

Formation of Students' Ethics: Insights from *Tadkirat al-Sami' wa al-Mutakallim* and Its Relevance to Contemporary Educational Theories

Muhammed Harshad K¹*, Nabeela PK², Fathimath Zahra B³, Ajwa Azeez P⁴

^{1,2,3,4} SAFI Institute of Advanced Study (Autonomous), Kerala, India

¹harshad@siasindia.org, ²nabeela@siasindia.org, ³zahra@siasindia.org, ⁴ajwa@siasindia.org

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*) Corresponding Author

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Abstract

Contemporary education systems frequently face difficulties in nurturing students' moral and ethical attitudes to support their overall development. One way to address this issue is by revisiting classical educational theories. This study explores how classical Islamic educational perspectives, particularly, *Badr al-Din Ibn Jama'ah's Tadkirat al-Sami' wa al-Mutakallim* can be combined into current teaching practices to strengthen student ethics. Using qualitative content analysis, this research observes the core educational ideologies in this classical text to connect traditional insights with present-day educational needs. The study focuses on three main areas: Learning Excellence: Principles and Practices, Ethical framework of Student Conduct towards teachers; and Behavioral Approach of students in the classroom. The findings highlight the traits of successful learners, the importance of moral and ethical conduct, and the significance of spiritual refinement in education. According to the analysis, effective learning requires adapting instruction to students' intellectual levels, preserving their dignity, and establishing a healthy and supportive classroom environment. Incorporating these classical principles can enrich modern education by promoting academic excellence and strong moral character.

Keywords: Students' Moral and Ethical Attitudes, Classical Educational Theory, Effective Learning, Modern Education, *Badr Al-Din Ibn Jama'ah's Tadkirat*.

Abstrak

Sistem pendidikan kontemporer kerap menghadapi kesulitan dalam membina sikap moral dan etika peserta didik untuk mendukung perkembangan mereka secara menyeluruh. Salah satu cara untuk mengatasi masalah ini adalah dengan meninjau kembali teori-teori pendidikan klasik. Studi ini mengeksplorasi bagaimana perspektif pendidikan Islam klasik, khususnya *Tadkirat al-Sami' wa al-Mutakallim* karya Badr al-Din Ibn Jama'ah, dapat dikombinasikan ke dalam praktik pengajaran modern untuk memperkuat etika peserta didik. Dengan menggunakan analisis konten kualitatif, penelitian ini mengkaji ideologi inti pendidikan dalam teks klasik tersebut untuk menghubungkan wawasan tradisional dengan kebutuhan pendidikan masa kini. Penelitian ini berfokus pada tiga aspek utama: Keunggulan Pembelajaran—Prinsip dan Praktik, Kerangka Etika Perilaku Peserta Didik terhadap Guru, serta Pendekatan Perilaku Peserta Didik di dalam Kelas. Temuan penelitian menyoroti karakteristik pembelajar yang sukses, pentingnya perilaku moral dan etis, serta signifikansi penyucian spiritual dalam

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pendidikan. Berdasarkan analisis, pembelajaran yang efektif membutuhkan penyesuaian instruksi dengan tingkat intelektual peserta didik, menjaga martabat mereka, serta menciptakan lingkungan kelas yang sehat dan suportif. Mengintegrasikan prinsip-prinsip klasik ini dapat memperkaya pendidikan modern dengan mendorong keunggulan akademik sekaligus pembentukan karakter moral yang kuat.

Kata Kunci: Sikap Moral dan Etika Peserta Didik, Teori Pendidikan Klasik, Pembelajaran Efektif, Pendidikan Modern, *Tadkirat Badr al-Din Ibn Jama'ah*.

Introduction

Moral and ethical values are the basic and essential qualities of human life. This reflects the norms of behavior that society considers appropriate. Values are the common beliefs that guide a society in deciding what is good, acceptable, or important.¹ People absorb the fundamental values of their society through various agents, such as their family, schools, neighbors, friends, peer groups, religious institutions, books, media, and many other influences. Individuals who have not learned moral values from an early age or have not practiced them consistently will find it difficult to act fairly within society. Therefore, children must be taught ethics and values in educational settings such as schools, universities, and Madrasas, where they spend a significant portion of their time. These Institutions play a crucial role in helping children learn the values they need. Based on the research findings and discussion, it can be concluded that manners and moral prices are essential for students' academic journeys.² Developing moral values, attitudes, and behaviors expected by society plays a vital role in shaping students' ethical character. Through the teaching and internalization of values such as honesty, integrity, justice, and respect, students grow beyond mere academic accomplishments. This approach seeks to nurture well-rounded individuals with strong personal attributes. When students are encouraged to engage with and reflect on moral and ethical situations in the classroom, they learn to think critically about their decisions and recognize the impact of their actions on themselves and others. Consequently, they cultivate firm moral principles and the capacity to respond thoughtfully to diverse circumstances.³

Islam views ethics (akhlaq) as the cornerstone of all education and human growth. Islamic teachings place a strong emphasis on the need for knowledge to be accompanied by responsibility, discipline, sincerity, and good character. Islamic moral education extends beyond teaching moral concepts. It aims to nurture students' emotions, attitudes, and behaviors so that good character becomes part of their daily action. It integrates cognitive understanding with emotional development and practical habits, ensuring that morality is learned, felt, and practiced in real life. Islamic moral education emphasizes several core

¹ Dr. Madhumita Baidya and Ananya Baidya, "Importance Of Spiritual, Moral And Ethical Values For The Students Of 21st Century," *International Journal of Creative Research Thoughts* 11, no. 8 (August 2023): 25, <http://www.ijcert.org/>.

² Rizki Muhammad Rafi, *The Importance of Etiquette and Morals for Students*, n.d., 1, rizkimuhammad.r03@gmail.com.

