



Research Article

## A Comparative Study Between The Views of Imam Al-Ghazali And Imam Al-Zarnuji On The Student's Etiquette Towards The Teacher

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**Abstract.** Imam Al-Ghazali and Imam Az-Zarnuji are religious scientists who are very concerned about the world of education, especially in terms of Student etiquette towards Teachers. the purpose of this study is to determine the views of Imam Al-Ghazali and Imam Az-Zarnuji in terms of Student etiquette towards Teachers, as well as to find out the similarities and differences from the views of both. This research uses a descriptive qualitative research method with a library research approach, which focuses

on a series of studies related to library data collection methods or research conducted in libraries. The method of content analysis, namely the data obtained is textual descriptive data. the results of this study show a summary of Imam Al-Ghazali thoughts and a summary of Imam Az-Zarnuji thoughts about Student etiquette towards Teachers In addition, this study also shows the similarities and differences between the views of Imam Az-Zarnuji and Imam Al-Ghozali about Student etiquette towards Teachers.

**Keywords:** Imam Al-Ghazal, Imam Az Zarnuji, Student's etiquette towards Teachers

## INTRODUCTION

Education is in fact the cultural process of enhancing human dignity. Education is an important means in the efforts made to build human resources and inculcate human values until they form a person who enjoys noble morals and intelligence and possesses the skills needed by themselves, society, nation and state. Besides that, education is a system that plays a major role in the physical and spiritual development towards the most mature stage of maturity.<sup>1</sup>The education that is closely related to character education is religious education. Religious education contains beliefs (faith), worship, and good morals. The function of character education is to develop students' basic potentials so that they can think well, do good, act well, have good character and ultimately have good fortune.<sup>2</sup>

Moral education should be taught as soon as possible. Because children will become future leaders, if children are accustomed to good morals, it can become a solid foundation for the renaissance of the nation, and if they have bad morals from a young age, it may be the corruption of the nation in the future. The issues of moral education are very important, because the Islamic generation is the pillar of patriotism and religion. Ethics is an important basis for building good relations between God (a rope from God) and people (a rope from man).<sup>3</sup> Many ethical questions in the world of teaching and learning for students or learners. Learner-to-teacher etiquette issues are the most prominent issues in the world of teaching and learning. Respect for the teacher is one of the characteristics that students should have as a form of respect and glorification of teachers. The role of teachers in school is very large, which is why the student must have a respectful attitude to his teacher. Respect is to show our appreciation for the dignity of others.<sup>4</sup>

Education in Islam has a strong foundation in moral values and literature. One of the main aspects he says of Islamic education is the relationship between the learner and the teacher. Teachers are seen as a spiritual and intellectual guide, having an important role in shaping the personality of the learner. In Islamic traditions, the

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<sup>1</sup> Haryanto AL-FAndi, *Desain Pembelajaran Yang Demokratis Dan Humanis* (Jogjakarta: Ar Ruzz Media, 2011).

<sup>2</sup> Suproto Whayunianto, *Implementasi Pembiasaan Diri Dan Pendidikan Karakter* (Yogyakarta: Budi Utama, 2019). 10

<sup>3</sup> Syahminan Zaini, *The Meaning of Children for a Muslim* (Surabaya: Usana Offset, 1982).

<sup>4</sup> Husnul and Mas Roro Diah Wahyu Lestari Khotimah, "The Effect of Adaptive Learning on Students' Respect for Teachers," *PGSD Scientific Journal* 1 (2017): 114.

concept of literature (ethics or good behavior) is the basis of social interactions, including learner-teacher relationships. As mentioned in the Holy Qur'an, a story in which the learner respects his teacher, explained in Surat Al-Kahf verses 66-70:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا (66) قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا  
(67) وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا (68) قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي  
لَكَ أَمْرًا (69) قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا (70)

"Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?, (The other) said: "Verily thou wilt not be able to have patience with me!", "And how canst thou have patience about things about which thy understanding is not complete?" Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught." The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

In the hadeeth of the Messenger of Allaah (peace and blessings of Allaah be upon him):

قال النبي صلى الله عليه وسلم: من أكرم عالما فقد أكرمني ومن أكرمني فقد أكرم الله  
ومن أكرم الله فمأواه الجنة

