

Adab of Learning in Kitāb al-‘Ilm of Ṣaḥīḥ al-Bukhārī: A Ḥadīth-Based Conceptual Model for Islamic Education

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ABSTRACT: *This study aims to clarify the concept of adab in Islamic learning by developing a structured conceptual model grounded in Kitāb al-‘Ilm of Ṣaḥīḥ al-Bukhārī. While existing scholarship has widely discussed adab within Islamic education, its components are often presented in a fragmented and normative manner, resulting in limited conceptual organisation for contemporary Islamic Education. Addressing this gap, the article conceptualises adab as an integrative moral–epistemic framework that connects classical Islamic sources with modern educational theory. Methodologically, the study employs a qualitative conceptual design using an integrative literature review combined with directed content analysis. The data consist of selected ḥadīth from Kitāb al-‘Ilm of Ṣaḥīḥ al-Bukhārī as the primary textual source, supplemented by authoritative classical commentaries. Data were collected through systematic identification and thematic extraction of adab-related materials and analysed by organising concepts into predefined analytical categories while allowing relevant themes to emerge. Analytical rigour was ensured through transparent source selection, consistent transliteration, and triangulation with classical interpretations. The analysis identifies three core dimensions of adab in learning: ethical relations between teachers and learners, the order and norms governing learning settings, and the ethics of inquiry, listening, referencing, and knowledge transmission. These dimensions operate alongside enabling conditions, namely intention, teacher exemplarity, and institutional culture, which together shape educational outcomes such as learner engagement, the quality of scholarly discourse, and the formation of a stable ethical disposition rooted in adab. The article further proposes four theory-driven propositions to guide future empirical research. As a text-based conceptual study, the model invites empirical testing across diverse educational contexts and contributes a transferable analytical framework for Islamic education research.*

Penelitian ini bertujuan memperjelas konsep *adab* dalam pembelajaran Islam melalui pengembangan model konseptual terstruktur yang berlandaskan *Kitāb al-‘Ilm* dalam *Ṣaḥīḥ al-Bukhārī*. Meskipun kajian terdahulu telah banyak membahas *adab* dalam pendidikan Islam, komponen-komponennya kerap disajikan secara terfragmentasi dan normatif, sehingga belum membentuk organisasi konseptual yang sistematis bagi Pendidikan Agama Islam kontemporer. Untuk mengisi celah tersebut, artikel ini memosisikan *adab* sebagai kerangka moral–epistematik integratif yang menghubungkan

sumber-sumber klasik Islam dengan teori pendidikan modern. Secara metodologis, penelitian ini menggunakan desain kualitatif konseptual melalui tinjauan literatur integratif yang dipadukan dengan analisis isi terarah. Data penelitian berupa ḥadīth terpilih dalam *Kitāb al-ʿIlm Ṣaḥīḥ al-Bukhārī* sebagai sumber utama, yang dilengkapi dengan syarah-syarah klasik otoritatif. Pengumpulan data dilakukan melalui identifikasi teks secara sistematis dan ekstraksi tematik terhadap materi yang berkaitan dengan *adab*, sedangkan analisis data dilakukan dengan mengorganisasi konsep ke dalam kategori analitis yang telah ditentukan, sembari tetap membuka ruang bagi tema-tema relevan yang muncul. Keabsahan analisis dijaga melalui transparansi pemilihan sumber, konsistensi transliterasi, dan triangulasi dengan penafsiran klasik. Hasil analisis menunjukkan tiga dimensi utama *adab* dalam pembelajaran, yaitu: hubungan etis antara guru dan peserta didik, tatanan dan norma dalam lingkungan belajar, serta etika bertanya, mendengarkan, merujuk, dan menyalurkan ilmu. Ketiga dimensi ini beroperasi bersama kondisi pendukung, yakni niat, keteladanan guru, dan budaya institusi, yang secara kolektif membentuk luaran pendidikan berupa keterlibatan belajar, kualitas wacana keilmuan, dan pembentukan disposisi etis yang stabil berlandaskan *adab*. Artikel ini juga mengajukan empat proposisi teoretis untuk memandu penelitian empiris selanjutnya. Sebagai studi konseptual berbasis teks, model yang ditawarkan membuka ruang pengujian empiris di berbagai konteks pendidikan serta memberikan kerangka analitis yang dapat ditransfer bagi riset pendidikan Islam.

