



Research Article

The Concept of Ta'zīm in the Thought of Shaykh Az-Zarnuji and KH. Hasyim Asy'ari: A Comparative Study of Ta'lim al-Muta'allim and Adab al-'Ālim wa al-Muta'allim

Syarif Bahaudin Mudore

Raden Intan State Islamic University of Lampung, Indonesia

Corresponding Author, Email: syarif.mudore@radenintan.ac.id



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Abstract. This study aims to analyze the concept of ta'zīm in the thought of Shaykh Az-Zarnuji as presented in Ta'lim al-Muta'allim and KH. Hasyim Asy'ari in Adab al-'Ālim wa al-Muta'allim, as well as to examine its relevance in contemporary education. This research is motivated by growing ethical challenges in teacher–student relationships and declining respect for knowledge in the digital era. Employing a qualitative library research approach, this study utilizes content analysis and comparative analysis of the two primary texts. The findings show that Az-Zarnuji conceptualizes ta'zīm primarily as a spiritual-symbolic form of reverence oriented toward attaining barakah (blessing), encompassing respect for teachers, books, and knowledge. In contrast, KH. Hasyim Asy'ari develops ta'zīm into a more systematic and operational framework through spiritual purification, self-discipline, and structured ethical conduct in teacher–student relationships. The comparative analysis demonstrates that both scholars share the fundamental view that respect for knowledge and its transmitters is

essential to meaningful learning, while differing in their modes of formulation and implementation. In the contemporary context, these principles remain relevant for strengthening academic integrity, character formation, and responsible teacher–student relationships amid digital transformation. The study implies that ta'zīm can serve as an ethical framework for integrating spiritual values, intellectual responsibility, and disciplined learning in contemporary Islamic education.

Keywords: Ta'Zīm, Adab, Az-Zarnuji, Hasyim Asy'Ari, Islamic Education

INTRODUCTION

The relationship between teachers and students in the Islamic educational tradition has historically been framed by *adab*, respect, and ethical responsibility. In this tradition, *adab* is not merely a supplementary aspect of learning but an essential condition for the meaningful acquisition of knowledge. One of its central expressions is *ta'zīm*, referring to profound respect for knowledge, teachers, and the means through which knowledge is transmitted (al-Attas, 1990, p. 12). This conception remains relevant amid contemporary educational changes that increasingly emphasize efficiency, accessibility, and egalitarian relationships, particularly as educational institutions face challenges concerning academic ethics, character formation, and the authority of teachers (Halstead, 2004). Within this context, the intellectual traditions of Shaykh Az-Zarnuji and KH. Hasyim Asy'ari offer important perspectives on the ethical foundations of learning. Through *Ta'lim al-Muta'allim*, Az-Zarnuji places respect for knowledge and teachers at the center of students' intellectual and spiritual formation, integrating moral, spiritual, and intellectual dimensions through virtues such as sincerity, humility, piety, *wara'*, and respect for teachers (Mushofa, 2023; Sa'diyah et al., 2024).

Recent studies further indicate that *adab* in Az-Zarnuji's thought contributes not only to moral development but also to students' cognitive and spiritual formation (Husna & Fahmi, 2025). Similarly, KH. Hasyim Asy'ari developed a closely related but more systematically structured conception of educational ethics in *Adab al-'Ālim wa al-Muta'allim*, emphasizing sincerity, spiritual purification, respect for teachers, discipline, and ethical conduct as integral elements of the learning process (Taufiqurrahman et al., 2023; Yulqowin & Mujiburrohman, 2025). His educational thought also extends beyond individual morality to encompass relationships between students, teachers, learning materials, and the broader educational environment ('Alawiyah, 2024; Rbiaty & Nurjannah, 2024). As Listianah et al. (2024) emphasize, the primary focus of KH. Hasyim Asy'ari's educational thought is the "humanization of human beings" through character formation grounded in spiritual and moral values while remaining responsive to contemporary developments without neglecting the traditional values of the *pesantren*.

Previous studies have provided important insights into the ethical thought of both scholars, yet they tend to examine particular dimensions separately. Research on Az-Zarnuji has focused on character education, teacher ethics, *wara'*, and *ta'zīm al-'ilm wa ahlihi* (Harahap, 2024; Heriansah & Hamdal, 2024; Mushofa, 2023). Studies on KH. Hasyim Asy'ari, meanwhile, have examined teacher character, student ethics, exemplary behavior, and the relationship between traditional Islamic values and

contemporary education ('Alawiyah, 2024; Ferihana & Rahmatullah, 2023; Yulqowin & Mujiburrohmah, 2025). Comparative studies have also identified similarities and differences in their conceptions of teacher ethics, particularly regarding spiritual character and professional qualities (Rajab et al., 2023). More specifically, Khariroh (2021) compared ethical conduct toward books in *Adab al-'Ālim wa al-Muta'allim* and *Ta'lim al-Muta'allim*, finding that KH. Hasyim Asy'ari's discussion is more detailed and operational, whereas Az-Zarnuji presents this issue in a more general manner.

