

The Concept of the Learning Environment in Hadith: Perspectives for Contemporary Islamic Education

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Abstract. This article aims to explore the concept of the learning environment as reflected in the Hadiths of Prophet Muhammad ﷺ and its implications for the development of contemporary Islamic education systems. Utilizing a qualitative approach through thematic analysis of relevant hadiths, this study identifies five core elements of the Islamic learning environment: positive social surroundings, the spirituality of knowledge circles (*majelis 'ilm*), proper learning etiquette (*adab*), cleanliness as a foundational value, and the central role of the teacher. These hadiths are analyzed normatively and contextually to address modern educational challenges such as digital transformation, moral decline, and spiritual crises. The findings demonstrate that the pedagogical values embedded in the *Hadith* remain highly relevant and offer a solid foundation for building an integrative, spiritual, and adaptive Islamic education ecosystem. This article underscores the importance of integrating classical Islamic pedagogical principles with value-based and technologically responsive modern educational approaches.

Keywords: *Hadith*, learning environment, Islamic education, contemporary education

INTRODUCTION

The learning environment is a vital component in the educational process that directly influences the effectiveness of learning and the development of students' character. From a modern pedagogical perspective, the learning environment encompasses physical, psychological, social, and cultural aspects that interact to create a conducive learning atmosphere.¹ Research indicates that a positive learning environment can enhance learning motivation, student

¹ Barry J. Fraser, "Classroom Learning Environments: Retrospect, Context and Prospect," in *Second International Handbook of Science Education* (Dordrecht: Springer Netherlands, 2012), 1191–1239, https://doi.org/10.1007/978-1-4020-9041-7_79.

engagement, and academic achievement.² In the context of Islamic education, the importance of the learning environment has been emphasized since the prophetic era, as reflected in the practices and teachings of the Prophet Muhammad ﷺ documented in the hadith.

Hadith, as the primary source of Islamic teachings after the Qur'an, not only contains theological doctrines and normative laws but also reflects ethical, social, and educational values. Within the hadith, Prophet Muhammad ﷺ provides numerous guidelines on how the educational environment should be established, ranging from the importance of proper manners in seeking knowledge, the role of the teacher as a murabbi (educator and nurturer), to the significance of a supportive and dialogical learning community. For instance, in a hadith narrated by Muslim, the assembly of knowledge is likened to the gardens of Paradise (riyāḍ al-jannah), highlighting the spiritual and moral value of the learning environment in Islam.

However, in the contemporary era, Islamic education faces increasingly complex challenges. The wave of digitalization has transformed teaching and learning methods, creating virtual learning spaces that demand new pedagogical and ethical adaptations.³ Additionally, phenomena such as moral degradation, identity crises, and the weakening of collective spirit within Muslim communities have become critical issues requiring renewed educational approaches.⁴ In this context, it is essential to revisit fundamental concepts within the Islamic tradition,

² Mike Allen, Paul L. Witt, and Lawrence R. Wheelless, "The Role of Teacher Immediacy as a Motivational Factor in Student Learning: Using Meta-Analysis to Test a Causal Model," *Communication Education* 55, no. 1 (January 2006): 21–31, <https://doi.org/10.1080/03634520500343368>.

³ Terry Anderson and Jon Dron, "Three Generations of Distance Education Pedagogy," *International Review of Research in Open and Distance Learning* 12, no. 3 (March 25, 2011): 80–97, <https://doi.org/10.19173/irrodl.v12i3.890>.

⁴ Seyyed Hossein Nasr, *Traditional Islam in the Modern World* (London: Kegan Paul International, 1987).

particularly hadith related to the learning environment, to offer transformative and solution-oriented alternatives for Islamic education today.

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Based on this background, this study seeks to address two primary research questions: first, how is the concept of the learning environment portrayed in the Prophet's hadith? Second, what are the implications of this concept for the development of contemporary Islamic education systems, particularly in confronting the challenges of the modern era? The aim of this research is to conduct a thematic analysis of hadiths relevant to the learning environment and to examine their relevance in shaping an integrative, spiritual, and globally adaptive Islamic education system.

This study employs a qualitative approach using thematic analysis of hadith, aiming to explore the concept of the learning environment in the hadiths of Prophet Muhammad ﷺ and its relevance to contemporary Islamic education. This approach was chosen due to its suitability for exploratory, interpretative, and contextual research, particularly in uncovering the normative and educational meanings contained within the hadith texts.⁶

⁵ Rahman Fazrul, *Islam and Modernity. Transformation of an Intellectual Tradition*, *Archives de Sciences Sociales Des Religions*, vol. 58, 1984.

⁶ John Creswell, "Second Edition Qualitative Inquiry & Research Design Choosing Among Five Approaches," *Public Administration*, 2014.

