

Teacher-Student Etiquette: A Comparative Study of the Thought of Imam Ibn Jama'ah, KH. Hasyim Asy'ari, and Imam Al-Jarnuzi

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Abstract

Understanding the concept of teacher-student etiquette in the Islamic tradition cannot be separated from the historical and socio-scholarly backgrounds of each figure. From an Islamic perspective, etiquette is not merely a matter of manners, but rather the spiritual foundation of scholarship. Classical scholars emphasize that etiquette is a prerequisite for knowledge to bring blessings rather than harm. This article conducts an in-depth comparative analysis of the concept of teacher-student etiquette from the perspectives of three prominent scholars: Imam al-Zarnuji, Imam Ibn Jama'ah, and K.H. Hasyim Asy'ari, with a focus on the close connection between their educational philosophies and the historical and socio-intellectual contexts of their respective eras. The objective of this study is to elucidate how the dynamics of the educational environment—ranging from the personal Halaqah system, formal madrasah institutions, to Pesantren under colonial pressure—gave rise to distinct characteristics in the focus and scope of Adab. This study used Library Research approach. The Data were analyzed descriptively and comparatively. The findings of this study were : al-Zarnuji's emphasis on individual student behavior, Ibn Jama'ah's focus on the balance of rights and obligations within an institutional context, and Hasyim Asy'ari's most systematic and community-oriented elaboration. The implications for modern Indonesian education are that the revitalization of Adab involves strengthening ethical codes, integrating humanistic and spiritual values, and applying gradual and interactive methods. The main commonalities among the three include sincere intention, the duty to honor and obey the teacher, patience and gentleness, not overburdening students, repetition of material, moral supervision, teacher fairness, and student patience toward the teacher. This research is beneficial theoretically, practically, and culturally by bridging universal Islamic traditions and the local wisdom of the Nusantara, making the works of these scholars a highly relevant legacy for the ethical challenges of education today.

Keywords: Teacher and Student Etiquette, Al-Zarnuji, Ibn Jama'ah, K.H. Hasyim Asy'ari, Islamic Education.

INTRODUCTION

In the tradition of Islamic education, *Adab* serves as the central foundation that shapes the learning process in a holistic manner, going beyond mere mechanical interaction. Derived from the root word *addaba*, which means “to educate,” the teacher functions as a *mu'addib*—a moral and spiritual guide—to cultivate well-rounded individuals. (Al Farabi, 2022; Dahyani, 2024; Jefri et al., 2025; Ulinnuha Yuana Putra et al., 2025) According to Al-Attas, *Adab* is the recognition of the hierarchy of knowledge and the proper place for each individual, making respect not merely a social norm but a recognition of the order of knowledge and spirituality (Jamal & Dalimunthe, 2020)

Data from the Indonesian Child Protection Commission (KPAI) in 2017 revealed a startling fact: 84 percent of children in Indonesia experience violence at school, a figure higher than that of neighboring countries such as Vietnam and Nepal. Ironically, 10 percent of these cases involved educators as the perpetrators. The forms of violence vary widely, ranging from harassment and discrimination through comparisons between students to the inappropriate use of physical punishment—all of which reflect the erosion of ethical values within the educational environment. (Syiehd et al., 2020)

This decline does not occur in a vacuum; it directly contradicts one of the primary functions of education according to the Ministry of Education, namely fostering good attitudes

and behavior. Positive values should be instilled from an early age, given that childhood is a crucial period in shaping a child's character. As a result, we are witnessing what is often referred to as the "moral degradation of the younger generation." This phenomenon manifests itself in various deviant behaviors, such as fights among students, disrespect toward parents, and even serious crimes like theft and immoral acts, which are a shared concern for the government, educational institutions, and society (Rachman, 2021). This situation indicates that education has failed to build a strong moral foundation for future generations (Ulinnuha et al., 2025).

