



Students' and Teachers' Perceptions of Moral-Spiritual Values in Ta'lim Muta'allim: A Qualitative Study in Pesantren and Non-Pesantren Schools

Zilva Raihan Nazir Ali Alfathimy^{1*}, Udin Supriadi², Syahidin³, Cucu Surahman⁴
^{1,2,3,4}Universitas Pendidikan Indonesia, Bandung, Indonesia

ARTICLE INFO	ABSTRACT
Article history: Submitted: Juny 08, 2026 Final Revised: July 27, 2026 Accepted: July 30, 2026 Published: July 31, 2026 Keywords: <i>Ta'lim Muta'allim</i> Book; Moral-spiritual; Teachers' and Students' Perceptions.	Purpose: The decline in students' courtesy toward teachers highlights a moral crisis in modern education. This study explores students' and teachers' perceptions of moral-spiritual values in the <i>Ta'lim Muta'allim</i> book to understand their relevance in contemporary learning environments. Methods: Utilizing a descriptive qualitative design, this study collected primary data through in-depth interviews using a Google Forms questionnaire. The participants consisted of 30 students and 3 teachers purposively selected from pesantren and non-pesantren schools based on their familiarity with the book. Data were analyzed using thematic analysis stages, specifically categorizing data based on emerging themes regarding moral integration in learning. Findings: The thematic analysis yielded four main positive themes: honesty as an academic foundation, respect for teachers as a manifestation of adab, responsibility for independent learning, and the challenges of modern implementation. Substantive differences emerged; pesantren students demonstrated a deeper internalization of classical adab towards teachers, whereas non-pesantren students and teachers reported significant challenges in applying these traditional values amidst modern, egalitarian educational cultures. Research Implications: While <i>Ta'lim Muta'allim</i> provides a robust moral framework, its application requires contextual adaptation. This study implies that integrating traditional moral-spiritual values through dialogical and interactive learning approaches can support character education, offering a relevant moral guideline without claiming definitive behavioral changes. Originality: The decline in students' respect and courtesy towards teachers in the modern era has emerged as a serious issue within the educational sphere. Cultural shifts driven by digital technological advancements have displaced moral-spiritual values, particularly concerning student-teacher interactions. The book <i>Ta'lim Muta'allim</i> by Sheikh Az-Zarnuji offers a relevant solution through its moral and spiritual teachings on the pursuit of knowledge.
	
 	Doi: https://doi.org/10.61255/jupiter.v4i3.1327

INTRODUCTION

The educational landscape in Indonesia continues to confront multifaceted challenges encompassing curriculum design, institutional management, and the active engagement of all educational stakeholders (Iskandar, 2022). The prevailing quality of human resources (HR) has yet to fully align with the nation's overarching educational ideals, underscoring an urgent imperative for pedagogical practitioners to redesign teaching methodologies aimed at cultivating robust moral character in students (Azizah, 2023; Maharani et al., 2022). Consequently, a comprehensive reconstruction of the Indonesian educational framework is essential to produce exceptional graduates who are not only equipped to navigate contemporary challenges but also embody noble virtues, including intellectual acumen, creativity, communicative courtesy, discipline, integrity, and a profound sense of responsibility.

A salient manifestation of the current moral crisis is the shifting dynamic in teacher-student relationships, most notably characterized by a discernible erosion of student respect and courtesy toward educators (Arsini et al., 2023). The proliferation of digital technologies has catalyzed cultural transformations that frequently displace foundational moral-spiritual values, particularly concerning how students interact with their teachers (Andini et al., 2024; Utami et

al., 2023; Zaliani et al., 2023). Addressing this erosion, however, necessitates a nuanced and balanced approach. Contemporary educational paradigms rightfully prioritize critical thinking skills, open dialogue, psychological safety, and equitable relationships between teachers and students. Thus, endeavors to reinstate respect must consciously avoid conflating it with uncritical obedience or authoritarian subjugation; instead, the focus must be directed toward nurturing mutual appreciation and ethical engagement within a modern, egalitarian learning ecosystem (Taufiqurrahman & Mubarak, 2023).

