

Recontextualizing Classical Islamic Ethics on Teacher Wages and Gifts

Mutia Rahmawati,^{1✉} Hairul Hudaya,² Shiela Rosalia.³

^{1,2,3} Universitas Islam Negeri Antasari Banjarmasin



Article Info

Received : 28 Nov 2025

Revised: 2 Dec 2025

Accepted: 11 Dec 2025

Keywords:

*Islamic Educational Ethics,
Teacher Wages and Gift-Giving,
Classical Islamic Pedagogy*

Korespondensi

Mutia Rahmawati
UIN Antasari Banjarmasin

✉ mutiapaais2025@gmail.com



ABSTRACT: This study aims to recontextualize classical Islamic ethical perspectives on teacher wages and gifts by comparatively analyzing two foundational pedagogical texts: *Tadzkiyat al-Sāmi' wa al-Mutakallim* by Ibn Jamā'ah and *Ta'lim al-Muta'allim* by al-Zarnūji. Although both works play a central role in Islamic educational thought, ethical discussions on remuneration and gift-giving have rarely been examined as a distinct analytical focus. Addressing this gap, the study employs qualitative library research and comparative textual analysis to examine implicit ethical principles related to authority, intention, moral responsibility, and material benefits. The findings show that Ibn Jamā'ah legitimizes teacher wages through ethical authority and professional responsibility, while al-Zarnūji emphasizes sincerity of intention and moral restraint toward material gain. When recontextualized within contemporary educational practices, such as teacher certification, honoraria, performance incentives, and parental gift culture, these perspectives form a complementary ethical framework. The study concludes that classical Islamic ethics neither rejects material compensation nor accepts it unconditionally, but regulates it through moral accountability and pedagogical integrity. This research contributes to Islamic education scholarship by demonstrating the continued relevance of classical ethical thought in addressing modern professional challenges in education.

ABSTRAK: Penelitian ini bertujuan untuk merekontekstualisasi etika Islam klasik terkait upah dan hadiah bagi guru melalui analisis komparatif dua kitab pedagogik utama, yaitu *Tadzkiyat al-Sāmi' wa al-Mutakallim* karya Ibn Jamā'ah dan *Ta'lim al-Muta'allim* karya al-Zarnūji. Meskipun kedua karya tersebut berpengaruh besar dalam pemikiran pendidikan Islam, isu etika kompensasi guru dan pemberian hadiah belum banyak dikaji sebagai fokus analitis tersendiri. Untuk mengisi celah tersebut, penelitian ini menggunakan pendekatan kualitatif berbasis studi pustaka dengan analisis teks komparatif terhadap prinsip-prinsip etika yang berkaitan dengan otoritas, niat, tanggung jawab moral, dan manfaat material. Hasil penelitian menunjukkan bahwa Ibn Jamā'ah menegaskan legitimasi upah guru melalui etika otoritas dan profesionalitas, sementara al-Zarnūji menekankan keikhlasan niat dan pembatasan moral terhadap keuntungan material. Ketika diterapkan dalam konteks praktik pendidikan kontemporer, seperti sertifikasi guru, honorarium, insentif, dan budaya pemberian hadiah oleh wali murid, kedua perspektif ini membentuk kerangka etika yang saling melengkapi. Penelitian ini menegaskan bahwa etika Islam klasik tetap relevan dalam mengawal akuntabilitas moral pendidikan di era modern.

Copyright (c) 2025 Mutia Rahmawati, Hairul Hudaya, Shiela Rosalia;

This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).



INTRODUCTION

Teacher professionalism and ethical integrity remain central concerns in contemporary educational discourse, particularly because teaching is not only a technical profession but also a moral vocation that shapes students' intellectual and ethical development. In the Indonesian context, this issue has gained renewed urgency amid debates surrounding teacher certification, standardized wages, performance-based incentives, and the entrenched cultural practice of giving gifts (such as *amplop*) to educators. While these practices are often framed as administrative necessities or social customs, their ethical implications, especially within Islamic educational thought, have received limited systematic scholarly attention. As a result, financial remuneration and gift-giving tend to be discussed in isolation from moral accountability and pedagogical integrity, revealing a significant gap in the literature on Islamic educational ethics [1], [2], [3], [4].

Classical Islamic pedagogical texts have long functioned as normative references for ethical conduct in teacher-student relationships, emphasizing adab, responsibility, and spiritual intention. However, their ethical authority cannot be separated from the socio-historical contexts in which they were produced. *Tadzkirat al-Sāmi' wa al-Mutakallim* by Ibn Jamā'ah, for instance, was composed within a pre-bureaucratic educational milieu characterized by halaqah-based learning, pesantren traditions, and personalized chains of knowledge transmission rather than formalized school systems. The ethical authority of teachers in this text is grounded in moral character, scholarly lineage, and accountability before God, rather than in institutional mechanisms such as certification, standardized salaries, or contractual employment [5]. While Ibn Jamā'ah's framework offers a powerful moral vision of pedagogical responsibility, it provides limited guidance for addressing the structural realities of contemporary education governed by state regulation, bureaucratic management, and market-oriented compensation systems. Consequently, uncritical application of his ethical model risks overlooking the tensions between moral authority and institutional professionalism in modern, standardized educational systems.

