

The Manners of Educators and Students According to Az-Zarnuji's Thoughts: An Implicative Analysis

Nurlindawati

Universitas Islam Aceh, Indonesia

e-mail: nurlindawati021@gmail.com

INFO ARTIKEL

Accepted : 8 July 2026

Revised : 23 July 2026

Approved: 29 July 2026

Keywords:

Manners, Az-Zarnuji, Educators, Subjects of Education.



Creative Commons Attribution-ShareAlike 4.0

International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

ABSTRAK

This qualitative-descriptive library research aims to explore the concept of educator and student etiquette in the thoughts of Burhanuddin Az-Zarnuji in the book *Ta'lim al-Muta'allim*, while also revealing its relevance to the moral crisis of contemporary education. Through content analysis methods on primary and secondary sources, this study dissects the two main ordinates of classical Islamic pedagogical ethics. The results of the analysis show that educator etiquette is manifested through sincerity, exemplary behavior, compassion, and patience, while student etiquette rests on purity of intention, respect for teachers, sincerity, and the selection of a healthy learning environment. Implicatively, Az-Zarnuji's reconstructive thinking offers an ethical-spiritual blueprint that urgently needs to be adopted in modern curricula to reform character education, strengthen teachers' prophetic professionalism, and build a contemporary academic ecosystem that is humanistic-religious.

INTRODUCTION

Education, in essence, functions not only as a process of transferring knowledge, but also as a means of shaping human character, morals, and personality. However, contemporary education today faces a serious moral crisis, marked by a decline in social ethics, intolerance, diminishing respect for teachers, and rampant violence in schools. This reality shows that modern education tends to prioritize cognitive-technical achievements and neglects moral development. As a result, a generation is emerging that is intellectually intelligent but fragile in morality and social responsibility (Lickona, 2013). The impact of this disorientation erodes the tradition of reverence for students, so that teachers are often reduced to mere formal facilitators rather than spiritual role models. This crisis of morality, both in direct and digital interactions, if left unchecked, will diminish the blessings of knowledge and damage the moral fabric of society at large (Az-Zarnuji, 2014). This condition is exacerbated by the secularization of modern education, which pushes aside the spiritual dimension in favor of pursuing curriculum targets and job market pragmatism. In fact, the Islamic educational perspective views knowledge as a transcendental path to drawing closer to Allah SWT (Al-Attas, 1993, p. 38). As an antithesis, the concept of *adab* occupies a fundamental position in classical Islamic tradition because it unites ethical, moral, and spiritual aspects as the main

foundation before someone masters knowledge (Al-Ghazali, 2005). One figure who offers a blueprint for the reconstruction of this paradigm is Burhanuddin Az-Zarnuji through the book *Ta'lim al-Muta'allim*. He emphasized that the success of education rests on the harmony of the educator's etiquette (sincerity, patience, and exemplary) and the students' etiquette (straightening intentions, being serious, and honoring the teacher) (Az-Zarnuji, 2014). Therefore, research on the concept of adab according to Az-Zarnuji's perspective is crucial as a conceptual contribution to building a more humanistic, ethical, and balanced education system between intellectual intelligence and moral nobility. Based on this background, the formulation of the research problem is focused on three things: how is the concept of educator adab according to Az-Zarnuji, how is the concept of student adab according to his view, and what are the implications of this thinking for modern education. In line with that, this study aims to describe the concept of educator adab, analyze student adab in the book *Ta'lim al-Muta'allim*, and examine its theoretical-practical implications in reforming a contemporary education system with integrity.

Theoretical Study

1. Study of Adab in Islamic Education

Adab (good manners) in Islamic educational tradition holds a fundamental position because it is the foundation for the formation of human character and personality. Etymologically, the word adab comes from the Arabic *aduba-ya'dubu*, meaning politeness, manners, refined character, and commendable behavior. As its terminology develops, adab is understood not only as social ethics but also encompasses the entire spiritual, intellectual, and moral attitude of humans in their relationships with Allah SWT, fellow humans, knowledge, and the environment. Therefore, the concept of adab in Islamic education cannot be separated from the goal of education itself, namely to shape individuals who are knowledgeable, faithful, and have noble morals (Manzur, 1994.).