The moral development of students is paramount, as it empowers them to discern right from wrong and to navigate the complexities between personal desires and collective societal interests (Dalimunthe, 2023). Integrating moral values into the educational fabric serves as the crucial bedrock for forging national character and reinforcing a country's cultural identity. As Fukuyama (1995) articulates, the advancement and prosperity of a nation are inextricably linked to the character of its populace, making moral education the most potent instrument for such character formation. Furthermore, character remains a foundational pillar of human civilization, a perspective corroborated by Erikson (1966) and Faiz (2019). This aligns perfectly with the assertion that the quintessential objective of education is character building, dictating that all pedagogical activities should be strategically oriented toward achieving that goal (Marzuki, 2015).

Inherently, character education is not a novel construct within the Islamic educational tradition; rather, it represents the very essence of Islamic education itself, traditionally denoted as moral (*akhlak*) education (Ulfah et al., 2022). This comprehensive approach synergizes faith (*iman*), righteous actions (*amal saleh*), and commendable morals (*akhlak*). A holistic (*kaffah*) Muslim is anticipated to manifest exemplary morals as the natural culmination of their faith and righteous deeds (Husin et al., 2023). Therefore, educational institutions bear the critical mission of character formation, ensuring that their graduates can actively contribute to societal progress while steadfastly upholding noble ethical standards.

Within the sphere of Islamic education, venerable scholars have articulated profound concepts of character education in classical texts, commonly known as the "yellow books" (*kitab kuning*), which function as foundational guidelines in Islamic boarding schools (*pesantren*). A preeminent text in this tradition is *Ta'lim Muta'allim*, authored by Sheikh Az-Zarnuji (Az-Zarnuji, 2009), which continues to be a vital reference for character education today (Zainal & Ansar, 2022). Universally recognized across *pesantren*, this book presents highly relevant solutions through its moral and spiritual teachings regarding the pursuit of knowledge (Nabilah et al., 2022). Nevertheless, in contexts extraneous to the *pesantren* environment, the *kitab kuning* has historically faced misconceptions; certain observers have undervalued the academic rigor of these institutions, erroneously perceiving them to possess low scientific quality and the potential to induce intellectual stagnation (Haedari & Hanif, 2004).

Despite its monumental impact within traditional educational settings, the application of *Ta'lim Muta'allim* in broader, contemporary educational contexts warrants critical scholarly examination. The manuscript delineates learning methodologies and establishes *akhlak* (morals) as its philosophical cornerstone, introducing learners to principles such as *ta'dhimul ilmi wa ahlihi* (the veneration of knowledge and its scholars) (Kholifin et al., 2023). However, previous research on *Ta'lim Muta'allim* has predominantly focused either on the textual analysis of its philosophical contents or on its application strictly confined within traditional *pesantren* boundaries (Fauzi, 2022; Jumsar et al., 2023). While extant literature illuminates the book's theoretical moral framework, it frequently overlooks its practical operationalization amidst the complexities of diverse, modern educational environments.

Consequently, significant research gaps persist in comprehending exactly how these classical educational doctrines translate into modern pedagogy. Underexplored dimensions include the comparative perceptions of educational actors from divergent institutional backgrounds, as well as the specific empirical challenges inherent in adapting these traditional values to modern, egalitarian school cultures. Investigating the perspectives of both students and teachers is pivotal, as their lived realities ultimately dictate the success of integrating moral values into the learning process (Ningsih et al., 2023; Nyarminingsih et al., 2022). The novel contribution of this research, distinguishing it from prior studies, lies in its endeavor to bridge classical moral-spiritual literature with empirical realities across both *pesantren* and non-*pesantren* environments, thereby avoiding biased assumptions regarding students' moral attitudes.

To address this scholarly void, the present study explores the perceptions of students and teachers regarding the moral-spiritual values embedded in the *Ta'lim Muta'allim* book, aiming to evaluate their relevance within contemporary learning environments. Specifically, the objectives of this research are to: (1) identify the primary moral-spiritual values as perceived by students and teachers, (2) compare the meanings and internalizations of these values between *pesantren* and non-*pesantren* cohorts, and (3) identify the empirical challenges impeding their implementation within the context of contemporary education.