³ Tiara Ramadhani et al., "The Role Of Character Education In Forming Ethical And Responsible Students," *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 2 (September 2024): 110–24, <https://doi.org/10.37567/ijgie.v5i2.3064>; Luciano Floridi et al., "AI4People—An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Minds and Machines* 28, no. 4 (December 2018): 689–707, <https://doi.org/10.1007/s11023-018-9482-5>.

values, such as (1) Honesty, where a Muslim is expected to be truthful in both words and deeds; (2) responsibility, which involves fulfilling trusts and duties in religious practice, professional work, and everyday life; and (3) tolerance, which means appreciating diversity and promoting peaceful coexistence. Ultimately, the purpose of Islamic moral education is to cultivate individuals who embody completeness and excellence, known as *Al Insan al-kamil* (a complete human).⁴ Islam promotes a spiritual environment in several fields of life, especially in education. The significance of spiritual growth and moral instruction lies in their ability to shape students' spiritual and ethical value systems. Moral education provides a rational basis for understanding morality and emphasizes essential virtues, such as love, responsibility, perseverance, and justice.⁵ These forms of etiquette are rooted in Qur'anic teachings. The Qur'an narrates the encounter between Prophet *Musa* and the Prophet *al-Khidr* in *Surat al-Kahf*, where Prophet *Musa* says to *khidr*: "*Can I accompany you so that you may teach me some of the knowledge and guidance that God has granted you?*"⁶

The prominent theologian and Qur'anic exegete Imam Fakhr al-Din al-Razi explained this verse and said, It should be understood that these verses show how prophet *Musa* displayed various forms of etiquettes and humility when seeking to learn from prophet *al-Khidr* such as (1) a student is required to follow the teacher's lead; (2) in showing humility, he should request the teacher's consent; (3) he must acknowledge that the teacher possesses knowledge that he does not; and (4) whatever his own position may be, the student should approach the teacher with humility. The Hadith literature shows that students' ethical behaviors, as well as the companions of Prophet Muhammad (PBUH), are the key figures who express humility, kindness, justice, and respect towards their teacher, Prophet Muhammad. Abu Sa'id al-Khudri said:

*"We were sitting in the mosque when the Messenger of Allah came out to us and sat with us. We remained so still that it was as if birds were perched on our heads, and none of us spoke."*⁷

Since early times, Islamic scholars have given great importance to the manners (*adab*) of students. In traditional learning environments, students were taught and practiced the proper etiquette expected from them from the very beginning of their studies. Classical scholars have authored several influential works on this subject. Among them are Imam al-Ghazali's *Ihya Ulum al-Din* and *Ayyuha al-Walad*, Imam Burhan al-Islam al-Zarnuji's *Ta'lim al-Muta'allim*, and Imam al-Nawawi's introduction to *al-Majmuh*. These traditional texts outline the ethical, moral, and spiritual conduct that students should embody in their pursuit of knowledge. However, there is still an excellent and brilliant figure whose thoughts towards student ethics have not been extensively studied in Academic world, namely Badr al-deen bin Jama'ah (d.1333 CE). The influence of his thoughts and contributions in his key

⁴ Guruh Oktasatria Rachma Putra, M. Agus Nurohman, and Wakib Kurniawan, "Moral Education in Islamic Perspective: A Preventive Solution to the Moral Crisis of Adolescents," *EDUSOSHUM Journal of Islamic Education and Social Humanities* 05, no. 02 (August 2025): 341.

⁵ Ririn Eko Sari, Mulyoto, and Mufrod Teguh Mulyo, "Strengthening the Moral Intelligence of Students through Character Education, Morality, and Etiquette in Pesantren," *Thawalib: Jurnal Kependidikan Islam* 06, no. 01 (April 2025): 70, <https://doi.org/10.54150>.

⁶ *Quran*, Surah Al-Kahf 66 (n.d.).

⁷ Muhammed bn Ismail Al-Bukhari, *Saheeh Al-Bukhari*, Kithab Al-Jihad, 2842 (n.d.).

work, *Tadkirat al-Sami' wa al-Mutakallim*, is very helpful to contemporary educational visions.

The work *Tadkirat al-Sami' wa al-Mutakallim fi Adab al-Alim wa al-Muta'allim*, authored by Badr al-Din Muhammad Ibn Jama'ah, stands as his sole work dedicated entirely to educational thought. It holds a notable position within Islamic pedagogical heritage, building upon the contributions of classical scholars while also mirroring the gradual shifts and eventual weakening of medieval Islamic educational structures.⁸ The text centers on three major themes: the etiquette of teachers, the ethical values of students, and the characteristics of Islamic institutions. Together, these themes underscore the moral and spiritual foundations of learning, in addition to its intellectual goals.⁹

The primary research objective of this study is to explore the feasibility of integrating classical Islamic moral viewpoints towards students, drawn from Badr al-Din Ibn Jama'ah's *Tadkirat al-Sami' wa al-Mutakallim*, into contemporary academic methods in the direction of student moral values. This research employs a qualitative content analysis methodology to meticulously examine the learning principles enshrined within this seminal text, within the overarching aim of establishing a connection between traditional Islamic educational thought and current view points on effective learning. The paper's structure is organized around three principle theme: principles of effective Learning Excellence, Ethical framework of Student Behavior towards teachers, and interactive approach of students within the educational environment. Each of these thematic section will undertake a detailed analysis of the insights provided by *Tadkirat al-Sami' wa al Mutakallim* and subsequently discuss there direct applicability and relevance to modern educational practices. This study fills a gap in the existing research by going beyond the isolated examinations of this classical work. This study aims to present a comparative analysis that ultimately produces a practical model for applying classical Islamic educational principles within modern learning environments. The wider importance of the study lies in its ability to contribute to the creation of more holistic ethically rooted, and well-rounded teaching practices in contemporary education. This is achieved by integrating the insights of classical Islamic scholarship with established contemporary theories of learning.

Previous studies, such as those conducted Fahmi et al,¹⁰ Saudin¹¹ have provide an overview on principles of pedagogy and moral ethics and values of students from Ibn Jama'ah's perspective. Harshad K and Shareef Kp¹² explore the feasibility of integrating classical Islamic educational philosophies, drawn from Imam Al-Ghazali's *Ihya Uloom al-*

⁸ Muhammed Harshad K and Hassan Shareef Kp, "Integration of Classical Educational Thought into Modern Teaching: Lessons from 'Ihya Uloom al-Deen' and 'Tadkirat al-Sami' Wal-Mutakallim'." *Afsaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 1 (September 2025): 51–52, <https://doi.org/10.38073/aijis.v3i1.3423>.

⁹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shaf'i, *Tadkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*, 3rd ed. (Lebonan: Dar al-Nashr al-Islamiyyah, 2009), <https://archive.org/details/taibahinitiative>.

