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REACTUALIZATION OF THE TEACHER-STUDENT RELATIONSHIP MODEL FROM THE PERSPECTIVE OF TA'LIM AL-MUTA'ALLIM IN THE CONTEXT OF MODERN ISLAMIC BOARDING SCHOOL EDUCATION

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ABSTRACT: The dynamics of modern education present new challenges to the relational patterns between teachers and students, including within the Islamic boarding school (pesantren) environment. Shifts toward contractually and administratively inclined relationships, alongside the widespread use of digital technology, frequently erode traditional ethical values. This study aims to recontextualize the teacher-student relationship model presented in Syekh Al-Zarnuji's book Ta'lim al-Muta'allim to ensure its continued relevance within modern pesantren contexts. The methodology employed is qualitative, based on library research utilizing content analysis techniques and a contextual hermeneutic approach to bridge classic texts with contemporary realities. The findings indicate that the construction of the teacher-student relationship in Ta'lim al-Muta'allim rests on three main pillars: an emphasis on respect (ta'dzim), student obedience oriented toward seeking blessings (barakah), and the moral responsibility and compassion (syafaqah) of educators. The primary novelty of this study lies in its contextual hermeneutic framework that transforms the classical pedagogical ethics of Ta'lim al-Muta'allim from a passive-dogmatic paradigm into an interactive-dialogical, professional-spiritual, and digitally adaptive relational model. Unlike previous studies that predominantly examine Al-Zarnuji's work through a purely textual-normative lens, this research bridges the gap between traditional pesantren values and modern educational demands by formulating concrete strategies for

dialogic reverence, professionalized barakah, and digital communication ethics. Recontextualizing this relational model is achieved through three strategic steps: redefining ta'dzim into an interactive and dialogic form of respect without stifling critical reasoning, integrating the concept of seeking blessings with educational professionalism, and formulating digital communication ethics based on pesantren values of civility. Consequently, this recontextualization strengthens the spiritual foundation of pesantren without disregarding contemporary advancements.
Keywords: Ta'lim al-Muta'allim, Teacher-Student Relationship, Adab, Modern Pesantren, Recontextualization.

ABSTRAK: *Dinamika pendidikan modern membawa tantangan baru terhadap pola hubungan antara guru dan murid, termasuk di lingkungan pesantren. Pergeseran ke arah hubungan yang cenderung kontraktual dan administratif serta maraknya penggunaan teknologi digital kerap mengikis nilai-nilai etika tradisional. Penelitian ini bertujuan untuk meraktualisasikan model relasi guru dan murid yang terdapat dalam kitab Ta'lim al-Muta'allim karya Syekh Al-Zarnuji agar tetap relevan dengan konteks pesantren modern. Metode yang digunakan adalah kualitatif berbasis studi kepustakaan (library research) dengan teknik analisis isi (content analysis) serta pendekatan hermeneutika kontekstual untuk menjembatani teks klasik dengan realitas era kontemporer. Hasil penelitian menunjukkan bahwa konstruksi relasi guru dan murid dalam kitab Ta'lim al-Muta'allim bertumpu pada tiga pilar utama: penekanan pada rasa hormat (ta'dzim), kepatuhan murid yang berorientasi pencarian keberkahan (barakah), serta tanggung jawab moral dan kasih sayang (syafaqah) dari pendidik. Reaktualisasi model relasi ini diwujudkan melalui tiga langkah strategis: mendefinisikan kembali ta'dzim menjadi bentuk penghormatan yang interaktif dan dialogis tanpa mematikan nalar kritis, mengintegrasikan konsep pencarian keberkahan dengan profesionalisme kependidikan, serta merumuskan etika komunikasi digital berbasis nilai keadaban pesantren. Dengan demikian, reaktualisasi ini mampu memperkuat spiritualitas pesantren tanpa mengabaikan perkembangan zaman*
Kata Kunci: *Ta'lim al-Muta'allim, Relasi Guru-Murid, Adab, Pesantren Modern, Reaktualisasi*

INTRODUCTION

Education is essentially a humanizing process that focuses not merely on the transfer of knowledge, but also on the transformation of values and character building. Within Islamic educational philosophy, the dimensions of ethics, morality, and *adab* (etiquette) occupy a fundamental epistemological position prior to delving deeper into various branches of science. [1]

[1] Mukhlis Mukhlis and others, 'Transformation of Values and Character Education in Islamic Education Based on the Qur'an and Hadits', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6.5 (2026), 1623–39.

