

Cendekia: Jurnal Kependidikan dan Kemasyarakatan
 Vol. 24 No. 1 (2026) : 57-76
 Available online at <https://jurnal.iainponorogo.ac.id/index.php/cendekia>

Integrating *Adabul ‘Alim wal Muta’allim* into EFL Teacher Professional Identity in the Indonesian Islamic University Context

Nuskhan Abid¹, Rudi Hartono², Rahayu Puji Haryanti³, Hendi Pratama⁴, Siti Marpuah⁵,
 Eko Widiyanto⁶

^{1,2,3,4} Universitas Negeri Semarang, Indonesia

⁵ Universiti Tun Hussein Onn Malaysia, Malaysia

⁶ University of Galway, Ireland

ARTICLE INFO	ABSTRACT
Article History: Received: January 8, 2026 Revised: March 2, 2026 Accepted: May 2, 2026 Keywords: <i>adabul ‘alim wal muta’allim</i>; interconnection- integration; narrative inquiry; pedagogical ethics; teacher professional identity.	The integration of religious ethics within English as a Foreign Language (EFL) remains underdeveloped, often sidelined by an epistemological dichotomy between general and religious disciplines. This study investigates how the ethical dimensions of K.H. Hasyim Asy’ari’s classical text, <i>Adabul ‘Alim wal Muta’allim</i>, are integrated into the professional identity and pedagogical practices of English teachers at an Indonesian Islamic university. Employing a narrative inquiry, data were collected through in-depth interviews with five English teachers and observations. Findings indicate that the integration of <i>adab</i> is manifested in (1) intention and sincerity as part of teacher identity, (2) teachers as exemplary models of Islamic ethics, (3) Islamic ethics as non-discrimination and fairness pedagogy, and (4) harmonious relationships to foster an inclusive learning environment. Practical manifestations of <i>adab</i> integration in the teaching process include fair assessment practices and extraordinary patience with students' grammatical and pronunciation errors. This study contributes to Islamic education by providing a clear framework to bridge knowledge gaps and eliminate scientific dichotomies between secular language teaching and religious ethics, and offering an in-depth model for a holistic teacher identity. This study offers a model for updating the curriculum to integrate strong language skills with the development of religious ethics in teacher professional identity construction and pedagogical practices.
Corresponding Author: Nuskhan Abid Email: nuskhan@students.unnes.ac.id	

How to Cite:
 Abid, Nuskhan, Rudi Hartono, Rahayu Puji Haryanti, Hendi Pratama, Siti Marpuah, Eko Widiyanto. "Integrating *Adabul ‘Alim Wal Muta’allim* into EFL Teacher Professional Identity in the Indonesian Islamic University Context." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 24, No. 1 (2026): 57-76.
<https://doi.org/10.21154/cendekia.v24i1.13101>

INTRODUCTION

The integration of Islamic knowledge, the social sciences, and culture is inevitable.¹ In practice, the integration of Islamic knowledge with general knowledge has endowed Indonesian Islamic higher education institutions with a paradigm that unites religious and non-religious disciplines.² The open paradigm embraced by Islamic higher education institutions has led to changes across all aspects, including vision and mission, curriculum, research, and community service. These changes inevitably affect teaching and learning processes. This paradigm shift transforms learning activities by reorienting teaching materials to integrate Islamic-themed texts and adjusting classroom interaction methods to prioritize ethical relationships between teachers and students. The teaching and learning process no longer focuses on English language proficiency but instead becomes a space for character formation and the internalization of ethical values in every learning activity.

Although the issue of integrating religion and/or spirituality within the context of EFL and English language teaching (ELT) is not new to non-Muslim scholars, several academics like Johnston,³ Kristjánsson,⁴ Wong, and Canagarajah,⁵ Wong et al.,⁶ and Yü Tyng et al.⁷ have undertaken studies and reviews on the relationship between religion and English language learning. Unfortunately, in Indonesia, there are still relatively few integrative studies that fuse English language learning concepts with Islamic knowledge. Some studies focus on integrating Islamic principles into instructional content⁸ by incorporating Islamic literature⁹ and embedding Qur'anic verses or Hadith within English-language materials.¹⁰ Produce

¹ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

² Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science"; Ulil Hidayah, Tobroni, and Faridi, "Islamisasi Integrasi Interkoneksi Ilmu Pengetahuan dan Agama Islam: Model Keilmuan di Perguruan Tinggi Islam," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 5, no. 2 (2024): 306, <https://doi.org/10.46773/muaddib.v5i2.897>; Muhamad Tisna Nugraha, "Integrasi Ilmu dan Agama: Praktik Islamisasi Ilmu Pengetahuan Umum di Perguruan Tinggi," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 17, no. 1 (2020): 29, [https://doi.org/10.25299/al-hikmah:jaip.2020.vol17\(1\).3927](https://doi.org/10.25299/al-hikmah:jaip.2020.vol17(1).3927).

³ Bill Johnston, *English Teaching and Evangelical Mission: The Case of Lighthouse School* (Bristol: Multilingual Matters, 2017), 3, <https://doi.org/10.2307/jj.22730701>.

⁴ Carolyn Kristjánsson, "English Language Teaching: Locating Faith in the Context of Local and Global Dynamics," *International Journal of Christianity and English Language Teaching* 6, no. 1 (2019).

⁵ Mary Shepard Wong and Suresh Canagarajah, *Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas*, ed. Mary Shepard Wong and Suresh Canagarajah, *Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas* (New York: Routledge, 2009), xvii, <https://doi.org/10.4324/9780203877807>.

⁶ Mary Shepard Wong, Carolyn Kristjánsson, and Zoltán Dörnyei, *Christian Faith and English Language Teaching and Learning: Research on the Interrelationship of Religion and ELT*, ed. Mary Shepard Wong, Carolyn Kristjánsson, and Zoltán Dörnyei, *Christian Faith and English Language Teaching and Learning: Research on the Interrelationship of Religion and ELT* (New York: Routledge, 2013), xix <https://doi.org/10.4324/978020337738>.

⁷ Lee Yü Tyng, Fatiha Binti Senom, and Lim Jia Wei, "Religion and ESL Teacher Identity in Malaysia Context: Does Religion Matter?," *Arab World English Journal* 14, no. 2 (2023): 312, <https://doi.org/10.24093/awej/vol14no2.22>.

⁸ Alfu Nikmah, "Developing Speaking Material Using Islamic Contents in MA Salafiyah Kajen," *Journal of English Teaching and Learning Issues* 1, no. 1 (2018): 1, <https://doi.org/10.21043/jetli.v1i1.3922>.

⁹ D Irwansyah, Andianto, and A Madkur, "The Use of Islamic Literature to Teach Ethical English," *Journal of Language Teaching and Research* 12, no. 5 (2021): 762, <https://doi.org/10.17507/jltr.1205.16>.

¹⁰ Dedi Irwansyah and Yuniarti Yuniarti, "Integrating Quranic Stories Into English Language Teaching: Voices from Indonesia," *Global Journal Al-Thaqafah* 11, no. 1 (2021): 13, <https://doi.org/https://doi.org/10.7187/GJAT072021-2>.

targeted textbooks or materials that fuse language proficiency with Islamic teachings.¹¹ Teachers provide explicit guidance, connect lesson topics to Islamic principles, encourage religious activities, and exemplify Islamic conduct.¹² Indeed, learning that draws on interfaith, interdisciplinary, and interplanetary perspectives is crucial to the development of a new body of religious knowledge.¹³ A critical gap exists due to the lack of in-depth investigation into how the concept of *adab* is conceptualized in EFL teaching in Indonesia. Most existing research emphasizes explicit guidance and teacher behavior but has not addressed educators' underlying moral agency and identity in Islamic university settings. Therefore, an exploration of the application of *adab* within EFL teachers' professional identity and practice is needed.

