

# Implementation of Hifzhul Lisan Ethics and Birrul Muallim in Building Harmonious Teacher-Student Relationships in High Schools

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**ABSTRACT.** This study aims to analyze communication and ethical crises in teacher-student relationships in senior high schools (SMA) in the digital era, with a focus on the importance of strengthening Hifzhul Lisan and Birrul Muallim ethics as solutions to these problems. The increasing phenomenon of violence in schools, such as mobbing teachers and insults on social media, reflects a moral degradation that can damage the harmony of education. Through a literature study, this research explores the concept of Hifzhul Lisan, which emphasizes polite and correct speech, and Birrul Muallim, which emphasizes respect for teachers as spiritual parents. The results show that applying these two ethics in schools can reduce potential conflicts and build more harmonious relationships between teachers and students. This study also finds the importance of curricular approaches, school culture (hidden curriculum), and collaboration with parents in creating a supportive and civilized educational environment. In addition, the application of technology as a means of literacy can help strengthen Islamic educational values in facing moral and social challenges in the Society 5.0 era. This study concludes that to create character-based and dignified education, there needs to be a reconstruction of the interaction system in high schools based on the ethics of Hifzhul Lisan and Birrul Muallim, which are in line with Islamic spiritual values and national culture.

**Keywords:** *Hifzhul Lisan, Birrul Muallim, Educational Ethics, Senior High School*

**ABSTRACT.** Penelitian ini bertujuan untuk menganalisis krisis komunikasi dan etika dalam hubungan guru-murid di sekolah menengah atas pada era digital, dengan fokus pada pentingnya memperkuat etika Hifzhul Lisan dan Birrul Muallim sebagai solusi untuk masalah-masalah tersebut. Fenomena kekerasan di sekolah yang semakin sering terjadi, seperti perundungan terhadap guru dan hinaan di media sosial, mencerminkan degradasi moral yang dapat merusak keharmonisan pendidikan. Melalui studi literatur, penelitian ini mengeksplorasi konsep Hifzhul Lisan, yang menekankan ucapan yang sopan dan benar, serta Birrul Muallim, yang menekankan penghormatan terhadap guru sebagai orang tua spiritual. Hasil penelitian menunjukkan bahwa penerapan kedua etika ini di sekolah dapat mengurangi potensi konflik dan membangun hubungan yang lebih harmonis antara guru dan siswa. Penelitian ini juga menemukan pentingnya pendekatan kurikuler, budaya sekolah (kurikulum tersembunyi), dan kolaborasi dengan orang tua dalam menciptakan lingkungan pendidikan yang mendukung dan beradab. Selain itu, penerapan teknologi sebagai sarana literasi dapat membantu memperkuat nilai-nilai pendidikan Islam dalam menghadapi tantangan moral dan sosial di era Society 5.0. Penelitian ini menyimpulkan bahwa untuk menciptakan pendidikan berbasis karakter dan bermartabat, diperlukan rekonstruksi sistem interaksi di sekolah menengah atas berdasarkan etika Hifzhul Lisan dan Birrul Muallim, yang sejalan dengan nilai-nilai spiritual Islam dan budaya nasional.

**Keywords:** *Hifzhul Lisan, Birrul Muallim, Etika Pendidikan, Sekolah Menengah Atas*

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## INTRODUCTION

The escalation of the moral crisis in high schools (SMA) has now reached an alarming stage, marking a new chapter in the breakdown of harmony between teachers and students due to the erosion of moral values. ( This phenomenon is reflected in a series of extreme violence incidents that went viral on social media, such as the case of a teacher being beaten up by a group of students at SMK Tanjung Jabung Timur, Jambi in January 2026, which was triggered by the students' rejection of the educator's reprimand. ( A similar tragedy also occurred at SMAN 1 Sinjai in September 2025 through the beating of a teacher in the Guidance Counseling room, as well as an incident in Buntok where a student openly challenged his teacher to a physical fight in class. ( This crisis is further complicated by the degradation of digital ethics, such as the actions of students in West Kalimantan who deliberately created social media content to insult their teacher's dignity, and the actions of students who recorded and challenged their teacher when they were reprimanded for skipping class. ( This sociological phenomenon is exacerbated by the loss of synergy between home and school, as seen in the case in Subang where parents physically confronted and protested against teachers who reprimanded their children. (Hasbullah, 2025) . Theologically, this phenomenon shows disregard for Allah SWT's command in QS. Al-Ahzab: 70, which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: "O you who believe! Fear Allah and speak words of truth." (Qs. Al-Ahzab: 70)