Classical Muslim scholars consistently regarded the cultivation of *adab* as a primary pillar and a prerequisite for yielding beneficial knowledge (*'ilm nafi'*) and spiritual blessings (*barakah*). However, with the advent of modernizationcharacterized by rapid developments in information technology and social restructuring a significant paradigm shift has emerged within the educational landscape. The teacher-student dynamic, which was historically imbued with spiritual depth, profound reverence, and strong emotional bonds, has gradually transformed into a utilitarian, commercial, and administrative relationship.[2]

This phenomenon demonstrates that the commercialization and formalization of education risk reducing the sacred bond between educators and learners into mere mechanical transactions.[3]

Educators are increasingly perceived as service providers, while students assume the role of clients.This value shift has permeated beyond general formal education, exerting a tangible impact on the pesantren (Islamic boarding school) milieu. As the oldest Islamic educational institution in Indonesia, the pesantren has historically maintained an enduring reputation as a bastion of adab and character building.[4] Within this ecosystem, the figures of the kyai and ustadh serve not merely as classroom instructors, but as living role models, spiritual mentors, and guides for the santri (students). The relational dynamic between teacher and student in traditional pesantren is typically characterized by absolute obedience, deference oriented toward seeking favor (rida) and blessings (barakah), as well as a social distance that preserves the teacher's scholarly dignity.[5] Nonetheless, the currents of modernization and digitalization have introduced a double-edged sword to modern pesantren governance. Numerous pesantren have integrated national curricula, established formal schools, and adopted standardized educational management. On the one hand, modernization enhances administrative efficiency, educator professionalism, and the public competitiveness of pesantren graduates.[6]

On the other hand, the introduction of rigid administrative frameworks, the shifting mindset of a new generation of santri—who are increasingly critical and individualistic—and the widespread penetration of social media and

[2] Mohammad Rifky, Muhammad Wildan Shohib, and Muhammad Nur Rochim Maksum, 'The Concept of Adab in Islamic Pedagogy: Bridging Traditional Teachings and Modern Educational Practices', *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2026, 228–41.

[3] Michael J Madison, Brett M Frischmann, and Katherine J Strandburg, 'Legal Studies Research Paper Series No . 2008-24 The University as Constructed Cultural Commons University of Pittsburgh – School of Law Loyola University of Chicago – School of Law ; Cornell Law School This Paper Can Be Downloaded without Charge from The', 2008.

[4] Ahmad Musaddad, 'Transformation of Islamic Boarding Schools as Islamic Education Institutions in Indonesia', *Journal of Islamic Education Research*, 4.1 (2023), 73–82

[5] Bustari Bustari, Duski Samad, and Firdaus ST. Mamat, 'The Leadership Concept of Kyai in Pesantren: A Literature Analysis Based on Modern Educational Management Perspectives', *Alsys*, 5.4 (2025), 1425–36.

[6] Tri Yugo, 'Improving the Quality of Islamic Education through Pesantren-Based Management in Indonesia', *Journal of Educational Research and Practice*, 3.2 (2025), 238–54.

communication technologies frequently engender value conflicts. Physical and social boundaries between teachers and students have become increasingly blurred in the digital era. Communication patterns via social media or instant messaging platforms often erode ideal codes of conduct and etiquette.[7] Furthermore, administrative demands for measurable professionalism occasionally diminish opportunities to cultivate deep emotional resonance and intensive spiritual mentorship.