The thematic analysis of hadith in this study was conducted through the processes of identification, classification, and interpretation of key themes related to the learning environment. The stages of analysis include: (1) close reading of the hadith texts in Arabic and their translations, (2) data coding based on themes such as learning etiquette, teacher-student interaction, knowledge assembly spaces, and learning atmosphere, (3) grouping themes into macro categories, and (4) contextual thematic interpretation within the framework of contemporary Islamic education. This approach enables the researcher to integrate the moral, spiritual, and pedagogical messages of the hadith into the discourse of modern education.⁷

The primary data sources in this study are the authoritative major hadith collections in Islamic scholarship, such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abi Dāwūd*, *Jāmi' al-Tirmidhī*, and *Musnad Aḥmad ibn Ḥanbal*. The selected hadiths are those that directly or indirectly address topics related to the learning environment, places of knowledge acquisition, teacher-student relationships, and pedagogical principles in Islam.

Meanwhile, the secondary data sources consist of academic literature relevant to the theme of Islamic education, both classical and contemporary. These include books, scholarly journal articles, dissertations, and publications from Islamic educational institutions. This literature is used to support the interpretation of hadith, provide theoretical context, and bridge Islamic values with current educational challenges, including issues such as digital transformation, moral crises, and value-based pedagogy.

To ensure the validity of interpretations, the researcher also employs source triangulation by comparing hadith texts across different collections,

⁷ Nasr Abū Zayd, *Reformation of Islamic Thought : A Critical Historical Analysis*, Amsterdam University Press (Amsterdam: Amsterdam University Press, 2006), <https://doi.org/10.5117/9789053568286>.

utilizing classical and contemporary scholarly commentaries (sharh), and examining socio-contextual relevance through a hermeneutic approach. This method aims to produce findings that are not only normative but also applicable in addressing the challenges of Islamic education in the modern era.

The study of the learning environment from an Islamic perspective has garnered attention from various academic circles, particularly concerning character development and meaningful educational processes. Several studies emphasize the importance of social, psychological, and ethical aspects in fostering a conducive learning atmosphere. For instance, research has demonstrated that a positive learning environment serves as a vital instrument in shaping students' character within Islamic education.⁸ These studies highlight supportive social interactions and Islamic values as the foundation of education; however, they have not explicitly referred to hadith as the primary normative source.

Furthermore, the spiritual dimension of the learning environment examines the significance of the virtue of knowledge assemblies in the Prophet's hadith. This study finds that knowledge gatherings are sacred spaces that bring individuals closer to Allah and serve as a medium for the descent of divine mercy.⁹ Although important, the study is limited to the spiritual aspect and does not comprehensively depict the learning environment within an integrative framework that includes physical, social, ethical (adab), and teacher roles.

⁸ Jumrawarsi Jumrawarsi and Neviyarni Suhaili, "Peran Seorang Guru Dalam Menciptakan Lingkungan Belajar Yang Kondusif," *Ensiklopedia Education Review* 2, no. 3 (January 24, 2021): 50–54, <https://doi.org/10.33559/eer.v2i3.628>; Aulia Dini Hanipah, Titan Nurul Amalia, and Dede Indra Setiabudi, "Urgensi Lingkungan Belajar Yang Kondusif Dalam Mendorong Siswa Belajar Aktif," *Education: Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 1 (2022): 41–51, <https://doi.org/10.51903/education.v2i1.148>.

⁹ M A Malkan and R Jannah, "Analisis Hadis-Hadis Bahan Ajar PAI Sekolah Menengah Pertama," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 13, no. 2 (January 25, 2023): 105–21, <https://doi.org/10.18592/jtipai.v13i2.11418>.

Subsequent studies discuss a more in-depth approach to the ethical aspects of Islamic education. These studies examine the values of adab (proper etiquette) in seeking knowledge as presented in the hadith. They emphasize the importance of respect for teachers, politeness in learning interactions, and spiritual readiness in the teaching-learning process.¹⁰ However, these studies remain narrowly thematic and do not consider adab as part of a broader learning environment system that includes social structure, facilities, and cleanliness.

From another perspective, the role of the teacher as a central element in Islamic education demonstrates that teachers have a dual function as educators and character builders. They highlight hadiths concerning the virtues of teachers and their spiritual responsibilities in creating a conducive learning environment.¹¹ However, these studies tend to emphasize the teacher as an individual figure without situating them within the interconnected ecosystem of the learning environment involving students, place, and the social norms of knowledge.

Research on the integration of Islamic values and the challenges of digital education in the contemporary era has been conducted. These studies discuss strategies for establishing an Islamic learning environment in the digital age.¹²

¹⁰ Ali Masrur, "Relasi Iman Dan Ilmu Pengetahuan Dalam Perspektif Al-Quran (Sebuah Kajian Tafsir Maudhui)," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 1, no. 1 (June 28, 2016): 35–52, <https://doi.org/10.15575/al-bayan.v1i1.1672>; Sinta Rahmadania, Ajun Junaedi Sitika, and Astuti Darmayanti, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (October 1, 2021): 221–26, <https://doi.org/10.33487/edumaspul.v5i2.1978>.