In the perspective of Islamic scholars, adab is seen as the core of the educational process. Syed Muhammad Naquib al-Attas explained that adab is a person's recognition and recognition of the correct position of everything in the order of life so as to give birth to justice in humans. Thus, adab education is not just teaching polite behavior, but the process of internalizing moral and spiritual values that form a balance between knowledge, charity and faith. This view shows that the loss of manners in education will give rise to intellectual chaos and a moral crisis in people's lives (Al-Attas, 1993).

The concept of adab is related to the terms *akhlak* and ethics, although they have fundamental differences. *Akhlak* focuses more on character or inner traits that give rise to spontaneous behavior, while ethics are rational and philosophical standards of value regarding good and bad in human life. Adab, on the other hand, has a broader scope, encompassing spiritual, intellectual, social, and moral dimensions. In Islamic education, adab serves as the primary foundation that guides knowledge to be used correctly and responsibly. Therefore, adab education is seen as more comprehensive than ethics education, which focuses solely on social norms (Al-Ghazali, 2005).

2. The Concept of Educators in Islamic Education

In Islamic education, educators hold a highly esteemed position, inheriting the prophets' mandate to impart knowledge and guide humanity toward goodness. Terminologically, an educator is an individual responsible for fostering, guiding, and developing the intellectual, spiritual, emotional, and moral potential of students. An educator serves not only as a teacher (*mu'allim*), but also as a guide (*murabbi*), a moral molder (*muaddib*), and a role model in social life. Therefore, the existence of an educator

in Islam is measured not only by academic competence but also by their moral integrity and spiritual qualities (Daradjat, 2011).

The duties and functions of educators in Islam encompass a broad spectrum. Educators are tasked with transforming knowledge while simultaneously shaping the character and personality of students, enabling them to become faithful, pious, and virtuous individuals. Furthermore, educators serve as motivators, facilitators, spiritual guides, and directors of their students' social development. From an Islamic educational perspective, an educator's success is measured not only by their students' academic success but also by their ability to shape their behavior and morality. Therefore, educators hold a significant responsibility in creating a generation that is not only intellectually intelligent but also possesses moral awareness and social responsibility (Langgulong, 2003).

The characteristics of an ideal educator in Islam are demonstrated through sincerity, patience, wisdom, fairness, and the ability to serve as a role model for students. A teacher is required to possess a noble personality so that the values taught are reflected in their daily behavior. Imam Al-Ghazali emphasized that teachers must be good role models because students tend to imitate their teachers' behavior. Therefore, role modeling is the most effective educational method in Islam. Teachers with moral and spiritual integrity will more easily establish harmonious educational relationships that influence the development of student character (Al-Ghazali, 2010).

3. The Concept of Students in Islamic Education

From an Islamic educational perspective, students are understood as individuals in the process of developing their full potential through education. Students are not merely objects of education but also subjects with moral responsibility in the process of seeking knowledge. In Islam, seeking knowledge is viewed as an act of worship with high spiritual value, requiring students to have the right intentions and a clear orientation in their learning. Islamic education positions students as individuals who must be guided to achieve intellectual and moral perfection in a balanced manner (Tafsir, 2014).

Students have rights and obligations that must be fulfilled in the educational process. Student rights include receiving instruction, guidance, protection, and a conducive learning environment. Meanwhile, student obligations include respecting teachers, being diligent in learning, maintaining ethical standards regarding knowledge, and practicing the knowledge gained. In classical Islamic educational traditions, respect for teachers is a crucial part of gaining the blessings of knowledge. Therefore, the relationship between teacher and student is built on a foundation of respect, compassion, and moral responsibility (Az-Zarnuji, 2014).

