

Adab of the Learner in Islamic Education: Toward a Qur'anic and Prophetic Framework of Learner Ethics

Muhammad Jamil

STAI Al-Anwar, Sarang, Rembang. Indonesia

muhammadjamil@staialanwar.ac.id

Article Info	Abstract
Received: 20-06-2026 Revised: 28-08-2026 Accepted: 28-08-2026 Published: 11-09-2026 Keywords: Learner <i>Adab</i>; Islamic Education; Al-Qur'an; Hadith; <i>Muta'allim</i>; Thematic.	The strong orientation of formal education toward cognitive achievement underscores the need to reaffirm <i>adab</i> as an integral dimension of Islamic education. This study aims to construct a conceptual framework of learner <i>adab</i> through a thematic examination of the Qur'an and Prophetic hadith, with <i>muta'allim</i> as the central conceptual focus. Although studies on <i>adab</i> in Islamic education have continued to develop, discussions of learner <i>adab</i> remain fragmented, with limited efforts to synthesize its various dimensions into a systematic conceptual framework derived from primary Islamic sources. This study employs a qualitative library research approach and thematic interpretation (<i>tafsir maudhu'i</i>) to identify, classify, and interpret Qur'anic verses and Prophetic hadith related to the ethics of seeking knowledge. The findings identified four main dimensions of learner <i>adab</i>, namely sincerity (<i>ikhlas</i>), humility (<i>tawadu'</i>), respect for teachers, and earnestness in seeking knowledge (<i>jiddiyyah</i>). These four dimensions indicate that learner character from an Islamic perspective is concerned not only with the acquisition of knowledge but also with spiritual orientation, character formation, ethical relationships, and perseverance. Based on these findings, this study formulates a conceptual framework of four dimensions of <i>learner adab</i> that may enrich the study of Islamic education and provide a conceptual foundation for further research as well as for the development of <i>adab</i>-oriented education and curricula in madrasahs, pesantren, and Islamic educational institutions.
Info Artikel	Abstrak
Kata Kunci: Adab Pembelajaran; Pendidikan Islam; Al-Qur'an; Hadis; <i>muta'allim</i>; Interpretasi Tematik..	Orientasi pendidikan yang kuat pada capaian kognitif menegaskan pentingnya penguatan kembali dimensi <i>adab</i> sebagai bagian integral dari pendidikan Islam. Penelitian ini bertujuan mengonstruksi kerangka konseptual <i>adab</i> pembelajar (<i>learner adab</i>) melalui kajian tematik terhadap Al-Qur'an dan hadis Nabi, dengan <i>muta'allim</i> sebagai fokus konseptual. Meskipun kajian tentang <i>adab</i> dalam pendidikan Islam telah berkembang, pembahasan mengenai berbagai nilai <i>adab</i> pembelajar masih cenderung terfragmentasi dan belum banyak disintesis ke dalam kerangka konseptual yang diturunkan secara sistematis dari sumber primer Islam. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode <i>tafsir maudhu'i</i> untuk mengidentifikasi, mengelompokkan, dan menginterpretasikan teks-teks Al-Qur'an dan hadis yang berkaitan

dengan adab menuntut ilmu. Hasil penelitian mengidentifikasi empat dimensi utama adab pembelajar, yaitu keikhlasan, ketawadhuhan, penghormatan kepada guru, kesungguhan dalam menuntut ilmu.. Keempat dimensi tersebut menunjukkan bahwa karakter pembelajar dalam perspektif Islam tidak hanya berkaitan dengan penguasaan pengetahuan, tetapi juga dengan orientasi spiritual, pembentukan sikap, relasi etis, ketekunan. Berdasarkan temuan tersebut, penelitian ini merumuskan kerangka konseptual empat dimensi *learner adab* yang dapat memperkaya kajian pendidikan Islam dan menjadi landasan konseptual bagi penelitian lebih lanjut serta pengembangan pendidikan dan kurikulum adab di madrasah, pesantren, dan lembaga pendidikan Islam.