¹⁰ Hendra Alsa Fahmi 1 et al., "Moral Education in Ibnu Jama'ah Perspective," *Jurma : Jurnal Program Mahasiswa Kreatif Universitas Ibn Khaldun Bogor, Indonesia* 08, no. 01 (June 2024): 111–16, <https://doi.org/10.32832/pkm>.

¹¹ Budi Marta Saudin, "Educational Thought of Imam Badr Al-Din Bin Jama'ah," *al-Iltizam: Jurnal Pendidikan Agama Islam* 7, no. 2 (December 2022): 57–63, <https://doi.org/10.33477/alt.v7i2.3387>.

¹² K and Kp, "Integration of Classical Educational Thought into Modern Teaching."

Deen and Badr al-Din Ibn Jama'ah's 'Tadkirat al-Sami'wa-l-Mutakallim' into modern pedagogical methods. Eko Sari et al,¹³ Syafii Azami et al,¹⁴ highlight the importance of moral and ethical norms in Islam. Dr. Madhumita and Ananya¹⁵ describe the significance of student moral and ethical values especially in 21 century. However these studies are not discussing by integrating classical educational thoughts with Modern learning methods especially on Ibn Jama'ah's perspective of student ethics. This study is a first in-depth attempt that tries to answer, 'how can classical thoughts towards student ethics from *Tadkirat al-Sami' wal-Mutakallim*' integrate into modern visions around student's ethical practices?

Research Method

This work is structured around a qualitative research approach, supported by content analysis and complemented by conceptual inquiry. The primary source of data is *Tadkirat al-Sami'wa al-Mutakallim fi Adab al-Alim wa al-Muta'allim*, To examine key concepts such as "Principles of Effective Learning," "Student Etiquette toward Teachers", and "The Role of Students in the Classroom" from this work, the data collection process involves finding central themes (e.g., the concept of knowledge, the student's role, and ethics) and extracting relevant textual evidence. The analysis utilizes content analysis techniques, including coding, categorization, and interpretation, along with comparative analysis with modern educational theories. According to P. K. Majumdar, content analysis is defined as "a method of systematically, objectively, and quantitatively studying and analyzing documented communication to identify and measure variables for the purpose of drawing generalizations."¹⁶ Alongside this classical text, the research incorporates contemporary academic studies to ensure that the findings remain relevant and consistent with current scholarly perspectives.

Results and Discussion

Badr al-Deen bin Jama'ah

Bad al- Din Muhammed ibn bin Ibrahim bin Sa'd Allah bin Jama'ah bin Isma'il bin Jama'ah bin Hazim bin Sakhr bin'Abd Allah al-Kinani was born on 4 Rabi' al- Akhir 639 /1241 CE in the Syrian city of Hamah. Positioned between Damascus and Aleppo, Hamah was a significant and fairly urbanized center at the time of his birth. After the Mongol invasions, several Syrian regions including Hamah regained stability and began to prosper once again. Under the Ayyubids, the city experienced notable advancement, especially in the establishment of scholarly and religious institutions such Madrasas, Khanqahs, Zawiyahs, and Mosques, many of which were maintained through charitable endowments.

¹³ Ririn Eko Sari, Mulyoto, and Mufrod Teguh Mulyo, "Strengthening the Moral Intelligence of Students through Character Education, Morality, and Etiquette in Pesantren."

¹⁴ Yasin Syafii Azami et al., "Islamic Education Environment In The Perspective Of Hadith And Its Implications For Student Development," *Forum Paedagogik* 14, no. 2 (December 2023): 150–70, <https://doi.org/10.24952/paedagogik.v14i2.8543>.

¹⁵ Dr. Madhumita Baidya and Ananya Baidya, "Importance Of Spiritual, Moral And Ethical Values."

¹⁶ PK Majumdar, *Research Methods in Social Science*, Second edition, revised and updated (New Delhi: Viva Books, 2015), 286.

Although Hamah did not reach the scholarly prominence of Damascus or Cairo, it nonetheless offered a vibrant and supportive intellectual atmosphere.¹⁷

Ibn Jama'ah, much like other scholars of his period, was a polymath whose primary specialization lay in the religious science. His most significant contribution to Educational thought is *Tadkirat al-Sami' wa-l-Mutakallim fi Adab al- 'Alim wa-l-Muta 'allim*. From a young age, he embarked on the pursuit of knowledge an expected path given his long-standing scholarly lineage. He began his formal studies at around seven years old, which was the common practice in medieval Islamic society. Guided by his teachers and through his travels to various centers of learning, he attained an extensive and deep education. This rich scholarly environment helped him develop into an accomplished scholar early in life. His career combined both teaching and judicial responsibilities, as he also served as a

Qazi (judge), fulfilling these roles within the intricate socio-political landscape of his era. Ibn Jama'ah passed away 733 AH/ 1335 CE, leaving a lasting legacy in the disciplines of education and Islamic Jurisprudence.¹⁸

Learning Excellence: Principles and Practices

Effective learning transcend the mere accumulation of facts, it relies highly on established the principles of etiquette that governs the individuals mind-set and behavior. This guiding ethics serves as a gateway where the true academic and person growth is built. Recent studies highlight that a seeker should break free from rigid doctrine by shedding from prejudice, which allows for pursuit authentic knowledge.¹⁹ The classical Islamic tradition views the acquisition of knowledge is not merely blended with intellectual pursuit but a holistic journey of the moral and spiritual refinement. Ibn Jama'ah accounts that 'the true academic success is predicated with one's commitment purifying hearts from all moral shortcoming which helps him to receive and preserve the knowledge'. The heart can be effectively compared to a fertile land made receptive to planting will grow and thrives ensuring a strong harvest. Similarly the purification of heart from distracting behavior like malice and envy creates necessary foundation for beneficial knowledge.²⁰ This analogy underscores the necessity of internal preparedness which determines the yield of learning process.

Intention is a fundamental aspect of practicing Islam. It represents a sincere state of heart with the purpose to act.²¹ Serving as the foundation of all Islamic teachings, Intentions give meaning and direction to all actions. It's not just a word but involves sincerity and desire to perform actions solely for the pleasure of Almighty.²² The Quran and Sunnah stress the Significance of having sincere intentions in the pursuit of knowledge and self-improvement.

