



Investigating Respect in Learning as Character Education: A Review of al-Zarnūjī's *Ta'lim al-Muta'allim*

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Abstract

Respect has been shown to provide psychological, social, and academic advantages; nevertheless, most academics have not given it enough credit in terms of encouraging students' character development. Al-Zarnūjī's idea, a classical Muslim scholar, as a point of reference for his esteemed work on the concept of *Ta'lim al-Muta'allim* has been one of the references in learning and teaching guidelines among *pesantren* (Islamic boarding schools) in Indonesia. This article aims to critically explore respect as a moral concept and explain how respect can contribute to current discussions in developing character education from the perspective of al-Zarnūjī's *Ta'lim al-Muta'allim*. A critical analysis of books and journals that were cited was done concerning the contributions made in the field of character education. The study's findings have led to three major disputes. The first is deference to knowledge as a source of illumination. Secondly, it is deference to the instructor as the foremost exemplar and facilitator of information exchange; and thirdly, it is honoring the colleague as a fellow participant in the educational journey. Respect in all of its dimensions should thus guide the process of teaching and learning.

Keywords: *Ta'lim al-Muta'allim*; respect in learning; character education; the most righteous example; a partner in the learning process

Abstrak

Rasa hormat telah terbukti memberikan keuntungan psikologis, sosial, dan akademis; Namun, sebagian besar akademisi belum memberikan penghargaan yang cukup dalam hal mendorong pengembangan karakter siswa. Gagasan Al-Zarnūjī, seorang ulama klasik, sebagai acuan atas karyanya yang terhormat tentang konsep *Ta'lim al-Muta'allim* telah menjadi salah satu rujukan dalam pedoman belajar dan mengajar di kalangan pesantren di Indonesia. Artikel ini bertujuan untuk mengeksplorasi secara kritis rasa hormat sebagai konsep moral dan menjelaskan bagaimana rasa hormat dapat berkontribusi pada diskusi saat ini dalam mengembangkan pendidikan karakter dari perspektif *Ta'lim al-Muta'allim* karya al-Zarnūjī. Analisis kritis terhadap buku dan jurnal yang dikutip dilakukan sehubungan dengan kontribusi yang diberikan dalam bidang pendidikan karakter. Temuan penelitian ini telah menimbulkan tiga perselisihan besar. Yang pertama adalah penghormatan terhadap ilmu pengetahuan sebagai sumber penerangan. Kedua, penghormatan terhadap instruktur sebagai teladan dan fasilitator terdepan dalam pertukaran informasi; dan ketiga, menghormati rekan kerja sebagai sesama partisipan dalam perjalanan pendidikan. Oleh karena itu, rasa hormat dalam semua dimensinya harus memandu proses belajar mengajar.

Kata Kunci: *Ta'lim al-Muta'allim*; rasa hormat dalam belajar; pendidikan karakter; contoh yang paling benar; partner dalam proses pembelajaran

Introduction

The standards of good and evil in an individual have long been a primary focus in the research agenda on moral values with their specific aspects.¹ Therefore, as the moral cornerstone, regulating behavior and attitude should get special attention at the individual and societal levels. Given the indications of behavioral issues concerning young people, moral principles must be taken into consideration and correctly cultivated in human beings in general and in students in particular.² Among the most common phenomena are acts of aggression, vandalism, and mischievous behavior by some teenagers.³ A concerning moral issue requires careful consideration to establish moral education and promote investigation of the subject through moral education.⁴

In an attempt to carry out character education, a foundational concept must be developed about the issues with character values that the community as a whole, and the students in particular, are experiencing.⁵ In this sense, the most important element in the endeavor to instill noble traits and ideals is general education as well as character education.⁶ This serves as a noteworthy endeavor to provide pupils with the skills necessary to be generations of people of noble character by fostering reflection on how spiritual components become fundamental to their development as well as cognitive understanding.⁷ One way that character education is put into practice is through the quality of relationships that exist between the family and school environments. This is one way that it becomes a major endeavor to instill ethical

¹ Azhariah Rachman et al., 'Building Religious Character of Students in Madrasah Through Moral Learning', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (4 February 2023): 78–94, <https://doi.org/10.31538/tijie.v4i1.261>; Mala Komalasari and Abu Bakar Yakubu, 'Implementation of Student Character Formation Through Islamic Religious Education', *At-Tadzkir: Islamic Education Journal* 2, no. 1 (25 March 2023): 52–64.

² Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

³ Muassomah Muassomah et al., 'The Academic Demoralization of Students in Online Learning During the COVID-19 Pandemic', *Frontiers in Education* 7 (31 May 2022): 888393, <https://doi.org/10.3389/feduc.2022.888393>; Mustaqim Pabbajah et al., 'Student Demoralization in Education: The Industrialization of University Curriculum in 4.0 Era Indonesia', ed. Carol Fuller, *Cogent Education* 7, no. 1 (1 January 2020): 1779506, <https://doi.org/10.1080/2331186X.2020.1779506>; Nurmawati Nurmawati, Cheri Julida Panjaitan, and Khairul Amri, 'Measurement of the Parenting Style of the Character of Millennial Students at State Islamic Higher Educational Institutions', *Jurnal Ilmiah Peuradeun* 10, no. 3 (30 September 2022): 685–98, <https://doi.org/10.26811/peuradeun.v10i3.712>.

⁴ Endun Abdul Haq et al., 'Management of Character Education Based on Local Wisdom', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (24 March 2022): 73–91, <https://doi.org/10.31538/ndh.v7i1.1998>; Khasanah et al., 'Development of STEAM-Based Video Learning Media for Early Childhood Education with the Inclusion of Religious and Moral Values', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (27 February 2024): 136–52, <https://doi.org/10.31538/tijie.v5i1.717>.

⁵ Fahmi Ibrahim and Dadang Sundawa, 'Instilling National Values Through Local Culture-Based Character Education', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (24 March 2023): 147–54, <https://doi.org/10.37680/qalamuna.v15i1.2114>.

⁶ J. Mark Halstead, 'Values and Values Education: Challenges for Faith Schools', in *International Handbook of Learning, Teaching and Leading in Faith-Based Schools*, ed. Judith D. Chapman et al. (Dordrecht: Springer Netherlands, 2014), 65–81, https://doi.org/10.1007/978-94-017-8972-1_3.

⁷ Mohammed Qasserras, 'Character and Peacebuilding in Islamic Pedagogy, "Tazkiyah" and "Taaruḥ" Concepts as A Case Study', *At-Tadzkir: Islamic Education Journal* 3, no. 1 (25 February 2024): 26–34, <https://doi.org/10.59373/attadzkir.v3i1.50>.

foundations in the children.⁸ This implies that character education is a continual process that improves quality and tries to realize the aspirations of future generations by deeply ingraining them in the cultural values of the country.⁹ Since this urgency necessitates an integrated strategy utilizing a modeling role, we will try to consider how to build a model that contributes using an al-Zarnūjī method.¹⁰

Al-Zarnūjī's *Ta'lim al-Muta'allim* is significant in Indonesia because of the broad impact of its fundamental ideas on directing instructors' and students' education, especially in Islamic institutions like *pesantren* (Islamic boarding).¹¹ There are several grounds to consider *al-Zarnūjī's Ta'lim al-Muta'allim*: the model of learning and teaching fits in well with the instruction of Islamic education; its content demonstrates a pertinent basis of Islamic education among Indonesia's *pesantren* population. This specific essence may be applied to the school environment, such as a religious school, *pesantren*, or other educational setting, and contains the educational values of Islam.

