

Concept and Development of Educational Management in Badr al-Din Ibn Jama'ah's Educational Thought

Muhammed Harshad K^{1*}, Ajwa Azeez P², Fathimath Zahra B³, Nabeela PK⁴,
Nafeesath Jusaira⁵, Shebeeb Khan⁶

^{1,2,3,4,5,6}SAFI Institute of Advanced Study (Autonomous), Kerala, India

Email: harshad@siasindia.org¹, ajwa@siasindia.org³, zahra@siasindia.org³, nabeela@siasindia.org⁴,
juzairanezrin786@gmail.com⁵, drshabeebkhan@siaindia.org⁶

*Corresponding Author

Received: 15 January 2026. Revised: 19 February 2026. Accepted: 12 March 2026. Published: 12 March 2026

ABSTRACT

The discipline of educational management has become crucial in tackling the intricate problems that educational institutions now confront. However, there are still few works that trace its conceptual origins in traditional Islamic scholarship. This study looks at the idea and evolution of educational management in the educational philosophy of Badr al-Din Ibn Jama'ah, a well-known Muslim thinker whose writings highlight institutional order, leadership, and ethics in education. This study aims to examine Ibn Jama'ah's perspectives on educational administration and pinpoint his nine guiding principles that might be applied to contemporary teaching methods. The study specifically seeks to investigate his views on moral responsibility, organizational discipline, and administrative functions in educational contexts. Data from Ibn Jama'ah's seminal book, *Tadhkirat al-Sami' wa al-Mutakallim*, were gathered using a qualitative content analysis research methodology and bolstered by pertinent secondary sources. The results show that Ibn Jama'ah views educational management as a comprehensive and moral process based on duty, fairness, knowledge, and teamwork. His approach places a strong emphasis on educational leaders' professionalism, moral rectitude, and accountability. This study emphasizes how applicable Ibn Jama'ah's ideas about educational management are to modern Islamic and mainstream education systems and contributes to the methodical reconstruction of educational management ideas from Badruddin Ibn Jamaa's thought and their application in contemporary educational leadership theory.

Keywords: Educational Management, Administration, Badr Al-Din Ibn Jama'ah, Nine Guiding Principles, *Tadhkirat Al-Sami' Wa Al-Mutakallim*.

ABSTRAK

Disiplin manajemen pendidikan telah menjadi sangat penting dalam mengatasi berbagai masalah rumit yang kini dihadapi oleh institusi pendidikan. Namun, masih sedikit karya yang menelusuri akar konseptualnya dalam tradisi keilmuan Islam tradisional. Penelitian ini mengkaji gagasan dan evolusi manajemen pendidikan dalam filsafat pendidikan Badr al-Din Ibn Jama'ah, seorang pemikir Muslim terkemuka yang tulisan-tulisannya menyoroti tatanan kelembagaan, kepemimpinan, dan etika dalam pendidikan. Penelitian ini bertujuan untuk mengkaji perspektif Ibn Jama'ah tentang administrasi pendidikan dan mengidentifikasi sembilan prinsip utamanya yang dapat diterapkan pada metode pengajaran kontemporer. Secara khusus, penelitian ini berupaya menyelidiki pandangannya tentang tanggung jawab moral, disiplin organisasi, dan fungsi administratif dalam konteks pendidikan. Data dari buku monumental Ibn Jama'ah, *Tadhkirat al-Sami' wa al-Mutakallim*, dikumpulkan menggunakan metodologi penelitian analisis konten kualitatif dan didukung oleh sumber-sumber sekunder yang relevan. Hasil penelitian menunjukkan bahwa Ibn Jama'ah memandang manajemen pendidikan sebagai proses yang komprehensif dan bermoral yang didasarkan pada tugas, keadilan, ilmu pengetahuan, dan kerja sama tim. Pendekatannya memberikan penekanan yang kuat pada profesionalisme, integritas moral, dan akuntabilitas para pemimpin pendidikan. Studi ini menekankan betapa relevannya gagasan Ibn Jama'ah tentang manajemen pendidikan terhadap sistem pendidikan Islam modern dan arus utama (mainstream), serta berkontribusi pada rekonstruksi metodis gagasan manajemen

pendidikan dari pemikiran Badruddin Ibn Jama'ab dan penerapannya dalam teori kepemimpinan pendidikan kontemporer.

Kata Kunci: Manajemen Pendidikan, Administrasi, Badr Al-Din Ibn Jama'ab, Sembilan Prinsip Utama, Tadbkirat Al-Sami' Wa Al-Mutakallim.