These studies demonstrate a shift from predominantly normative discussions of *adab* toward more applied and contextual perspectives. However, the existing literature remains fragmented, focusing primarily on a single scholar, a single text, or a particular dimension such as teacher character, *wara'*, exemplary behavior, or ethics toward books. Consequently, *ta'zim* itself has not been sufficiently examined as a distinct and comprehensive conceptual category through a systematic comparison of its construction, scope, and educational implications in the two major works.

To address this limitation, this study offers a comparative analysis of the concept of *ta'zim* in the thought of Shaykh Az-Zarnuji and KH. Hasyim Asy'ari, as articulated in *Ta'lim al-Muta'allim* and *Adab al-'Ālim wa al-Muta'allim*. Rather than examining only particular ethical dimensions, this study investigates *ta'zim* as a broader conceptual framework encompassing the relationship between students, teachers, knowledge, books, and the ethical conditions of learning. The study therefore contributes to the literature in two ways. First, it brings together two important figures within the Islamic educational tradition in a single comparative framework centered specifically on *ta'zim*. Second, it examines how the similarities and differences between their formulations may contribute to a contemporary understanding of educational ethics. In this way, the study seeks to provide a more comprehensive understanding of the ethical foundations of knowledge in both traditions and to offer a renewed interpretation of *ta'zim* within the context of modern education.

Accordingly, this article addresses three main questions: (1) how is the concept of *ta'zim* formulated by Shaykh Az-Zarnuji in *Ta'lim al-Muta'allim*? (2) how is the concept of *ta'zim* articulated by KH. Hasyim Asy'ari in *Adab al-'Ālim wa al-Muta'allim*? and (3) how is this concept relevant to addressing the challenges of Islamic education in the modern era? The main argument of this study is that, although both scholars regard *ta'zim* as an essential ethical condition for the acquisition of meaningful knowledge, they construct and operationalize the concept differently. Az-Zarnuji primarily emphasizes reverence for knowledge and its transmitters as a foundation for the attainment of *barakah*, whereas KH. Hasyim Asy'ari develops a more systematic framework that connects spiritual discipline, self-management, and structured ethical conduct. Examining these convergences and differences makes it possible to understand *ta'zim* not merely as a traditional form of respect, but as an ethical framework with continuing relevance for character formation, academic integrity, and teacher-student relationships in contemporary education.

RESEARCH METHODS

This study employs a qualitative research approach with a library research method, focusing on the systematic interpretation and comparison of written sources (Creswell & Creswell, 2018; Zed, 2014). The research is designed as a comparative textual study examining the concept of *ta'zīm* in *Ta'lim al-Muta'allim* by Shaykh Az-Zarnuji and *Adab al-'Ālim wa al-Muta'allim* by KH. Hasyim Asy'ari. These two works serve as the primary data sources, as they represent significant texts within the tradition of *adab*-based Islamic education. Secondary data are drawn from relevant literature, including books, scholarly journal articles, and previous studies addressing *adab*, *ta'zīm*, Islamic educational ethics, and contemporary Islamic education. These secondary sources are used to strengthen the analytical framework and provide a broader interpretive context (Sugiyono, 2021).

Data collection was conducted through close reading and thematic identification of relevant passages in the two primary texts. The reading process focused on identifying statements, narratives, instructions, and conceptual formulations related to *ta'zīm*, particularly those concerning respect for teachers, knowledge, books, learning practices, interpersonal relationships, and student conduct. The identified passages were then recorded and organized thematically according to the dimensions of *ta'zīm* emerging from each text. This procedure enables a comprehensive exploration of meaning structures at the linguistic, conceptual, and intellectual-contextual levels (Krippendorff, 2019).

Data analysis was conducted in two interconnected stages. First, content analysis was employed to identify, classify, and interpret the principal dimensions of *ta'zīm* within each primary text, allowing the conceptual construction of Az-Zarnuji and KH. Hasyim Asy'ari to be examined systematically. Second, Bowen's comparative analysis (2009) was applied to the resulting thematic categories to identify similarities, differences, distinctive emphases, and the relationship between the two scholars' conceptions of *ta'zīm*. The comparative findings were subsequently interpreted in relation to the contemporary educational context, particularly issues of educational ethics, character formation, academic integrity, and teacher-student relationships. This analytical procedure provides a direct basis for the presentation of the research findings, which are organized into the conceptual formulation of *ta'zīm* in each work, followed by a comparative examination and an analysis of its relevance to modern education.

