FOSTERING EMOTIONAL AND MORAL DEVELOPMENT IN ISLAMIC BOARDING SCHOOLS: THE IMPACT OF *TALAQQÎ* AND *ḤALAQA* TRADITIONS

Sulaiman Ismail[1]*, Hatta Sabri[1], Hasan Asari[2,] Martinis Yamin[3,] Marzudi Muhammad Yunus[4]

[1]Islamic Studies Department, Tarbiyah and Teacher Training Faculty, IAIN Langsa, Indonesia
[2]Islamic Studies Department, Post-Graduate Program, UIN Sumatera Utara, Indonesia
[3]Education Technology and Development, Tarbiyah, UIN Sulthan Thaha Saifuddin, Indonesia
[4]Sociocultural Department of Academy of Malay Studies, Universiti Malaya, Malaysia
*Corresponding Email: sulis@iainlangsa.ac.id

ABSTRACT

The article scrutinizes the teacher-student respected relationship within the *talaqqî* and *ḥalaqa* traditions of Salafis Boarding Schools. The purpose of the study is to explore the psychological dimensions of this relationship, specifically recognized in Acehnese society as "Ta'zhim keu Guree" (respect to the teacher) as the main *âdâb* (virtues) within this bond, focusing on the principle of respect. This study employed a participatory action research methodology, using in-depth interviews and participant observation as the primary research instruments, conducted at the Dayah Nurul Hikam Al-Waliyah in Kota Langsa, Aceh Province. The study found that the teacher-student relationship within the *talaqqî* and *ḥalaqa* tradition acts as a dynamic channel for fostering emotional well-being and psychological growth among students. The respectful bond emerging from this relationship nurtures well-rounded individuals committed to intellectual and moral growth. *Âdâb*, as an Islamic cornerstone, epitomizes respect, humility, and gratitude, bolstering emotional well-being and ethics. The findings suggest that these traditions can be a valuable model for educational institutions aiming to promote emotional well-being, psychological growth, moral ethics, and alignment with Islamic teachings. Additionally, *âdâb* is highlighted as a valuable tool for promoting positive social change in communities.

Keywords: Emotional Development, Moral Development, Psychology, Teacher-Students Relationship

INTRODUCTION

Moral and emotional development are pivotal components of a holistic education, deeply influencing students' overall well-being and future contributions to society. In educational settings, fostering these aspects is essential for nurturing well-rounded individuals who possess not only intellectual capabilities but also strong ethical foundations and emotional resilience (Huda & Salem, 2022). The integration of moral and emotional development into educational practices supports students in navigating life's complexities, cultivating empathy, respect, and a sense of responsibility (Sarnoto, 2021).

Islamic teachings place âdâb (moral conduct) above 'ilm (knowledge), considering it foundational to Islamic studies and traditions. âdâb emphasizes ethical principles guiding respectful and humble behavior, essential for a fulfilling life. This principle is exemplified by the relationship between Imâm Mâlik and his disciple, Imâm Syâfi'î, who maintained mutual respect despite differences in Islamic law, with each holding the other in high regard (Fadli, 2020; Rohman, 2017; Ismail, 2020).

The present study highlights a troubling decline in respect between students and teachers in Indonesia, particularly among the younger generation. This decline is evident in the lack of ethics and manners students exhibit towards peers, parents, and teachers during classroom instruction (Djuwita, 2017). Teachers are no longer viewed as role models or figures deserving

of respect (Farhatilwardah et al., 2019). A recent incident illustrates this issue: a student was recorded riding a bicycle in class during a lesson. When admonished, the student responded with impolite language and laughed at the teacher's warning (Yuliana et al., 2021). This behavior underscores the erosion of manners and respect towards teachers and elders (Kurniawan et al., 2023). Factors contributing to this decline include reduced parental oversight, insufficient teacher guidance, and a trial-and-error approach by students, leading to disrespectful behavior and sometimes aggression.