"The Prophet (peace and blessings of Allaah be upon him) said: Whoever honors a scholar has honored me, and whoever honors me has honored Allaah, and whoever honors Allaah will be given Paradise"

In these matters, Imam al-Ghazali and Imam al-Zarnuji are well-known figures in the Islamic scholarly tradition and have made significant contributions to the understanding of learner-to-teacher etiquette. Both lived in different periods, but their monumental works are still relevant to this day. Imam al-Ghazali (1058-1111 CE) was an outstanding scholar known for his contributions to the fields of philosophy, theology, and mysticism. In his famous book "Revival of Religious Sciences," al-Ghazali discusses in detail the morals and etiquette of learners towards teachers. He stressed the importance of etiquette, loyalty and respect in the relationship between learners and teachers. On the other hand, Imam al-Zarnuji (1350-1431 CE) was a prominent scholar and teacher, best known for his book Teaching the Learner. In this work, Zarnuji carefully describes the etiquette and ethics that students should apply to teachers. He stressed the importance of respect, obedience and appreciation of teachers as the key to success in the educational process. Sheikh Al-Zarnuji is a famous educational figure among Islamic institutes for his monumental work "Teaching the Learner".

Although both establish a solid foundation for learner-teacher etiquette, the comparison between their thinking has not been fully explored. A comparative study comparing the views of al-Ghazali and al-Zarnuji in the context of learner-to-teacher

etiquette can provide a deeper understanding of the values of etiquette in Islamic education. In a modern-day context, where the challenges of preserving moral values are increasing, a better understanding of classical perspectives such as those proposed by Al-Ghazali and Al-Zarnuji can provide valuable guidance to teachers, educational practitioners, and the general public in forming a healthy learner-teacher relationship. It is hoped that this research will provide deeper insight into the views of Al-Ghazali and Al-Zarnuji regarding learners' etiquette to teachers. This study can also make an important contribution in the context of modern Islamic education, by linking traditional values to contemporary educational challenges. Apart from this, this study can also provide a basis for the development of educational programs aimed at the formation of good morals in the younger generation.

#### **METHODOLOGY:**

The method used by the researcher in this research was the descriptive qualitative approach. Bogdan and Taylor, as Mulong quoted, define qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.<sup>5</sup> According to Emrun Arivin, qualitative research is basically observing people in their living environment, interacting with them, and trying to understand their language and interpretations of the world around them.<sup>6</sup> The type of research used in this research is desk research. In library research, the researcher is more focused and deals directly with relevant literary texts without elsewhere looking for data. Therefore, the researcher conducts research only through the literature in the library.<sup>7</sup> According to the type of research used in this research, the appropriate data collection technique in office research is the collection of books, researches, articles, journals, journals, etc., and this step is usually known as the documentary method. According to the type and nature of the data to be obtained from this research, the method of analysis used by the researcher in this research is content analysis. Content analysis is a research technique for formulating conclusions by identifying specific characteristics of messages from the text in a systematic and objective manner.<sup>8</sup>

#### **RESULTS**

##### **The opinions of Imam Al-Ghazali on the etiquette of the learner towards the teacher**

Imam al-Ghazali, Abu Hamid Mujamed ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazali, known as al-Ghazali, differed in this taymiyyah, some of them

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<sup>5</sup> Lexi J Moleong, *Qualitative Research Methodology* (Bandung: PT Remaja Rosda Karya, 2002).

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<sup>6</sup> Imron Arifin, *Qualitative Research in Social and Religious Sciences* (Malang: Kalimasahada, 1996). 12 reviews

<sup>7</sup> Zed Mestika, *Literature Research Methods* (Jakarta: Yayasan Obor Indonesia, 2004). 4

<sup>8</sup> Hadari Nawawi, *Research Methods in the Social Field* (Yogyakarta: Gajah Mada University Press, 2001). 68 reviews

believe that it is relative to one of the villages of "Tus" called – Ghazala.<sup>9</sup> Imam Al-Ghazali should teach learners to observe their etiquette towards teachers, there are certain etiquette that the learner should observe with his teacher, as advised by Imam Al-Ghazali in his message "Literature in Religion": "He begins with peace, and he says in his hands to speak, and he rises for him if he rises, and does not say to him: So and so said contrary to what I said, and does not ask his sitter in his council, He does not smile when addressing him, does not point out to him contrary to his opinion, does not take his garment if he rises, does not inquire about a matter on his way until he reaches his house, and does not overdo it when he is bored.<sup>10</sup>