RESULTS AND DISCUSSION

The Concept of Ta'zīm in Shaykh Az-Zarnuji's Ta'lim al-Muta'allim

In *Ta'lim al-Muta'allim*, Shaykh Az-Zarnuji positions *ta'zīm* (reverence) as a central foundation within the epistemology of Islamic education. He emphasizes that a student's success is not determined solely by intellectual capability, but rather by the extent to which one is able to honor and respect the essence of knowledge. This argument is grounded in a fundamental premise articulated in the text: "*Know that a seeker of knowledge will neither attain knowledge nor benefit from it except by honoring knowledge and its people, and by venerating the teacher.*"

This principle is further reinforced by the notion that reverence (*al-ḥurmah*) occupies a higher مقام (status) than mere obedience (*al-ṭā'ah*) (al-Zarnuji, 2014, p. 55).

This finding resonates with al-Attas's conception of adab, in which the acquisition of knowledge cannot be separated from the recognition of the proper order and hierarchy between the learner, the teacher, knowledge, and the objects through which knowledge is transmitted (al-Attas, 1990).

First, reverence toward the teacher (*ta'zīm al-mu'allim*). Az-Zarnuji emphasizes that honoring the teacher constitutes an integral part of honoring knowledge itself. This is illustrated through a statement attributed to Sayyidina 'Alī, as cited in the text: "I am a servant to the one who has taught me even a single letter" (al-Zarnuji, 2014, p. 55). This formulation reflects a deep ethical orientation in which the transmission of knowledge establishes a hierarchical yet morally grounded relationship between teacher and student.

In practical terms, this reverence is manifested in highly detailed daily etiquettes, such as refraining from walking ahead of the teacher, avoiding sitting in the teacher's place, and not initiating speech without permission (Suhendar & Ulu, 2024). Furthermore, students are expected to be attentive to the teacher's emotional state, for instance by limiting questions when the teacher is fatigued and consistently seeking the teacher's approval. Causing distress to the teacher is believed to result in the loss of the blessing (*barakah*) of knowledge, as emphasized in the text (al-Zarnuji, 2014, p. 56).

Forms of reverence toward the teacher also extend to honoring the teacher's children and those closely associated with them. One prominent scholar from Bukhara is reported to have stood up in the midst of his teaching session upon seeing his teacher's son playing near the mosque entrance, as an expression of *ta'zīm* toward his teacher. Similarly, Fakhr al-Dīn al-Arsabandī, a highly respected leader of scholars in Marw, attributed his elevated status to his devoted service (*khidmah*) to his teacher, Imam Abū Zayd al-Dabbūsī. During his period of service, he was responsible for preparing and serving his teacher's meals without ever partaking in them himself (al-Zarnuji, 2014, p. 57). These narratives illustrate that reverence is not merely symbolic but is embodied through acts of service and humility.

Conversely, the absence of sustained engagement with one's teacher is portrayed as detrimental to intellectual development. Shaykh Abū Bakr al-Zaranjī, for instance, is described as having missed the opportunity to teach regularly due to his lack of consistent interaction with his teacher, Shaykh al-Ḥalwānī, whom he did not visit after the latter relocated to a rural area, citing his obligations to serve his mother (al-Zarnuji, 2014, pp. 58–59). Furthermore, Az-Zarnuji employs an analogy comparing the teacher to a physician, suggesting that just as a doctor may withhold sincere treatment if not respected, a teacher may refrain from imparting genuine guidance in the absence of reverence (al-Zarnuji, 2014, p. 59).

In another illustrative account from the context of royal education, Caliph Hārūn al-Rashīd is reported to have admonished al-Aṣma'ī, who was teaching his son. The reprimand was not directed at the act of the prince pouring water to wash his teacher's feet, but rather at the perceived insufficiency of the act, as the Caliph expected his son to perform both tasks simultaneously, pouring water with one hand while washing the teacher's feet with the other (al-Zarnuji, 2014, pp. 60–61). This

episode underscores the extent to which reverence toward the teacher is elevated as a central ethical ideal, even within elite educational settings.

Second, reverence toward books and the instruments of knowledge. Az-Zarnuji places strong emphasis on maintaining physical purity when engaging with sources of knowledge, particularly books. A student is prohibited from handling books except in a state of ritual purity, reflecting the sacred status attributed to knowledge. Another form of reverence concerns the proper handling and positioning of books; for instance, one should not stretch one's legs toward them, and books of Qur'anic exegesis (*tafsīr*) should be placed above other texts (al-Zarnuji, 2014, p. 61).

Moreover, even the aesthetics of writing are considered an expression of *ta'zīm*. Students are advised not to write in excessively small or cramped script (*qarmatha*), so that the text remains legible over time, particularly in old age. They are also discouraged from using red ink, as it is regarded as inconsistent with the scholarly traditions of the early Muslim generations (*salaf*) (al-Zarnuji, 2014, p. 62).

This perspective indicates that reverence toward knowledge extends beyond abstract respect to include meticulous attention to material practices, thereby reinforcing the integration of ethical, physical, and intellectual dimensions within the learning process.