INTRODUCTION

Management is commonly viewed as a systematic process of accomplishing an organization's objectives through coordinated collective efforts. It involves mobilizing and utilizing all human resources both spiritual and material to ensure continuous development and value creation with wide-reaching impact. Successful management is reflected in effectiveness, efficiency, innovation, and responsible leadership, and it represents the art of working collaboratively to achieve goals that are jointly defined and mutually agreed upon. It is the universally acknowledged that education is vital for the proper development of the world. The absence of quality education prevents the fulfillment of its real purpose. Education can be considered complete only when there is a clear understanding of what and how children learn and what suits them in their changing environment, rather than merely assigning a few teachers to teach limited subjects for a short time. In simple terms the development of student community depends on significantly on the curriculum and educational management alongside the influence of parents and teachers. A Nations development reflects the quality of its educational leadership and management.¹ In the context of Islamic educational atmosphere educational management is a significant arrangement grounded in the Quran and Sunnah pursuing to holistic development of human lives. It integrates active administration with ethical bond and accountability to God. Education is an entrusted duty that must be handled with integrity and care.

The words of Holy Quran "*Indeed, Allah commands you to render trusts to whom they are due*" Describes the importance of trust [Amanah] in Islam. Although the Prophet Muhammad's management style was not as advanced as contemporary management, but history has shown how successful it was. The superiority of the Prophet's management can be attributed to six factors: 1) team motivation skills; 2) simplicity in motivation; 3) communication skills; 4) task delegation and division skills; 5) meeting leadership effectiveness; and 6) control and evaluation abilities.² Management has been practiced since the dawn of human civilization. However, the scientific development of modern management theories emerged in the second half of the 19th century, with the rise of industrial nations.³ Since then, numerous studies have emerged in the field of management theories, particularly in education. This has also led to research on the concept of Islamic educational management thoughts. This sparked to a surge of academic studies and research on the topic, enriching the academic world with diverse perspectives and insights. But there

¹ Rose Ngozi Amanchukwu, Gloria Jones Stanley, and Nwachukwu Prince Ololube, "A Review of Leadership Theories, Principles and Styles and Their Relevance to Educational Management," *Ignatius Ajuru University of Education, Port Harcourt, Nigeria* 05, no. 01 (2015): 6, <https://doi.org/10.5923/j.mm.20150501.02>.

² Riinawati Riinawati, "The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (July 2022): 150, <https://doi.org/10.31538/tijie.v3i2.124>.

³ Riinawati, 150.

is a well-known Islamic scholar Academics have not examined the views of Badr al-Din Ibn Jama'ah (d. 1333 CE) regarding the advancement of education management from his seminal work *Tadzkirot al-Sami' Wa al-Mutakallim*. The work *Tadzkirot al-Sami' Wal-Mutakallim fi adab al-Alim wal-Muta'allim*, written by Badr al-Din Ibn Jama'ah, is regarded as his only work that fully explores educational ideas. It has a significant place in the history of Islamic education, reflecting the slow changes and eventual decline of medieval Islamic educational systems while also expanding on the work of classical thinkers. The text focuses on three main themes: Islamic institution management, students' ethical standards, and instructor etiquette. Together, these themes highlight learning's academic objectives as well as its moral and spiritual underpinnings.⁴

The primary objective of this research is to identify the classical theories towards educational management particularly drawn from Badr al-Din Ibn Jama'ah's educational thoughts that mentioned in his great work *Tadzkirot al-Sami' wal-Mutakallim*. The study hires a qualitative content analysis methodology and organized nine principles of effective educational management in Ibn Jama'ah's perspective to apply in contemporary educational management system around the all level of institutions including universities, colleges, schools and Madrasas. These nine principles will be subjected to a detailed examination of the insights derived from *Tadzkirot al-Sami' wal-Mutakallim*, followed by a discussion of their direct applicability and relevance to the development of an educational management system. This approach addresses a gap in existing scholarship by moving beyond isolated analyses of this work. It seeks to undertake a comparative examination that ultimately generates a practical model for applying classical Islamic management principles to modern institutions. The broader significance of the study lies in its potential to contribute to the development of a more holistic and ethically grounded framework.

Earlier research, including the works of Fahmi et al⁵ and Saudin,⁶ has examined Ibn Jama'ah's views on pedagogical principles. Riinawati⁷ explore the concept of Islamic educational management principles from the perspective of Holy Quran and Sunna and he highlights planning process, organization, and controlling of educational management. The research by Silvia Ekasari et al⁸ emphasizes the Islamic educational management in digital atmosphere and suggestions of expert. Mohamad Sodikin et al⁹ and explains the management

⁴ Muhammed Harshad K et al., "Formation of Students' Ethics: Insights from Tadzkirot al-Sami' Wa al-Mutakallim and Its Relevance to Contemporary Educational Theories," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (December 2025): 41, <https://doi.org/10.38073/adabuna.v5i1.3662>.

⁵ 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>.

