan & Iman, 2019). This is also a mandate given by Allah SWT to Rasullullah SAW, when he got a message as a Messenger, namely improving adab (Kamisah & Herawati, 2019). This is as the words of Rasululllah SAW, which reads:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ (رواه أحمد) ³

Meaning: From Abu Hurairah, he said, Rasulullah SAW said: “verily I was sent only to perfect good morals.” (HR. Ahmad)

Based on the description above, it is necessary to further discuss ¹urgency of implementing of adab for students of elementary school, because adab is the most important thing to prioritize in life. Learn adab first, then science. In other words, adab can indirectly increase faith and piety before Allah, and His Messenger, and become a support for getting better knowledge.

2. Method ¹

The purpose of writing this article is to describe urgency of implementing adab for students of elementary school from the perspective of the Qur’an and hadith. Writing this article uses a literature study approach that explores information and processes research material through recorded events that have been reviewed in scientific work in the form of writings, pictures, or someone's monumental work. (Sugiono, 2016). The characteristics of the library study method, the data sources studied were books, journals, magazines, documents, newspapers, research report articles, and information sourced from the internet. (Bawawi, 2016). To find the right reference for the problem, the author looks for various references that are relevant or up to date to solve the problems studied. The purpose of the literature study is to strengthen the conceptual problems used as reference materials for theoretical studies so that they can be the basis for research designs on ¹urgency of implementing adab for students of elementary school from the perspective of the Qur’an and hadith.

3. Result and Discussion

3.1 Obligations of Adab for a Muslim

The word adab is the Arabic vocabulary which comes from the word *adaba* – *ya'dubu*, which means to invite or invite. Meanwhile, according to the term adab is to train yourself with good character, politeness and noble morals (Syukroni, 2018). A Muslim is required to have good manners, so that in the course of this life he can be orderly and noble, both in the eyes of Allah SWT and in the eyes of humans (Machsun, 2016). As the word of Allah SWT in surah al-Furqon, verse: 63, which reads:

10
وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣)

Meaning: “And the Most Merciful servants of God (are) people who walk the earth humbly and when ignorant people greet them, they speak words (containing) salvation” (surah al-Furqan, verse:63).

The conclusion from the above verse is that a Muslim must always be *tawadhu* (humble) in carrying out his life, fear Allah SWT, and not be arrogant (Prasetyo, 2016). If there are ignorant people, disbelievers, and hypocrites who speak to them, then they too will respond to their words in kind, while speaking polite words. This is one of the manners that Muslims should have (Katni & Laksana, 2020). This is also in accordance with the word of Allah SWT in the letter Luqman, verses: 18-19, which reads:

11
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)
وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

Artinya: “And do not turn away from men (because of pride), and do not walk the earth with pride. Surely Allah does not like those who are proud anymore (18). Be humble you shall when you walk and soften your voice. Indeed, as bad as sound is the voice of a donkey (19)” (surah Luqman, verse: 18-19).

The explanation of this verse is that there are five important things that a Muslim must avoid in order to maintain his manners in believing in Allah, His Messenger and humans, namely: *first*, a Muslim is not allowed to turn his face in front of others, by being arrogant and arrogant (Prastowo & Latief, 2019); *second*, a Muslim is not allowed to insult poor Muslims (Mahmudah et al., 2020); *third*, a Muslim is not arrogant and arrogant, because Allah does not like people who are proud and excessive with the ni'mat that He has given (Kh & Mukhlis, 2017); *fourth*, a Muslim should not walk on this earth with an arrogant and arrogant attitude, he should walk in a moderate manner (Mayeur-Jaouen, 2019); and *fifth*, a Muslim does not speak to older or younger people in a harsh tone and should speak in a kind manner (Nurhidayah et al., 2017).

Rasulullah has made it compulsory for a Muslim to show good manners to anyone because this is one of the characteristics of the servant of Allah (Noer & Sarumpaet, 2017). By reflecting the existence of adab, a Muslim is expected to always apply his manners in his daily life so that a Muslim can get a noble position before Allah and His Messenger, as well as humans (Muazir et al., 2019). This is as said by the Prophet Muhammad which was narrated by Tirmidhi and Bukhori, which reads:

³ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ (رواه الترمذي)

Meaning: From Abu Dhar, he said: Rasulullah SAW, said to me: “Taqwalah to Allah wherever you are, and follow that ugliness with goodness that removes it, and berakhlaqlah to humans with good morals.” (HR At-Tirmidzi).