Methodology

This article aims to critically explore respect as a moral concept and explain how respect can contribute to current discussions in developing character education from the perspective of *al-Zarnūjī's Ta'lim al-Muta'allim*. A critical analysis of books and journals that were cited was done concerning the contributions made in the field of character education. The main point of the findings has led to three major disputes. Those are the first on deference to knowledge as a source of illumination, the second one on deference to the instructor as the foremost exemplar and facilitator of information exchange, and the third one on honoring the colleague as a fellow participant in the educational journey. As can be seen from the illustration, there

⁸ Syamsul Arifin et al., 'Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (9 November 2023): 386–402, <https://doi.org/10.31538/nzh.v6i3.4037>; Abdullah Sahin, 'Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education', *Religions* 9, no. 11 (November 2018): 335, <https://doi.org/10.3390/rel9110335>; Sholahuddin Al-Fatih et al., 'Academic Freedom of Expression in Indonesia: A Maqashid Sharia Notes', *El-Mashlahah* 13, no. 2 (31 December 2023): 203–24, <https://doi.org/10.23971/el-mashlahah.v13i2.7573>.

⁹ Ani Aryati and A. Suradi, 'The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities', *Jurnal Ilmiah Peuradeun* 10, no. 2 (30 May 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Muhammad Isa, Neliwati Neliwati, and Yusuf Hadijaya, 'Quality Improvement Management in Teacher Professional Development', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (12 February 2024): 136–47, <https://doi.org/10.31538/munaddhomah.v5i2.782>; Dani Gunawan, Bachrudin Musthafa, and Dinn Wahyudin, 'Improving Language Skills Through Linguistic Intelligence Learning Design', *Jurnal Ilmiah Peuradeun* 10, no. 3 (30 September 2022): 579–602, <https://doi.org/10.26811/peuradeun.v10i3.772>.

¹⁰ Khairul Nizam bin Zainal Badri, 'Balanced Education According to Imam Al-Zarnūjī', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (30 July 2022): 135–47, <https://doi.org/10.31538/tijie.v3i2.177>; Syahrul Ode Aliani et al., 'The Role of Islamic Religious Counselors in Providing Religious Understanding of Ta'lim Councils in Minority Areas', *Dirasah International Journal of Islamic Studies* 1, no. 2 (29 October 2023): 89–101, <https://doi.org/10.59373/drs.v1i2.19>.

¹¹ Miftachul Huda et al., 'Al-Zarnūjī's Concept of Knowledge (Ilm)', *SAGE Open* 6, no. 3 (1 July 2016): 2158244016666885, <https://doi.org/10.1177/2158244016666885>; Miftachul Huda et al., 'Traditional Wisdom on Sustainable Learning: An Insightful View From Al-Zarnūjī's Ta'lim al-Muta'allim', *SAGE Open* 7, no. 1 (1 January 2017): 2158244017697160, <https://doi.org/10.1177/2158244017697160>; Torikhul Wasyik and Abdul Muhid, 'The Urgency of Classical Learning Motivation in the Millennial Era: Al-Zarnūjī's Perspective', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (22 October 2020): 324–41, <https://doi.org/10.31538/nzh.v3i3.772>.

are four essential steps in doing this research. Relevant information was found by searching for the term. To create the study framework, relevant keywords were arranged based on the body of current literature. Data were compiled to provide the conclusions by synthesizing pertinent information about the subject. Specifically, a thorough conceptual debate will be translated into technological specifications and ethical precepts that are actually incorporated into these systems.

The recent review was conducted through building the character education from the perspective of *al-Zarnūjī's Ta'lim al-Muta'allim*.¹² Further elaboration managing the ethical engagement in the instruction learning process could be enhanced in underlying the performance arrangement to govern the essence of character education. The critical review from the recent literatures was made in investigating the character education contributed into the monitoring system of character education program. With elaborating the component of leadership arrangement on building the civic responsibility, the further investigation of *al-Zarnūjī's Ta'lim al-Muta'allim* was deeply made to critically analyze the point from the referred articles such as journals, books, and conferences proceeding. The search process towards the information about *al-Zarnūjī's Ta'lim al-Muta'allim* on character education has been organized in building the meta-synthesis of key points of findings. The selected substantive keywords were chosen in employing the procedure to the information search initiated the extraction process and thus followed by the critical analysis of interpretation procedure. This is important to ensure the grounded theory in the basis of common features and elements of *al-Zarnūjī's Ta'lim al-Muta'allim*.

Theoretical Conception of Character Education

It is clear from the implementation of some programs to grow the positive enhancement among the social and personal aspects of human beings that there are many facets of human beings in terms of attitudes, intellectual capacity, behavior, emotional intelligence, and commitment, all of which are focused on contributing to the community and society.¹³ Furthermore, as al-Qardawi notes, character divides the term '*akhlāq*' into six fundamental parts: Character in the context of social life; character in the context of behavior toward animals; character in the context of attitudes toward the environment; character in the context of the Servant's attitude toward the Creator; and character on an individual basis.¹⁴

The following categories need to be further discussed in terms of the Islamic moral perspective: the degree to which ideals are combined with proper manners; Muslim character values to be used in daily life; and a *shari'ah*-oriented foundation with obligations and responsibilities.¹⁵ The previously discussed broader framework of character has a great deal of

¹² Muhammad Zaim, 'Pemikiran Pendidikan Al-Zarnūjī (Rekonstruksi Epistemologi Pendidikan Modern Berbasis Sufistik-Etik)', *Muslim Heritage* 5, no. 2 (2020): 305; Pabbajah et al., 'Student Demoralization in Education'; Huda et al., 'Traditional Wisdom on Sustainable Learning'; Huda et al., 'Al-Zarnūjī's Concept of Knowledge (Ilm)'.

¹³ Victor Battistich, 'Character Education, Prevention, and Positive Youth Development', *Washington, DC: Character Education Partnership*, 2005, https://kremen.fresnostate.edu/centers-projects/bonnercenter/documents/Character_Ed.pdf.

¹⁴ Yūsuf Qaradāwī, *Economic Security in Islam* (Kazi Publications, 1981).

¹⁵ J. Mark Halstead, 'Islamic Values: A Distinctive Framework for Moral Education?', *Journal of Moral Education* 36, no. 3 (1 September 2007): 283–96, <https://doi.org/10.1080/03057240701643056>.

empowerment concerning God as the great Creator, the environment, social community, and individual growth. For instance, in schools, efforts are made to instill particular character qualities in children through specific programs. These values include knowledge, consciousness, willingness, and action in respect to God, oneself, and society.¹⁶ By optimizing the positive linkages with such influencing elements that have a significant impact on students' character development, moral education can be extracted as a kind of instruction in the endeavor to instill ethical principles in pupils. The topic of character development and character education, with a focus on the childhood period, hence requires in-depth examination from such scientific kinds of literature.¹⁷

Additionally, considering the importance of character education, it is imperative that this be introduced by laying the groundwork for these moral principles to maximize learning as well as social interactions and life.¹⁸ Realizing a person's untapped potential and opportunities to teach everyday life lessons is one way, in particular, to instill spiritual principles. By implementing spiritually excellent character values and principles in daily life, character education may be understood as a means of regulating the spirit.¹⁹ The first step in reviewing and promoting a 'respect program' as the quality for human life and the integrative morality to be implemented in the educational process is to maximize the potency of human character with spiritual noble values through a particular program, paying special attention to point out how the students should do in the 'specifically shared ways' in the context of respect.