Based on the above explanation, this verse contains a profound meaning about the importance of *qaulan sadida*, which is appropriate, honest, and polite speech as a manifestation of piety. In the context of Islamic education, this concept is manifested in two main pillars, namely *Hifẓul Lisan* and *Birrul Muallim*. Etymologically, *hifẓul lisan* comes from two Arabic words, namely "hifdz" which means "guard" or "protection," and "lisan" which means "tongue" or "speech." In the Lisan al-Arab dictionary, *hifẓul lisan* refers to the act of protecting the tongue from bad or destructive speech. In its terminology, *hifẓul lisan* refers to efforts to avoid speech that can hurt others and to maintain one's honor and integrity. This concept is not limited to avoiding bad words, but also includes speaking with good and beneficial intentions towards others, which is also reflected in Al-Ghazali's view in his work *Ihya' Ulum al-Din*, which emphasizes the importance of guarding the tongue as part of Islamic piety and morality. Al-Ghazali explains that guarding one's tongue is a form of self-control necessary for maintaining harmonious social relationships and preserving spiritual integrity, as bad words can damage relationships between individuals and social life as a whole. (Shalahuddin et al., 2025)

Meanwhile, *Birrul Muallim* is interpreted as a form of devotion, respect, and deep appreciation for teachers or educators, positioning educators as "spiritual parents" who not only transfer knowledge but also provide moral and spiritual guidance. The role of teachers in Islamic tradition is seen not only as formal educators but also as character guides who help shape the ethics and spirituality of students, so that the status of teachers must be upheld for the sake of the blessings of the knowledge they impart. ( When the principle of *Birrul Muallim* is ignored, the educational space has the potential to lose its original purpose of developing people with noble character and turn into an arena of conflict that damages the spirit of educational institutions as spaces for social and moral transformation. ( Respect for teachers as central figures in Islamic education is implicitly supported by Islamic educational literature that emphasizes teachers as moral and spiritual guides in the learning process, where the position of teachers is close to the concept of "parents" in the life of knowledge and education, which in essence must be fully respected, not only administratively or procedurally.

Therefore, when these two pillars collapse, the classroom turns into an arena of confrontation that damages the spirit of educational institutions as places for nurturing national character. The harmony that should be created in the interaction between teachers and students, which is based on the value of, respect and devotion to teachers, is often disrupted. This risk shifting the function of the classroom from a place for character building to a space for conflict that undermines the very purpose of education. At the high school level, when *birrul muallim* (devotion to teachers) is no longer applied to the fullest extent, not only are teacher-student relationships disrupted, but the process of character building in students is also hampered (Safdar et al., 2025) . Low respect for teachers, who essentially function as spiritual parents, can affect the quality of learning, both cognitively and morally. This shows *a research gap* between the ideal concept of character education that has been widely discussed in the literature and the sociological reality in the field. (et al., 2023) Although much of the literature on character education in the last ten years emphasizes the importance of ethics, administrative approaches such as strengthening disciplinary regulations or anti-bullying policies, which focus on formal aspects, often neglect the essence of deeper character building, namely through ethical interactions taught by teachers. Therefore, it is crucial to recreate an educational paradigm that emphasizes ethics and respectful relationships between teachers and students, in order to avoid classrooms becoming places of confrontation rather than places for the true character education of the nation.