¹¹ Hakkul Yakin Siregar et al., "Hadis Sebagai Pilar Deradikalisasi Di Indonesia: Analisis Kurikulum Pendidikan Islam," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 1 (February 11, 2025): 621–39, <https://doi.org/10.35931/aq.v19i1.4399>; Anggi Pradana and Sutarto Sutarto, "Peran Guru Sebagai Pembimbing Akhlak Dan Ilmu Dalam Islam," *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 3, no. 1 (January 9, 2025): 252–59, <https://doi.org/10.59059/mutiara.v3i1.2060>.

¹² M. Ikhwani et al., "The Utilization of Information Technology for the Professional Development of Islamic Education Teachers in Indonesia," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 02 (2023), <https://doi.org/10.22219/progresiva.v12i02.31169>; Muhammad Iqbal et al., "Relevansi Pendidikan Karakter Dalam Konteks Pendidikan Islam: Membangun Generasi Berkarakter Islami," *Indonesian Research Journal on Education* 4, no. 3 (July 1, 2024): 13–22, <https://doi.org/10.31004/irje.v4i3.568>.

The research offers an integrative approach between technology and spirituality; however, reference to hadith as the primary foundation of the Islamic learning environment has not been the main focus, serving instead only as an ethical complement in educational practice.

Meanwhile, from the perspective of Islamic educational philosophy, classical works such as those by Naquib Al-Attas emphasize that education in Islam aims to instill adab (proper conduct) and shape virtuous individuals (insān ṣāliḥ) through an environment imbued with the values of tawhid (divine unity).¹³ This view is supported by Al-Ghazali's thought in *Iḥyā' 'Ulūm al-Dīn*, which stresses that the learning atmosphere must be free from worldly distractions and filled with sincerity of intention and purity of both outward and inward states.¹⁴ Although both provide a strong philosophical foundation, these works do not explicitly address thematic hadiths concerning the learning environment within the applied context of contemporary Islamic education.

Based on a review of previous studies, it can be concluded that there is a lack of research that thematically, systematically, and contextually elaborates on the concept of the learning environment in the Prophet's ﷺ hadith using an approach that integrates five main aspects: social environment, spirituality of knowledge assemblies, adab (etiquette), cleanliness, and the role of the teacher, while also relating these to the challenges of contemporary Islamic education.

Thus, this article addresses the existing gap through a thematic analysis of authentic and authoritative hadiths, linking them to the dynamics of the modern era such as digitalization, moral degradation, and spiritual crises. The main contribution of this article is to present an integrative hadith-based

¹³ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization (ISTAC), 1980).

¹⁴ Al-Ghazali, *Iḥyā' 'Ulūm al-Dīn, Dār al-Ma'rifa* (Beirut: BRILL, 1963), <https://doi.org/10.1163/9789004662087>.

framework that is practical for developing an adaptive, spiritual, and value-based Islamic education system.

DISCUSSION

Definition of the Learning Environment from an Islamic Perspective

Syed Muhammad Naquib al-Attas (1980), in *The Concept of Education in Islam*, explains that education in Islam aims to produce virtuous human beings (*insān ṣālīh*) through the process of instilling knowledge and adab (proper conduct). According to al-Attas, an Islamic learning environment is a space filled with the values of adab, orderliness, and the orientation of tawhid (divine unity).¹⁵ Al-Ghazali, in *Iḥyā' 'Ulūm al-Dīn*, emphasizes the importance of a learning atmosphere characterized by sincerity, respect for knowledge and teachers, and freedom from worldly distractions. He also asserts that both physical and spiritual cleanliness are prerequisites for beneficial knowledge.¹⁶

Thus, it can be concluded that the learning environment (*al-bī'ah at-ta'limiyyah*) is an integration of physical elements (such as place and facilities), social components (interactions among teachers, students, and the community), and spiritual aspects (intention, adab, and sincerity) that collectively support the achievement of *maqāṣid at-ta'lim* (educational objectives).

From an Islamic perspective, the learning environment is not only understood physically as the space where the learning process takes place but also encompasses the spiritual, social, and moral atmosphere that influences the growth of knowledge and the character formation of learners. Terminologically, the learning environment (*bi'ah ta'limiyyah*) includes all conditions that facilitate

¹⁵ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

¹⁶ Al-Ghazali, *Ihya' Ulum Al-Din*.

the pursuit of knowledge, both material, such as place and media, and immaterial, such as values, ethics, and interactions.¹⁷

This concept has a strong foundation in the Qur'an and Hadith. The Qur'an highlights the importance of a conducive atmosphere for the pursuit of knowledge, as exemplified in Surah Al-Mujādilah :11, which emphasizes the elevation of the status of those who possess knowledge. The Prophet's ﷺ hadiths also frequently address the values of the learning environment, such as the virtues of knowledge assemblies and the adab (etiquette) in seeking knowledge, as reflected in the behavior of the Prophet ﷺ when educating his companions.