عَنْ الْبَرَاءِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُ خُلُقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ (رواه البخاري)

Meaning: From al-Baraa, he said: “Rasulullah SAW is the man with the most handsome faces, the best in character. He was neither too tall nor short” (HR. Bukhari).

3.2 The Virtue of Adab for Students of Elementary School

¹ Cultivating adab for students of elementary school is very important. At this time students must begin to be accustomed to applying adab in muamalah to Allah, His Messenger, and humans (Atqia et al., 2020; Sendayu & Sunaryo, 2020). Planting adab since childhood will leave an impression on the heart like water dripping into a water reservoir, so over time it will be full too. Likewise with adab, if it is implanted from an early age, it will gradually understand the whole thing so that it can be applied in everyday life (Ritonga et al., 2020).

Cultivating adab before science is the best way to form and build a foundation for student character (Fauzan, 2019), so that later it can be a provision for facing challenges in the era of globalization (Fauzan, 2017; Ikhwan, 2020). Cultivating adab for students can be applied from something small, such as courtesy in speaking, behaving, eating, drinking, and so on (Budiman & Sista, 2017). The virtues of adab for students of elementary school, are as follows:

- a. Adab is a good deed students of elementary school that will have good value before Allah SAW (Afsaruddin, 2005; Setiawan et al., 2018). As the words of the Prophet Muhammad, narrated by Muslims, reads:

⁸ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا خَالَكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ (رواه مسلم)

Meaning: From Nawwas bin Sam'an al-Ansari, he said: “I asked Rasulullah SAW about goodness and about sins”. Rasulullah SAW said: “Goodness is a noble character, and sin is something that fluctuates in your chest and you feel unhappy when other people find out” (H.R Muslim)

- b. Adab is a charity students of elementary school that will be the cause for including him in the heavenly expert class (Kayikci, 2020). As the words of the Prophet Muhammad, narrated by Tirmidzi, reads:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: سئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ. فَقَالَ: نَقْوَى اللَّهِ وَحُسْنَ الْخُلُقِ. وَسئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ. فَقَالَ: الْفَمُّ وَالْفَرْجُ (رواه الترمذي)

Meaning: From Abu Hurairah, he said: Rasulullah SAW was asked about what brought people to heaven the most. So, he said: "taqwa to Allah and good morals." Then he was asked again about what put the most people into hell. So, he said: "mouth and farji (genitals)" (HR. Tirmidzi).

- c. Adab is a deed students of elementary school that is most important in achieving the perfection of faith (Muazir et al., 2019). As said by the Prophet Muhammad, narrated by Ibn Majah, reads:

عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: أَحْسَنُهُمْ خُلُقًا (رواه ابن ماجه)

Meaning: From Ibn Umar, he said: I was with Rasulullah SAW, then came to him an anshor man, and greeted Rasulullah SAW, then said: "O Rasulullah SAW! Which are the foremost believers? Rasulullah said: "The best morals" (H.R Ibnu Majah)

- d. Adab is an act of deeds students of elementary school that are expected to reflect the essence of human beings best before Allah SWT (Machsun, 2016). As the words of the Prophet Muhammad, narrated by Muslims, reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ خَيْرِكُمْ أَحْسَنُكُمْ أَخْلَاقًا (رواه مسلم)

Meaning: "Rasulullah SAW said: "Actually the best you are the best in morality" (HR. Muslim).

