

The Ethics of Teachers and Students in the Book *Adab al-Dāris wa al-Mudarris* by Shaykh Muhammad Jamaluddin al-Qasimi

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ABSTRACT

This study aims to analyze the adab (etiquette and ethics) of educators and students according to Shaykh Muhammad Jamaluddin al-Qasimi as outlined in his book *Adab al-Dāris wa al-Mudarris*. The research employs a qualitative method with a library research approach. The data sources consist of primary data, namely the book *Adab al-Dāris wa al-Mudarris* by Shaykh Muhammad Jamaluddin al-Qasimi, and secondary data, including books, journals, scholarly articles, and other supporting documents. The data collection technique used is documentation, which involves gathering and examining various relevant literature. The data analysis technique applied is content analysis, conducted by thoroughly reading the text, then identifying and classifying key themes related to the adab of educators and students in Islamic education. The findings reveal that educators are expected to uphold sincerity, avoid immoral traits, maintain noble character, and exemplify ethical behavior throughout the learning process. Students, on the other hand, are expected to respect their teachers, show earnestness in learning, remain humble, and maintain pure intentions. These ethical values are highly relevant to modern education, particularly in strengthening character education and the personal competence of both educators and learners.

Keywords: Adab, al-Qasimi, Islamic Education, Teacher Ethics, Student Ethics.

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INTRODUCTION

Adab reflects noble values that guide human behavior in everyday life. This indicates that an individual's behavior, such as the way they speak, act, and interact, is all influenced by adab (Ipmawanputra, Yusuf, & Aldawaz, 2021). In Islam, adab, akhlaq (morals), and ethics are interconnected and form the foundation of ideal behavior. Islam teaches that possessing good adab is a reflection of the perfection of a Muslim's faith. Adab not only plays a role in personal interactions but also in family and social life. A Muslim who possesses good adab will find it easier to draw closer to Allah and His Messenger and will become an individual who is respected and valued in society (Imam, 2018).

Adab is inseparable from human life. It plays a vital role in fostering relationships between individuals and in shaping a harmonious society (Firmansyah, 2023). Therefore, understanding and practicing Islamic values is of great importance. In Islamic culture, every action, no matter how small, has its own adab that must be observed. This adab serves as a guideline that governs interactions, ensuring that every act aligns with Islamic teachings and brings peace to daily life (Nori, 2023). Adab is not only about understanding social norms but also about internalizing noble values that underlie positive actions and behavior in everyday life.

However, today, the ethics and manners of both teachers and students are in decline, posing one of the serious challenges in the field of education. Students are increasingly exposed to social challenges that influence their behavior, such as promiscuity, bullying, cheating, theft, and drug abuse. All of these indicate a crisis in the noble values that should form the foundation of education (Mayori, 2022). Adab, which includes how individuals treat others, respect rules, and fulfill their social responsibilities, is gradually being eroded. The impact goes beyond disrupting the educational process as it also leads to greater problems within society. When adab is no longer upheld, these negative behaviors can escalate into criminal acts and ultimately damage the morality of the younger generation.

On the other hand, the adab of educators as teachers is also not free from problems. Educators are role models who are supposed to set a good example for their students. However, when educators themselves experience a decline in adab, such as a lack of discipline, unprofessional conduct in carrying out their duties, and a lack of empathy and responsibility toward students, the learning process will be disrupted (Mamat & Wan Abdullah, 2015). An ideal educator is someone who can teach by setting a good example for their students, which is why the saying "a teacher is a second parent to their students" has emerged (Idhar, 2020).

Shaykh Muhammad Jamaluddin al-Qasimi's thoughts on education are not solely focused on the attainment of extensive knowledge but more importantly on the formation of noble character. In his view, adab is the main pillar of education that must be built by every individual who seeks to attain blessed knowledge. Shaykh Muhammad Jamaluddin al-Qasimi believed that without adab, knowledge would not provide true benefit and could even become a poison to the learning process itself. Teaching without adab, according to him, would only lead to failure in achieving educational goals.