In addressing these ethical challenges, one of the primary and most influential references shaping pedagogical ethics in pesantren is the treatise Ta'lim al-Muta'allim Tariq at-Ta'allum by Sheikh Burhan al-Din al-Zarnuji. For centuries, this classical text (kitab kuning) has served as mandatory reading across traditional Islamic boarding schools, instilling adab in students before they undertake more complex fields of Islamic jurisprudence (sharia).[8] Al-Zarnuji comprehensively delineates the ethical framework incumbent upon seekers of knowledge, spanning the formulation of learning intentions, the selection of teachers and peers, to the veneration of knowledge and its custodians.[9] Theoretically, al-Zarnuji's concept of civility is grounded in the premise that knowledge is a divine light that can only reside within a purified soul; hence, veneration (ta'dhim) toward the teacher serves as the primary spiritual conduit to attain blessings in learning.[10]

However, Ta'lim al-Muta'allim was conceived within the socio-historical milieu of the medieval period, possessing social structures and historical demands distinctly different from contemporary reality. The text's strong emphasis on absolute obedience and subservience is often crudely interpreted as educational authoritarianism when read without critical and contextual scrutiny.[11] Consequently, a practical dilemma emerges: should the ethical doctrines in Ta'lim al-Muta'allim be implemented literally and dogmatically, or should they be dismissed as outdated in an era that champions critical consciousness, equal rights, and communicative transparency? Herein lies the imperative for a hermeneutical and contextual reactualization. Reactualization constitutes a reinterpretation of core values so that they can be re-articulated in an appropriate, dynamic, and functional manner within modern pesantren settings.[12]

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[7] JOSHUA SNIDER, 'Islamism and the Politics of Crisis Nationalism: The Case of Indonesia', 2014.
[8] Laily Hafidzah, 'Textbooks of Islamic Education in Indonesia'S Traditional Pesantren: The Use of Al-Zarnuji'S Ta'Lim Al-Muta'Allim Tariq At-Ta'Alum and Hasyim Asy'Ari'S Adab Al-'Âlim Wa Al-Muta'Alim', *Al-Albab*, 3.2 (2014), 199–212.
[9] Abdul Hanan, 'Miftahul Muta'allimin Islamic Boarding School: From the Classik Book (Kitab Kuning) to Scientific Traditions', *International Journal of Nusantara Islam*, 10.2 (2023).
[10] Wulandari Retnaningrum and Alvan Hazhari, 'Analysis of Sheikh Az-Zarnuji's Thoughts on the Ethics of Learning and Teaching in Islamic Education', *Journal of Creative Power and Ambition (JCPA)*, 4.02 (2026), 3337–53.
[11] Abd Aziz and others, 'The Concept of Moral Education in the Ta'limul Muta'allim Book and Its Implementation in Learning at Islamic Boarding Schools', *Jurnal Pendidikan Islam*, 14.1 (2024), 55–67.
[12] Taofeek Muhammed Thani, 'Reactualizing Qur'Anic Values Through Contextual Tafsir: Transforming Religious Consciousness and Social Harmony in Nigeria', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 11.1 (2026), 150–69.

Core values such as ta'dhim (reverence), shafaqah (educator compassion), and barakah (blessing) must be elevated from a dogmatic-passive stance into a rational-dialogical paradigm aligned with advancements in learning psychology and information technology.

However, Ta'lim al-Muta'allim was conceived within the socio-historical milieu of the medieval period, possessing social structures and historical demands distinctly different from contemporary reality. The text's strong emphasis on absolute obedience and subservience is often crudely interpreted as educational authoritarianism when read without critical and contextual scrutiny.[13] The primary objective of this research is to analyze the epistemological construction of teacher-student relations in Ta'lim al-Muta'allim, identify the shifting paradigms of pedagogical interaction within modern pesantren, and formulate strategies to reactualize this relational model by harmonizing classical traditions of adab, dialogical critical inquiry, educational professionalism, and digital communication ethics.

METHOD

My engagement with Sheikh Burhan al-Din al-Zarnuji's classical text, *Ta'lim al-Muta'allim Tariq at-Ta'allum*, is informed by an academic interest in Islamic educational philosophy and pedagogical ethics. Coming from an academic background familiar with Islamic scholarly traditions, I acknowledge a potential predisposition to view classical texts through a lens of cultural reverence. Conversely, my training in contemporary academic research methodologies introduces analytical frameworks rooted in modern critical inquiry. I am conscious of this dual perspective and continuously monitor how it influences my interpretation of traditional teacher-student dynamics.