¹⁷ K and Kp, "Integration of Classical Educational Thought into Modern Teaching," 53.

¹⁸ K and Kp, "Integration of Classical Educational Thought into Modern Teaching," 54.

¹⁹ Soha Ahmad Helwa, *Al-Ghazali's Conception of the Purification of the Self Reflections from Ihya' 'Ulum al-Din (Revival of the Religious Knowledge)*, 02 ed. (Egypt: American univercity in cairo, 2017), 60, soha.a.helwa@gmail.com.

²⁰ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 86.

²¹ Dina M. Abdelzaher, Amr Kotb, and Akrum Helfaya, "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How," *Journal of Business Ethics* 155, no. 3 (March 2019): 623–43, <https://doi.org/10.1007/s10551-017-3518-2>.

²² Nur Solehah Mohd Zuki, Mesbahul Hoque, and Yuslina Mohamed, *The Role of Intention (Niyah) In Education: Based on Al-Quran and Sunnah*, 3, no. 2 (October 2024): 29, <https://doi.org/10.33102/alazkiyya95>.

Ibn Jama'ah in his seminal work '*Tadkirat al-Sami' wa al-Mutakallim*' emphasizes the importance of having good intentions in seeking knowledge. He States that 'if the knowledge is pursuing purely for the sake of Almighty, will be accepted, however if it is sought for materialist or worldly gains such as leadership, fame, or wealth, its value will be lost.²³

Similarly, Youth represent a period of life marked by energy and potential moreover making an ideal time for learning and personal development. The classical collection *Sahih al-Bukhari* records that, "*two blessings many people squander: Good health and free time*".²⁴ The narration states the both health and time should be utilized purposefully, particularly in pursuit of beneficial knowledge and self-development rather than being neglected or squandered. Ibn Jama'ah asserts that 'Individuals should dedicate their youth and time in the pursuit of learning, warning against the danger of procrastination and wishful thinking'. He emphasizes that once time has passed it can't be reclaimed, showcasing the necessity of using one's formative years productively for educational growth. Furthermore he added the importance of disconnecting from the distracting attachment and overcoming the obstacles that hinders one's efforts and progress.²⁵ Procrastination in modern academic studies is significant barrier to students' academic achievements and overall success.²⁶ Students in their education they encounter various academicals, personal, social challenges that contribute to their growth and development. Among these challenges academic procrastination remains a prevalent issue that many students face in modern educational landscape.²⁷ A true seeker of knowledge requires a focused and dedicated heart. Studies describe concentration as the "magnifying glass" of learning, as it unifies and intensifies attention on what are essential, drawing scattered thoughts together toward a common goal.²⁸ According to earlier scholars, it was preferred to live away from the family and homeland as this separation helped them to concentrate more effectively in their studies.

True success in the acquisition of knowledge does not come from the luxury or comfort but through enduring the trails and focusing on the goals. Ibn Jama'ah argues the importance of being content with limited means and exercising patience during hardships and struggles which enable them to pursuit beneficial knowledge.²⁹ Similarly *Al-Khatib Al-Baghdadi* (d.1071 CE), a prominent Islamic Scholar, quoted the several examples of earlier scholars arguing that knowledge demands patience, hard work and willingness to face the

²³ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 86–87.

²⁴ Imam Muhammad al-Bukhari, *Sahih Al-Bukhari*, *Kitab al-Riqaq* (n.d.), 6412.

²⁵ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 87.

²⁶ Marina Goroshit and Meirav Hen, "Academic Procrastination and Academic Performance: Do Learning Disabilities Matter?," *Current Psychology* 40, no. 5 (May 2021): 2490–98, <https://doi.org/10.1007/s12144-019-00183-3>; Lea Shaked and Haia Altarac, "The Possible Contribution of Procrastination and Perception of Self-Efficacy to Academic Achievement," *Journal of Further and Higher Education* 47, no. 2 (February 2023): 197–214, <https://doi.org/10.1080/0309877X.2022.2102414>.

²⁷ Hamidreza Farhadi Rad et al., "Predicting Academic Procrastination of Students Based on Academic Self-Efficacy and Emotional Regulation Difficulties," *Scientific Reports* 15, no. 1 (January 2025): 201, <https://doi.org/10.1038/s41598-025-87664-7>.

²⁸ Vijaya Kumari Kaushik and S.R. Sharma, *Essential of Teaching and Learning*, 02 ed. (New Delhi: ANMOL PUBLICATIONS, 2004), 46.

²⁹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 88.

fatigue and struggles.³⁰ From these points it can be argued that Islamic classical principles combined with intellectual excellence can be achieved through perseverance and consistent efforts.

Ibn Jama'ah advocates the division of day and night for different activities, stressing that predawn for memorization, early morning for research, midday for routine tasks and writing whereas night for interactions and debates.³¹ Modern scientific research supports this by finding students' brain functions more efficiently at certain times of the day, with morning being the time of peak level of focus. During this time, students are more attentive and better able to absorb and retain new information. The brain is generally most alert from 10:00 AM to 2:00 PM, making this the best time for complex and analytical tasks. Early afternoon sees a slight dip in energy but remains good for lighter review work. Night-time, between 8:00 and 10:00, is optimal for creativity and brainstorming.³² The research studies indicate that high concentration and mental clarity can be achieved during the morning hours when the brain is sharper and more focused after a restful sleep, which enhances the ability to recall information later effectively.³³ Ibn Jama'ah's recommending on the time division for different learning activities held a strong position in the modern neuroscience, supporting early morning for memorization, night for interactive sessions while midday and early afternoon suit for writing and analytical studies.

The environment and surroundings play a crucial role in the absorption of knowledge. The famous Scholar *Al Khatib* notes that effective learning requires quiet and elevated environment free from distraction. He advises the students to maintain calmness.³⁴ In line with this, modern studies argue that the extent which an individual's engage with their environment determines the opportunities for the educational influence to be effective. Greater environment connection enhances the impact of educational learning outcomes.³⁵

The Healthy body and mind are essential factors for the seeker of knowledge. Having a balanced diet in moderation is crucial for maintaining mental and physical wellbeing. The modern academic findings claim that the Healthy eating practices are vital for sustaining nutritious and promoting health; conversely overeating can lead to obesity and elevate the risk of non-communicable diseases.³⁶ Comparable to this, Ibn Jama'ah advices consuming a small amount of food warning that excessive eating which often leads increased drinking, resulting in sleepiness, mental dullness, sensory weakening and physical laziness.³⁷ The classical Scholar *Imam Tirmidi* narrates that Prophet PBUH says,

³⁰ Al-Khatib al-Baghdadi, *Al-Faqīh wa 'l-Mutafaqqih* (n.d.), 2:205.