Adab holds a higher prerogative than knowledge in Islamic beliefs. Accordingly, there are etiquette norms or protocols that both teachers and learners must observe. Several Middle Eastern scholars, such as Az-Zarnuji¹⁴ and Nawawi¹⁵, as well as Nusantara scholars like Hasyim Asy'ari,¹⁶ Authored treatises on the importance of *adab* for educators and students. In Indonesia, the concept of *adab* Asy'ari is primarily practiced within families, educational institutions, and social interactions.¹⁷ Hasyim Asy'ari's conception of *adab* remains relevant today as a standard and perspective on ethical issues confronting educators, teaching staff, and students.¹⁸ However, studies that integrate Asy'ari's *adab* into teaching have mainly remained conceptual.¹⁹ There are relatively few studies focusing on how *adab* in

¹¹ Savitri Rahmadany, Rahmad Husein, and Masitowarni Siregar, "Developing English Teaching Materials for Young Learners Based on Islamic Values of Integrated Language Skills for Islamic Elementary School," *Linguistik Terapan* 18, no. 2 (2021): 149, <https://doi.org/10.24114/lt.v18i2.27893>; Wisran Wisran, St. Hartina, and Dewi Furwana, "Integrating Islamic Values and Local Wisdom in Designing English Textbook For Islamic Higher Education," *Elsya: Journal of English Language Studies* 7, no. 1 (2025): 38, <https://doi.org/10.31849/elsya.v7i1.22572>.

¹² Munif Munif et al., "Islamic Value Integration into ELT: A Need Analysis of International Islamic Class Program in High School Level," *Englisia: Journal of Language, Education, and Humanities* 12, no. 2 (2025): 101, <https://doi.org/10.22373/ej.v12i2.27526>; Wahyu Indah Mala Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers," *Scope: Journal of English Language Teaching* 5, no. 1 (2020): 47–50, <https://doi.org/10.30998/scope.v5i1.6404>; Citra Dwi Safitri, Baso Jabu, and Samtidar Samtidar, "The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges," *Celebes Journal of Language Studies* 3, no. 2 (2023): 315, <https://doi.org/10.51629/cjls.v3i2.156>.

¹³ Husni et al., "Islamic Religious Education in the Era of Environmental Crisis: Interfaith, Interdisciplinary, and Interplanetary Perspectives," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 2 (2025): 287–302, <https://doi.org/10.21154/cendekia.v23i2.11533>.

¹⁴ Imam Az-Zarnuji, *Adab di Atas Ilmu 3: Jalan Keberkahan dalam Kegiatan Belajar Mengajar* (Yogyakarta: Diva Press, 2022), 14.

¹⁵ Imam Nawawi, *Adabul 'Alim Wal Muta'allim Adab di atas Ilmu Tuntunan Belajar Mengajar yang Barakah* (Yogyakarta, Diva Press, 2021), 48.

¹⁶ Hasyim Asy'ari, *Pendidikan Akhlak Untuk Pengajar dan Pelajar*, VI (Tebuireng: Pustaka Tebuireng dan Bina Ilmu Cukir, 2020), 4.

¹⁷ Zuliati Rohmah, "Incorporating Islamic Messages in the English Teaching in the Indonesian Context," *International Journal of Social Sciences and Education* 2, no. 1 (2012): 157.

¹⁸ Amrullah Fuji Astuti, Zulficar Ismail, and Tita Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari dalam Kitab Adab Al-Alim Wa Al-Muta'alim," *EduInovasi: Journal of Basic Educational Studies* 2, no. 1 (2021): 24, <https://doi.org/10.47467/edui.v2i1.661>; Juli Amaliya Nasucha et al., "Pendidikan Akhlak Perspektif KH. Hasyim Asy'ari dan Relevansi dalam Pendidikan Agama Islam," *Adris: Jurnal Penelitian dan Pemikiran Pendidikan Islam* 16, no. 1 (2022): 15, <https://doi.org/https://doi.org/10.51675/jt.v16i1.271>.

¹⁹ Astuti, Ismail, and Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari dalam Kitab Adab Al-Alim Wa Al-Muta'alim"; Nasucha et al., "Pendidikan Akhlak Perspektif KH. Hasyim Asy'ari dan Relevansi dalam Pendidikan Agama Islam"; Siti Rohmah, "Konsep Pendidikan Akhlak Menurut KH. Hasyim Asy'ari dalam Kitab Adabul 'Alim Wal-Muta'Alim," *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 1,

teaching, as conceptualized in the *Adabul 'Alim wal Muta'allim*, is enacted in instructional settings, particularly in EFL.

Research on the integration of the *Adabul 'Alim wal Muta'allim* dimensions has primarily been conducted within the context of religious education and *pesantren* (Islamic boarding schools).²⁰ The integration of the *Adabul 'Alim wal Muta'allim* dimension in Islamic higher education, particularly in the EFL, remains scarce. A knowledge dichotomy persists, contributing to intellectual stagnation within Islamic education research. If we adopt the paradigm of interconnection integration, epistemological dichotomy ought to be avoided.²¹ Building on prior studies and their relation to the interconnection integration paradigm, a new gap emerges in Islamic education research. The integration of the *Adabul 'Alim wal Muta'allim* dimension into EFL is a relatively novel area that has received limited attention.

While previous studies have extensively discussed Islamic values in the EFL context, they remained largely conceptual and textual. Therefore, this study examines how integrating *adab*, or Islamic ethics, into EFL teaching constructs identity and shapes pedagogical practices at Islamic universities. It contributes to the development of an integration-interconnection paradigm to avoid knowledge dichotomy within Islamic education. In practice, it offers a roadmap for constructing the professional identity of English teachers who are not only linguistically competent but also able to manifest Islamic ethics in their professional practice. The findings are expected to contribute to teacher professional education that no longer considers Islamic ethics merely an add-on. Instead, Islamic ethics or religious values serve as the primary foundation for shaping teachers' identity, character, and behavior in professional practice within the contemporary educational landscape. The study offers recommendations for curricular innovation and professional training that systematically integrate the *Adab* into teaching practice and its governance. The novelty lies in shifting the focus from *adab* in the context of religious education in *madrasas* or *pesantren* to EFL practice in the Islamic university.

RESEARCH METHOD

This study employed narrative inquiry as its methodology because each English teacher possesses a life trajectory and lived experiences as an English teacher at an Islamic university. Narrative inquiry can reveal how English teachers' lived experiences fuse their personal and social positions within the context of their daily activities.²² Narrative inquiry can illuminate the perspectives of an English teacher at an Islamic university on teaching and learning.²³

no. 2 (2020).

²⁰ Moh Athok Farchan, Ning Rahayu Handayani, and Ningrum Wulandari, "Implementasi Pendidikan Karakter Santri Berbasis Kitab Adabul 'Alim Wal Muta'Allim di Pondok Pesantren Tebuireng Jombang," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3: 2221, <https://doi.org/10.61104/ALZ.V3I3.1581>; Sunardi et al., "Learning Adabul Alim Wal Muta'allim in Islamic Boarding Schools," *Empowerment: Jurnal Pengabdian pada Masyarakat* 4, no. 2 (2024): 77–85, <https://doi.org/10.51700/EMPOWERMENT.V4I1.705>; Hesti Winingsih et al., "Konsep Akhlak dalam Kitab Adabul 'Alim Wal Muta'Allim dan Implementasinya pada Pembinaan Akhlak Santri," *Fitrah: Journal of Islamic Education* 3, no. 2 (2022): 114, <https://doi.org/10.53802/fitrah.v3i2.153>.

²¹ Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science."

²² D. Jean Clandinin, "Narrative Inquiry: A Methodology for Studying Lived Experience," *Research Studies in Music Education* 27, no. 1 (2006): 44–54, <https://doi.org/10.1177/1321103X060270010301>.

²³ Gary Barkhuizen, P Benson, and A Chik, *Narrative Inquiry in Language Teaching and Learning Research*, Second Language Acquisition Research Series (New York: Routledge, 2013), 4; Gary Barkhuizen, "Narrative

Narrative inquiry is a method for uncovering what teachers believe and what they do as they engage in their professional activities.²⁴ Therefore, narrative inquiry is an appropriate method for revealing how English teachers integrate the dimensions of *Adabul 'Alim Wal Muta'allim* (the conduct of the learned and the learner) in their teaching. Narrative inquiry can uncover in-depth narratives related to teachers' teaching practices, such as how teachers negotiate the Islamic ethic of patience when dealing with students who make grammatical errors or struggle to pronounce English correctly. Furthermore, participant narratives can reveal specific learning moments and the role of teacher agency in integrating *adab* values into teaching practices.

Participants in this study were selected using purposive sampling, a technique that recruits individuals with specialized knowledge or experience, with an emphasis on empirical investigation.²⁵ Eligible participants were able to provide explanations about the concept of applying the *Adabul 'Alim wal Muta'allim* dimensions in teaching. Additional criteria included that participants be English teachers at an Islamic university with more than five years of teaching experience. Twelve English teachers were invited to participate in the study, but only five agreed. Invitations were sent via letter, email, and WhatsApp chat. In addition to the invitation, participants were provided with a signed form outlining their consent to participate and confirming data confidentiality assurances. The full demographic details of the participants are presented in Table 1.