Why *al-Zarnūjī's Ta'lim al-Muta'allim's* Concept is Disseminated Familiarly in Indonesian's *Pesantren*?

This conventional knowledge raises this question. Aside from that, the perspective to highlight the fact that this work is still important as a significant source in the area of education, particularly in the ethical discussion of classroom management among Islamic boarding schools and *pesantren*.²⁰ Al-Zarnūjī emphasizes that learning should be balanced between mechanical aids, which rules are meant to illuminate instruction while preserving

¹⁶ Muhammad Khusaini et al., 'Creating a Harmonious Family Through Social Media Facebook in West Lampung', *El-Mashlahah* 12, no. 2 (31 December 2022): 139–52, <https://doi.org/10.23971/el-mashlahah.v12i2.3937>.

¹⁷ Hariyono et al., 'School Culture-Based Internalization of Nationalism and Religious Characters in Islamic Elementary School', *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 2 (21 December 2023): 135–57, <https://doi.org/10.18326/mudarrisa.v15i2.384>; Nadlifah Nadlifah et al., 'Habituation of Disciplinary Character Traits in Early Childhood: A Case Study from RA Arif Rahman Hakim Yogyakarta', *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 2 (30 June 2023): 69–78, <https://doi.org/10.14421/jga.2023.82-02>.

¹⁸ Dian Dian et al., 'Optimizing Islamic Religious Colleges In Facing The Era of Globalization', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (4 February 2023): 58–77, <https://doi.org/10.31538/tijie.v4i1.326>; Sauqi Futaqi and Saepudin Mashuri, 'Intellectual Capital of Islamic Boarding Schools to Build Multicultural Education Epistemology', *Edukasia: Jurnal Penelitian Pendidikan Islam* 18, no. 1 (1 July 2023): 1–20, <https://doi.org/10.21043/edukasia.v18i1.17329>.

¹⁹ Zainal Abidin, 'Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>; Khoiruddin Khoiruddin, Salminawati, and Usiono Usiono, 'Kepribadian Pendidik Muslim Dalam Perspektif Filsafat Pendidikan Islam', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (21 February 2023): 71–80, <https://doi.org/10.31538/munaddhomah.v4i1.333>.

²⁰ Laili Hafidzah, 'Textbooks of Islamic Education in Indonesia's Traditional Pesantren: The Use of Al-Zarnūjī's *Ta'lim al-Muta'allim* Tariq at-Ta'alum and Hasyim Asy'ari's *Adab al-ʿAlim Wa al-MutaʿAlim*', *Al-Albab: Borneo Journal of Religious Studies* 3, no. 2 (2014): 199–212.

moral principles, and instruction that prepares students for cognitive, affective, and psychomotor aspects of learning. He makes this point through his work highlighting the interactions between students and learning. His approach is important in that it suggests striking a balance between learning to maintain the essential elements of moral purpose and dynamics. As a hopeful contribution during his life, the most likely motivation for him to write his works may be recognized, including thirteen chapters, each with a distinct lesson tailored to the learning challenges faced by the pupils. Students may have an opportunity to succeed in their learning while they struggle with both physical and mental development if they approach their aim of acquiring information with compassion and thoughtful, appropriate learning strategies.²¹ He gains some practical advice on how to maximize time by following the correct learning route, which he learned from his professors and books.²² The significance of *Ta'lim al-Muta'allim* by al-Zarnūjī is apparent in the broad impact of its fundamental ideas on directing the education of students and instructors, especially in Islamic establishments such as *pesantren*.²³

It is necessary to first acknowledge the further evolution of the educational philosophy to fully comprehend the notion of education and its Islamic origins. Arabic defines education in three words. Those are *ta'lim*, which means schooling, teaching, or instruction; *tarbiyyah*, which means breeding, upbringing, or nurturing; and *ma'rifah*, which is essentially Arabic for knowledge or know-how about something, learning, awareness about a piece of information, etc. Notwithstanding the apparent differences in the meaning of the aforementioned terms, education is at the center of them all. Al-Zarnūjī has expressed concern about how educators and students should approach ethical involvement to properly steer instruction.²⁴ This means that to achieve the next goal in a manner that is essential to the learning-teaching process, high-quality learning—with its attributes that propel the dynamic and advance the evolution of social and personal life—should be considered. Consequently, character education should cover three areas: belief, which relates to spiritual growth, practical involvement through curriculum and vision, and character, which pertains to interpersonal interactions.²⁵ From this point of view, Al-Zarnūjī highlights the importance of spirituality and character in elevating human perfection along with technical proficiency and behavior that students should embrace. These comprise the capacity or holistic intelligence for learning; learning motivation; tolerance and dedication to the process of learning; financial support and affordability; the inspiration and tenacity of teachers; and the dedication to time management in the learning process.²⁶

From the standpoint of Islamic education, the aforementioned coordinates will contribute to complete education; thus, several more factors are required to maintain it.

²¹ Philip Khuri Hitti, *The Arabs: A Short History* (Regnery Publishing, 1996).

²² Gustave E. von Grunebaum, *Medieval Islam: A Study in Cultural Orientation* (University of Chicago Press, 2010).

²³ Hafidzah, 'Textbooks of Islamic Education in Indonesia's Traditional Pesantren'.

²⁴ Miftachul Huda and Mulyadhi Kartanegara, 'Islamic Spiritual Character Values of Al-Zarnūjī's *Ta'lim al-Muta'allim*', *Mediterranean Journal of Social Sciences* 6, no. 4 (2015): 229–35.

²⁵ Miftachul Huda and Mulyadhi Kartanegara, 'Distinctive Feature of Al-Zarnūjī's Ideas: A Philosophical Inquiry into the Book *Ta'lim al-Muta'allim*', *American International Journal of Contemporary Research* 5 (1 May 2015): 171–77.

²⁶ Huda et al., 'Al-Zarnūjī's Concept of Knowledge (*'Ilm*)'.

Furthermore, contemporary living requires the provision of long-term assistance for attaining a results-oriented education. This is because education is a critical component in helping people reach their full potential and contribute to the ongoing development of society. Therefore, to enable a thorough learning process, all significant players in an educational institution must fulfill their obligations. The goal is to equip the student with the skills necessary to grasp both spirituality and religious action so they may engage in relationships and become well-rounded individuals. To achieve this, students who are interested in learning must fall into three main stages: personal growth, social engagement, and seeking God's pleasure through the *Tawhid* method.²⁷ Furthermore, certain attributes are suggested for teachers, including being competent and professional (*'alim*), maintaining excellent pedagogy (*waraf', waqur, hilm, and sabr*), and gaining additional experience (*asann*). Consequently, enhancing the quality of education will be impacted by the possession of effective teacher character.²⁸ In turn, this will foster the student's independence, confidence, independent thought, and spiritual strength, ultimately transforming him into the ideal man for being the *insan al-kamil* (comprehensive skills of human talent) within the Muslim community.