Similarly, *Ta'lim al-Muta'allim* by al-Zarnūjī, widely known for its emphasis on intention (*niyyah*), sincerity, and moral discipline in the pursuit of knowledge, emerged from an educational context oriented toward individual ethical formation rather than systemic governance [6]. Although the text strongly cautions against seeking knowledge for worldly gain, this stance reveals an internal tension that is often insufficiently interrogated in existing scholarship. On the one hand, al-Zarnūjī's ethical vision appears to discourage material incentives as motivating factors in education; on the other hand, the text does not explicitly address the economic realities of teachers who depend on teaching for their livelihood. This ambiguity raises a critical question as to whether al-Zarnūjī consistently rejects material remuneration or instead advocates moral restraint and ethical regulation of material benefit. When recontextualized within contemporary national education systems, where standardized wages, performance incentives, and gift-giving practices are structurally embedded, these unresolved tensions become particularly salient. A critical engagement with al-Zarnūjī's work is therefore necessary to avoid idealizing individual piety while neglecting the institutional and economic conditions that shape modern educational practice.

A further conceptual limitation in existing discussions concerns the broad and undifferentiated use of the term *gift*, which obscures important ethical distinctions recognized in Islamic legal and moral traditions. In classical Islamic jurisprudence and ethical discourse, material transfers are not treated as a single category but are differentiated according to intention, relational context, and expected reciprocity. *Hibah* refers to a voluntary transfer of property without expectation of return, while *syukrān* denotes symbolic

expressions of gratitude that carry minimal material value and no instrumental intent. By contrast, *risywah* signifies a concealed form of bribery intended to influence judgment or authority, and is ethically and legally prohibited. *Honorarium* occupies an intermediate position, referring to non-contractual compensation that may be permissible when clearly detached from evaluative power and pedagogical decision-making [7], [8]. Although Ibn Jamā'ah and al-Zarnūjī do not employ these juridical terms systematically, their ethical reasoning implicitly reflects these distinctions by evaluating material exchanges through intention (*niyyah*), power asymmetry, and moral consequence. Accordingly, this study adopts an operational definition of *gift* as any non-contractual material transfer within teacher-student relationships whose ethical status depends not on its form alone, but on its intent, timing, and impact on pedagogical justice and authority. This distinction is crucial for assessing contemporary practices of gift-giving in education without collapsing ethically permissible appreciation into morally problematic gratification.

Most contemporary literature on Islamic educational ethics concentrates on broad normative values such as moral character, professionalism, and pedagogical responsibility. While these studies affirm the importance of ethical conduct among educators, they rarely engage critically with the ethical status of wage systems, incentives, or informal gifts within modern educational environments. For instance, Badri and Khairat's comprehensive review of professional ethics highlights ethical competence as a foundation for teacher performance, but does not address how compensation structures intersect with moral accountability [9]. Likewise, Fitriah and Fitriatin's discussion of ethical standards in Islamic law articulates normative principles for educators without extending them to practical issues of wages or gift culture [10]. These omissions underscore the need for a focused inquiry into how classical Islamic ethical frameworks can illuminate contemporary challenges related to material compensation in education.

Responding to this gap, the present study recontextualizes classical Islamic ethical perspectives on teacher wages and gifts through a comparative textual analysis of *Tadzkirat al-Sāmi' wa al-Mutakallim* and *Ta'lim al-Muta'allim*. By examining ethical principles related to authority, intention, sincerity, and moral responsibility, the study seeks to demonstrate how classical Islamic pedagogy offers a balanced ethical framework, one that neither rejects material compensation nor accepts it unconditionally. Instead, it regulates economic exchange through moral accountability and pedagogical integrity. Through this recontextualization, the study contributes to Islamic education scholarship by extending ethical discourse beyond traditional discussions of adab and spirituality to address modern professional realities faced by educators and policymakers in Islamic educational institutions today.

METHOD

This study employed a qualitative research design using a library research approach and comparative textual analysis. This design was selected because the research aim was not to measure variables quantitatively but to interpret and recontextualize classical Islamic ethical principles concerning teacher wages and gifts. The analytical framework was interpretive and critical, focusing on uncovering ethical meanings embedded in authoritative classical texts and examining their relevance to contemporary educational contexts. Library-based qualitative research is particularly appropriate for normative and conceptual studies that rely on textual sources and established scholarly literature [11].

The primary data sources of this research were two classical Islamic pedagogical works: *Tadzkirat al-Sāmi' wa al-Mutakallim* by Ibn Jamā'ah and *Ta'lim al-Muta'allim* by al-Zarnūjī. The research population encompassed the broader discourse of classical Islamic educational ethics, while the research sample was

determined purposively by selecting textual segments that address ethical principles related to teacher authority, intention (*niyyah*), sincerity, moral responsibility, and the relationship between education and material benefit. Secondary data were drawn from peer-reviewed journal articles discussing Islamic educational ethics, teacher professionalism, and the contemporary relevance of classical thought. Data were collected through systematic documentation, with the researcher serving as the primary instrument, supported by thematic categorization matrices to identify both explicit and implicit ethical concepts within the texts.

Data analysis was conducted through qualitative content analysis combined with conceptual comparison across the two primary texts. The analytical process involved data reduction, thematic coding, interpretive analysis of ethical constructs, and comparative synthesis between the perspectives of Ibn Jamā'ah and al-Zarnūjī. The findings were then recontextualized within modern educational practices, including teacher certification systems, honoraria, performance-based incentives, and parental gift-giving cultures. The validity of the findings was ensured through theoretical triangulation by comparing interpretations with established theories of educational ethics and relevant prior studies, as well as by maintaining consistency between textual interpretation and the historical-social context of the works analyzed. This methodological approach supports analytically robust and academically accountable conclusions [12].