Data were collected through in-depth interviews and observations. Interviews were conducted separately, with each participant agreeing to 2–3 interviews, each lasting 30–45 minutes. To foster trust and openness among participants, interviews were held in neutral settings, such as a cafeteria or a location chosen by the participants. Additionally, the participants and researchers have had a working relationship for over 5 years, which helped ensure there was no awkwardness or discomfort. Researchers adopt the role of insiders while maintaining an analytical distance, engaging with their subjects from a standpoint that harmonizes familiarity with objectivity. The interview data were transcribed. The transcription process involved listening to the interview recordings to recall participants' information, followed by interpreting the salient information and findings. Subsequently, transcription was performed while listening to the tapes, and the data were finally analyzed and interpreted. Meanwhile, field notes were used to record observations, and an activity checklist was used to deepen the data. Data analysis followed a thematic narrative approach. This approach was employed to examine the English teacher's narratives and to reveal how the dimensions of *adab* are integrated within the ELT classroom.

Inquiry," in *Research Methods in Applied Linguistics A Practical Resources*, ed. Brian Paltridge and Aek Phakiti (London: Bloomsbury, 2015), 169.

²⁴ Paula R. Golombek and Karen E. Johnson, "Narrative Inquiry as a Mediatonal Space: Examining Emotional and Cognitive Dissonance in Second-language Teachers' Development," *Teachers and Teaching* 10, no. 3 (2004): 307, <https://doi.org/10.1080/1354060042000204388>.

²⁵ Rebecca S. Robinson, "Purposive Sampling," in *Encyclopedia of Quality of Life and Well-Being Research* (Dordrecht: Springer Netherlands, 2014), 5243, https://doi.org/10.1007/978-94-007-0753-5_2337.

Table 1. Participants demography

Name (Pseudonym)	Age	Gender	Teaching Exp	Organisation	Educational Path	Cultural Background	Spezialisation
Maula	38	Female	11 years	Nahdlatul Ulama	State University	Javanese	Listening, Second Language Acquisition
Nindya	42	Female	16 years	Muhammadiyah	State University	Javanese	English for young learners
Maila	48	Female	21 years	Nahdlatul Ulama	State University	Javanese, santri culture	Grammar
Mustafa	37	Male	8 years	Nahdlatul Ulama	Pesantren- based, Islamic University	Javanese, santri culture	English for Islamic studies, Digital literacy
Nasri	32	Male	6 years	Muhammadiyah	Islamic school, State University	Javanese, Urban Muslim	Speaking, language in society

RESULT AND DISCUSSION

This section presents the data gathered from interviews and observations. Based on the data, the discussion led to answering the research question of how teachers integrated the ethical dimension of *Adabul 'Alim wal Muta'allim*. Ethical dimensions from the book of *Adabul 'Alim wal Muta'allim* by Kiai Hasyim Asy'ari are used as an analysis framework. The classic Islamic educational foundation is combined with contemporary theories of educational ethics. There are eight ethical dimensions based on the *Adabul 'Alim wal Muta'allim* book. This research uses the ethical dimension as the primary lens for assessing teaching practices. This finding and discussion highlight the connection between traditional ethical values and the context of contemporary English language education at an Islamic university.

Intention and Sincerity as Part of Teacher Identity

Participants recount their experiences of how the dimensions of *adab* are integrated into the teaching and learning process. The narratives reflect teachers' experiences of more than five years in the classroom. It is through these processes that their identities are formed through teaching activities and learning situations. The experiences shared by participants center on how self-belief shapes their intentions as English language teachers at Islamic universities.

(#1) *"The values of Islamic ethics make me aware that noble behavior is not measured by how much we have done, but by our spirit to contribute meaningfully to the process of learning English. This awareness did not appear all at once; it developed over my long journey from student to teacher, as I came to understand that the quality of contribution is far more important than its quantity. Through interactions with students and colleagues, I see that valuable contributions arise from sincerity and a shared commitment to improving learning. This sincerity provides energy and attention to help students understand the material, fostering a learning environment characterized by motivation and ethical values rather than merely formal requirements. The Islamic campus environment, which emphasizes manners and integrity,*

strengthens the belief in continually doing good to obtain blessings.” (Interview with Mustafa).

Mustafa explains that the most critical task a teacher must undertake is to align one's intentions with goodness. Mustafa emphasizes that it is not how much goodness one does, but the intention or enthusiasm to do good, that is most crucial to cultivate. Mustafa's account shows that religious values expressed through kindness are more meaningful when preceded by a sincere intention. The goodness a teacher does should come from a passionate and wholehearted heart. This professional maturity signifies the successful internalization of *Adab*. This aligns with the vision and mission of educational institutions: effective educational institutions are those imbued with clear, transparent moral goals in their teaching and learning practices, aligned with the idea of intention and sincerity as teaching guidelines.²⁶ Moreover, the philosophy of the Islamic education tradition emphasizes the instilling of ethics, *adab*, and spiritual dimensions.²⁷

Some factors can be analyzed in relation to the integration of the dimensions of *Adabul ‘Alim wal Muta’allim*. The dimension of conduct is demonstrated through ethical awareness as a teacher. In *Adabul ‘Alim wal Muta’allim*, one of the ethical dimensions a teacher must cultivate is awareness that teaching is a form of worship.²⁸ The participants' understanding of becoming role models for students, their intention and desire to do good, and their continual reminders of goodness constitute the ethical dimensions of *Adabul ‘Alim wal Muta’allim*. If examined more closely, the awareness of embodying religious ethics as part of one's identity reflects pedagogical practices and beliefs grounded in religious values.²⁹ Each educator's beliefs are inseparable from their identity. The inner awareness to do good, teach with passion, and constantly remind others of goodness reflects personal attributes rooted in religious values. The intention and sincerity emphasized in seeking knowledge will turn this activity into worship.³⁰ This aligns with findings from prior studies, which identified three characteristics in a teacher's self-ethics: passion, perseverance, and self-efficacy, as well as a sense of inadequacy.³¹

The construction of teacher identity in Islamic universities is strongly influenced by the internalization of the dimensions of *adab*, intention, and sincerity in their pedagogical practices. Teachers view the quality of contributions, grounded in sincerity, as far more meaningful than the quantity of actions, with good intentions and a passion for good deeds key to creating an ethical and motivating learning environment. The awareness that teaching

²⁶ Daniel Lapsley and Ryan Woodbury, “Moral-Character Development for Teacher Education,” *Action in Teacher Education* 38, no. 3 (2016): 194–206, <https://doi.org/10.1080/01626620.2016.1194785>.

²⁷ Ahmad Sulton et al., “The Philosophy of Traditional Islamic Education: A Study of Pesantren Al-Maqbul in Indonesia in Contextual Dialogue with the Islamic Educational Tradition in Libya,” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 1 (2022): 34–45, <https://doi.org/10.21154/cendekia.v1i1.3821>.

²⁸ Asy'ari, *Pendidikan Akhlak Untuk Pengajar dan Pelajar*.

²⁹ Nonny Basalama and Karmila Machmud, “The Influence of Role Model Affects Teacher Identity Development in English as a Foreign Language Teaching Context,” *TESOL International Journal* 13, no. 1 (2018): 41–53.

³⁰ Tarmizi Ninoersy and Nelli Isnayanti, “Al-Bāṭiniyyah Values and Character Formation in Modern Education: A Hermeneutic Study of Imam Al-Zarnūjī's Thought,” *EDUKASIA Jurnal Pendidikan dan Pembelajaran* 6, no. 1 (2025): 357, <https://doi.org/10.62775/edukasia.v6i1.1442>.

³¹ Joyce Anku, “Language Teacher Identity in a Non-Native Context: The Case of Teachers of English Language in Ghana,” *LET: Linguistics, Literature and English Teaching Journal* 14, no. 1 (2024): 1–28, <https://doi.org/10.18592/let.v14i1.12374>.

is a form of worship, as embodied in the concept of *Adabul 'Alim wal Muta'allim*, integrates religious values into teachers' professional identities, enabling them to teach with passion, integrity, and spiritual commitment. This alignment between personal intention and the institution's moral vision ultimately reflects professional maturity deeply rooted in Islamic educational traditions.

