



Transactional Relations and The Decline of Educator Authority: A Tarbawi Hadith Critique

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ABSTRACT

Modern education is increasingly influenced by transactional and materialistic tendencies that may reshape educator–student relations and challenge the basis of educator authority. This study critiques transactional relations in education and reconstructs educator authority using a Tarbawi Hadith framework. Employing an interdisciplinary qualitative approach that integrates thematic (maudhu'i) hadith analysis with contemporary educational discourse, the study examines selected hadith texts concerning educator dignity, student adab, pedagogical compassion, and the material recognition of educational work. The findings indicate that reconstructing educator authority requires a dual-synergy framework consisting of two interrelated dimensions. Internally, ethical reconstruction emphasizes the dignity of knowledge-bearers, student adab, ethically bounded educator authority, and Tarbiyah bil Mahabbah (affection-based pedagogy). Externally, these ethical foundations require structural support through adequate professional welfare and effective legal and institutional safeguards for educators. The key contribution of this study lies in conceptualizing sustainable educator authority as emerging from the interaction between moral-relational legitimacy and institutional security, rather than from positional power alone.

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Introduction

The hegemony of neoliberalism has aggressively restructured global education, shifting its fundamental nature from public good into a private, tradable commodity. Market-oriented educational relations may alter the basis of educator authority, shifting it from pedagogical and moral legitimacy toward negotiated service expectations. This marketization forces teacher-

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student dynamics into a rigid transactional paradigm, giving rise to the "student as customer" phenomenon where educational institutions function as marketplaces and educators are viewed merely as paid academic facilitators (Asmirawanti & Arifin, 2016; Mintz et al., 2021). Consequently, this shift triggers a severe degradation of educator authority and a profound moral crisis among students. The traditional respect for intellectual and moral guides has rapidly eroded, replaced by inappropriate conduct and an alarming trend of legal criminalization against teachers. This external pressure, largely driven by parental and societal demands, deliberately ignores pedagogical realities and reduces the educational process to a mere service contract devoid of moral substance (Symonds, 2021; Sholihah et al., 2026).

Existing scholarship has extensively diagnosed this crisis, yet the approaches stay highly fragmented. Several studies map the impact of educational commercialization on shifting authority dynamics, highlighting how collaborative and negotiable modern learning environments inadvertently weaken the educator's position (Kamaluddin, 2025; Symonds, 2021). However, their analyses predominantly focus on secular higher education contexts, neglecting the underlying theological and ethical roots of the issue. Conversely, scholars using classical Islamic texts have tried to address the crisis of manners (*adab*) by emphasizing the internal moral obligations of students. For instance, Abnisa (2022) and Permana et al. (2024) explore prophetic traditions to reinstate student ethics; yet their propositions are strictly centered on individual moral reform. They critically overlook the external, structural vulnerabilities that educators face in a market-driven system.

This suggests a gap in existing literature: current studies treat ethical degradation and structural vulnerability as tend to be examined separately. There is an urgent need to integrate theological ethical foundations with systemic structural dimensions—specifically emphasizing systemic legal protection and financial welfare—to holistically counteract the decline of educator authority. Therefore, this research offers a dual-synergy framework to restore educator dignity using a Tarbawi Hadith perspective. The research problem addressed in this study is therefore the conceptual separation between the ethical degradation of educational relationships and the structural vulnerability experienced by educators within increasingly transactional educational systems. This problem raises the question of how educator authority can be reconstructed through an Islamic educational framework that does not place ethical reform and structural protection in separate domains.

The novelty of this study lies in connecting two dimensions of educator-authority reconstruction that are often discussed separately: internal ethical reconstruction and external structural support through a Tarbawi Hadith perspective. By connecting these dimensions, the study conceptualizes the decline of educator authority as a multidimensional educational problem rather than solely as a matter of student morality or institutional structure. By critically analyzing classical hadith texts alongside contemporary educational discourse, this study aims to deconstruct the transactional education model. Ultimately, this paper formulates a systematic solution that reconstructs educator authority through the internal revival of pedagogical ethics and external structural support.

Method

The primary data consist of selected hadith narrations related to educator authority and teacher–student relations, drawn from Sahih al-Bukhari, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan Ibn Majah, and Musnad Ahmad through the Maktabah Syamilah digital database. The narrations were selected based on their conceptual relevance to the central themes of the study, particularly educational ethics (*adab*), respect for knowledge and educators, pedagogical affection (*tarbiyah bil mahabbah*), educator authority, and the material and structural rights associated with

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teaching. Hadith narrations were included when their content explicitly or contextually addressed one or more of these themes. The selected texts were later interpreted through a fiqh al-hadith approach by considering their textual meaning and their relevance to educational relations.