⁶ Budi Marta Saudin, "Educational Thought of Imam Badr Al-Din Bin Jama'ah," *al-Itizam: Jurnal Pendidikan Agama Islam* 7, no. 2 (December 2022): 57–63, <https://doi.org/10.33477/alt.v7i2.3387>.

⁷ Riinawati, "The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith."

⁸ Silvia Ekasari et al., "Understanding Islamic Education Management in Digital Era: What Experts Say," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (April 2021): 127–43, <https://doi.org/10.31538/ndh.v6i1.1336>.

⁹ Mohamad Sodikin, Parmujianto, Khoirul Anwar, "ENHANCING EDUCATION QUALITY IN ISLAMIC INSTITUTIONS THROUGH MANAGEMENT APPROACHES," *Evaluasi: Jurnal Manajemen Pendidikan Islam (indonesia)* 08, no. 01 (2024): 70–81, <https://doi.org/10.32478/evaluasi>.

strategies to develop Islamic education Starh Sarpendi and Maya Ayu Komalasari¹⁰ describes the role of Islamic education management for improving Human Resources. However, these studies do not address classical educational perspectives on the development of educational management, particularly Ibn Jama'ah's theories as presented in *Tadzkirat al-Sami' wal-Mutakallim*. This research represents an initial in-depth effort to explore how classical ideas of educational management derived from *Tadzkirat al-Sami' wa al-Mutakallim* can be interpreted and linked to contemporary educational management systems within modern educational contexts.

METHOD

This study adopts a qualitative research design, employing content analysis and supported by conceptual inquiry. *Tadzkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wal-Muta'allim* serves as the primary data source. The research focuses on examining nine core principles of effective educational management aimed at improving educational quality, human resources, and administrative systems. Data collection involves identifying central themes such as the concept of management, administrative roles, and ethical foundations and extracting relevant textual evidence. The analysis applies content analysis techniques, including coding, categorization, and interpretation, and is further enriched through comparative analysis with selected modern educational management theories. As defined by P. K. Majumdar,¹¹ content analysis is “a method of systematically, objectively, and quantitatively studying and analyzing documented communication to identify and measure variables for the purpose of drawing generalizations.” In addition to the classical text, the study integrates contemporary academic literature to ensure that the findings remain relevant and aligned with current scholarly discourse.

RESULTS AND DISCUSSION

Badr al-Din Ibn Jama'ah

Badr al-Din Muhammad Ibn Ibrahim Ibn Jama'ah (639–733 AH / 1241–1335 CE) was born in Hamah, a Syrian city located between Damascus and Aleppo. At the time, Hamah was a stable and intellectually active center, especially during the Ayyubid period, when madrasas, mosques, Khanqahs, and other religious institutions flourished through charitable endowments. Although less prominent than Damascus or Cairo, the city offered a vibrant scholarly environment. Ibn Jama'ah was an encyclopedic scholar with a strong focus on the religious sciences. His most influential contribution to educational thought is *Tadzkirat al-Sami' Wal-Mutakallim fi Adab al-'Alim wal-Muta'allim*. Coming from a learned family, he began his formal education at an early age and studied across various centers of learning, which shaped him into a distinguished scholar. Alongside teaching, he served as a

¹⁰ Sarpendi and Maya Ayu Komalasari, “The Role of Islamic Education Management in Improving Human Resources: A Review of the Implementation of Islamic Education in Indonesia,” *CV. Creative Tugu Pena (indonesia)* 03, no. 03 (November 2023): 220–27, <https://attractivejournal.com/index.php/bse/>.

¹¹ PK Majumdar, *Research Methods in Social Science*, Second edition, revised and updated (New Delhi: Viva Books, 2015).

Qadi (judge), reflecting his engagement with both education and jurisprudence. He passed away in 733 AH (1335 CE), leaving a lasting legacy in Islamic education and law.¹²

Nine principles of effective management in education

First, the teachings of Badr al-Din Ibn Jama'ah on the development of Educational Management highlights the inevitability on the selection process of the residence by the learner where it is stressed to choose the residence (school), as much as possible of those that are nearer to piety and farther from innovations¹³ which is one of the main areas of inquiry in Islamic Jurisprudence and Theology.¹⁴ The model of Integration of religious values with contemporary social issues enhances the moral reasoning, empathy and respect for diversity in students. The selection process of residence should also go through the teacher observation, because of the importance of teacher management skills in education production,¹⁵ where the teacher should be a person of leadership and virtue, of strong religious character and intellect, possessing dignity and nobility, of integrity and justice, believing the virtuous and showing compassion towards the weak, keen on benefiting others and eager to be of service¹⁶ If the teacher has an assistant, then the assistant should be righteous and of good character.¹⁷

Second, Ibn Jama'ah also emphasizes the learner's awareness on the conditions of the residence to stand with its rights. And whatever extent he is able to refrain the teachings of the schools, that is preferable.¹⁸ The studies reveal that the noble morals in students are affected by both parents' motivation and well-defined school regulations as intrinsic and extrinsic factors respectively, which is highly needed in the students' life.¹⁹