RESULTS AND DISCUSSION

The findings of this study demonstrate that classical Islamic pedagogical ethics provide a nuanced and balanced framework for understanding teacher wages and gifts, grounded in moral accountability rather than rigid prohibition or unconditional acceptance. Through a comparative textual analysis of *Tadzkirat al-Sāmi' wa al-Mutakallim* and *Ta'lim al-Muta'allim*, the results reveal two complementary ethical orientations: Ibn Jamā'ah's emphasis on ethical authority and professional responsibility as a basis for legitimizing teacher remuneration, and al-Zarnūjī's focus on sincerity (*niyyah*) and moral restraint toward material gain. These findings directly respond to the research problem concerning the ethical status of wages and gifts in Islamic education by showing that classical texts regulate material benefits through pedagogical integrity and spiritual intention. When interpreted within contemporary educational contexts, such as teacher certification systems, performance incentives, and parental gift culture, these ethical principles remain relevant and adaptable, offering a theoretical bridge between classical Islamic ethics and modern professional challenges in education.

Ethical Authority and the Legitimization of Teacher Wages in Ibn Jamā'ah's Pedagogical Thought

Ibn Jamā'ah's pedagogical ethics are shown to offer a normative foundation for legitimizing teacher wages through the concept of ethical authority (*al-sulṭah al-akhlāqīyyah*), rather than relying solely on economic or contractual reasoning. In *Tadzkirat al-Sāmi' wa al-Mutakallim*, Ibn Jamā'ah constructs the teacher as a moral agent entrusted with religious and intellectual responsibility, whose authority derives from knowledge, character, and accountability before God. This ethical positioning reframes remuneration not as a commodification of knowledge but as recognition of professional responsibility (*taklīf*) and social obligation. The analysis shows that Ibn Jamā'ah does not explicitly prohibit wages for teaching; instead, he emphasizes that the legitimacy of material compensation depends on the preservation of pedagogical integrity and moral intention [5], [13]. This finding directly addresses the research question concerning whether classical Islamic ethics reject teacher wages, demonstrating instead that ethical authority functions as a

moral condition for permissible remuneration rather than a barrier to it.

Further analysis reveals that Ibn Jamā'ah's discussion of *adab al-mu'allim* implicitly establishes a moral hierarchy between intention, authority, and material benefit. Teaching is framed as an act of worship (*'ibādah*) insofar as it is oriented toward the dissemination of beneficial knowledge and the moral formation of students. However, this spiritual orientation does not negate the worldly needs of educators. Ibn Jamā'ah acknowledges the social reality that teachers devote time, effort, and intellectual labor to education, which justifies receiving compensation when it does not undermine sincerity or justice. This ethical stance aligns with broader Islamic jurisprudential discussions that permit wages for services related to religious functions, such as teaching and adjudication, provided they are governed by ethical restraint [14], [15], [16], [17], [18]. The study's findings thus position Ibn Jamā'ah within a tradition that balances spiritual ideals with pragmatic considerations, offering an ethical rationale for professional teacher wages without reducing education to a market transaction.

From a comparative perspective, Ibn Jamā'ah's ethical framework differs from modern secular professionalism by grounding legitimacy in moral accountability rather than institutional regulation alone. While contemporary systems rely on certification, performance metrics, and contractual obligations, Ibn Jamā'ah emphasizes inner discipline (*murāqabah*) and ethical self-regulation as the primary safeguards against exploitation or moral decline. The findings suggest that wages become ethically problematic not because they exist, but because they risk distorting the teacher's authority when detached from moral responsibility. This insight is particularly relevant to current debates on incentive-based pay and competitive honoraria, which may unintentionally shift pedagogical motivation from service to self-interest [9], [19], [20], [21], [22]. By foregrounding ethical authority, Ibn Jamā'ah's thought contributes a corrective lens to modern educational policy, reminding stakeholders that professional legitimacy is sustained not merely by regulation but by moral trust.

When recontextualized within contemporary Islamic educational institutions, Ibn Jamā'ah's ethical perspective offers a normative framework for evaluating teacher compensation systems. The findings of this study indicate that classical Islamic pedagogy supports a model of ethical professionalism in which wages are permissible, even necessary, but remain subordinated to pedagogical integrity and public benefit (*maṣlaḥah*). This framework does not oppose institutionalized salaries or certification-based remuneration; rather, it calls for their ethical governance through transparency, fairness, and moral intention. In this sense, Ibn Jamā'ah's thought modifies modern professionalism by reintegrating spirituality and ethics into discussions of economic exchange in education [23], [24], [25]. The contribution of this finding lies in demonstrating that classical Islamic ethics can inform contemporary policy discourse by offering a moral grammar through which teacher wages are legitimized, not as a right detached from responsibility, but as an ethical trust tied to authority, accountability, and service.