Furthermore, previous studies have tended to focus on formal disciplinary management approaches, strengthening school regulations, or administrative anti-bullying policies. ( However, these studies often ignore the deeper aspect of spirituality, particularly how the internalization of *Birrul Muallim* can serve as a preventive solution to the increasingly uncontrollable phenomenon of student rudeness. There is a clear inconsistency in the literature regarding the boundaries between educator assertiveness and the protection of student rights. (Fuad & Achmad, 2020) On the one hand, positive law tends to limit teachers' room for maneuver in disciplining students, while on the other hand, there is a lack of instruments to protect the dignity of teachers, who are often victims of bullying by both students and parents. This shows the need for a balance between strict enforcement of rules and respect for individual rights, as well as the importance of the role of protected teachers in maintaining dignity and blessings in the educational process. Recent literature also shows that the discourse on manners is still fragmented, with most studies focusing more on technological readiness in the era of Society 5.0 or curriculum digitization rather than examining pedagogical reconstruction based on classical manners that are innovatively integrated to reduce physical and verbal violence in schools. (Hamilaturroya & Ida Zahara Adibah, 2025)

Within this framework, this study views the strengthening of *Hijẓbul Lisan* and *Birrul Muallim* ethics as an urgent need to reconstruct the interaction system in high schools. The main issue raised is how destructive communication patterns and the loss of the tradition of respect have triggered the normalization of violence in the educational environment. Therefore, this literature study aims to analyze in depth how the internalization of the values of guarding one's speech (*Hijẓbul Lisan*) and devotion to teachers (*Birrul Muallim*) can reduce the potential for conflict and build a supportive learning ecosystem. The units of analysis in this study include academic literature from the last decade, classical religious texts, and a synthesis of secondary data from 10 cases of student ethical discourse from 2024-2026 that went viral in Indonesia. By integrating religious values and contemporary sociological needs, this article will be discussed through a systematic structure: first, mapping the anatomy of communication crises and confrontations between teachers and students in the digital age; second, exploring the philosophical foundations of *Hijẓbul Lisan* in reducing verbal provocation; third, delving into the concept of *Birrul Muallim* as the key to restoring teacher-student relationships based on the blessings of knowledge; and fourth, compiling a synthesis of strategies for implementing these two ethics in school culture comprehensively. Through this thematic mapping, the research is expected to provide a theoretical contribution to the modernization of Islamic Religious Education that is more focused on holistic and civilized human character building.

## **METHOD**

This study applies a library research method with a qualitative-descriptive approach that aims to explore in depth the implementation of *Hifẓhul Lisan* and *Birrul Muallim* ethics in mitigating conflicts in the school environment. In line with the view of, this library research was used to build a strong theoretical foundation through a review of existing literature to understand social phenomena comprehensively without conducting direct field observations. Data were collected systematically through searching scientific documents in reputable databases, including SINTA-indexed national journals, the Google Scholar portal, and international repositories such as Scopus and DOAJ. The keywords used in the data search process included "student communication ethics," "*Hifẓhul Lisan* in schools," "*Birrul Muallim* in Islamic education," "teacher-student relationships," and "youth moral crisis." To ensure the validity and novelty of the information, the researchers set strict inclusion criteria, namely literature published within the last ten years (2016-2026), except for classical Islamic literature, which was retained as an authoritative primary source on basic ethical concepts. This is in line with the view of " that the integrity of a literature study is highly dependent on the selectivity of sources that have topical relevance and high academic credibility to ensure the reproducibility of research results.

The data processing was carried out using documentation techniques followed by layered filtering using content *analysis* methods. The first stage involved reviewing the titles and abstracts to ensure their suitability for the research focus, which was then followed by *full-text reading* of the selected papers. After the data was collected, the researchers applied the flowing data analysis model developed by (Huberman & Saldana, 2014) , which consists of three simultaneous stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, raw information from various articles and books was categorized into specific themes such as destructive communication patterns, the philosophy of guarding one's speech, and the etiquette of respecting teachers. This categorization allowed the researcher to filter out irrelevant information and focus on data that directly supported the argument regarding the harmonization of teacher-student relationships. This technique also helps researchers identify patterns of behavior recorded in viral cases from 2024 to 2026, so that literature data can be synchronized with the empirical reality in the field (Mahmudah et al., 2023).