In his book *Adab al-Dāris wa al-Mudarris*, Shaykh Muhammad Jamaluddin al-Qasimi provides valuable guidance in this context. In the book, he explains in detail how one can attain blessings in both learning and teaching through the correct approach to adab. According to him, adab toward teachers and students is a fundamental aspect that must be upheld in order to build a productive and blessed relationship. Furthermore, he firmly outlines the ideal relationship between educators and learners, which includes the rights and responsibilities of both parties. His thoughts emphasize that the adab of both teachers and students is a crucial element in the educational process, aimed at creating individuals who are not only knowledgeable but also possess high moral integrity.

The researcher is interested in conducting a study on the *adab* of teachers and students as presented in the book *Adab al-Dāris wa al-Mudarris* by Shaykh Muhammad Jamaluddin al-Qasimi, as well as its relevance to education in Indonesia. This research is expected to contribute to the realization of an *adab*-based education system that can produce educators and learners who are refined in conduct, faithful, God-conscious, and morally upright, not educators and learners who lack *adab*, neglect moral values, and are caught up in greed for power, recognition, and mere popularity.

METHOD

This research is a library research study that employs a figure study approach, which involves a systematic examination of the ideas or thoughts of a Muslim scholar to understand their significance through their views and ideas within a particular community (Harahap, 2011). This study is classified as qualitative research, using a figure study approach as a form of library research. Library research is a research method that relies on written sources such as books, journals, and documents to collect data relevant to the research topic (Zed, 2004). The present study aims to understand the concept of *adab* for educators and students in Islamic education as conveyed by Shaykh Muhammad Jamaluddin al-Qasimi and to analyze its relevance to contemporary Islamic education. Since the focus is on literature, this research utilizes data found in written works in order to extract information about the content of the book and the thoughts of the scholar being studied (Hamzah, 2024).

RESULT AND DISCUSSION

According to Shaykh Muhammad Jamaluddin al-Qasimi, education emphasizes the importance of *adab* as the fundamental foundation of the learning process. An educator is not only responsible for delivering knowledge but also bears moral and spiritual responsibility in shaping the character of the students. Therefore, the *adab* of an educator is divided into two main aspects: *adab* toward oneself and *adab* in teaching.

Adab Toward Oneself

The *adab* of an educator toward oneself is the foundational element in shaping a teacher's character, not only in terms of academic competence but also in spiritual maturity and proper conduct. In his book, al-Qasimi emphasizes that before educating others, a teacher must first educate themselves in order to be worthy of conveying sacred and valuable knowledge. The following are several aspects of a teacher's *adab* toward themselves:

Sincerity in Teaching

Sincerity in teaching is a fundamental form of *adab* that every educator must possess. As a profession that involves the transmission of knowledge, educators are required to be fully aware that the primary goal of teaching is to attain the pleasure of Allah SWT. This sincerity ensures that teaching is not merely pursued for worldly gain such as wealth, status, or fame, but rather as a form of worship to Allah.

As expressed by al-Qasimi in *Adab al-Dāris wa al-Mudarris*, he stated: "An educator should direct the purpose of their teaching solely for the sake of Allah SWT, and not use it as a means to pursue worldly interests. For any deed done with pure intention will always be valuable and bring lasting blessings, whereas any deed aimed at worldly gains will vanish once the goal is achieved, along with its meaning and value" (al-Qasimi, 2010). This statement highlights that knowledge taught with sincere intention for Allah's sake will bring unlimited benefit, even after the teacher has passed away. On the other hand, if teaching is driven merely by the pursuit of worldly gain, that knowledge will lose its blessing and true value.