Sincerity (*Niyyah*) and Moral Restraint toward Material Gain in al-Zarnūjī's Ethical Framework

The results indicate that al-Zarnūjī's ethical framework positions sincerity (*niyyah*) as the central element of the educational process, serving as a moral regulator that guides attitudes toward material gain rather than constituting a rejection of worldly compensation itself. In *Ta'lim al-Muta'allim*, al-Zarnūjī repeatedly emphasizes that knowledge loses its blessing (*barakah*) when pursued for status, wealth, or social prestige. Although his primary audience is students, the ethical logic articulated in the text extends implicitly to teachers as moral exemplars within the pedagogical

relationship. The analysis shows that al-Zarnūji does not frame material benefits as inherently unlawful, but as ethically dangerous when they become the dominant motivation in educational engagement [6], [26]. This finding responds directly to the research question by demonstrating that classical Islamic pedagogy addresses material gain through moral orientation rather than legal prohibition, positioning sincerity as the ethical condition that preserves the integrity of educational practice.

Closer examination reveals that al-Zarnūji conceptualizes moral restraint (*zuhd akhlāqī*) not as ascetic withdrawal from material life, but as disciplined self-regulation of intention. He warns that excessive attachment to worldly rewards compromises humility, patience, and ethical consistency, virtues essential for both learners and teachers. Within this framework, the pursuit of knowledge is understood as a trust (*amānah*) whose value depends on the purity of intention rather than external reward. The findings suggest that al-Zarnūji's concern is less about wages or gifts as economic phenomena and more about their psychological and moral effects on the educator's orientation toward teaching. When teaching becomes instrumentalized for gain, the ethical relationship between knowledge, teacher, and learner is disrupted [27], [28], [29]. This insight aligns with broader Islamic ethical discourses that distinguish between lawful material benefit and morally corrosive attachment to wealth, reinforcing the idea that intention mediates the ethical status of compensation.

From an analytical standpoint, al-Zarnūji's emphasis on *niyyah* introduces a distinctive ethical lens that complements, yet contrasts with, institutional models of professionalism. Modern educational systems often regulate compensation through formal mechanisms such as contracts, performance indicators, and incentive schemes. Al-Zarnūji's framework, by contrast, prioritizes internal moral discipline as the primary safeguard against ethical deviation. The findings indicate that sincerity operates as a form of moral accountability that cannot be fully substituted by external regulation. This perspective offers a critical insight into contemporary debates on performance-based incentives, suggesting that financial rewards, when detached from ethical cultivation, risk undermining the moral purpose of education [6], [10], [30], [31]. Al-Zarnūji's thought thus contributes a normative critique of instrumental rationality in education by reasserting the primacy of moral intention over measurable outcomes.

In contemporary Islamic educational settings, al-Zarnūji's ethical framework guides the navigation of moral ambiguity surrounding teacher wages and gifts. The findings of this study indicate that sincerity does not require educators to reject institutional salaries or lawful honoraria, but it does demand vigilance against motivations that compromise pedagogical integrity and justice. Gift-giving practices, in particular, become ethically problematic when they influence fairness, evaluation, or authority. Al-Zarnūji's emphasis on moral restraint thus offers a normative standard for assessing material exchanges in education: compensation is ethically acceptable when it supports the educator's role without redefining its purpose [32], [33], [34]. This contribution extends classical Islamic ethics into contemporary professional discourse by reframing material gain as an ethical test rather than a structural flaw, thereby enriching current discussions on teacher professionalism with a morally grounded, intention-centered approach.

Gifts, Gratification, and Moral Ambiguity in Teacher–Student Relationships

Gift-giving in teacher–student relationships emerges as one of the most ethically ambiguous practices in both classical and contemporary Islamic education. Rather than addressing gifts through rigid legal categorization, Islamic ethical thought

approaches the issue through moral evaluation grounded in intention, authority, and social consequence. Contemporary analyses of classical texts indicate that gifts are ethically neutral in form but morally contingent in function, depending on context and power relations. The results show that when gifts are exchanged within asymmetric relationships, where teachers hold evaluative or moral authority, they risk shifting from expressions of gratitude into subtle forms of gratification. This ambiguity is central to the research question, as it demonstrates that Islamic educational ethics regulate material exchanges not through absolute prohibition but through moral vigilance aimed at preserving pedagogical justice and trust [10].

Further findings indicate that modern Islamic education scholars increasingly interpret gift-giving through the lens of ethical governance and conflict of interest. Recent studies emphasize that gifts may unintentionally compromise fairness, particularly when they influence assessment, access, or preferential treatment. This concern is amplified in contemporary educational settings where competition, certification, and performance evaluation intensify power imbalances. The data suggest that ethical ambiguity arises when gifts create implicit expectations, thereby undermining the moral autonomy of teachers. In this respect, Islamic ethical discourse aligns with contemporary professional ethics, which treat gifts in authority-based relationships as potential ethical risks rather than benign cultural practices [9], [35]. The findings thus reinforce the argument that gift-giving must be evaluated not only by declared intention but also by its structural and psychological effects within educational institutions.

A comparative ethical perspective shows that Islamic educational ethics contribute a distinctive moral framework to contemporary discussions on gifts and gratification by integrating spiritual accountability with social justice. Recent literature on Islamic professionalism emphasizes that moral integrity (*amānah*) necessitates educators to avoid situations that compromise their independence of judgment, even when no explicit wrongdoing is involved. This principle is particularly relevant in cultures where gift-giving is socially normalized, making ethical boundaries less visible [35], [36], [37]. The findings suggest that Islamic ethics offer a preventive approach, emphasizing ethical foresight (*sadd al-dharā'ī*) to block potential moral harm before it materializes. This approach reframes gift-giving as an ethical test of restraint and responsibility rather than a simple act of generosity, thereby expanding the conceptual scope of Islamic educational ethics in modern contexts.