Third, the social and psychological ethics of learning. The concept of *ta'zīm* also encompasses relationships with fellow learners (*shurakā'*). Students are encouraged to adopt a gentle and accommodating attitude, referred to as *tamalluq* (a form of persuasive and courteous approach), toward both teachers and peers in order to facilitate the effective absorption of knowledge (al-Zarnuji, 2014, p. 63). In addition, reverence for the learning process is reflected in consistent attentiveness; a student is expected to continue valuing a lesson even if it has been heard repeatedly, as emphasized in the statement that one should listen with respect even after hearing the same explanation a thousand times (al-Zarnuji, 2014, p. 64).

Fourth, the delegation of authority (*tafwīḍ*) and the purification of the heart. As an expression of respect for expertise, Az-Zarnuji advises that students should not independently determine the fields of knowledge they pursue, but rather entrust such decisions to their teachers, who possess greater experience and insight (al-Zarnuji, 2014, p. 64). Internally, students are also required to purify their hearts from negative traits such as arrogance (*takabbur*), as knowledge is metaphorically described as a light that cannot enter a prideful heart, just as flowing water cannot reach elevated ground (al-Zarnuji, 2014, p. 66).

These principles highlight that *ta'zīm* operates not only at the level of external conduct but also at the level of internal disposition, thereby integrating ethical discipline, psychological readiness, and spiritual refinement within the process of acquiring knowledge. This understanding can be further illuminated through al-Attas's conception of *adab*, as elaborated by Wan Daud (2010), who explains *adab* as the recognition and acknowledgement of the proper place of things within the hierarchical order of knowledge and existence. From this perspective, respect for teachers and knowledge is not merely a matter of social etiquette but reflects the learner's recognition of the proper hierarchy and authority within the process of acquiring knowledge.

The Concept of Ta'zīm in KH. Hasyim Asy'ari's *Adab al-'Ālim wa al-Muta'allim*

In *Adab al-'Ālim wa al-Muta'allim*, KH. Hasyim Asy'ari begins his discussion of student ethics by emphasizing the internal dimension, namely adab toward oneself (*fī nafsihi*). From his perspective, spiritual and psychological preparedness constitutes an essential prerequisite before a student engages with teachers or interacts with sources of knowledge. The ethical framework for students is systematically classified into ten comprehensive categories. For analytical purposes, this study organizes these principles into four broader thematic categories, as outlined below.

First, the purification of the heart and the rectification of intention. KH. Hasyim Asy'ari emphasizes that the initial step in the pursuit of knowledge is the purification of the heart from all spiritual ailments, such as envy, resentment, and flawed beliefs (Asy'ari, 2019, p. 24). This process aims to render the heart receptive to subtle and higher forms of understanding. Furthermore, the intention (*niyyah*) in seeking knowledge must be directed solely toward attaining the pleasure of Allah, upholding the religious law, and illuminating the inner self. Any motivation driven by worldly interests, such as the pursuit of status, wealth, or intellectual rivalry, is strictly discouraged (Asy'ari, 2019, p. 25; Rosyidin, 2021). This emphasis highlights the centrality of internal orientation as a defining element of *ta'zīm* in the learning process.

Second, time management and mental resilience. Students are encouraged to make optimal use of their youth and every moment of their lives without procrastination, as time once lost cannot be regained. KH. Hasyim Asy'ari also underscores the importance of a simple lifestyle (*qanā'ah*) in relation to food and clothing. He cites the statement of Imām al-Shāfi'ī, asserting that success in knowledge cannot be attained through self-indulgence or luxury, but rather through humility, austerity, and service to scholars (Asy'ari, 2019, p. 25). This perspective reflects a disciplined ethic that integrates intellectual pursuit with moral endurance.

Third, physical and physiological discipline. The text provides detailed guidance on structuring one's daily schedule, such as allocating the pre-dawn hours for memorization, the morning for in-depth study, midday for writing, and the evening for discussion (Asy'ari, 2019, p. 26). Notably, KH. Hasyim Asy'ari also addresses the interplay between physical habits and spiritual development. Moderation in eating and drinking is strongly advised, as excessive consumption is believed to hinder worship and harden the heart. He even specifies certain dietary and behavioral practices that may weaken sensory perception and memory, emphasizing the importance of avoiding factors that lead to forgetfulness (Asy'ari, 2019, p. 27; Syahrizal, 2022).

Fourth, social ethics and intellectual restraint. Students are instructed to limit social interactions (*tark al-'ushrah*), particularly with individuals who are inclined toward frivolity rather than reflection, as unproductive associations are seen as a waste of time and a potential source of moral decline. However, when social interaction is necessary, students are advised to choose companions who are pious, morally upright, and intellectually supportive those who can remind them when they forget and reinforce them when they remember (Asy'ari, 2019, p. 28). In addition, the

principle of *wara'* (ethical caution) in selecting food and living environments is emphasized, ensuring that the heart remains spiritually illuminated and prepared to receive knowledge (Asy'ari, 2019, p. 27).