Keywords: *Adab of Learning, Kitāb al-ʿIlm, Islamic Education, Conceptual Model.*

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I. INTRODUCTION

Islamic Education learning spaces today face increasingly visible symptoms of weakened scholarly etiquette, ranging from disorderly question-answer patterns and weak referencing to insensitive digital manners, which ultimately lower the quality of scholarly communication and students' learning engagement (Ahmed & Chowdhury, 2024). These symptoms reflect disruptions in core dimensions of *adab* within Islamic learning, including *adab al-muta'allim* (the learner's conduct), *adab al-mu'allim* (the teacher's exemplarity), and *adab al-majlis* (the ethical order of the learning assembly). As such, the problem extends beyond individual "politeness" and touches the moral-epistemic architecture of Islamic education, where teacher-student relations, classroom order, and dialogical practices jointly shape a healthy scholarly culture (Fredricks et al., 2004; In'ami et al., 2025; Rapanta et al., 2023; Roorda et al., 2011; Tao et al., 2025).

Recent studies further indicate that Islamic pedagogical and leadership models grounded in *ta'dīb* and *adab* exert a direct influence on institutional practice and learning climate, when *adab* weakens, epistemic trust and the quality of interaction decline (Bretag et al., 2014; McCabe et al., 2001; Sperber et al., 2010; Supriyono et al., 2025). In the Indonesian context, this condition is reflected in reports of declining communication ethics between students and teachers, highlighting the need for a more transparent conceptual framework so that educational responses do not remain at the level of moral

exhortation (Annisa, 2024). Despite this growing concern, most studies on the *adab* of learning in Islamic Education remain descriptive-normative, often reproducing quotations and thematic advice from classical texts or exemplary figures without articulating clear conceptual domains or interrelated constructs (Althof & Berkowitz, 2006; Berkowitz & Bier, 2007; Dirgahayu et al., 2025; Kohlberg, 1981; Lovat et al., 2010; Nucci, 2001; Rest, 1986). Consequently, discussions of teacher-student *adab*, classroom order, or the ethics of questioning and responding tend to appear as lists of recommendations rather than as a conceptual framework capable of supporting hypothesis development, cross-context comparison, or cumulative knowledge building (Jaakkola, 2020; Torraco, 2016; Whetten, 1989). The relationships between *adab* practices and enabling conditions, such as *niyyah* (intention), teacher exemplarity (*uswah*), and institutional culture, as well as their links to educational outcomes, including learning engagement, the quality of scholarly discourse, and the formation of an *adab* habitus, are rarely specified in a systematic and testable manner (In'ami et al., 2025). As a result, existing findings remain difficult to replicate and offer limited guidance for translating normative Islamic texts into sustained educational practice (Ahmed, 2016).

This article, therefore, proceeds from *Kitāb al-ʿIlm* in *Ṣaḥīḥ al-Bukhārī* as a thematic normative corpus that documents teaching–learning practices, the ethical order of the learning assembly, and the conduct of scholarly dialogue (Azamatovich, 2025; Rohmatin, 2020). Rather than approaching *Kitāb al-ʿIlm* through the lens of technical ḥadīth criticism or *fiqh al-ḥadīth*, the study employs it as a foundational textual source for conceptual analysis in Islamic education. An integrative literature review is combined with directed content analysis to synthesise dispersed insights and organise *adab* themes into coherent and interrelated domains (Assarroudi et al., 2018; Snyder, 2019). Within this framework, *niyyah*, *uswah*, and institutional culture are positioned as antecedent conditions that shape *adab* practices, which in turn mediate their influence on educational outcomes.