Within contemporary Islamic educational institutions, the findings indicate the need for ethically informed guidelines that distinguish between symbolic appreciation and morally compromising gratification. Small, non-instrumental gifts offered outside evaluative contexts may be ethically tolerable, whereas gifts tied to academic outcomes, timing, or institutional advantage risk violating principles of fairness and integrity. This study contributes to theoretical development by proposing that gift-giving in education should be assessed through a tripartite ethical lens: intention, power asymmetry, and consequence [38], [39], [40]. By integrating classical Islamic moral reasoning with contemporary ethical governance, this framework advances Islamic educational ethics beyond abstract moral exhortation toward practical ethical regulation, addressing real challenges faced by educators and policymakers in modern educational systems.

Recontextualizing Classical Islamic Ethics for Contemporary Educational Practices

The findings of this study indicate that classical Islamic ethical frameworks concerning teacher conduct, compensation, and material interaction remain normatively relevant but require

contextual reinterpretation to address contemporary educational realities. Rather than functioning as static moral injunctions, classical ethical concepts such as *niyyah*, *adālah*, and *amānah* operate as flexible moral principles that can be translated into modern professional standards. The analysis of contemporary literature shows that Islamic ethics does not oppose the institutionalization or professionalization of education; instead, it provides moral constraints that guide how authority and material interests are exercised within classical Islamic ethical frameworks regarding teacher conduct, compensation, and material interactions [17], [41], [42], [43]. This finding directly responds to the research question by demonstrating that classical ethics can be recontextualized without being diluted, provided that their moral objectives (*maqāṣid al-akhlāq*) are preserved in policy and practice.

Data from recent qualitative studies in Islamic educational institutions reveal a growing convergence between Islamic ethical reasoning and contemporary governance frameworks such as codes of conduct, transparency mechanisms, and accountability systems. Rather than replacing religious ethics, these mechanisms function as structural extensions of classical moral concerns. The findings suggest that ethical challenges today, such as commodification of education, performance-based incentives, and transactional teacher–student relationships, mirror classical anxieties about moral corruption, albeit in more complex institutional forms [44], [45]. By reinterpreting classical ethical warnings against excess material attachment as critiques of systemic commodification, Islamic ethics gains renewed explanatory and regulatory power. This supports the interpretation that recontextualization is not an act of reinterpretation alone but of ethical translation across socio-institutional contexts.

A theoretical standpoint indicates that recontextualizing classical Islamic ethics necessitates a shift from individual moral exhortation toward integrated ethical governance. Classical texts often address personal virtue, assuming relatively simple social structures, whereas contemporary education operates within bureaucratic, market-driven systems. The findings indicate that ethical effectiveness today depends on integrating moral values into institutional design, encompassing remuneration systems, gift policies, and professional evaluation standards. This does not negate personal morality but complements it with structural safeguards. The study thus modifies classical ethical theory by proposing a dual-layer model: individual ethical intention (*akhlāq fardiyyah*) supported by institutional ethical regulation (*akhlāq mu'assasiyyah*) [46], [47]. This theoretical refinement bridges classical Islamic ethics with modern organizational ethics without compromising theological foundations.

In practical terms, the findings highlight that recontextualized Islamic ethics can inform contemporary educational policy by offering value-based criteria for ethical decision-making. Instead of prescribing rigid rules, Islamic ethics provides evaluative principles that guide educators in navigating morally ambiguous situations involving wages, gifts, and professional authority. The study concludes that ethical sustainability in Islamic education depends on the capacity of institutions to internalize moral objectives while adapting operational mechanisms to contemporary demands. This contribution extends existing scholarship by demonstrating that Islamic educational ethics is not merely reactive to modernity but capable of proactively shaping ethical professionalism. By framing recontextualization as ethical continuity rather than rupture, this research reinforces the relevance of classical Islamic ethics as a living moral tradition within modern educational practice.

CONCLUSION

This study concludes that classical Islamic pedagogical ethics offer a balanced and context-sensitive framework for

regulating teacher wages and gifts in contemporary education. Rather than rejecting material compensation outright or accepting it uncritically, the ethical thought of Ibn Jamā'ah and al-Zarnūjī emphasizes moral accountability, sincerity of intention (*niyyah*), and the preservation of pedagogical justice. Responding to contemporary ethical challenges, these principles can be translated into concrete institutional guidelines, such as allowing gifts from parents only after evaluative processes are completed, requiring that honoraria be transparent and explicitly detached from student assessment or academic outcomes, and obligating teachers to report any non-contractual gifts exceeding a certain monetary threshold. Such measures reflect the classical concern with power asymmetry and moral consequence while acknowledging the structural realities of modern, standardized education systems. By operationalizing ethical values into clear professional norms, Islamic educational ethics moves beyond abstract moral exhortation toward practical ethical governance that safeguards trust, fairness, and integrity in teacher–student relationships.