KH. Hasyim Asy'ari conceptualizes the relationship between student and teacher as both sacred and governed by rigorous ethical discipline. Reverence toward the teacher is not merely symbolic; rather, it encompasses careful selectivity in choosing sources of knowledge as well as meticulous attention to the smallest details of physical interaction.

First, selectivity and total obedience. Students are required to perform *istikharah* (prayer for guidance) when choosing a teacher, with key criteria including intellectual competence, compassion, and moral integrity (*muru'ah*). KH. Hasyim Asy'ari strongly discourages autodidactic learning based solely on texts, referred to as learning "from the belly of books", stating that "*whoever seeks understanding solely from books will squander the law*" (Asy'ari, 2019, pp. 29–30). Once a teacher has been chosen, the student is expected to demonstrate complete obedience, likened to that of a patient before a medical specialist, while maintaining a firm belief in the teacher's intellectual and spiritual authority to facilitate the internalization of knowledge.

Second, the ethics of communication and address. Students are prohibited from addressing their teachers by name or using casual second-person pronouns. Instead, honorific expressions such as "*Yā Sayyidi*" or "*Yā Ustādhi*" are recommended. Even when referring to the teacher indirectly, the name must be accompanied by expressions that signify reverence (Asy'ari, 2019, p. 30). Moreover, students are not permitted to precede the teacher in explaining a subject or answering questions unless explicitly authorized (Asy'ari, 2019, p. 38).

This reflects a disciplined communicative hierarchy grounded in respect. The emphasis placed by Hasyim Asy'ari on respectful forms of address and disciplined communication also resonates with contemporary discussions of Islamic communication ethics. Rifaida (2025), for instance, demonstrates that Islamic communication ethics involves respect for authority, appropriate language, and awareness of social position.

Third, patience toward the teacher's conduct. The text underscores the importance of psychological resilience; students are expected to remain patient even when faced with harsh or difficult behavior from their teachers. In cases of tension, the student is encouraged to initiate reconciliation by offering an apology (Asy'ari, 2019, pp. 31–32). Furthermore, students must maintain a respectful demeanor when listening to the teacher, even if they are already familiar with the material, demonstrating attentiveness as though encountering it for the first time (Asy'ari, 2019, p. 37).

Fourth, physical etiquette and interactional protocols. KH. Hasyim Asy'ari outlines highly detailed technical guidelines governing student behavior:

1. Entering the learning space: Students should knock gently using their fingernails, enter in a clean and orderly state, and avoid prolonging their presence if the teacher is occupied (Asy'ari, 2019, pp. 32–33).
2. Sitting posture: Students are expected to sit in a humble cross-legged position, refraining from leaning against walls or cushions, avoiding unnecessary

- movements, and not fidgeting with their hands, feet, or clothing (Asy'ari, 2019, p. 34).
3. Service (*khidmah*): When offering items such as pens or paper, students should facilitate ease for the teacher, for instance, by opening ink containers, positioning tools appropriately, or preparing the relevant pages of a book (Asy'ari, 2019, p. 39).
 4. Walking etiquette: When walking at night, the student should lead as a guide, while during the day, the student should walk behind the teacher. In potentially dangerous situations, the student is expected to move ahead to ensure the teacher's safety (Asy'ari, 2019, p. 41).

Fifth, the balance between obedience and *adab*. The text presents a nuanced discussion regarding whether obedience to the teacher's command or the preservation of proper etiquette should take precedence. KH. Hasyim Asy'ari argues that if a command is issued decisively (*jazm*), obedience takes priority; however, in the absence of such urgency, maintaining *adab* remains paramount (Asy'ari, 2019, p. 36). Finally, he emphasizes the lifelong obligation to pray for one's teacher, even after their death, and to maintain respectful relations with the teacher's family and associates (Asy'ari, 2019, p. 30).

This finding is consistent with Bagaskara's (2019) study that Hasyim Asy'ari places ethics at the core of the teaching and learning process, particularly through the regulation of students' responsibilities, their relationship with teachers, and their conduct toward learning materials. In this context, the practices identified in this study suggest that *ta'zīm* should not be understood merely as a form of personal respect toward the teacher, but as an ethical framework that regulates the student's entire relationship with the process and sources of knowledge. Thus, *ta'zīm* functions as a mechanism through which moral discipline and intellectual formation are integrated within the educational process.