This study employs a qualitative approach using library research. The qualitative method was selected because this research focuses on exploring meanings, philosophical thought, and ethical values embedded in classical literature and examining their relevance to the contemporary educational landscape. Library research was comprehensively applied by gathering, reviewing, and analyzing relevant written sources both primary and secondary to establish an in-depth understanding of the examined topic.[14]

The data sources in this study are divided into two main categories. Primary data were derived directly from the classical text Ta'lim al-Muta'allim Tariq at-Ta'allum by Sheikh Burhan al-Din al-Zarnuji, which articulates the foundational doctrines and ethical principles governing teacher-student relationships. Meanwhile, secondary data were gathered from relevant, contemporary supporting literature, including scholarly books on Islamic educational philosophy, articles from reputable academic journals, and recent empirical studies on the dynamics of

[13] M. Maslani and others, 'The Hermeneutic Interpretation of Ta'lim Mutaallim By Al-Zarnuji In Shaping The Morals of Santri at Pesantren', *Nazhruna: Jurnal Pendidikan Islam*, 9.1 (2026), 18–32.
[14] Muhammed Thani.

modern pesantren, the transformation of adab in the digital era, and Islamic pedagogical professionalism.[15]

Data collection was carried out through documentation techniques and documentary study. The researcher inventoried, categorized, and critically examined key textual passages within Ta'lim al-Muta'allim addressing the concepts of ta'dhim (reverence), barakah (blessings), shafaqah (educator compassion), and etiquette in seeking knowledge. Subsequently, these textual findings were juxtaposed with secondary literature to delineate the empirical challenges confronting teacher-student relations in modern pesantren environments.[16]

The data analysis technique integrates two primary approaches: qualitative content analysis and contextual hermeneutical analysis. Content analysis was employed to dissect the textual meanings, argumentative structures, and explicit and implicit ethical directives in al-Zarnuji's work. Furthermore, contextual hermeneutics was applied to bridge the socio-historical gap between the medieval composition of the text and the 21st-century socio educational realities of pesantren. Through this hermeneutical lens, the researcher does not merely extract the literal meaning of the text, but rather distills the underlying ethical substance (ideal meaning) of al-Zarnuji's teachings to dynamically transform and reactualize them within the framework of teacher-student interactions in the modern pesantren era.[17]

RESULTS AND DISCUSSION

Basic Principle: Epistemological Construction of the Teacher-Student Relationship in Ta'lim al-Muta'allim

Within classical Islamic educational thought, seeking knowledge (talab al-'ilm) has never been perceived merely as a purely cognitive activity or a simple accumulation of intellectual information. In Ta'lim al-Muta'allim Tariq at-Ta'allum, Sheikh Burhan al-Din al-Zarnuji constructs an educational epistemology that establishes the spiritual dimension, soul purification (tazkiyat an-nafs), and ethical refinement as prerequisites for attaining true knowledge. Epistemologically, al-Zarnuji views knowledge as a divine light that can only reside within a purified heart and a soul adorned with adab (proper conduct).[18] Consequently, the relationship between teacher and student is not framed merely as a functional-hierarchical dynamic, but rather as an enduring spiritual bond and a continuous transmission of sacred knowledge. Four foundational epistemological pillars underpin this ideal relational model.

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[15] Maysaroh, Ahmad Muzakki, and Mohammad Solihin, 'The Essence of Barokah-Oriented Islamic Education in the Perspective of Ta'limul Muta'allim by Syekh Az-Zarnuji', *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 5.2 (2026), 118–26.

[16] Nisa ainun Maulidah and Nur Wahidah, 'The Analysis of the Book Ta'lim Muta'allim as a Etiquette Guide of Seeking Knowledge in the Digital Era', *Jurnal Mu'allim*, 7.2 (2025), 198–210.

[17] Muhammad Fahim Dinana and Edi Nurhidin, 'The Concepts Of Al-Zarnuji's Ethics In Islamic Education And Its Relevance For The Contemporary Era', *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18.1 (2025), 22–33.

[18] Abdul Ghofur and others, 'The Concept Of Seeking Knowledge In Ta ' Lim Al - Muta ' Allim : An Analysis Of Islamic Educational Ethics', 2026, 2045–58.

