Investigating Respect in Learning as Character Education:  
A Review of al-Zarnūjī’s Ta’līm 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

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. 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. Among the most common phenomena are acts of aggression, vandalism, and mischievous behavior by some teenagers. A concerning moral issue requires careful consideration to establish moral education and promote investigation of the subject through moral education.

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. In this sense, the most important element in the endeavor to instill noble traits and ideals is general education as well as character education. 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. 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...
foundations in the children. 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. 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.

Al-Zarnūjī’s Ta’lim al-Muta’alim 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). There are several grounds to consider al-Zarnūjī’s Ta’lim al-Muta’alim: 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’alim. 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

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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’līm al-Muta’allim*. 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’līm 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’līm 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’līm 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. 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.

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. The previously discussed broader framework of character has a great deal of

12 Muhammad Zaim, ‘Pemikiran Pendidikan Al-Zarnuji (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)’.


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’līm 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

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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. He gains some practical advice on how to maximize time by following the correct learning route, which he learned from his professors and books. 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.

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. 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. 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.

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

23 Hafidzah, ‘Textbooks of Islamic Education in Indonesia’s Traditional Pesantren’.
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 (waqar, bilm, and ṣabr), 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 insān al-kāmil (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 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.\(^{33}\) Suitable presumptively

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

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 tawakkul (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. 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'zīm and Hurmab as Respect

The words ‘ta’zīm and hurmab’ 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. In this context, ta’zīm 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. Here, developing concern for harmony in daily interactions with instructors and coworkers is one technique to instill personal attitudes in the pupils. This

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34 Hafidzah, ‘Textbooks of Islamic Education in Indonesia’s Traditional Pesantren’.
36 Halstead, ‘Values and Values Education’.
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

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⁴³ Halstead, ‘Values and Values Education’.

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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 *ikhlās* (whole heart), *tawādūr* (modest), *sabār* (patience), and *taʿzīm* or *hurmāb* (respect).\(^{45}\)

Regarding the specific methods that these programs need to be implemented in both the classroom and in daily life, for instance, *taʿzīm* 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. *Taʿzīm* can be improved in a way that fosters *ṭāʿāt* (adherence), although *ṭāʿāt* is on the other side of the spectrum where it is not always the case. *Taʿzīm*, acquired through fear or intimidation, can be elevated to the *ṭāʿāt* 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 *ʿilm* (knowledge) and *hikmah* (wisdom), it shows that students are capable of assimilating the teacher’s *fāʿidah* (avail), which distinguishes between *ḥaq* (right) and *batil* (wrong).\(^{46}\) Educating *taʿzīm*, 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 *taʿzīm* will be covered here. These include knowledge, a teacher, and a buddy or partner,\(^{47}\) as addressed in the figure 1.

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**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 Taʿlīm al-Mutaʿallim*.

\(^{46}\) Huda and Kartanegara, *The Significance of Educative Environment to the Character Development*.

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 taʿẓīm 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 benefic knowledge. It implies that a vague idea may be clarified by learning the information necessary to make it happen (Isroani & Huda, 2022). In this sense, a thorough comprehension of a subject together with its identification plays a crucial role in solving every issue. 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 Kartanegara highlight three unique features of knowledge: nukhlas, 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. 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 taʿẓīm 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 taʿẓīm into the knowledge.

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49 Huda and Kartanegara, ‘Islamic Spiritual Character Values of Al-Zarnūjī’s Taʿlim al-Mutaʿallim’.

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’.

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. 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. 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

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54 Von Grunebaum and Abel, Instruction of the Student.
of what they are thinking deeply about. 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. 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. Moreover, the subsequent point refers to keep quiet around him and not to ask pointless questions, together with waiting patiently for the instructor to emerge rather than knocking on the door. 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. 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. 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.

58 Zarnuji, Cabaya Bagi Penuntut Ilmu.
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 tażim 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 absorb 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 murabby, mudarris, mu‘addib, mu’tallim, and nurshid (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

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


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’\(^{67}\) opinion, students should exercise caution when choosing who of their other partners to associate with because of their considerable impact. 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](image)

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.

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\(^{64}\) 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.


\(^{67}\) 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’līm al-Muta’allīm. 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. 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. 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. 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 (Syaiba, 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.

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’līm al-Muta’allīm. Before selecting a discipline for their studies, students must give it significant thought. In addition to the previously mentioned broad aims, al-Zarnūjī

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71 Huda and Kartanegara, ‘Islamic Spiritual Character Values of Al-Zarnūjī’s Ta’līm al-Muta ‘allīm’. 

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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


\(^74\) Ike Apriliani et al., ‘Management of Inclusive Education: An Implementation’, Munaddhomah: Jurnal Manajemen Pendidikan Islam 5, no. 1 (16 January 2024): 112–25,
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standard about fully implementing self-arrangement.\textsuperscript{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.\textsuperscript{76} Requirements for attaining societal goals are met by quality instruction, which also equips pupils to meet problems in the future.\textsuperscript{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’zīm 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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\textsuperscript{77} Widyatmike Gede Mulawarman et al., ‘Character Education Management in Improving Students’ Spiritual Intelligence’, Nidhomul Haq: Jurnal Manajemen Pendidikan Islam 9, no. 1 (4 March 2024): 79–90, https://doi.org/10.31538/ndh.v9i1.4550.


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