Brief Description of *Ta'lim al-Muta'allim*

During the final Abbasid Caliph's rule in the 13th century, this composition was composed.²⁹ Widely acknowledged by scholars as a single, monumental work that made a significant contribution to the Islamic heritage with its unique theories, the guidelines could prove to be a valuable source of inspiration for both Islamic and Western scholars when crafting academic works, particularly in the field of education.³⁰ In addition, its discussion has the potential to have a major impact on the theories that serve as the students' guidelines during the learning process, particularly in the Indonesian setting, given that it is thoroughly researched and used in the *pesantren*.³¹ This book provides a highly thorough ethical basis for the teaching-learning process with the Islamic consent base.³² It contains the learning and teaching principles with setting Islamic intellectual sources through its very different theories.³³ Suitably presumptively

²⁷ Miftachul Huda and Mulyadhi Kartanegara, 'Ethical Foundation of Character Education in Indonesia: Reflections on Integration between Ahmad Dahlan and al-Zarnuji', 2015, <https://doi.org/10.13140/RG.2.1.5082.1605>.

²⁸ Miftachul Huda and Mulyadhi Kartanegara, 'The Significance of Educative Environment to the Character Development: A Study of al-Zarnuji's Ta'lim Al-Muta'allim', *International Journal of Innovation Education and Research* 3, no. 3 (2015): 191–200; Huda et al., 'Al-Zarnuji's Concept of Knowledge (Ilm)'.
²⁹ G. E. Von Grunbaum and Theodora M. Abel, *Instruction of the Student: The Method of Learning* (New York, NY: King's Crown Press, 1947).

³⁰ Mohammad Slamet Yahya, 'Atmosfir Akademis Dan Nilai Estetik Kitab Ta'lim al Muta'allim', *Journal Ibd* 3, no. 2 (2005): 1–10; Muflihah Muflihah et al., 'Comparison of Qur'an Hadith Learning Results from TGT, Peer Tutoring, and STAD Models Based on School Background Factors', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (4 January 2024): 13–26, <https://doi.org/10.31538/tijie.v5i1.610>.

³¹ Huda and Kartanegara, 'Islamic Spiritual Character Values of Al-Zarnuji's Ta 'lim al-Muta 'allim'; Huda and Kartanegara, 'Distinctive Feature of Al-Zarnuji's Ideas'; Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (RajaGrafindo Persada, 2000); Hafidzah, 'Textbooks of Islamic Education in Indonesia's Traditional Pesantren'.

³² Huda and Kartanegara, 'The Significance of Educative Environment to the Character Development'.

³³ Moch Muizzuddin, 'Etika Belajar Dalam Kitab Ta'lim Muta'lim', *Jurnal Al-Ittijah* 4, no. 01 (2012): 1–18; Mustika Adriana et al., 'Effect of Organizational Climate and Achievement Motivation on Teacher Performance', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 2 (19 June 2023): 152–65, <https://doi.org/10.31538/ndh.v8i2.3066>; Fauziyatul Iffah and Yayuk Fauziah, 'Marketing Management of

intended to instill moral values in the students, the contents of this book serve as a solid foundational subject for each *pesantren* student and serve as a motivating manual for commencing their studies in the first year of a given subject.³⁴

This book, which consists of thirteen chapters, focuses mostly on the role that the body and spirit have in education. These include an advanced understanding of the nature and value of knowledge through a methodical understanding of it, appropriate mental behavior during learning, decision-making regarding finding learning opportunities based on knowledge, respecting knowledge and those who possess it, learning through diligence and hard work, choosing the appropriate beginning point for a lesson, taking organizational considerations into account, and engaging in *tamakkul* (divine involvement). It is further improved in the areas of time management, developing empathy in the classroom, empowering the beneficial organization of learning instruction through the acquisition of *adab* (moral value), paying attention to Godliness in the classroom, strengthening memorization skills and identifying factors that lead to forgetfulness, and specific methods of gathering livelihood by lengthening and decreasing life.³⁵ Thus, these chapters discuss how to establish a learning environment in which the context of the school can be enhanced to demonstrate character values and apply them within the framework of today's educational system by integrating its content as a required subject to teach the student how to learn in the proper way.

Analysis and Discussion

The Significant Essences of *Ta'zim* and *Hurmah* as Respect

The words '*ta'zim* and *hurmah*' relate to an essential quality that all people, including students, must possess. Values that are central to the way that matters are considered are those that stem from something positive and that provide a desired contribution to respect.³⁶ In this context, *ta'zim* needs to demonstrate a thorough examination to determine the proper manner in which an attitude may be used in the educational process, regardless of whether it is an obligation or duty as a social agent or as an individual. In the course of interacting with society at large and within the family in particular, it is important to acquire and apply a few specific moral ideals. Given that this is a component in the evolution of human quality, reverence and concern for the community of life may be instilled in children as a means of enhancing the quality of their lives.³⁷ Here, developing concern for harmony in daily interactions with instructors and coworkers is one technique to instill personal attitudes in the pupils. This

Boarding School in Increasing Community Interest', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (23 July 2021): 309–22, <https://doi.org/10.31538/ndh.v6i2.1574>.

³⁴ Hafidzah, 'Textbooks of Islamic Education in Indonesia's Traditional Pesantren'.

³⁵ Jenny Berglund, 'Continuity and Change: Experiences of Teaching Religious Education in the Light of a Life Trajectory of Hifz and Secular Education', *Religion & Education* 44, no. 1 (2 January 2017): 88–100, <https://doi.org/10.1080/15507394.2016.1267544>; Muhamad Afrizal Sholichuddin, Nicky Estu Putu Muchtar, and Rizky Dwi Ratna, 'The Relationship of Islam and The State in Contemporary Islamic Political Discourse in Indonesia', *Dirasab International Journal of Islamic Studies* 1, no. 2 (29 October 2023): 78–88, <https://doi.org/10.59373/drs.v1i2.11>.

³⁶ Halstead, 'Values and Values Education'.

³⁷ Fadila Grine et al., 'Sustainability in Multi-Religious Societies: An Islamic Perspective', *Journal of Beliefs & Values* 34, no. 1 (1 April 2013): 72–86, <https://doi.org/10.1080/13617672.2013.759363>.

approach also helps them become more aware of their surroundings. Siddiqui also notes that this idea might be seen as the apex of *ihsān* (Islamic ethics).³⁸

Furthermore, the following demonstrates how character education with indicators—such as the respect scenario, which was introduced by the Ministry of National Education in 2003—has been integrated and instilled inside the philosophically articulated statement in the context of Indonesia:

To be a knowledgeable and competent personality with spirituality, intelligence, and noble character, and to transform self-control to contribute to the betterment of both societal and national orientation, learners should actively develop their potential through education. This is done consciously and deliberately by creating an atmosphere of the learning process (Indonesian Ministry of Education, 2004).

As stated in the preceding declaration, the National Philosophy of Education is seen as a crucial component in putting character development into practice in the Indonesian setting. Additionally, it is perceived as an effort to instill in the kids moral and religious ideals.³⁹ Since the aforementioned criteria, such as belief and devotion to God, responsibility, respect, competence and skills, and possession of high moral quality, have been appropriately designed to the Indonesian citizenship, both religious and moral values are taken seriously in the Indonesian education system (Indonesian Ministry of Education, 2004). Theoretically, the curriculum should be designed with these principles integrated into the teaching-learning process,⁴⁰ with different activities serving as its components that are implemented in the school.⁴¹ The institution in which teachers and students interact therefore has a great deal of power to support their growth into morally upright, informed, well-rounded, and harmonious people.