The first pillar emphasizes absolute reverence (ta'dhim) toward both the teacher and knowledge itself. Al-Zarnuji asserts that a seeker of knowledge cannot attain true knowledge or its benefits without venerating knowledge, the learned, and their instructor. In al-Zarnuji's view, reverence holds a higher status than mere external obedience; while obedience is prompted by explicit commands, ta'dhim springs organically from inner consciousness and sincere humility. This reverence manifests in concrete daily interactions, such as refraining from walking ahead of the teacher, avoiding taking the teacher's designated seat, not initiating speech without permission, and avoiding probing questions when the teacher is exhausted. Such reverence does not constitute individual idolatry, but rather the veneration of the knowledge and divine law (sharia) embodied by the educator. Harming the teacher's feelings is viewed as the ultimate epistemological disaster for a student, as it is believed to bar understanding and destroy the spiritual blessings of knowledge.[19]

The second pillar identifies the quest for blessing (barakah) and the teacher's pleasure (rida) as the primary benchmarks of learning success, superseding mere content mastery or sheer intellect. Blessing is defined as the multiplication of good (ziyadah al-khayr) the degree to which acquired knowledge brings utility, inner tranquility, and widespread societal benefit. The principal key to unlocking these blessings lies in obtaining the teacher's heartfelt approval. Al-Zarnuji underscores that student obedience and loyalty serve as spiritual conduits to secure the teacher's favor, which subsequently channels divine spiritual energy and sincere prayers from the teacher to the student. This dynamic elucidates why students within the pesantren tradition who exhibit exemplary adab and deference frequently generate a far greater societal impact than those who are academically brilliant but destitute in moral conduct.[20]

The third pillar emphasizes the moral responsibility, empathy, and compassion (shafaqah) required of the educator. The doctrine of Ta'lim al-Muta'allim does not impose unilateral demands upon the student; it places an equally rigorous moral and spiritual responsibility on the teacher. The teacher-student relationship is reciprocal and anchored in humanistic values. An educator is expected to nurture deep compassion, look upon students as their own children, and guide them gently without harbor of envy. Educators must also embody pure sincerity by refusing to treat knowledge as a commodity for material gain, social status, or public acclaim. Beyond patiently tailoring instructional methods to the student's capacity, the teacher bears the spiritual duty of continually offering prayers for the student's well-being.[21]

[19] Djeprin E. Hulawa, 'Al-Zarnujiâ€™s Character Concept in Strengthening Character Education in Indonesia', *Jurnal Pendidikan Islam*, 4.2 (2019), 25–40.
[20] Ahmadun Najah, 'Khidmah; Student Devotion To The Teacher (A Brief Review)', *Journal Intellectual Sufism Research (JISR)*, 4.1 (2021), 31–42.
[21] Achmad Mahrus Helmi and others, 'Islamic Education Ethics in Kitab Ta'lim Al-Muta'allim: Classical Etiquette and Modern Parental Sensitivity', *Jurnal Al Burhan*, 6.1 (2026), 516–32.

The fourth pillar, providing the cohesive foundation for this relational framework, is the rectification of intention (tashih an-niyyah). Al-Zarnuji maintains that intention forms the bedrock of all teaching and learning endeavors. The pursuit and dissemination of knowledge must be undertaken solely to seek the pleasure of Allah, attain otherworldly felicity, eliminate ignorance from oneself and others, revive Islam, and express gratitude for the gift of intellect. When educators and learners align their fundamental intentions, their relationship is emancipated from materialistic impulses and egotistical rivalries. Teachers instruct not merely for financial remuneration, nor do students study merely for diplomas or social prestige. This shared metaphysical orientation firmly solidifies the spiritual bonding between educator and student.[22]

Challenges and Paradigmatic Shifts in Teacher-Student Relations in the Modern Pesantren Era

The institutional transformation of the pesantren from a traditional model (salaf) into a modern system achieved through the integration of the national curriculum, formal schooling structures, and standardized organizational management has profoundly impacted teacher student interaction patterns. On the one hand, modernization optimizes institutional governance and enhances the public competitiveness of pesantren graduates. On the other hand, the introduction of these new structures triggers a paradigm shift that poses distinct challenges to sustaining the ethical principles of Ta'lim al-Muta'allim. Contextual hermeneutical analysis reveals three fundamental shifts altering the spiritual and social bonds between educators and learners in contemporary pesantren.[23]