Teachers as exemplary models of Islamic Ethics

Nasri's experience underscores the importance of educators as moral custodians for students. Nasri constructs his identity not only as an English language teacher but also as a mentor to students. This provides evidence of his commitment to shaping students' character, grounded in his own experiences. Nasri prioritizes consistent good conduct. Based on years of experience and observation, he assesses that students' current behavior will shape their character as future teachers. For Nasri, instilling *adab* is a crucial aspect that must be continuously cultivated from childhood to adulthood. Instilling *adab* from an early age represents a long-term investment in his journey as an educator.

(#2) *"I consistently remind students that as prospective educators, they will serve as role models for their future pupils. Therefore, they must foreground and practice ethics and Islamic adab (etiquette) both inside and outside the classroom. I base this reminder on years of observing how current student behavior directly shapes their character as future teachers. Cultivating adab from the outset of studies has a long-term impact on their professional identity. Through my interactions with students, I observe that their attitudes are influenced not only by the knowledge they acquire but also by the social relationships they build with lecturers, peers, and the academic environment. Consequently, I feel compelled to reaffirm their role as prospective guides within the learning community. The Islamic campus environment, rich with adab culture and religious values, is a locus for instilling these practices. I consistently encourage students to practice adab wherever they are, so that this becomes part of their habit as prospective educators."* (Interview with Nasri).

Based on Nasri's story, moral exemplarity for students is fundamental. Being a teacher is a profession oriented toward values. A teacher serves as an exemplary model of Islamic etiquette and ethics for students. The application of Islamic ethics extends beyond classroom teaching to daily interactions outside the classroom. Observations also show that in daily life, Nasri is known as a courteous lecturer with a good demeanor. Therefore, Nasri constantly reminds students to apply the dimension of *Adabul 'Alim wal Muta'allim* in all activities. Strengthening the understanding and application of such values must always be safeguarded, as they are essential to a prospective teacher's identity. In addition, the study shows that teachers' role as role models will shape students' identities.³² Students accept and imitate their teachers as role models, taking their behavior, speech, and morals as examples for their own personality development.³³ This emphasizes that teachers play a significant role in fostering students' moral values and ethical behavior.³⁴

³² Lizette Drusila et al., "The Impact of Role Modeling on the Professional Identity of Pre-Service Teachers," *Indonesian Journal of Applied Linguistics* 10, no. 1 (2020): 143, <https://doi.org/10.17509/ijal.v10i1.25024>.

³³ Payam Mahmoudi, "Role Model Teacher in the Development of Learners," *Journal of Humanities, Education and Cultural Reforms* 1, no. 1 (2025): 33, <https://doi.org/https://orcid.org/0009-0007-2933-1080>.

³⁴ Gorica Popovska and Filip Popovski, "The Teachers' Role in Developing Student's Moral and Ethical Values," *Pedagogika-Pedagogy* 93, no. 1 (2021): 100, <https://doi.org/10.53656/ped2021-1.08>.

Based on the *Adabul 'Alim wal Muta'allim* book, there are twenty ethical dimensions related to the personal ethics of a teacher. Based on observational data and interviews, it is evident that English teachers at Islamic universities possess personal ethics rooted in their principles and beliefs. Personal integrity emerges from religious beliefs. As teachers at Islamic universities, participants are required to actualize Islamic ethics and moral character as part of their identity. Additionally, the concept of teaching and learning in an Islamic university must ensure the availability of trustworthy, capable human resources to uphold students' morality and religion, particularly among teachers and educational staff.³⁵ The findings indicate a connection between personal morality, religious commitment, and professional responsibility. This link underpins the professional identity of English teachers at Islamic universities. The ethical dimension of *Adabul 'Alim wal Muta'allim* is not merely a belief; it is embodied in the identity of a teacher.

Teachers play a crucial role by exemplifying positive behavior, speech, and interaction patterns that aim to transform students' character through various learning experiences.³⁶ The essence of teacher ethics is crucial to the development of students' habits and personalities, as this exemplary behavior manifests through personal attributes such as politeness, discipline, responsibility, tolerance, and honesty. These ethical values serve as the axis of teachers' daily communication and behavior, consistently serving as reference models for students in shaping their character.³⁷ Furthermore, effective exemplary practices in education include demonstrations of responsibility, respect, perseverance, and a strong work ethic, which collectively have a profound impact on students' moral growth.³⁸ This obligation lies not only with religious teachers but also with all teachers, particularly those in Islamic universities. Teachers play an educational role and have a responsibility to help students develop positive traits.³⁹ The regional culture of Kudus, characterized by its deep-rooted *santri* tradition and the philosophy of *Gusjigang*, fosters a socio-religious environment that encourages teachers to embody *adab* as a manifestation of communal integrity. The integration of traditional methods, such as role models and habits, is an effective approach in the context of Islamic boarding schools and Islamic educational institutions.⁴⁰ This cultural

³⁵ Adi Kasman et al., "Islamic Education as a Strengthening of Aqidah and Akhlaq in The Society 5.0 Era," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 2 (2022): 181, <https://doi.org/https://doi.org/10.21154/cendekia.v20i2.4962>.

³⁶ Siti Nurfebri Jumatullailah, Arifin Maksum, and Nina Nurhasanah, "Literature Study: Analysis the Role of Teachers as Models in Strengthening Character in Primary School Learners," *At-Taqaddum* 16, no. 2 (2024): 128, <https://doi.org/10.21580/at.v16i2.21138>.

³⁷ Winanjar Rahayu et al., "The Role of Teacher Ethics in Developing Student Character in School," *Jurnal Ilmiah Sekolah Dasar* 7, no. 3 (2023): 546, <https://doi.org/10.23887/jisd.v7i3.55245>.

³⁸ Ejona Icka and Jasminka Kochoska, "The Influence of Teachers as an Ethical Model on the Students' Development," *International Journal of Education Teacher* 27, no. 27 (2024): 99–107, <https://doi.org/10.20544/teacher.27.12>.

³⁹ Ghufroon Maksum et al., "Religious Values as Foundations of Education: Insights from Teachers' Perspectives," *Research Journal in Advanced Humanities* 6, no. 3 (2025): 1, <https://doi.org/10.58256/tb06n075>.

⁴⁰ Wahyu Hidayat and Nur Hidayat, "Character Building Through Exemplification and Habitual Practices at API ASRI Islamic Boarding School Tegalrejo Magelang," *Journal of Islamic Education Management Research* 2, no. 1 (2024): 39–48, <https://doi.org/10.14421/jiemr.2024.21-05>; Amirul Muttaqin et al., "Examining the Model for Forming Religious Character Education through *Santri* Behavior Traditions in Islamic Boarding Schools," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024): 5369, <https://doi.org/10.35445/alishlah.v16i4.6181>.

and institutional framework ensures that the pursuit of blessings transcends mere abstraction, becoming a shared academic ethos reflected in daily interactions.

The practiced ethical dimensions are forms of awareness arising from self-reflection. Ultimately, teachers incorporate religious ethics into their professional activities. According to the book *Adabul 'Alim wal Muta'allim*, a teacher must maintain a consistent attitude toward the profession, treat others with kindness, be enthusiastic about expanding their knowledge, and fulfill professional duties as part of their worship.⁴¹ Therefore, participants are highly motivated to perform professional tasks and to continue cultivating goodness so that both teachers and students can experience it. Self-reflection and the desire to have an impact are among the motivations that teachers hold as part of their professional identity.⁴²

Islamic Ethics as Non-Discrimination and Fairness Pedagogy

The classical text *Adabul 'Alim wal Muta'allim* delineates a dimension oriented toward interactions between teachers and students. This text clearly states that teachers should be fair and must not give special priority to any student. Teachers are expected to treat every student equally and respect students' diversity. A single class comprises a variety of students, and students' academic abilities vary widely. Therefore, teachers are not permitted to privilege one or two students simply because they are bright or academically outstanding. The whole story from the participants can be found in the following excerpt:

(#3) *"I strive to be a mirror of goodness grounded in Islamic ethics. I never discriminate against anyone; I aim to uphold justice and treat everyone with deep respect. From early childhood and throughout my teaching career, I have realized that the attitudes of fairness and respect for others are not merely moral principles but values that must develop over the long term through life experiences. My relationships with students, colleagues, and the campus social environment have led me to understand that every small action can have a large impact on others. Non-discriminatory treatment stems from the belief that every individual has equal worth before God. This is what continually motivates me to maintain a fair, empathetic, and respectful demeanor."* (Interview with Nindya).