To contextualize the selected hadith within the Islamic educational tradition, the study also consulted Ibrahim ibn Isma'il's commentary on al-Zarnuji's *Ta'lim al-Muta'allim* (Ibn Isma'il, 2021), particularly its discussion of student adab, respect for knowledge and educators, and ethical teacher–student relations. Contemporary educational literature was then used to situate these Islamic educational principles within current debates on transactional education and educator authority. Relevant peer-reviewed studies were found through Google Scholar, Scopus, and Web of Science using keywords such as “Tarbawi Hadith,” “educational commercialization,” “student ethics,” “educator authority,” and related combinations. The literature was selected based on its relevance to educational marketization, teacher–student authority relations, student ethics, educator welfare, and legal protection. Priority was given to peer-reviewed studies published within the last decade to support contemporary contextual relevance.

The data were analyzed through thematic content analysis in three stages. First, the selected hadith texts and relevant classical interpretations were read and interpreted contextually to find meaning units related to educator–student relations. Second, recurring concepts were coded and grouped according to their thematic similarities, including respect for knowledge and educators, student adab, pedagogical affection, educator authority, remuneration, and structural protection. Related codes were later organized into two broader analytical themes: internal ethical reconstruction and external structural support. Third, these themes were critically synthesized with contemporary educational literature and sociological perspectives on educational marketization and educator authority. This final stage enabled the study to examine transactional educational relations through a Tarbawi Hadith perspective and to formulate an integrated reconstruction of educator authority.

Result

A. The Deconstruction of Transactional Educational Dynamics

The analysis identifies educational marketization as an important contextual lens for understanding the emergence of transactional tendencies in educator–student relations. In higher education, Mintz (2021) argues that neoliberal transformations in the organization and financing of education have contributed to the emergence of the “student-as-customer” phenomenon and to tensions between education as a public good and a market-oriented service. More recently, a systematic review of 83 studies published between 2000 and 2022 found that the student-as-customer metaphor remains contested rather than uniformly accepted. While some studies identify potential benefits related to responsiveness and student participation, critical accounts associate excessive consumer orientation with short-term degree orientation, demands for grades and academic services, resistance to professors’ authority, and changes in teacher–student relationships (Goyzueta Mejía et al., 2025).

In the Indonesian context, Fadillah (2024), through a review of 16 studies, similarly identifies the influence of capitalist accumulation logic within higher education, while earlier qualitative research documented manifestations of educational commercialization and their implications for educational access (Asmirawanti & Arifin, 2016) These findings do not imply that all educational institutions or students operate according to a consumer

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logic; rather, they support the use of marketization as an analytical lens for examining conditions in which pedagogical relationships may increasingly be evaluated through instrumental and service-oriented expectations.

However, the transformation of educator authority should not be equated with the simple disappearance of hierarchical power. Contemporary research demonstrates that teacher–student power relations are more complex. Based on 32 interviews, 12 classroom observations, and 12 policy documents from two universities in England, Symonds (2021) found that traditional teacher–learner power relations remained strongly embedded through the teacher’s authority of knowledge, students’ deference to that authority, and the teacher’s role in providing academic affirmation.

At the same time, such traditional power relations could constrain the development of more collaborative pedagogical relationships. This suggests that the educational challenge is not to restore unrestricted hierarchical authority, but to reconsider the basis on which educator authority is legitimized. Evidence from an Indonesian Islamic-school context also indicates that educator authority may be maintained through relational and ethical rather than coercive mechanisms. Kamaluddin (2025) found that Qur’anic character education, familial teacher–student relationships, and teacher exemplarity contributed to maintaining students’ respect for educators. Accordingly, the problem examined in this study is not dialogical or collaborative pedagogy itself, but the reduction of educator legitimacy to consumer satisfaction and measurable service outcomes, which may marginalize the teacher’s formative and moral role.