The final step of this methodology is thematic analysis and comparative synthesis to formulate a new conceptual framework. Researchers triangulate sources by comparing the views of various experts in Islamic education and adolescent psychology to find consensus and research gaps. This analysis is not only descriptive but also reflective-interpretive, in which researchers attempt to draw meaning from the texts for implementation in the context of senior high schools (SMA). Through this literature review technique, the researcher can theoretically evaluate how the crisis of manners can be overcome through moral restructuring centered on speech and respect for educators. This approach was chosen for its ability to provide a holistic picture of the evolution of ethical thinking in Islamic education in the era of digital disruption, while providing a strong conceptual basis for future education policy recommendations (Nadifa & Ambarwati, 2024; Yusuf Maruleng et al., 2024). By combining classical theory and contemporary issue analysis, this method ensures that the research results have both academic depth and high practical relevance for the world of education today.

## **RESULT AND DISCUSSION**

### **Result**

#### **Communication Crisis and Digital Ethics Challenges in the School Environment**

Analysis of a number of incidents that occurred in schools between 2024 and 2026 shows that the communication crisis in schools has developed into an alarming phenomenon, with a significant

impact on the overall educational climate. Incidents such as the beating of teachers at SMK Tanjung Jabung Timur and physical challenges to educators in Buntok reflect the low level of respect for teacher authority. In addition, these incidents also illustrate a profound shift in the pattern of interaction between students and teachers, where relationships that should be full of respect and discipline are now being eroded by an increasingly free and egalitarian communication culture. This study found that the shift in communication culture that has occurred alongside the development of digital technology is one of the main causes of this crisis. The digital era, which should provide space for more open and transparent communication, has actually worsened the situation by creating a gap in the relationship between students and teachers. The influence of social media and the digitization of communication, which should strengthen closeness and improve relationships between individuals, has instead created new tensions. The emergence of unfairness in the perception of teacher authority has caused students, who previously respected the authority of educators, to now view reprimands or warnings from teachers as threats to their self-esteem. (Yu, 2023) This creates greater tension, where communication becomes more aggressive and often leads to physical confrontation.

A more aggressive communication pattern, both verbally and through social media platforms, is one of the main indicators of this communication crisis. In the study (Lamghari et al., 2025) , it was found that many students no longer view teachers' reprimands or warnings as a form of guidance, but rather as an attack on their self-esteem. This creates a defensive communication pattern, where students prefer to fight back or challenge teachers, which ultimately leads to an escalation of violence, both physical and verbal. Cases published on social media, such as videos posted to belittle teachers in order to gain social validation, further exacerbate the communication crisis in schools. Social media, which was originally intended to increase social interaction, has now become a new battlefield that undermines the authority of educators (Rubiah, 2026).

In addition to internal factors related to shifts in communication between teachers and students, there are also external factors that exacerbate this crisis. The role of parents in managing their children's disciplinary issues is one of the important factors that influence the teacher-student relationship. In some cases, such as in Subang, parents tend to defend their children without considering the teacher's perspective. The inability of parents to accept the teacher's point of view exacerbates the situation, as the school is hampered in enforcing effective discipline. In this case, excessive parental intervention creates an imbalance between the rights of students and the obligations of schools in educating them. This situation, which causes further tension, makes it increasingly difficult to create a harmonious and respectful educational atmosphere.