Previous studies have documented a decline in respect and ethical behavior among students towards their peers, parents, and teachers in Indonesia, particularly within classroom settings. This decline has been attributed to factors such as reduced parental oversight, lack of teacher guidance, and students' trial-and-error approaches, leading to disrespectful behaviors and aggression. To address this gap, the present study emphasizes the significance of âdâb (moral conduct) as a foundational element in cultivating a respectful and harmonious educational environment. The study specifically analyzes the psychological dimensions of the teacher-student relationship within the talaqqî and ḥalaqa traditions at Dayah Nurul Hikam Al Waliyah (DNHA) in Kota Langsa, Aceh. It examines how respect as a central principle impacts students' overall well-being and moral development.

METHOD

This research explored the teacher-student relationship dynamics within the talaqqî and ḥalaqa tradition at Dayah Nurul Hikam Al Waliyah (DNHA), a Salafis pesantren in Langsa city, Aceh Province. Utilizing Participatory Action Research (PAR), a collaborative process where researchers and participants act as co-researchers to address shared concerns, the study aimed to generate transformative knowledge (Burns et al., 2022; Marcus Foth, 2016). This approach aligns with Islamic principles by emphasizing the pursuit of knowledge, active dialogue, and the promotion of social phenomena. The study employed a two-cycle PAR approach, where researchers and participants collaboratively introduced âdâb practices, respectful communication strategies, and co-developed learning materials. Data collection methods included observation, reflection, in-depth interviews with teachers and students, participant observation, and document analysis, focusing on classroom activities, lesson plans, assessment tools, and curriculum guidelines.

The data collection spanned six months, from January to June 2023, with ethical approval from the State Institute of Islamic Studies and permission from DNHA. Participants provided written consent after being informed about the study's purpose, procedures, potential risks, and benefits. The study's three PAR cycles involved planning actions, implementing them in classrooms, observing outcomes, and reflecting to inform the next iteration. Using a grounded theory approach, specifically the constructed grounded theory methodology, the qualitative data underwent iterative coding to refine conceptual categories, ensuring a nuanced understanding (Ohta et al., 2022; Rubel et al., 2021). Emphasizing transparency and reflexivity, the researchers acknowledged their perspectives and biases in shaping interpretations (Miller et al., 2018). This flexible approach allowed for adaptation to emergent findings and exploration of unexpected themes, contributing to theory development within the study's unique context.

RESULTS AND DISCUSSION

The PAR intervention cycles focused on two key reflections from the *talaqqî* and *ḥalaqa* tradition within the Salafi dayah. This tradition, which emphasizes a unique mentorship relationship between teacher and student, aimed to address the declining respect in these relationships. The research explored the psychological dimensions of the teacher-student bond, with these dimensions being projected and analyzed throughout the PAR cycles.

Cycle 1: Administering PAR Objective

Although the *talaqqî* and *ḥalaqa* tradition has been prominently implemented in the Salafi dayah, the researcher also collaborated with stakeholders to identify and address challenges in maintaining positive and respectful teacher-student relationships. Cycle one focused on understanding and addressing these challenges within the *talaqqî* and *ḥalaqa* tradition at Dayah Aceh. The process of cycle one is presented in figure 1.
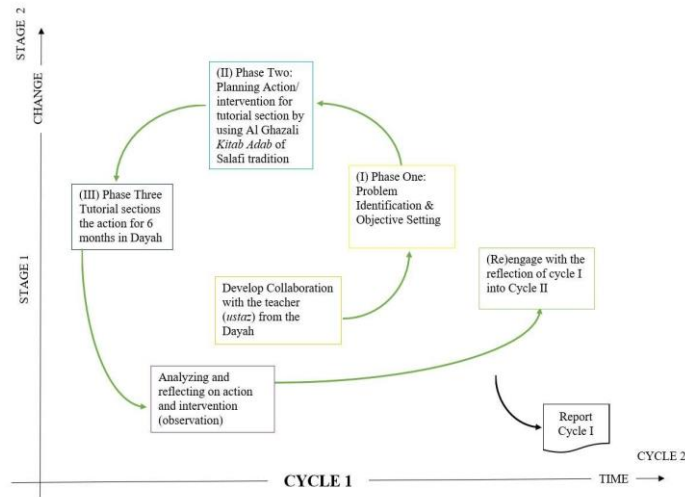