Third, Badr al-Din Ibn Jama'ah's discussion shows a practical and thoughtful approach to running educational institutions. It reflects an advanced understanding of educational management, institutional discipline, and ethical governance. His emphasis on adherence to the endower's intention, respect for institutional space, and prioritization of academic engagement aligns closely with several principles articulated in modern educational management theories.²⁰ Modern educational management studies strongly emphasize that

¹² Muhammed Harshad K and Hassan Shareef Kp, "Integration of Classical Educational Thought into Modern Teaching: Lessons from 'Thya Uloom al-Deen' and 'Tadhkirat al-Sami' Wal-Mutakallim,'" *Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 1 (September 2025): 49–63, <https://doi.org/10.38073/aijis.v3i1.3423>.

¹³ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadhkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*, 3rd ed. (Lebanon: Dar al-Nashr al-Islamiyyah, 2009), 138, <https://archive.org/details/taibahinitiative>.

¹⁴ Zafer Ahmed Ganai and Horiya Hussain, "Bid'ah in Islamic Tradition: A Conceptual Analysis," *Karachi Islamicus* (Karachi, Pakistan) 5, no. 1 (June 2025): 15, <https://doi.org/10.58575/ki.v5i1.76>.

¹⁵ Wei Huang et al., "Teacher Characteristics and Student Performance: Evidence from Random Teacher-Student Assignments in China," *Journal of Economic Behavior & Organization* 214 (October 2023): 747–81, <https://doi.org/10.1016/j.jebo.2023.08.024>.

¹⁶ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadhkiratus Sami' Wal Mutakallim*, 138.

¹⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, 139.

¹⁸ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, 139.

¹⁹ Sri Haryati et al., "Trends in Religious-Based School Selection: Analysis of Parental Motivation," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (November 2024): 01, <https://doi.org/10.35445/alishlah.v16i4.5329>.

²⁰ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadhkiratus Sami' Wal Mutakallim*, 140.

institutions must function in accordance with their foundational mission and governance framework. In modern terms, this reflects the principle that educational spaces such as hostels, libraries, and classrooms are governed by defined policies to ensure equitable access and functional effectiveness.²¹ Research in higher education governance highlights that misuse of institutional resources undermines both organizational justice and academic culture.²² Ibn Jama'ah's framing of such misuse as *zulm* (injustice) shows an early ethical articulation of what modern scholars describe as resource misappropriation and deviation.

Fourth, Badr al-Din Ibn Jama'ah's insistence that students should avoid excessive socializing within educational institutions reflects a profound understanding of time management, academic discipline, and institutional efficiency.²³ Contemporary studies consistently demonstrate that unstructured social interaction negatively affects students' academic performance. The study found that excessive social engagement significantly reduces academic productivity by diverting cognitive and temporal resources away from learning tasks.²⁴ Ibn Jama'ah's view that the school should function as a place for fulfilling essential needs and acquiring knowledge aligns with modern findings that goal-oriented time use enhances academic success.²⁵ Modern studies show that peers who exhibit responsibility, ethical conduct, and academic commitment positively shape students' learning behaviors.²⁶

Fifth, Badr al-Din Ibn Jama'ah's emphasis on honoring fellow members of the educational institution reflects a deep concern for academic community building, emotional well-being, and continuity in learning. His call to uphold the ethics of neighborliness, brotherhood, and professional respect aligns closely with modern research on learning communities and institutional climate.²⁷ Modern educational research consistently affirms that respectful interpersonal relationships are foundational to effective learning environments. A Study argues that a strong sense of belonging and mutual respect within academic communities significantly enhances persistence and intellectual engagement.²⁸

Sixth, The selection of residential space and surrounding environment is integral to safeguarding both the intellectual and moral pursuit of the learner. Ibn Jama'ah accounts that the learner should select a place of residence that is situated among individuals of good

²¹ LEE G. BOLMAN, *REFRAMING ORGANIZATIONS: Artistry, Choice, and Leadership* (S.I.: JOHN WILEY, 2026), 29.

²² William G. Tierney, *The Impact of Culture on Organizational Decision-Making: Theory and Practice in Higher Education* (New York: Routledge, Taylor & Francis Group, 2023), 18.

²³ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzki'ratu Sami' Wal Mutakallim*, 141.

²⁴ Sarath A. Nonis and Gail I. Hudson, "Performance of College Students: Impact of Study Time and Study Habits," *Journal of Education for Business* 85, no. 4 (March 2010): 229, <https://doi.org/10.1080/08832320903449550>.

²⁵ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzki'ratu Sami' Wal Mutakallim*, 141–42.