Imam al-Ghazali wrote the etiquette of the learner towards the teacher also in the book *The Beginning of Guidance*:

"وإن كنت متعلما فأداب المتعلم مع العالم: أن يبتدأ بالتحية والسلام، وأن يقلل بين يديه الكلام، ولا يتكلم ما لم يسأله أستاذه، ولا يسأل أولا ما لم يستأذن، ولا يقول في معارضة قوله: قال فلان بخلاف ما قلت، ولا يشير عليه بخلاف رأيه فيرى أنه أعلم بالصواب من أستاذه، ولا يشاور جلسه في مجلسه، ولا يلتفت إلى الجوانب، بل يجلس مطرقا ساكنا ومتأدبا كأنه في الصلاة، ولا يكثر عليه السؤال عند مله، وإذا قام قام له، ولا يتبعه بكلامه وسؤاله، ولا يسأله في طريقه إلى أن يبلغ إلى منزله، ولا يسيئ الظن به في أفعال ظاهرها منكرة عنده، فهو أعلم بأسراره"<sup>11</sup>

"And if you are educated, then the etiquette of the learner is with the world: to begin with greetings and peace, and to reduce in his hands speech, and not to speak unless his teacher asks him, and not to ask first unless he asks permission, and not to say in opposition to his saying: So and so said contrary to what I said, and does not refer to him contrary to his opinion, so he sees that he knows better than his teacher, and does not consult his sitter in his council, And he does not pay attention to the sides, but sits with a hammer still and polite as if in prayer, and does not ask him too much when he is bored, and if he rises up for him, and does not follow him with his words and questions, and does not ask him on his way to reach his home, and does not mistrust him in actions that appear to be denied to him, for he knows his secrets."

The summary between the opinions of Imam Al-Ghazali in the book "Literature in Religion" and in the book "The Beginning of Guidance" there are 13 literatures that show the learner towards the teacher, namely:

<sup>9</sup> Abd al-Karim al-Othman, *Biography of al-Ghazali and the sayings of the applicants* (Damshaf-Syria: Dar al-Fikr, n.d.). 82

<sup>10</sup> Imam al-Ghazali, *Literature in Religion* (Surabaya, Indonesia: Dar al-Rahma al-Islamiyya, n.d.).

1. To start with greetings and peace

This view is evidenced by the hadith of the Messenger of Allah (peace and blessings of Allaah be upon him), from Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Let the small be greeted by the great, the passing by the base, and the little over the lot (agreed).<sup>12</sup> From the hadith mentioned, it is indicated that the learner has a responsibility to start with greeting and greeting to the teacher as a greeting to the small and the little to the great and the many knowledge.

2. And to reduce the words in his hands

Imam al-Ghazali believes that the student should be careful about what he says, and this view certainly does not mean minimizing the interaction between teacher and student. Interaction and communication between teachers and the learner is important, but students should know when they have to communicate and interact with teachers. Don't let the learner want to interact and communicate while the teacher explains the lesson, as this may disrupt the teacher's focus in explaining the lesson.

حدثنا ابن أبي عتبة عن أبيه عن إسماعيل بن رجاء عن أبيه عن أبي سعيد الخدري قال:  
كنا جلوسًا في المسجد إذ خرج رسول الله صلى الله عليه وسلم فجلس إلينا وكان على  
رءوسنا الطير لا يتكلم أحد منا [رواه البخاري].<sup>13</sup>

3. And he doesn't talk unless his teacher asks him

The learner should listen to the teacher's statement during the lesson and not ask unless he asks his teacher, as this leads to disrupting the teacher's and learners' concentration in understanding the lesson.<sup>14</sup>

4. He shall not be asked first unless he asks permission.

The learner should listen to the teacher's statement during the lesson and ask permission first if he wants to ask what is related to the statement, and not ask the learner outside the material or outside between the teacher because this leads to disrupting the focus of the teacher and the learners in understanding the lesson. Asking a teacher about something you don't know is basically highly advisable. However, if the question is about testing the teacher, interrupting the teacher's speech, or annoying him, this should be avoided.<sup>15</sup>

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<sup>12</sup> Abu al-Fadl Zain al-Din Abd al-Rahim ibn al-Husayn al-Iraqi, "Tarh al-Tathrib," in *Part 8* (Lebanon: Dar Revival of Arab Heritage, 2005). 99

<sup>13</sup> ابن أبي شيبة عبد الله بن محمد بن أبي شيبة, "أحاديث الأحكام الجزء السابع," in "أحاديث الأحكام (دار الفكر, 1994), 495.

