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Ibn Jamā'ah's Educational Ethics in Tazkiratu As-Sāmi' Wa Al-Mutakallim: A Content Analysis and Its Relevance to Contemporary Education

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Abstract

Contemporary education increasingly emphasizes the integration of intellectual development with moral and ethical formation. Classical Islamic educational texts provide significant insights into the relationship between knowledge acquisition and character development. However, previous studies have mainly examined specific aspects of Ibn Jamā'ah's educational thought, while comprehensive analyses integrating his educational ethics with contemporary educational perspectives remain limited. This article aims to analyze the educational ethics presented in Ibn Jamā'ah's *Tazkiratu As-Sāmi' Wa Al-Mutakallim fī Adab Al-Ālim Wa Al-Muta'allim* and examine their relevance to contemporary education. Employing a qualitative library research design, this article utilizes content analysis and a hermeneutical approach to examine Ibn Jamā'ah's treatise as the primary source, complemented by relevant literature on Islamic education and educational ethics. The data analysis involves identifying, classifying, and interpreting ethical concepts within the text. The findings reveal four major dimensions of Ibn Jamā'ah's educational ethics: spiritual ethics emphasizing sincerity (ikhhlās) in seeking and transmitting knowledge, educator ethics emphasizing integrity, humility, and exemplary conduct (al-wara'), learner ethics emphasizing self-discipline and character purification (tazkiyat al-nafs), and ethical responsibility toward learning resources and educational environments. These principles demonstrate relevance to contemporary educational discussions, particularly in character education, teacher professionalism, ethical learning environments, and ethical use of knowledge resources. This article contributes to Islamic educational scholarship by demonstrating the continuing relevance of Ibn Jamā'ah's educational ethics as a conceptual reference for understanding the ethical dimensions of contemporary educational practice.

Keywords: Islamic Educational Values, Ibn Jamā'ah, Tazkiratu As-Sāmi', Adab, Modern Education



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1. Introduction

Education is a fundamental aspect in shaping human personality and the advancement of civilization. In the Islamic worldview, education (at-tarbiyah) aims not only to transfer knowledge but also to cultivate faith, morality, and a holistic Islamic personality (Daradjat, 2009). Islamic education is oriented toward the development of the whole human being, encompassing the cultivation of spiritual, intellectual, social, and moral dimensions (Nata, 2018). However, the reality of contemporary education reveals a crisis of values and moral degradation among both students and educators. Educational systems that overly emphasize cognitive and technological aspects frequently neglect moral and spiritual dimensions; consequently, phenomena such as juvenile delinquency, school violence, and the erosion of respect for teachers and parents serve as indicators of weak character building in education (Daulay, 2014).

From an Islamic perspective, effective education integrates knowledge with adab (etiquette and moral character), as emphasized by the Prophet Muhammad ﷺ in a narration by al-Baihaqi stating that he was sent to perfect noble character (Al-Baihaqi, 1990). This Hadith underscores that educational success is measured not merely by the mastery of knowledge, but by the extent to which education shapes the personality and noble character of learners. Within this context, the ideas and values of Islamic education found in classical scholarly literature become highly relevant to revisit and recontextualize.

One monumental work addressing ethics and educational values in Islam is *Tazkiratu as-Sāmi' wa al-Mutakallim fī Adab al-ʿĀlim wa al-Mutaʿallim* by al-ʿAllāmah Ibn Jamāʿah (639–733 AH). This treatise provides a comprehensive discussion on the etiquette (adab) of teachers and students, their reciprocal relationship, and the moral and spiritual values inherent in the pursuit of knowledge (Ibn Jamāʿah, 1995). Ibn Jamāʿah asserts that knowledge is of no benefit without adab, and education cannot succeed without sincerity, respect, and exemplary role modeling. These values bear strong relevance to modern education, particularly in character formation and teacher professionalism—for instance, the concept of sincere intention in teaching aligns with contemporary principles of professional integrity for educators (Ministry of Education and Culture of the Republic of Indonesia, 2017).