The first shift involves the transition from deep spiritual bonding toward a contractual, procedural, and administrative relationship. The implementation of formal schooling tends to constrain pedagogical interaction within rigid bureaucratic boundaries. Teachers or ustadh in modern pesantren are frequently consumed by instructional loads, administrative documentation, and the pursuit of national curriculum targets. Consequently, the educator's ideal role as a mentor of the soul and character builder (murabbi) is often reduced to a mere subject instructor (mudarris). Concurrently, students are reoriented toward academic grades, graduation milestones, and formal certification requirements. This dynamic is exacerbated by growing commercialization, where institutional fees are viewed as transactional payments for educational services. Such transactional orientations gradually erode the student's awareness of seeking knowledge for spiritual blessings, replacing sincere ta'dhim with mere external compliance.

The second shift stems from accelerating digital technology and the resulting disruption of traditional communication conventions within the pesantren. The integration of social media, instant messaging applications, and digital learning platforms has dissolved the temporal and spatial boundaries that historically framed direct interactions. While this digital proximity optimizes institutional

[22] Yujie Yan, 'The Research on Teacher-Student Relationship from the Perspective of Educational Philosophy', *Open Journal of Social Sciences*, 07.12 (2019), 448–59
[23] Maslani and others.

coordination and information dissemination, it is frequently uncoupled from digital etiquette (digital adab). This erosion is manifested in diminished ta'dhim, exemplified by overly casual communication patterns, informal language, contacting teachers outside reasonable hours, and social media behavior that fails to reflect scholarly dignity. The erosion of traditional norms in digital environments risks diminishing the educator's stature from a revered mentor and role model to a mere contact in an instant messaging list.[24]

The third shift emerges from the dilemma between maintaining traditional disciplinary methods and adapting to modern individual rights consciousness and child-rearing philosophies. In contemporary settings, disciplinary measures originally conceptualized as spiritual training (riyadah) and mental endurance building intersect with child protection frameworks, human rights standards, and developmental psychology principles. This reality places modern pesantren educators in an acute predicament: they are tasked with enforcing order and discipline in accordance with classical literature, yet their actions are circumscribed by legal parameters and parental scrutiny. Ambiguity surrounding disciplinary limits often creates friction; non-standardized disciplinary practices risk being perceived as authoritarianism or rights violations, while excessive leniency risks fostering moral degradation and the unraveling of traditional adab among students.[25]

Reactualization of the Teacher-Student Relationship Model

Bridging the gap between the classical ethical doctrines in Ta'lim al-Muta'allim and the socio-educational realities of the modern pesantren requires a reactualization strategy rooted in substantive meaning rather than rigid textual literalism. This reactualization does not aim to diminish or discard the foundational ethical values formulated by Sheikh al-Zarnuji; rather, it articulates them dynamically, rationally, and functionally. This interpretive process is realized across three mutually reinforcing strategic dimensions.[26]

The first dimension focuses on transforming the meaning of ta'dhim (reverence) from passive, absolute obedience into a respectful and dialogic relationship. Respect for educators within the modern pesantren must be liberated from feudal structures and blind obedience that stifle critical inquiry and scholarly reasoning. Ta'dhim is reactualized as civilized, functional respect: students uphold decorum and honor the educator's scholarly authority while enjoying open intellectual space to question, discuss, and offer alternative perspectives. Critical thinking guided by the ethics of disagreement (adab al-ikhtilaf) constitutes the

[24] Gadjah Mada and others, 'Media Framing of Student Violence Against Teachers in Indonesia : Criminalization of Discipline and Erosion of Pedagogical Authority', 12 (2026)
[25] Sheila Jasanoff and Sang-Hyun Kim, *Dreamscapes of Modernity*, *Dreamscapes of Modernity*, 2015.
[26] Auliya Ridwan, 'Negotiating the Religious and the Secular in Indonesia: The Development of Contemporary Pesantren Leadership', 2025.

highest form of veneration for knowledge itself.[27] Conversely, educators are called to cultivate open-mindedness, embrace student perspectives, and transform classrooms into enlightened dialogical spaces that nurture intellectual potential.