METHOD

This study employed a descriptive qualitative design to explore the perceptions of students and teachers regarding the moral-spiritual educational values taught in the book *Ta'lim Muta'allim*. This approach was selected to provide an in-depth, nuanced understanding of the respondents' direct experiences concerning the embedded values and their relevance in contemporary learning environments.

Participants were selected using a purposive sampling technique. The sample consisted of 30 students and 3 teachers from 2 Islamic boarding schools (pesantren) and 1 public schools (non-pesantren) located in Bandung and Cimahi. The proportion of informants was deliberately balanced, comprising 50% pesantren participants and 50% non-pesantren participants. The inclusion criteria for students were: (1) currently enrolled in grade 10, (2) aged between 15 to 16, and (3) having studied the book *Ta'lim Muta'allim* for at least one year. For teachers, the inclusion criteria included: (1) a minimum of 2 years of teaching experience, and (2) direct experience in teaching or integrating the values of *Ta'lim Muta'allim* in their curriculum. The sampling size was determined based on reaching data saturation, a point where no new substantive themes emerged from subsequent data collection.

Data collection was conducted between february and march, 2026. To gather comprehensive data, a two-phase data collection method was utilized. Initially, an open-ended questionnaire was distributed via Google Forms to gather baseline perceptions and demographic data. To address the limitations of written responses, this was followed by synchronous, in-depth semi-structured interviews. The interviews were conducted face-to-face, lasting approximately 45-60 per session. All interviews were conducted in Indonesian, audio-recorded with the participants' permission, and transcribed verbatim. The interview guide was designed to explore core moral-spiritual elements. Examples of main questions included: "How do you translate the concept of honesty taught in *Ta'lim Muta'allim* during school examinations?" and "What empirical challenges do you face in maintaining classical respect for teachers amidst a modern, egalitarian school culture?"

In addition to primary respondent data, a document analysis of the *Ta'lim Muta'allim* book was conducted as a primary textual data source. The analysis utilized the Indonesian translation edition authored by Sheikh Az-Zarnuji (Az-Zarnuji, 2009). The unit of analysis consisted of specific chapters and paragraphs discussing honesty, respect for teachers, and academic responsibility. The value identification procedure involved a close reading of the text to extract normative moral frameworks, which were then mapped into a categorization framework. These textual findings were subsequently integrated with the interview data to cross-examine the classical ideals of the book against the empirical realities experienced by the respondents.

The acquired data were analyzed using thematic analysis, strictly following a robust multi-stage framework. The stages included: (1) familiarization with the data through repeated reading of transcripts; (2) generating initial codes using manual coding; (3) searching for and developing preliminary themes; (4) reviewing themes against the coded extracts; (5) defining and naming the final themes; and (6) integrating the findings into a cohesive report. The coding process was conducted independently by two researchers (ZA and SY). Any differences in interpretation or coding discrepancies were resolved through peer discussion and consensus with a third researcher (CS) to ensure analytical rigor.

To ensure data validity and reliability, several rigorous strategies were applied. Source triangulation was achieved by systematically comparing the perspectives of pesantren students, non-pesantren students, and teachers. Member checking was conducted by returning the interview transcripts and preliminary findings to participants to verify the accuracy of their expressed views. Furthermore, peer debriefing among the research team and the maintenance of an audit trail of methodological decisions enhanced the study's credibility. The researchers also practiced reflexivity to mitigate personal biases and actively sought out negative cases (e.g., participants who found the book's teachings difficult to apply today) to provide a balanced, unbiased narrative.

Prior to data collection, permission to conduct the study was obtained from the participating schools. All participants voluntarily agreed to participate and signed an informed consent form prior to the interviews. Written informed consent was obtained from all adult participants. Because the study involved minors (students), informed consent was mandatorily secured from their parents or legal guardians, alongside the students' own assent. The confidentiality of all participants was strictly maintained by assigning pseudonyms to both individuals and institutions. All digital data, including Google Forms responses and audio recordings, were stored securely on an encrypted, password-protected drive accessible exclusively to the research team.