One of the main factors behind this phenomenon is a shift in focus within contemporary education. Today, education tends to prioritize academic achievement and high grades over the development of spiritual and moral aspects. As a result, values of courtesy and respect are often neglected and take a back seat. Many students compete to achieve academic success without truly understanding the essence and purpose of the knowledge they are studying, which should foster positive personal and social transformation. Knowledge that remains merely theoretical without being balanced by moral character loses its true meaning in Islam, which emphasizes that the truth of knowledge must be internalized into noble behavior (Ismira et al., 2022; Ulinnuha Yuana Putra et al., 2025).

This study aims to conduct an in-depth examination of the views of three prominent Islamic scholars—Imam al-Zarnuji, Imam Ibn Jama'ah, and KH. Hasyim Asy'ari—regarding the proper conduct of teachers and students as a fundamental solution for strengthening ethics and respect in educational relationships in the modern era (Al Farabi, 2022; Fikri Fathul Aziz, 2025; Ulinnuha Yuana Putra et al., 2025). Through the evolution of thought in the works *Ta'lim al-Muta'allim*, *Tadzkirah as-Sami'*, and *Adab al-'Alim wa al-Muta'allim*, this study reflects on the foundations of the Islamic intellectual tradition to cultivate intelligent individuals of noble character. This study makes a significant theoretical, practical, and cultural contribution by bridging the universal Islamic tradition and the local wisdom of the Nusantara, making the works of these scholars a highly relevant legacy for the ethical challenges of education today (Ahmad Faqihuddin, 2020; Rajab et al., 2023; Shahara & Siti Masyithoh, 2025).

Research conducted by Ahmad Faqihuddin reveals that the views of Al-Jarnuzy and Ibn Jamaah share some similarities and differences regarding teacher-student interaction (Ahmad Faqihuddin, 2020). Another study, conducted by Irwansyah et al., analyzes the views of KH. Hasyim Asy'ari as presented in the book *Âdâb Al-'âlim Wa Al-Muta'allim*. According to KH. Hasyim Asy'ari, the ethics of teachers and students in the learning process are such that the teacher-student relationship is built on the foundation of deep respect from the student and sincere love from the teacher (Sari Harahap, 2022). According to Iqbal Irfan Nanda research, Ibn Jama'ah's thoughts on teaching ethics remain highly relevant for addressing contemporary educational challenges, particularly in overcoming the ethical crisis currently plaguing the world of education (Irfan Nanda, 2025).

In addition, research by Fringgi Pranata reveals that al-Zarnuji and Hasyim Asy'ari devoted their ideas regarding the concept of teacher and student ethics to a foundation of religious ethics, namely the emphasis that the process of seeking knowledge must always refer to ethics and always consider the principle of benefit that can be derived if teacher and student ethics are implemented properly and correctly. In this study, the author elaborates on the thoughts of the two figures mentioned above to determine the extent of teacher and student ethics. Likewise, the study examines how these concepts influence contemporary educational patterns (Pringgi, 2023). Furthermore, according to Nurul Hidayah et al., in their research, the ethical education of K.H. Hasyim Asy'ari as presented in the book *Adabul Al-'Alim Wa al-Muta'allim* remains relevant to the current state of education in Indonesia (Nurul Hidayah, 2020). Another study, conducted by Siti Rohati et al., suggests that Al-Zarnuji's ideas can serve as a foundation for developing an educational system that balances spiritual and intellectual values (Islam et al., 2025).

Based on the aforementioned prior research, it can be observed that there are already a significant number of studies examining teacher-student etiquette; however, the majority of these are monographic in nature, meaning they focus on only one or two figures within a single analytical framework. Based on these three previous studies, there is still very little research that places these three figures simultaneously within a single systematic comparative analysis. The gap this study aims to address is the lack of comparative studies that explicitly examine the concept of teacher-student etiquette among these three figures within a comprehensive theoretical framework; thus, this study represents a new step toward enriching the discourse on Islamic educational ethics (Islam et al., n.d.).