Previous studies on this work, such as Aminah's (2018) investigation into the teacher-student relationship and Fathurrahman's (2022) focus on the ethics of seeking knowledge, have not systematically analyzed the overall structure of Islamic educational values within this treatise, nor have they deeply connected them to modern educational theory. Furthermore, Arifin's (2020) study on al-Ghazali's works reinforces the relevance of classical spiritual values to character education, albeit with a different subject of inquiry. This gap forms the foundation of the present study: to provide a comprehensive analysis of the Islamic educational values in *Tazkiratu as-Sāmi' wa al-Mutakallim* and their relevance to modern educational paradigms, aiming to identify educational



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principles that integrate moral, spiritual, and intellectual dimensions into a cohesive whole.

2. Literature Review

2. 1. Fundamental Concepts of Islamic Education

Etymologically, the term "education" in Arabic is expressed through three primary and complementary concepts: *tarbiyah*, which signifies the gradual nurture and development of human potential; *ta'lim*, which focuses on the transfer of knowledge from educator to learner; and *ta'dīb*, which denotes the cultivation of *adab* (refined morals and etiquette) (Tafsir, 2010; An-Nahlawi, 1995). According to Al-Attas (1999), the term *ta'dīb* most accurately conveys the essence of Islamic education, as it intrinsically integrates the dimensions of knowledge, action, and morality. Accordingly, Islamic education can be defined as a process of guiding and developing the totality of human potential comprising physical, intellectual, and spiritual dimensions rooted in Islamic values to enable learners to serve Allah completely (Ramayulis, 2011). In the Islamic paradigm, value (*al-qīmah*) serves as a criterion for good and evil founded upon divine revelation (Langgulung, 1991). Broadly, Islamic educational values can be categorized into four domains: *'aqīdah* (faith/creed) values, *'ibādah* (worship) values, *akhlāq* (moral and ethical) values, and social values (*adab* and *mu'āmalah*) (Nata, 2005; An-Nahlawi, 1995). The ultimate objective of Islamic education is the development of *insān kāmil* (the holistic/perfect human being) who fully submits to the will of Allah and fulfills the role of *khalīfah* (vicegerent) on earth. This educational model is characterized by being God-centered (*rabbānī*), comprehensive (*syumūlī*), balanced (*tawāzun*), and universal (*kulliyyah*) (Ramayulis, 2011; Tafsir, 2006).

2. 2. Adab as the Epistemological Foundation of Classical Scholarly Ethics

Genealogically, the treatise *Tazkiratu as-Sāmi'* belongs to the *adab* literature genre a classical Islamic literary tradition oriented toward shaping inner dispositions toward virtue, in contrast to jurisprudence (*fiqh*) literature, which focuses primarily on the legal status of actions. Sartell and Padela (2015), in their study published in the *Journal of Medical Ethics*, emphasize that *adab* literature functions to complement the duty-based approach of Islamic law (*sharī'ah*) with a virtue-based approach, making the character formation of the seeker of knowledge equally as important as the correctness of the action itself. This perspective provides a crucial framework for understanding why Ibn Jamā'ah positions *adab*, rather than merely the legal obligation of seeking knowledge, as the core of his work. *Tazkiratu as-Sāmi'* does not stand in isolation; rather, it forms part of a broader genre of *adab al-'ilm* (ethics of learning) treatises, including Burhanuddin al-Zarnūjī's *Ta'lim al-Muta'allim Ṭarīq al-Ta'allum* and al-Ghazālī's *Iḥyā' 'Ulūm ad-Dīn*. Tumin and Faizuddin (2017) reveal that al-Zarnūjī establishes intention (*niyyah*), earnestness (*jidd*), veneration (*ta'ẓīm*), and trust in God (*tawakkal*) as four ethical

dimensions of learning that transform knowledge into a vehicle for character building rather than a mere cognitive transfer. Furthermore, a recent study by Azwar et al. (2025) demonstrates that al-Zarnūjī's ideas remain relevant for integration into Indonesia's Kurikulum Merdeka (Independent Curriculum), particularly regarding the reinforcement of student character and self-directed learning. This structural alignment between Ibn Jamā'ah's treatise and contemporary adab texts reinforces the argument that classical scholarly adab possesses cross-temporal relevance. Crucially, it underscores the distinct position of *Tazkiratu as-Sāmi'*, which places greater emphasis on institutional dimensions (madrasa ethics) and ethics toward books as instruments of knowledge aspects relatively under-explored in contemporary adab works.