Classical scholars like Al-Ghazali, in *Ihya' 'Ulum al-Din*, emphasize the importance of inner states (hal) and adab in learning, indicating that the internal environment of the learner is also part of the learning environment.¹⁸ Meanwhile, Ibn Jama'ah, in *Tadhkirah al-Sāmi'*, stresses the necessity of proper adab between teachers and students, as well as the importance of a classroom atmosphere filled with respect and sincerity. Contemporary scholars such as Syed Muhammad Naquib al-Attas¹⁹ further assert that the learning environment should be directed toward instilling ta'dīb (moral refinement), rather than merely transferring information.

Based on the above, the learning environment in Islam encompasses three main elements: physical, social, and spiritual. The physical element includes places and facilities that support learning, while the social element relates to interactions among teachers, students, and the community. The spiritual element comprises intention, adab (etiquette), sincerity, as well as physical and spiritual cleanliness, all of which support character formation and the achievement of

¹⁷ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

¹⁸ Al-Ghazali, *Ihya' 'Ulum Al-Din*.

¹⁹ Al-Attas, (1980, 1993)

educational goals. Overall, the learning environment in Islam is an integrated whole that facilitates the learning process both materially and immaterially, with the aim not only of transferring knowledge but also of instilling adab and shaping the personality of learners.

Thus, from the Islamic perspective, the learning environment cannot be separated from the dimension of values and the ultimate purpose of education, namely the formation of individuals who are faithful, knowledgeable, and well-mannered.

Islamic Educational Theory and the Concept of Environment

Islamic educational theory has deep roots in the thought of classical scholars who extensively examined the relationship between knowledge, teachers, students, and the learning environment. Ibn Khaldun, in *Muqaddimah*, emphasizes the importance of stages in the learning process and the necessity of social conditions that foster the spirit of scholarship. He also recognizes that the educational environment is not neutral; it is influenced by political, economic, and cultural factors that shape the mindset of learners.²⁰

Al-Ghazali, within his Sufi framework, positions education as a means of *tazkiyat al-nafs* (purification of the soul), and therefore, the learning environment must shield learners from luxury, noise, and excessive worldly distractions. He advocates for a learning environment characterized by tranquility (*sukūn*), simplicity, and a focus on spiritual values.²¹

Thus, an analysis of the thoughts of these two figures reveals that the learning environment in Islamic education encompasses both external and internal dimensions in balance. Ibn Khaldun emphasizes social conditions as a

²⁰ Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, Books Abroad, 1959.

²¹ Al-Ghazali, *Ihya 'Ulum Al-Din*.

determining factor in educational success, while Al-Ghazali highlights the spiritual readiness and inner purity of learners. The integration of these two approaches is highly relevant to modern educational concepts that stress the importance of a holistic approach in creating an effective and transformative learning environment.

In modern education, the concept of the learning environment has expanded to include approaches from educational psychology and sociology. For instance, social constructivist theory emphasizes the importance of social interaction in shaping learners' knowledge.²² Additionally, ecological theory²³ explains that learning development is influenced by various interacting environmental systems, ranging from family and school to community and media. This provides an opportunity for the integration of Islamic values at every level of the learning environment.

The implication of integrating these two approaches is the necessity to redefine the learning environment in contemporary Islamic education as an educational space capable of responding to the needs of the times without losing its foundational spiritual and ethical values derived from the Qur'an and Hadith. Modern Islamic education needs to develop a learning environment that is technologically adaptive, socially inclusive, and morally transformative.

Hadiths on the Learning Environment

a. Hadith on the Importance of a Good Environment

²² L S Vygotsky, *Mind and Society: The Development of Higher Psychological Processes*, Harvard University Press, 1978.

²³ Bronfenbrenner (1979)

The Prophet ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ،
عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "
مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَحَامِلِ الْمِسْكِ
وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ،
وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا
طَيِّبَةً، وَنَافِخُ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ،
وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً".²⁴ (رواه البخاري)

The meaning: "Narrated Mubammad bin Al-'Ala' who narrated from Abu Usamah from Buraidd from Abu Burdah from Abu Musa (may Allah be pleased with him), the Prophet (peace and blessings be upon him) said: 'The example of a righteous companion and a bad companion is like the example of the seller of perfume and the blacksmith. The seller of perfume might give you some as a gift, or you might buy some from him, or at least you will get a pleasant smell from him, whereas the blacksmith might burn your clothes, or you might get an unpleasant smell from him.'" (Hadith narrated by Bukhari).

This hadith metaphorically illustrates that the social environment, especially friends and the learning community, has a direct influence on the quality of one's personality and behavior. In the context of Islamic education, this hadith emphasizes that a positive learning environment can foster enthusiasm and noble character, while a negative environment can damage morals and intellectual development.

²⁴ Abū 'Abdillāh Muḥammad bin Ismā'īl al-Bukhārī, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlillāh Ṣallallāhu 'alayhi wa sallam wa Sunanih wa Ayyāmih*, ditahqiq oleh Muḥammad Zuhayr bin Nāṣir al-Nāṣir (Beirut: Dār Ṭawq al-Najāh, cet. 1, 1422 H), hal.76.