RESULTS

The thematic analysis of the interview data yielded four primary themes regarding how students and teachers perceive, internalize, and negotiate the moral-spiritual values of *Ta'lim Muta'allim* within their respective educational contexts: (1) honesty as an academic foundation, (2) respect for teachers as a manifestation of *adab*, (3) responsibility for independent learning, and (4) tensions in modern implementation. Rather than indicating definitive behavioral changes, the findings illustrate the complex ways participants associate these traditional values with their daily academic conduct, alongside the systemic and cultural challenges they encounter (Cahyati et al., 2022; Kholifin et al., 2023).

To provide a comprehensive overview of the qualitative data including definitions, data sources, contextual variations between *pesantren* and non-*pesantren* environments, and representative quotes the thematic framework is summarized in Table 1.

Table 1. Thematic Framework of Moral-Spiritual Values in *Ta'lim Muta'allim*

Theme & Definition	Subthemes	Contextual Variations	Representative Quotes
1. Honesty as an Academic Foundation Perceptions of honesty as a core moral directive in academic settings.	Integrity in exams Peer pressure	Pesantren: Deeply tied to religious accountability and fear of losing blessings. Non-Pesantren: Viewed normatively, but heavily challenged by a competitive academic culture.	"To me, cheating means the knowledge loses its blessing. That is what the book strictly warns about." [P-S1] "It's hard to be completely honest when everyone else is cheating to get high grades for university admission." [NP-S3]
2. Respect for Teachers as Adab Interpretations of honoring educators as the primary source of knowledge.	<i>Ta'dhim</i> (Reverence) Egalitarian dialogue	Pesantren: Internalized as unquestioning obedience and physical signs of respect (e.g., kissing hands). Non-Pesantren: Tensions emerge between traditional reverence and the modern need for critical, open communication.	"The teacher's word is a guide. If we protest, we disrespect the knowledge itself." [P-S4] "I want students to respect me, but they also need to feel safe to argue critically. The classic book sometimes makes them too passive." [NP-T2]
3. Responsibility in Learning Understanding learning as a spiritual duty versus an external obligation.	Spiritual duty Academic stress	Pesantren: Learning is seen as a lifelong spiritual mandate. Non-Pesantren: Viewed mostly as a mechanical task, often leading to academic burnout.	"Studying is my worship. The difficulty is just a test of my patience." [P-S2] "The book says we must be responsible, but honestly, the workload from the modern curriculum is just too exhausting." [NP-S5]
4. Tensions in Modern Implementation The empirical challenges of applying classical values today.	Digital culture Contextual adaptation	Both groups: Acknowledge the clash between traditional texts and the fast-paced, digital era, requiring reinterpretation by teachers.	"Social media teaches us to be equal with everyone, making the strict hierarchy in Ta'lim Muta'allim feel outdated sometimes." [NP-S1] "We cannot force 13th-century compliance on Gen Z. We must extract the essence, not just the literal text." [P-T3]

Honesty as an Academic Foundation

Participants across both groups reported that the concept of honesty in *Ta'lim Muta'allim* provides a foundational moral anchor. However, the internalization of this value varied significantly based on the educational context. In the *pesantren* environment, students frequently associated honesty with the spiritual concept of *barakah* (blessings). As one student expressed, "Learning *Ta'lim Muta'allim* taught us that honesty is essential; cheating might give us high grades, but it deprives our knowledge of divine blessing" [P-S2]. Teachers in *pesantren* echoed this sentiment, noting that the classical text helps establish and sustain a robust culture of integrity.