Al-Zarnūjī's Construction on Respect as Character Education

Internalizing character ideals into pupils through various means is the essence of character education in Islam. While the common concept of character education contains elements of knowledge, feeling, and action as well as discarding religious ideals, it should be founded on religious values rather than being in opposition to them.⁴² This is a soul-building process that is predicated on belief or indoctrination, much to what Halstead describes.⁴³ Al-Zarnūjī

³⁸ Ataullah Siddiqui, 'Ethics in Islam: Key Concepts and Contemporary Challenges', *Journal of Moral Education* 26, no. 4 (December 1997): 423–31, <https://doi.org/10.1080/0305724970260403>; Firmansyah, Romli Sa, and Munir, 'The Urgency of Social Ethics in Santri Tradition at Muhammadiyah's Pesantren', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (1 April 2024): 153–70, <https://doi.org/10.31538/tijie.v5i1.991>.

³⁹ Zakiyuddin Baidhaw, 'Building Harmony and Peace through Multiculturalist Theology-Based Religious Education: An Alternative for Contemporary Indonesia', in *Peace Education and Religious Plurality* (Routledge, 2008).

⁴⁰ Miftachul Huda and Mulyadhi Kartanegara, 'Curriculum Conception in the Perspective of the Book Ta'lim al-Muta'allim', *International Journal of Education and Research* 3, no. 2 (2015): 221–32.

⁴¹ Marvin W. Berkowitz, 'What Works in Values Education', *International Journal of Educational Research, Values Education and Holistic Learning*, 50, no. 3 (1 January 2011): 153–58, <https://doi.org/10.1016/j.ijer.2011.07.003>; Battistich, 'Character Education, Prevention, and Positive Youth Development'.

⁴² Huda and Kartanegara, 'Islamic Spiritual Character Values of Al-Zarnūjī's Ta 'lim al-Muta 'allim'; J. Mark Halstead, 'Islamic Values'.

⁴³ Halstead, 'Values and Values Education'.

underscores the significance of *akhlaq* and *adab* for morality engagement in the learning process, encompassing both mental and bodily ethics.⁴⁴ Islamic education, as a mission for character education, must guide educational targets to make students cognizant of their position towards God, society, and themselves to develop students with noble character. It suggests that in addition to imparting knowledge, the process also involves forming the character necessary to become a knowing human connected to spiritual development and ultimately produce excellent character. This is closely associated with *ikhlas* (whole heart), *tawadu'* (modest), *sabar* (patience), and *ta'zim* or *hurmah* (respect).⁴⁵

Regarding the specific methods that these programs need to be implemented in both the classroom and in daily life, for instance, *ta'zim* is commonly understood as the Muslim human attitude toward the relationship between God and other humans associated with *akhlaq al-mahmūdah*, which serves as the foundation for exhibiting a noble character quality. *Ta'zim* can be improved in a way that fosters *ṭā'at* (adherence), although *ṭā'at* is on the other side of the spectrum where it is not always the case. *Ta'zim*, acquired through fear or intimidation, can be elevated to the *ṭā'at* by being mindful of the feelings and exhibiting profound admiration. This applies to both someone and something prompted to illustrate character formation with specific programs supplied, taking into account the talents, attributes, and accomplishments. Maintaining how human potential is put into practice by imparting *'ilm* (knowledge) and *hikmah* (wisdom), it shows that students are capable of assimilating the teacher's *fā'idah* (avail), which distinguishes between *haq* (right) and *batil* (wrong).⁴⁶ Educating *ta'zim*, which includes fundamental ethical qualities like compassion, justice, fairness, accountability, and respect for oneself and others, need to be a top priority in moral education, with the foundation of Muslim character coming from philosophical principles. Four key disputes on the natures of *ta'zim* will be covered here. These include knowledge, a teacher, and a buddy or partner,⁴⁷ as addressed in the figure 1.

Al-Zarnūjī's Construction on Respect as Character Education

Being mindful of the feelings and exhibiting profound admiration

Imparting *'ilm* (knowledge) and *hikmah* (wisdom)

- Respect to the Knowledge for Improving Comprehension Pathway
- Respect to the Educator for the Moral Model
- Respect to the Collaborator for Learning Process

Figure 1. Al-Zarnūjī's Construction on Respect as Character Education

Respect to the Knowledge for Improving Comprehension Pathway

⁴⁴ Miftachul Huda and Mulyadhi Kartanegara, 'Ethical Foundation of Character Education in Indonesia'.

⁴⁵ Huda and Kartanegara, 'Islamic Spiritual Character Values of Al-Zarnūjī's Ta'lim al-Muta'allim'.

⁴⁶ Huda and Kartanegara, 'The Significance of Educative Environment to the Character Development'.

⁴⁷ Burhanuddin Zarnuji, *Cahaya Bagi Penuntut Ilmu* (Rawang: Pustaka Ilmuwan, 2020).

Knowledge is ‘the nature or characteristic which can make a clear understanding of certain matter meant, according to al-Zarnūjī, which is one of the reasons he emphasizes the need to conduct *ta‘ẓīm* to knowledge. It is reasonable to infer that excellent and real comprehension of God’s beliefs, the ability to restrain earthly and afterlife passions, and the ability to steer clear of pointless activity are all examples of beneficial knowledge. It implies that a vague idea may be clarified by learning the information necessary to make it happen (Isroani & Huda, 2022).⁴⁸ In this sense, a thorough comprehension of a subject together with its identification plays a crucial role in solving every issue.⁴⁹ The balanced effort to actualize the information to comprehend its ideas and qualities and make it easy to apply will undoubtedly be necessary to accomplish this. Huda and Kartanegara⁵⁰ highlight three unique features of knowledge: *mukhtas*, which has a unique feature; *fadl*, which takes precedence; and *karāmah*, which achieves perfection.

According to Huda & Kartanegara, there are some guidelines on how to carry out the pursuit of knowledge, and these include the learners’ capacity, well-integrated continuity, and complex-simple level.⁵¹ As for the curriculum, these guidelines are also applicable. Accordingly, the aforementioned ideas suggest that the best approach to build an effort to earn respect is to apply it in a way that is consistent with the curriculum. Put differently, learners must be able to demonstrate their understanding of the material by studying it thoroughly and holding off on moving on to other subjects until they have finished and mastered it. This applies to both educators who possess a high level of expertise and students. Consequently, learning the order in which you acquire knowledge effectively is crucial to becoming an expert in it. The learners who possess such a high level of proficiency in the subject matter will apply, contemplate, and integrate it into their way of life. As *al-Zarnūjī* emphasized, the unique feature was that even if the pupils were previously familiar with the material, they still needed to execute *ta‘ẓīm* as the initial hearing. As to his belief, ‘the student who has not grasped the material for the first time after hearing it over a thousand times is not required’. This implies that even if the learner has heard the information several times, he still has to pay attention to all of it. Continuing *wudu* (ablution) is another method to accomplish *ta‘ẓīm* into the knowledge.⁵²

⁴⁸ Farida Isroani and Mualimul Huda, ‘Strengthening Character Education Through Holistic Learning Values’, *QUALITY* 10, no. 2 (19 December 2022): 289–306, <https://doi.org/10.21043/quality.v10i2.17054>; U. Abdullah Mu’min, ‘Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces’, *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (13 June 2023): 305–18, <https://doi.org/10.31538/tijie.v4i2.391>.