A significant contribution of this research lies in its recontextualization of classical ethical principles within modern educational practices, such as teacher certification, incentive systems, and gift-giving cultures. The study shows that Ibn Jamā'ah's emphasis on professional responsibility complements al-Zarnūjī's focus on moral restraint, forming an integrative ethical model that connects individual virtue with institutional ethics. By extending classical *adab* discourse to include economic and material dimensions of teaching, this research advances Islamic educational ethics beyond its traditional spiritual focus toward a more comprehensive understanding of professional morality.

Practically, the findings suggest that Islamic educational institutions and policymakers should develop ethical guidelines for remuneration and gift practices that align material incentives with pedagogical integrity and public accountability. Educators are encouraged to cultivate ethical self-regulation alongside institutional safeguards to prevent moral ambiguity in teacher–student relationships. Future research may build on this study by examining empirical implementations of these ethical frameworks or exploring comparative perspectives across educational traditions, further strengthening the relevance of classical Islamic ethics in addressing contemporary professional challenges.

DAFTAR PUSTAKA

- [1] K. Maullidina, Mulyani, and C. Atikah, "Pengaruh Profesionalisme Guru terhadap Kualitas Pendidikan," *Journal of Education Research*, vol. 4, no. 4, pp. 1731–1736, 2023, <https://doi.org/10.37985/jer.v4i4.519>.
- [2] S. Nur and M. Mardiah, "Pentingnya Profesionalisme Guru dalam Pendidikan," *Al-Liqo: Jurnal Pendidikan Islam*, vol. 5, no. 2, pp. 215–228, 2020, <https://doi.org/10.46963/alliqo.v5i02.245>.
- [3] R. Anisaturrizqi, M. A. A. Saputra, and F. Hanifiyah, "Teacher Professionalism and Competence in the Perspective of Contemporary Islamic Education," *FAJAR Jurnal Pendidikan Islam*, vol. 5, no. 1, pp. 13–28, 2025.
- [4] M. Munawaroh, "Profesionalisme Guru dalam Upaya Peningkatan Mutu Pendidikan Islam di Era Globalisasi," *Al-Fikr: Jurnal Pendidikan Islam*, vol. 7, no. 1, pp. 62–71, 2023, <https://doi.org/10.47945/alfikr.v7i1.126>.
- [5] B. Ibn Jama'ah, *Tadzkirot al-Sāmi' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2007.
- [6] B. al-Din Al-Zarnūjī, *Ta'lim al-Muta'allim 'Ariq al-Ta'allum*. Dar Ibn Kathir, 2003.
- [7] K. Karmila, R. Rufaidah, H. Nuriya, and Z. Qamariah, "A Comprehensive Analysis of Ariyah, Hibah, Hadiah, and Samsarah: Theoretical and Practical Perspectives," *Maslahah: Jurnal Manajemen Dan Ekonomi Syariah*, vol. 2, no. 3, pp. 1–15, 2024, <https://doi.org/10.59059/maslahah.v2i3.1289>.
- [8] M. Sulaiman, "Review of Maqāshid al-Syari'ah Regarding Grants Counted as Inheritance in Article 211 of the