Accordingly, this article aims to construct a conceptual model of *adab* in learning grounded in *Kitāb al-ʿIlm*, focusing on the structure of key constructs and their interrelations (Snyder, 2019; Torraco, 2016). Two questions guide the inquiry: 1) how can the domains of *adab* articulated in *Kitāb al-ʿIlm* be systematically structured for the context of Islamic Education? and 2) how are these domains related to enabling conditions and educational outcomes within a relational, antecedent–process–outcome logic? The scope of the study is deliberately delimited: it does not evaluate classroom interventions, develop psychometric instruments, or engage in detailed juridical debates, but instead offers a theory-building framework consistent with the aims of conceptual articles and integrative reviews (Jaakkola, 2020; Snyder, 2019).

The contribution of this article is threefold: first, it offers a more precise conceptual clarification of *adab* in learning by distinguishing its key dimensions and situating them within the moral-epistemic architecture of Islamic education; second, it develops an integrated conceptual model that systematically links *adab* practices with enabling conditions and educational outcomes; and third, it formulates theory-driven propositions that can guide subsequent empirical inquiry in Islamic Education. By moving beyond a mere catalogue of moral recommendations, the study provides an analytic framework that supports conceptual comparison, hypothesis development, and cumulative knowledge building. This framework is designed to be adaptable across educational levels, from primary and secondary schooling to Islamic higher education, and

sufficiently flexible to be operationalised in qualitative, quantitative, or mixed-methods research, thereby enabling its refinement and extension through future empirical studies (Paul & Criado, 2020; Torraco, 2016).

II. METHOD

This study employs a qualitative conceptual research design with a theory-building orientation (Jaakkola, 2020; Paul & Criado, 2020; Snyder, 2019; Torraco, 2016). It combines an integrative literature review with directed content analysis to construct a conceptual model of *adab* in learning grounded in *Kitāb al-ʿIlm of Ṣaḥīḥ al-Bukhārī* (Assarroudi et al., 2018; Snyder, 2019).

The primary data consist of *ḥadīth* contained in *Kitāb al-ʿIlm of Ṣaḥīḥ al-Bukhārī* (Dār Ṭawq al-Najāh edition). These texts are treated as a thematic normative corpus relevant to teaching-learning practices in Islamic education. The unit of analysis is the individual *ḥadīth*. Authoritative classical commentaries, particularly *Fath al-Bārī* by Ibn Ḥajar al-ʿAsqalānī, were used as secondary sources to clarify linguistic and contextual meanings. *Ḥadīth* were included if they addressed *adab* in learning within three analytical domains: 1) ethical relations between teachers and learners (e.g., respect, permission to ask, scholarly trust/*amānah*); 2) the order and norms of the learning assembly or classroom (e.g., attendance, discipline, turn-taking); and 3) the ethics of inquiry, listening, referencing, and knowledge transmission. *Ḥadīth* that were purely technical (e.g., isnād classification or biographical details without pedagogical implications) were excluded.

Data analysis followed directed content analysis in four steps. First, an initial coding frame was specified deductively from the *adab* literature and the study's analytical scheme (three domains: relational, situational-institutional, and epistemic-dialogic), including enabling conditions and outcomes as relational categories. Second, each *ḥadīth* (unit of analysis) was coded at the level of its pedagogically relevant meaning, allowing multiple codes when a single text implied more than one *adab* practice. Third, codes were iteratively compared across texts to refine category boundaries, merge overlapping codes, and specify subthemes; inductive subthemes were added only when they recurred across multiple *ḥadīth* and strengthened conceptual coherence. Fourth, the final set of constructs was abstracted into a process-oriented model by specifying the direction of relationships, enabling conditions as antecedents, the three *adab* domains as mediating processes, and educational outcomes as distal effects, supported by a traceable mapping from each construct to its underlying textual evidence.

Analytical rigour was enhanced through 1) a transparent audit trail of selection decisions, coding notes, and category revisions; 2) consistent use of a single critical edition (Dār Ṭawq al-Najāh) with minimal *takhrīj* for every included *ḥadīth*; 3) interpretive triangulation via authoritative commentary (*Fath al-Bārī*) to clarify linguistic and contextual meanings and to reduce decontextualised readings; and 4) confirmability through explicit documentation of how each construct and relational link was derived from the coded corpus. Uniform Arabic-Latin transliteration was applied throughout for consistency and reviewability.