The methodology chosen for this study is a qualitative approach, as it is capable of revealing the dimensions of meaning, values, and historical context inherent in their thought. The method employed is library research, since the primary data sources for this study consist of primary texts—namely, the works of the three figures—as well as secondary literature in the form of articles, journals, and books that discuss Islamic educational thought. The combination of a qualitative approach and library research is the most logical and valid methodological choice for addressing the research questions, exploring the concept of teacher-student etiquette, and constructing findings that are relevant both theoretically and culturally (Hilma Fitri, 2019).

RESEARCH METHODS

This study employed a qualitative approach because its focus is not on numbers or statistics, but rather on a deep understanding of the meanings, concepts, and principles contained in the thinkers' ideas. This approach allows the researcher to explore the normative dimensions, values, and historical contexts of these ideas in a comprehensive and contextual manner.

This study used Library Research method, often referred to as a study of thought analysis, because the primary data sources consist of primary texts—namely the works of the three figures—supplemented by secondary literature such as articles, journals, and books discussing Islamic educational thought (Saefullah, 2024). Thus, this study relies on content analysis, conceptual comparison, and textual interpretation to construct a picture of the concept of teacher-student etiquette from the perspectives of these three figures.

RESULTS AND DISCUSSION

Profile and Thought of Imam Ibn Jama'ah

Imam Ibn Jama'ah (d. 1333 CE) lived during the Mamluk Dynasty in Egypt and Syria, a period when madrasas had evolved into formal institutions with more complex curricula and organizational structures. He served as chief judge (qāḍī al-quḍāh), which gave him a profound understanding of justice and order. In *Tadzkirah as-Sāmi' wa al-Mutakallim*, he formulated a balanced code of conduct between teacher and student, distinguishing between inner and outer etiquette to reflect the needs of an institutionalized educational system (Farhan et al., 2025; Imam Badruddin Ibn Jama'ah al-Kinani asy-Syafi'i, 2003).

Unlike al-Zarnuji, Imam Ibn Jama'ah in *Tadzkirah as-Sāmi' wa al-Mutakallim* offers a balanced approach between student etiquette and teacher etiquette. He divides etiquette into two major dimensions: inner etiquette (related to the heart, intention, sincerity, and self-reflection) and outer etiquette (concrete behavior in interactions). Teachers are required to possess sincerity, asceticism, justice, and patience, and not to burden students beyond their capacity (Zulfikar, 2024). Students are obligated to be obedient, honor the teacher, and uphold the teacher's honor

even after their passing, by praying for them, visiting their grave, and emulating their moral character (Farhan et al., 2025). In teaching methods, Ibn Jama'ah introduced comprehension assessments through questions following explanations, peer discussions among students, and repetition with corrections from the teacher. This approach emphasizes not only memorization but also critical thinking and deep understanding (Zahmi et al., 2022).

Profile and Thought of KH. Hasyim Asy'ari

KH. Hasyim Asy'ari (1871–1947) was the founder of Nahdlatul Ulama and the head of the Tebuireng Islamic boarding school in Jombang, East Java. He wrote *Ādāb al-‘Ālim wa al-Muta‘allim* in the early 20th century as a response to Dutch colonial pressure and modernization that threatened the existence of Islamic boarding schools. His work is organized in a numbered list format—14 rules of conduct for teachers and 12 for students—to make it easy to memorize and teach, while also emphasizing that these rules must be structured and non-negotiable (Buana & Masyithoh, 2025; Hadlratusy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). It is this difference in context that subsequently gave rise to distinct characteristics in the focus, methods, and scope of the adab as presented by the three scholars.

In *Ādāb al-‘Ālim wa al-Muta‘allim*, KH. Hasyim Asy'ari organized etiquette in the most systematic manner, listing 14 rules for teachers and 12 for students (Hadlratusy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). Teacher etiquette includes sincere intention, serving as a role model, loving students as one's own children, patience, not withholding knowledge, teaching according to the students' abilities, and maintaining dignity (Buana & Masyithoh, 2025). Student etiquette includes having the right intention, choosing a teacher through *istikharah*, honoring the teacher, listening attentively, not interrupting the teacher, reviewing the material, and respecting the teacher's family and descendants (Shahara & Siti Masyithoh, 2025). Hasyim Asy'ari also likened the teacher-student relationship to that of a patient with a specialist doctor, so that the student must follow the teacher's instructions and strive to earn the teacher's approval (Hadlratusy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). In the context of the *pesantren*, he added dimensions of kinship and communal responsibility that make ethics not only individual but also social in nature (Fuadi, n.d.; Sari Harahap & Rabbani, n.d.)