The Relevance of Ta'zīm in Contemporary Educational Dynamics

Based on the findings of this study, a shared philosophical foundation alongside significant operational differences can be identified between *Ta'lim al-Muta'allim* and *Adab al-'Ālim wa al-Muta'allim*. Both Az-Zarnuji and KH. Hasyim Asy'ari fundamentally conceive knowledge not merely as a cognitive commodity, but as a sacred light (*nūr*). Consequently, both scholars position *adab* as a primary epistemological prerequisite. They agree that intellectual capacity, when detached from reverence (*ta'zīm*), results only in knowledge that is devoid of benefit (*ghayr nāfi*). The centrality of the teacher constitutes a crucial point of convergence, as the teacher is regarded as the highest spiritual authority in the process of knowledge transmission. Az-Zarnuji's notion of "servitude" to the teacher resonates strongly with KH. Hasyim Asy'ari's metaphor likening the student's obedience to that of a patient before a medical specialist; both perspectives emphasize that the teacher's approval is the primary gateway to genuine understanding.

However, the most striking difference lies in the methodological orientation of each scholar. Az-Zarnuji tends to employ a symbolic-sufistic approach, emphasizing outward practices that ultimately lead to metaphysical outcomes, particularly the attainment of *barakah* (blessing). This is evident in his detailed prescriptions

regarding ritual purity when handling books and other symbolic forms of reverence intended to establish a spiritual connection between student, teacher, and knowledge. In contrast, KH. Hasyim Asy'ari advances a more technical-organizational framework. His approach extends beyond the spiritual dimension to encompass highly detailed aspects of self-management, including sociological and physiological elements such as time regulation, dietary discipline to enhance cognitive function, and practical forms of service (*khidmah*) that facilitate the teacher's work. His focus is on constructing a standardized, disciplined, and professional model of student conduct.

From a historical and contextual perspective, this distinction reflects a process of intellectual transmission and transformation from classical Islamic tradition to its adaptation within the Nusantara context. While KH. Hasyim Asy'ari preserves the continuity of classical scholarly traditions such as reverence toward the teacher's family, he simultaneously recontextualizes them into a more systematic and comprehensive framework. Whereas Az-Zarnuji frequently employs affective narratives, analogies, and poetic expressions to engage the emotional consciousness of students, KH. Hasyim Asy'ari prefers structured categorizations (e.g., ten forms of self-*adab* and twelve forms of *adab* toward the teacher) that are more applicable as institutional guidelines. Dialectically, it can be argued that KH. Hasyim Asy'ari offers a "procedural refinement" of the classical concept of *ta'zīm*: if Az-Zarnuji provides the "soul" through symbolic reverence aimed at achieving spiritual excellence (*futuwwah*), then KH. Hasyim Asy'ari provides the "body" through detailed behavioral regulations aimed at forming the ideal human being (*insān kāmil*).

In the context of contemporary digital disruption, revisiting the thought of Az-Zarnuji and KH. Hasyim Asy'ari reveals the urgent need to redefine the relationship between educators and learners. In this era, *ta'zīm* should no longer be perceived as an outdated traditional formality, but rather as a fundamental response to the moral crisis in modern education (Firman et al., 2022; Munir et al., 2022). Its relevance is particularly evident in addressing the commodification of education, where the teacher-student relationship is increasingly reduced to a transactional exchange between service provider and consumer. In this regard, the concept of *ta'zīm* restores the transcendental dimension of learning. Az-Zarnuji's emphasis on reverence for the teacher and KH. Hasyim Asy'ari's insistence on the purification of intention both reaffirm that knowledge is not a commercial commodity, but a sacred trust, thereby offering a framework to mitigate the growing incidence of unethical behavior toward educators.

Furthermore, the relevance of this concept extends to digital literacy and the ethics of knowledge sources. Az-Zarnuji's emphasis on *ta'zīm al-kitāb* (reverence toward books) gains renewed significance in the digital age, where information is abundant yet highly susceptible to manipulation. The principle of not engaging with knowledge without proper "purity" can be reinterpreted in contemporary terms as a commitment to academic integrity. Respecting sources of knowledge today entails maintaining intellectual honesty, avoiding plagiarism, and exercising critical discernment to counter misinformation and disinformation. Meanwhile, KH. Hasyim Asy'ari's detailed guidance on time management, dietary discipline, and controlled

social interaction aligns closely with the concept of self-regulated learning in modern educational psychology. In an era characterized by digital distractions and mental health challenges, practices such as limiting unproductive social engagement (*tark al-'ushrah*) and maintaining disciplined routines become essential strategies for achieving deep intellectual engagement (deep work).

Finally, both frameworks offer a redefinition of teacher authority in an age of instant access to information. While knowledge is widely available through digital platforms, wisdom (*hikmah*) and the transmission of values (*sanad*) remain accessible only through direct guidance from a teacher. The principle of *tafwīd* (delegation of authority) emphasized by both Az-Zarnuji and KH. Hasyim Asy'ari ensures that students retain intellectual humility and openness to guidance (Baihaqi et al., 2023). Overall, the relevance of *ta'zīm* in the modern era lies in its function as a robust ethical filter. If Az-Zarnuji provides a spiritual foundation for honoring knowledge, KH. Hasyim Asy'ari complements it with practical and behavioral guidance for self-regulation. Together, their perspectives offer an integrated educational model that balances intellectual sophistication with moral and character development.