III. RESULT AND DISCUSSION

Kitāb al-‘Ilm as the Conceptual Basis for the Adab of Learning

In this article, *adab* is understood as the dispositional conduct that orders how one seeks, receives, conveys, and safeguards knowledge, from intention, etiquette of questioning, and asking a teacher’s permission to the orderliness of the learning assembly. This practical grounding is firmly rooted in the *ḥadīth* corpus, especially *Kitāb al-‘Ilm* in *Ṣaḥīḥ al-Bukhārī* and the collection *al-Adab al-Mufrad*, both of which present concrete examples of teacher-student relations, seating and turn-taking, and prudence in transmitting knowledge (al-Bukhārī, n.d.). Meanwhile, *ta’dīb* denotes the process of forming and disciplining *adab*, an educational orientation that goes beyond mere etiquette to shape the mind and soul so that scholarly conduct grows consistently. This formative process can be traced in classical works such as *Iḥyā’ ‘Ulūm al-Dīn* (the Book of Knowledge) and the pedagogical manual *Tadhkirat al-Sāmi’ wa-l-Mutakallim*, which affirm that religious learning requires habituating *adab* through teacher exemplarity, governance of the assembly, and disciplined question–answer practice (al-Ghazali, n.d.; J. M. Halstead, 2021).

Akhlāq refers to a relatively stable inner disposition—a trait that enables a person to act reasonably without excessive compulsion. Classical sources draw a clear boundary: *akhlāq* is a “settled state of the soul” that makes action easy, and thus differs from *adab*, which is more contextual and performative within learning situations. Accordingly, *adab* can function as the practical “rules of the game” that both guide and test the maturity of *akhlāq*. *Tarbiyah* denotes the process of nurturing and developing potential—a cultivation that prepares the emergence of good habits over the long term. Its root meaning connects to the concept of *rabb* (sustainer) in classical lexica, so *tarbiyah* may be understood as a staged upbringing that grows *akhlāq* through a regulated pathway of *adab* (al-Iṣfahānī, n.d.). At the practical level, classical pedagogical texts such as *Ta’līm al-Muta’allim* and the compendium *Jāmi’ Bayān al-‘Ilm wa Fadhliḥ* show how *tarbiyah* works: combining the rules of *adab*, careful selection of teachers and peers, and disciplined study to form a resilient scholarly character (Annisa, 2024).

In this article, *Kitāb al-‘Ilm* is employed as a normative source for structuring the ethics of teaching and learning: it contains concrete illustrations of teacher–student relations, classroom/assembly order, and the ethics of questioning and answering, all of which are suited to be shaped into a conceptual framework rather than a mere list of recommendations (Azamatovich, 2025; Maragha, 2024). In this study, these *ḥadīth* are not approached merely as prescriptive religious norms, but are treated as conceptual data that allow for analytical abstraction, domain construction, and theory building in Islamic education. To ensure the results are structured and reviewable, this thematic reading is paired with two approaches common to conceptual work: integrative review, to synthesise dispersed findings, and directed content analysis, to group *adab* themes into clear, interrelated domains (Assarroudi et al., 2018; Jaakkola, 2020). In this way, *Kitāb al-‘Ilm* serves as a rich normative and conceptual anchor, while the conceptual procedure provides a tidy, replicable analytic language for Islamic Education (Assarroudi et al., 2018; Maragha, 2024).

Recent research on Islamic education repeatedly underscores the need for more conceptual frameworks: while there are scholastic proposals grounded in an Islamic worldview, the organisation of *adab* as the moral-epistemic architecture of learning is

seldom mapped into a model with explicit domains and relationships (Ahmed & Chowdhury, 2024; M. Halstead, 2004). Conversely, recent empirical studies indicate that a *taʿdīb/adab* framework shapes institutional practice and the learning climate, yet such findings often appear as case narratives rather than defined, testable theoretical constructions. Accordingly, the gap is clear: we need a conceptual model of the *adab* of learning, grounded in *Kitāb al-ʿIlm*, that delineates domains, links enabling conditions (intention, teacher exemplarity, institutional culture), and connects them to educational outcomes (learner engagement, quality of scholarly discourse, and an *adab* habitus) as a foundation for subsequent empirical inquiry (Supriyono et al., 2025).