<sup>14</sup> Edi Sukardi, *Commendable Moral Smart Book* (Jakarta: AMP Press, 2016). 186 reviews

<sup>15</sup> Abuddin Natta, *Islamic Education* (Jakarta: Kencana, 2010). 16 reviews

5. And he does not say in opposition to his saying: So and so said contrary to what I said

The learner should not compare his teacher with another teacher in front of the teacher, because this may cause hostility between teachers, and gossip, which is forbidden in Islam, as stated in the hadith:

Abu Na'im told us, Sufyan told us about Mansur, from Ibrahim, from Hammam, he said, "Bewith Hudhaifah." He was told that a man was raising the hadith to 'Uthman, and Hudhayfah said to him, "I heard the Prophet (peace and blessings of Allaah be upon him) say, 'Don't enter Paradise for a time.'<sup>16</sup>

6. He does not refer to him contrary to his opinion, so he sees that he knows more correctly than his teacher.

Discussion with the teacher is good because there is an exchange of ideas between the teacher and the learner. What is not permissible is for the learner to think that his opinion is better and more correct than that of his teacher. This is arrogant and hurt the feelings of the teacher

قال النبي صلى الله عليه وسلم: "لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ"<sup>17</sup>

The Prophet, peace be upon him, said: "Whoever has a weight of an atom in his heart will not enter Paradise."

7. And he does not consult his sitter in his Council

If we do not understand what the teacher is saying, we ask the teacher for good manners according to good etiquette, and do not ask the friend of the group, because this leads to disrupting the focus of the teacher and learners in understanding the lesson.<sup>18</sup>

8. He does not pay attention to the sides, but sits hammering still and politely as if in prayer

This aims to keep the learner focused so that he pays serious attention to the lessons given by the teacher. Physical calm can make it easier for the learner to concentrate more and listen to the teacher's explanation.<sup>19</sup>

9. And the question doesn't increase when he gets bored

Imam al-Ghazali explained that the learner should not ask his teacher if the teacher does not want to ask, if the teacher does not want to ask. For example, if the teacher is busy, the teacher is tired, the teacher is bored or sad, or busy thinking about something, he or she doesn't seem to want to ask. Al-Ghazali said: The

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<sup>16</sup> Ibn Hajar al-Asqalani al-Asqalani, Fath al-Bari Sharh Sahih al-Bukhari, in *Part 10* (Beirut: Dar al-Rayyan for Heritage, 1986).487

<sup>17</sup> ابن خزيمة، "التوحيد لابن خزيمة" in "جزء 2 (السعودية: مكتبة الرشد، 1983). 898

<sup>18</sup> Sukardi, *The Smart Book of Commendable Morals*. 186 reviews

<sup>19</sup> Yanuar Arifin, *The Golden Thoughts of Islamic Education Figures* (Yogyakarta: IRCiSoD, 2018). 346 reviews

teacher knows the problem from the learner, and I know when the problem is opened. If it is not the time to open an issue at any level of science, it is not the time to ask about it.<sup>20</sup>

10. And if he rises up he will rise for him

The learner should also rise when the teacher rises in honor of him. The meaning of this literature is that the learner must revere and respect his teacher. He must honor his teacher as the owner of knowledge.<sup>21</sup>

11. And don't follow him with his words and questions

Imam al-Ghazali explained that the meaning of the above sentence is that if the teacher rises from the council, it is not permissible for the learner to follow him or follow him by saying or questioning. The learner should refrain from asking questions to the teacher if the time and circumstances are not favorable because he fears that this will interfere with the activities of the teacher.<sup>22</sup>

12. And don't ask him on his way to his house

Asking questions while the teacher is still on the road not only disturbs the teacher's comfort, but is also a kind of disrespect for the teacher, so ask at the right time and place.