The spirit of seeking knowledge in Islam is based on the awareness that knowledge is a means of drawing closer to Allah SWT and fostering the well-being of humanity. Islam views the pursuit of knowledge as an obligation that must be carried out with sincerity, patience, and dedication. The intellectual spirit in Islam aims not only to acquire worldly knowledge but also to shape individuals with spiritual depth and noble morals. Therefore, students are required to maintain good manners toward knowledge, teachers, and fellow learners so that the educational process yields blessings and broad benefits (Ibn Khaldun, 2004).

4. Biography and Thoughts of Burhanuddin Az-Zarnuji

Burhanuddin Az-Zarnuji is a classical Islamic educational figure known for his thoughts on etiquette in education. Although information about his biography is relatively limited, Az-Zarnuji is thought to have lived in the 12th to 13th centuries CE in the

Transoxiana region of Central Asia. He lived in a thriving Islamic intellectual environment with a strong tradition of scholarship. At that time, the Islamic world was a center for the development of science, philosophy, and education, producing many great scholars. These socio-intellectual conditions influenced Az-Zarnuji's thinking in formulating the concept of education based on etiquette and spirituality (Nakosteen, 1998).

Az-Zarnuji's thoughts are systematically outlined in his monumental work, *Ta'lim al-Muta'allim*, which remains an important reference in the Islamic educational tradition, particularly in Islamic boarding schools (*pesantren*). The book discusses various aspects of education, such as the intention to seek knowledge, teacher selection, respect for knowledge, learning ethics, and the importance of patience and perseverance in seeking knowledge. According to Az-Zarnuji, educational success is determined not only by intellectual intelligence, but also by the quality of manners possessed by educators and students. Therefore, Az-Zarnuji's thoughts are considered highly relevant in addressing the moral crisis of modern education because they offer an educational paradigm that harmoniously integrates knowledge, morality, and spirituality (Az-Zarnuji, 2014).

METHODOLOGY

This study uses library research with a qualitative-descriptive approach. This study aims to examine the concept of educator and student etiquette according to Burhanuddin Az-Zarnuji's thinking and analyze its implications for contemporary education. A philosophical and pedagogical approach is used to understand the educational values contained in Az-Zarnuji's thinking, particularly those related to morality, spirituality, and ethics in the educational process.

The research data sources consist of primary and secondary data. Primary data were obtained from Az-Zarnuji's *Ta'lim al-Muta'allim*, the primary reference in this study. Secondary data were obtained from various books, scientific journals, articles, and previous research relevant to the concepts of *adab*, Islamic education, and classical and contemporary educational thought. Data collection techniques were conducted through documentation and literature studies, examining various sources related to the research object.

The data analysis techniques in this study used content analysis and descriptive-interpretive analysis. Content analysis was used to identify and categorize the concepts of educator and student etiquette in the book *Ta'lim al-Muta'allim*, while descriptive-interpretive analysis was used to interpret the relevance of Az-Zarnuji's thoughts to the problems of modern education. Through this analysis, this study is expected to provide a conceptual contribution to the development of Islamic education oriented towards the formation of character, morality, and spirituality of students.

RESULTS AND DISCUSSION

1. The Concept of Educator's Manners According to Az-Zarnuji

a. Sincerity in Teaching

In his book *Ta'lim al-Muta'allim*, Al-Zarnuji asserts that educational activities, both learning and teaching, cannot be separated from the transcendental dimension. Teaching is not merely a mechanical process of knowledge transformation (transfer of knowledge), but rather a manifestation of worship that demands total spiritual submission. Therefore, an educator is obliged to organize his inner orientation to be free from materialistic tendencies and worldly pragmatism; because knowledge in Islamic

epistemology is a divine mandate that will only bring blessings and substantive benefits if delivered through a path of pure devotion to Allah (Az-Zarnuji, 2014).