Mapping the *Adab* of Learning Grounded in *Kitāb al-ʿIlm*: Domains, Enablers, and Outcomes

This section presents a conceptual model of the *adab* of learning grounded in *Kitāb al-ʿIlm*, structured around three main domains: the ethical relations between learners and teachers, the order and norms governing the learning environment, and the ethics of inquiry, listening, referencing, and knowledge transmission. These domains operationalise the 'rules of the game' of learning discussed earlier, translating normative guidance into relational, situational–institutional, and epistemic–dialogic patterns of conduct. The model also identifies two supporting components. The first is the enabling conditions, including intention (*niyyah*), teacher exemplarity (*uswah*), and the broader institutional culture. The second is the educational outcomes, which include learner engagement, the quality of scholarly discourse, and the development of a stable disposition rooted in *adab*. In essence, the enabling conditions reinforce the three core domains, which together mediate their influence on the educational outcomes (Fredricks et al., 2004; Roorda et al., 2011; Whetten, 1989). Conceptually, this configuration constitutes a process model in which enabling conditions operate as antecedents, the three domains of *adab* function as mediating processes, and educational outcomes represent distal effects. This model is not intended to replace jurisprudential or theological inquiry; instead, it provides a clear analytic framework for understanding why practices in Islamic Education classrooms may succeed or fall short. The classification of *adab* items into each domain is based on a thematic reading of the relevant *ḥadīth* in *Kitāb al-ʿIlm*, treated as conceptual data for analytical abstraction, supplemented by explanations from classical commentaries. A summary of this mapping is presented in Table 1 (al-ʿAsqalānī, n.d.; al-Bukhārī, n.d.).

The relational dimension of *adab* governs the ethical interactions between teachers and students, placing respect for knowledge and the teacher at the centre of learning (Charki et al., 2022; Fredricks et al., 2004; Roorda et al., 2011). It emphasises practices such as seeking permission before asking questions or contributing, displaying humility and positive assumptions about others, and maintaining trustworthiness in receiving and transmitting knowledge. In daily practice, relational *adab* is expressed through seemingly simple yet important behaviours: greeting and addressing the teacher respectfully, avoiding interruptions, asking for clarification before expressing disagreement, taking accurate notes and citations, and preserving the context when sharing knowledge with others. This dimension helps build epistemic trust and fosters a positive classroom climate. It also supports the orderly functioning of the learning environment and facilitates productive dialogue, making interactions more meaningful and purposeful. Common examples drawn from *Kitāb al-ʿIlm* requesting permission to speak, observing proper seating and turn-taking, and exercising caution in transmitting knowledge, provide concrete references for these relational practices.

The situational and institutional dimension of *adab* governs the order and organisation of the learning assembly or classroom, encompassing readiness, attendance, time discipline, seating arrangements, turn-taking, and maintaining an environment conducive to learning (Emmer & Stough, 2001; Oliver et al., 2011; Rapanta et al., 2023). In this context, it functions similarly to classroom management in Islamic Education, establishing routines such as arriving on time and preparing writing materials or texts, enforcing shared norms to prevent interruptions or disruptions, and organising spatial arrangements for orderly participation. These practices ensure that scholarly interaction proceeds smoothly and respectfully. *Kitāb al-‘Ilm* guides these practical aspects, including proper presence and attentiveness during the assembly, following the sequence of instruction with discipline, and completing learning activities appropriately. Classical pedagogical manuals further reinforce these practices, emphasising the ethics of sitting attentively, maintaining stillness, and speaking respectfully in the presence of the teacher (al-Bukhārī, n.d.; al-Zarnūjī, n.d.).