(#4) *"In my commitment to teaching, I am devoted to delivering fair assessments, instilling moral and ethical values in students, and serving as a positive exemplar at every step of the learning process. This commitment has formed through my long journey as an educator, from the early years of teaching to the present. Experiences with both successes and challenges have deepened my understanding of the importance of consistency in applying fairness and ethical standards in assessment and instruction. Fair assessment and ethical conduct have a significant impact on students' character development. This relationship teaches that being a role model is not merely a professional obligation but a moral necessity, enabling students to learn through real-world examples. The Islamic campus environment where I teach strongly shapes this commitment. The academic culture that emphasizes integrity, adab (etiquette), and religious values motivates me to maintain consistent behavior, both in the classroom, in the assessment process, and in informal interactions around campus."*

⁴¹ Asy'ari, *Pendidikan Akhlak untuk Pengajar dan Pelajar*.

⁴² Magdalena Keskin and Gökhan Öztürk, "Exploring the Perceptions Regarding Language Teacher Educator Identity: A Multiple Case Study on Three ELT Teacher Educators," *Pedagogika* 148, no. 4 (2022): 85–105, <https://doi.org/10.15823/p.2022.148.5>.

(Interview with Maula).

In excerpts #3 and #4, participants assert that they serve as a role model for students, particularly by fostering respect and valuing others. The principle of valuing and respecting others' differences is evident in interactions with students and faculty. While teaching, participants remained attentive and listened to students' voices, especially when students shared their perspectives during lectures. Engaging student voice makes a significant difference in responding to student diversity and challenges teachers to create new possibilities for student engagement.⁴³ Findings indicate that characteristics in teacher-student interpersonal relationships, manifested in teacher attention, teacher clarity, and teacher confirmation, are very important for students' perceptions of fairness and a positive learning environment.⁴⁴ Participants never discriminate, act unfairly, or disrespect others. The principle they hold firmly is a form of personal attitude grounded in goodness. Nindya's principle is an inseparable part of a Muslim's identity, because everyone should treat others fairly. This commitment to fairness transcends mere procedural compliance; it serves as a core ethical foundation in the Islamic educational tradition, providing a robust basis for non-discriminatory practice.⁴⁵

The findings of this study reveal a profound alignment between the participants' pedagogical practices and the classical ethical framework of *Adabul 'Alim wal Muta'allim* by K.H. Hasyim Asy'ari, particularly regarding the cultivation of interpersonal virtues. Asy'ari posits that an educator's moral agency is fundamentally tested by the ability to maintain strict impartiality, ensuring that no student is privileged over another because of social hierarchy or intellectual aptitude. Within this context, the concept of equality is operationalized as uniform treatment, in which teachers regard all students as equals, regardless of age, socioeconomic status, academic mastery, or religious background, to mitigate feelings of marginalization and discouragement in the learning environment.⁴⁶ Furthermore, Asy'ari's framework of *adab* remains strikingly relevant to contemporary educational systems oriented toward social justice. Ultimately, these educators function not merely as language teachers but as moral agents who transform the classroom into a harmonious locus of respect, where the quality of interaction reflects both religious integrity and high professional standards.⁴⁷

Maintaining a fair, non-discriminatory attitude is important in teaching and learning

⁴³ Kyriaki Messiou et al., "Learning from Differences: A Strategy for Teacher Development in Respect to Student Diversity," *School Effectiveness and School Improvement* 27, no. 1 (2016): 45–61, <https://doi.org/10.1080/09243453.2014.966726>.

⁴⁴ Dan Yang, "EFL/ESL Students' Perceptions of Distributive, Procedural, and Interactional Justice: The Impact of Positive Teacher-Student Relation," *Frontiers in Psychology* 12 (2021): 1–7, <https://doi.org/10.3389/fpsyg.2021.755234>.

⁴⁵ Nur Alfiah et al., "The Nature of the Teacher in the Perspective of KH. Hasyim Ash'ari and Imam Nawawi: An Analysis of the Book *Adabul 'Alim Wal Muta'allim*," *Jurnal Tatsqif* 22, no. 2 (2024): 204, <https://doi.org/10.20414/jtq.v22i2.11165>.

⁴⁶ Diana Sari, Rahmat Hidayat, and M. Fauzi Lubis, "The Teacher Morals in Teaching According to K.H. Hasyim Asy'ari in the Book of *Adabul 'Alim Wal Muta'allim*," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2023): 85–92, <https://doi.org/10.46576/almufida.v8i2.3558>.

⁴⁷ Mizar Aulia, Salminawati Salminawati, and Zaini Dahlan, "Transformative Islamic Education from the Perspective of KH. Hasyim Ashari in the Book of *Adab Al-Alim Wa Al-Muta'allim*," *Research and Development Journal of Education* 11, no. 1 (2025): 682, <https://doi.org/10.30998/rdje.v11i1.29012>.

practice because the teaching profession serves as an ideal role model for students. Thus, good behavior, such as non-discrimination, fairness, and respect, becomes an integral part of a teacher's identity. The attitudes demonstrated by participants in the classroom reflect a sense of fairness and align with the ethical dimension of *Adabul 'Alim wal Muta'allim*. A teacher is prohibited from making distinctions or delivering unfair judgments. Each student should be evaluated based on their own abilities. An assessment that focuses on students and aligns with ethical principles is crucial to achieving the educational objectives of Islamic education.⁴⁸ The strong commitment to fairness, the teaching of ethical values, and the maintenance of a kind demeanor constitute the practice of Islamic ethics. This aligns with the moral dimension described in *Adabul 'Alim wal Muta'allim*. Islamic ethical principles are demonstrated as both personally internalized and consistently enacted in everyday pedagogical interactions, thereby reinforcing moral conduct as a fundamental element of teacher professionalism in the Islamic university setting.

Harmonious Relationships to Foster an Inclusive Learning Environment

In excerpt #5, Maila describes her teaching experiences grounded in events she has encountered as an English teacher at an Islamic university. Throughout her teaching, tension and barriers inevitably arise from both colleagues and students. Maila, as a senior teacher with over 21 years of experience, possesses wisdom and recognizes that professional practice inevitably entails obstacles, tension, and conflicts with colleagues or students. She maintains harmonious relations and remains patient with all colleagues and students. This patience is one way she mitigates conflict. For Maila, applying fairness and patience is a key approach to managing conflicts in her professional career.

(#5) *"In my teaching practice, I consistently focus on building harmonious relationships with colleagues and students. I address conflicts using approaches grounded in justice and patience, as taught in Islam. I value differences and ensure that every individual is treated fairly and with respect, thereby fostering a classroom atmosphere that supports the learning process for all. This approach has formed through my long teaching journey, from the early days of my career to the present. Over time, I have learned that maintaining harmony and managing tension require maturity, practice, and continual reflection."* (Interview with Maila).

In the book *Adabul 'Alim wal Muta'allim*, it is also stated that a teacher should be patient, gentle, and consistently committed to doing good. Completing this foundation of fairness entails cultivating patience and courtesy, which are crucial for addressing the complexity of behavior and the limits of students' understanding. In the context of English language learning, students often face significant cognitive and affective barriers, such as fear of making grammatical errors or anxiety when speaking. Teachers must demonstrate understanding, caring, and humanistic support to guide students' learning and improve their mental health and motivation. This will create a harmonious classroom atmosphere.⁴⁹ In line

⁴⁸ Najib Aulia Rahman, "Competency-Based and Ethical Assessment Models in Contemporary Islamic Pedagogy," *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 57–69, <https://doi.org/10.61194/ijis.v3i1.710>.

⁴⁹ Chunyan Liu, "The Construction and Path Exploration of Harmonious Relationship between Teachers and Students," *International Journal of New Developments in Education* 4, no. 6 (2022): 8–12,

with Islamic ethics, teachers must manage their emotions and be patient when dealing with student tensions. Emotional intelligence is a crucial mediating factor between teacher awareness and positive teacher-student relationships.⁵⁰

The teacher's patience in addressing these linguistic mistakes is a practical manifestation of interpersonal virtue, as it responds with empathy rather than criticism. The teacher prevents students from feeling intellectually inferior or discouraged by their current proficiency level. These linguistic challenges require educators not only to transfer knowledge but also to serve as emotional supporters. The patience shown by teachers arises from the understanding that no one is exempt from making mistakes. Teachers need to view situations from the students' standpoint and recognize the reasons behind their difficulties.⁵¹ Teachers must employ constructive strategies and provide effective feedback so that students feel supported in correcting their mistakes. This strategy will enhance students' perceptions of a supportive and harmonious learning environment.⁵² In the practice of teaching English, a teacher's patience is a vital interpersonal virtue that transforms them into emotional supporters rather than mere sources of knowledge for students. Understanding students' barriers and their psychological situations can help them avoid feelings of discouragement or intellectual inferiority. Patient strategies and effective feedback foster a more supportive, harmonious learning environment in which students feel empowered to correct their mistakes.