³¹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 89.

³² "The Best Time to Study: Morning, Afternoon, or Night," *Amber Blog*, April 2025, <https://amberstudent.com/blog/post/when-is-the-best-time-to-study>.

³³ "The Best Time to Study: A Complete Guide to Peak Learning Hours," *TOPPERSSKY*, n.d., <https://share.google/s/ZSyLuSeN57vGUncM>.

³⁴ Al-Khatib al-Baghdadi, *Al-Faqīh wa 'l-Mutafaqqih*, 2:208.

³⁵ Azami et al., "Islamic Education Environment In The Perspective Of Hadith And Its Implications For Student Development."

³⁶ Fathima Begum Syed Mohideen, Mohamad Syahir Ramli, and Norhasnira Ibrahim, "A Review of The Notion of Healthy Eating Practices In Islam For A Healthy Lifestyle," *Ulum Islamiyyah* 34, no. 3 (November 2022): 36–49, <https://doi.org/10.33102/ujj.vol34no3.480>.

³⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*.

*“Human being does not fill any vessel that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then third for food, a third for drink and third for his breath”.*³⁸

This reflects a holistic approach to physical wellbeing within the Islamic ethics of health. In addition, Ibn Jama'ah accounts to minimize the intake of food that causes the dullness and weakening of senses mentioning items like sour apples, vinegar and so moreover recommended to consume the food which helps for the digestion.³⁹ These dietary principles can be supported by modern research which states that nutrient rich and easily digested food support the functioning of brain and sensory perceptions.⁴⁰

Proper sleep is a vital factor in physical health and cognitive functioning, which enable the students to enhance their academic performances. The recent studies show that sleep disturbances such as insomnia leads to numerous mental problems including anxiety and depression often affect the students in both psychological health and educational outcomes,⁴¹ like Ibn Jama'ah demands to maintain healthy sleep patterns, where he recommended to limit the sleep about eight hours, maintaining a proper pattern that does not exceed of this amount, exceeding causes harm to body and mind.⁴² As per the research states that a good quality duration of sleep is around seven to eight hours which highly connected with academic Excellence. Additionally the studies highlight the issues of poor sleep which leads to lower academic research.⁴³ All these studies highlight the importance of sleep which is highly bounded with academic success. The Islamic history has rich classical Scholars who limited their amount of sleep to effectively use that time for acquiring knowledge. Along with this, Ibn Jama'ah stresses the significance of the restoration of the body's balance and vitality it is permissible to acquire the pleasure by indulging in enjoyment. Some of the greater scholars used to gather with their companions in certain days and engage in cheerful talks, without affecting any harm to their honor.⁴⁴ These indicate that even those dedicated with piety and learning recognized the need of refinement as long as bounded and remained in their honor.

From the Classical Islamic collection, it can be concluded that the seeker of the knowledge should prioritize their physical and mental wellbeing to enable effective learning. Similarly Modern scientific research emphasizes that maintaining proper health holds a high

³⁸ Imam Tirmidi, *Jami' Al-Tirmidhi* (n.d.).

³⁹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 92.

⁴⁰ Seema Puri, Majida Shaheen, and Bhanvi Grover, “Nutrition and Cognitive Health: A Life Course Approach,” *Frontiers in Public Health* 11 (March 2023): 1023907, <https://doi.org/10.3389/fpubh.2023.1023907>.

⁴¹ Kannan Ramar et al., “Sleep Is Essential to Health: An American Academy of Sleep Medicine Position Statement,” *Journal of Clinical Sleep Medicine* 17, no. 10 (October 2021): 2115–19, <https://doi.org/10.5664/jcsm.9476>.

⁴² Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 92.

⁴³ Hayam Ali AlRasheed, “Knowledge of Sleeping Quality and Academic Performance among Foundation-Year Health Science Students at Saudi University,” *Journal of Advanced Pharmacy Education and Research* 14, no. 4 (2024): 96, <https://doi.org/10.51847/hOaw8JgHg3>.

⁴⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 93.

position in human cognitive functioning which results in academic excellence and development

Ethical framework of Student Conduct towards Teacher

Student-teacher relationship is considered as the purest relation in the world, as it exchange knowledge other than anything. Building a sincere and respectful connection between the teacher and the student must be based on trust, respect and cooperation to ensure intellectual and moral growth.⁴⁵ Research suggests that teacher-student relationship (TSR) is vital for the well-being of both the students and teachers for achieving excellent teaching and learning outcomes. Hagenauer argues that fostering an effective TSR should be considered as the educational goal.⁴⁶ Students are the central knowledge seekers who are involved directly in the educational process. The attitude of students toward their teacher directly affects the learner in their development.⁴⁷ Thus, students have some basic manners towards their teachers to attain adequate and proper knowledge. Ibn Jama articulated the etiquette and responsibilities of students towards teachers, which continues to inspire reflection in the modern educational context.

Ibn Jama'ah advises students to carefully select a teacher who possesses good morals and noble manners, for only such a mentor can lead to beneficial knowledge. He emphasizes that true guidance comes from those whose character reflects their knowledge; consequently, he warns against those who lack ethical integrity or proper conduct, as this may hinder spiritual and intellectual growth.⁴⁸ In line with this, the modern educational thought underscores the importance of proper guidance that aims at nurturing initiative in the learner and helps to eliminate unnecessary errors.⁴⁹ Ibn Jama'ah further stresses that the student should choose a teacher whose expertise in the Islamic sciences is firmly strengthened by both scholarly research and mentorship under a trustworthy authority, rather than relying only on textual learning.⁵⁰

Ibn Jama'ah also highlights that obedience to the teacher is among the highest forms of students' etiquette. Just as a patient trusts a skilled physician, the student should rely on the teacher's guidance with respect and willingness to follow the instruction.⁵¹ *Al Ghazzali* says, “*Knowledge can only be truly attained through humility and attentive listening*”.⁵² Such obedience does not imply unquestioned submission; instead, an informed decision to

⁴⁵ K and Kp, “Integration of Classical Educational Thought into Modern Teaching,” 54.