Furthermore, al-Qasimi also explained: "A teacher's goal in teaching should be solely to seek the pleasure of Allah, the Most Truthful, and not as a means to gain wealth, status, fame, a large following, or similar things. Teaching knowledge with the intention of seeking Allah's pleasure is the path taken by the *salaf* scholars, the early generations of this *ummah*, who regarded sincerity as the main foundation in spreading knowledge" (al-Qasimi, 2010). According to Shihab, (2009), in *Tafsir Al-Misbah*, this verse illustrates the immense reward granted to those who act with sincere intentions. In the context of education, this reminds us that teaching with sincere intention will yield not only beneficial knowledge but also Allah's pleasure, which brings blessings to the lives of both educators and learners.

Avoiding Despicable Traits

In addition to maintaining sincerity, an educator must also avoid various spiritual diseases of the heart such as *riya'* (showing off good deeds), *hasad* (envy), *ujub* (arrogance or self-admiration), feeling self-righteous, and belittling others who are perceived to be inferior (Aprilia, Surahman, & Sumarna, 2024). These traits not only corrupt the quality of one's deeds but also taint the spirit of service and damage the educator's role model in front of their students. Such traits are not only spiritual impurities but also manifest in behavior and interaction between the educator and the students. *Riya'*, for example, removes the sincerity of the act of teaching because it is done for self-image or human praise. *Hasad* prevents educators from appreciating the success of others, while *ujub* leads to an inflated self-image and shuts the door to criticism or improvement.

The Prophet Muhammad (peace be upon him) said: "Whoever acts to be heard by others, Allah will cause it to be heard, and whoever acts to be seen by others, Allah will cause it to be seen" (Narrated by Bukhari no. 6499 and Muslim no. 2987). This hadith warns that *riya'* is a form of hypocritical action that renders a deed void and unacceptable to Allah SWT. For an educator, if the intention behind teaching is driven by the desire for praise or public recognition, then in essence they have deviated from the values of sincerity and service that should characterize the teaching profession.

Adorning Oneself with Noble Character

Adorning oneself with noble character means beautifying one's self with good attitudes and behaviors in everyday life. Noble traits such as honesty, politeness, patience, and humility are virtues that make a person respected and well-liked by others. With noble character, interpersonal relationships become harmonious, and the surrounding environment becomes more comfortable and peaceful. True beauty comes from within the heart, not merely from outward appearance.

As al-Qasimi emphasized, an educator must adorn themselves with noble character as prescribed by Islamic law. In this regard, he stated: "One should adorn oneself with noble character as prescribed and commanded by the Sharia. Additionally, one must instill praiseworthy qualities and approved traits as directed by the Sharia, such as politeness, patience, generosity, benevolence, and consistently displaying a cheerful face without going to extremes that would lead to a loss of modesty. Other traits include maintaining sincerity (*wara'*), calmness, humility (*tawadhu'*), and preserving the cleanliness of the body and clothing." (Al-Qasimi, 2010).

Guarding Oneself from Doubtful Matters and Suspicion

In Islam, an educator is expected to safeguard their honor not only from clearly forbidden matters but also from doubtful matters (*syubhat*), which are those that fall in the gray area between what is lawful and unlawful. This is crucial because the position of an educator as a

role model means that every action they take is closely observed by students and society. Al-Qasimi reminds us of the importance of caution regarding matters that may lead to negative assumptions from others even if those actions are legally permissible. He stated: “Among these is when someone does something permissible (mubah), but there is concern that others may misunderstand and assume it to be something forbidden. In such cases, it is better for the person to clarify the situation to their colleagues or anyone aware of their actions so that they understand correctly and are not led into sin due to wrongful suspicion” (Al-Qasimi, 2010). This reminder highlights the importance of caution (wara') and social sensitivity in preserving the dignity of the teaching profession. When a teacher is careless in handling doubtful matters, it can give rise to su'uzhan (negative suspicion), which may diminish their credibility and undermine their moral example.