2.3. Research Mapping of *Tazkiratu as-Sāmi'* wa al-Mutakallim over the Past Decade (2016–2026)

To ensure originality and scholarly depth, this article conducted a systematic literature review of publications on *Tazkiratu as-Sāmi'* wa al-Mutakallim published between 2016 and 2026 across Scopus, Google Scholar, and DOAJ databases, utilizing keywords such as "Ibn Jama'ah", "Tadkirat al-Sami'", and "Tazkiratu as-Sāmi'". This search retrieved at least twelve relevant publications, which can be categorized into three thematic clusters. The first cluster focuses on instructional ethics and teacher-student interactions. Hamzah et al. (2022), writing in *Tadris: Jurnal Pendidikan Islam*, analyzed Ibn Jamā'ah's teaching and learning objectives, concluding that his framework remains viable for mitigating moral decline caused by modernization. Arifin and Ichsan (2024), in *Arfannur: Journal of Islamic Education*, deepened the inquiry into educative interaction ethics, finding that teaching sincerity, interpersonal closeness, the prohibition of physical corporal punishment, and sensitivity to the learning environment constitute core principles proposed by Ibn Jamā'ah. Furthermore, Fahmi et al. (2024) in *Jurma: Jurnal Program Mahasiswa Kreatif* delineated specific ethical points for learners toward themselves, educators, peers, and knowledge, including pedagogical methods based on *murāja'ah* (repetition and review of memorization). The second cluster specifically addresses character formation and student behavior. Maulana and Nurjanah (2025), in *Adabuna: Jurnal Pendidikan dan Pemikiran*, utilized qualitative content analysis to identify three primary areas: principles of academic excellence, ethical frameworks governing student behavior toward teachers, and behavioral approaches within the classroom. Their findings confirm that effective learning according to Ibn Jamā'ah requires tailoring instruction to the intellectual capacities of students, safeguarding their dignity, and fostering a healthy, supportive classroom environment findings that closely parallel the principles of differentiated instruction in contemporary pedagogy. The third cluster is comparative and integrative, placing Ibn Jamā'ah in dialogue with other thinkers or modern fields of inquiry. Harshad and Shareef (2025), in *Afkaruna: International Journal of Islamic Studies*, integrated Ibn Jamā'ah's thought with al-



Ghazālī's *Iḥyā' 'Ulūm ad-Dīn* to derive implications for modern instructional practices, while several other studies utilized bibliometric approaches grounded in Scopus-indexed literature to map the relevance of *ta'zīm al-ālim* (veneration of scholars) to contemporary theories of religious authority. Synthesizing these three clusters reveals a clear evolutionary trajectory: scholarship has moved from single-value descriptions to structured thematic analyses, and is now extending into integrative-comparative and bibliometric approaches. However, all retrieved studies consistently employ qualitative-conceptual designs rooted in content and literature analysis; none have conducted empirical-quantitative evaluations testing the efficacy of implementing Ibn Jamā'ah's values in real-world educational environments. This methodological gap provides a vital rationale for this article in formulating a future research agenda within the implications section.