⁴⁶ Pinyu Dai, “The Influence of Teacher-Student Relationship on Students’ Learning,” *Lecture Notes in Education Psychology and Public Media* 40, no. 1 (March 2024): 240, <https://doi.org/10.54254/2753-7048/40/20240764>.

⁴⁷ Suci Rahmadhani and Annisaul Khairat, “Students’ Attitudes towards Teachers: The Importance of Education as a Means to Address Ethical Challenges in Schools,” *Research Journal On Teacher Professional Development* 02, no. 01 (2023): 26, sulisulistyowati84@gmail.com.

⁴⁸ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 96.

⁴⁹ A.B Bhatnagar, Meenakshi Bhatnagar, and Anurag Bhatnagar, *Psychology of Teachig and Learning*, 01 ed. (Meerut: Surya Publication, 2003), 123.

⁵⁰ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 97.

⁵¹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 97.

⁵² Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *Ihya Uloom al-Din*, 01 ed., vol. 1 (Karachi, Pakistan: Darul Ishaat, 1993).

trust the teacher's expertise and experience. In contrast to Western education systems that prioritize obedience over critical thinking⁵³, Ibn Jama'ah's teachings suggest that student obedience can be a means of developing discipline and critical thinking.

Similarly, Ibn Jama'ah asserts that reverence for the teacher forms the foundation of a fruitful environment, in which knowledge can flow easily and with sincerity. He recommends that the learner can express the reverence through proper conduct by using respectful titles like 'Master', 'Teacher' or other honorable forms of address.⁵⁴ Research consistently demonstrates a strong relationship between students' discipline and academic excellence. Thompson observes that one of the most effective tools a teacher implements in creating a favorable learning environment is a strong relationship with students. Although Duke, Boynton, Rimm-Kaufman and Sandilos highlight that such relationship with their teachers tend to achieve higher level of success than those whose relationships are marked by conflict.⁵⁵

Furthermore, Ibn Jama'ah acknowledges that honoring the teachers and upholding their rights are the duties of the students. This includes honoring the teacher's presence, defending them against slander, and expressing heartfelt gratitude for the knowledge and their guidance. Beyond the classroom, Ibn Jamaah urges the student to extend appreciation by praying for their well-being, showing kindness to their family, and emulating their conduct and worship, thereby preserving the teacher's legacy.⁵⁶ This understanding further aligns with prophetic teaching which stated that teaching beneficial knowledge is among the deeds whose rewards continue even after a person's death.⁵⁷

Ibn Jama'ah further advises that a student should patiently endure any harshness from their teacher, interpreting such behavior positively, and remaining steadfast in their trust and commitment to the teacher's guidance.⁵⁸ Modern psychological research further supports Ibn Jama'ah's perspective on interpreting a teacher's stern behavior with patience and understanding. Studies indicate that individuals with past exposure to violence or family aggression often struggle to interpret corrective behavior accurately. Some of the studies observed that such individuals have more tend to view firm behavior as aggression, while some other studies found that the history of family conflicts often shapes sensitivity toward stern behavior.⁵⁹ In this light, it becomes clear that the temporary harshness of the teacher should not be misinterpreted; instead, endure with patience and goodwill. Recognizing that teachers are human beings with emotions and responsibilities may express firmness as part

⁵³ Miguel Martin-Sanchez and Cruz Flores-Rodriguez, "Freedom and Obedience in Western Education," *Journal of Pedagogy* 9, no. 2 (December 2018): 57, <https://doi.org/10.2478/jped-2018-0011>.

⁵⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 98–99.

⁵⁵ Canute S. Thompson, "The Construct of 'Respect' in Teacher-Student Relationships: Exploring Dimensions of Ethics of Care and Sustainable Development," *Journal of Leadership Education* 17, no. 3 (July 2018): 48, <https://doi.org/10.12806/V17/I3/R3>.

⁵⁶ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 99–100.

⁵⁷ Muslim ibn al-Hajjāj, *Sahih Muslim* (n.d.), 4005.

⁵⁸ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 100.

⁵⁹ Rangga Dewati Suryaningrat, Frieda Maryam Mangunsong, and Corina D. Riantoputra, "Teachers' Aggressive Behaviors: What Is Considered Acceptable and Why?," *Heliyon* 6, no. 10 (October 2020): 03, <https://doi.org/10.1016/j.heliyon.2020.e05082>.

of their guidance, enabling students to understand rather than suspicion, which leads to maintaining a healthy learning relationship.

Ibn Jama'ah stresses that a student's growth and development depend deeply on the ability to receive guidance and feedback from their teacher. A student's reaction to constructive criticism or words of encouragement reflects their character and appreciation for their teacher's efforts. By acknowledging the teacher's feedback, appreciating their concern and expressing gratitude for the time and effort invested in providing guidance.⁶⁰ In this way, the response and openness allow the student to benefit both academically and personally, developing humility, discipline and integrity that serve them throughout their life. Modern educational research further supports Ibn Jama'ah's emphasis on appreciating teachers' guidance and correction. Studies confirm that effective feedback has a crucial role in students' academic journey for their development and progress. When students view constructive criticism positively rather than as rebuke, learners realize the need for gratitude for the guidance. The study also mentions that feedback can be ineffective if offered by ignoring a learner's prior knowledge or emotional state, showing the need for teachers to tailor their remarks thoughtfully.⁶¹

According to Ibn Jama'ah, visiting a teacher is itself a form of manner that molds the learner with morality and shapes the quality of learning. He notes that seeking knowledge begins with a thoughtful approach to the teacher. Seeking permission before meeting the teacher when alone or accompanied shows consideration for the teacher's time, responsibility, and personal space.⁶² *Imam al-Nawawi* intensifies this principle in *At-Tibyan fi Adab Hamalat al-Qur'an*, stating that "*a student should not enter without permission where the permission is required*".⁶³ Accordingly, Ibn Jama'ah reminds that students should enter or approach the teacher with a clear mind, set aside worldly distractions and unrelated concerns. Approaching a teacher with humility, reverence, and imperturbability creates a beneficial atmosphere for understanding and intellectual development.⁶⁴ In the Cognitive load and attention theory, Sweller reinforces that learning improves when unnecessary and disruptive information is removed, significantly improved retention and comprehension.⁶⁵ In addition, Ibn Jama'ah clearly expounds the manner in which the student receives and returns objects offered by the teacher. It not only illustrates the outward reverence but also inner humiliation and attentiveness.⁶⁶

Similarly, Ibn Jama'ah distinctly defines the clear guidance on how a student should conduct themselves when walking with a teacher, signifying that the physical position of the

⁶⁰ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 101.