In contrast, non-*pesantren* participants reported a pronounced tension between the normative ideal of honesty and the empirical realities of a highly competitive academic culture. Non-*pesantren* students admitted that external pressures to achieve high grades frequently compromised their commitment to academic integrity. "Although I understand the moral values, the intense competition for grades and academic ranking often forces us to compromise our honesty" [NP-S4]. This finding echoes recent literature suggesting that systemic academic pressures and opportunity structures in modern evaluations often challenge students' moral intrinsic motivation, leading to pragmatic rather than ethical academic behaviors (Basot et al., 2023; Sososutiksno, 2023; Zalianti et al., 2023).

Respect for Teachers as a Manifestation of Adab

The value of respecting teachers (*ta'dhim*) emerged as a prominent theme, though its interpretation revealed a sharp dichotomy between traditional and modern pedagogical paradigms. *Pesantren* students deeply internalized this reverence as an absolute form of obedience, associating respect directly with the efficacy and blessing of their learning. "In *pesantren* tradition, honoring the teacher is even more important than the lesson itself. True understanding only comes when the teacher is pleased with our adab" [P-S3].

However, non-*pesantren* teachers and students reported complex challenges in operationalizing this classical view. Several non-*pesantren* teachers highlighted a pedagogical friction between demanding unquestioning reverence and fostering the critical communication skills essential for modern education (Taufiqurrahman & Mubarak, 2023; Zubaidah, 2022). One teacher reflected, "While basic respect is necessary, blind obedience prevents students from developing critical analytical skills. We need an environment where students feel safe to challenge ideas respectfully" [NP-T1]. Furthermore, students noted that the egalitarian and open nature of digital culture and social media frequently contradicts the strict hierarchical boundaries delineated in classical texts, creating a dualistic standard of ethical behavior (Andini et al., 2024; Arsini et al., 2023).

Responsibility for Independent Learning

Ta'lim Muta'allim philosophically frames learning as a personal, lifelong spiritual obligation. *Pesantren* students frequently articulated their academic pursuits through this theological lens, which fortified their learning discipline and psychological resilience. "For us, studying is a form of worship and a lifelong spiritual obligation. Understanding this keeps me disciplined and gives me peace even when the lessons get difficult" [P-S5]. This aligns with studies indicating that high religiosity and spiritual internalization positively correlate with students' psychological well-being and coping mechanisms (Derang et al., 2023; Husin et al., 2023; Lathifah & Pujianti, 2024).

Conversely, non-*pesantren* participants provided a more critical perspective, frequently citing academic stress. The heavy workload characteristic of the modern curriculum often shifted students' perception of learning from a "spiritual duty" to a "burdensome external obligation." A non-*pesantren* student mentioned, "We are so overwhelmed with homework and exams that studying becomes purely about completing tasks and getting good grades, not about internal motivation" [NP-S2]. This negative case highlights that without a supportive psychological and spiritual framework, classical moral mandates can feel incompatible with modern curriculum demands (Latifah, 2023).

Tensions and Contextual Adaptations in Modern Implementation

Rather than unilaterally claiming that the text universally dictates behavior, the data revealed that participants actively negotiate how these classical values intersect with their contemporary realities. Both teachers and students critiqued the rigid, literal application of certain historical teachings. Non-*pesantren* teachers emphasized the urgent need for contextual adaptation and a more dialogical pedagogy. "If we enforce historical texts literally, modern students feel disconnected. Respect is demonstrated when students feel safe to ask questions and discuss ideas thoughtfully" [NP-T3].

This perspective is supported by contemporary educational discourse advocating for a dialogical approach to character education, where *adab* is cultivated through critical reflection and inclusive communication rather than dogmatic enforcement (Baharizqi et al., 2023; Nurfaruqi, 2022; Ulfah et al., 2022; Zuhri et al., 2022). Ultimately, while participants perceived the moral-spiritual teachings as highly relevant life guides, they reached a consensus that

integrating these classical values requires a flexible, context-sensitive approach to bridge the gap between traditional ideals and modern social norms (Mukit et al., 2023).