According to Al-Zarnuji, educators must focus their ultimate goal solely on seeking Allah's pleasure and happiness in the afterlife (ad-dar al-akhirah). Al-Zarnuji emphasized that the delivery of knowledge aims to eradicate ignorance (izalat al-jahl) in oneself and the wider community in order to maintain the sustainability of the existence of Islam. When a teacher teaches with an orientation towards lillahi ta'ala, the pedagogical process will transform into a means of purifying the soul (tazkiyatun nafs), so that the vibration of sincerity can penetrate the hearts of students and give birth to lasting intellectual blessings (Az-Zarnuji, 2014).

b. Moral Exemplary

The next crucial point in Al-Zarnuji's educational thinking is the moral example (uswah hasanah) of educators, which is the main foundation for the success of character education. Al-Zarnuji recommends that students choose teachers who are not only alim (broadly knowledgeable), but also possess the qualities of wara' (protecting themselves from subhat and haram things) and are more emotionally and spiritually mature (al-asan). Teachers occupy a central position as ideal figures in educational institutions; every gesture, word, and ethical behavior of educators will be internalized consciously and subconsciously by their students (Az-Zarnuji, 2014).

This exemplary behavior demands absolute consistency between the words (qaul) and actions (fi'il) of an educator in everyday life. Al-Zarnuji implicitly adopted the moral principle that the destruction of civilization can be triggered by a scholar or teacher whose academic rhetoric contradicts the implementation of his behavior. When an educator is able to align the theoretical depth of knowledge with the nobility of its practical application, scientific authority (daulah ilmiyyah) will be built organically, so that the advice and teachings conveyed have a strong transformative power for the development of students' morality (Kosim, 2012).

c. Compassion for Students

The next concept of educator etiquette is realized through the radiance of compassion towards students within the framework of humanistic-spiritual education. Al-Zarnuji views the relationship between teacher and student not merely as a formal-contractual relationship between service provider and consumer, but rather a spiritual bond resembling the relationship between parents and biological children (al-abur ruhi). This humanistic approach positions students as subjects possessing a sacred nature, so that the educational process is directed to cultivate this spiritual potential with great tenderness in order to save them from misguidance in this world and misery in the afterlife (Nata, 2003).

A gentle and wise attitude (al-rifq wa al-hikmah) is the primary instrument for operationalizing this compassion in teaching spaces. Al-Zarnuji emphasized the importance of educators maintaining emotional closeness, providing sincere advice (nasihah), and avoiding arrogance or demeaning behavior toward students. By treating students with respect and understanding, teachers can create a psychologically safe environment, which in turn fosters a deep love for the knowledge they are learning in students (Az-Zarnuji, 2014).

d. Patience and Wisdom

Patience is an irreplaceable pillar of education in dealing with the diversity of characters, backgrounds, and intelligence levels of students. Al-Zarnuji fully recognizes that each student has a different learning pace and psychological resistance to absorbing

the transmission of knowledge. Therefore, an educator is required to have a strong fortitude and consistent fortitude, not rushing to judge students' weaknesses, but rather continuing to guide them diligently until a complete understanding is achieved (Az-Zarnuji, 2014).

The manifestation of this strong patience will ultimately give birth to a wise and non-repressive (anti-violent) educational method. Al-Zarnuji directs educators to use a persuasive, gradual, and contextual approach in correcting students' mistakes or indiscipline without having to kill their internal motivation. An approach that prioritizes constructive dialogue, regular guidance, and firmness based on compassion has proven far more effective in forming true moral awareness than punitive-repressive actions that actually risk damaging students' mentality and intellectual creativity (Amin, 1995).