⁶¹ Hamza Al Maharma and Rami Abusa'aleek, "Teachers' Feedback and Students' Academic Achievement," *International Education Studies* 15, no. 6 (November 2022): 68, <https://doi.org/10.5539/ies.v15n6p65>.

⁶² Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 101–2.

⁶³ Imam al-Nawawī, *Etiquette with the Quran: Al-Tibyān Fī Ādāb Ḥamalat al-Qur'ān* (n.d.), 22.

⁶⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 102.

⁶⁵ John Sweller, "Cognitive Load Theory," *Psychology of Learning and Motivation* 55 (2011): 63–67, <https://doi.org/10.1016/B978-0-12-387691-1.X0001-4>.

⁶⁶ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 108–9.

student conveys respect, humiliation and consideration. At night, students are advised to walk ahead of the teacher, guiding the way and ensuring that the path is clear from obstacles. Conversely, during the daytime, the student should walk behind the teacher, allowing the teacher to take the lead as a sign of deference and acknowledgement of the teacher's authority. It also allows students to listen attentively to follow the teacher's direction.⁶⁷ This balanced etiquette reflects the broader Islamic principles of *Adab* (manner), respect, humility and consideration. Through practicing these behaviors, the student can cultivate attentiveness to the teacher's comfort, awareness of their surroundings and internalize the discipline. Cornelius-White's meta-analysis emphasizes that the positive teacher-student rapport increases motivation, reduces anxiety and improves academic success.⁶⁸

Behavioral Approach of Students in the Classroom

A Classroom is not just an area of mere learning practices but is also an inevitable tool in a learner's life from where his behavior is molded. More than a student being a student, he is being an imitator who imitates the behavior of others, especially of the adults or the teacher.⁶⁹ The students explore the objects with curious mindset as observed by Minuchin.⁷⁰ This quotes the importance of learning the students' manners by the learners which is articulated by Badr al-Din ibn Jama'ah, where he explained the manners that learners should observe towards the teachers and peers simultaneously.⁷¹ The attention, discipline, and the level of understanding from the part of students are crucial for the next level of learning progress. Ibn Jama'ah emphasizes the need of keen listening skill for the learner when he listens to the teacher in a good manner with open heart and ears, as if he is hearing for the first time even if he memorized it before.⁷² The learner will always be attentive in the classroom while being aware to not interrupt without prior permission of the teacher.

The presence of the learner in all the sessions if it is possible is advised by Ibn Jama'ah rather than mere attending of the 'teaching sessions', for that it will not increase other than benefits, manners and respect to the teacher.⁷³ The words of *Ali ibn Abi Talib* is remarkable where he said that one never gets enough of his teacher's long companionship, for he is like a palm tree, one just wait for something to fall from it for oneself. Here, the comparison of a teacher to a palm tree conveys a deeper meaning, emphasizing the student's

⁶⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 110.

⁶⁸ Jeffrey Cornelius-White, "Learner-Centered Teacher-Student Relationships Are Effective: A Meta-Analysis," *Review of Educational Research* 77, no. 1 (March 2007): 115, <https://doi.org/10.3102/003465430298563>.

⁶⁹ Deoksoon Kim, "Learning Language, Learning Culture: Teaching Language to the Whole Student," *ECNU Review of Education* 3, no. 3 (September 2020): 519–41, <https://doi.org/10.1177/2096531120936693>; Yoshiha Walter, "Embracing the Future of Artificial Intelligence in the Classroom: The Relevance of AI Literacy, Prompt Engineering, and Critical Thinking in Modern Education," *International Journal of Educational Technology in Higher Education* 21, no. 1 (February 2024): 15, <https://doi.org/10.1186/s41239-024-00448-3>.

⁷⁰ Rajiv Kumar, *Children's Curiosity, Intelligence and Scholastic Achievement* (Agra: National Psychological Corporation, 1993), 33.

⁷¹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 96.

⁷² Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 107.

⁷³ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 116.

need for patience in receiving and absorbing the full range of benefits from the teacher, that denotes the reality of fruitfulness in collecting the exact knowledge from the teacher without lining a limitation. The learner should not be limited to mere listening the sessions of the teacher, if he can do more, for that is a sign of deficiency in determination. Rather, he should pay attention to the matters discussed and collect the points and extend it to exchanging discussions with his peers or companions about the insights and the unique points they have learned for there is firm understanding in such mutual discussions.⁷⁴ Researches suggests that one of the effective methods for encouraging student classroom participation is classroom discussion, which is also a tool for developing higher-level cognitive skills like critical thinking in the students.⁷⁵ If the learner does not find someone to study or discuss with, he should spend much time in repeating his understanding and words of what he listened in his heart as because the repetition of the meaning in the heart is same as the repetition of words on the tongue. Some of the Scholars even argue for the relevance of 'heart' in learning.⁷⁶

Same as the learning through repetition in heart and tongue, it is inescapable in the learning process to not feel embarrassed to ask about what he finds difficult or unclear, and to comprehend what that has not understood completely with gentle and proper manners.⁷⁷ *Mujahid bin Jabr*, a renowned Islamic Scholar, exclusively explains the lack of 'knowledge-attaining ability' in person who is shy or arrogant.⁷⁸ By ignoring the arrogance, student engagement in learning with interest can be facilitated by supportive interactions with teachers that contribute to positive self-perceptions.⁷⁹ As the learner should not be embarrassed about asking what is difficult for him, he should also not be embarrassed to say 'I didn't understand', when the teacher asks whether he understood as by the quoting of *Al-Khaleel*.⁸⁰ He clarified that in between the modesty and the arrogance is the state of ignorance lies. The assertion of Ibn Jama'ah in the behavior policy is clear when he added that behaving politely to those who are gathered with the teacher is also a part of discipline and crucial for building good relationship with them. In the study of politeness in classroom interaction, Senowarsito claimed politeness as a tool for building the character whereas the definition given by Mahmud is different which highlights that politeness is a need in education, a strategy to build character, and is a motivation in the class.⁸¹

⁷⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 117.