Such a synthesis resonates with the notion of the *insān adabī* articulated in the educational philosophy of al-Attas and discussed by Wan Daud (2010). Education, in this framework, is successful not merely when it produces intellectual competence, but when knowledge is integrated with ethical responsibility and the cultivation of a morally disciplined person. The complementary dimensions identified in Az-Zarnuji and KH. Hasyim Asy'ari therefore reinforce the broader Islamic educational ideal of integrating intellectual development with moral and spiritual formation. The contemporary relevance of classical Islamic educational ethics does not necessarily require the abandonment of traditional values. Rather, as demonstrated in discussions of Islamic educational reform, traditional values may be maintained while being adapted to changing educational and technological contexts (Cahyadin & Anshori, 2026; Sudarto, 2023).

The following table is presented to facilitate a clearer and more systematic comparison of the findings derived from the two texts.

Table 1. Comparative Dimensions of the Concept of *Ta'zīm* in *Ta'lim al-Muta'allim* and *Adab al-'Ālim wa al-Muta'allim*

Comparative Dimension	Az-Zarnuji (<i>Ta'lim al-Muta'allim</i>)	KH. Hasyim Asy'ari (<i>Adab al-'Ālim wa al-Muta'allim</i>)
Primary Focus of <i>Adab</i>	Symbolic–Sufistic Reverence: Emphasizes the attainment of <i>barakah</i> (blessing) through reverence toward the symbols of knowledge (teachers and books).	Mental–Organizational Preparedness: Emphasizes self-management (physical and psychological) and highly detailed interactional protocols.
Conditions for Success	<i>Al-ḥurmah</i> (reverence) and <i>al-khidmah</i> (service) as the primary keys to unlocking knowledge (<i>futūḥ</i>).	<i>Tazkiyat al-naḥs</i> (purification of the soul), sincere intention, and disciplined living (diet, sleep, and time management).

Student-Teacher Relationship	The student as a “servant” to the teacher, emphasizing absolute obedience to attain <i>barakah</i> .	The student as a “patient” before a specialist, emphasizing professional-spiritual obedience for intellectual and moral development.
Ethics toward Books	Strong emphasis on sacredness (e.g., maintaining ritual purity when handling books).	Emphasis on functional-ethical aspects (e.g., facilitating the teacher in handling books and learning tools).
Social & Physical Dimension	Emphasizes respect toward peers (<i>shurakā'</i>) and individuals associated with the teacher.	Provides highly specific regulation of physical lifestyle (sleep patterns, dietary restrictions affecting memory, and selective social interaction).
Epistemic Authority	The teacher holds full authority in determining the appropriate field of study for the student (<i>tafwīd</i>).	The teacher must be selected through <i>istikharah</i> and rigorous criteria based on scholarly lineage (<i>sanad</i>), not merely textual knowledge.

CONCLUSION

This study demonstrates that *ta'zīm* constitutes a fundamental epistemological foundation of Islamic education in the thought of both Az-Zarnuji and KH. Hasyim Asy'ari, although each scholar formulates the concept through a distinctive orientation. In *Ta'lim al-Muta'allim*, Az-Zarnuji conceptualizes *ta'zīm* primarily as a symbolic and Sufi-oriented form of reverence directed toward attaining *barakah* (blessing). This conception positions the student-teacher relationship within a framework of profound obedience and veneration toward the sources and means of knowledge, including teachers, books, and the broader learning environment. In contrast, *Adab al-Ālim wa al-Muta'allim* demonstrates that KH. Hasyim Asy'ari develops the principle of *ta'zīm* into a more systematic and operational framework through *tazkiyat al-nafs* (purification of the soul), self-management, disciplined living, and structured ethics of interaction. The most significant finding of this comparative analysis is therefore that both scholars share the same fundamental premise, that reverence for knowledge and its transmitters is essential to meaningful learning, but differ in their modes of formulation: Az-Zarnuji emphasizes the spiritual-symbolic dimension of *ta'zīm*, whereas KH. Hasyim Asy'ari translates this principle into a more systematic and practical framework of educational conduct. This distinction illustrates a continuity as well as a transformation of the ethical tradition of Islamic education from its classical formulation to its Nusantara context.