Sociopedagogically, the concept of educator etiquette formulated by Al-Zarnuji in Ta'lim al-Muta'allim emphasizes that the success of value transformation does not solely rely on cognitive intelligence, but rather on the completeness of the teacher's moral and spiritual integrity. When an educator integrates transcendental sincerity with exemplary real behavior, and wraps his scientific authority with the gentleness of compassion and patience, the pedagogical relationship will shift from mere formal transactions to a deep emotional-spiritual bond. This humanistic-religious approach has proven effective in mitigating repressive actions in the educational environment, while also being able to create a psychologically safe learning space to stimulate the actualization of students' best potential holistically.

2. The Concept of Ethics of Students According to Az-Zarnuji

a. Intention to Seek Knowledge

In the Islamic epistemological architecture proposed by Al-Zarnuji, intention (*al-niyyah*) is positioned as the most essential foundation that determines the validity, texture, and blessings of the activity of seeking knowledge. Al-Zarnuji emphasized that as a subject of education, a seeker of knowledge must begin his academic steps by cleansing his inner orientation from profane motivations and materialistic pragmatism. Knowledge is a matter of transcendental worship, so the necessity of organizing intention at the beginning of learning is not merely a moral appeal, but an absolute requirement so that the intellectual energy expended is not wasted and trapped in the pursuit of titles, popularity, or social status alone (Az-Zarnuji, 2014).

More specifically, Al-Zarnuji emphasized that the primary orientation of knowledge seekers should be based solely on seeking Allah's pleasure, achieving happiness in the afterlife, eliminating ignorance (*izalat al-jahl*) from oneself, and reviving and preserving the Islamic religion. The implication of this righteous intention directs the use of knowledge not for arrogance, but for the benefit of humanity at large. Through this theocentric-based reconstruction of intention, the knowledge acquired by students will be transformed into an instrument of social service that brings benefits, guides society towards truth, and becomes a means of gratitude for the blessing of reason that has been bestowed by the Creator (Az-Zarnuji, 2014).

b. Respecting Teachers

The next monumental ethical dimension in Al-Zarnuji's thought is the obligation of students to respect and honor their teachers (*ta'zhim al-ustadz*) as the source of scientific lineage. Al-Zarnuji radically stated that a student of knowledge will never obtain useful knowledge and will not be able to absorb the essence of that knowledge unless he has sincere respect for the teacher and appreciates every drop of his knowledge. Educators are not merely seen as teachers of academic texts, but as spiritual parents (*al-*

ab ar-ruhi) who guide the students' souls out of the darkness of ignorance to the light of scientific truth (Az-Zarnuji, 2014).

Based on this exalted position, Al-Zarnuji strictly forbade students from belittling, hurting feelings, or behaving in an unethical manner toward teachers, either verbally or through body language. Students were prohibited from walking in front of their teachers, sitting in their seats, or starting conversations without their permission, as a form of self-control and respect for scientific authority. Al-Zarnuji sternly warned that belittling teachers would result in the loss of the blessings of knowledge (mahu barakat al-ilm), which would render students' knowledge sterile, lose their power of social change, and become nothing but a cognitive burden that would bring no good in this world or the hereafter (al-Sakhawi, 1999 ; Az-Zarnuji, 2014).

c. Seriousness and Discipline in Learning

Academic success, in Al-Zarnuji's view, also requires extraordinary sincerity (al-jadd) and consistent hard work from students in the learning process. Al-Zarnuji adopted the concept of mujahadah, namely a total struggle and mobilization of all physical and mental abilities to master knowledge and overcome laziness. Learning should not be seen as a relaxing side activity; it demands sacrifice of time, deep concentration, and perseverance in navigating the conceptual and theoretical complexities inherent in each discipline (Az-Zarnuji, 2014).