### **The Philosophical Foundation of *Hifzhul Lisan* in Responding to Verbal Provocation**

In the context of Islamic education, the concept of *Hifzhul Lisan* (guarding the tongue) not only includes avoiding bad words, but also emphasizes the importance of speaking with words that are correct, polite, and full of solutions, especially in the face of verbal provocation that can exacerbate conflict. Islamic education teaches that every word has an impact, both in interpersonal relationships and in creating a harmonious environment, especially in educational settings. *Hifzhul Lisan* encourages individuals to think before they speak, to guard their words so as not to cause hostility or tension. In this case, Islamic education offers a more holistic approach to managing communication, where every word is chosen wisely in order to maintain the moral and social values that exist in society. (Malik et al., 2025)

The results of this study show the importance of applying *Hifzhul Lisan* in reducing verbal provocation that has the potential to trigger conflict in schools. In the guidance counseling room at SMAN 1 Sinjai, for example, many incidents of violence began with uncontrolled words. This is due to a weak understanding of speaking ethics, as well as the inability of students to control their emotions when communicating. (Musdalifa, 2025) When emotions are not managed properly, the words that come out can be very sharp and hurtful, and can even worsen a situation that was initially not serious. Therefore, teaching *Hifzhul Lisan* to students is an effective preventive

measure to reduce the potential for verbal conflicts that could lead to physical violence. Students who understand how to guard their speech tend to be better able to maintain peace in their interactions with their friends at school and avoid harmful confrontations.

In addition, this study also shows that the application of *Hifzbul Lisan* can increase students' emotional resilience. Students who are trained to manage their words and refrain from speaking in situations that trigger emotions have better abilities in dealing with pressure and provocation. This not only has an impact on daily communication, but also has a positive impact on how students manage conflicts and other social challenges. By understanding the importance of guarding their speech and emotions, students can be wiser in solving problems without resorting to violence or hurtful words. The application of this concept in the Islamic Religious Education (PAI) curriculum can strengthen students' character education, teach them to be more careful in their speech, and create a more peaceful school environment. This research supports the idea that through education based on Islamic values, such as *Hifzbul Lisan*, we can reduce the potential for violence and build better character in students when facing various situations. (Syaifuddin, S., & Junaedi, 2025)

### **Birrul Muallim and Strategies for Restoring Harmony in Teacher-Student Relationships in Senior High Schools (SMA)**

The communication crisis occurring in Indonesian schools requires serious attention, especially regarding the deterioration of the relationship between teachers and students. Along with the development of digital technology and social media, relationships that should be full of respect are now increasingly transactional. Teachers, who should be regarded as spiritual parents who guide students not only in academic aspects but also in moral aspects, are now often seen only as providers of learning materials. This leads to a low level of respect for teacher authority, which contributes to an increase in incidents of violence, both verbal and physical, against teachers in various schools. (Molefi, 2022)

This study also identified that increasingly transactional teacher-student relationships and a lack of respect for teachers have a significant impact on student morality. The absence of respect for teachers as authoritative and moral figures causes students to challenge or disrespect teacher authority more often. This situation creates tension that not only damages the quality of interpersonal relationships at school, but also disrupts the quality of education, both academically and morally. Therefore, there is an urgent need to restore the quality of teacher-student relationships by reinstating the noble values contained in the concept of *Birrul Muallim* in Islamic education. (Baihaki, 2025)

*Birrul Muallim*, as a main pillar in Islamic education, emphasizes respect for teachers as moral and character guides, not just as subject teachers. By integrating *Birrul Muallim* values into the education system, it is hoped that the relationship between teachers and students can be more harmonious and productive. The application of an educational paradigm that emphasizes the importance of respect for teachers as authoritative and moral figures can help improve this relationship. This can create a stronger bond between teachers and students, as well as improve the quality of the educational atmosphere in schools. Students who respect teachers as figures who not only impart knowledge but also guide them morally will be more likely to exhibit positive and appreciative attitudes toward others. The application of concepts such as *Hifzbul Lisan*, which teaches the importance of speaking wisely and guarding one's tongue, together with *Birrul Muallim*, can be an effective solution in overcoming the communication crisis that occurs in Indonesian schools and creating a more harmonious educational environment that is full of respect for all parties. (Al Qarni, 2025)

## **Discussion**

### **Character Modernization to Counter the Decline of Morality in the Digital Age**

Rapid changes in the world of education show that modernization is not limited to the digitization of infrastructure or the use of technology in learning. Instead, modernization must also include the reconstruction of student character, which is increasingly needed amid the rapid

development of information technology. In recent decades, a striking phenomenon has been the decline in respect for teacher authority. This loss of respect has had a significant impact on the educational process, which ultimately affects the moral quality and character of students. ( One aspect that has been affected is the formation of students' discipline and personality based on ethical values that should be internalized through interaction with teachers.