Profile and Thought of Imam Al-Jarnuzy

An understanding of the etiquette between teacher and student cannot be separated from the historical, social, and scholarly backgrounds of each figure. Al-Jarnuzy was a scholar born in Zarnuj, Transoxiana (Central Asia) in the late 12th century CE, and his most famous work is the book **Ta'lim al-Muta'allim**. He lived and worked during the golden age of the Abbasid Islamic civilization until the early 13th century CE. He wrote this book on etiquette as a guide to the methods and ethics of learning for students of knowledge, with the aim that they might derive blessings and tangible benefits from their studies, rather than merely studying hard without results (Ahmad Faqihuddin, 2020).

Imam al-Zarnuji lived in the 13th century CE in the region of Persia (now Iran), a time when Islamic scholarly traditions flourished within small study circles (*halaqah*) that emphasized personal relationships and the absolute authority of the teacher (Jihaduddin Akbar Auladi et al., 2025). In this system, the responsibility for proper conduct (*adab*) fell more heavily on the student, as the teacher was regarded as the successor of the Prophet, whose authority was beyond question. Al-Zarnuji wrote *Ta'lim al-Muta'allim* as a practical guide for students seeking to cultivate proper intention and learning ethics, making this text a classic reference that endures to this day (Yundri Akhyar, 2008).

In *Ta'lim al-Muta'allim*, Imam al-Zarnuji focuses on the student's etiquette as the foundation for successful learning, emphasizing that every student must have a sincere intention for the sake of Allah, not for wealth or worldly matters (Sheikh Az-Zarnuji, 2009). According to him, a sincere intention transforms knowledge into worship that holds value in the sight of Allah

(Yundri Akhyar, 2008). Al-Zarnuji also teaches that a student must be discerning in choosing a teacher who is 'alim and wara', and honor the teacher by not walking in front of them, not sitting in their seat, and not speaking without permission (Husin Abdullah & Idrus Hasan, 2009). In the learning process, he emphasizes a method of gradual repetition: students must review the material until they have truly memorized it, then add new material with the condition that it can be reviewed twice. Diligence and tawakal are the main keys to attaining the blessings of knowledge (Jamalludin, 2024).

Discussion

Similarities in the thought of Imam Ibn Jama'ah, KH. Hasyim Asy'ari, and Imam Al-Jarnuzi regarding the etiquette of teachers and students

These three scholars share a number of fundamental similarities that serve as the common thread in their thought. The first similarity is intention and sincerity. Al-Zarnuji opens his book with a chapter on intention, emphasizing that every student must have the intention to seek knowledge for the sake of Allah (Husin Abdullah & Idrus Hasan, 2009). Ibn Jama'ah includes intention within the category of inner etiquette, and even states that a teacher must not reject a student merely because the student is not yet sincere in seeking knowledge, for knowledge will lead to sincerity (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari made sincere intention the first point of the 14 teacherly etiquettes, signifying that the entire structure of etiquette will collapse if the foundation of intention is flawed (Hadlratasy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013); without intention for the sake of Allah, knowledge will not bring blessings, and may even become a calamity. (Muh Rasali, 2021)

The next principle is the obligation to honor and obey the teacher. Al-Zarnuji forbids students from walking in front of the teacher, sitting in the teacher's seat, or speaking first without permission (Husin Abdullah & Idrus Hasan, 2009). Ibn Jama'ah requires students to submit to the teacher in their affairs, strive to gain the teacher's approval, and regard the teacher with eyes of respect (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari likened the student to a patient who obeys a specialist doctor, so the student must follow the teacher's instructions and advice (Hadlratasy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). All three scholars also emphasized that this obedience is limited to matters that do not contradict Islamic law.