⁴⁹ Huda and Kartanegara, ‘Islamic Spiritual Character Values of Al-Zarnūjī’s Ta’lim al-Muta’allim’.

⁵⁰ Huda et al., ‘Traditional Wisdom on Sustainable Learning’.

⁵¹ Huda and Kartanegara, ‘Curriculum Conception in the Perspective of the Book Ta’lim al-Muta’allim’.

⁵² Wasyik and Muhid, ‘The Urgency of Classical Learning Motivation in the Millennial Era’; Muhammad Anas Ma’arif, ‘Analisis Konsep Kompetensi Kepribadian Guru PAI Menurut Az-Zarnuji’, *Istawa: Jurnal Pendidikan Islam* 2, no. 2 (2017): 35–60.

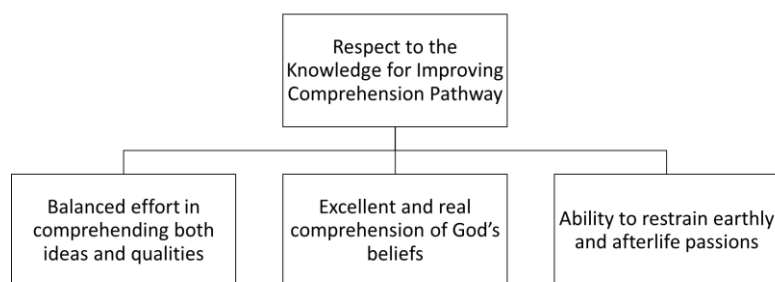


Figure 2. Respect to the Knowledge for Improving Comprehension Pathway

In addition, *Ta'lim al-Muta'allim* is frequently cited as the textbook for students' foundational knowledge. Because its ideas clarify the moral underpinnings of education, it is a singular work of art. This point pertains to the conversation that includes topics such as the value and nature of knowledge, the purpose of the study at the moment, the kinds of knowledge that are acceptable to learn, and the respect that is due to knowledge and its holders. Other things include *tawakkul* (faith in God); when to begin and organize the lesson; and diligence and endurance in the learning process. Along with time management in the teaching and learning process, he also talks about the ideal amount of time to acquire knowledge. Other subjects covered include self-discipline concerns throughout the learning process, how to strengthen one's retentive memory and get over forgetfulness, how to collaborate with people and be compassionate toward them, and how to make ends meet financially while studying.⁵³ One may claim that this discourse was beneficial to the pupils. This is because it seems that many students at the time had particular challenges with learning and gaining high-quality information, which prevented them from achieving their goals. Al-Zarnūjī asserts that the majority of these pupils failed to reach their objectives because they were unaware of the proper ways to study. Grunebaum and Abel so argue that al-Zarnūjī's speech helped to develop a better study technique or method to lead these kids he had read about and heard from his teachers.⁵⁴ Put differently, he thought that the pupils had wasted a significant amount of time learning things that were not helpful to them because they had not been taught what was most helpful to them.

Respect to the Educator for the Moral Model

The essence of having the respect attitude into the educator refers to give a clear insight in playing the role of teachers to govern with their crucial appointment in assisting students to purifying their hearts, students' consciences have an impact on them. Further examination of the teacher's important role reveals that pupils should act in a way that reflects their awareness

⁵³ Jagna Nieuważny et al., 'Does Change in Ethical Education Influence Core Moral Values? Towards History- and Culture-Aware Morality Model with Application in Automatic Moral Reasoning', *Cognitive Systems Research* 66 (1 March 2021): 89–99, <https://doi.org/10.1016/j.cogsys.2020.10.011>; Hidayatur Rohmah et al., 'Implementation of Multicultural Education Values in Senior High School', *At-Tadzkir: Islamic Education Journal* 2, no. 2 (26 August 2023): 78–94, <https://doi.org/10.59373/attadzkir.v2i2.29>.

⁵⁴ Von Grunebaum and Abel, *Instruction of the Student*.

of what they are thinking deeply about.⁵⁵ This is a basic human trait. This is a sensible way to give learning precedence as it brings one closer to Allah (God) and brings one closer to His pleasure.⁵⁶ One of the most crucial aspects of the respect program is that the methods to show appreciation for the instructor are not to walk in front of him, which is seen as an effort to foster a positive connection between the student and the teacher. This is followed by not to take up his seat and to talk only after getting his permission.⁵⁷ Moreover, the subsequent point refers to keep quiet around him and to avoid asking pointless questions, together with waiting patiently for the instructor to emerge rather than knocking on the door.⁵⁸ In order to build the physical, mental, and spiritual capacity to fulfill heart as an ethical basis, it is important to take into consideration how students' attitudes deprive them of their freedom.

In addition, the students may be influenced by instructors' behavior, particularly in practical aspects like speaking, walking, and teaching, as it is a part of their everyday lives and school-related responsibilities.⁵⁹ Being the greatest moral model, the teaching of religious and moral richness would change students' perceptions of values and essence. Thus, the instruction in religious doctrine and its application to everyday life, including manners and religious counseling, is imparted by instructors sensitively and patiently. Maruf identifies five qualities that define the type of behavior that students should exhibit, mostly towards the teacher.⁶⁰ Those include the pathway on beginning always to show consideration for the instructor while seated in front of them. This is further elaborated with paying attention to what the teacher says and followed by obeying the instructor detailed description sufficiently without question.

⁵⁵ Indra Gunawan, Rusdarti Rusdarti, and Farid Ahmadi, 'Implementation of Character Education for Elementary Students', *Journal of Primary Education* 9, no. 2 (31 March 2020): 168–75, <https://doi.org/10.15294/jpe.v9i2.36646>.

⁵⁶ Lukman et al., 'Effective Teachers' Personality in Strengthening Character Education', *International Journal of Evaluation and Research in Education* 10, no. 2 (June 2021): 512–21.

⁵⁷ Muhammad Anas Ma'arif, Muhammad Muhtaba Mitra Zuana, and Akhmad Sirojuddin, 'Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools)', in *Supporting Modern Teaching in Islamic Schools* (Routledge, 2022); Ani Aryati and A. Suradi, 'The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities', *Jurnal Ilmiah Peuradeun* 10, no. 2 (30 May 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Siti Aisyah et al., 'Kiai Leadership Concept in The Scope of Pesantren Organizational Culture', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>.

⁵⁸ Zarnuji, *Cahaya Bagi Penuntut Ilmu*.

⁵⁹ Abdur Rouf, Fatah Syukur, and Samsul Maarif, 'Entrepreneurship in Islamic Education Institutions: Pesantren Strategy in Responding to the Industrial Revolution 4.0', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (6 April 2024): 250–65, <https://doi.org/10.31538/tijie.v5i2.1115>; Mhd Syahnun, Ja'far Ja'far, and Muhammad Iqbal, 'Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism', *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (30 June 2021), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/19684>; Fazlur Rahman, 'Islamization of Knowledge: A Response', *American Journal of Islamic Social Sciences* 5, no. 1 (1988): 3–11.

⁶⁰ Katie L. Lewis et al., 'Outcomes of Counseling after Education about Carrier Results: A Randomized Controlled Trial', *The American Journal of Human Genetics* 102, no. 4 (5 April 2018): 540–46, <https://doi.org/10.1016/j.ajhg.2018.02.009>.