Theoretically, this study contributes to the discourse on Islamic educational epistemology by demonstrating that *ta'zīm* should not be understood merely as a

normative code of conduct, but as an epistemological foundation for the pursuit of meaningful and beneficial knowledge (*'ilm nāfi*). The comparative findings also contribute to the understanding of the relationship between classical Islamic educational thought and its development in the Nusantara context, particularly by showing how KH. Hasyim Asy'ari preserves the central ethical principles found in the classical tradition while reformulating them into a more systematic and operational educational framework. Practically, these findings suggest that the values embedded in *ta'zīm* remain relevant to character education in both Islamic and general educational institutions, particularly in strengthening ethical teacher–student relationships, academic integrity, discipline, humility, and spiritual awareness in contemporary learning environments.

For future research, the concept of *ta'zīm* should be examined through interdisciplinary and empirical approaches. Studies integrating Islamic educational thought with educational psychology, philosophy of education, or digital learning studies could explore how classical concepts of *adab* and reverence for knowledge are transformed within contemporary and virtual learning environments. Empirical research in pesantren, schools, and higher education institutions is also needed to examine how the principles identified in the writings of Az-Zarnuji and KH. Hasyim Asy'ari are understood, negotiated, and implemented in actual teacher–student relationships. Such research would complement the present library-based analysis by providing empirical evidence concerning the contemporary applicability and transformation of *ta'zīm*. For educators and the broader community, the findings suggest that *ta'zīm* should be revitalized not merely as a set of symbolic formalities, but as an intellectual and ethical ethos grounded in humility, integrity, respect for knowledge, and responsible engagement with teachers and sources of knowledge.

This study demonstrates that *ta'zīm* constitutes a fundamental epistemological foundation of Islamic education in the thought of both Az-Zarnuji and KH. Hasyim Asy'ari, although each scholar formulates the concept through a distinctive orientation. In *Ta'lim al-Muta'allim*, Az-Zarnuji conceptualizes *ta'zīm* primarily as a symbolic and Sufi-oriented form of reverence directed toward attaining *barakah* (blessing). This conception positions the student–teacher relationship within a framework of profound obedience and veneration toward the sources and means of knowledge, including teachers, books, and the broader learning environment. In contrast, *Adab al-Ālim wa al-Muta'allim* demonstrates that KH. Hasyim Asy'ari develops the principle of *ta'zīm* into a more systematic and operational framework through *tazkiyat al-nafs* (purification of the soul), self-management, disciplined living, and structured ethics of interaction. Both scholars share the fundamental premise that reverence for knowledge and its transmitters is essential to meaningful learning, but they differ in their modes of formulation: Az-Zarnuji emphasizes the spiritual-symbolic dimension of *ta'zīm*, whereas KH. Hasyim Asy'ari translates this principle into a more systematic and practical framework of educational conduct. This distinction reveals both continuity and transformation in the ethical tradition of Islamic education from its classical formulation to its Nusantara context.

Theoretically, this study contributes to the discourse on Islamic educational epistemology by demonstrating that *ta'zīm* should not be understood merely as a

normative code of conduct, but as an epistemological foundation for the pursuit of meaningful and beneficial knowledge (*ilm nāfi*). The study confirms previous scholarship concerning the centrality of adab, spiritual formation, and teacher-student ethics in Islamic education, while extending these findings by treating *ta'zīm* as a distinct comparative analytical category across two major educational texts. The comparative findings further contribute to understanding the relationship between classical Islamic educational thought and its development in the Nusantara context, particularly by showing how KH. Hasyim Asy'ari preserves central ethical principles found in the classical tradition while reformulating them into a more systematic and operational educational framework. Practically, these findings suggest that the values embedded in *ta'zīm* remain relevant to character education in both Islamic and general educational institutions, particularly in strengthening ethical teacher-student relationships, academic integrity, discipline, humility, and spiritual awareness in contemporary learning environments.

This study has several limitations. First, as a library-based qualitative study, its analysis is limited to the textual materials of *Ta'lim al-Muta'allim* and *Adab al-'Ālim wa al-Muta'allim*, supported by relevant secondary literature. It therefore does not empirically examine how the concept of *ta'zīm* is interpreted or practiced by teachers and students in contemporary educational institutions. Second, the comparative analysis focuses primarily on the dimensions of *ta'zīm*, adab, and educational ethics and does not examine their implementation across diverse institutional, cultural, or technological contexts. Future research should therefore employ interdisciplinary and empirical approaches, including educational psychology, philosophy of education, and digital learning studies, to examine how classical concepts of *adab* and reverence for knowledge are transformed within contemporary and virtual learning environments. Empirical research in pesantren, schools, and higher education institutions could further investigate how the principles identified in the writings of Az-Zarnuji and KH. Hasyim Asy'ari are understood, negotiated, and implemented in actual teacher-student relationships. Such research would complement the present library-based analysis by providing broader empirical evidence concerning the contemporary applicability and transformation of *ta'zīm*. For educators and the broader community, the findings suggest that *ta'zīm* should be revitalized not merely as a set of symbolic formalities, but as an intellectual and ethical ethos grounded in humility, integrity, respect for knowledge, and responsible engagement with teachers and sources of knowledge.

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