This explanation aligns with Ibn Khaldun's thought in Muqaddimah, which emphasizes that the educational process does not occur in a vacuum but is greatly determined by social conditions and the surrounding environment. According to Ibn Khaldun, healthy and collective social interactions are essential prerequisites for the formation of a productive learning culture and the development of resilient student character. A negative environment will hinder the growth of reasoning and adab (proper conduct), just as a bad companion in the hadith can morally and spiritually harm an individual.

Thus, both this hadith and Ibn Khaldun's theory emphasize that the social environment not only influences outward behavior but also shapes one's cognitive structures, values, and ethics within the educational process. Therefore, in the development of contemporary Islamic education, building a supportive and respectful learning community becomes an urgent necessity to preserve the integrity of morals and knowledge among the younger generation.

b. Hadith about the Virtues of the Knowledge Assembly

The Prophet ﷺ said

حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا
عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: عَدَوْتُ
عَلَى صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ أَسْأَلُهُ عَنْ
الْمَسْحِ عَلَى الْخَفَيْنِ فَقَالَ مَا جَاءَ بِكَ قُلْتُ
ابْتِغَاءَ الْعِلْمِ قَالَ أَلَا أَبَشَّرُكَ وَرَفَعَ الْحَدِيثَ
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ
الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا
بِمَا يَطْلُبُ فَذَكَرَ الْحَدِيثَ. ²⁵ (رواه أحمد)

²⁵ Ahmad bin Hanbal. *Musnad al-Imam Ahmad bin Hanbal*. (Beirut: Mu'assasah ar-Risalah, 1999), hal. 9.

The meaning: "Narrated Affan, who narrated from Hammad bin Salamah, who reported from Ashim bin Bahdalab from Zir bin Hubaisy, who said: 'In the morning, I went to the place of Shafwan bin 'Assal Al Muradi to ask him about wiping over the kbuuffs (leather socks). He asked me, "What brings you here?" I replied, "To seek knowledge." He then said, "Would you like me to give you good news?" Then he mentioned a hadith attributed to the Prophet (peace and blessings be upon him): "Indeed, the angels spread their wings over the seeker of knowledge out of pleasure for what he seeks." Then he narrated the hadith." (Narrated by Ahmad).

This hadith illustrates the spiritual dimension of the learning environment. The assembly of knowledge is not merely a place for transferring information but also a space where blessings, mercy, and angelic support descend. It affirms that in Islam, the pursuit of knowledge is an act of worship, and the learning environment is a sacred space that requires proper adab (etiquette) and sincerity.

The emphasis on spiritual values and adab in the learning process aligns with the ideas of Syed Muhammad Naquib al-Attas, who in *The Concept of Education in Islam* states that the primary goal of Islamic education is the cultivation of adab (moral refinement), rather than merely the accumulation of information. Al-Attas asserts that the learning environment must be directed towards shaping virtuous human beings (*insān ṣāliḥ*) through the integration of knowledge, ethics, and spirituality. Thus, the assembly of knowledge in Islam is not merely an academic space but also a realm for the purification of the soul and character formation grounded in tawhid (divine unity) and sincerity.

Therefore, both this hadith and al-Attas's thought emphasize that the success of the educational process cannot be separated from a vibrant spiritual atmosphere, where knowledge is not only transferred but deeply instilled through exemplary conduct, sincerity, and divine values embedded within the learning environment.

c. Hadith about Adab in Studying

The Prophet ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ، حَدَّثَنَا
عُبَيْدُ بْنُ وَاقِدٍ، عَنْ زُرَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ
مَالِكٍ يَقُولُ: جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسَّعُوا لَهُ، فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ مِنَّا مَنْ لَمْ
يَرْحَمْ صَغِيرَنَا، وَيُوقِّرْ كَبِيرَنَا"، قَالَ: وَفِي
الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَبِي هُرَيْرَةَ،
وَأَبْنِ عَبَّاسٍ، وَأَبِي أُمَامَةَ، قَالَ أَبُو عِيسَى: هَذَا
حَدِيثٌ غَرِيبٌ، وَزُرَيْبٌ لَهُ أَحَادِيثُ مَنَّاكِيرُ عَنْ أَنَسٍ
رَوَاهُ التِّرْمِذِيُّ. ²⁶ (بْنِ مَالِكٍ وَغَيْرِهِ

The meaning: "Narrated Muhammad bin Marzuq Al Bashari, who narrated from Ubaid bin Waqid from Zabri, who said: I heard Anas bin Malik say: An old man came to the Prophet (peace and blessings be upon him), and people slowed down to widen the path for him. Then the Prophet said: 'He is not one of us who does not show mercy to our young and does not respect our elders (adults).' Similar hadiths were narrated from Abdullah bin Amr, Abu Hurairah, Ibn Abbas, and Abu Umamah. Abu Isa said: This is a strange hadith, and Zarbi has narrated weak hadiths from Anas bin Malik and others." (Narrated by At-Tirmidhi).