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INTRODUCTION

Various issues concerning the behavior and conduct of Muslim learners have become a concern in contemporary Islamic education discourse. Reports and studies on Islamic educational institutions indicate the presence of ethical issues, including learners' relationships with teachers and their responsibilities in the pursuit of knowledge (Salsabila et al., 2024; Ismail & Matthews, 2024; Al Ghifari, 2025; Muttaqin, 2021). This condition highlights the importance of reexamining the position of *adab* in Islamic education, particularly amid an educational orientation that increasingly emphasizes cognitive and academic achievement (Aini & Sopingi, 2025). In this context, the Qur'an and Hadith serve as important sources for tracing, identifying, and synthesizing the values of *adab* that shape the character of learners in Islamic education.

Several studies have examined the educational dimensions of *adab* through various approaches. Saipullah (2020), through an examination of *Adab al-'Alim wa al-Muta'allim* by KH Hasyim Asy'ari, identified several character values, including sincerity (*ikhlas*), humility (*tawāḍu'*), and discipline in the character formation of *santri*. Qosim et al (2022), through an examination of Imam al-Zarnuji's thought, highlighted the values of intention (*niyyah*), perseverance (*istiqamah*), and piety through scrupulousness (*wara'*) in the pursuit of knowledge. Meanwhile, Fatoni, (2025), examined the relevance of the values presented in *Ta'lim al-Muta'allim* in responding to the dynamics of modern and digital education. These studies demonstrate the richness of perspectives on learner *adab*; however, their analytical focus has primarily centered on the works and thought of individual scholars. Although these studies make important contributions to identifying and contextualizing the values of learner *adab*, they tend to position the intellectual constructions of particular scholars and works as the primary basis of analysis. This tendency has resulted in the absence of a more fundamental mapping of learner *adab* values that transcends individual scholarly perspectives and draws directly upon the normative foundations of primary Islamic sources. Consequently, the identified *adab* values remain dispersed across various conceptualizations and have not yet been synthesized into a conceptual framework that explains the interrelationships among these values and the principles underlying them. Indeed, without a synthesis grounded in primary sources, the concept of *learner adab* risks being reduced to a collection of particular values rather than developed into a coherent conceptual construct that can be used to interpret issues concerning learners in contemporary educational contexts. Therefore, a study is needed that not only identifies *adab* values from the thought of individual scholars but also traces, examines, and synthesizes learner *adab* values based on the Qur'an and Hadith as primary sources, thereby

enabling the formulation of a conceptual framework of *learner adab* with a stronger normative foundation and greater conceptual coherence.

The research gap lies in the limited systematic efforts to map learner *adab* values based on the Qur'an and Hadith through a thematic approach. Previous studies have predominantly focused on describing *adab* values as presented in the works and thought of particular scholars, while the synthesis of these values into a conceptual framework for learners based on primary Islamic sources still requires further development. This study employs the thematic interpretation method (*tafsir maudhu'i*) to trace and interpret Qur'anic verses and hadiths relevant to the concept of learner *adab*. The analysis is conducted in three stages: (1) identifying texts based on themes and keywords related to learner *adab*; (2) analyzing the context and content of the texts; and (3) classifying and synthesizing *adab* values based on the interrelationships of meanings identified in the primary sources. This analytical process is used to construct the conceptual categories and dimensions of *learner adab* based on patterns of values emerging from the texts.

RESEARCH METHOD

This study employs a qualitative approach with a literature review design and the thematic interpretation method (*tafsir maudhu'i*). The focus of the study is the values of learner *adab* (*muta'allim*) found in the Qur'an and Hadith. This method is employed to identify, interpret, and synthesize texts that are thematically relevant to *adab* in the process of seeking knowledge.