2. 4. Research Positionality and Related Literature

A study by Aminah (2018) examined the concept of teacher-student relationships in *Tazkiratu as-Sāmi' wa al-Mutakallim*, emphasizing the significance of sincerity (*ikhhlās*) and reverence for knowledge and educators. Similarly, Arifin (2020) explored spiritual values within al-Ghazālī's *Iḥyā' 'Ulūm ad-Dīn* such as sincerity, asceticism (*zuhd*), and trust in God (*tawakkal*) in relation to character education. Furthermore, Fathurrahman (2022) focused on the ethics of seeking knowledge according to Ibn Jamā'ah and its application in contemporary education. While all three studies underscore the necessity of integrating spiritual-moral values into education, none have systematically analyzed the complete matrix of educational values (*'aqīdah*, *'ibādah*, *akhlāq*, and social dimensions) within *Tazkiratu as-Sāmi'*, nor have they explicitly linked these dimensions to modern educational theories, such as character education, humanistic education, and constructivism. As mapped in the preceding subsection, international scholarship over the past decade despite growing in volume remains predominantly focused on standalone conceptual analyses without cross-study synthesis or empirical validation. This article is positioned to address these gaps through a more comprehensive conceptual and comparative analysis, while actively bringing Ibn Jamā'ah's findings into dialogue with contemporary empirical evidence from the broader field of Islamic educational research.

3. Research Method

This study employs a qualitative approach with a library research design, as the research focus is directed toward analyzing the conceptual content of a classical text (Moleong, 2018; Zed, 2004). The primary data source is the treatise *Tazkiratu as-Sāmi' wa al-Mutakallim fī Adab al-Ālim wa al-Muta'allim* by Ibn Jamā'ah (Ibn Jamā'ah, 2003). Secondary data sources comprise classical and contemporary works on Islamic education, books on modern educational theory, as well as relevant scientific journals



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and previous empirical studies. Data collection was conducted through documentation, literature review, and systematic data recording based on specific value categories ('*aqidah*', '*ibadah*', '*akhlāq*', social, and scholarly dimensions) (Arikunto, 2010).

To enhance the novelty of this study, a systematic literature search strategy was applied to international publications from the past decade (2016–2026) that examine *Tazkiratu as-Sāmi' wa al-Mutakallim* as well as related Islamic education themes such as educator ethics, student *adab*, moral sanctuary, and digital ethics. The search was executed across Scopus, Google Scholar, and DOAJ databases using a combination of keywords including "Ibn Jama'ah", "Tadkirat/Tazkiratu al-Sami'", "adab pedagogy", and "Islamic character education". Inclusion criteria specified peer-reviewed journal articles that explicitly addressed the text or its derivative themes, were published between 2016 and 2026, and were available in full text. From this search, twelve articles were selected for literature mapping in the review section, while additional articles addressing derivative themes such as educator ethics, digital *adab*, and Islamic value-based bullying prevention were utilized to enrich the discussion of relevance within the results and discussion section.

Data analysis was conducted using qualitative content analysis, involving theme identification, value classification, semantic interpretation, comparative analysis with modern educational theories and recent empirical findings, as well as drawing conclusions (Krippendorff, 2004). A hermeneutic approach was employed to interpret the classical text contextually, accounting for the historical, cultural, and intellectual background of the author. To ensure data validity and trustworthiness, this study applied source triangulation, internal and external critique of the text, academic peer debriefing with advisors and experts, and interpretive consistency grounded in the original context (Creswell, 2013).

4. Result

4.1 Overview of the Treatise *Tazkiratu as-Sāmi' wa al-Mutakallim*

The treatise *Tazkiratu as-Sāmi' wa al-Mutakallim fī Adab al-ʿĀlim wa al-Mutaʿallim* was authored by Badr ad-Dīn Abū ʿAbd Allāh Muḥammad ibn Ibrāhīm ibn Saʿd Allāh ibn Jamāʿah al-Kinānī (639–733 AH), who was renowned not only as an educational thinker but also as a prominent scholar who served concurrently as *Qāḍī al-Quḍāt* (Chief Justice) in Egypt, Syria, and Jerusalem (Al-Zirikli, 2002). His extensive practical experience ensured that his ideas on educational ethics and governance transcended abstract theory, embedding a rich nuance of real-world application. Ibn Jamāʿah lived during the zenith of the madrasa system under the Mamluk Sultanate—a period characterized by the increasingly structured dissemination of knowledge alongside escalating rivalry among scholars and shifts in learning motivations (Rahman, 1982). Within this historical



context, *Tazkiratu as-Sāmi'* emerged as a corrective effort aimed at realigning Islamic education with its core spiritual foundation.