Adab (proper etiquette) is an inseparable element of the learning environment in Islam. This hadith emphasizes that respecting teachers, caring for

²⁶ Muḥammad ibn ʿĪsā Abū ʿĪsā at-Tirmizī, *Al-Jāmiʿ al-Ṣaḥīḥ Sunan at-Tirmizī*, ditahqiq oleh Aḥmad Muḥammad Shākir dan lainnya (Beirut: Dār Ihyaʾ at-Turāth al-ʿArabī, n.t.) hal. 321.

fellow students, and maintaining academic ethics are essential conditions for creating a harmonious and productive learning atmosphere. Education is not merely the accumulation of knowledge but a process of character formation.

This understanding aligns with the thought of Imam Al-Ghazali in his monumental work *Ihya' 'Ulum al-Din*, which places adab as the fundamental foundation in seeking knowledge. According to Al-Ghazali, knowledge acquired without adab becomes useless and can even be misleading. He stresses that the learning process must be based on sincere intention, respect for teachers, politeness in scholarly gatherings, and self-control. In other words, true education is one that purifies the soul and refines character, not merely the transmission of information or technical skills.

Thus, both the Prophet's hadith and Al-Ghazali's perspective emphasize that the success of education heavily depends on the quality of adab (proper conduct) accompanying the learning process. Without adab, knowledge loses its spiritual light, and the learning environment will be unable to produce individuals with moral and spiritual integrity.

d. Hadith on Cleanliness in the Learning Environment

The Prophet ﷺ said:

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ،
حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا حَدَّثَهُ،
أَنَّ أَبَا سَلَامٍ حَدَّثَهُ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ
الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ

مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ،
وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ
لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايِعُ نَفْسِهِ،
فَمُعْتِقُهَا أَوْ مُوَيْقِقُهَا. ²⁷ (رواه مسلم)

The meaning: "Narrated Ishaq bin Manshur, who narrated from Habban bin Hilal, who narrated from Aban, who narrated from Yahya that Zaid narrated to him, that Abu Sallam narrated to him from Abu Malik al-Asy'ari who said: 'The Messenger of Allah (peace and blessings be upon him) said: "Purification (cleanliness) is half of faith; Alhamdulillah (praise be to Allah) fills the scale; Subhanallah (glory be to Allah) and Alhamdulillah together fill what is between the heavens and the earth. Prayer is light, charity is guidance, patience is illumination, and the Qur'an is a proof for you or against you. Every person strives, and some sell their soul to free it or to destroy it."'" (Narrated by Muslim).

Cleanliness is a fundamental aspect underlying the readiness of the learning environment. It is not only about the physical cleanliness of the classroom or madrasa but also the purity of the heart, intention, and speech. In Islam, cleanliness is a prerequisite for the acceptance of deeds, including learning and teaching activities.

This view aligns with the thought of Imam Al-Ghazali in *Iḥyā' 'Ulūm al-Dīn*, where he emphasizes that both external and internal cleanliness are essential conditions for attaining beneficial knowledge. Al-Ghazali divides cleanliness into two dimensions: *ẓāhir* (external) and *bāṭin* (internal). External cleanliness includes physical conditions such as clothing, place, and body, while internal cleanliness encompasses sincerity of intention, purity of heart, and protection from reprehensible traits. According to him, a seeker of knowledge must maintain

²⁷ Muslim, Abū al-Ḥusayn Muslim bin al-Hajjāj al-Qushayrī an-Naysābūrī. *Al-Jāmi' al-Ṣaḥīḥ*, (Beirut: Dār al-Jīl dan Dār al-Āfāq al-Jadīdah, t.t), hal. 140.

both forms of cleanliness so that the learning process is not only valid according to Sharia but also spiritually meaningful.

Thus, both the Prophet's hadith and Al-Ghazali's thought affirm that cleanliness is not merely ritualistic but an integral part of spiritual and ethical preparedness in the educational process. A learning environment that is clean physically and morally will foster a productive, respectful, and worshipful atmosphere in the sight of Allah.

e. Hadith on the Role of the Teacher in Creating a Good Environment

The Prophet ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ، حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ، حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ، حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ، أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَاكُمْ"، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ، حَتَّى النَّمْلَةَ فِي جُحْرِهَا، وَحَتَّى الْحُوتَ، لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ." قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، قَالَ: سَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنِ بْنَ حُرَيْثٍ الْخُزَاعِيَّ، يَقُولُ: سَمِعْتُ الْفُضَيْلَ بْنَ عِيَاضٍ، يَقُولُ: "عَالِمٌ عَامِلٌ مُعَلِّمٌ

يُذَعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ. ²⁸ (رواه الترمذي)

The meaning: ‘Narrated Muhammad bin Abdul A’la Ash Shan’ani, who narrated from Salamah bin Raja’, who narrated from Al Walid bin Jamil, who narrated from Al Qashim Abu Abdurrahman from Abu Umamah Al Bahili, who said: ‘Two persons were mentioned in the presence of the Messenger of Allah (peace and blessings be upon him), one was a worshipper and the other was a scholar. Then the Prophet (peace be upon him) said: ‘The superiority of a scholar over a worshipper is like my superiority over the lowest of you.’ Then he continued: ‘Indeed, Allah, His angels, the inhabitants of the heavens and the earth, even the ants in their nests and the fish in the sea, pray for the one who teaches good to people.’ Abu Isa said: This hadith is hasan gharib sabih. The narrator said: ‘I heard Abu ‘Ammar Al Husain bin Huraitz Al Khuzā’i say: I heard Al Fadlail bin Iyadl say: ‘A scholar who practices his knowledge and teaches it will be called great by the angels in the heavens.’’ (Narrated by At-Tirmidhi).