The primary data sources consist of Qur'anic verses and hadiths relevant to the research theme. The verses were identified using the Indonesian Standard Mushaf published by the Ministry of Religious Affairs of the Republic of Indonesia, as well as several digital Qur'an databases. The primary hadith sources include *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, and *Jami' al-Tirmidhi*, with *Riyadh al-Salihin* used as a supporting source. The assessment of hadiths refers to their authenticity status as established in the literature of hadith studies. Secondary sources include Qur'anic commentaries and hadith commentaries, including *Tafsir Ibn Kathir*, *Tafsir al-Maraghi*, *Tafsir al-Misbah*, *Fi Zilal al-Qur'an*, *Tafsir al-Azhar*, *Fath al-Bari*, *Syarh Sahih Muslim*, and *Tuhfat al-Ahmadzi*.

The analysis was conducted in four stages. First, the researchers developed initial codes based on a review of the literature on learner *adab*. These codes were not treated as final categories but were used as preliminary tools for tracing the primary texts. Second, relevant verses and hadiths were identified based on their thematic meanings and contexts and were subsequently screened according to their relevance to *muta'allim*, ethical content in the process of seeking knowledge, and the quality of the hadith sources. The initial search yielded 38 verses and 21 hadiths, which were subsequently narrowed down to 20 verses and 15 hadiths based on these criteria. Third, the selected texts were analyzed contextually by considering *asbab al-nuzul*, *asbab al-wurud*, textual structure, and interpretations found in Qur'anic commentary and hadith commentary literature. Fourth, the results of the interpretation were categorized and synthesized based on similarities in meaning, interrelationships among themes, and their relevance to the development of learner *adab*.

To strengthen the consistency of the interpretations, several Qur'anic commentaries and hadith commentaries from different methodological backgrounds were compared. In addition, the interpretations were consulted with three academics specializing in Qur'anic exegesis and Islamic education as an additional means of examining the relevance and coherence of the categorization. Comparisons with previous studies were conducted to identify similarities, differences, and the contribution of the resulting conceptual framework.

The study is limited to texts that have a direct relationship with learner *adab* and the process of seeking knowledge. Texts that contain only general moral values without thematic relevance to learners were excluded from the analysis. The resulting framework is a normative conceptual

framework and is not intended to constitute an empirically validated curriculum model. Therefore, its implications for curriculum development are presented as potential areas for further development rather than as findings that have been empirically validated.

RESULTS AND DISCUSSION

Four Dimensions of Learner Adab: A Thematic Synthesis of Qur’anic and Prophetic Texts

The analytical process involved examining text units that were relevant to learners’ attitudes, orientations, and practices in the pursuit of knowledge. These units were then categorized based on similarities in meaning and thematically compared to identify recurring patterns of values. The categorization and synthesis resulted in four main dimensions within the analyzed corpus.

The analysis of the selected Qur’anic and Hadith texts identified several patterns of values related to learner *adab*. Based on the thematic categorization and synthesis process, four main dimensions were identified in the analyzed corpus: *ikhlāṣ* (orientation of intention toward Allah), *tawāḍuʿ* (humility), *taʿẓīm lil-ustādh* (respect for teachers), and *jiddiyyah* (seriousness in the pursuit of knowledge). These four dimensions are not understood as categories that are explicitly stated across all of the texts, but rather as the result of an interpretive synthesis of verses and hadiths that are thematically relevant to learner *adab*. The distribution of texts according to category is presented in Table 1.

Table 1. Text and Category Mapping Learner Adab

Dimensions	Thematic Indicators	Text Base	Interpretation Results
<i>Ikhlāṣ</i>	intentions directed to God; avoiding worldly orientations	Verses and hadiths about sincerity and intention	<i>Learners' manners</i> start from the orientation of learning objectives
<i>Tawāḍuʿ</i>	humble; not arrogant; accepting the truth	Verses and hadiths about humility	Learners place themselves humbly towards knowledge
<i>Taʿẓīm lil-ustādh</i>	respect the teacher; acknowledge the position of a knowledgeable person	Verses and hadiths about respect for knowledge and teachers	The learner-teacher relationship is part of <i>learning</i> manners
<i>Jiddiyyah</i>	seriousness; perseverance; effort in seeking knowledge	Verses and hadiths about earnestness and the search for knowledge	Learning demands continuous engagement and effort

The mapping results indicate that the four categories have distinct thematic orientations, although they are interconnected in the construction of learner *adab*. *Ikhlāṣ* is primarily concerned with the learner’s internal orientation, *tawāḍuʿ* with the learner’s personal attitude toward knowledge, *taʿẓīm lil-ustādh* with the learner’s relationship with those who transmit knowledge, while *jiddiyyah* concerns the learner’s engagement and effort in the learning process. This categorization represents an interpretive synthesis of the selected texts and is therefore not intended to constitute a comprehensive mapping of all concepts of *adab* in the Qur’an and Hadith.