DISCUSSION

The findings of this study reveal how students and teachers negotiate the classical moral-spiritual values of *Ta'lim Muta'allim* within contemporary educational settings. The overall positive perception of the book's teachings, particularly among *pesantren* participants, must be critically contextualized. This strong affinity is deeply mediated by religious experiences and an institutional culture where the teacher's authoritative position is historically venerated (Haedari & Hanif, 2004; Taufiqurrahman & Mubarak, 2023). However, it is also crucial to acknowledge the possibility of social desirability bias; participants because they are already familiar with the selected book may have reported normative, idealized views to align with expected moral standards rather than reflecting actualized behavioral changes.

Academic Integrity Amidst Competitive Cultures

Regarding the theme of honesty, the study found that *Ta'lim Muta'allim* provides a profound spiritual framework that connects academic integrity to the concept of *barakah* (blessings). However, non-*pesantren* participants highlighted a stark contrast between this classical ideal and their daily realities. The difficulty of internalizing honesty is not due to a lack of moral understanding, but rather the systemic pressures of a highly competitive academic culture. This finding aligns with previous empirical research suggesting that modern educational systems, which heavily emphasize standardized testing and quantitative rankings, often undermine intrinsic moral motivation and trigger academic fraud (Bahri & Novita, 2024; Basot et al., 2023). Therefore, moral education cannot rely solely on textual internalization; it must address the systemic stressors that push students toward dishonesty.

Reconceptualizing Respect through a Dialogical Pedagogy

A critical tension identified in this research concerns the concept of respect (*ta'dhim*). In traditional settings, respect is frequently operationalized as absolute deference to the educator's authority. However, as modern education increasingly intersects with digital culture and egalitarian social media norms, this traditional hierarchy is challenged. Consistent with contemporary educational theories, this study asserts that respect for teachers must not be interpreted as fear or unquestioning obedience. Instead, the concept of *adab* must be reconceptualized through a dialogical and ethical pedagogical framework (Kurniawan, 2022; Panggabean, 2022). Within this framework, mutual respect guarantees psychological safety, allowing students to engage in critical communication and intellectual inquiry without feeling that they are violating religious or moral etiquette (Baharizqi et al., 2023).

Responsibility vs. Academic Stress

The findings also contrast the classical view of learning as a spiritual duty with the modern reality of academic stress. While *pesantren* students successfully utilized the concept of spiritual responsibility to build learning discipline, non-*pesantren* students frequently reported feelings of burnout. The internalization of Islamic character values is hindered when learning is perceived as a mechanical, burdensome external obligation rather than a path of self-improvement (Lathifah & Pujiанти, 2024). This highlights the need for humanistic approaches in modern schools that balance curriculum demands with the psychological well-being of students (Derang et al., 2023).

Theoretical and Practical Implications

Theoretically, this research contributes to the moral-spiritual conceptualization of Islamic Religious Education (IRE) by demonstrating that classical *adab* is not a static artifact but a dynamic value system requiring continuous contextualization. It bridges the gap between classical Islamic pedagogy and modern educational paradigms by showing that traditional texts can support modern critical education when interpreted ethically rather than dogmatically.

Practically, integrating the values of *Ta'lim Muta'allim* as a solution to broader moral crises requires more than normative preaching. Educators must facilitate this integration through concrete, interactive methods such as case studies, reflective journals, and open discussions of moral dilemmas. Teachers must act as active role models of ethical behavior, moving away from authoritarian enforcement toward empathetic mentorship (Arsini et al., 2023). Furthermore, educational institutions should implement authentic evaluation systems that assess students' moral reasoning and ethical conduct, not just their cognitive achievement.

Limitations of the Study

Despite these insights, several limitations must be acknowledged. First, the sample size and composition, restricted to specific *pesantren* and non-*pesantren* schools, limit the broader generalizability of the findings across diverse Indonesian educational contexts. Second, the reliance on self-reported written responses and interviews introduces the possibility of social desirability bias, where participants might overstate their adherence to moral values. Most importantly, the study's design only captures respondents' reported perceptions and experiences; it lacks longitudinal measurement of actual behavioral changes before and after studying the text. Future research should employ observational or longitudinal methods to systematically measure the empirical impact of classical moral texts on students' daily academic conduct.