This hadith illustrates the role of the teacher as the main driver of a valuable and divinely approved learning environment. The teacher is not merely a transmitter of knowledge but a creator of a transformative learning culture. In Islam, the blessing of an educational space greatly depends on the integrity and intention of the teacher in teaching.

This view aligns with the thought of Syed Muhammad Naquib al-Attas, who in *The Concept of Education in Islam* emphasizes that the teacher is not merely an instructor but a mu’addib—an educator responsible for shaping the morals, adab, and worldview of learners toward knowledge and life. Al-Attas argues that the success of education is not only measured by cognitive

²⁸ At-Tirmizī, Muḥammad bin ‘Īsā Abū ‘Īsā. *Al-Jāmi‘ al-Ṣaḥīḥ Sunan at-Tirmizī*. (Beirut: Dār Iḥyā’ at-Turāth al-‘Arabī, t.t), hal: 50.

achievements but also by the teacher's success in transmitting values of truth, sincerity, and spiritual responsibility. Therefore, the teacher must be a role model (qudwah) in attitude, speech, and behavior.

Thus, both the Prophet's hadith and al-Attas's thought emphasize that the teacher's presence in the Islamic educational system is not merely an administrative position but the key to forming a morally and spiritually quality learning environment. A sincere, well-mannered teacher with divine responsibility will produce a generation of learners who are not only intelligent but also of good character and faith.

All the hadiths mentioned in this study are sourced from authoritative hadith collections, including the Kutub al-Sittah and Musnad Ahmad. These hadiths were selected based on the strength of their chains of narration (sanad) and their acceptance among the majority of hadith scholars. Generally, the sanad accompanying these hadiths is muttaṣil (continuous) and narrated by trustworthy narrators (rawi thiqqah), thus guaranteeing their validity and authenticity in the context of scholarly research.

Hadiths narrated by Imam Muslim are recorded in collections classified as ṣaḥīḥ, meaning they have strong and reliable chains of narration. Meanwhile, hadiths from al-Tirmidhi and Ahmad, although some narrators fall under the ḥasan category, are still considered valid and acceptable. This is due to the presence of supporting narrations that strengthen them, categorizing these hadiths as ḥasan li ghayrihi.

The main narrators listed in the sanad, such as Shu'bah ibn al-Ḥajjāj, Sufyān al-Thawrī, Mālik ibn Anas, and Yaḥyā ibn Ma'īn, are well-known figures in the discipline of jarḥ wa ta'dīl (criticism and accreditation of hadith narrators).

Their high scholarly reputation further strengthens the credibility of the hadiths forming the basis of analysis in this research.

From the matn (content) perspective, all these hadiths contain no syudzūd (contradiction with stronger narrations) or hidden defects (‘illah), and their meanings align with the general principles of Qur’anic Islamic education. The hadith texts are also supported by thematic interpretations from classical scholars such as Ibn Hajar, al-Nawawi, and al-Ghazali, who provide educational context in understanding the Prophet’s ﷺ statements.

The hadiths studied form a comprehensive value framework of the learning environment in Islam: good social environment, spirituality of the knowledge assembly, adab, cleanliness, and the role of the teacher. These values are highly relevant in responding to contemporary Islamic educational challenges, such as moral degradation, spiritual dryness, and fragmentation of learning culture. The concept of the learning environment according to hadith is integrative: combining ethical, social, and transcendental aspects.

Table 1. Summary of Hadiths Related to the Concept of Learning Environment

No	Brief Arabic Text Excerpt	Hadith Source	Main Theme	Sanad Status
1	«...مَثَلُ الْجَلِيسِ الصَّالِحِ كَخَامِلِ الْمِسْكِ...»	HR. Bukhari No. 5534	Good social environment	ṣaḥīḥ
2	«...إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا لِطَّالِبِ الْعِلْمِ...»	HR. Ahmad No. 18089	Virtue of knowledge assemblies	Hasan
3	«...لَيْسَ مِنَّا مَنْ لَمْ يُوقِرْ»	HR. Tarmidzi No. 1919	Adab (etiquette) in learning	ṣaḥīḥ

	كَيِّرَنَا...»			
4	«... الطُّهُورُ شَطْرُ الْإِيمَانِ...»	HR. Muslim No. 556	Cleanliness as an educational aspect	ṣaḥīḥ
5	«... فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَاكُمْ...»	HR. Tirmidzi No. 2685	Role of the teacher in creating a good environment	ṣaḥīḥ

The hadiths selected in this study reflect fundamental values that shape the learning environment from an Islamic perspective. Each hadith represents a key theme relevant to education, such as respect for teachers, the importance of cleanliness as part of faith, and the virtue of disseminating beneficial knowledge. These values function not only as moral guidelines but also as profound and comprehensive educational principles.