The Educator's Adab in Teaching

According to al-Qasimi, the educational process is not merely an activity of transferring knowledge but a scholarly mission founded upon sincerity, purity of heart, and a deep sense of accountability before Allah. An educator does not function solely as a transmitter of knowledge but also as a cultivator of values, manners, and character, as well as a spiritual guide for the students. The main objective is to lead them toward maturity in both thinking and behavior, so that the learning process becomes a means of shaping a whole person, both intellectually and spiritually. The following are several aspects of an educator's *adab* in teaching.

Sincerity in Educating

Sincerity is one of the commendable traits in Islam. This quality is essential to uphold in human life in order to foster harmony, peace, and mutual trust among individuals. As Muslims, individuals are expected to apply sincerity in all aspects of life toward themselves, fellow believers, and even toward non-Muslims. This expectation must be taken seriously by every Muslim so that the community may truly become *khairu ummah* (the best nation), ready to take its place in the midst of humanity.

Knowledge as a Trust and Responsibility

Islam views knowledge as both a trust (*amanah*) and a responsibility. *Amanah* is understood as something entrusted by Allah SWT to human beings, to be carried out as a form of devotion to Him. This concept of *amanah* encompasses various aspects of life, including the obligation to convey and practice knowledge (Tang, 2022). In this context, an educator bears a significant responsibility, as conveying knowledge is not merely an intellectual activity but an act of worship with both moral and spiritual dimensions. As emphasized in the word of Allah SWT: “Indeed, We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man undertook to bear it. Indeed, he was unjust and ignorant.” (Surah Al-Ahzab, 33).

According to Quraish Shihab in *Tafsir al-Mishbah*, this *amanah* includes the entire body of Islamic teachings, encompassing faith (*aqidah*), law (*shari'ah*), and ethics (*akhlak*). Humanity's acceptance of this *amanah* reflects the nobility of human beings as rational and free-willed creatures, but it also reveals the tremendous risk of becoming unjust and ignorant if that trust is neglected (Shihab, 2009).

A Gradual and Structured Method in Teaching

A gradual method is a hallmark of effective teaching. Al-Qasimi emphasized the importance of delivering instruction in a step-by-step manner, taking into account the intellectual and spiritual readiness of the students. As stated by al-Qasimi: “One should teach

them gradually so that they may accumulate many benefits over a long period of study” (Al-Qasimi, 2010).

This statement implies that effective education requires time and space for students to absorb knowledge comprehensively. There is no room for rushed or instant methods in education, especially in the context of Islamic education, which aims not only to produce intellectually capable individuals but also those who are spiritually mature.

Fairness and Objectivity

Justice should not remain merely an idealized concept echoed in public discourse but must be realized through concrete actions, including in the realm of education (Atina Labiibah, Ngarifin Shidiq, & Muhammad Saefullah, 2024). In this context, educators are required to act fairly and objectively toward all students in treatment, interaction, and evaluation. This means that educators must treat students equally, without discrimination, and assess them honestly and professionally, free from personal bias, social background considerations, or other subjective influences.

Al-Qasimi emphasized the importance of this value as a foundation in the interaction between teachers and students. He stated: “One should be just to them in discussions by acknowledging the benefits or insights conveyed by any of them, even if the one who conveys it is still young or of low rank” (Al-Qasimi, 2010). This statement highlights that a just educator not only considers the academic ability of students but also pays attention to their moral and character development. The principle of justice in education includes honest and non-discriminatory assessment of each individual, as well as offering equal opportunities for all students to grow according to their potential.

Fostering a Love for Knowledge

Love is a natural impulse that Allah has instilled in the human soul toward a life partner, children, and worldly possessions. However, Islam teaches that this love should be directed toward things of true and eternal value, including a love for knowledge. As al-Qasimi emphasizes, the duty of an educator does not stop at delivering material alone but must also awaken a spirit of love for knowledge in the hearts of students. In this regard, he states: “Teachers should encourage students to seek knowledge, reminding them of the virtues of knowledge and scholars.” (Al-Qasimi, 2010). Fostering a love for knowledge requires the educator to be a role model. They must demonstrate sincerity, patience, and proper manners in every interaction. Al-Qasimi outlines practical methods that educators can apply to instill a spirit of learning, such as managing study time consistently, giving proportional appreciation, and providing constructive evaluation.