13. He does not mistrust him in actions that appear to be denied to him, for he knows his secrets

It is important for the learner to cleanse their hearts of mistrust towards the teacher. Mistrust towards a teacher can render the knowledge gained useless, because knowledge is the light of God emitted in man's breast, and this light can only be embedded in a clean heart.<sup>23</sup>

### **The opinions of Imam Al-Zarnuji on the etiquette of the learner towards the teacher**

His name is Burhan al-Din al-Zarnuji, he was alive before 593 AH (1196 AD), one of the students of Al-Farghani has a book famous among learners and teachers, meaning the book of teaching the learner to learn the path of knowledge.<sup>24</sup> Zarnuji is

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<sup>20</sup> Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazali, "Ihya Uloom al-Din," in *Part 1* (Emirate of Allah Sarbani), n.d.49

<sup>21</sup> Arifin, *The Golden Thoughts of Islamic Education Figures*. 346 reviews

<sup>22</sup> Agin Sugandi, "The Code of Ethics for Teachers and Students in the Book of Bidayatul Hidayah by Imam Al-Ghazali and Its Relevance to the Learning Process," *At-Tarbiah: Journal of Education*, 2023, 10.

<sup>23</sup> Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazali, "Ihya Uloom al-Deen," in *Ihya Uloom al-Din Part I* (Sirba'i: Emirate of Allah, n.d.). 49

<sup>24</sup> Omar Reda Kahale, *Authors' Dictionary Translations of Arabic Book Writers - The Third Resort* (Beirut: House of Revival of Arab Heritage, n.d.). 43

named after his native Zarnouj. Abdul Qadir Ahmad said that Zarnuj is now located in Afghanistan.<sup>25</sup>

The following are the views of Imam al-Zarnuji on the etiquette of the learner towards the teacher:

Imam al-Zarnuji wrote in his book *Teaching the Learner*

"اعلم بأن طالب العلم لا ينال العلم ولا ينتفع به إلا بتعظيم العلم وأهله وتعظيم الأستاذ و توقيره. ومن توقير المعلم أن لا يمشي أمامه، ولا يجلس مكانه، ولا يبتدئ بالكلام عنده إلا بإذنه، ولا يكثر الكلام عنده ولا يسأل شيئا عند ملالته ويراعي الوقت ولا يدق الباب بل يصبر حتى يخرج. فالحاصل أنه يطلب رضاه، ويجتنب سخطه، ويمتثل أمره في غير معصية الله تعالى ولا طاعة في المخلوق في المعصية الخالق"<sup>26</sup>

"Know that the seeker of knowledge does not obtain knowledge and does not benefit from it except by glorifying knowledge and its people and glorifying and revering the professor. And it is reverence for the teacher not to walk in front of him, and not sit in his place, and not start talking to him except with his permission, and do not talk a lot with him and do not ask anything when he is bored and take into account the time and does not knock on the door, but be patient until he comes out. The result is that he seeks his satisfaction, avoids his wrath, and complies with his command without disobeying Allah Almighty and not obeying the creature in disobedience to the Creator."

Imam al-Zarnuji also wrote in his book *Teaching the Learner*:

"ومن توقيره توقير أولاده ومن يتعلق به. وينبغي لطالب العلم أن لا يجلس قريبا من الأستاذ عند السبق بغبر ضرورة، بل ينبغي أن يكون بينه وبين الأستاذ قدر القوس فإنه أقرب إلى التعظيم. وينبغي لطالب العلم أن يستمع العلم والحكمة بالتعظيم والحرمة، وإن سمع مسألة واحدة ألف مرة."<sup>27</sup>

"And from his reverence reverence for his children and those who are related to him. The seeker of knowledge should not sit close to the professor when the first is not necessary, but should be between him and the professor as much as the bow is closer to glorification. The seeker of knowledge should listen to knowledge and wisdom with exaltation and sanctity, even if he hears one issue a thousand times. "

<sup>25</sup> Abuddin Nata, *Thoughts of Islamic Education Figures* (Jakarta: Raja Grafindo Persada, 2003). 103 reviews

<sup>26</sup> الشيخ العلامة الزرنوجي، تعليم المتعلم طريق التعلم (سورابايا: مكتبة أحمد نيهان n.d.), 19.