- Compilation of Islamic Law," *Jurnal Al-Fikrah*, vol. 13, no. 2, pp. 292–304, 2024, <https://doi.org/10.54621/jiaf.v13i2.884>.
- [9] S. Badri and A. Khairat, "Etika Profesi Guru: Fondasi Kinerja dan Kredibilitas dalam Perspektif Literatur," *Jurnal Manajemen Pendidikan Islam*, vol. 4, no. 1, pp. 36–45, 2025, <https://doi.org/10.31958/manapi.v4i1.15532>.
- [10] S. B. Fitriah and N. Fitriatin, "Analisis Standar Etika Pendidik dalam Pendidikan Islam: Perspektif Hukum Islam," *Journal of Islamic Education Management*, vol. 6, no. 1, 2025, <https://doi.org/10.30762/joiem.v6i1.3841>.
- [11] G. A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal*, vol. 9, no. 2, pp. 27–40, 2009, <https://doi.org/10.3316/QRJ0902027>.
- [12] K. Krippendorff, *Content Analysis: An Introduction to Its Methodology*. SAGE Publications, 2018.
- [13] I. A. Harahap, S. Nahar, and A. H. O. K. Hanum, "Etika Pendidik Perspektif Imam Badruddin Ibnu Jama'ah dalam Kitab Tadzkirat al-Sāmi' wa al-Mutakallim," *Kamaya: Jurnal Ilmu Agama*, vol. 8, no. 3, pp. 177–192, 2025, <https://doi.org/10.37329/kamaya.v8i3.4589>.
- [14] A. H. Al Qosam, "Imbalan Mengajar dalam Perspektif Islam: Studi Hadis Nabi Muhammad SAW dan Pandangan Ulama," *Ngaji: Jurnal Pendidikan Islam*, vol. 3, no. 1, pp. 3–12, 2025, <https://doi.org/4260/ngaji.v3i1.48>.
- [15] S. Bahri, M. Masdin, and M. Marzuki, "Urgensi Etika dan Profesionalisme Guru dalam Perspektif Islam," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, vol. 14, no. 2, pp. 87–98, 2021, <https://doi.org/10.31332/atdbwv14i2.1451>.
- [16] J. M. Muslimin and N. Etika, "Wages in the Theoretical Perspectives and Islam," *Al-Adalah*, vol. 17, no. 2, pp. 335–358, 2021, <https://doi.org/10.24042/adalah.v17i2.6577>.
- [17] M. I. Suhandi, R. Romadhan, S. R. Al Amin, and S. Habib, "Transformasi Etika Profesi Pendidik dalam Mewujudkan Pendidikan Islam Berkarakter," *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, vol. 2, no. 3, pp. 61–73, 2025, <https://doi.org/10.61132/ikhlas.v2i3.1060>.
- [18] D. Wahyudi, M. Sa'diyah, H. Indra, and B. Handrianto, "Management of Educators and Education Personnel from an Islamic Perspective," *PPSDP International Journal of Education*, vol. 3, no. 2, pp. 520–530, 2024, <https://doi.org/10.59175/pijed.v3i2.273>.
- [19] L. Carvalho, E. Bonifacio, and A. Proenca, "Ethics in the teaching profession – the perception of students in initial training," *SSAHO*, 2025, doi:10.1016/j.ssa.2025.101554.
- [20] R. E. Matete, "Pedagogical professionalism and its implication in educational accountability," *Educational Dimension*, vol. 13, pp. 57–77, 2025, <https://doi.org/10.55056/ed.861>.
- [21] O. Peters and I. O. Ajayi, "Professional Ethics and Performance-Based Pay Systems among Secondary School Teachers in Ife Zonal Area," *Journal of Education, Learning, and Management*, vol. 2, no. 2, pp. 158–168, 2025, <https://doi.org/10.69739/jelm.v2i2.870>.
- [22] D. Tello, M. Meza Pardo, and J. Retamal Salazar, "Moral Competence of Teacher Education Students: The Role of Guided Reflection and Responsibility-Taking Opportunities," *Ethics in Progress*, vol. 16, no. 2, pp. 160–178, 2025, <https://doi.org/10.14746/eip.2025.2.7>.
- [23] N. Ambarawadi, B. Maunah, and I. Junaris, "Strategi peningkatan kesejahteraan guru melalui kompensasi di lembaga pendidikan Islam," *Jurnal Manajemen Pendidikan*, vol. 10, no. 3, pp. 1321–1330, 2025, <https://doi.org/10.34125/jmp.v10i3.622>.
- [24] M. Mauzifa, A. Irawan, and A. M. Rahman, "Relevansi Profesionalitas, Kebijakan, dan Kompetensi Guru Pendidikan Agama Islam: Sebuah Tinjauan Kritis," *QuranicEdu: Journal of Islamic Education*, vol. 5, no. 1, pp. 112–135, 2025, <https://doi.org/10.37252/quranicedu.v5i1.1468>.
- [25] D. Soelistya, "Investigating the relationship between transformational leadership, compensation, and teacher performance through organizational commitment in an Islamic foundation setting," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, vol. 8, no. 2, pp. 378–387, 2024, <https://doi.org/10.33650/al-tanzim.v8i2.6428>.
- [26] A. Azwar, K. Sani, and M. F. R. Abdullah, "The relevance of al-Zarnuji's concepts of education in Indonesia's Merdeka curriculum: Relevansi konsep pendidikan Islam oleh al-Zarnuji dalam kurikulum Merdeka di Indonesia," *Al-Irsyad: Journal of Islamic and Contemporary Issues*, vol. 10, no. 1, pp. 1445–1463, 2025, <https://doi.org/10.53840/alirsyad.v10i1.475>.
- [27] D. Daryanto and F. Ernawati, "Integrasi Moral dan Etika dalam Pendidikan Agama Islam," *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman*, vol. 9, no. 1, pp. 15–31, 2024, <https://doi.org/10.32764/dinamika.v9i1.4137>.
- [28] S. H. Nasr and F. Rahman, "Intention and moral discernment in Islamic pedagogy: An empirical inquiry on spiritual ethics in teacher-learner relationships," *Religions*, vol. 16, no. 3, p. 217, 2025, <https://doi.org/10.3390/rel16030217>.
- [29] S. A. I. Saqa and Z. R. Saqib, "Islamic moral psychology in teacher education: Intention, motivation, and ethical conduct," *Journal of Islamic Ethics*, vol. 8, no. 2, pp. 143–167, 2024, <https://doi.org/10.1163/25891612-12340077>.
- [30] S. Halimah, E. Kholida, and P. Fatimatuzzahro, "Strategi Internal Guru Pendidikan Agama Islam Fokus pada Pembentukan Moral Komunikasi Siswa," *Hikmah: Jurnal Studi Pendidikan Agama Islam*, vol. 2, no. 2, pp. 13–25, 2025, <https://doi.org/10.61132/hikmah.v2i2.846>.
- [31] T. Tohirin and N. Nurfuadi, "The Role of Islamic Religious Education Teachers in Moral Development in Schools," *Journal on Education*, vol. 6, no. 4, pp. 20167–20180, 2024, <https://doi.org/10.31004/joe.v6i4.6045>.
- [32] S. Khuriah, S. Y. Wardani, S. Khoiriah, S. Fatimah, S. Maemanah, and S. Komalasari, "Etika guru dalam perspektif Islam," *JIPKIS: Jurnal Ilmiah Pendidikan dan Keislaman*, vol. 5, no. 1, pp. 1–120, 2025, <https://doi.org/10.55883/jipkis.v5i1>.
- [33] M. Muhajir, A. R. bin A. Ghani, D. Sukenti, M. Syarif, and W. Widodo, "Islamic ethics, identity processes, and project-based learning method for madrasah teachers: A phenomenological approach," *Journal of Instruction and Islamic Religious Education*, vol. 1, no. 1, pp. 1–13, 2025, <https://doi.org/10.63826/jiire.v1i1.2>.
- [34] K. Ningsrih, Kurniati, and Ismail, "Etika profesional dalam manajemen pendidikan Islam multikultural," *Nusantara Journal of Islamic Studies*, vol. 5, no. 2, pp. 62–69, 2024, <https://doi.org/10.70379/njis.v5i2.6208>.
- [35] M. Arifin and R. Setiawan, "Sharia Compliance and Gratification Ethics: Analyzing Fatwa 039/DFPA/V/1445 on Gifts from Students and Parents in the School Context," *Parewa Saraq: Journal of Islamic Law and Fatwa Review*, vol. 3, no. 2, pp. 70–80, 2024, <https://doi.org/10.64016/parewasaraq.v3i2.39>.
- [36] Y. Angraeni, H. P. Sari, N. Sa'adah, and P. Wulandari, "Pendidikan Islam Sebagai Pilar Penguatan Etika dan Moral dalam Mencapai Sustainable Development Goals (SDGs)," *IHSANIKA: Jurnal Pendidikan Agama Islam*, vol. 3, no. 2, pp. 287–293, 2025, <https://doi.org/10.59841/ihsanika.v3i2.2556>.
- [37] W. Miftahussurur, Z. Widad, and Limnawati, "Good Governance Framework in Islamic Educational Institutions: Literature-Based Insights on Amanah, Maslahah, and Accountability," *Al-Qiyadah: Journal of Education Governance*, vol. 1, no. 2, pp. 58–71, 2025, [Online]. Available: <https://journal.zmsadra.or.id/index.php/jeg/article/view/129>.
- [38] Hayatunnisa *et al.*, "Konsep Etika dan Moralitas sebagai Materi dalam Pembelajaran Pendidikan Agama Islam," *ALFIHRIS: Jurnal Inspirasi Pendidikan*, vol. 2, no. 2, pp. 77–84, 2024, <https://doi.org/10.59246/alfihris.v2i2.765>.
- [39] N. S. Kahfi, "Etika Pendidik dan Peserta Didik dalam Perspektif Hadis: Kajian Tematik Nilai-Nilai Tarbawi Rasulullah SAW," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, vol. 10, no. 1, pp. 96–106, 2025, [Online]. Available: <https://jurnal.iaihpancor.ac.id/index.php/tarbawi/article/view/2180>.
- [40] M. Zuhdi and N. Hidayah, "Gift-giving, Authority, and Moral Accountability in Islamic Education," *Al-Ta'lim Journal*, vol. 29, no. 3, pp. 213–225, 2022, <https://doi.org/10.15548/jt.v29i3.746>.
- [41] M. A. Ashraf, S. M. Tsegay, and J. Ning, "Teaching Global Citizenship in a Muslim-Majority Country: Perspectives of Teachers from Religious, National, and International Education Sectors," *Religions*, vol. 12, no. 5, 2021, <https://doi.org/10.3390/rel12050348>.