In terms of authenticity, each hadith is evaluated based on the status of its *sanad* (chain of narration) by hadith scholars. The status *ṣaḥīḥ* indicates that the hadith has a continuous chain of trustworthy narrators and is accepted as authentic. Meanwhile, the status *ḥasan ṣaḥīḥ* denotes a hadith of good quality and authenticity, though slightly below the *ṣaḥīḥ* level. Hadiths classified as *ḥasan* are still considered acceptable, even though their narrators may have minor imperfections in memory or precision, but are known to be honest and just individuals. A *ḥasan* hadith is regarded as *maqbul* (acceptable).

Relevance of Hadiths and Their Implications for Contemporary Islamic Education

The transformation of the educational system towards digital platforms has changed the patterns of interaction in the teaching and learning process.

Learning is no longer confined to physical spaces but extends into virtual realms through online platforms. In this context, the values contained in the hadiths remain highly urgent as foundational ethics and spirituality for learners.

The hadith on the importance of a good environment (HR. Bukhari No. 5534) is relevant for shaping positive digital learning communities. Although interactions occur online, the selection of study companions, discussion groups, and accessed digital content still significantly influence the character and intellectual development of learners. A digital environment imbued with values of adab (etiquette), politeness, and mutual support must be cultivated to maintain the integrity of education.

Furthermore, the hadith on adab in learning (HR. At-Tirmidhi No. 1919) emphasizes the necessity of fostering a culture of respect and courtesy in virtual communication. Practically, this can be realized through ethical use of educational social media, such as refraining from spreading hoaxes, avoiding plagiarism, and respecting others' privacy and opinions in online discussions.

Meanwhile, the hadith about the assembly of knowledge (HR. Ahmad No. 18089) provides an understanding that learning spaces, even in virtual form, can remain spiritual arenas if built with sincere intention, the presence of beneficial knowledge, and courteous interaction. This calls upon teachers and educational administrators to create digital learning environments that are rich in knowledge and values, not merely technical platforms.

Islamic educational institutions, whether formal such as madrasahs, pesantrens, or Islamic universities, bear the responsibility to internalize the values of the hadith into their policies, curricula, and institutional culture. The application of the hadith values on cleanliness (HR. Muslim No. 556), for example, can be translated into sanitation protocols within educational environments, especially in the post-pandemic era. More importantly, the

principle of *ṭabārah* (purity) also encompasses moral cleanliness, including maintaining an environment free from bullying, symbolic violence, and destructive content that could contaminate the learning atmosphere.

The hadith regarding the role of the teacher (HR. At-Tirmidhi No. 2680) serves as a crucial foundation for shaping the profile of an ideal teacher in contemporary Islamic education: a teacher who is not only knowledgeable but also a moral exemplar, a creator of an inclusive atmosphere, and a facilitator of collaborative learning. Therefore, teacher training programs should not only focus on subject-matter competence but also strengthen spiritual and social values.

At the policy level, Islamic education needs to integrate hadith values into the development of character-based curricula. This aligns with the approach of integrated holistic education, where knowledge and values go hand in hand. This strategy includes character-based evaluation, the development of a friendly school climate, and the reinforcement of the teacher's role as a *murabbi* and *mu'addib*—not merely an instructor.

CONCLUSION

This study affirms that the hadiths of Prophet Muhammad SAW serve not only as normative legal sources but also contain fundamental concepts about education, including the understanding of the learning environment. First, this study finds that the learning environment from the perspective of the Prophet's hadith is depicted as a transformative, ethical, and collective space. Hadiths such as the encouragement to seek knowledge from the cradle to the grave, the importance of the assembly of knowledge as a garden of paradise, and the exhortation to create a clean, open, and respectful learning atmosphere

demonstrate that the Prophet strongly emphasized spiritual, social, and physical conditions in forming an ideal learning environment. The learning environment according to hadith is not merely a physical place but encompasses a psychological and moral atmosphere that motivates continuous knowledge pursuit.

Second, the concept of the learning environment in hadith provides strategic implications for the development of contemporary Islamic education systems, especially in responding to modern challenges such as technological disruption, ethical crises, and value fragmentation. Contemporary Islamic education needs to reconstruct its learning environment by emphasizing the integration of spiritual values and technological advancement. For example, the use of digital media and virtual spaces must still be directed to create learning spaces that uphold ethics, justice, and togetherness as exemplified by the Prophet. In other words, the development of Islamic education should not only focus on modern instruments but must be grounded on the prophetic values derived from hadith. This approach not only strengthens Islamic identity but also makes the Islamic education system more adaptive and relevant to global dynamics.

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