²⁶ Kathryn R. Wentzel, Carolyn McNamara Barry, and Kathryn A. Caldwell, "Friendships in Middle School: Influences on Motivation and School Adjustment," *Journal of Educational Psychology* 96, no. 2 (June 2004): 195, <https://doi.org/10.1037/0022-0663.96.2.195>.

²⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzki'ratu Sami' Wal Mutakallim*, 142.

²⁸ Vincent Tinto, "Classrooms as Communities: Exploring the Educational Character of Student Persistence," *The Journal of Higher Education* 68, no. 6 (November 1997): 599, <https://doi.org/10.1080/00221546.1997.11779003>.

character and avoid living in proximity to Neighbors whose conduct is harmful. The choice of residence should align with the learner's educational purpose, as close social surroundings significantly influence personal character and behavior. Moreover it highlights the need to choose living spaces that reduce distraction and disturbance, the guidance also stresses the importance of regulating social interaction with educational residence by ensuring appropriate supervision and maintaining clear ethical boundaries.²⁹ The Quran states that "the blind and the seeing are not equal, nor are darkness and light, nor shade and heat, nor the living and the dead".³⁰

This verse underscores the principle that environments differ in quality and consequence, thereby supporting the pedagogical emphasis on selecting spaces conducive to intellectual clarity and moral discipline. The learning environment plays a significant role in shaping student's academic performance, attitudes and behavior. Research indicates that supportive and well-structured environments enhance students' motivation, engagement, and achievements, whereas disruptive or unsupportive settings negatively affect learning and well-being.³¹

Seventh, Building upon the emphasis on selecting a morally residential environment Jama'ah highlights the importance of ethical discipline within educational and residential spaces. He recommends the regulation of bodily movement, noise and the use of shared facilities, emphasizing cleanliness, attentiveness, and consideration for others.³² These practices function as continuous moral training, bounded with values of patience, humility, and social responsibility into everyday behavior. Ibn Jama'ah addresses the ethical regulation of behavior in transitional and public spaces within educational institutions. It discourages sitting or lingering at school gates, entrances, passageways, and courtyards except in cases of necessity, as such spaces are intended for movement and access rather than occupation. Furthermore he stresses the misuse of the areas which may cause obstruction, discomfort, moral suspicion, and potential harm to others, particularly in mixed gender environments.³³ Contemporary educational research supports the psychological relevance of this concern indicating that unstructured gender interaction can be socially and emotionally taxing for learners. And it underscores how shared spatial contexts influence comfort and engagement; thereby maintain a focused and respectful educational environment.³⁴ Ibn Jama'ah's

²⁹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiirus Sami' Wal Mutakallim*, 142–43.

³⁰ *Quran*, Surah al Fatir 19–20 (n.d.).

³¹ Wang Ivy Wong, Sylvia Yun Shi, and Zhansheng Chen, "Students from Single-Sex Schools Are More Gender-Salient and More Anxious in Mixed-Gender Situations: Results from High School and College Samples," *PLOS ONE* 13, no. 12 (December 2018): e0208707, <https://doi.org/10.1371/journal.pone.0208707>.

³² Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzkiirus Sami' Wal Mutakallim*, 143–44.

³³ Nurul Amirah Khairul Amali et al., "Exploring Learning Environment Through Bronfenbrenner's Ecological Systems Theory," *International Journal of Academic Research in Progressive Education and Development* 12, no. 2 (April 2023): Pages 144-162, <https://doi.org/10.6007/IJARPED/v12-i2/16516>.

³⁴ 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): 25–37, sulisulistiyowati84@gmail.com.

educational vision extends beyond personal morality to the structured regulation of space, movement, and social interaction within learning environment.

Eighth, Ibn Jama'ah's approach to management instructs that one should not look inside a house by looking through small openings like door cracks, or by turning to look into an open house, even when greeting a passerby; it should be done without turning to look inside. The prohibition that one "should not look inside a house through the cracks in the door or similar Openings" targets the intentional, invasive gaze.³⁵ This recruitment is mirrored in ethical guidelines governing observation, which states that, in the absence of informed consent, public behavior may be documented only in places where the people involved would justifiably expect to be seen by unknown onlookers. The intentional scrutiny of particular points, such as gaze, breaches this assumption and amount to a kind of covert observation.³⁶

Also suggests that a student's behavior is always on display, even outside the classroom. He advises that if a school overlooks a public road, students should be mindful of their privacy and modesty. And also highlights the importance of personal discipline in public spaces. A student should stay away from habits that suggest lack of seriousness, such as eating while walking, engaging in shallow talk or showing physical sign of laziness. Students are expected to respect the institution's physical boundaries, such as not wandering onto rooftops without a clear purpose. These rules are designed to protect the brand of scholars and the sanctity of the educational environment. One should not raise their voice by frequently repeating a call or by calling out someone or in general conversation and also should not shout at others, but rather lower their voice as much as possible, especially in the presence of elders or the scholars of the subject being studied. And also states that one must guard against loud sounds with their shoes when walking and against causing disturbance and rudeness when entering, exiting.³⁷