Figure 1. Cycle I of PAR

This cycle consists of four key phases: (1) problem identification and goal setting: The researcher collaborated with teachers and students to identify specific challenges in teacher-student relationships, (2) planning action: the approach involved teaching *âdâb* (moral conduct) based on Al-Ghazali's *Iḥyâ' Ulûmuddîn*, focusing on good habit formation, (3) tutorial section: the *talaqqî* and *ḥalaqa* traditions, where the teacher recites and explains Islamic texts to students, who then repeat and engage with the material until fully comprehended, were implemented. This method, characterized by a circular seating arrangement, has its roots in early Islamic scholarship, and (4) analyzing reflections and interventions: this phase emphasized the collaborative and community-driven nature of the research, involving community members and educators in data collection, analysis, and interpretation.

Cycle 1: The Manifestation of Relationship on the *Talaqqî and Ḥalaqa* Tradition

The researchers organized the portions of cycle one reflection into two main dimensions: (1) the manifestation of relationship on the *talaqqî* and *ḥalaqa* tradition, and (2) the respectful bonding between teachers and students within Islamic Salafi Boarding School. The root of respect profounds impact on the student's emotional well-being and psychological development. The study discovered several traits which is grow throughout the manifest of relationship on the *talaqqî* and *ḥalaqa* tradition. The traits are as follow:

Emotional Nurturing

The teacher-student relationship in Islamic boarding schools often involves emotional support, empathy, and understanding. Drawing from Islamic Psychology, the study explores how these emotional connections contribute to students' emotional well-being, providing a safe space for expressing feelings and addressing emotional challenges. The tradition emphasizes the importance of emotional nurturing in the teacher-student relationship (Zur Raffar et al., 2021). In these methods, the teacher is not just a source of knowledge but also a mentor and guide who offers emotional support and encouragement (Tahreem & Tasgheer, 2021). This emotional nurturing is essential for the student's academic and spiritual growth.

In the *talaqqî* and *ḥalaqa* traditions, this emotional nurturing is manifested through mutual respect. Both teacher and student respect each other for their knowledge and humanity, creating a sense of trust and safety in the learning environment. Personal attention from the teacher further supports the student, as personalized attention helps students feel valued and motivated. Positive reinforcement is also crucial, as it encourages students by praising their efforts and accomplishments. This positive feedback helps students feel good about themselves and motivates them to continue learning.

Moreover, empathy plays a vital role in the teacher-student relationship. Teachers empathize with students' struggles, understanding the challenges they face, and offering support and guidance. This empathy helps students feel understood and persevere in their studies. Overall, the emotional nurturing provided in the *talaqqî* and *ḥalaqa* traditions fosters an environment where students can thrive academically and spiritually, supported by a compassionate and understanding mentor.

Self-Concept and Identity

Islamic Psychology places significant importance on self-awareness and self-concept within the context of Islamic teachings. By examining the teacher-student relationship, the study analyzed how students' perceptions of themselves are influenced by the guidance and interactions with their mentors. In this relationship, the teacher is not just a source of knowledge but also a mentor and guide who helps students develop a positive self-concept and a strong sense of identity (Basri & Mahyiddin, 2022). The *talaqqî* and *ḥalaqa* methods, where the teacher and student sit together and the teacher recites a text such as the Quran or a hadith while the student repeats it back, are fundamental to this tradition (Nasrul, 2016). This repetitive process, often used to teach religious texts as well as other subjects like language or mathematics, emphasizes emotional support, guidance, and encouragement.