This sincerity must be manifested in an attitude of istiqamah, namely discipline and continuity of learning that is scheduled and structured consistently in everyday life. Al-Zarnuji advised students to make optimal use of productive times, especially at night (al-layali) and dawn, to review lessons (al-takarru) and deepen the material. Through this disciplined continuity, the internalization of knowledge will run accumulatively and permanently, thus forming a solid structure of thinking in the students, because high scientific achievements are never born from an instant process but through continuous perseverance (Nata, 2003, p. 118).

d. Choosing a Study Environment and Friends

A sociopsychological point that is no less crucial in Al-Zarnuji's thinking is a deep awareness of the determination or influence of the external environment on the formation of character and the transmission of values in students. Al-Zarnuji views a student's personality as flexible and highly susceptible to absorbing the dominant values around them, both positive and negative. Therefore, the selection of learning environments, both institutions and social ecosystems, must be strictly selected to always be in harmony with a healthy, supportive academic climate and stimulate intellectual and moral growth simultaneously (Kosim, 2012).

In a more specific social locus, Al-Zarnuji requires students to be selective in choosing study partners, prioritizing individuals who are pious, diligent, and possess progressive intelligence. Conversely, students should avoid friends who are lazy, complain a lot, like to waste time, and have bad characters, because these negative traits have a very fast contagious power (al-tab'u yasriq). The ideal study partner functions as a constructive discussion partner (al-munazarah), a spark of internal motivation, as well as a moral fortress that reminds each other of goodness, so that the process of seeking knowledge runs within the corridor of healthy and progressive academic competition (Az-Zarnuji, 2014).

From the sociopsychological perspective of Islamic education, Al-Zarnuji's conception of student etiquette places the internal and external dimensions as a circular unity that determines the quality of knowledge absorption. Through theocentric

arrangement of intentions and absolute respect for the teacher's scientific authority, students psychologically develop a high level of mental readiness to accept objective truth. This readiness then transforms into a driving force in the form of disciplined sincerity in learning and selective selection of social ecosystems. Thus, Al-Zarnuji successfully formulated that a student's academic success is not simply born from an intellectual vacuum, but rather the result of a consistent dialectic between the purity of spiritual motivation, mental resilience, and caution in interacting with their social environment.

3. Analysis of the Implicatives of Az-Zarnuji's Thoughts

a. Implications for Character Education

Axiologically, Al-Zarnuji's pedagogical ideas have fundamental implications for strengthening students' morals amidst a multidimensional crisis. The concept of *adab* promoted in *Ta'lim al-Muta'allim* emphasizes that educational orientation should not be reduced to merely fulfilling cognitive-intellectual aspects, but rather must deeply touch the affective-spiritual realm. When educational institutions adopt this thinking, the learning process will shift into a means of soul purification (*tazkiyatun nafs*), so that the knowledge acquired by students will not only produce intellectual intelligence, but also refined character that fortifies them from moral decadence (Az-Zarnuji, 2014).

Furthermore, Al-Zarnuji's ethical reconstruction has direct implications for the formation of a culture of respect and strong discipline within the school environment. Internalization of the values of reverence for knowledge and its possessors leads students to place etiquette as the highest ordinate within the academic ecosystem. The sociological effect of implementing this concept is the creation of a school climate with minimal interpersonal conflict, where learning discipline is no longer viewed as a coercive, punitive regulation, but rather arises organically as a form of spiritual awareness for knowledge seekers to achieve intellectual blessings (Kosim, 2012).

b. Implications for Teacher Professionalism

In the realm of educational professionalism, Al-Zarnuji's thinking recontextualizes the role of teachers not merely as instructional facilitators or agents of knowledge transfer, but as spiritual guides (*al-ab ar-ruhi*). Teachers bear the eschatological responsibility of guiding students' consciences toward the ultimate truth and saving them from moral darkness. The implications of this paradigm demand a repositioning of the teaching profession so that it is not trapped in administrative-contractual formalism, but rather transformed into a sacred, noble, and long-term prophetic task for the benefit of the people (Nata, 2003).