Another common principle is patience and gentleness. Al-Zarnuji teaches students to be patient when the teacher is tired and not to force themselves to ask questions. Ibn Jama'ah requires teachers to be patient with students' impolite behavior and to be patient with their shortcomings (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari emphasizes that teachers must offer advice gently and patiently, and students must restrain themselves and be patient when the teacher is troubled or angry (Mulasi, 2023). This patience is the key to maintaining a harmonious and sustainable relationship (Hazrullah, 2024).

What these three have in common is the principle of not overburdening students beyond their capabilities. Al-Zarnuji set a limit of two repetitions, then added material little by little; Ibn Jama'ah advised teachers not to force material that exceeds the students' comprehension or age (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari emphasized that teachers must consider students' abilities and provide guidance until students can master the material (Hadlratasy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). This principle reflects their understanding of a humanistic approach to learning psychology (Zahmi et al., 2022).

All three also share a common emphasis on the repetition of material. Al-Zarnuji requires students to repeat the material until they have truly memorized it, and then adds new material (Jamalludin, 2024). Ibn Jama'ah asks students to review the material that has been presented, and the teacher corrects any errors. K.H. Hasyim Asy'ari requires students to review the material together with peers or on their own. (Hadlratasy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013) This repetition

method is a hallmark of learning that emphasizes mastery and the blessings of knowledge. (Ismira et al., 2022)

Similarities in moral supervision. Al-Zarnuji warned that students who harm their teachers will be deprived of the blessings of knowledge (Syeikh Az-Zarnuji, 2009). Ibn Jama'ah elaborates that a teacher must monitor a student's manners, behavior, and moral conduct—both outwardly and inwardly—through gentle reprimands followed by private admonitions (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari emphasizes that teachers must monitor students' behavior both outwardly and inwardly, and offer advice in private. (Fuadi, n.d.) All three agree that moral supervision is an integral part of education.

Consensus on teacher fairness. Al-Zarnuji forbids teachers from discriminating between the rich and the poor. (Sheikh Az-Zarnuji, 2009) Ibn Jama'ah forbids teachers from favoring certain students without cause, though he permits recognition of students who are more diligent (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari emphasized that teachers must treat all students fairly without distinguishing based on status or position (Hadhratusy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013). This fairness reflects the teacher's sincerity (Atina Labiibah et al., 2024; Husein Al Azhari et al., 2026).

The final element linking these three is the student's patience toward the teacher. Al-Zarnuji forbids students from asking questions when the teacher is exhausted and instructs them to wait patiently until the teacher is ready. (Syeikh Az-Zarnuji, 2009) Ibn Jama'ah commands students to be patient in the face of a teacher's indifference or poor treatment, and not to abandon the teacher because of it. (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003) KH. Hasyim Asy'ari requires students to restrain themselves and be patient when the teacher is troubled or angry, and not to use that as an excuse to turn away. (Hadhratusy Syaikh K.H. Muhammad Hasyim Asy'ari, 2013) This patience is believed to be a test of commitment and sincerity in the pursuit of knowledge (Mulasi, 2023).

Differences in the views of Imam Ibn Jama'ah, KH. Hasyim Asy'ari, and Imam Al-Jarnuzi regarding the etiquette of teachers and students

Although they share fundamental similarities, the three scholars exhibit significant differences in their focus, methods, scope, and approach to errors. The first difference lies in the primary focus and orientation of the texts. Al-Zarnuji, in *Ta'lim al-Muta'allim*, focuses on the individual conduct of the student, reflecting the personal halaqah system in 13th-century Persia (Jihaduddin Akbar Auladi et al., 2025). Ibn Jama'ah, in *Tadzkirah as-Sāmi'*, offers a balanced approach between teacher and student, consistent with the institutionalized madrasah system (Zulfikar, 2024). KH. Hasyim Asy'ari, in *Ādāb al-Ālim wa al-Muta'allim*, organizes etiquette into a practical numbered list for pesantren, emphasizing communal and familial dimensions (Buana & Masyithoh, 2025).