- e. Adab is a kind of good deed students of elementary school which is expected to be a bridge to become the most loved person by Rasulullah SAW (Syukroni, 2018). As said by the Prophet Muhammad, narrated by Bukhari, reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ أَخْلَاقًا (رواه البخاري)

Meaning: "Rasulullah SAW, said: "Verily, the person whom I love the most among you is the one with the best morals." (HR. Al-Bukhari)

- f. Adab is an act of deeds students of elementary school that are expected to be a sign of the perfection of the faith (Noer & Sarumpaet, 2017). As the words of the Prophet Muhammad, narrated by Tirmidhi, reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا، أَحْسَنُهُمْ خُلُقًا، وَخَيْرُهُمْ خِيَارًا لِنِسَائِهِمْ (رواه الترمذي)

Meaning: Rasulullah SAW, said: "The most perfect belief of a mu'min is the best morality and the best you are the best towards his wives." (HR. At-Tirmidzi)

- g. Adab is an act of deeds of students of elementary school which will lead them to the position of those who always fast and pray at night (Darajah, 2016). As stated by the Prophet Muhammad, narrated by Abu Dawud, reads:

عَنْ عَائِشَةَ: أَنَّهُ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُؤْمِنَ لَيَدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ (رواه ابو داود)

Meaning: From 'Aisyah R.A, he said: Rasulullah SAW, said: "Verily with noble morals a believer will come to the degree of people who fast and pray at night" (HR. Abu Dawud).

3.3 Implementation of ¹ Adab for Students of Elementary School in the Perspective of the Qur'an and Hadits

The intentions and deeds of a Muslim have both worldly and religious positions. This is important because deeds are very dependent on the intention (Hasibuan et al., 2020). Therefore, from an early age, students must start learning to know what is meant by deeds and intentions (Abdugafurova, 2018). These deeds and intentions will become the basis for realizing our human beings before Allah SWT. As Allah SWT says, in surah al-Infithar, verses: 10-12, it reads:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠) كِرَامًا كَاتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢)

Meaning: "Whereas in fact for you there are (angels) who watch over (your work) (10), who are noble (with Allah) and record (your works) (11), they know what you do (12)" (surah al-Infithar, verse: 10-12)

From the above verse, it can be understood that the virtue of deeds depends on the intention, as Allah SWT has watched His servants from every action he has done (Mahmudah et al., 2020). And the angels do not hesitate to always record the deeds that they have done because they (Angels) know what His servants are doing. That is, all the deeds that are done will not be separated from the intention (Mayeur-Jaouen, 2019). If there is a strong intention it will be able to arouse and encourage good deeds as well. However, if the intention is weak it will lead to bad deeds, and the angels will know it (Noer & Sarumpaet, 2017). As Allah SWT says, in surah al-Anam, verse: 160, it reads:

10
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ
(١٦٠)

Meaning: “Say: Whoever brings good deeds, then for him (reward) ten times his deeds; and whoever brings evil deeds will not be given retribution, but rather in proportion to his crimes, while they are not in the least persecuted (harmed)” (surat al-Anam, verse: 160)

From the above verse, it can be concluded that if you have good intentions, you will be rewarded ten times more than the deeds that you do (Muazir et al., 2019). Conversely, if you have bad intentions, you will be rewarded with retribution according to the deeds that you do (Budiman & Ismatullah, 2016). The existence of bad intentions in the heart must be avoided and must try to change them for the better. This is the duty of an educator to always remind students to have good intentions because good intentions will result in good deeds as well (Budiman & Sista, 2017; Katni & Laksana, 2020).

Based on the explanation above, it can be stated that intention and deeds are closely related to adab. Good manners start from good intentions and result in good deeds as well (Ritonga et al., 2020; Syukroni, 2018). Therefore, each student should be taught to always build good intentions and deeds in order to produce good manners too (Hidayat, Puspitasari, et al., 2020; Muazir et al., 2019). Students must also try to always do practice with the intention because the spirit and a reflection of practice is adab (Hidayat & others, 2020). As said by the Prophet Muhammad, narrated by Bukhari, reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ أَخْلَاقاً (رواه البخاري)

Meaning: “Rasulullah SAW, said: "Verily, the person whom I love the most among you is the one with the best morals.” (HR. Al-Bukhari)