<sup>27</sup> الزرنوجي. 26

In the book of teaching the learner, several types of etiquette were mentioned by the learner towards the teacher, and the researcher wrote the conclusion as follows:

1. Not walking in front of the teacher.

This is a sign that the learner has lost respect for his teacher. If possible, the learner should walk in front of the teacher with permission first, and then walk with reverence and humility. This can be done in the manner of bending the body and lowering the head. This is so that the learner has humility towards teachers and avoids arrogance.

The Prophet (peace and blessings of Allaah be upon him) said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ<sup>28</sup>

"Whoever has in his heart the weight of an atom of old age shall not enter Paradise."

2. Do not sit on the teacher's bench.

The learner should not sit in the teacher's seat. The learner can clean the teacher's seat and make sure the teacher feels comfortable sitting on it. Because if he sits on the teacher's chair, it means that the learner is on an equal footing with the teacher. Basically the level of the learner is inferior to the teacher.

Muhammad ibn 'Abd al-'Ala al-San'ani told us, Salamah ibn Rajaa told us, al-Waleed ibn Jameel told us, al-Qasim Abu 'Abd al-Rahman told us about Abu Umamah al-Bahili who mentioned to the Messenger of Allah (peace and blessings of Allaah be upon him) two men, one of whom was a worshipper and the other a scholar, and the Messenger of Allah (peace and blessings of Allaah be upon him) said, "The virtue of the world over the worshipper is as the virtue of your religion." Then the Messenger of Allah (peace and blessings of Allaah be upon him) said that Allah and his angels and the people of the heavens and the earth, even the ant in its hole and even the whale, to pray for the good teacher of people. Abu Issa said this is a hadith of Hassan Gharib Sahih he said I heard Abu Ammar Al-Hussein bin Harith Al-Khuza'i say I heard Al-Fadil bin Ayyad say a scholar who is a teacher called a great in the kingdom of heaven<sup>29</sup>

3. Do not start speaking without the teacher's permission and do not speak too much in front of the teacher.

The learner should listen to the teacher's statement during the lesson and ask permission first if he wants to ask or if he wants to start speaking. Talking too much in front of the teacher is bad manners, because it gives the impression that the learner feels smarter than the teacher. Asking a teacher about something you don't know is basically highly advisable. However, if the question is about testing

<sup>28</sup> خزيمه, "التوحيد لابن خزيمة", 898

<sup>29</sup> Muhammad ibn 'Issa ibn al-Tirmidhi, Sunan al-Tirmidhi, in Part 5 (Beirut: Dar al-Kutub al-Ilmiyya, 1998.). 49

the teacher, interrupting the teacher's speech, or annoying him, this should be avoided.<sup>30</sup>

4. He asks nothing when he is bored.

The learner should not ask his teacher if the teacher does not want to ask, if the teacher does not want to ask. For example, if the teacher is busy, the teacher is tired, the teacher is bored or sad, or busy thinking about something, he or she doesn't seem to want to ask. Al-Ghazali said: The teacher knows the problem from the learner, and I know when the problem is opened. If it is not the time to open an issue at any level of science, it is not the time to ask about it.<sup>31</sup>

5. He takes into account the time and does not knock on the door, but is patient until he goes out.

The learner should know the appropriate time to search for the teacher. The learner does not look at what the teacher is busy, tired, bored or sad, or busy thinking about something, the teacher's search at an inopportune time not only disturbs the teacher's comfort, but is also a kind of disrespect for the teacher. The teacher is the people of knowledge, he has a high degree and we must respect him.

Allah Almighty said in Surah Al-Majeed, verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ<sup>32</sup>

"Whoever has in his heart the weight of an atom of old age shall not enter Paradise."

6. Search for teacher satisfaction.

The learner must respect his teacher and seek to satisfy him with sanctity and service. Know that the seeker of knowledge does not obtain knowledge and does not benefit from it except by glorifying knowledge and his family and glorifying and revering the professor. Imam Fakhr al-Din said, " I used to serve my teacher, Imam Abu Zaid al-Dabousi, and I used to serve him with his food and not eat anything from it,"<sup>33</sup> and the scholars said, " Knowledge is learning, blessing is service, and benefit is obedience ."