Synthesizing Learner Adab: Qur’anic and Prophetic Perspectives

The thematic analysis of the selected corpus of Qur’anic verses and hadiths identified four dimensions of learner *adab* (*mutaʿallim*), namely *ikhlāṣ* (sincere orientation of intention), *tawāḍuʿ* (humility), *taʿẓīm lil-ustādh* (respect for teachers), and *jiddiyyah* (seriousness in learning). These four

categories were derived through a process of coding, categorization, and interpretive synthesis of texts relevant to learner ethics.

1. *Ikhlas* as the Orientation of Learners' Intentions

Within the analyzed corpus, *ikhlas* was the category with the largest number of texts. This finding indicates that the orientation of intention is one of the recurring themes in the selected texts. QS. al-Bayyinah [98]: 5 associates worship with sincerity toward Allah, while the hadith *innamā al-a'māl bi al-niyyāt* places intention as an important component in the assessment of an act. In this study, these two sources are used as normative foundations for analyzing the learner's orientation of intention.

This interpretation is further supported by Quraish Shihab in *Tafsir al-Misbah*, who emphasizes that *ikhlas* is not merely concerned with an intention concealed in the heart, but constitutes an existential orientation that directs the entire process of seeking knowledge solely toward Allah (Shihab, 2002). Accordingly, sincerity in the pursuit of knowledge is not merely an initial prerequisite but also a principle that ensures that scholarly activity remains oriented toward devotion to Allah (Mastuhu, 1994). Knowledge that is not grounded in *ikhlas* has the potential to undergo a shift in purpose, from sincere devotion to mere self-promotion, and from an act of worship to worldly ambition (Shihab, 2002). This perspective is consistent with Sayyid Quthb's view in *Fi Zilāl al-Qur'an*, which warns that a society that detaches spiritual values from its intellectual orientation may produce a "cold and empty" civilization because it has become disconnected from its transcendent roots (Quthb, 2003).

However, the relationship between these texts and learning activities is the result of thematic interpretation. Neither the verse nor the hadith specifically addresses learners in the context of formal education. Therefore, in this study, *ikhlas* is understood as an ethical principle that can be related to the pursuit of knowledge, rather than as a category explicitly identified as "learner *adab*" in each text.

2. *Tawādu'* as the Attitude of Humility of the Learner

Tawādu' (humility) is one of the important inner attitudes in the development of learner character (Mahfud et al., 2022). In his interpretation of QS. Luqman [31]:18 and QS. al-Furqan [25]:63, Ibn Kathir explains that humility is reflected in an individual's attitude of not being arrogant, not looking down on others, and being able to position oneself appropriately in relation to others as well as before Allah (Al-Mubarakfuri & Al-Atsari, 2011).

This interpretation can also be further supported by the perspectives of Quraish Shihab and Sayyid Quthb. In *Tafsir al-Misbah*, Quraish Shihab, in explaining QS. Luqman [31]:18, emphasizes the prohibition against behaving arrogantly and taking pride in oneself before others. This attitude demonstrates that a person's nobility is not determined by social position or the advantages one possesses, but rather by how such advantages are manifested in behavior that does not demean others (Shihab, 2002). In the context of learning, this perspective indicates that mastery of knowledge should not give rise to intellectual superiority but should instead foster an awareness of one's own limitations and respect for others (Ahimsa-Putra, 2012).