Maintaining Classroom Conditions and Time

The learning process always takes place in an environment that requires effective management. In the classroom context, the educator serves as the main manager responsible for ensuring the smooth flow of the learning process. As al-Qasimi highlights, it is important to maintain physical, mental, and emotional conditions during the teaching process. He states: “One should not teach when disturbed by something such as illness, hunger, the occurrence of an incident, or intense joy or sadness.” (Al-Qasimi, 2010). This statement affirms that teaching activities demand the teacher’s full readiness. Disruptions to physical or emotional well-being can directly affect the effectiveness of knowledge delivery. An educator who is not in good condition will struggle to teach with the required focus, clarity of thought, and patience.

Voice Balance in Delivering Knowledge

Voice control and articulation are essential components in educational communication. The voice is the primary medium for educators to convey knowledge, and therefore its use must be proportional and adapted to the needs and conditions of the students. In this regard, al-Qasimi stated: “One should not raise their voice more than necessary, nor lower it too much so that some people are prevented from fully understanding.” (Al-Qasimi, 2010). This statement highlights that voice volume should be adjusted for the comfort of the listeners. A voice that is too loud may cause discomfort or distraction, while a voice that is too soft can hinder comprehension. Thus, educators are required to be sensitive in adjusting their intonation, volume, and clarity of articulation so that the message can be well received.

Compassion and Care

Educators are not merely knowledge transmitters, but also spiritual guides and character builders for their students. Education rooted in compassion creates a safe, comfortable, and humane learning environment. This emphasizes that an educator must be empathetic, treating students with love and gentleness as if they were their own children. Educators should also be open-hearted when facing students’ shortcomings or less-than-ideal behavior, recognizing that every individual has limitations as well as potential to grow.

Humility (Tawadu')

Humility should be a core trait of an educator, even though they deserve respect and recognition from their students. Humility is shown when an educator responds to questions or requests for guidance with openness, patience, and without condescension. As al-Qasimi said: “He should not act arrogantly before his students; rather, he should be humble and gentle with them.” (Al-Qasimi, 2010). This attitude is crucial, especially when educators respond to questions, requests for guidance, or even criticism from students. Students will be more confident to engage actively in learning if they feel respected and not belittled. An educator’s humility also reflects spiritual maturity and academic integrity, acknowledging that knowledge is not for self-pride, but to bring benefit.

Avoiding Arrogance

From an Islamic perspective, arrogance is one of the reprehensible traits that must be avoided. Islam encourages its followers to cultivate humility, modesty, and mutual respect (Misbahuddin, Tihami, & Kulstum, 2023). Al-Qasimi placed particular emphasis on the virtue of humility in the interaction between teachers and students. He stated: “One should honor those among them who are most virtuous due to their knowledge, age, dignity, good character, or piety, and treat the rest kindly.” (Al-Qasimi, 2010).

Accepting the Arguments of Others

Educators need to pay close attention to the quality of their relationships and communication with students, as successful learning is not only determined by mastery of subject matter but also by the creation of a classroom atmosphere that encourages active participation. Islam itself promotes healthy dialogue in the pursuit of knowledge. Al-Qasimi emphasized that teachers should remain open to all forms of questioning and should never humiliate students. In this regard, he stated: “If someone asks a strange question, they should not be mocked for it.” (Al-Qasimi, 2010). This statement underscores that the manner in which a teacher responds to a question reflects respect for the learning process. Every question represents a gateway to deeper understanding and should never be dismissed or belittled.