Another distinction lies in teaching methods and pedagogical approaches. Al-Zarnuji prioritizes gradual repetition and a step-by-step progression under strict teacher supervision (Jamalludin, 2024). Ibnu Jama'ah introduced comprehension tests through questions following explanations and peer discussions to foster critical thinking (Farhan et al., 2025). KH. Hasyim Asy'ari combined repetition, mudzakah (group study), and individual guidance tailored to students' abilities, creating a synthesis between individual discipline and collective interaction (Shahara & Siti Masyithoh, 2025)

The difference among the three lies in the scope and emphasis on teacher conduct. Al-Zarnuji does not explicitly discuss teacher conduct; a teacher's duties are only implied from student ethics (Syeikh Az-Zarnuji, 2009). Ibn Jama'ah details the teacher's conduct in both inner (sincerity, asceticism, self-reflection) and outer aspects (gentleness, patience, fairness, visiting sick students) (Imam Badruddin Ibn Jama'ah al-Kinani al-Shafi'i, 2003). KH. Hasyim Asy'ari adds a new dimension: the teacher as a spiritual father (ab ruhani) who loves students like his own children,

protects them from moral corruption, and prioritizes the most essential knowledge (Hadhratusy Syaikh K.H. Muhammad Hasyim Asy’ari, 2013).

Another difference lies in the scope and emphasis on student etiquette. Al-Zarnuji emphasizes physical etiquette (sitting at a distance of an arrow’s length, not walking in front) and technical etiquette (Sheikh Az-Zarnuji, 2009). Ibn Jama’ah expands this to the social dimension: upholding the teacher’s honor after their passing, offering prayers, visiting their grave, and respecting the teacher’s relatives (Imam Badruddin Ibn Jama’ah al-Kinani al-Shafi’i, 2003). KH. Hasyim Asy’ari added the etiquette of choosing a teacher through istikhorah, respecting the teacher’s family and descendants, and keeping the teacher’s secrets (Hadhratusy Syaikh K.H. Muhammad Hasyim Asy’ari, 2013).

The table 1. Provides a comparative analysis of the conduct of teachers and students among the three figures.

NO	ETIQUETTE	IBNU JAMA’AH	IMAM AL JARNUZY	KH ASYHARI
1	Intent	Teachers do not refuse to teach simply because students are not yet sincere; “We seek knowledge for reasons other than Allah, yet knowledge itself is sought only for the sake of Allah.”	Every student is genuinely committed to seeking knowledge, not for material gain or merely for worldly matters.	Teachers impart knowledge with sincere intentions, solely for the sake of Allah, not to seek worldly fame
2	Teachers’ motivation toward students	Teachers always motivate students to pursue knowledge through various available opportunities and avenues, and to engage in activities that support their intellectual growth in accordance with their individual capabilities.	Presenting examples that, when shared, boost students’ motivation to learn—such as telling stories about the righteous people of the past.	eachers always provide sound and proper guidance and advice to their students.
3	Teachers love their students and pay attention to them	Love students as you love yourself. Be patient with students’ rude behavior and be patient with their shortcomings.		Teachers show compassion toward their students and treat them as if they were their own children.
4	Teachers are gentle in their teaching	Educate them with noble manners and motivate them with		Teachers teach with love and affection. They offer

		good moral character.		guidance gently and patiently.
5	Helping students understand through teaching methods	Present material in a way that is easy for students to understand; guide them to take notes on important points during lessons.		Students focus on their lessons, and teachers assess their abilities so they can provide guidance and direction until the students master the material. The learning method involves students taking turns one by one, with the teacher observing and paying attention to each student. Students wait their turn in an orderly manner and do not cut in front of others unless the teacher permits it.
6	Assessing students' understanding	Once the teacher has finished explaining the lesson, they may pose several questions related to the lesson to the students in order to test their understanding and retention of what was explained. If a student can answer, the teacher praises them; if a student does not understand, the teacher repeats the lesson.		
7	Students are asked to review the material presented by the teacher	The teacher also facilitates peer discussions among students to ensure the material is firmly embedded in their minds and to deepen their understanding; this method	Students need to review the material that has been taught until they have truly memorized it. Once they have memorized it, they move on to new	Students review the material presented by the teacher, either together with their peers or on their own.