⁷⁵ Robert Joseph McKee, "Encouraging Classroom Discussion," *JSSE - Journal of Social Science Education*, sowi-online e.V., Bielefeld, October 31, 2014, 1, application/pdf, 66-73 Pages, 136 kB, <https://doi.org/10.2390/JSSE-V14-I1-1303>.

⁷⁶ Antonia Pont, "The Organ of Repetition A Consideration of 'learning by Heart' and Its Contribution to Thought and Change," *Axon: Creative Explorations* 15, no. 2 (n.d.).

⁷⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 120.

⁷⁸ As-Suyuti, *Tadrib ar-Rawi fi Sharh Tagrib an-Nawawi - As-Suyuti*, Beirut, 2 vols. (Ar-Risalah Publishers, n.d.), 377.

⁷⁹ Sandra Christenson, Cathy Wylie, and Amy L. Reschly, *Handbook of Research on Student Engagement* (New York: Springer, 2012).

⁸⁰ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*.

⁸¹ Murni Mahmud, "The Use of Politeness Strategies in the Classroom Context by English University Students," *Indonesian Journal of Applied Linguistics* 8, no. 3 (January 2019): 597, <https://doi.org/10.17509/ijal.v8i3.15258>.

Additionally, carrying the book from which he reads, on the hand and being careful not to keep it opened on the floor while reading is advised to the learners by Ibn Jama'ah.⁸² The consent of the teacher is important for him to read even though he carried the book as it is a way of honor. A number of early scholars ensured it as an obligatory act to not read until the student gets the permission from the teacher. A renowned scholar *Muhammad Hashim Ash'ari*, in his book *Adab al- Alim wa al- Muta'allim* also advised to not keep the book that is being read on the ground in an open state, but to hold it by the student and not to read book except after receiving the consent of the teacher.⁸³

Being careful not to sit in the middle of the gathering or ahead of anyone or in between two unless there is absolute necessary are also the qualities to be built by the student or the learner.⁸⁴ The learner should respect the turn of others by not cutting ahead of them without the consent of those to whom it belongs⁸⁵ at the same time of encouraging other students to pursue knowledge and guiding them to its sources, while refraining from being proud about the sharpness of his own mind is a means of kindness and discipline of the learner.⁸⁶ It is recommended for the one who goes first to give priority to someone who is a stranger, so that his sanctity is secured and his liability is fulfilled. Multilevel analysis was used by several studies to demonstrate the overtime change in behavior of peers to more aggressive who are surrounded by aggressive classmates. Some studies have shown the less aggressive in individual students who are in classrooms with higher level of pro-social behavior,⁸⁷ which signifies the need for developmental behavior culture in the classroom.

The learner has to associate with the people those from whom he benefits or those who benefits from him meanwhile abandoning the poor or bad companionship that leads to significant losses and waste of time. Selecting righteous companions, who possess piety, gratitude and politeness being a positive supporter is also a well-designed skill that to be practiced by the learner. The words of *Ali ibn Abi Talib* is cited as not to befriend an ignorant person, and to beware of oneself and that of the friend which arose the concern for selecting a friend.⁸⁸ Designing of the behavioral theory in the practice of the students is vital before getting into the learning process same as the building of the surface before moving to the roof even though both are important for better sustenance.

⁸² Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 123.

⁸³ Muhammad Abror Rosyidin, "Ethical Values of Online Islamic Education Based on the Perspective of KH. Hasyim Asy'ari," *Tebuireng: Journal of Islamic Studies and Society* 2, no. 1 (December 2021): 13, <https://doi.org/10.33752/tjiss.v2i1.2129>; Dias Maulana and Vita Nurwulan, "The Thoughts of Kiai Hasyim Asy'ari on the Concept of Women's Education," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 4, no. 2 (April 2025): 107–22, <https://doi.org/10.38073/adabuna.v4i2.2157>.

⁸⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 119.

⁸⁵ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 123.

⁸⁶ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 124.

⁸⁷ Robert Busching and Barbara Krahé, "With a Little Help from Their Peers: The Impact of Classmates on Adolescents' Development of Prosocial Behavior," *Journal of Youth and Adolescence* 49, no. 9 (September 2020): 1849–63, <https://doi.org/10.1007/s10964-020-01260-8>.

⁸⁸ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiratus Sami' Wal Mutakallim*, 94.

Conclusion

Education is not only a means of conveying knowledge and skills, but also a means of personality formation. A better personality cannot be developed without acquiring ethics and values. Lack of childhood learning and practices on moral ethics may lead to challenge acting fairly within the society. Educational institutions such as schools, colleges, universities and Madrasas where they spent their significant portion of their life play a key role in molding children with ethics and values. The work *Tadkirat al-sami wa al-Mutakallim*, authored by Ibn Jama'ah illustrates the remedies for the mentioned obstacles. In the matter of principles of effective learning, the learner should prioritize his mental and physical wellbeing. Maintaining proper health plays a major role in cognitive functioning which result in academic excellence. Secondly, in the student-teacher relationship, learner should fulfill his rights and duties by selecting a better teacher and behaving with politeness and reverence towards them respectively. Finally, the student must avoid being embarrassing for asking doubts to teachers which is inevitable in the best behavioral approach in the classroom at the same time of being obedient to teachers. Interacting with peers in gentle and discussing the unique points from them can improve the cognitive skill of the learning. This study is limited to an analysis of the text *Tadkirat al-Sami' wa al-Mutakallim*, so the understanding of student ethical development relies on interpretations of classical literature that may not directly encompass the context of modern education. Moreover, the relevance of the ethical concepts discussed to contemporary educational theory is conceptual and has not been tested through practice or empirical data in today's educational settings. These insights are required for further studies in the field of Ethics and Education in the contemporary academic studies. Additionally, the study accounts for further comparative research between traditional Islamic educational thoughts and Modern scientific learning theories. Future researchers and academicians have opportunities to empirically curricular integration models from texts like *Tadkirat al-Sami wa al-Mutakallim* for all level of education by exploring how this classical wisdom can provide frameworks for addressing educational challenges stemming from technological advancements, while upholding core Islamic principles.

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