The second dimension emphasizes integrating the search for blessings (barakah) and teacher favor with professional educational standards. In the modern era, the pursuit of barakah cannot serve as an excuse to compromise pedagogical quality, effectiveness, or institutional accountability. This reactualization harmonizes spiritual sincerity with pedagogical competence. From the educator's standpoint, compassion (shafaqah) is no longer confined to passive prayer, but is manifested through professional rigor: mastering instructional methodologies, preparing lesson plans thoughtfully, maintaining fairness, and understanding the psychological profile of digital natives. From the student's standpoint, seeking barakah is actualized through academic diligence, punctuality, self-discipline, and upholding the honor of the institution and its teachers. In modern pesantren, educational blessings emerge from a synthesis of teacher professionalism and student moral integrity.[28]

The third dimension centers on formulating a digital code of conduct (digital adab) rooted in the ethical tenets of Ta'lim al-Muta'allim. Al-Zarnuji's interpersonal principles such as not interrupting, respecting time, and using courteous language must be translated into concrete guidelines for digital communication. Modern pesantren institutions must formulate and publicize electronic communication guidelines for the entire academic community.[29]

These guidelines should delineate norms for messaging teachers and kyai, including courteous greetings, clear self-identification, concise messaging, and adherence to appropriate hours. Additionally, consistent instruction in digital media literacy clarifying ethical boundaries for public posts and the duty to uphold the scholarly dignity of educators online must be sustained. Through this framework, digital spaces become an extension of character formation and the cultivation of adab in the pesantren environment.[30]

CONCLUSION

The treatise *Ta'lim al-Muta'allim Tariq at-Ta'allum* by Sheikh Burhan al-Din al-Zarnuji provides an Islamic educational epistemological foundation centered on the cultivation of *adab* (proper conduct), purity of intention, and a spiritual bond between teacher and student. The relational construct within this classical text rests

[27] Nurlina, Heru Ryanto Budiana, and Rully Khairul Anwar, 'Bodily Habituation and Symbolic Communication of *Ta'dzim* among Serving Students in an Indonesian *Pesantren*', *Humanities & Language: International Journal of Linguistics, Humanities, and Education*, 3.3 (2026), 161–74.
[28] Dadang Darniah, 'The Concept of Blessing (Barakah) in the Qur'an and Its Relevance to the Development of Qur'anic Teaching Methodologies in the Contemporary Era', *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2026, 504–8.
[29] Subaidi Subaidi and others, 'Models of Student Care in the Digital Age : Perspectives of Imam Al-Ghazali and Burhanuddin Al-Zarnuji', *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22.1 (2026), 13–27.
[30] Indah Ayu Febriana and others, 'Implementation of Teacher Professional Ethics in Social Media Activities in the Digital Era', *JUPE : Jurnal Pendidikan Mandala*, 11.2 (2026), 317–26.

upon four foundational pillars: absolute reverence (*ta'dhim*), the pursuit of blessings (*barakah*) through securing the teacher's favor, the moral responsibility and compassion (*shafaqah*) of the educator, and the unification of learning intentions solely to attain divine pleasure. Nonetheless, the institutional transformation of *pesantren* in the modern era has catalyzed a paradigm shift from a spiritual bond toward a contractual-administrative dynamic, ethical disruptions stemming from digital technology penetration, and emerging dilemmas between traditional disciplinary practices and individual rights consciousness.

The reactualization of the teacher-student relationship model serves as a strategic solution to bridge this socio-historical divide without eroding its essential values. This reactualization is realized across three dimensions: transforming *ta'dhim* from passive, absolute obedience into a respectful and dialogic dynamic, integrating the pursuit of blessings with standards of educational professionalism, and formulating a digital code of conduct (*digital adab*) rooted in *pesantren* ethical values.

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Febriana, Indah Ayu, Nur Khasanah, Nafila Mubarokah Mubarokah, and Zidan el Zaldie, 'Implementation of Teacher Professional Ethics in Social Media Activities in the Digital Era', *JUPE : Jurnal Pendidikan Mandala*, 11 (2026), 317–26

Ghofur, Abdul, Siti Khodijah, Acep Mulyadi, Zainal Abidin Muhja, and Siti Asiah, 'The Concept Of Seeking Knowledge In Ta ' Lim Al - Muta ' Allim : An Analysis Of Islamic Educational Ethics', 2026, 2045–58

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