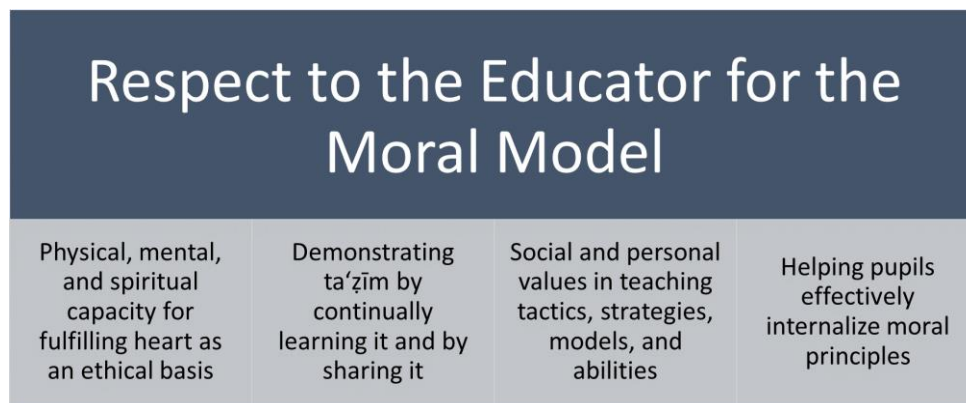


Figure 3. Respect to the Educator for the Moral Model

Moreover, the necessary point should govern in considering the remarks properly before conversing with the teacher and showing humility in front of him. According to this viewpoint, students should be able to demonstrate their *ta'zīm* by continually learning it and by sharing it with people who possess such knowledge.⁶¹

As students acted as partners for other students in an educational interaction, they discovered a variety of complexity between the social and personal values that were highlighted to such teaching tactics, strategies, models, and abilities. The physical, spiritual, and psychological components are the few areas that are encouraged and directed toward morally and ethically upright behavior.⁶² Children become thoughtful paradigms as a result of this explanation, which is a compilation of parameters within their souls. According to al-Zarnūjī, on page 46, in this regard, the instructor must first absolve himself of any nature that is objectionable for the counseling that he provides to stick in the minds of his pupils. According to Huda and Kartanegara, while providing them with counseling, it is important to make a good first impression and use common sense and clarity in your counseling sessions.⁶³ Curriculum development should also be taken into consideration. This setting calls for a rigorous learning process, with the instructor serving as the primary role model and including the four primary foundations of *murabbi*, *mudarris*, *mu'addib*, *mu'allim*, and *murshid* (Halim et al., 2010). It may be explained as the development of a sensible, harmonious student-teacher connection, which plays a crucial role in helping pupils effectively internalize moral principles.

Respect to the Collaborator for Learning Process

One of the most fundamental responsibilities in the area of education is the availability of an environment that is purposefully created to educate according to the intended destination. Stated differently, this is one method of teaching where the teacher takes on the role of the

⁶¹ Miftachul Huda and Mulyadhi Kartanegara, 'Ethical Foundation of Character Education in Indonesia'.

⁶² Muhamad Faisal Ashaari et al., 'An Assessment of Teaching and Learning Methodology in Islamic Studies', *Procedia - Social and Behavioral Sciences*, Universiti Kebangsaan Malaysia Teaching and Learning Congress 2011, Volume I, December 17 – 20 2011, Pulau Pinang MALAYSIA, 59 (17 October 2012): 618–26, <https://doi.org/10.1016/j.sbspro.2012.09.322>; Pilar Martín-Hernández et al., 'Fostering University Students' Engagement in Teamwork and Innovation Behaviors through Game-Based Learning (GBL)', *Sustainability* 13, no. 24 (January 2021): 13573, <https://doi.org/10.3390/su132413573>.

⁶³ Huda and Kartanegara, 'Curriculum Conception in the Perspective of the Book Ta'lim al-Muta'allim'.

strategic actor.⁶⁴ Therefore, making an effort to help students develop strong character traits is a crucial first step in taking into account the ethical environment, which is a crucial concern for everyone interested in the connection between education and values.⁶⁵ In this sense, the interaction between the home, the school, and society becomes essential to fulfilling the goal of education, which is to develop and equip the human resource for qualified results. In the meanwhile, regardless of the environment, everyone may learn from anything and anything. According to Haydon, there are instances and situations where prioritizing what is best for each person may take precedence over advocating for what is best for society. Furthermore, in this particular setting, adverse effects may arise concurrently from both favorable and unfavorable environmental factors.⁶⁶

As for the importance of partners, it is an attempt to carry out what has to be done to create character. In al-Zarnūjī's opinion, students should exercise caution when choosing who of their other partners to associate with because of their considerable impact.⁶⁷ Therefore, it would appear that he believes that the educative environment plays a crucial role in character development, both positively and negatively, in influencing the partner's respective impacts. Regarding the methods that al-Zarnūjī suggests for creating character development, choosing the teachers and collaborators to talk about the exercises that will be carried out while the research is being conducted is essential. This indicates that the essential impact of their simultaneous interactions as partners and instructors is the transfer of values through modeling and figures. As a result, selecting the right teacher and working together have a significant impact on the educational setting, based on several factors including the basic impact that is crucial for making a significant impact.

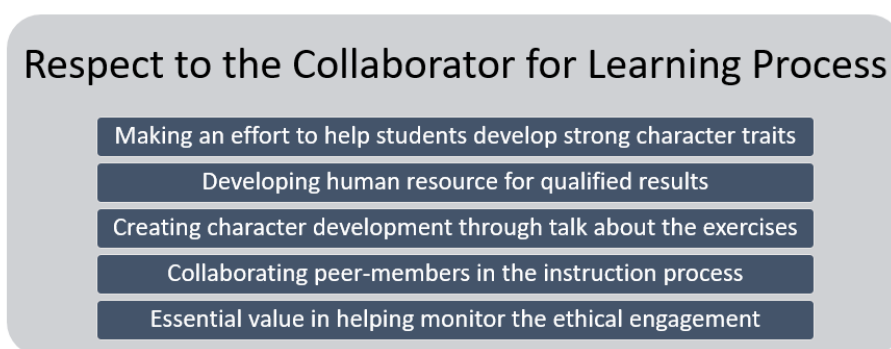


Figure 4. Respect to the Collaborator for Learning Process

Furthermore, the point of elaborating on the collaborator as the peer-members in the instruction process could become the essential value in helping monitor ethical engagement.

⁶⁴ M. S. Zulela et al., 'How Is the Education Character Implemented? The Case Study in Indonesian Elementary School', *Journal of Educational and Social Research* 12, no. 1 (2022): 371.

⁶⁵ Wohabie Birhan et al., 'Exploring the Context of Teaching Character Education to Children in Preprimary and Primary Schools', *Social Sciences & Humanities Open* 4, no. 1 (2021): 100171, <https://doi.org/10.1016/j.ssaho.2021.100171>.

⁶⁶ Graham Haydon, *Education, Philosophy and the Ethical Environment* (London: Routledge, 2006), <https://doi.org/10.4324/9780203002704>.

⁶⁷ Huda and Kartanegara, 'The Significance of Educative Environment to the Character Development'.