The self-concept and identity of students are shaped significantly through this process. The teacher, serving as a role model, preaches knowledge, wisdom, and piety, inspiring students to strive to be better individuals (Parker, 2009). In the *talaqqî* and *ḥalaqa* traditions, the role of the teacher extends beyond academic instruction to personal mentorship, helping students to internalize positive self-concepts and robust identities. This method creates a community of learners where students support and learn from each other, fostering a sense of connection and belonging (Ramadan, 2013). Through these interactions, students develop a positive self-concept and a sense of identity that is reinforced by the communal aspect of the *ḥalaqa*, which provides a supportive environment for personal growth.

Additionally, the belief that knowledge is a gift from Allah instills in students a sense of responsibility to use their knowledge to serve Allah and benefit humanity. This spiritual dimension of learning emphasizes that self-concept and identity are crucial for success in the *talaqqî* and *ḥalaqa* traditions. Students with a positive self-concept and a strong sense of identity are more likely to be motivated to learn, persevere in the face of challenges, and make positive contributions to the world. This holistic approach to education ensures that students are not only academically proficient but also morally and spiritually grounded.

Resilience and Coping Mechanisms:

Resilience and coping mechanisms are crucial for students to develop the personal capacity to handle challenges and recover from adversity. Islamic boarding school students, in particular, cultivate these invaluable traits, forming the bedrock of their ability to confront difficulties and bounce back. Effective strategies are key to maintaining equilibrium in the face of adversity (Smith & Emerson, 2021). Managing stress and anxiety adeptly is vital, as these natural reactions to challenges can be overwhelming without proficient coping mechanisms. Additionally, fostering a positive outlook is essential; optimism during demanding times fuels motivation and persistence. The ability to recover from setbacks is equally important; everyone

encounters obstacles, and robust coping mechanisms facilitate swift recovery and the pursuit of achievement (Husni Rahiem, 2018).

Successfully coping with challenges enhances self-esteem, fostering confidence and competence in tackling demanding situations. It also improves interpersonal connections, as healthy management of challenges leads to better relationships by reducing reactive responses during stress (Rahayu et al., 2023; Masroom et al., 2017). These skills are instrumental not only for psychological well-being but also for enhancing physical and mental health, contributing to a life marked by happiness and fulfillment. In conclusion, resilience and coping mechanisms are integral to the journey of Islamic boarding school students, underpinning their capacity to navigate and thrive amid challenges.

Moral and Ethical Development:

In Islamic Boarding Schools, nurturing moral and ethical development is a cornerstone of students' personality growth. These institutions instill a robust understanding of right and wrong, embedding values such as honesty, trustworthiness, and compassion (Muhammad et al., 2021). This education fosters discernment that guides decision-making processes (Pertiwi et al., 2018). Additionally, these schools emphasize the importance of responsibility and accountability, cultivating heightened self-awareness and a greater inclination to take ownership of one's actions. Islamic scholars believe that character-building is a crucial aspect of this development, enabling students to make principled choices even in the face of challenges, resist peer pressure, and advocate for their beliefs (Azhar & Sahfutra, 2022). This foundation helps students integrate into society as exemplary citizens who contribute positively to their communities.

The transformative effects of moral and ethical development extend into various domains. Students with a well-defined sense of right and wrong foster healthy relationships and avoid detrimental behaviors such as bullying or violence. The prominence of moral and ethical development within Islamic Boarding Schools has a profound impact, molding students into individuals capable of enriching society through their constructive contributions. This dynamic approach not only supports personal growth but also prepares students to face real-world challenges with integrity and resilience, ensuring they become responsible and ethical members of society.

Sense of Belonging and Connection

The communal nature of the *talaqqî* and *ḥalaqa* tradition fosters a sense of belonging and connection. By fostering a sense of belonging and establishing meaningful connections assumes paramount significance in cultivating students' character development within their relationship with their teachers (Usman et al., 2021). This engagement engenders numerous of advantages, each contributing to a holistic learning experience. Firstly, this connection nurtures a secure and supportive atmosphere, enabling students to embrace risk-taking, creativity, and enhanced learning efficacy. Secondly, it propels the cultivation of trust and respect, foundational elements for effective learning and positive teacher-student dynamics (Basri & Mahyiddin, 2022). Moreover, this bond encourages open communication, facilitating students' comfort in seeking guidance and deepening their comprehension of subject matter (Zur Raffar et al., 2021). This holistic interplay converges to yield both enhanced academic performance and fortified character development. In conclusion, this exploration profound influence of this relationship on students' emotional states, cognitive progression, and overarching psychological balance for the first cycles.