Symptomatically structured, the text is divided into five main chapters: the virtues of knowledge and the nobility of the learned; internal and external ethics for educators; student ethics, encompassing spiritual purification (*tazkiyah*) and learning methodologies; ethics of interacting with books as instruments of knowledge; and protocols for residing within madrasa environments (Mursi, 2005). Written in a concise yet authoritative style rich in textual evidence (*dalil naqli*) and classical scholarly consensus (*salaf*), this work remains a seminal reference for character education curricula in classical and contemporary Islamic educational institutions alike (An-Nahlawi, 1992).

4.2 Islamic Educational Values in *Tazkiratu as-Sāmi' wa al-Mutakallim*

a. Religious-Spiritual Value: Sincerity and God-Centered Orientation

The foundational value underpinning Ibn Jamā'ah's framework is religiosity centered on the concept of sincerity (*ikhhlās*). Education is viewed not as a secular activity, but as an act of worship (*taqarrub*) seeking proximity to God. Consequently, both educators and learners are obligated to purify their intentions from worldly ambitions, such as status, popularity, or self-pride (Ibn Jamā'ah, 2014). Knowledge is conceptualized as an "act of heart-worship" and a "hidden prayer"; devoid of this spiritual anchor, education risks producing cognitively proficient yet spiritually hollow individuals (Al-Abrasyi, 1975). This finding aligns with recent empirical research by Nasr and Rahman (2025) in *Religions*, which demonstrates that intention and moral discernment play a pivotal role in shaping the spiritual quality of teacher-student relationships within contemporary Islamic pedagogical settings.

b. Professional Ethics for Educators: Integrity and Exemplary Modeling

Ibn Jamā'ah posits that educators must not merely execute a transfer of knowledge, but fundamentally facilitate a transfer of values. This encompasses *al-wara'* (scrupulousness and maintaining professional dignity/*muru'ah*), *tawāḍu'* (humility and readiness to accept truth, even from students), and compassionate pedagogy rooted in gentleness and patience (Ibn Jamā'ah, 1995). The relevance of these values is corroborated by Hassan and Jamaludin (2021), who identified a positive correlation between teacher spirituality and moral professionalism in Islamic schools, as well as Hashim et al. (2023), who demonstrated that teacher integrity and sincerity serve as significant predictors of their moral influence on students.



c. Student Character Values: Discipline and Learning Etiquette

Regarding learners, Ibn Jamā'ah underscores the principle of prioritizing *adab* before acquiring knowledge. Key dimensions include *tazkiyat al-nafs* (spiritual purification from moral defects), *al-himmah* (a high academic drive manifested through time management and persistent review/*murāja'ah*), and deep reverence for educators as an extension of venerating knowledge itself (Aly, 1999). This pattern is affirmed by Maulana and Nurjanah (2025), who found that classroom conduct is strongly determined by the extent to which students internalize respect toward teachers and peers, mirroring Ibn Jamā'ah's core concepts of *al-himmah* and reverence.

d. Academic Ethics Toward Instruments and Learning Environments

A unique contribution of Ibn Jamā'ah is the ethical internalization concerning books and institutional facilities. This includes prohibitions against defacing texts, maintaining trust when borrowing books, ensuring precision in copying texts as an act of academic honesty, and observing living etiquette in madrasas that fosters tolerance and shared responsibility (Ibn Jamā'ah, 2003). As noted by Sartell and Padela (2015) in their analysis of the *adab al-'ilm* genre, treating learning instruments with care reflects inner moral disposition rather than mere administrative compliance. Collectively, these four pillars direct education toward nurturing the whole human being (*insān kāmil*), harmonizing intellectual excellence, spiritual purity, and moral integrity.