This is in line with the design of the teaching and learning pathway referring to the insights of al-Zarnūjī's *Ta'lim al-Muta'allim*. Expounding the principles to achieve the instructional design through the collaborator's initiative arrangement would lead to enhancing the quality of education to gain more openness.⁶⁸ Moreover, the point of developing useful instruction to improve the performance among the learners and educators should bring along considering the important practical pathway in developing well-informed personality engagement.⁶⁹ With the shortfalls in presenting the actualization of monitoring the educational policies, it is important to organize these principles in more detail and articulate into the requirements throughout the philosophical investigation.⁷⁰ To form the comprehension pathway, building the essential knowledge needs to be optimized to engage with expanding the transformation process into enhancing the relevance of society by maintaining the essence of moral values.

Practical Implication of al-Zarnūjī's Ideas on Ethical Education Engagement

Since the essence of education should focus on three areas: the individual, the social, and the professional (Syaibani, 1979), this might be used to support moral involvement in the classroom, particularly when providing feedback on the participant's attitude during the activity. Ethical behavior has to take precedence in the classroom. Islamic teaching ethics place a strong emphasis on students' obligations to their teachers during the learning process. As a result, these principles stress that students should treat teachers and other knowledgeable people with the utmost respect. What the pupils study has ethical ramifications in addition to the already mentioned. Al-Zarnūjī asserts that curriculum designers should carefully analyze both the program's goal and its ethical dimensions, or its religious implications, to make sure they align with Islamic values. He makes the case that, from an Islamic standpoint, not all areas of knowledge are morally appropriate for inclusion in education. Medical science and Islamic law are two examples of ethical fields—these are the domains of knowledge that are beneficial to society.⁷¹

But having knowledgeable or experienced instructors in such subjects is also a necessary condition for choosing the right kinds of information. Al-Zarnūjī outlines the essential elements that help students distinguish between ethical and unethical subjects in the third chapter of his *Ta'lim al-Muta'allim*. Before selecting a discipline for their studies, students must give it significant thought. In addition to the previously mentioned broad aims, al-Zarnūjī

⁶⁸ Maisyaroh Maisyaroh et al., 'Strengthening Character Education Planning Based on Pancasila Value in the International Class Program', *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 1 (1 March 2023): 149, <https://doi.org/10.11591/ijere.v12i1.24161>; Hartono Hartono, 'Learning Achievements at Graduate Level: Bloom's Taxonomy Analyze', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 294–305, <https://doi.org/10.31538/munaddhomah.v3i3.275>.

⁶⁹ Muhammad Umair Khan Usman et al., 'Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers', *At-Tadzkir: Islamic Education Journal* 3, no. 1 (11 February 2024): 15–25, <https://doi.org/10.59373/attadzkir.v3i1.34>; Susanti Susanti and Mauhibur Rokhman, 'Fostering Learners' Interpersonal Intelligence through Religious Extracurricular Activities: A Case Study in An Islamic School', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (10 February 2022): 92–104, <https://doi.org/10.31538/tijie.v3i1.115>; C. Boeree, *Personality Theories: From Freud to Frankl* (CreateSpace Independent Publishing Platform, 2017).

⁷⁰ Ruty Jacoba Kapoh et al., 'Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education', *Journal of Education Research* 4, no. 2 (10 April 2023): 452–59, <https://doi.org/10.37985/jer.v4i2.176>.

⁷¹ Huda and Kartanegara, 'Islamic Spiritual Character Values of Al-Zarnūjī's *Ta'lim al-Muta'allim*'.

recommends that students choose their academic subjects based on the particular purpose or objectives they have established for themselves in life.

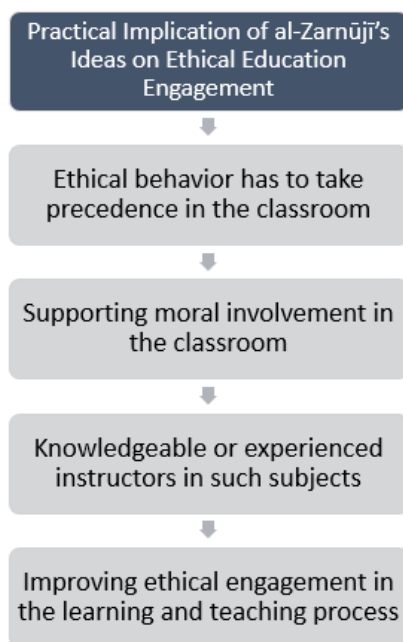


Figure 5. Practical Implication of al-Zarnūjī's Ideas on Ethical Education Engagement

This suggests that while the student's interests have a major role in selecting an educational path, the parents' decisions for their children do not hold much weight in this situation. However, he also contends that astronomy is a useful subject for Muslim students, provided that they acquire only the information necessary to determine the times and direction (*qiblah*) of devotion. Thus, he believes that the fields that are related to one's spiritual growth are the most recommended ones here as well.⁷²

Attempts to increase ethical engagement, which al-Zarnūjī worries about, are in keeping with improving ethical engagement in the learning and teaching process. This is related to strengthening the goal of learning and teaching. To ensure that knowledge and value are transferred seamlessly, it is essential to push the process itself toward the target's development. This would result in positive behavior changes as well as intellectual and spiritual growth.⁷³ Two such tasks that may be assigned throughout the teaching and learning process are to accomplish this. Those who acknowledge their rights and responsibilities. This means that the endeavor to carry out teaching and learning must collaborate with moral participation at the level of application.⁷⁴ This would improve the learning process's quality

⁷² Martin Kustati et al., 'The Model for Maintaining Families with Noble Character During the Pandemic in Kampung KB Villages', *Jurnal Ilmiah Peuradeun* 12, no. 1 (30 January 2024): 1–26, <https://doi.org/10.26811/peuradeun.v12i1.1126>.

⁷³ Erni Ratna Dewia, 'Transformation Model for Character Education of Students', *Kıbrış Eğitim Bilimleri Dergisi* 15, no. 5 (2020): 1228–37.

⁷⁴ Ike Apriliani et al., 'Management of Inclusive Education: An Implementation', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (16 January 2024): 112–25,

standard about fully implementing self-arrangement.⁷⁵ In whatever shape it may take, teaching students to strive toward specific life education objectives is believed to be the premise that requires additional consideration. Thus, this has to be focused on the welfare of the individual as well as the greater good of society at all educational levels. For (1) determining the component's utility to society and (2) gauging the caliber of the teaching process, the precise goal established for each element of education is essential.⁷⁶ Requirements for attaining societal goals are met by quality instruction, which also equips pupils to meet problems in the future.⁷⁷ The aim of every subject of study therefore dictates the level of diversity among its alumni. According to this, to assist in the establishment of a high standard for the transformation of human existence as a whole, instructors themselves must be dynamic at all relevant moments.

Conclusion

The importance of respect is discussed in this study as a model for character education, wherein each student's capacity to restructure their behavior in terms of tolerance is first shown. This means that in everyday relationships, the urge to act and speak with better morals should be ingrained. Achieving *ta'zim* requires believers to conduct with the highest moral standards to attain the pinnacle of religion. It should be recognized that, aside from the existing educational framework, one of the most crucial elements in fostering the importance of a certain mindset is the ability to connect with teachers, peers, and other information sources. As a result, there is enough evidence to demonstrate that students should act morally in response to all situations, both in and out of the classroom.

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