Findings indicate that a teacher's moral agency is closely linked to the development of personal attributes such as generosity, perseverance, and humility; this is not merely a secondary trait, but the core of the integrity of pedagogical relationships.⁵³ Positive interpersonal dynamics greatly facilitate effective learning, whereas the absence of these virtues can cause profound damage to the learning process, primarily when students feel judged for their language limitations.⁵⁴ The integration of politeness and patience, particularly when students encounter unfamiliar grammatical structures, enables teachers to foster a supportive environment that strengthens the teacher-student relationship. The transformation of the classroom into a safe space to experiment with language ultimately ensures that the quality of interaction reflects both religious integrity and elevated professional conduct.⁵⁵

<https://doi.org/10.25236/ijnde.2022.040602>.

⁵⁰ Xue Wang, "Exploring Positive Teacher-Student Relationships: The Synergy of Teacher Mindfulness and Emotional Intelligence," *Frontiers in Psychology* 14 (2023): 1–14, <https://doi.org/10.3389/fpsyg.2023.1301786>.

⁵¹ Xiaodong Zhang, "The Role of Teacher Patience in the Implementation of Assessment for Learning (AFL): Vignettes from a Writing Classroom," *Humanities and Social Sciences Communications* 9, no. 1 (2022): 1–9, <https://doi.org/10.1057/s41599-022-01398-9>.

⁵² Annalisa Soncini, Maria Cristina Matteucci, and Fabrizio Butera, "Error Handling in the Classroom: An Experimental Study of Teachers' Strategies to Foster Positive Error Climate," *European Journal of Psychology of Education* 2020 36:3 36, no. 3 (2020): 719, <https://doi.org/10.1007/s10212-020-00494-1>.

⁵³ Sandra Cooke, "The Moral Work of Teaching: A Virtue-Ethics Approach to Teacher Education," in *The SAGE Handbook of Research on Teacher Education*, ed. D. Jean Clandinin, Jukka Husu, and Sandra Cooke (London: SAGE Publications Ltd, 2017), 419, <https://doi.org/10.4135/9781529716627>.

⁵⁴ Carmen Santamaría-García, "Emotional and Educational Consequences of (Im)Politeness in Teacher-Student Interaction at Higher Education," *Corpus Pragmatics* 1, no. 3 (2017): 233, <https://doi.org/10.1007/s41701-017-0010-2>.

⁵⁵ Amin Karimnia and Mohammad Reza Khodashenas, "Patterns of Politeness in Teacher-Student

In addition to patience and awareness to maintain harmony with others, the construction of teacher identity is also supported by sociocultural factors in the participants' homes. The principles of harmony and tolerance in Kudus have been established since ancient times. One piece of evidence of tolerance and harmonious relationships is the mosque's temple-like architecture and the tradition of refraining from slaughtering cows out of respect for Hindus.⁵⁶ This aligns with the finding that integrating local cultural practices with religious teachings helps build an inclusive and tolerant environment that fosters peace in society.⁵⁷ The teacher's community environment shapes a teacher's identity, fostering harmonious relationships and an inclusive learning environment.

In conclusion, the findings underscore that interpersonal virtue and moral agency are not merely elective attributes but constitute the very core of the professional identity of English teachers at Islamic universities. The practical manifestation of *adab*, evident in fair assessment, patience toward linguistic errors, and a commitment to harmonious relationships, demonstrates that language instruction is a profoundly moral act. By internalizing the principles of *Adabul 'Alim wal Muta'allim*, teachers successfully transform the classroom from a site of cognitive transfer into an affective, safe environment where students feel valued regardless of their intellectual capacity or social and cultural background.

CONCLUSION

The integration of the ethical dimension of the classical text *Adabul 'Alim wal Muta'allim* into EFL teacher identity demonstrates that ethics and *adab* are at the core of teacher professionalism at Islamic universities. Key findings reveal that teacher identity is shaped by the internalization of intention and sincerity, leading to a view of teaching as entirely a form of worship. In practice, teachers emphasize the importance of the quality of contributions based on sincerity rather than the mere quantity of formal actions. Furthermore, teachers position themselves as moral role models responsible for shaping students' character through their behavior, speech, and daily interactions. This is manifested through a strong commitment to fairness and non-discrimination, where every student is treated equally regardless of their social background or academic ability. Furthermore, in the context of EFL teaching, patience emerges as a crucial interpersonal virtue, helping students overcome linguistic barriers and speaking anxiety and transforming the classroom into a harmonious environment that makes students feel safe and comfortable. Overall, the construction of EFL teachers' professional identity at Islamic universities is rooted in the alignment of religious commitment, local cultural values such as the tradition of *santri*, and pedagogical responsibility. By applying the principles of *Adabul 'Alim wal Muta'allim*, teachers successfully transform cognitive transfer processes into profound moral actions, ultimately strengthening

Interaction: Investigating an Academic Context,” *Journal of Applied Linguistics and Applied Literature: Dynamics and Advances* 5, no. 1 (March 1, 2017): 69–87, <https://doi.org/10.22049/JALDA.2018.26181.1055>.

⁵⁶ Nuskhan Abid, “Mengintegrasikan Kearifan Lokal Gusjigang dan Nilai-Nilai Soft Skill dalam Proses Pembelajaran,” *Elementary Islamic Teacher Journal* 5, no. 2 (2017): 169, <https://doi.org/http://dx.doi.org/10.21043/elementary.v5i1.2986>.

⁵⁷ Tri Susanto et al., “The Role of Elders in Upholding ‘Guyub Rukun’ in Nglinggi Village, Central Java, Indonesia: Building a Peaceful Village,” *Journal of Religion, Spirituality and Aging*, (2025): 1, <https://doi.org/10.1080/15528030.2025.2513222>.

their professional identity within the Islamic educational tradition. The primary contribution of this study is to provide a framework that integrates Islamic values with language learning practices. This study demonstrates that there is no dichotomy between knowledge and adab (Islamic ethics), as they are fused with the professional identity of English teachers at Islamic universities. In practice, this study provides policy recommendations for teacher professional development and curriculum innovation by integrating Islamic ethics frameworks (*adab*) into EFL teaching.

REFERENCES

- Abdullah, M. Amin. "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science." *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): 175–203. <https://doi.org/10.14421/ajis.2014.521.175-203>.
- Abid, Nuskhan. "Mengintegrasikan Kearifan Lokal Gusjigang dan Nilai-Nilai Soft Skill dalam Proses Pembelajaran." *Elementary Islamic Teacher Journal* 5, no. 2 (2017): 169–190. <https://doi.org/http://dx.doi.org/10.21043/elementary.v5i1.2986>.
- Alfiyah, Nur, Aminatul Fattachil 'Izza, Akhmad Nurul Kawakib, Mihmidati Hilmia, and Nurhalimah Hasibuan. "The Nature of the Teacher in the Perspective of KH. Hasyim Ash'ari and Imam Nawawi: An Analysis of the Book Adabul Alim Wal Muta'allim." *Jurnal Tatsqif* 22, no. 2 (2024): 204–228. <https://doi.org/10.20414/jtq.v22i2.11165>.
- Anku, Joyce. "Language Teacher Identity in a Non-Native Context: The Case of Teachers of English Language in Ghana." *LET: Linguistics, Literature and English Teaching Journal* 14, no. 1 (2024): 1–28. <https://doi.org/10.18592/let.v14i1.12374>.
- Astuti, Amrullah Fuji, Zulficar Ismail, and Tita Hasanah. "Konsep Akhlak Menurut KH Hasyim Asy'ari dalam Kitab Adab Al-Alim Wa Al-Muta'alim." *EduInovasi: Journal of Basic Educational Studies* 2, no. 1 (2021): 24–36. <https://doi.org/10.47467/edui.v2i1.661>.
- Asy'ari, Hasyim. *Pendidikan Akhlak untuk Pengajar dan Pelajar*. VI. Tebuireng: Pustaka Tebuireng dan Bina Ilmu Cukir, 2020.
- Aulia, Mizar, Salminawati Salminawati, and Zaini Dahlan. "Transformative Islamic Education from the Perspective of KH. Hasyim Ashari in the Book of Adab Al-Alim Wa Al-Muta'allim." *Research and Development Journal of Education* 11, no. 1 (2025): 682–692. <https://doi.org/10.30998/rdje.v11i1.29012>.
- Az-Zarnuji, Imam. *Adab di Atas Ilmu 3: Jalan Keberkahan dalam Kegiatan Belajar Mengajar*. Yogyakarta: Diva Press, 2022.
- Barkhuizen, Gary. "Narrative Inquiry." In *Research Methods in Applied Linguistics: A Practical Resource*, edited by Brian Paltridge and Aek Phakiti. London: Bloomsbury, 2015.
- Barkhuizen, Gary, P Benson, and A Chik. *Narrative Inquiry in Language Teaching and Learning Research*. Second Language Acquisition Research Series. New York: Routledge, 2013.
- Basalama, Nonny, and Karmila Machmud. "The Influence of Role Model Affects Teacher Identity Development in English as a Foreign Language Teaching Context." *TESOL International Journal* 13, no. 1 (2018): 41–53.
- Clandinin, D. Jean. "Narrative Inquiry: A Methodology for Studying Lived Experience." *Research Studies in Music Education* 27, no. 1 (2006): 44–54. <https://doi.org/10.1177/1321103X060270010301>.