7. Avoid behavior that angers the teacher.

Learners should be kind to their teachers and not underestimate them until the teacher is angry. It was narrated from the Prophet (peace and blessings of Allaah be upon him) that he said:

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<sup>30</sup> Natta, *Islamic Education*. 16 reviews

<sup>31</sup> Imam Abu Hamid Muhammad ibn Muhammad ibn Ahmad al-Ghazali, "Ihya Uloom al-Din," in *Part 1* (Emirate of Allah Sarbani), n.d.49

<sup>32</sup> القرآن الكريم، n.d. سورة المجيدة الآية 11

<sup>33</sup> Al-Zarnuji, *teaching the learner the way of learning*. 55-56

[من استخف بأستاذه ابتلاه الله تعالى بثلاثة أشياء : نسي ما حفظ وكل لسانه وافتقر في

آخره]<sup>34</sup>

“Whoever underestimates his teacher is afflicted by Allah, may He be exalted, with three things: he forgets what he has memorized and all his tongue and lacks at the end of it”

8. Execute the teacher's orders as long as they do not violate the Sharia regulations.

That the learner is led to his teacher in his affairs and does not deviate from his opinion and management, but rather be with him as a patient with the skilled doctor.<sup>35</sup> The teacher is a rich man of science, and all his judgments and decisions are based on science, so we must comply with his orders because that benefits us hopefully. And that the scholars are the heirs of the prophets; They inherited knowledge, whoever took it took good luck.<sup>36</sup>

9. Respect and honor the teacher's children and relatives.

Respect for the learner to the children and relatives of the teacher is some of the respect for the teacher, because they are part of the teacher's life. The Prophet (peace and blessings of Allaah be upon him) said: Whoever honors a scholar has honoured me, whoever honours me has honoured Allaah, and whoever honours Allaah will be given Paradise.<sup>37</sup>

This literature is also indirectly aimed at seeking the satisfaction of the teacher through other means. In this case, the proverbial literature is that of a great scientist from Bukhara. When he was learning in a council, he would suddenly stand up and then sit down again, and this literature has been repeated many times. When people saw this, he aroused people's curiosity and asked him why he was doing it. He replied that his son the teacher was playing with his friends and approaching The door of the mosque sometimes.<sup>38</sup> From this story, it can be understood that honoring and glorifying the teacher's son is the same as respecting the teacher.

10. When studying, do not sit near the teacher.

A teacher is a profession with such great responsibilities that it requires its own social status. The presence of a teacher gives a special place and respect to society. Therefore, it is not surprising that the teacher feels more pleasure in teaching and explaining in his own place. Apart from that, the teacher will be

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<sup>34</sup> السيد أبي بكر المعروف بالسيد بكري, كيفية الأتقياء و منهج أصفياء (الهداية, n.d.). 304

<sup>35</sup> Hazrat Sheikh Hashim Poems, *The Literature of the World and the Learner* (Gombang: Library of Islamic Heritage of the Institute of Tupurieng, n.d.). 30

<sup>36</sup> Badr al-Din al-Aini - Abu Muhammad Mahmud bin Ahmed bin Musa, "Umdat al-Qari Sharh Sahih al-Bukhari," in *Part 2* (n.d., House of Revival of Arab Heritage)

<sup>37</sup> Jalal al-Din al-Sayti, *Bab al-Hadith* (n.d., Masri: Dar al-Taqwa). 5

<sup>38</sup> Al-Zarnuji, *teaching the learner the way of learning*. 21

focused when there are no unnecessary things around him. This way, it would be better when the learning process is done, that the student does not sit too close. This also includes a form of respect for students' attitude towards their teacher. It is the etiquette of the learner not to sit near the teacher and not sit in his place because that is bad manners learned.<sup>39</sup>

11. Attention to all knowledge and wisdom, taking into account politeness and respect

The learner should look at his teacher with reverence, glorification and karma and believe that he has a perfect bicycle and cares fully. If learning sits with a scientist, he should look at him with respect and listen to him when he speaks, and if he is studying him, let him study him with understanding and not argue with him in answering the questions he asks. Because this leads to confusion and disregard of the liquid. If the student respects the world, he benefits from it,<sup>40</sup>

### **Comparison between the opinions of Imam Al-Ghazali and Imam Al-Zarnuji in On The Student's Etiquette Towards The Teacher**