Education in the digital age faces greater challenges, namely how to ensure that students remain connected to moral values even though they live in an increasingly virtual world. In this case, the theory of teacher-student relationships proposed by Lev Vygotsky through the concept of social constructivism offers highly relevant insights. Vygotsky argues that a child's cognitive and moral development is greatly influenced by their social interactions, especially with teachers. (Ohreen et al., 2022) Teachers play a role not only as subject matter instructors but also as mentors who shape students' character and morals. When respect for teachers diminishes, especially amid rapid technological developments that allow students to access unlimited information, the moral learning process that should occur through these interactions is hampered. This shows that although technology plays an important role in education, the ethical values taught by teachers remain a crucial component in the development of students' character. Without this character building, education will only be a process of knowledge transfer without involving the dimension of holistic personality development. (Hafidz & Fajar, 2024)

Within the framework of modern teaching and learning theory, the relationship between teachers and students has also become an important theme. One relevant theory is the theory of social relationships in education developed by (Hargreaves, 1998) , which emphasizes the importance of the role of teachers as authoritative figures who influence the creation of a safe and productive learning environment. In modern education, this role is not limited to academic teaching, but also encompasses the social and moral aspects of student development. The quality of this relationship, characterized by respect and constructive interaction, serves to create a healthy learning environment, where students feel valued and supported to develop not only intellectually but also morally. When this relationship is disrupted, for example by a loss of respect for teachers, the learning process can be disrupted, resulting in an imbalance in education that should build well-rounded individuals.

The loss of respect for teachers and their authority is not a phenomenon limited to one country or education system. It is a global challenge faced by many education systems around the world, which requires a more holistic approach. Therefore, modern education must balance technological mastery with the reinforcement of deep ethical and moral values, which can only be achieved through a good relationship between teachers and students. By reinforcing the values of respect in education, we can create a generation that is not only intellectually intelligent, but also has the strong character to face the challenges of an ever-evolving digital world.

### **Hifzhul Lisan as a Shield Against Conflict in Educational Interactions at School**

The ethics of *Hifzhul Lisan* (guarding one's words) in education is a highly relevant solution to reducing verbal and physical violence in schools. *Hifzhul Lisan* is not just a teaching to refrain from harsh words, but also teaches how to communicate wisely, respectfully, and constructively. In the context of education, the application of this ethic plays an important role in reducing conflicts between students and between students and teachers. As discussed earlier, many incidents of violence, both physical and verbal, stem from uncontrolled words. Therefore, *Hifzhul Lisan* becomes an effective shield to prevent the escalation of conflicts, which often lead to physical violence. (Zahra, 2025)

Referring to the theory of conflict management in education, the skills to manage emotions and words are one of the main keys in easing tensions that arise in interactions between individuals. Conflicts in schools are often triggered by an inability to manage communication, both in the form of hurtful words and aggressive actions. Education that teaches *Hifzhul Lisan* ethics provides

students with tools to overcome these tensions in a more constructive way. By teaching students to speak respectfully and empathetically, we can prevent the escalation of conflicts that can lead to physical and verbal violence.

Research shows that schools that consistently apply values of good manners, including *Hifzbul Lisan*, can significantly reduce incidents of bullying. In many cases, bullying, whether physical or through social media, often begins with hurtful words or insults. By teaching students to control their words, schools can create a safer and more supportive environment for everyone. A study by (Olweus, 1993), which forms the basis for research on bullying, shows that effective communication management can reduce the level of bullying in school environments. This shows that ethical approaches, such as *Hifzbul Lisan*, have great potential in creating a healthier and safer educational environment.