- Cooke, Sandra. "The Moral Work of Teaching: A Virtue-Ethics Approach to Teacher Education." In *The SAGE Handbook of Research on Teacher Education*, edited by D. Jean Clandinin, Jukka Husu, and Sandra Cooke, 419–34. London: SAGE Publications Ltd, 2017. <https://doi.org/10.4135/9781529716627>.
- Drusila, Lizette, Flores Delgado, Irlanda Olave Moreno, Ana Cecilia, and Villarreal Ballesteros. "The Impact of Role Modeling on the Professional Identity of Pre-Service Teachers." *Indonesian Journal of Applied Linguistics* 10, no. 1 (2020): 143–152. <https://doi.org/10.17509/ijal.v10i1.25024>.
- Farchan, Moh Athok, Ning Rahayu Handayani, and Ningrum Wulandari. "Implementasi Pendidikan Karakter Santri Berbasis Kitab Adabul 'Alim Wal Muta'Allim di Pondok Pesantren Tebuireng Jombang." *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2221–2229. <https://doi.org/10.61104/ALZ.V3I3.1581>.
- Golombek, Paula R., and Karen E. Johnson. "Narrative Inquiry as a Mediation Space: Examining Emotional and Cognitive Dissonance in Second-language Teachers' Development." *Teachers and Teaching* 10, no. 3 (2004): 307–327. <https://doi.org/10.1080/1354060042000204388>.
- Hidayah, Ulil, Tobroni, and Faridi. "Islamisasi Integrasi Interkoneksi Ilmu Pengetahuan dan Agama Islam: Model Keilmuan di Perguruan Tinggi Islam." *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 5, no. 2 (2024): 306–320. <https://doi.org/10.46773/muaddib.v5i2.897>.
- Hidayat, Wahyu, and Nur Hidayat. "Character Building Through Exemplification and Habitual Practices at API ASRI Islamic Boarding School Tegalrejo Magelang." *Journal of Islamic Education Management Research* 2, no. 1 (2024): 39–48. <https://doi.org/10.14421/jiemr.2024.21-05>.
- Husni, Oliver B. Wren, Lilis Nurteti, Muhamad Adnan bin Daud, and Selamat. "Islamic Religious Education in the Era of Environmental Crisis: Interfaith, Interdisciplinary, and Interplanetary Perspectives." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 2 (2025): 287–302. <https://doi.org/10.21154/cendekia.v23i2.11533>.
- Icka, Ejona, and Jasminka Kochoska. "The Influence of Teachers as an Ethical Model on the Students' Development." *International Journal of Education Teacher* 27, no. 27 (2024): 99–107. <https://doi.org/10.20544/teacher.27.12>.
- Irwansyah, D., Andianto, and A. Madkur. "The Use of Islamic Literature to Teach Ethical English." *Journal of Language Teaching and Research* 12, no. 5 (2021): 762–770. <https://doi.org/10.17507/jltr.1205.16>.
- Irwansyah, Dedi, and Yuniarti Yuniarti. "Integrating Quranic Stories Into English Language Teaching: Voices from Indonesia." *Global Journal Al-Thaqafah* 11, no. 1 (2021): 13–23. <https://doi.org/https://doi.org/10.7187/GJAT072021-2>.
- Johnston, Bill. *English Teaching and Evangelical Mission: The Case of Lighthouse School*. Bristol: Multilingual Matters, 2017. <https://doi.org/10.2307/jj.22730701>.
- Jumatullailah, Siti Nurfebri, Arifin Maksun, and Nina Nurhasanah. "Literature Study: Analysis of the Role of Teachers as Models in Strengthening Character in Primary School Learners." *At-Taqaddum* 16, no. 2 (2024): 128–139. <https://doi.org/10.21580/at.v16i2.21138>.
- Karimnia, Amin, and Mohammad Reza Khodashenas. "Patterns of Politeness in Teacher-

- Student Interaction: Investigating an Academic Context.” *Journal of Applied Linguistics and Applied Literature: Dynamics and Advances* 5, no. 1 (2017): 69–87. <https://doi.org/10.22049/JALDA.2018.26181.1055>.
- Kasman, Adi, M. Ikhwan, Darlis Azis. “Islamic Education as a Strengthening of Aqidah and Akhlaq in The Society 5.0 Era.” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 2 (2022): 181–189. <https://doi.org/https://doi.org/10.21154/cendekia.v20i2.4962>.
- Keskin, Magdalena, and Gökhan Öztürk. “Exploring the Perceptions Regarding Language Teacher Educator Identity: A Multiple Case Study on Three ELT Teacher Educators.” *Pedagogika* 148, no. 4 (2022): 85–105. <https://doi.org/10.15823/p.2022.148.5>.
- Kristjansson, Carolyn. “English Language Teaching: Locating Faith in the Context of Local and Global Dynamics.” *International Journal of Christianity and English Language Teaching* 6, no. 1 (2019).
- Lapsley, Daniel, and Ryan Woodbury. “Moral-Character Development for Teacher Education.” *Action in Teacher Education* 38, no. 3 (2016): 194–206. <https://doi.org/10.1080/01626620.2016.1194785>.
- Liu, Chunyan. “The Construction and Path Exploration of Harmonious Relationship between Teachers and Students.” *International Journal of New Developments in Education* 4, no. 6 (2022): 8–12. <https://doi.org/10.25236/ijnde.2022.040602>.
- Mahmoudi, Payam. “Role Model Teacher in the Development of Learners.” *Journal of Humanities, Education and Cultural Reforms* 1, no. 1 (2025): 33–41. <https://doi.org/https://orcid.org/0009-0007-2933-1080>.
- Maksum, Ghufro, Muhtolib, Mahmurudin, Sulaeman, Wiwi Pertiwi, Hidayatul Azizah Gazali, Raudhatul Husna, et al. “Religious Values as Foundations of Education: Insights from Teachers’ Perspectives.” *Research Journal in Advanced Humanities* 6, no. 3 (2025): 1–22. <https://doi.org/10.58256/tb06n075>.
- Messiou, Kyriaki, Mel Ainscow, Gerardo Echeita, Sue Goldrick, Max Hope, Isabel Paes, Marta Sandoval, Cecilia Simon, and Teresa Vitorino. “Learning from Differences: A Strategy for Teacher Development in Respect to Student Diversity.” *School Effectiveness and School Improvement* 27, no. 1 (2016): 45–61. <https://doi.org/10.1080/09243453.2014.966726>.
- Munif, Munif, Muhammad Irham Maulana, Yuyun Yulia, and Dwi Pratiwi. “Islamic Value Integration into ELT: A Need Analysis of International Islamic Class Program in High School Level.” *Englisia: Journal of Language, Education, and Humanities* 12, no. 2 (2025): 101–115. <https://doi.org/10.22373/ej.v12i2.27526>.
- Muttaqin, Amirul, Roibin Roibin, Ahmad Barizi, Jamilah Jamilah, and Bima Fandi Asy’arie. “Examining the Model for Forming Religious Character Education through Santri Behavior Traditions in Islamic Boarding Schools.” *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024): 5369–5386. <https://doi.org/10.35445/alishlah.v16i4.6181>.
- Nasucha, Juli Amaliya, Abdan Syakuuroo Sukiran, Khosiyah Rahmah, Ayu Ismaya Sari, and Moh Ismail. “Pendidikan Akhlak Perspektif KH. Hasyim Asy’ari dan Relevansi dalam Pendidikan Agama Islam.” *Adris: Jurnal Penelitian dan Pemikiran Pendidikan Islam* 16, no. 1 (2022): 15–31. <https://doi.org/https://doi.org/10.51675/jt.v16i1.271>.
- Nawawi, Imam. *Adabul 'Alim Wal Muta'allim Adab di atas Ilmu Tuntunan Belajar Mengajar yang Barakah*. Yogyakarta: Diva Press, 2021.