The epistemic and dialogic dimension of *adab* emphasises the quality and integrity of scholarly dialogue (Allchin, 1999; Bretag et al., 2014; Brownlee et al., 2017; Hagège, 2023; McCabe et al., 2001; Sperber et al., 2010). It involves clarity of intent when asking questions, the use of reliable references, attentive listening, and careful transmission of knowledge to others. This dimension requires asking relevant and focused questions, providing answers that are faithful to their sources, and cultivating the habit of confirming meaning before sharing information. In *Kitāb al-‘Ilm*, prudence in narrating and recording knowledge, along with the practice of repetition to ensure clarity, exemplifies an epistemic ethos that preserves the quality of discourse. The tradition of *ulūm al-ḥadīth* reinforces this ethos through principles such as “conveying as it was heard” and verifying sources, thereby preventing scholarly dialogue from falling into misunderstanding or being taken out of context (al-Barr, n.d.; al-Bukhārī, n.d.).

Enabling conditions play a crucial role in ensuring that the three dimensions of *adab* operate effectively and consistently. First, intention (*niyyah*) directs the purpose of seeking knowledge so that acts of *adab* are not mere formalities but expressions of worship that uphold intellectual honesty (al-Bukhārī, n.d.). Second, teacher exemplarity (*uswah*) brings *adab* into practice in the classroom: the teacher's manner of listening, allocating turns, citing sources, and providing corrective guidance sets behavioural standards for students to emulate, forming a persistent "hidden curriculum" of ethical conduct (Jamā‘ah, n.d.). Third, the institutional culture—including rules, routines, spatial arrangements, and official language—ensures that ethical relations, classroom order, and scholarly dialogue function consistently across different classes and educational levels, rather than depending solely on individual figures (Alatas, 1991). In practice, these enabling conditions strengthen the three dimensions of *adab*: intention provides clear direction, exemplarity models appropriate behaviours, and institutional culture maintains continuity, ultimately fostering learner engagement, high-quality scholarly interaction, and the development of a resilient ethical disposition grounded in *adab*.

The educational outcomes of the model focus on three main aspects. First, learner engagement, which includes sustained attention, active participation, and perseverance in completing tasks (Bensalah et al., 2012; Fredricks et al., 2019). Simple indicators of engagement may include punctual attendance, consistent note-taking, timely questioning, and completion of assigned readings. Second, the quality of scholarly discourse, reflected in clarity of statements and questions, proper use of references—

citing books, chapters, or *ḥadīth* numbers—and relevance of arguments. Indicators might include the proportion of contributions that cite sources, the accuracy of references, and the ability to summarise a teacher's answer before responding, demonstrating reflective listening. Third, the development of a stable ethical disposition, or *adab* habitus, which manifests in respectful greetings and addressing of teachers, avoiding interruptions, attentive listening, and verifying information before sharing it. Indicators for this dimension can include behavioural checklists, such as greeting, turn-taking, and source verification, as well as weekly reflective notes that document consistency of ethical practice (al-Ghazali, n.d.). Together, these educational outcomes represent the tangible results of the three dimensions of *adab* in practice: when ethical relations, orderly learning, and quality dialogue are consistently applied, learner engagement increases, scholarly interactions improve, and *adab*-driven habits are firmly established.