In line with this perspective, Sayyid Quthb, in *Fi Zilāl al-Qur'an*, portrays the character of *'ibād al-Rahmān* in QS. al-Furqan [25]:63 as individuals who walk upon the earth with composure and humility. According to Quthb, *tawādu'* does not signify weakness or inferiority, but rather an expression of spiritual maturity that renders a person free from the need to assert superiority over

others (Quthb, 2003). When applied to the context of education, this attitude is important in ensuring that intellectual achievement does not develop into academic arrogance.

In the context of learning, *tawāḍuʿ* constitutes an inner attitude that opens the learner's heart to knowledge and truth. Humility enables individuals to recognize the limitations of their knowledge, accept advice, and appreciate the perspectives and experiences of others (T. A. A. Hamka & Jilid, 2015). Conversely, the absence of *tawāḍuʿ* may cause knowledge to become a source of intellectual arrogance and even trigger disputes. In the context of modern education, this issue may manifest as intellectual arrogance, in which mastery of knowledge or academic achievement becomes a basis for looking down on others. It may also be reflected in the glorification of academic titles and status without a corresponding sense of moral responsibility. Thus, *tawāḍuʿ* should not be understood as a passive attitude or a sense of inferiority, but rather as an ethical awareness that breadth of knowledge must go hand in hand with humility, openness to truth, and responsibility toward others.

3. Ta'zīm li al-Ustād as Adab and Scientific Validation of Learners

Ta'zīm li al-ustād (respect for teachers) serves a function that is not only ethical but also epistemological within the Islamic educational tradition (HEFNER, 2022). In *Syarh Ṣaḥiḥ Muslim*, Imam al-Nawawi emphasizes the importance of respecting teachers as part of *adab* in the process of acquiring and transmitting knowledge. Such respect is closely associated with the continuity and authenticity of the scholarly chain (*sanad*), because knowledge in the Islamic tradition is not regarded merely as information acquired individually, but as knowledge transmitted from one generation to another through a process of scholarly transmission (An-Nawawi, 2015). Thus, respect for teachers contributes to preserving the continuity of knowledge transmission, both in terms of the integrity of its meaning and its blessing (*barakah*).

A similar perspective can be found in Ibn Ḥajar al-ʿAsqalānī's *Fath al-Bārī*. The scholarly tradition that positions teachers as an important component of knowledge transmission demonstrates that the quality of the teacher–student relationship has implications for the quality of knowledge acquisition itself. Knowledge acquired without due consideration of the authority and credibility of the teacher, as well as the continuity of the *sanad*, is potentially susceptible to distortion in understanding and may lose its dimension of blessing (*barakah*) (al-Asqalani, 1990). Within this framework, *adab* toward teachers cannot be understood merely as a form of social etiquette, but rather as part of the epistemological validation system that has developed within the Islamic scholarly tradition.

This perspective is also consistent with Quraish Shihab's view regarding the importance of respecting those who possess the virtue of knowledge. In *Tafsir al-Misbah*, respect for scholars is associated with recognition of the status of knowledge and the moral responsibility that accompanies it (Shihab, 2002). A learner is not only expected to acquire knowledge from a teacher but also to demonstrate respect and openness that enable the learning process to take place effectively. Thus, *ta'zīm li al-ustād* constitutes part of an intellectual ethic that connects the process of acquiring knowledge with appreciation for those who serve as intermediaries in its transmission.

Sayyid Quthb likewise situates knowledge within the framework of developing human beings who possess spiritual and moral awareness. In *Fi Zilāl al-Qurʾān*, knowledge is not separated from values of submission to Allah and the formation of human character. Therefore, the relationship between teachers and learners should not be built solely on the basis of knowledge transfer, but also on respect for the values, exemplary conduct, and moral responsibility that accompany knowledge (Quthb, 2003). In the context of modern education, this principle remains

relevant amid the growing tendency toward learning that emphasizes independent access to information. The ease of obtaining information should not diminish the role of teachers as guides, interpreters, and role models in the process of character formation (Fahlefi et al., 2024).