		encourages them to think critically.	material while continuing to review what they have already memorized.	
8	Do not burden students beyond their capacity	Asking some students to recap the material that has been presented, then the teacher repeats what the student explained and adds to or corrects any potential inaccuracies in the student’s explanation.	The lessons given by the teacher to the students are limited to what they can reasonably review twice, followed by two more repetitions. This process continues, with lessons added little by little, slowly and with a focus on one topic or text at a time.	
9	The teacher emphasizes important principles or academic discipline	Encouraging students to learn concepts that their current level of understanding or age may not yet be able to handle.	Teachers teach the most essential or beneficial knowledge to their students.	The teacher prioritizes the knowledge that is most essential for the students.
10	The teacher treats students fairly and does not discriminate among them	The teacher explains to the students the general principles of academic discipline. Every foundational concept and issue within each required academic discipline is based on these principles. Therefore, it is crucial for the teacher to possess a broad understanding.	They do not discriminate between the rich and the poor.	The teacher treats all students fairly, without discriminating based on their status or position.
11	Teachers monitor students’ conduct	Teachers should monitor their students’ conduct, behavior, and character—both outwardly and inwardly. If a student behaves	Teachers emphasize that if one hurts a teacher, they will not succeed in acquiring beneficial knowledge.	Teachers monitor students’ behavior and manners both outwardly and inwardly; if something inappropriate is observed—such as

		inappropriately, the teacher should convey the rules through subtle reminders in front of the student in question without singling them out or mentioning their name. If there is no improvement, the teacher should address the student privately.		engaging in disliked acts, causing damage, being lazy, or acting rudely toward the teacher or others—the teacher should prevent it by addressing the student privately (in confidence) and offering guidance and advice.
12	Teachers strive to promote the well-being of their students	Teachers should strive to promote the well-being of their students and bring their hearts together. If a student is absent, the teacher should inquire about the student's condition; if the student is ill, the teacher should visit them or show other forms of empathy.		
13	Teachers are humble toward students and respect them	Teachers should remain humble toward their students and anyone who seeks guidance, provided they have fulfilled their own obligations. It is appropriate to greet students with a cheerful face when meeting them, as this makes them feel more at ease and encourages them to ask questions.		Teachers must be humble in the presence of their students, speaking kindly to them—especially to older students—greeting them, honoring them when they visit, and meeting them with a cheerful, happy, friendly, and loving expression, and showing even greater kindness to students whose happiness they wish for.

14	Students choose teachers who are beneficial to them	If possible, students should choose a teacher who is truly capable, proven to be loving, displays good character, is known for their success, is recognized for their integrity, has the best teaching methods, and makes the greatest effort to help them understand.	Reflect for two months when choosing a teacher. Seek the advice of others so that a student does not abandon that teacher or turn away from him, but remains diligent in studying under him. In this way, the student’s learning becomes a blessing and he gains many benefits from knowledge. A student should choose a teacher who is knowledgeable and older	Students should think deeply when choosing a teacher, perform the istikharah prayer, and select a teacher who specializes in their field.
15	Obey teachers	One should not be fixated on famous people and neglect those who are unknown.	A student should always seek their teacher’s approval, avoid provoking their anger, and carry out their instructions—except for commands that involve disobedience to Allah SWT, or to His creation, or disobedience to God.	The relationship between teacher and student is like that of a patient and a specialist doctor; thus, the student seeks guidance in accordance with the teacher’s advice and always strives with all their might to gain the teacher’s approval for their actions, being sincere and showing respect to the teacher while drawing closer to Allah by serving them.
16	Honor teachers	Look upon the teacher with respect and believe in his or her perfection, for this makes one more receptive to the	A student should not walk in front of the teacher, sit in the teacher’s seat, or begin speaking without the	Students do not address the teacher by their first name alone; they must use a title that