Table 1. Conceptual map of the *adab* of learning grounded in *Kitāb al-‘Ilm*

Domain	Conceptual Item	Enabling Condition	Learning Outcomes
Relational	Permission to ask & not interrupt	<i>niyyah/uswah</i>	engagement
Relational	Respect for the teacher & proper greeting etiquette	institutional culture/ <i>uswah</i>	habitus
Relational	Scholarly trust (<i>amānah</i> ; “conveying as heard”)	<i>uswah</i>	quality of discourse
Relational	<i>Tawāḍu‘</i> and <i>ḥusn al-zann</i> in scholarly relations	<i>niyyah</i>	habitus
Situational/ Institutional	Orderliness of the assembly (seating & turn-taking)	institutional culture	quality of discourse
Situational/ Institutional	Punctual attendance & following the sequence of delivery	institutional culture	engagement
Situational/ Institutional	Prepared tools & texts (bringing/reading references)	institutional culture	LP: engagement
Situational/ Institutional	Maintaining a conducive atmosphere (no noise/interruptions)	institutional culture	quality of discourse
Epistemic– Dialogic	Clarity of question intent & topic relevance	<i>uswah</i>	quality of discourse
Epistemic– Dialogic	Verification of sound references (book/chapter/ <i>ḥadīth</i> no.)	institutional culture	quality of discourse
Epistemic– Dialogic	<i>Ḥusn al-istimā‘</i> (attentive listening) & restating back	<i>uswah</i>	engagement
Epistemic– Dialogic	Clarify before dissenting / avoid decontextualization	<i>niyyah</i>	habitus

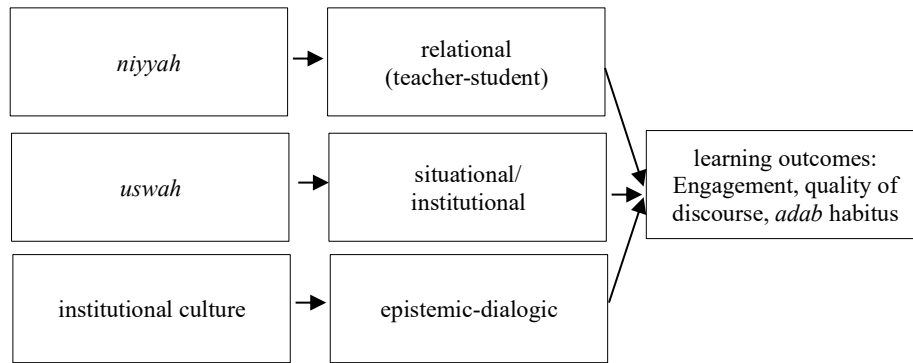


Figure 1. Path diagram of the *adab of learning model grounded in Kitāb al- ‘Ilm*

Table 1 presents a summary of how *adab* items from *Kitāb al- ‘Ilm* are organised within the model. The table is designed for easy reading: the "Hadith Reference" column shows the source of each item, the "Domain" column indicates which dimension of *adab* the item belongs to, the "Conceptual Item" column provides a brief description (such as "seeking permission to ask," "seating and turn-taking," or "verifying references"), and the "Notes on Enabling Conditions and Outcomes" column highlights connections to supporting conditions—intention, teacher exemplarity, and institutional culture—as well as educational outcomes, including learner engagement, quality of discourse, and the development of ethical habits. This layout allows readers to trace the pathway from the hadith text to the elements of the model without having to navigate lengthy explanations (Torraco, 2016). Figure 1 illustrates the overall scheme, showing how enabling conditions influence educational outcomes indirectly by strengthening the core dimensions of *adab*, which organise ethical relationships, classroom order, and scholarly dialogue. Conceptually, this approach follows best practices for presenting constructs and their relationships in conceptual research and provides a clear foundation for testing mediation in future empirical studies (Hayes, 2018; Jaakkola, 2020).

From Moral Exhortations to Moral-Epistemic Architecture

The main theoretical finding of this article is a shift from presenting *adab* as a simple list of moral exhortations to framing it as a structured moral and epistemic architecture. The model identifies three key dimensions of *adab*: ethical relations between learners and teachers, the organisation of space and order in the classroom, and the conduct of dialogue and referencing. This framework provides a clear analytic language for understanding classroom practice in Islamic Education, allowing *adab* to be treated as a construct that can be cited, compared, and developed across different contexts. By moving beyond general advice, the model facilitates systematic analysis and aligns with best practices in conceptual research, which emphasise clear definitions, well-defined constructs, and the relationships between them, enabling cumulative knowledge building in future studies (Jaakkola, 2020).