From a Tarbawi perspective, these transformations also raise questions concerning adab as an ethical foundation of educator–student relations. Islamic educational scholarship conceptualizes adab as more than formal politeness or unquestioning obedience; it encompasses respect for knowledge and educators, ethical conduct, and a disposition that supports meaningful participation in the learning process (Nadhirah, 2025; Shahara & Masyithoh, 2025). Nevertheless, the weakening of student adab should not be attributed exclusively to educational marketization, since ethical behaviour develops within multiple social, familial, pedagogical, and digital contexts. This complexity is illustrated by Wardani and Shodiq (2025), whose quantitative study involving 230 students from two Islamic senior high schools in Yogyakarta found that both religious education and social-media use significantly influenced students’ language politeness, with social media showing a comparatively stronger influence. These findings indicate that contemporary challenges to student ethics are multidimensional. Within this broader context, transactional educational relations become problematic when respect for educators and knowledge is reduced to a negotiable service relationship. Adab is therefore understood in this study as an ethical disposition that sustains respect, responsibility, and meaningful educational engagement, rather than as unconditional submission to educator authority.

A second dimension emerging from the analysis concerns the structural and legal vulnerability of educators when exercising professional and disciplinary authority. Indonesian legal scholarship shows that teachers are normatively entitled to legal protection in carrying out their professional duties. (Matnuh, 2017), for example, explains that teachers are entitled to protection from violence, threats, intimidation, discrimination, and unfair treatment, while also possessing professional authority to impose disciplinary

measures within applicable educational and legal boundaries. However, the existence of formal protection does not necessarily ensure its effective implementation. Sholihah et al. (2026), through a normative comparative legal study of Indonesia and Finland, identify a gap between the normative recognition of teacher protection in Indonesia and its implementation in professional practice, particularly in cases involving student discipline. Their analysis suggests that legal protection in Indonesia remains constrained by weak institutional support and a predominantly formal-legal approach. The issue should therefore not be reduced to a conflict between teachers and parents, but understood as a tension among legitimate pedagogical authority, parental concerns, student protection, and professional accountability.

This gap between formal protection and practical implementation may, in turn, create conditions in which educators become increasingly cautious when exercising legitimate pedagogical and disciplinary judgment. Rather than demonstrating a complete absence of teacher protection, the reviewed literature points to continuing uncertainty surrounding the practical boundaries of educator authority and the institutional mechanisms available when disciplinary actions generate legal disputes (Matnuh, 2017; Sholihah et al., 2026). In this study, such uncertainty is interpreted as a potential chilling condition: when educators perceive pedagogical intervention as carrying disproportionate professional or legal risk, their willingness to exercise formative authority may be constrained. This interpretation should not be understood as evidence that educators generally become passive, but as a structural risk to the exercise of professional judgment. The analysis therefore suggests that the decline of educator authority cannot be reduced to the deterioration of student morality alone. Rather, it emerges from the interaction between relational-ethical challenges within educational encounters and structural conditions surrounding the teaching profession. This dual character of the problem provides the analytical basis for examining the reconstruction of educator authority through the Tarbawi Hadith framework in the following section.

B. Tarbawi Hadith Foundations for Reconstructing Educator Authority

The Tarbawi Hadith analysis identifies the dignity of knowledge and its bearers as a normative foundation for reconstructing educator authority. A central reference is the narration of Abu al-Darda', in which the Prophet states that *"the scholars are the heirs of the prophets"* and that the prophets leave knowledge rather than material inheritance (Sunan Abi Dawud, no. 3641; Jami' al-Tirmidhi, no. 2682; Sunan Ibn Majah, no. 223). The narration explicitly refers to al-'ulama' (scholars); therefore, its educational application should not be interpreted as an automatic identification of every teacher with prophetic authority. Rather, within Islamic educational scholarship, educators who bear and transmit knowledge while undertaking moral and formative responsibilities may be understood as participating in the broader prophetic mission of teaching and guidance. This interpretation is consistent with Aulia et al. (2025), who conceptualize teachers within the Islamic educational paradigm as successors to the prophetic mission, and Choliq et al. (2025), who identify the educator's functions as mu'allim, murabbi, muwajjih, and qudwah. Educator authority, from this perspective, is therefore grounded not merely in institutional position, but in epistemic responsibility, ethical example, and responsibility for learners' moral development.