CONCLUSION

This study aimed to explore the perceptions of students and teachers regarding the moral-spiritual values in the *Ta'lim Muta'allim* book across *pesantren* and non-*pesantren* contexts. The findings reveal that participants understand classical values such as honesty, respect for teachers, and academic responsibility as highly relevant moral guidelines. While *pesantren* participants perceive these teachings as deeply integrated spiritual duties, non-*pesantren* respondents report significant challenges in applying traditional hierarchical *adab* within highly competitive and egalitarian modern educational cultures. It is important to emphasize that these results reflect the self-reported perceptions of participants within the specific institutions studied; therefore, they cannot be directly generalized to all schools or Islamic boarding schools in Indonesia. Furthermore, as a perceptual qualitative study, these findings highlight perceived benefits and negotiated meanings rather than definitively measured behavioral changes.

The main contribution of this research lies in highlighting the necessity of contextualizing classical Islamic texts for modern learners. Rather than enforcing dogmatic compliance, the findings suggest that educational stakeholders should develop contextual learning programs that integrate these moral-spiritual values through dialogical and ethical pedagogical frameworks. To substantiate the reported benefits, future research should move beyond perceptual designs. It is highly recommended that subsequent studies employ classroom observations, longitudinal studies, comparative designs, or mixed-methods approaches to systematically examine the concrete relationship between *Ta'lim Muta'allim* learning and actual behavioral changes in students.

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ACKNOWLEDGEMENT

The author would like to express sincere gratitude to all parties who have supported the completion of this article. Special thanks are extended to the author's parents, who have continuously provided prayers, motivation, and moral encouragement throughout every step of the educational journey. Without their love and support, this achievement would certainly not have materialized. Gratitude is also extended to the teachers who have imparted their guidance and knowledge, as well as to the academic supervisor who assisted the author in developing the ideas for this research. Their invaluable suggestions and directions significantly improved the quality of both the research and the writing of this manuscript. Furthermore, the author extends profound appreciation to the organizers of the International Islamic Conference for providing a forum to present this academic work. The conference not only offered a platform for sharing knowledge but also connected the author with highly inspiring academics and practitioners.

AUTHOR CONTRIBUTION STATEMENT

ZA and US conceived the study concept and designed the qualitative research methodology. ZA conducted the literature review of the *Ta'lim Muta'allim* book and collected primary data through in-depth interviews. SY and CS performed the thematic analysis of the data and interpreted the findings regarding teachers' and students' perceptions. ZA drafted the initial manuscript. US, SY, and CS critically reviewed and revised the manuscript for important intellectual content. All authors read and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

The authors used Gemini Advanced and Google Docs AI during the preparation of this work for paraphrasing sentences, grammatical proofreading, and adjusting the writing style to meet formal academic standards. After using the services, the authors thoroughly reviewed, verified, and edited the content as needed to ensure data accuracy and originality of ideas. The authors take full responsibility for all substance, findings, and the academic integrity of this publication.

*** Zilva Raihan Nazir Ali Alfathimy (Corresponding Author)**

Department of Islamic Religious Education Faculty of Social Sciences Education,
Universitas Pendidikan Indonesia,
Jl. Setiabudhi No. 229, Bandung, Jawa Barat, 40154, Indonesia
Email: zilvaraihannazir@upi.edu

Udin Supriadi

Department of Islamic Religious Education Faculty of Social Sciences Education,
Universitas Pendidikan Indonesia,
Jl. Setiabudhi No. 229, Bandung, Jawa Barat, 40154, Indonesia
Email: udinsupriadi@upi.edu

Syahidin

Department of Islamic Religious Education Faculty of Social Sciences Education,
Universitas Pendidikan Indonesia,
Jl. Setiabudhi No. 229, Bandung, Jawa Barat, 40154, Indonesia
Email: syahidin@upi.edu

Cucu Surahman

Department of Islamic Religious Education Faculty of Social Sciences Education,
Universitas Pendidikan Indonesia,
Jl. Setiabudhi No. 229, Bandung, Jawa Barat, 40154, Indonesia
Email: cucu.surahman@upi.edu