The second contribution is the mechanistic clarity offered by the model. It shows that enabling conditions, such as intention, teacher exemplarity, and institutional culture, do not influence outcomes directly; instead, they operate by strengthening the three dimensions of *adab*, which in turn mediate their effect on educational outcomes, including learner engagement, quality of scholarly discourse, and the development of an ethical disposition rooted in *adab*. This mediation is articulated as a conceptual process rather than an empirically tested causal claim (Mercier & Sperber, 2011). The organisation of the classroom environment plays a critical role in this process: orderly

routines and structured space make ethical interactions more effective, whereas relational ethics alone cannot function well without supportive structures. This conceptualisation is compatible with mediation-moderation frameworks in the social sciences and provides a clear basis for empirical testing in future research (Hayes, 2018).

Third, the model is flexible and applicable across educational levels, from primary schools to Islamic higher education institutions. Because it is based on core dimensions rather than specific procedural rules, it can be used in diverse research designs, including qualitative studies (observing interactions and interviewing teachers and students), quantitative studies (developing scales for the dimensions of *adab*), and mixed-methods approaches to test the relationships between enabling conditions, the dimensions of *adab*, and educational outcomes. By linking classical sources with contemporary research methodologies, the model allows findings to accumulate and be compared across contexts. Additionally, it provides a framework to structure recent observations on *adab* and school culture, which are often presented as narrative descriptions, into clear constructs and relationships for further investigation (Jaakkola, 2020).

In practice, the model provides straightforward guidance without the need to present detailed lesson plans or assessment rubrics. For the dimension related to classroom organisation, teachers and schools can establish routines such as attendance rules, seating arrangements, turn-taking for questions, and adherence to time schedules, all of which improve the flow and clarity of learning activities. Regarding scholarly dialogue, teachers can encourage precise questioning, require proper referencing, and cultivate reflective listening before responding, practices that enhance the quality of academic conversations. In terms of ethical relations, the teacher's behaviour—how they greet students, allocate speaking turns, and cite sources—serves as a "hidden curriculum" that fosters epistemic trust and builds *adab*-driven habits. These principles are adaptable and can be integrated into various Islamic Education curricula according to institutional needs (Alexander, 2020; Fredricks et al., 2019).

This study has several limitations that should be acknowledged. First, the findings are based on textual analysis, primarily drawn from *Kitāb al-ʿIlm* and supported by classical commentaries, and have not yet been tested in real classroom settings; as a result, the conclusions are conceptual and require empirical validation in practice (Snyder, 2019). Second, because scholarly commentaries and traditions can vary, there may be interpretive differences across schools of thought or scholars that could influence the identification of *adab* items. This was addressed by consulting authoritative commentaries, though some variation may remain (Alatas, 1991). Third, the article does not evaluate the effectiveness of specific teaching interventions nor develop psychometric instruments, such as scales for the dimensions of *adab*. This approach aligns with the nature of a conceptual article and integrative review, which focus on clarity of constructs and their relationships rather than on statistical testing (Assarroudi et al., 2018; Jaakkola, 2020).

IV. CONCLUSION

In conclusion, this article presents a conceptual framework for the *adab* of learning grounded in *Kitāb al-ʿIlm*, in which enabling conditions, intention, teacher exemplarity, and institutional culture, reinforce three dimensions of *adab*: ethical relations,

classroom organisation, and scholarly dialogue. Together, these dimensions mediate the effect of enabling conditions on educational outcomes, including learner engagement, the quality of scholarly discourse, and the development of a stable ethical disposition. The study makes three main contributions: clarifying key ethical concepts (*adab*, *ta'dīb*, *akhlāq*, and *tarbiyah*), constructing an integrated model of *adab*, and proposing theory-driven propositions that can be examined across diverse Islamic Education contexts. It should be noted that the propositions advanced in this article are conceptual–theoretical in nature and have not yet been empirically tested; they are intended to provide a structured agenda for future qualitative, quantitative, and mixed-methods research. Looking ahead, the framework invites empirical examination and offers a foundation for developing *adab*-centred curricula adaptable to various educational levels and settings. In this way, the study transforms *adab* from moral exhortation into an analytic language that enriches the theory of Islamic Education and supports more systematic, *adab*-oriented pedagogical innovation.

V. REFERENCES

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