A second principle concerns adab in the recognition of knowledge and those entrusted with its transmission. Another narration, attributed to ‘Ubadah ibn al-Samit, emphasizes recognizing “*the due of our learned*” (Musnad Ahmad, no. 22755). Within an educational context, this principle provides an ethical basis for respecting. Within an educational context, this principle provides an ethical basis for recognizing scholarly and pedagogical authority. However, the notion of haqq should not be equated with unconditional obedience or unrestricted teacher power. Permana et al. (2024), in their comparative analysis of al-Zarnuji and al-Ghazali, identify eleven dimensions of student adab in al-Zarnuji and thirteen in al-Ghazali, encompassing respect, humility, discipline, perseverance, and ethical interaction with teachers. Fauzi (2023) likewise identifies thirteen forms of student adab in al-Ghazali’s educational thought, including appropriate ways of speaking, questioning, discussing, and interacting with educators. These studies indicate that adab is better understood as an ethical orientation toward knowledge and educational relationships than as passive obedience to the personal authority of the teacher.

The ethical recognition of educator authority must, however, be accompanied by clear moral boundaries. This recognition is balanced by the broader prophetic principle that “*there is no obedience to a created being in disobedience to Allah*” (Musnad Ahmad, no. 1095). Although the narration is not specifically addressed to teacher–student relations, its ethical principle limits human authority and prevents respect for educators from legitimizing harmful or unethical conduct. This interpretation also prevents the reconstruction of educator authority from being confused with pedagogical authoritarianism. Significantly, the classical conception of adab itself does not necessarily eliminate learner agency. Permana et al. (2024) note, for example, that al-Ghazali’s formulation includes critical and disciplined dispositions in the pursuit of knowledge. Educator authority in the Tarbawi framework should therefore be understood as ethically bounded authority: students recognize the educator’s pedagogical and moral role, while educators remain accountable for exercising that authority with justice, competence, and respect for learners’ dignity.

The material dimension is reflected in the statement, “*The most deserving thing for which you take compensation is the Book of Allah*” (Sahih al-Bukhari, no. 5737). The immediate context of this narration concerns compensation received for performing ruqyah through the recitation of al-Fatihah; therefore, it should not be interpreted as a direct prophetic prescription of modern teacher salaries or welfare policy. Nevertheless, subsequent Islamic legal discussions have used related narrations in debating the permissibility of receiving compensation for teaching the Qur’an. Hadiyyin and Azam-zami (2013) conclude that the relevant hadith provides a legitimate basis for accepting compensation for Qur’anic teaching, while Setiawan et al. (2021) demonstrate that the issue historically involved differences among Islamic legal schools, with several schools and later jurists permitting such compensation under particular conditions. The principle derived here is therefore more limited but methodologically defensible: material compensation for educational and religious service is not inherently incompatible with sincerity or the moral status of teaching.

This normative recognition becomes institutionally relevant when placed in dialogue with contemporary research on teacher welfare. Firdaus et al. (2025), in a

quantitative study involving 68 certified teachers in public junior high schools in Banyuwangi, found that teacher welfare had a positive and statistically significant relationship with teacher performance, contributing 9.9% to the variation in performance in their partial model. Professional competence and welfare together accounted for 27.6% of teacher performance in the study. These findings should not be generalized beyond their empirical context, but they reinforce the argument that material welfare is not merely an extrinsic concern detached from educational quality. In the framework developed here, adequate welfare is consequently understood not as a direct legal command derived from the hadith, but as a contemporary institutional condition that can support educators in sustaining their professional and formative responsibilities.

A similar distinction is necessary in relation to legal protection. The prophetic recognition of the dignity of knowledge and those who transmit it provides an ethical orientation toward respecting educators, but it does not itself prescribe the specific mechanisms of modern professional or legal protection. Such protection represents a contemporary institutional translation of educator dignity rather than the literal content of the hadith. In the Indonesian context, Matnuh (2017) identifies legal protection as an established professional right of teachers, including protection from threats, intimidation, discrimination, and unfair treatment in carrying out professional duties. At the same time, Sholihah et al. (2026) identify continuing challenges in translating such normative guarantees into effective protection, particularly in cases involving disciplinary authority. Consequently, the Tarbawi framework developed in this study connects normative recognition of educator dignity with contemporary institutional requirements while maintaining a conceptual distinction between the ethical principles derived from hadith and the legal mechanisms through which those principles may be realized.

Taken together, these findings indicate that the Tarbawi Hadith framework reconstructs educator authority through several interconnected principles: the moral and epistemic dignity of knowledge-bearers, student adab, ethically bounded educator authority, and the legitimacy of material recognition for educational work. When these normative principles are placed in dialogue with contemporary educational conditions, educator authority also requires institutional environments that support professional welfare and effective legal safeguards. The distinction is crucial: the hadith provide the ethical-normative foundations, whereas welfare and legal protection constitute contemporary structural translations of those foundations. The interaction between these internal ethical and external structural dimensions provides the basis for the dual-synergy framework developed in the following section.