		benefits he or she offers.	teacher's permission; they should not talk excessively, and should not ask questions if the teacher is unwell; they should also be mindful of the time and avoid knocking on the door, but instead wait patiently until the teacher comes out.	conveys the teacher's dignity.
17	Respect teachers		Listen to knowledge and wisdom with reverence and respect, even if you have heard it a thousand times.	
18	Recognize the virtues of teachers and uphold their rights	Uphold his or her honor, refute any gossip about him or her, and take offense on his or her behalf; if unable to do so, rise and leave the place.	A student should not sit very close to his teacher unless absolutely necessary; the distance between student and teacher should be the length of an arrow's flight.	
19	Be patient with teachers' indifference	One should pray for him throughout his life, care for his relatives and close ones after his passing, visit his grave periodically, seek forgiveness and give charity on his behalf, follow his path in character and conduct, uphold his habits in daily life and worship, adopt his manners, and continue to emulate him.		Students must exercise self-restraint and strive to be patient when a teacher is troubled, angry, or exhibits behavior that the students find unacceptable. Such situations should not cause students to abandon their teacher.

20	Express gratitude to teachers for their care	One should be patient with the teacher's indifference or any unkind treatment from him; such things should not prevent one from seeking his company and upholding the soundness of one's faith, and one should interpret the teacher's actions		
21	Students respect the teacher's family	Be grateful for the teacher's guidance in correcting shortcomings, laziness, negligence, or other issues faced by the student, as the teacher's criticism contains benefit and goodness; one should regard this as a blessing from Allah.		Students should always look after their descendants, relatives, and loved ones, and constantly remind themselves to pay their respects to the teacher.
22	Students do not hurt the teacher	look upon the teacher with respect and believe in his or her perfection, for this makes one more receptive to the benefits he or she offers.	If a student offends his teacher, he will be deprived of the blessings of knowledge and will gain little benefit from it.	
	Proper etiquette in asking and answering questions		A student should not ask the teacher questions when he is bored; he should choose the right moment and not knock on the door to be let out immediately, but should wait until the teacher comes out.	They must not answer questions or explain anything before the teacher gives permission.

CONCLUSION

This study concluded that the concept of teacher-student etiquette according to al-Zarnuji, Ibn Jama'ah, and KH. Hasyim Asy'ari is not merely a set of formal rules, but rather a comprehensive ethical framework that serves as the foundation of Islamic education. In *Ta'lim al-Muta'allim*, al-Zarnuji focuses on the student's etiquette—sincere intention, respect for the teacher, patience, and systematic repetition—as the keys to acquiring blessed knowledge. Ibn Jama'ah, in *Tadzkirah as-Sāmi'*, offers a balanced perspective by detailing the inner and outer etiquette for both teacher and student, emphasizing justice, mutual respect, and social responsibility. KH. Hasyim Asy'ari, in *Adab al-'Alim wa al-Muta'allim*, synthesizes and systematizes these ideas into a practical list of 14 teacher etiquettes and 12 student etiquettes, adding the familial and communal dimensions characteristic of traditional Islamic boarding schools. The main similarities among the three are sincere intention, the duty to honor and obey the teacher, patience and gentleness, not overburdening the student, repetition of material, moral supervision, the teacher's fairness, and the student's patience toward the teacher. Their differences lie in their focus: al-Zarnuji on the individual behavior of students, Ibn Jama'ah on the balance of rights and obligations within an institutional context, and Hasyim Asy'ari on the most systematic and community-oriented elaboration. The implications for modern Indonesian education are that revitalizing *Adab* through strengthening codes of ethics, integrating humanistic and spiritual values, applying gradual and interactive methods, and establishing a caring educational ecosystem are crucial for addressing moral degradation and fostering the insan kamil—the perfect human being who excels intellectually, spiritually, and morally. Thus, the teachings of these three scholars offer a solid foundation for rebuilding a harmonious and blessed teacher-student relationship in contemporary Islamic education.

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