This relates to respect for others and the learning environment. The restriction against raising voice serves a critical function in vocational health. This ongoing challenge not only complicates the effective delivery of lessons but also hinders resident management. More importantly, it significantly contributes to issues such as teacher burnout, high turnover rates, and general decline in moral and educators.³⁸ By encouraging students to modulate their voice and refrain from shouting, this guideline effectively promotes acoustic hygiene within the resident. A reduced volume not only helps the teacher in preserving both authority and clarity but also mitigates the risk of vocal fatigue associated with constant projection. Furthermore, the establishment of acoustic decorum serves as an essential strategy for institutional maintenance, thereby safeguarding the long-term professional sustainability of

³⁵ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzki'ratu Sami' Wal Mutakallim*, 145.

³⁶ "Ethics Guidelines for Internet-Mediated Research," in *Ethics Guidelines for Internet-Mediated Research* (British Psychological Society, 2021), <https://doi.org/10.53841/bpsrep.2021.rep155.5>.

³⁷ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i, *Tadzki'ratu Sami' Wal Mutakallim*, 145.

³⁸ Alertify, "How Classroom Noise Affects Student Performance- And What Schools Can Do," Educational Technology Blog, *Alertify*, July 1, 2025.

the teaching staff.³⁹ In the modern universities and residential housing policies formally institutionalize these historical mandates through tiered noise governance system which defined as ‘Courtesy hours’ and ‘Quiet hours’. These policies require residents to keep noise levels respectful at all times to ensure that students can study and sleep without interference and the period enforced silence are maintained typically late evening though early morning respectively.⁴⁰ The modern adherence to these tiered acoustic rules confirms that the traditional focus on volume control and quiet movements is essential not just for social harmony, but also protecting the cognitive and resting needs of the resident populations.

Ninth, A student according to Ibn Jama’ah must reach their study location before their teacher arrives. The students need to establish a stable position which allows them to focus their mind and maintain a state of readiness for the teacher begins. He states that the dignity of jurists along with their acquired knowledge requires them to place time as their top priority.⁴¹ Modern educational research validates this practice by students who arrives on time and attend regularly achieve better academic results while their classroom learning environment remains operational.⁴²

The correlation between punctuality and academic performance is one of the most robust findings in modern educational sociology. As per modern study, across 37 countries highlights a stark divide in proficiency levels based on attendance patterns. Lateness creates knowledge gaps that make it nearly impossible for a student to engage with the latter parts of a lesson. The instructional time lost due to lateness is not merely a loss for the individual. Studies indicated that student lateness can reduce effective teaching time by 12-15 minutes in a standard 40-minute lesson.⁴³ This disruption forces the educator to shift focus from content delivery to classroom management, which can put even punctual student at a disadvantage. The traditional expectation of being settled before the teacher arrives thus serves as a protective mechanism for the collective “germane load” of the entire group.

The students also required to present themselves in the best possible physical state. To emphasize the significance of this decorum, he shares a historical example involving Shaykh Abu Amr: the Shaykh upheld such a high standard for the sanctity of the learning environment that he would send away any jurist who came dressed too casually or incompletely. This applied to students who showed up without turban or with their robe buttons undone. Through this strictness, this underscores that a student’s outward appearances that should mirror the inner respect they have for the knowledge they are pursuing.⁴⁴ Modern psychological research on “enclothed cognition” provides a scientific

³⁹ Youki Terada, “How Tone of Voice Shapes Your Classroom Culture,” Educational resource site, *Edutopia*, April 14, 2023.

⁴⁰ Occidental College, “Quiet and Courtesy Hours,” Institutional Student Handbook, *OXY Occidental College*, July 2025.

⁴¹ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa’d Allah ibn Jama’ah al-Kinani al-Shafi’i, *Tadzki’iratus Sami’ Wal Mutakallim*, 145–46.

⁴² Francis Kwesi Nsakwa Gabriel-Wetey et al., “Learners’ Punctuality, Regularity and Academic Achievement: A Thematic Exploration of Millennium Precious Achievers School in Gomoa East Municipality of Ghana,” *Cradle of Knowledge: African Journal of Educational and Social Science Research (The)* 13, no. 1 (August 2025): 41–52, <https://doi.org/10.4314/ajessr.v13i1.5>.

⁴³ Kwesi Nsakwa Gabriel-Wetey et al.

⁴⁴ Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa’d Allah ibn Jama’ah al-Kinani al-Shafi’i, *Tadzki’iratus Sami’*

basis for this tradition, suggesting that the symbolic meaning of clothes and the physical experience of wearing them significantly influence the wearer's psychological processes and cognitive performance.⁴⁵ Ibn Jama'ah's approach highlights that effective educational management goes beyond just strict rules it's about creating a space where people actually feel respected and ready to learn.