Imam Al-Ghazali, and Imam Al-Zarnuji of the well-known scholars in the world of education, especially their views on the etiquette of the learner towards the teacher, and the following authors have mentioned the ideas of each of them in the etiquette of students with the teacher, the researcher wrote here the summary of their opinions:

No	Imam Al - Ghazali	Imam Al - Zarnuji
1	To start with greetings and peace	Not walking in front of the teacher.
2	And to reduce the words in his hands	Do not sit on the teacher's bench.
3	And he doesn't get lazy unless his teacher asks him	Do not start talking without the teacher's permission and do not talk a lot in front of the teacher
4	He shall not be asked first unless he asks permission.	Not asking what the teacher is bored with
5	And he does not say in opposition to his saying: So and so said contrary to what I said	Find the right time and do not knock on the teacher's door in search of the teacher.
6	He does not refer to him contrary to his opinion, so he sees that he knows more correctly than his teacher.	Searching for teacher satisfaction
7	And he does not consult his sitter in his Council	Avoid behavior that angers the teacher.
8	He does not pay attention to the sides, but sits hammering still and politely as if in prayer	Executing the teacher's orders as long as they do not violate the Sharia regulations
9	And the question doesn't increase when he gets bored	Respect and honor the teacher's children and relatives.

<sup>39</sup> Poems, *literature of the scientist and the learner*. 35

<sup>40</sup> Abu al-Abbas Shihab al-Din Ahmad ibn Idris, "Ammunition," in *Juz 13* (Lebanoniya Beirut: Dar al-Gharb al-Islami, 1994)

10	And if he rises up he will rise for him	When studying, do not sit near the teacher
11	And don't follow him with his words and questions	Attention to all knowledge and wisdom, taking into account politeness and respect
12	And don't ask him on his way to his house	
13	He does not mistrust him in actions that appear to be denied to him, for he knows his secrets	

After analyzing the opinions of Imam Al-Ghazali and Imam Al-Zarnuji, the researcher found the face of equality that they advise learners to be serious in studying, and to have good morals and qualities. Imam al-Ghazali prefers scientific ethical methods and prioritizes learners to be critical and disciplined individuals in acquiring knowledge. Sheikh Al-Zarnuji prefers the method of wisdom and instills the approach of asceticism in seeking knowledge.

## CONCLUSION

After the researcher analyzed 3 research questions related to the ideas of Imam Al-Ghazali and Imam Al-Zarnuji, the researcher reached the following conclusions:

1. There are 13 opinions of Imam Al-Ghazali regarding the etiquette of the learner towards the teacher, which were analyzed in the fourth chapter, namely: to start with greetings and peace, and to reduce in his hands speech, and not to speak unless his teacher asks him, and not to ask first unless he asks permission, and not to say in opposition to his saying: So and so said contrary to what I said, and does not refer to him contrary to his opinion, so he sees that he knows the right thing from his teacher, He does not consult his sitter in his council, and does not pay attention to the sides, but sits hammer still and politely as if in prayer, and does not ask him a lot when he gets bored, and if he rises up for him, and does not follow him with his words and questions, and does not ask him on his way to reach his home, and does not mistrust him in actions that appear to be denied to him, he knows his secrets
2. There are 11 opinions of Imam Al-Zarnuji regarding the etiquette of the learner towards the teacher that were analyzed in the fourth chapter, namely: not walking in front of the teacher, not sitting on the teacher's chair, not starting to speak except with the teacher's permission and not talking too much in front of the teacher, not asking what the teacher is bored with, searching for the right time and not knocking on the teacher's door in search of the teacher, Search for the satisfaction of the teacher, avoid behavior that angers the teacher, implement the teacher's orders as long as they do not violate the legal controls, respect the teacher's children and relatives and honor them, when studying, do not sit near the teacher, pay attention to all knowledge and wisdom taking into account politeness and respect
3. After analyzing the opinions of Imam Al-Ghazali and Imam Al-Zarnuji, the researcher found that they advise learners to study seriously, and to have good morals and qualities. There is a difference in their views on the methodology of education, Imam al-Ghazali favors scientific ethical methods and prioritizes

learners to be critical and disciplined individuals in acquiring knowledge. Sheikh Al-Zarnuji prefers the method of wisdom and instills the approach of asceticism in seeking knowledge.

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