4. Jiddiyyah sebagai Kesungguhan dalam Menuntut Ilmu

Jiddiyyah (seriousness or earnestness) is an important value in the development of learner character. This value reflects a strong commitment to the process of seeking knowledge, manifested in perseverance, patience, discipline, and a willingness to face various challenges throughout the learning process. In *Tafsir al-Azhar*, HAMKA views earnestness in seeking knowledge as part of the human struggle to develop one's potential and attain Allah's guidance. This perspective is consistent with QS. al-ʿAnkabut [29]:69, which affirms that those who strive earnestly in the way of Allah will receive His guidance. The verse indicates that *hidayah* is not only associated with the final outcome of the pursuit of knowledge but also with the earnestness demonstrated throughout the process. (Madchani, 2019).

The conceptualization of *jiddiyyah* as earnestness in the pursuit of knowledge can also be found in al-Mubarakfuri's *Tuhfat al-Aḥwādī*. Earnestness in the learning process should not be understood merely as an intellectual endeavor, but rather as a form of struggle (*jihad*) that requires perseverance and sacrifice. Learners are not positioned as passive recipients of knowledge, but as active agents who strive to understand, apply, and develop knowledge. Within this framework, education is a journey that requires patience, consistency, and a willingness to continually improve oneself (Muttaqin, 2021).

This perspective can be further supported by Quraish Shihab's thought. In *Tafsir al-Misbah*, the interpretation of QS. al-ʿAnkabut [29]:69 indicates that earnestness (*jihad*) involves making optimal use of one's abilities in confronting various obstacles in pursuit of a legitimate goal (Shihab, 2002). When applied to the context of education, *jiddiyyah* entails a learner's willingness to devote their intellectual abilities, time, energy, and attention wholeheartedly to the pursuit of knowledge. Such earnestness also demonstrates that the pursuit of knowledge requires a continuous process and cannot be achieved through an instant-oriented approach or merely by pursuing academic outcomes.

Sayyid Quthb, in *Fi Zilal al-Qur'an*, also emphasizes the dimension of struggle embedded in QS. al-ʿAnkabut [29]:69. Earnestness in the way of Allah is not limited to physical struggle but encompasses the human struggle to overcome personal weaknesses, uphold the truth, and direct one's full potential toward goals that are pleasing to Allah. (Quthb, 2003).

Based on the overall findings, *adab* in this study can be understood as a framework that connects the ethical, epistemic, and spiritual dimensions of the learning process. This interpretation does not position *adab* as an additional value that exists outside the process of acquiring knowledge, but rather as a set of orientations that influences how learners position their intentions, self-dispositions, teachers, and learning processes. This perspective is consistent with studies on *adab* in Islamic education, which demonstrate that *adab* is associated with the process of acquiring knowledge, teacher-learner relationships, learning discipline, and responsibility in the use of knowledge.

The four categories identified in this study demonstrate distinct yet interrelated functions. *Ikhlāṣ* concerns the orientation of intention in seeking knowledge; *tawāḍuʿ* concerns the learner's disposition toward knowledge and others; *taʿẓīm li al-ustād* governs the learner's relationship with

figures who serve as intermediaries in the transmission of knowledge; while *jiddiyyah* concerns the intensity and consistency of the learner's engagement in the process of acquiring knowledge.

These four categories can be understood as four dimensions that constitute the ethics of learning: intentional orientation, self-disposition, scholarly relationships, and earnestness in learning. This synthesis represents an interpretation of the patterns identified in the corpus and does not claim that these four categories constitute the only forms of *adab* in Islamic education.

When read alongside the tafsir and commentary sources used in this study, this pattern indicates that *adab* has implications for how knowledge is positioned. In the discussion of *ikhlāṣ*, for example, Quraish Shihab emphasizes the importance of orienting human activities toward Allah, while the discussion of *tawāḍu'* directs attention to controlling arrogance and showing appreciation for others (Shihab, 2002). Regarding the teacher–learner relationship, the explanations of al-Nawawi and Ibn Hajar al-ʿAsqalānī demonstrate the importance of respecting teachers and maintaining the continuity of knowledge transmission (An-Nawawi, 2015; al-Asqalani, 1990). Meanwhile, the discussion of *jiddiyyah* through QS. al-ʿAnkabut [29]:69 positions earnestness as part of the human struggle to attain guidance and achieve goals that are considered legitimate (M. Hamka et al., 2024; Al-Mubarakfuri & Al-Atsari, 2011). These sources provide an interpretive foundation for understanding the four categories identified in this study.