C. The Dual-Synergy Framework: Restoring Educator Dignity

Building on the preceding analysis, this study proposes a dual-synergy framework for reconstructing educator authority through two interdependent dimensions: internal ethical reconstruction and external structural support. The framework does not conceptualize educator authority as the restoration of unrestricted hierarchical power. Rather, authority is understood as sustainable when educators possess both relational legitimacy within pedagogical interactions and institutional security within the broader educational system. The internal dimension concerns the ethical quality of educator-student relations through adab, pedagogical compassion, and educator exemplarity,

whereas the external dimension concerns the professional conditions that enable educators to exercise their responsibilities through adequate welfare and effective legal and institutional protection. The term “synergy” therefore refers to the reciprocal relationship between these dimensions: ethical authority without structural support may remain vulnerable, while structural protection without ethical accountability may reinforce formal power without pedagogical legitimacy.

The internal dimension begins with the ethical reconstruction of educator–student relations. A prophetic narration states that “whoever does not show mercy to our young and respect our elders is not one of us” (*laysa minna man lam yarham saghirana wa yuwaqqir kabirana*) (Jami’ al-Tirmidhi, no. 1921; Musnad Ahmad, no. 2329). Although the narration is not a technical formulation of pedagogy, the principle of rahmah provides a normative basis for rejecting educational relationships that rely exclusively on coercion or fear. In this study, this principle is conceptualized through Tarbiyah bil Mahabbah, in which educator authority is exercised through compassion, guidance, ethical consistency, and responsibility rather than intimidation. This interpretation resonates with Kamaludin’s (2025) findings in an Indonesian Islamic-school context, where familial teacher–student relationships, Qur’anic character formation, and educator exemplarity contributed to maintaining students’ respect for teachers. Rahmawati et al. (2026) similarly emphasize uswah hasanah as an important element of Islamic education in which teacher exemplarity contributes to students’ character formation and moral culture.

Within this internal dimension, educator authority is therefore better conceptualized as moral-relational and pedagogical authority rather than merely positional authority. This distinction is important because restoring educator dignity does not require returning to an authoritarian teacher-centered model. As discussed earlier, contemporary research indicates that teacher authority and collaborative learning are not necessarily oppositional; rather, authority is continuously negotiated through knowledge, pedagogical responsibility, and relational interaction (Symonds, 2021). The Tarbawi contribution lies in adding an explicitly ethical dimension to this relational understanding: students are expected to maintain adab toward knowledge and educators, while educators are simultaneously bound by compassion, justice, competence, and moral exemplarity. Authority is thus reciprocal in its ethical obligations, even though the pedagogical roles of educators and students are not identical.

The external dimension concerns the institutional conditions necessary for educators to exercise this ethically bounded authority without disproportionate professional vulnerability. In Indonesia, this structural principle is also consistent with the contemporary regulatory framework. Law Number 14 of 2005 concerning Teachers and Lecturers recognizes teacher protection in professional practice, while Minister of Primary and Secondary Education Regulation Number 4 of 2026 further regulates legal, professional, occupational health and safety, and intellectual-property protection for educators and education personnel. Matnuh (2017) similarly emphasizes teachers’ entitlement to protection from violence, threats, intimidation, discrimination, and unfair treatment in carrying out professional duties. Nevertheless, Sholihah et al. (2026) indicate that the existence of normative protection does not automatically ensure effective implementation, particularly when educator disciplinary authority becomes legally contested. The structural component of the framework therefore calls for effective professional safeguards and clear

institutional procedures rather than unrestricted immunity for educators. Such protection must operate alongside professional accountability and safeguards for students' physical and psychological rights.

Professional welfare constitutes the second component of external structural support. As established in the preceding analysis, the Islamic legitimacy of receiving material compensation should not be conflated with a direct scriptural prescription of modern welfare policy. Rather, the contemporary relevance of this principle becomes visible when considered alongside educational evidence. Firdaus et al. (2025) found a positive and statistically significant relationship between teacher welfare and performance among certified junior-high-school teachers in Banyuwangi, although the magnitude of this relationship should be interpreted within the limits of that study. Accordingly, the dual-synergy framework treats adequate welfare not as a reward for educator authority, but as an institutional condition that may reduce economic vulnerability and support sustained professional and formative engagement.