Gentleness Towards Students

Compassion and gentleness are closely linked and mutually reinforcing in the process of education. Teaching without these qualities tends to reflect an authoritarian approach. Al-Qasimi also paid special attention to the importance of maintaining order and etiquette in the classroom. He stated: “He should preserve the classroom from useless talk and protect the students from inappropriate behavior during discussions. If signs of such behavior appear, the teacher should gently and wisely remind the students so that it does not develop further or disturb the learning environment.” (Al-Qasimi, 2010).

From this explanation, it can be concluded that student misconduct is not merely a violation of classroom rules, but also a threat to the harmony of the learning atmosphere. Al-Qasimi advocates for a wise and gentle approach in addressing such issues as a form of the teacher’s moral responsibility. By maintaining order and preventing disruptions with wisdom, educators not only create a conducive learning environment but also instill the value of proper conduct as a foundation for character building. In Islamic educational philosophy, manners precede knowledge; thus, cultivating respectful behavior and honoring the classroom setting is an inseparable part of the educational mission.

Not Being Ashamed to Say “I Don’t Know”

One of the key etiquettes emphasized in the educational process is intellectual honesty, particularly the courage of a teacher to admit when they do not know something. Al-Qasimi stated: “If asked about something he does not know, or if a spontaneous question arises that he cannot answer, he should say, ‘I don’t know,’ or ‘I cannot confirm it yet.’ He should not be ashamed to say so.” (Al-Qasimi, 2010). This statement affirms that admitting ignorance is not a weakness, but rather a reflection of sincerity and integrity on the part of the educator. Honesty in conveying what one knows and does not know is a critical foundation for building trust between teacher and student. Al-Qasimi warned that pretending to know or giving ungrounded answers may lead to prolonged misconceptions in students’ understanding.

The Relevance of Educator’s Ethics According to Shaykh Muhammad Jamaluddin al-Qasimi with the Educator’s Personality Competence

The success of an educator is not solely determined by mastery of subject matter or teaching skills, but also greatly depends on the quality of their personality. A strong, mature, and wise personality serves as a fundamental basis for shaping the holistic character of students. Therefore, the personality of the educator is a primary concern in various national education regulations, including the standard competencies for educators.

As a central figure in education, an educator is responsible for instilling noble values such as ethics, norms, and knowledge in their students. These values directly shape students' ethical behavior, both as individuals and as members of society. In this context, educators are required not only to master the content but also to demonstrate discipline, model punctuality, cultivate a reading culture, and encourage students to engage in independent learning. These values can only be effectively transmitted if they are first internalized by the educator in their daily life.

In other words, the success of education cannot be separated from the personal integrity and exemplary conduct of the educator. The educator, as an individual, is a complete figure with specific characteristics embedded in their role as a professional teacher. Personality is the foundational element in shaping effective educators, both in institutional and social contexts. Therefore, an educator must have a deep understanding of themselves and continuously strive to develop into a healthy and fully functioning person.

KESIMPULAN

According to al-Qasimi, the etiquette of educators includes sincerity in teaching, avoiding reprehensible traits such as showing off (*riya'*), envy (*hasad*), and arrogance (*'ujub*), and consistently upholding noble character. Educators are also expected to stay away from doubtful matters (*shubhat*), fulfill their academic responsibilities with justice and wisdom, and demonstrate compassion and exemplary behavior throughout the teaching process. Meanwhile, the etiquette of students involves the obligation to respect their teachers, maintain sincere intentions in seeking knowledge, show diligence in learning, remain humble, and avoid arrogance toward their peers and the knowledge they acquire. Students are also encouraged to pray for their teachers and uphold proper manners in all forms of scholarly interaction. The educational ethics presented by al-Qasimi are highly relevant in the context of modern education, especially in shaping the character of both educators and students to be not only intellectually competent but also spiritually and morally mature. These ethical values align with the personality competence of teachers and the strengthening of character education promoted in today's national education system.

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