From an analytical perspective, these findings demonstrate that the relationship between *adab* and knowledge in Islamic education does not exist solely at the level of interpersonal behavior. *Adab* also influences the conditions and direction of the epistemic process: how individuals determine their learning objectives, receive knowledge, position teacher authority, and maintain engagement in the learning process. In this sense, *adab* can be said to have an epistemic dimension because it relates to the subject's attitude toward the processes of acquiring and using knowledge.

However, these findings do not, in themselves, demonstrate that the presence of *adab* will empirically result in academic achievement, moral integrity, or particular educational outcomes. Such relationships require further research using empirical data specifically designed to measure the influence or correlation between the internalization of *adab* and educational outcomes. Within the scope of this study, what can be established is that the analyzed texts consistently assign an important position to the ethical dimension of the learning process. Therefore, *adab* is more appropriately understood as a normative and interpretive framework that explains how the ideal learner is positioned within the Islamic educational tradition, rather than as a single variable that directly determines educational outcomes.

The synthesis of these four categories also provides implications for understanding learner character. The learner envisioned through the research corpus is not merely an individual who possesses knowledge, but an individual with a particular orientation toward acquiring and using knowledge. *Ikhlāṣ* directs the purpose of the pursuit of knowledge; *tawāḍu'* regulates responses to personal limitations and the presence of others; *taʿẓīm li al-ustād* provides an ethical structure for the teacher–learner relationship; while *jiddiyyah* regulates the learner's engagement in the learning process. Together, these dimensions demonstrate that intellectual competence within the Islamic educational framework examined in this study is not entirely separated from character formation.

In the context of contemporary education, this synthesis can serve as a basis for reconsidering the position of *adab* in Islamic educational design. The implication is not that educational systems should replace their academic orientation with moral education, but rather that the ethical dimension should be considered alongside cognitive and pedagogical objectives. Its implementation may take the form of strengthening academic ethics, cultivating reflection on learning intentions, fostering mutually respectful teacher–learner relationships, and developing

forms of assessment that consider not only cognitive outcomes but also the learning process and learners' responsibility. Such proposals remain at the level of the study's conceptual implications and therefore cannot be treated as empirical evidence of the effectiveness of such a model.

This study also identifies relationships among the categories of *adab* found in the corpus. *Ikbālās*, *tawādu'*, *ta'zīm li al-ustād*, and *jiddiyyah* do not merely appear as a list of separate moral values, but can be understood as components that regulate four aspects of learning: why a person learns, how they position themselves in relation to knowledge, with whom knowledge is transmitted, and how they engage in the process of acquiring it. This framework expands the understanding of *adab* beyond mere behavioral conduct toward a concept that also explains the learner's orientation toward knowledge.

CONCLUSION.

The findings of this study indicate that *adab* is not positioned within the corpus as an instrumental factor that directly determines academic achievement, moral integrity, or educational quality. Rather, the analyzed texts consistently position *adab* as an intrinsic component of learner formation, particularly in shaping how learners perceive knowledge, approach the process of acquiring knowledge, relate to teachers, and assume responsibility for the knowledge they acquire. These findings demonstrate that *adab* functions at the normative and interpretive levels: it provides an orientation regarding how knowledge should be pursued, received, and practiced. From this perspective, *learner adab* should not be understood merely as a set of expected behaviors intended to produce particular educational outcomes, but rather as an ethical framework underlying learner formation in relation to knowledge, educators, and learning objectives. This position is important because it broadens the understanding of *adab* from a mere behavioral category to a conceptual framework that explains the learner's ethical orientation throughout the educational process.

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