Therefore, according to Al-Zarnuji, the ideal educator requires a holistic integration between academic competence and moral modeling. A teacher must not only master contemporary teaching methodologies, but must also possess the qualities of *wara'* and absolute consistency between thoughts, words, and daily actions. This demand for integrity implies that the effectiveness of character education depends heavily on the quality of the educator's personality; because good teacher behavior is the most effective hidden curriculum in inspiring positive behavioral change in students (Az-Zarnuji, 2014,).

c. Implications for Modern Education

In an era of digital disruption marked by an abundance of information, Al-Zarnuji's thought finds new relevance as an ethical filter against the commodification and secularization of knowledge. Modern education, which tends to be technocratic and pragmatic, often produces a generation that is digitally savvy but spiritually fragile, even

positioning knowledge merely as a tool of economic production. Al-Zarnuji's concept of *adab* presents itself as a scientific antithesis, reminding us that without an ethical anchor, the limitless search for information in cyberspace can actually lead humans to intellectual arrogance, plagiarism, and the loss of good communication manners (Muallifah, 2019).

Therefore, the adoption of Al-Zarnuji's thought in the modern curriculum system urges a reorientation toward values-based education and religious humanism. Education must be able to combine the sophistication of digital literacy technology with the sanctity of theocentric motivation, where scientific research and innovation activities are aimed at the benefit of humanity and a reflection of faith. Through this synthesis, the contemporary educational process will not lose its soul, but will be able to produce humanist scholars who are not only adept at operating the latest technology but also steadfast in upholding their noble morals (Al-Attas, 1991).

d. The Relevance of Az-Zarnuji's Thoughts in Educational Institutions

In the macro landscape of institutional governance, Al-Zarnuji's thoughts provide a very strong theoretical contribution to strengthening Islamic academic culture in various formal educational institutions so that they do not simply follow contemporary secular traditions that are market-oriented (Az-Zarnuji, 2014). Contextualization of this idea demands a reform in the learning outcome evaluation system that no longer simply worships quantitative numbers, but rather synergizes cognitive achievement with the maturity of morality and emotional stability of students into an integrated assessment system (Kosim, 2012). At the operational level, educational institutions are obliged to design a structured learning ecosystem through the principles of sincerity (*mujahadah*) and continuity (*istiqamah*) to train students' focus amidst digital distractions (Nata, 2003,). This arrangement is realized by designing schools as a safe, supportive, and child-friendly social environment (psychologically safe environment) in order to mitigate all forms of bullying, radicalism, and toxic social interactions through strengthening guidance and counseling based on religious values (Az-Zarnuji, 2014).

Furthermore, Al-Zarnuji's thinking provides an ideal blueprint for organizing ethical interactions between educators and students through an emotional-spiritual relationship that positions teachers as spiritual parents (*al-ab ar-ruhi*) (Muallifah, 2019). This principle demands a reconceptualization of the role of school committees and parent associations to create a harmonious synergy of vision with the family environment in order to maintain the continuity of children's moral development. For boarding schools, this relevance can be accommodated into co-curricular programs through the habit of reviewing lessons (*al-takarru*) and scientific discussions (*al-munazarah*) during productive times at night or after dawn (Amin, 1995). Through collective commitment from all elements of the institution, educational institutions will be able to transform themselves into a reputable moral community that produces graduates with integrity, capable of mastering modern science, while also firmly maintaining the nobility of their morals (Al-Attas, 1991).

From the perspective of the sociopsychology of Islamic education, the contextualization of Al-Zarnuji's thought in modern educational institutions demands a reform of the learning ecosystem that balances cognitive intelligence and moral maturity. Formal educational institutions must not be trapped in market pragmatism that only pursues quantitative numbers, but must instead reconstruct an academic climate that is safe, supportive, and free from toxic associations by strengthening a culture of respect. By designing disciplined time management based on the principle of *mujahadah* (sincerity) and integrating *adab* into an integrated evaluation system, educational

institutions will be able to transform into a moral community capable of fortifying the younger generation from the challenges of moral degradation in the era of digital disruption.