CONCLUSION

Educational institutions, regardless of era, faces numerous challenges related to management, discipline, and ethical coherence such as administrative negligence, ethical decline among stakeholders, misuse of endowed resources and the weakening of teacher-student relationships. These Challenges not only disrupt the smooth functioning of educational institutions but also highlights the necessity of moral and intellectual objective. In this regard, Badr al Din Ibn Jama'ah offers a comprehensive remedial framework in his seminal work *'Tadzkiiratus Sami' Wal Mutakallim'*. His approach highlights the importance of aligning educational management with higher moral purposes ensuring that the teacher supervision should be integral to resident selection, as management skills significantly influence educational productivity, respecting endower's intention, maintaining proper the use of institutional space, and giving priority to academic activities that closely reflect modern approaches to educational management. He advice the students to avoid excessive socializing to enable the academic concentration, and to choose living arrangements that reduce distraction, regulate social interaction through proper supervision and ethical limits, and prevent the misuse of shared spaces that could cause discomfort, moral concern or harm to others especially in mixed gender settings. Remarkably, this classical advice aligns closely with what modern educational theories emphasizes today. Despite these results, the study admits certain limitations, the institutional framework of medieval Islam, in which Ibn Jama'ah formulated his educational theories, differs greatly from that of contemporary educational systems. Additionally, rather than depending on administrative theories that were expressly stated, the analysis depended on a few chosen classical sources, necessitating the interpretive extraction of management principles. Future studies conducted by researchers and academicians should therefore broaden the scope of the comparison by looking at other traditional Muslim educational theorists and investigating how their administrative insights might be used in the modern day.

BIBLIOGRAPHY

- Adam, Hajo, and Adam D. Galinsky. "Enclothed Cognition." *Journal of Experimental Social Psychology* 48, no. 4 (July 2012): 918–25. <https://doi.org/10.1016/j.jesp.2012.02.008>.
- Alertify. "How Classroom Noise Affects Student Performance- And What Schools Can Do." Educational Technology Blog. *Alertify*, July 1, 2025.
- BOLMAN, LEE G. *REFRAMING ORGANIZATIONS: Artistry, Choice, and Leadership*. S.I.: JOHN WILEY, 2026.

Wal Mutakallim, 146.

⁴⁵ Hajo Adam and Adam D. Galinsky, "Enclothed Cognition," *Journal of Experimental Social Psychology* 48, no. 4 (July 2012): 918–25, <https://doi.org/10.1016/j.jesp.2012.02.008>.

- Ekasari, Silvia, Sardjana Orba Manullang, Abdul Wahab Syakhrani, and Husna Amin. "Understanding Islamic Education Management in Digital Era: What Experts Say." *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (April 2021): 127–43. <https://doi.org/10.31538/ndh.v6i1.1336>.
- "Ethics Guidelines for Internet-Mediated Research." In *Ethics Guidelines for Internet-Mediated Research*. British Psychological Society, 2021. <https://doi.org/10.53841/bpsrep.2021.rep155.5>.
- Harshad K, Muhammed, Nabeela Pk, Fathimath Zahra B, and Ajwa Azeez P. "Formation of Students' Ethics: Insights from 'Tadkirat al-Sami' Wa al-Mutakallim and Its Relevance to Contemporary Educational Theories." *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (December 2025): 38–57. <https://doi.org/10.38073/adabuna.v5i1.3662>.
- Haryati, Sri, Sukarno Sukarno, Siswanto Siswanto, and Eli Trisnowati. "Trends in Religious-Based School Selection: Analysis of Parental Motivation." *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (November 2024): 4439–49. <https://doi.org/10.35445/alishlah.v16i4.5329>.
- Hendra Elsa Fahmi 1, , Yuri Ansari Panjaitan 2, , Doni 3, , Ira Suryani 4, and , Sapri 5. "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>.
- Huang, Wei, Teng Li, Yinghao Pan, and Jinyang Ren. "Teacher Characteristics and Student Performance: Evidence from Random Teacher-Student Assignments in China." *Journal of Economic Behavior & Organization* 214 (October 2023): 747–81. <https://doi.org/10.1016/j.jebo.2023.08.024>.
- Imam Badr al-Din Muhammad ibn Ibrahim ibn Sa'd Allah ibn Jama'ah al-Kinani al-Shafi'i. *Tadkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*. 3rd ed. Lebanon: Dar al-Nashr al-Islamiyyah, 2009. <https://archive.org/details/taibahinitiative>.
- K, Muhammed Harshad, and Hassan Shareef Kp. "Integration of Classical Educational Thought into Modern Teaching: Lessons from 'Thya Uloom al-Deen' and 'Tadhkirat al-Sami' Wal-Mutakallim'." *Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 1 (September 2025): 49–63. <https://doi.org/10.38073/aijis.v3i1.3423>.
- Khairul Amali, Nurul Amirah, Muhammad Usamah Mohd Ridzuan, Noor Hanim Rahmat, Hui Zanne Seng, and Norliza Che Mustafa. "Exploring Learning Environment Through Bronfenbrenner's Ecological Systems Theory." *International Journal of Academic Research in Progressive Education and Development* 12, no. 2 (April 2023): Pages 144-162. <https://doi.org/10.6007/IJARPED/v12-i2/16516>.
- Kwesi Nsakwa Gabriel-Wetty, Francis, Mohammed Yusuf, Davis Mawuena Aweso, and Diana Agbenyo. "Learners' Punctuality, Regularity and Academic Achievement: A Thematic Exploration of Millennium Precious Achievers School in Gomoa East Municipality of Ghana." *Cradle of Knowledge: African Journal of Educational and Social Science Research (The)* 13, no. 1 (August 2025): 41–52. <https://doi.org/10.4314/ajessr.v13i1.5>.