Cycle 2: Refining the Interventions to Establish Respectful Bonding

Cycle 2 focused on refining the interventions developed in Cycle 1 and ensuring their sustainability.
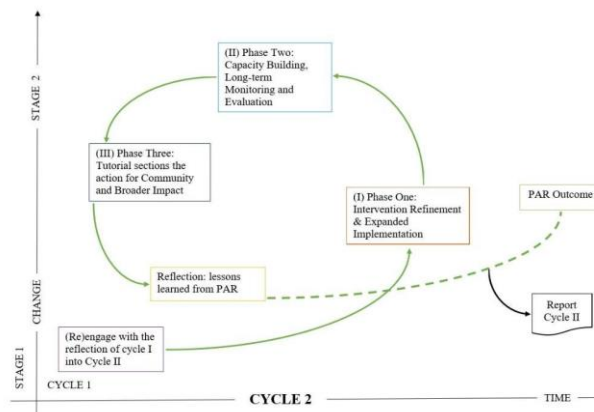
Figure 2. Cycle 2 of PAR

Cycle two focused on building upon insights from the initial cycle to improve and assess the long-term impact of the interventions. The key aspects included: (1) intervention refinement: based on the first cycle's insights, interventions were fine-tuned to enhance effectiveness. The reach of interventions was expanded to include more educational institutions, teachers, students, and parents within the Dayah Aceh community to create a more widespread and sustainable impact; (2) capacity building: educational initiatives were employed to build the capacity of teachers and students, equipping them with the knowledge and skills needed to promote respect within the educational environment. Continuous monitoring and evaluation were carried out to assess the enduring impact of these interventions; and (3) community and broader impact: the broader impact of the interventions within the Dayah Aceh community was evaluated, examining how these efforts influenced respectful behavior beyond school settings and affected the community's social fabric. Lessons learned from the first cycle significantly informed the actions and decisions in Cycle 2, ensuring that interventions were more effective and responsive to the community's needs.

Cycle 2 continued the PAR process, enhancing and assessing the sustainability and broader impact of interventions from cycle 1. Active community involvement and a participatory approach remained central, ensuring the community's needs and aspirations were effectively addressed. This cycle emphasized the importance of building respectful bonds between teachers and students within Islamic Salafi boarding schools, grounded in Islamic teachings and principles. These bonds have profound implications for students' moral and ethical well-being, as they foster an environment where ethical values are modeled, practiced, and reinforced.

The respectful relationship between teachers and students nurtures an environment where virtues such as respect, humility, and compassion are embodied and imparted. Through close interaction, students internalize these values as integral parts of their character, helping them navigate ethical dilemmas (Utami & Hertinjung, 2019). This bond transcends the traditional *talaqqî* and *ḥalaqa* relationship, encouraging both teachers and students to consider the broader implications of their actions on personal growth and community well-being. This dynamic profoundly impacts students' moral compass and equips them with the tools to navigate ethical challenges (Tahreem Fatima & Aqsa Tasgheer, 2021).

Respectful relationships between students and teachers are the foundation of a nurturing and effective educational environment. These dynamics significantly impact a student's academic performance, personal development, and overall educational experience. In cultural and educational contexts like the *talaqqî* and *ḥalaqa* traditions of Dayah Aceh, fostering respect within these relationships is crucial. PAR provides a valuable framework for refining interventions that establish and nurture respectful bonds in this unique setting. The *talaqqî* and

ḥalaqa traditions, deeply rooted in Islamic education, have proven effective in teaching and learning. Teachers recite and explain Islamic texts to students, who then engage with the material until fully memorized and understood (Nuur & Said, 2021). The physical arrangement, with students sitting in a circle around the teacher, emphasizes community and shared values (Shamsul et al., 2021). These traditions not only promote academic excellence, particularly in Quran and Hadith memorization, but also foster a strong sense of brotherhood and sisterhood among students, blending classical pedagogical methods with deep respect for teachers and knowledge.