- Nikmah, Alfu. "Developing Speaking Material Using Islamic Contents in MA Salafiyah Kajen." *Journal of English Teaching and Learning Issues* 1, no. 1 (2018): 1-16. <https://doi.org/10.21043/jetli.v1i1.3922>.
- Ninoersy, Tarmizi, and Nelli Isnayanti. "Al-Bāṭiniyyah Values and Character Formation in Modern Education: A Hermeneutic Study of Imam Al-Zarnūjī's Thought." *EDUKASIA Jurnal Pendidikan dan Pembelajaran* 6, no. 1 (2025): 357–372. <https://doi.org/10.62775/edukasia.v6i1.1442>.
- Nugraha, Muhamad Tisna. "Integrasi Ilmu dan Agama: Praktik Islamisasi Ilmu Pengetahuan Umum di Perguruan Tinggi." *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 17, no. 1 (2020): 29–37. [https://doi.org/10.25299/al-hikmah:jaip.2020.vol17\(1\).3927](https://doi.org/10.25299/al-hikmah:jaip.2020.vol17(1).3927).
- Popovska, Gorica, and Filip Popovski. "The Teachers' Role in Developing Students' Moral and Ethical Values." *Pedagogika-Pedagogy* 93, no. 1 (2021): 100–113. <https://doi.org/10.53656/ped2021-1.08>.
- Rahayu, Winanjar, Era Tazkiyah, Nurul Murtadho, and Slamet Arifin. "The Role of Teacher Ethics in Developing Student Character in School." *Jurnal Ilmiah Sekolah Dasar* 7, no. 3 (2023): 546–557. <https://doi.org/10.23887/jisd.v7i3.55245>.
- Rahmadany, Savitri, Rahmad Husein, and Masitowarni Siregar. "Developing English Teaching Materials for Young Learners Based on Islamic Values of Integrated Language Skills for Islamic Elementary School." *Linguistik Terapan* 18, no. 2 (2021): 149–161. <https://doi.org/10.24114/lt.v18i2.27893>.
- Rahman, Najib Aulia. "Competency-Based and Ethical Assessment Models in Contemporary Islamic Pedagogy." *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 57–69. <https://doi.org/10.61194/ijis.v3i1.710>.
- Robinson, Rebecca S. "Purposive Sampling." In *Encyclopedia of Quality of Life and Well-Being Research*, 5243–5245. Dordrecht: Springer Netherlands, 2014. https://doi.org/10.1007/978-94-007-0753-5_2337.
- Rohmah, Siti. "Konsep Pendidikan Akhlak Menurut KH. Hasyim Asy'Ari dalam Kitab Adabul 'Alim Wal-Muta'Alim." *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 1, no. 2 (2020).
- Rohmah, Zuliati. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context." *International Journal of Social Sciences and Education* 2, no. 1 (2012).
- Rohmana, Wahyu Indah Mala. "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers." *Scope: Journal of English Language Teaching* 5, no. 1 (2020): 47–50. <https://doi.org/10.30998/scope.v5i1.6404>.
- Safitri, Citra Dwi, Baso Jabu, and Samtidar Samtidar. "The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges." *Celebes Journal of Language Studies* 3, no. 2 (2023): 315–324. <https://doi.org/10.51629/cjls.v3i2.156>.
- Santamaría-García, Carmen. "Emotional and Educational Consequences of (Im)Politeness in Teacher–Student Interaction at Higher Education." *Corpus Pragmatics* 1, no. 3 (2017): 233–255. <https://doi.org/10.1007/s41701-017-0010-2>.
- Sari, Diana, Rahmat Hidayat, and M. Fauzi Lubis. "The Teacher Morals in Teaching According to K.H. Hasyim Asy'ari in the Book of Adabul 'Alim Wal Muta'Allim." *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2023): 85–92.

- <https://doi.org/10.46576/almufida.v8i2.3558>.
- Soncini, Annalisa, Maria Cristina Matteucci, and Fabrizio Butera. "Error Handling in the Classroom: An Experimental Study of Teachers' Strategies to Foster Positive Error Climate." *European Journal of Psychology of Education* 2020 36:3 36, no. 3 (2020): 719–738. <https://doi.org/10.1007/s10212-020-00494-1>.
- Sulton, Ahmad, Mowafq Abraham Masuwd, Sangkot Sirait, and Mahmud Arif. "The Philosophy of Traditional Islamic Education: A Study of Pesantren Al-Maqbul in Indonesia in Contextual Dialogue with the Islamic Educational Tradition in Libya." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 1 (2022): 34–45. <https://doi.org/10.21154/cendekia.v1i1.3821>.
- Sunardi, Isah Munfarida, Senang, and Khumairoh Annahdliyah. "Learning Adabul Alim Wal Muta'allim in Islamic Boarding Schools." *Empowerment: Jurnal Pengabdian pada Masyarakat* 4, no. 2 (2024): 77–85. <https://doi.org/10.51700/EMPOWERMENT.V4I1.705>.
- Susanto, Tri, Reddy Anggara, Uud Wahyudin, and Abung Supama Wijaya. "The Role of Elders in Upholding 'Guyub Rukun' in Nglinggi Village, Central Java, Indonesia: Building a Peaceful Village." *Journal of Religion, Spirituality and Aging*, (2025): 1–26. <https://doi.org/10.1080/15528030.2025.2513222>.
- Tyng, Lee Yui, Fatiha Binti Senom, and Lim Jia Wei. "Religion and ESL Teacher Identity in Malaysia Context: Does Religion Matter?" *Arab World English Journal* 14, no. 2 (2023): 312–326. <https://doi.org/10.24093/awej/vol14no2.22>.
- Wang, Xue. "Exploring Positive Teacher-Student Relationships: The Synergy of Teacher Mindfulness and Emotional Intelligence." *Frontiers in Psychology* 14 (2023): 1–14. <https://doi.org/10.3389/fpsyg.2023.1301786>.
- Winingsih, Hesti, Imam Syafe'i, Ahmad Fauzan, and M. Kharis Fadilah. "Konsep Akhlak dalam Kitab Adabul 'Alim Wal Muta'allim dan Implementasinya pada Pembinaan Akhlak Santri." *Fitrah: Journal of Islamic Education* 3, no. 2 (2022): 114–129. <https://doi.org/10.53802/fitrah.v3i2.153>.
- Wisran, Wisran, St. Hartina, and Dewi Furwana. "Integrating Islamic Values and Local Wisdom in Designing English Textbook For Islamic Higher Education." *Elsya: Journal of English Language Studies* 7, no. 1 (2025): 38–60. <https://doi.org/10.31849/elsya.v7i1.22572>.
- Wong, Mary Shepard, and Suresh Canagarajah. *Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas*. Edited by Mary Shepard Wong and Suresh Canagarajah. *Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas*. New York: Routledge, 2009. <https://doi.org/10.4324/9780203877807>.
- Wong, Mary Shepard, Carolyn Kristjánsson, and Zoltán Dörnyei. *Christian Faith and English Language Teaching and Learning: Research on the Interrelationship of Religion and ELT*. Edited by Mary Shepard Wong, Carolyn Kristjánsson, and Zoltán Dörnyei. *Christian Faith and English Language Teaching and Learning: Research on the Interrelationship of Religion and ELT*. New York: Routledge, 2013. <https://doi.org/10.4324/9780203337738>.
- Yang, Dan. "EFL/ESL Students' Perceptions of Distributive, Procedural, and Interactional Justice: The Impact of Positive Teacher-Student Relations." *Frontiers in Psychology* 12 (2021): 1–7. <https://doi.org/10.3389/fpsyg.2021.755234>.

Zhang, Xiaodong. "The Role of Teacher Patience in the Implementation of Assessment for Learning (AFL): Vignettes from a Writing Classroom." *Humanities and Social Sciences Communications* 9, no. 1 (2022): 1–9. <https://doi.org/10.1057/s41599-022-01398-9>.