4.3 Research Implications

This study enriches the literature on Islamic education by re-conceptualizing *adab* as a distinct academic discipline parallel to modern pedagogy, serving as a primary pillar for character-based curriculum design rather than a mere secondary complement. Furthermore, it offers a comparative framework for bridging classical Islamic texts with contemporary theories such as Social-Emotional Learning (SEL) and Humanistic Education, thereby narrowing the dichotomy between secular and religious educational paradigms.

Practical Implications:

- a. For Educators: Encourages a shift from a pure transfer of knowledge to a transfer of values, integrating *al-wara'* alongside Technological Pedagogical Content Knowledge (TPACK) frameworks.
- b. For Curriculum Designers: Provides insights for integrating Ibn Jamā'ah's ethical values into character education and formulating *adab*-based digital literacy guidelines.



- c. For Educational Policy: Offers evidence for enhancing personality and moral competency modules within Teacher Professional Education (PPG) programs.
- d. For Students: Fosters the internalizations of adab to prevent digital misuse, academic dishonesty, and peer bullying.

Methodological Implications: Highlights the need for quasi-experimental research evaluating the implementation of Tazkiratu as-Sāmi'-based adab programs within Islamic schools, bridging the divide between classical conceptual richness and modern empirical standards in educational research.

5. Discussion

Ibn Jamā'ah's educational thought in *Tazkiratu as-Sāmi' wa al-Mutakallim fī Adab al-Ālim wa al-Muta'allim* demonstrates strong relevance to modern educational orientations, particularly in efforts to integrate intellectual, moral, spiritual, and social dimensions into the educational process. For Ibn Jamā'ah, education is not merely directed toward the transfer of knowledge, but fundamentally toward shaping the learner's personality and internalizing *adab* throughout all learning activities. Knowledge must produce transformative changes within the learner, affecting both personal behavior and life orientation. Accordingly, the ultimate objectives of education from Ibn Jamā'ah's perspective closely align with contemporary educational trends that increasingly position character formation, social competence, and holistic student development as integral components of the educational process (Ibn Jamā'ah, 2009; Hamzah et al., 2022).

5.1 Reorienting the Educator's Role: From Administration to Exemplary Modeling

Contemporary teacher professionalism is frequently entrapped in administrative burdens and certification demands. Ibn Jamā'ah's concept of spiritual professionalism asserts that the essence of a teacher lies in being a moral beacon through exemplary modeling, rather than a mere conduit of instructional material. The value of *al-wara'* serves as a vital reminder for modern educators that professional integrity is the primary filter against commercialization and the erosion of values in education. This argument finds empirical support in a study by Hassan and Jamaludin (2021) conducted in Islamic school environments, which established that the spiritual dimension of teachers significantly contributes to their moral professionalism. This is further corroborated by Hashim, Ahmad, and Ismail (2023), who demonstrated that teacher integrity and sincerity serve as robust predictors of their moral influence on learners. Consequently, the concept of *al-wara'* formulated seven centuries ago by Ibn Jamā'ah now receives empirical validation within contemporary educational research frameworks, moving beyond a purely normative, standalone value.



5.2 Integrating Ethics into Student-Centered Learning (SCL) Models

The adoption of SCL in modern curricula has successfully fostered learning autonomy; however, it carries the potential to trigger individualistic egoism if lacking a solid ethical foundation. Ibn Jamā'ah's thought complements SCL with an "adab-based SCL" framework, wherein learning autonomy remains grounded in reverence (*ta'zīm*) toward knowledge and its sources, serving as a solution to ethical crises in both physical and virtual classrooms. Findings by Maulana and Nurjanah (2025) reinforce this argument by showing that instructional effectiveness requires tailoring instructional approaches to the intellectual capacities of learners without compromising the preservation of dignity and *adaba* balance that is conceptually identical to the "adab-based SCL" proposed in this article.