While the *talaqqî* and *ḥalaqa* traditions are effective in nurturing respect, they face challenges (Samsudin, 2016). The focus on memorization can lead to a superficial understanding of texts, and the method may not suit all students, especially those with diverse learning styles. As education evolves and students encounter various teaching approaches, refining these traditions to sustain respect in teacher-student relationships is imperative. PAR is ideal for this endeavor, empowering the community, including teachers, students, and parents, to actively participate in the research process. By involving the community, PAR helps address the challenges and adapt the *talaqqî* and *ḥalaqa* traditions to contemporary educational needs, ensuring they continue to foster respect and effective learning.

Accordingly, referring to Cycle 1, the focus was on problem identification and goal setting. Collaborating with stakeholders, research objectives were defined, forming the basis for the subsequent action, which included data collection and intervention design. In Cycle 2, the process shifts toward refinement and sustainability. Interventions are adjusted based on lessons learned from the cycle 1, and their reach is expanded within the community. Capacity-building efforts aim to empower all stakeholders in fostering respectful relationships. In this stage, the interventions developed in the cycle 1 are carefully assessed. Modifications are made to improve their effectiveness, ensuring that they are culturally relevant and responsive to the community's needs. Adjustments may encompass diverse strategies, activities, or resources that help nurture and sustain respect within teacher-student relationships.

The refinement process is guided by the valuable insights and experiences gained in the initial cycle, leading to interventions that are more effective in creating a culture of respect. The sustainability of these refined interventions is a critical focus. In the second cycle, the reach of interventions extends to multiple educational institutions, broadening the impact on teacher-student relationships. Moreover, ongoing monitoring and evaluation ensure that these efforts yield enduring positive outcomes. The community's broader impact, both within educational settings and in the larger social fabric, is also closely examined. Refining interventions in the *talaqqî* and *ḥalaqa* tradition of Dayah Aceh is a dynamic process that combines the richness of traditional teaching methods with modern pedagogical insights. It is a journey where the community actively participates in the creation of respectful teacher-student relationships. PAR provides the framework to evolve and enhance these traditions to meet the changing educational landscape while preserving their core values. This journey not only leads to a more respectful and nurturing educational environment but also reflects the power of community-driven research in the quest for academic and personal excellence.

The teacher-student relationship within the *talaqqî* and *ḥalaqa* tradition fosters emotional well-being and psychological growth among students. Grounded in the principles of Islamic Psychology, this relationship impacts students' emotional states, cognitive development, and overall psychological harmony. It is built on respect and trust, with the teacher acting as a guide and mentor, and the student as a seeker of knowledge. This dynamic helps students develop self-worth, critical thinking skills, and a love of learning (Arfan et al., 2022). Mutual respect is central: teachers respect students' intelligence and potential, while students respect teachers' knowledge and experience, leading to improved emotional well-being (Herman et al., 2018).

The relationship thrives on dialogue, where teachers convey knowledge through verbal communication, and students respond with questions and feedback. This interaction signifies the teacher's role as central, guiding students in understanding complex Islamic concepts and principles. Trust is also a key component: teachers provide accurate information and guidance, while students are honest and diligent in their learning efforts, fostering a safe and secure learning environment. The positive impact on students' psychological development is evident as the tradition encourages critical thinking. Teachers prompt students to ask questions and form their own conclusions, essential skills for success in both school and life.