The favours and gifts of Allah that are bestowed upon each of His servants are countless, starting from when they were still in the form of a *nuthfah* in the mother's womb and continuing to walk with her until she returned to the Divine (Hidayat, Arifin, et al., 2020; Kayikci, 2020). Thus, students should begin to be taught to always be grateful to Him for all the blessings that have been given through their mouths by praising and praising Him and always obeying and obeying Him (Mahmudah et al., 2020). Being grateful for the blessings of Allah SWT is a form of adab for a Muslim to Allah SWT, and not by covering up his kindness and blessings (Syukroni, 2018). As Allah SWT says, in Surah an-Nahl, verse: 53 and verse: 16 and Surat al-Baqarah, verse: 152, which reads:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِنَّهٗ يُجَارُونَ (٥٣)

Meaning: “and what are the blessings you have, then it is from Allah (coming), and if you are overwritten by mudharatan, then only Him do you ask for help (an-Nahl, verse:53).”

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ (١٦)

Meaning: “and if you count the blessings of Allah, surely you cannot determine the amount. Verily Allah is All-Forgiving, Most Merciful (an-Nahl, verse:16).”

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ (١٥٢)

Meaning: “therefore, remember you to me, I will remember (also) to you, and be grateful to me, and do not deny (my favors) (al-Baqaeah, verse:152).”

From the above verse it is explained that Allah always knows and cares for all His servants. Cultivate in your heart to always fear Allah, her shame is only in Him, if he tends to commit acts of disobedience (disobedience) to Him then it is taught to return to Him by repenting from the heart, putting your trust in Him, expecting His mercy, and fear His torment and retribution (Katni & Laksana, 2020). All of these things are a form of adab towards Allah SWT. If in its implementation there is still disobedience (disobedience), or repaying the goodness of Allah SWT with badness, then this is not adab of a servant to Allah SWT (Noer & Sarumpaet, 2017; Syukroni, 2018). This is as the words of Rasululllah SAW, narrated by Ahmad, reads:

³عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ (رواه أحمد)

Meaning: From Abu Hurairah, he said, Rasululllah SAW said: “verily I was sent only to perfect good morals.” (HR. Ahmad)

Instilling learning in students regarding something that is lawful and haram is also important so that they can stick to adab which is based on provisions that are based on the Qur'an and hadith (Syukroni, 2018). There are several adab that must be possessed by students as *tholabul ilmi* which have been explained in the Qur'an and hadith, including: (1) the intention of *tholabul ilmi* because of Allah SWT; (2) always pray to be given ease and fluency in absorbing the knowledge they get and being able to put it into practice; (3) always sincere and always enthusiastic about obtaining useful knowledge; (4) stay away from immorality which will make it difficult for the brain to concentrate, so that the knowledge taught will be very difficult to understand; (5) always be humble; (6) pay attention to explanation; (7) silent listening; (8) memorizing it; (9) practice it; and (10) preach it. These ten adab have represented some of the adab described in the Qur'an and hadith. This is so that students of elementary school can

become human beings, and are able to carry out the knowledge that has been taught to them perfectly and maintain it completely so that it can be useful in the world and the hereafter.

4. Conclusion

Adab is a very important thing for a muslim, especially for students of elementary school, because adab is very closely related to the knowledge he will get later. When the adab of students of elementary school is good, the knowledge that will be gained is useful and blessed, and vice versa. The position of adab for students of elementary school is like a home for knowledge that has been built since they will learn, so students who are knowledgeable but do not have adab are like people who do not have a home. There are at least some adab that must be possessed by students of elementary school as *tholabul ilmi* which have been described in the al-Qur'an and hadith, including: (1) the intention of tholabul ilmi because of Allah SWT; (2) always pray to be given ease and fluency in absorbing the knowledge they get and being able to put it into practice; (3) always sincere and always enthusiastic about obtaining useful knowledge; (4) stay away from immorality which will make it difficult for the brain to concentrate, so that the knowledge taught will be very difficult to understand; (5) always be humble; (6) pay attention to explanation; (7) silent listening; (8) memorizing it; (9) practice it; and (10) preach it. These ten adab have represented some of the adab described in the Qur'an and hadith. This is so, that students of elementary school can become *insan kamil kaffah*, and are able to carry out the knowledge that has been taught to them perfectly and maintain it completely so that it can be useful in the world and the hereafter.

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