Hifzbul Lisan is also closely related to theories of emotion management and emotional intelligence, which are widely discussed in modern educational literature. (Goleman, 1995) in his book *Emotional Intelligence* (1995), explains that emotional intelligence is the ability to recognize, understand, manage, and express emotions in a positive and productive way. states that these skills are very important for preventing aggressive behavior, building positive interpersonal relationships, and creating a supportive social climate. High emotional intelligence allows a person to be wiser in responding to challenging situations, so that they are not easily provoked or caught up in conflict.

The application of the *Hifzbul Lisan* principle in Islamic education can be seen as an effective way to teach emotional intelligence to students. By integrating this concept into the curriculum and daily life at school, students are taught to be more aware of the impact of their words and how to speak thoughtfully. In this case, Hifzbul Lisan provides practical exercises for managing emotions and reducing impulsive reactions that often lead to confrontation or bullying. This serves to strengthen interpersonal relationships at school, both between students, between students and teachers, and with other members of the school community.

In addition, the application of *Hifzbul Lisan* is also in line with the *Social Emotional Learning* (SEL) theory developed by *the Collaborative for Academic, Social, and Emotional Learning* (CASEL). SEL emphasizes the development of social and emotional skills that are important for students to succeed in school and in their lives. One of the key components of SEL is emotion management, which enables students to recognize their feelings, control their emotional reactions, and interact positively with others. In this context, *Hifzbul Lisan* serves as a deep and spiritually-based approach to educating students in managing their emotions and words, which is in line with the goal of SEL to create individuals who are not only academically intelligent, but also have good social and emotional skills. (Dalimunthe. et.al, 2025)

In practice, *Hifzbul Lisan* can be integrated into various aspects of school life, including learning, interactions between students, and relationships between students and teachers. By reinforcing this principle, it is hoped that students can develop high emotional intelligence, be able to control themselves, and respond to challenging situations in a more constructive manner. This will not only reduce incidents of physical or verbal violence, but also create a more harmonious climate, where students can learn and develop better in an atmosphere of respect and understanding. By integrating the values of *Hifzbul Lisan* into school culture, we equip students with communication skills that are not only important in the school environment but also in their social lives as a whole. This is a long-term investment in character building for students, which will contribute to the creation of a more respectful and empathetic society.

### **Restoring Birrul Muallim in Rebuilding the Dignity of Educators and the Blessings of Knowledge**

In the context of restoring teacher-student relationships, it is important to explore more deeply the role of teachers as moral guides who not only transfer knowledge but also shape

students' character and moral development. One relevant theoretical foundation is the theory of moral education developed by Lawrence Kohlberg, which focuses on stages of moral development. (Kohlberg, 1981) argues that a person's morality develops through a series of stages driven by interactions with authoritative figures, such as parents and teachers, who influence their moral perceptions. In this case, teachers who are seen as "spiritual parents" act as role models and mentors who provide direction for students in the character-building process. Teachers who are respected and valued in society have a huge influence on the moral progress of students, because they not only teach knowledge but also deeper moral values.

It is important to emphasize that in this increasingly materialistic world, the sacred teacher-student relationship needs to be restored, especially through the values of exemplary behavior, sincerity, and high dedication on the part of teachers. As stated by Emile Durkheim, moral education not only serves to impart knowledge, but also to socialize students into the norms and values accepted in society. Teachers who display exemplary attitudes, both in their actions and words, create an educational climate that values respect for higher moral values. Thus, teachers are not only conveyors of academic information, but also figures who set an example of how to face life's challenges with integrity.

Birrul Muallim, which literally means respecting and serving teachers, has a deeper meaning than simply recognizing their role in teaching. As "spiritual parents," teachers play an important role in guiding students, not only academically, but also in the process of character building. In Islam, teachers have a huge responsibility, because they not only teach knowledge but also educate students' souls, giving them moral and spiritual guidance that they can carry throughout their lives. By restoring the role of teachers as respected figures, we can create a more harmonious learning environment, where students feel encouraged to emulate the positive values taught.