- Mohamad Sodikin, Parmujianto, Khoirul Anwar. "ENHANCING EDUCATION QUALITY IN ISLAMIC INSTITUTIONS THROUGH MANAGEMENT APPROACHES." *Evaluasi: Jurnal Manajemen Pendidikan Islam* (indonesia) 08, no. 01 (2024): 70–81. <https://doi.org/10.32478/evaluasi>.
- Nonis, Sarath A., and Gail I. Hudson. "Performance of College Students: Impact of Study Time and Study Habits." *Journal of Education for Business* 85, no. 4 (March 2010): 229–38. <https://doi.org/10.1080/08832320903449550>.
- Occidental College. "Quiet and Courtesy Hours." Institutional Student Handbook. *OXY Occidental College*, July 2025.
- PK Majumdar. *Research Methods in Social Science*. Second edition, Revised and Updated. New Delhi: Viva Books, 2015.
- Quran*. Surah al Fatir 19–20. n.d.
- Riinawati, Riinawati. "The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith." *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (July 2022): 148–62. <https://doi.org/10.31538/tijie.v3i2.124>.
- Rose Ngozi Amanchukwu, Gloria Jones Stanley, and Nwachukwu Prince Ololube. "A Review of Leadership Theories, Principles and Styles and Their Relevance to Educational Management." *Ignatius Ajuru University of Education, Port Harcourt, Nigeria* 05, no. 01 (2015): 6–14. <https://doi.org/10.5923/j.mm.20150501.02>.
- Sarpendi and Maya Ayu Komalasari. "The Role of Islamic Education Management in Improving Human Resources: A Review of the Implementation of Islamic Education in Indonesia." *CV. Creative Tugu Pena* (indonesia) 03, no. 03 (November 2023): 220–27. <https://attractivejournal.com/index.php/bse/>.
- Saudin, Budi Marta. "Educational Thought of Imam Badr Al-Din Bin Jama`ah." *al-Ittiqam: Jurnal Pendidikan Agama Islam* 7, no. 2 (December 2022): 57–63. <https://doi.org/10.33477/alt.v7i2.3387>.
- 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): 25–37. sulisulistiyowati84@gmail.com.
- Tierney, William G. *The Impact of Culture on Organizational Decision-Making: Theory and Practice in Higher Education*. New York: Routledge, Taylor & Francis Group, 2023.
- Tinto, Vincent. "Classrooms as Communities: Exploring the Educational Character of Student Persistence." *The Journal of Higher Education* 68, no. 6 (November 1997): 599–623. <https://doi.org/10.1080/00221546.1997.11779003>.
- Wentzel, Kathryn R., Carolyn McNamara Barry, and Kathryn A. Caldwell. "Friendships in Middle School: Influences on Motivation and School Adjustment." *Journal of Educational Psychology* 96, no. 2 (June 2004): 195–203. <https://doi.org/10.1037/0022-0663.96.2.195>.
- Wong, Wang Ivy, Sylvia Yun Shi, and Zhansheng Chen. "Students from Single-Sex Schools Are More Gender-Salient and More Anxious in Mixed-Gender Situations: Results from High School and College Samples." *PLOS ONE* 13, no. 12 (December 2018): e0208707. <https://doi.org/10.1371/journal.pone.0208707>.

Youki Terada. "How Tone of Voice Shapes Your Classroom Culture." Educational resource site. *Edutopia*, April 14, 2023.

Zafer Ahmed Ganai and Horiya Hussain. "Bid'ah in Islamic Tradition: A Conceptual Analysis." *Karachi Islamicus* (Karachi, Pakistan) 5, no. 1 (June 2025). <https://doi.org/10.58575/ki.v5i1.76>.