The *talaqqî* and *ḥalaqa* traditions represent a traditional Islamic mode of learning, rooted in the direct transfer of knowledge from teacher to student. In this method, the teacher (mu'allim) presents material, and the student (disciple) repeats it until fully memorized, fostering a strong teacher-student relationship and encouraging critical thinking (Nasrul, 2016). This rigorous process demands hard work, enhancing retention and mastery (Kahar, 2021; Muhammad et al., 2021). However, this approach is time-intensive, requiring both expert teachers and highly motivated students, which can be challenging for those unaccustomed to the method. Despite these challenges, the tradition develops students' discipline and strengthens their bond with their teachers.

The findings of this study have significant implications for Islamic Studies, particularly in Dayah (Islamic boarding schools), Islamic Psychology, and Community Development. The *talaqqî* and *ḥalaqa* traditions can be a valuable model for educational institutions aiming to promote emotional well-being, psychological growth, moral ethics, and alignment with Islamic teachings. Respect, encapsulated in the adage "Respect is the *âdâb* (Moral Favor), and it is above knowledge" (S. Ismail, 2023), is central to this tradition, fostering a deep bond between teachers and students (Azad et al., 2019). In the Aceh Community, respect and *âdâb* are paramount, nurturing emotional well-being and character development (Ilyas et al., 2019). This bond instills academic wisdom and values of respect, empathy, and humility, essential in both the educational context and the broader community (Abubakar et al., 2023). The mentorship promotes a sense of community and shared values, countering the decline in actual interaction caused by technology exposure. Active involvement from teachers, students, parents, and community members has strengthened the educator-learner bond, demonstrating the potential to create a culture of respect within the *talaqqî* and *ḥalaqa* traditions.

The present study highlights the critical role of emotional support, respect, and empathy in the teacher-student relationship within the *talaqqî* and *ḥalaqa* traditions of Islamic boarding schools. The findings suggest that these elements significantly contribute to students' emotional well-being and psychological growth. By providing a safe and supportive environment, teachers help students navigate emotional challenges and develop a strong sense of self-worth. This nurturing relationship is not only essential for academic success but also for the holistic development of students, encompassing spiritual and moral growth. The study underscores the importance of maintaining these traditional educational practices, which foster a deep, respectful bond between teachers and students, ultimately enhancing the educational experience.

The research also reveals that the *talaqqî* and *ḥalaqa* traditions emphasize mutual respect and personalized attention, creating a learning environment based on trust and safety. Teachers in these settings are seen not only as sources of knowledge but also as mentors who provide individualized support and positive reinforcement. This approach helps students feel valued and motivated, encouraging them to engage more deeply with their studies. The positive reinforcement and empathetic understanding from teachers enable students to overcome academic and personal challenges, fostering resilience and perseverance. These findings highlight the effectiveness of the *talaqqî* and *ḥalaqa* methods in promoting a nurturing and productive educational environment.

Furthermore, the study's findings suggest that the principles of Islamic Psychology, integrated into the teacher-student relationship, play a crucial role in shaping students' identities and moral values. The respect and empathy demonstrated by teachers help students internalize these values, which are essential for their development as ethical and responsible individuals. The emphasis on moral and ethical development within the *talaqqi and ḥalaqa* traditions ensures that students are not only academically proficient but also morally grounded. This holistic approach to education, which balances academic rigor with emotional and moral support, prepares students to make positive contributions to their communities and society at large. The study concludes that preserving and enhancing these traditional educational practices can lead to significant benefits in students' academic, emotional, and spiritual development.

CONCLUSION

This study has explored the effectiveness of PAR-based interventions in addressing the challenges of maintaining a positive and respectful teacher-student relationship in the *talaqqî* and *ḥalaqa* tradition of Dayah Aceh. Through two carefully designed cycles of PAR, we have found that PAR-based interventions can be effective in promoting respect within the teacher-student relationship. This research has not only refined our interventions but has also highlighted the significance of community-driven initiatives in preserving the values of respect, brotherhood, and sisterhood that are integral to these traditions. The guiding light of respect within the teacher-student relationship in *talaqqî* and *ḥalaqa* has been reignited. The reflection of this relationship shines brightly, and it is our hope that the lessons learned here will continue to illuminate the path to nurturing respect within the rich and culturally significant traditions of Dayah Aceh.

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