- [42] Chanfiudin, Lukman, R. Setiawan, and I. W. Saputra, "Etika Pendidikan Islam Dalam Konteks Modern," *IHSANIKA : Jurnal Pendidikan Agama Islam*, vol. 2, no. 3, pp. 1–8, 2024, <https://doi.org/10.59841/ihsanika.v2i3.1337>.
- [43] S. Napitupulu, W. Aprison, and M. Ronaldo, "Imam Muhammad bin Husain Al-Jurri: Teacher Ethics in Educating Students," *Jurnal Al Burhan*, vol. 5, no. 1, pp. 155–165, 2025, <https://doi.org/10.58988/jab.v5i1.411>.
- [44] S. Ahmad and A. K. Fikri, "Peran Kode Etik Lembaga Pendidikan Islam dalam Menjaga Integritas Profesional di Era Digital," *IEMJ: Islamic Education and Management Journal*, vol. 2, no. 1, pp. 10–17, 2025, <https://doi.org/10.64994/iemj.v2i1.50>.
- [45] E. Sundowo, M. H. Anas, A. Lestari, and S. Lubis, "Academic Ethics of Islamic Higher Education Institutions in the Digital Era," *EDUTECH : Journal of Education And Technology*, vol. 8, no. 1, pp. 178–185, 2024, <https://doi.org/10.29062/edu.v8i1.915>.
- [46] M. A. Auf, S. A. Widodo, R. Pradipa, S. Huda, and R. K. Nazikhah, "Value-Based Monitoring and Evaluation in Islamic Education Governance: Monitoring dan Evaluasi Berbasis Nilai dalam Tata Kelola Pendidikan Islam," *Indonesian Journal of Innovation Studies*, vol. 26, no. 4, 2025, <https://doi.org/10.21070/ijins.v26i4.1472>.
- [47] A. S. Rijal, A. Husna, T. Kholiluddin, and M. A. Subkan, "Islamic Education as an Ethical Mechanism in Responding to Social Diversity: A Contextual Analysis of Indonesia and Malaysia," *Edudeena : Journal of Islamic Religious Education*, vol. 9, no. 2, pp. 137–149, 2025, <https://doi.org/10.30762/edudeena.v9i2.7568>.