Theoretically, this concept can be reinforced by the perspective of on social learning theory, which shows that students learn a lot from their observations and interactions with authoritative figures. When teachers behave with integrity, honesty, and high dedication, they provide real examples of how to live a life with strong morality. This observation process then becomes the basis for students to internalize these moral values in their daily lives. Through an approach that emphasizes exemplary behavior and sincere dedication, the teacher-student relationship is not only limited to the transfer of knowledge, but also includes the formation of individuals with strong character and social responsibility.

Thus, restoring the teacher-student relationship based on respect and exemplary behavior can not only accelerate students' moral development but also restore the sacredness of the teacher's role in society. Teachers, as "spiritual parents," play a crucial role in educating students to become individuals who are not only intellectually intelligent but also have noble character. Ultimately, this will create a more balanced society, where education prioritizes not only knowledge but also character and morals, which are the foundation for harmonious social life.

### **Comparison of Teacher-Student Relationship Patterns Based on Adab and Contemporary Reality**

To provide a clear picture of the fundamental differences between the ideal pattern offered by Islamic ethics and the reality recorded in recent literature, the following comparison table is presented: (Riwanda et al., 2023)

**Table 1.** *Comparison of Teacher-Student Relationships from the Perspective of Islamic Adab vs. the Reality of Moral Crisis*

No.	Comparison Aspect	Ethics-Based Model (Adab)	Contemporary Reality (Ethical Crisis)
	Foundation of Communication	<i>Hijzbul Lisan</i> (Polite & Measured)	Reactive, Rude, and Provocative

2	The Teacher's Position in the Eyes of Students	<i>Birrul Muallim</i> (Spiritual Parent)	Transactional Service Provider
3	Response to Reprimands	Reflection, Respect, and Self-Improvement	Defensive, Resistant, and Viral
4	The Role of Parental Synergy	Partners in Character Building	Unilateral Child Advocate
5	Utilization of Technology	Media for Communication and Etiquette Literacy	Bullying Tools and Negative Content
6	Final Learning Orientation	The Blessings of Knowledge and Noble Character	Academic Value and Social Validity

### Synthesis of Strategies for Implementing Ethics in a Comprehensive School Culture

The synthesis of this literature review offers an integrated strategy model for rebuilding harmonious relationships in high schools through three main channels. First, through the Curricular Pathway, where Islamic Religious Education material must analyze contemporary cases of violence using an ethical perspective so that students understand the legal and spiritual implications of their actions. Second, through the School Culture Pathway (*hidden curriculum*), which requires the habit of respecting teachers, such as the tradition of polite handshakes and the use of humble language. Third, through the External Collaboration Pathway, which requires schools to establish a commitment to manners with parents in order to prevent non-educational interference that threatens the authority of teachers. With the wise use of technology as a means of strengthening values, Islamic education can be transformed into a system that not only produces intellectually intelligent students, but also students with noble character.

### CONCLUSION

In the current era of digital disruption, the reconstruction of *Hifẓbul Lisan* and *Birrul Muallim* ethics is an urgent strategic necessity to restore harmony between teachers and students at the high school level, because contemporary moral challenges cannot be overcome through formal disciplinary regulations alone. Social dynamics and viral phenomena of violence show that religious education must go beyond the delivery of theoretical material by emphasizing verbal control and deep respect for educators as the main pillars of character. Transformation through the internalization of communication manners and the restoration of teacher dignity is the main path to realizing a safe, dignified school ecosystem that is free from destructive provocation. This article shows that harmonious educational relationships must be achieved through synergy between an applicable etiquette curriculum, the exemplary behavior of educators, and collaborative commitment between schools and parents. When the values of verbal restraint and devotion to teachers are internalized, students will not only be able to avoid physical conflict and digital bullying, but also attain the blessings of knowledge that are the essence of Islamic education.

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