The contribution of the dual-synergy framework lies in refusing to treat educator-authority problems as either exclusively moral or exclusively structural. Approaches centered solely on student adab risk overlooking the professional vulnerabilities within which educators operate, whereas structural protection alone cannot generate legitimate pedagogical authority in the absence of ethical relationships and educator accountability. The framework therefore proposes a reciprocal mechanism: internal ethical reconstruction generates moral-relational legitimacy, while external structural support provides institutional security for the exercise of legitimate pedagogical authority. Their interaction creates the conditions for educator authority to function as formative rather than coercive, and protected rather than professionally vulnerable. In this sense, the reconstruction proposed here does not seek to restore the educator's unquestioned power, but to restore the conditions under which pedagogical authority can be ethically legitimate, relationally recognized, and institutionally supported.

Table 1.1: Dual-Synergy Framework for Reconstructing Educator Authority

Dimension	Problem identified	Tarbawi normative principle	Contemporary institutional translation	Expected contribution
Internal ethical reconstruction	Pedagogical relations reduced to instrumental or service-oriented expectations	Adab toward knowledge and educators	Ethical recognition of educator expertise and pedagogical responsibility	Strengthening moral-relational legitimacy
Internal ethical reconstruction	Authority interpreted as either coercive hierarchy or negotiable service satisfaction	Rahmah / Tarbiyah bil Mahabbah	Compassionate guidance, dialogue, and non-coercive pedagogical interaction	Authority exercised without authoritarianism

Internal ethical reconstruction	Educator legitimacy based primarily on formal position	Uswah hasanah and moral responsibility	Professional competence, ethical consistency, and educator exemplarity	Trust and relational recognition
External structural support	Professional/legal uncertainty surrounding legitimate educator action	Recognition of educator dignity and professional responsibility	Effective legal and institutional safeguards combined with professional accountability and student protection	Institutional security for legitimate pedagogical authority
External structural support	Economic vulnerability affecting professional capacity	Legitimacy of material recognition for educational work	Adequate remuneration and welfare support	Greater capacity to sustain professional and formative responsibilities
Integrated outcome	Ethical and structural dimensions addressed separately	Dual-synergy	Interaction between moral-relational legitimacy and institutional security	Sustainable, ethically bounded, and professionally supported educator authority

Conclusion

This study concludes that the decline of educator authority in increasingly transactional educational environments cannot be understood solely as a problem of student morality or as a consequence of institutional structures. The analysis indicates that educator authority is shaped by the interaction between relational-ethical conditions within educational encounters and the broader structural conditions surrounding the teaching profession. Through a Tarbawi Hadith perspective, this study identifies several normative principles for reconstructing educator authority, including the moral and epistemic dignity of knowledge-bearers, student adab, pedagogical compassion (Tarbiyah bil Mahabbah), ethically bounded educator authority, and the legitimacy of material recognition for educational work. These principles do not support a return to unrestricted hierarchical authority; rather, they position educator authority as morally accountable, relationally recognized, and pedagogically formative.

The key contribution of this study is the formulation of a dual-synergy framework that integrates two dimensions that have often been discussed separately: internal ethical reconstruction and external structural support. The internal dimension generates moral-relational legitimacy through adab, compassion, ethical exemplarity, and educator responsibility, while the external dimension provides institutional security through adequate professional welfare and effective legal and institutional safeguards. The framework therefore conceptualizes sustainable educator authority as emerging from the interaction between moral-relational legitimacy and institutional security, rather than from positional power alone.

Practically, this framework implies that efforts to strengthen educator authority should operate simultaneously at classroom, institutional, and policy levels. Educators need to exercise

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authority through ethical consistency, compassion, professional competence, and respect for students' dignity. Educational institutions should establish clear procedures for legitimate disciplinary practices, mechanisms for professional and legal assistance, and safeguards that protect both educators and students. At the policy level, existing teacher-protection regulations should be translated into effective institutional mechanisms while remaining consistent with professional accountability and students' physical and psychological protection. Teacher welfare should likewise be treated as an institutional condition that supports sustained professional and formative engagement rather than merely as financial compensation.

As a conceptual and literature-based study, this research does not empirically test the effectiveness of the proposed framework. Future studies should therefore examine the dual-synergy framework across different educational settings using qualitative, quantitative, or mixed-method designs. Such research may investigate how moral-relational legitimacy, legal and institutional protection, and educator welfare interact with student adab, teacher professional agency, disciplinary practices, and the quality of educator–student relationships.

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