Furthermore, Al-Zarnuji's thinking provides an ideal blueprint for organizing ethical interactions between educators and students, while simultaneously synergizing the roles of schools with the family environment. Pedagogical relationships within educational institutions must shift from mere cold formal-bureaucratic transactions to an emotional-spiritual bond that positions teachers as spiritual parents (*al-ab ar-ruhi*) who guide the souls of students with compassion and patience. Harmonious synergy between institutional administrators and parents is a determining pillar in maintaining the continuity of moral instillation, so that clashes or misunderstandings in disciplining students can be minimized in order to produce graduates with integrity and superior character.

CONCLUSION

Based on the results of research and discussion on the thoughts of Sheikh Burhanuddin Al-Zarnuji in the book *Ta'lim al-Muta'allim*, it can be concluded that the concept of etiquette of educators and students is a circular-transcendental unity that cannot be separated in the Islamic education ecosystem. The main value of Al-Zarnuji's thoughts rests on the purification of theocentric motivation, where sincerity in teaching, moral exemplars (*uswah hasanah*), and compassion of educators must be in harmonious dialectics with the straightening of intentions, sincerity in learning (*mujahadah*), and absolute respect for students towards teachers and knowledge. This ethical conception has a very crucial implication relevance to the modern educational landscape in the era of digital disruption, namely as a moral filter and spiritual anchor (religious-humanism) that is able to correct the tendency of pragmatism, secularization of knowledge, and moral decadence that often erode the purity of contemporary educational institutions.

REFERENCES

- Al-Attas, S. M. N. (1991). *The concept of education in Islam*. ISTAC.
- Al-Attas, S. M. N. (1993). *Islam and secularism*. ISTAC.
- Al-Ghazali, I. (2005). *Ihya' 'ulum al-din* (Jilid I). Dar al-Fikr.
- Al-Ghazali, I. (2005). *Ihya' 'ulum al-din* (Jilid III). Dar al-Fikr.
- Al-Ghazali, I. (2010). *Ayyuha al-walad*. Dar al-Kutub al-'Ilmiyyah.
- Al-Sakhawi, S. (1999). *Al-Gawahir wa al-durar fi tarjamah Syaikh al-Islam Ibn Hajar*. Dar al-Kutub al-'Ilmiyyah.
- Amin, A. (1995). *Etika (Ilmu Akhlak)* (F. Ma'ruf, Terj.). Bulan Bintang.
- Az-Zarnuji, B. (2014). *Ta'lim al-Muta'allim thariq at-ta'allum*. Dar al-Kutub al-'Ilmiyyah.
- Daradjat, Z. (2011). *Ilmu pendidikan Islam*. Bumi Aksara.
- Ibnu Khaldun. (2004). *Muqaddimah*. Dar al-Fikr.
- Kosim, M. (2012). *Pemikiran pendidikan Islam Al-Zarnuji*. *Jurnal Pendidikan Islam*, 1(2).
- Langgulong, H. (2003). *Filsafat pendidikan Islam*. Bulan Bintang.
- Lickona, T. (2013). *Pendidikan karakter: Panduan lengkap mendidik siswa menjadi pintar dan baik*. Nusa Media.
- Manzur, I. (1994). *Lisan al-'Arab* (Jilid I). Dar Shadir.

- Muallifah. (2019). Relevansi kitab Ta'lim al-Muta'allim di era digital. *Jurnal Pendidikan Islam Indonesia*, 4(1).
- Nakosteen, M. (1998). *History of Islamic origins of Western education*. University Press of Colorado.
- Nata, A. (2003). *Pemikiran para tokoh pendidikan Islam*. RajaGrafindo Persada.
- Tafsir, A. (2014). *Ilmu pendidikan dalam perspektif Islam*. Remaja Rosdakarya