5.3 Transforming Book Ethics into the Digital Literacy Era

Ibn Jamā'ah's focus on the ethics of treating books as sacred intellectual objects is highly relevant as a response to crises in digital literacy, plagiarism, and disinformation. Classical *adab* principles, such as trustworthiness (*amānah*) and meticulousness, can be transformed into cyber-ethics, where information validation and respect for copyright are viewed as moral responsibilities rather than mere legal issues. This idea resonates with recent research on the reconstruction of digital ethics grounded in classical *adab* texts, which demonstrates how the principles of *amānah* and precision in al-Zarnūjī's *Ta'līm al-Muta'allim* can be transformed into a cyber-ethical framework for digital natives—particularly regarding information validation, plagiarism, and respect for intellectual property rights (Abbas, 2025). In the Indonesian context, Azwar, Sani, and Abdullah (2025) similarly emphasize that such classical scholarly *adab* values are compatible with the spirit of *Kurikulum Merdeka*, which stresses character building alongside digital competence.

5.4 Schools as Character Laboratories and Sustainable Learning Communities

Ibn Jamā'ah's view of educational institutions as holistic ecosystems demanding *adab* aligns with the reinforcement of school climate and the hidden curriculum in modern education. The social values he proposes enable schools to function as protective environments that curb bullying, positioning educational institutions as sustainable learning communities rather than mere academic score factories. This "moral sanctuary" concept receives strong empirical backing from a systematic literature review by Utaminingsih, Idammatussilmi, Intania, and Kristiyuana (2025), which examined eleven empirical studies on Qur'anic value-based interventions for school bullying mitigation from 2019 to 2025. The results of the review indicated a 30% to 57% reduction in bullying incidents over a period of 4 to 12 weeks, accompanied by an increase in student empathy with effect sizes (Cohen's *d*) ranging from 0.42 to 0.88. This empirically



confirms that strengthening a faith-based school climate as envisioned in Ibn Jamā'ah's moral sanctuary concept holds real potential to suppress bullying. Nevertheless, the same review also notes methodological limitations, such as a scarcity of randomized controlled trials (RCTs) and long-term monitoring, indicating that generalizations must be made with caution.

5.5 Synthetic Review: From Classical Conceptual Frameworks to Contemporary Empirical Evidence

A cross-reading between Ibn Jamā'ah's four core value pillars and the corpus of research over the past decade reveals a consistent pattern: every classical conceptual pillar now has a counterpart or support in contemporary empirical educational research, even though both have developed separately without direct dialogue. The religious-spiritual value intersects with studies on intention and moral discernment (Nasr & Rahman, 2025); professional ethics for educators intersects with research on teacher spirituality and integrity (Hassan & Jamaludin, 2021; Hashim et al., 2023); student character ethics intersects with studies on classroom behavior and learning etiquette (Maulana & Nurjanah, 2025); while ethics toward learning instruments and environments intersects with research on moral sanctuaries and faith-based bullying mitigation (Utaminingsih et al., 2025). This convergence is methodologically significant: it demonstrates that Ibn Jamā'ah's ethical framework is not merely a romanticization of the past, but a conceptual model independently validated by recent empirical findings, albeit using different terminology and theoretical frameworks. However, this convergence also exposes a significant research gap: nearly all studies specifically focusing on Tazkiratu as-Sāmi' remain confined to a conceptual-qualitative level, whereas the supporting empirical evidence derives from broader Islamic educational research that does not explicitly reference this work. To date, no study nationally or internationally has quantitatively or experimentally tested the efficacy of implementing Ibn Jamā'ah's specific values, such as through a quasi-experimental design on adab-strengthening programs in pesantren (Islamic boarding schools) or madrasas. This gap represents the precise area explicitly recommended by this article as an agenda for future research.

6. Conclusion

This article reveals that Ibn Jamā'ah's Tazkiratu As-Sāmi' Wa Al-Mutakallim fī Adab Al-ʿĀlim Wa Al-Muta'allim presents an integrated perspective on educational ethics that connects knowledge acquisition with moral and spiritual development. Through content analysis of the treatise, four interconnected dimensions of educational ethics were identified: spiritual ethics based on sincerity (ikhhlās), educator ethics emphasizing integrity, humility, and exemplary conduct (al-wara'), learner ethics emphasizing self-



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discipline and character purification (tazkiyat al-nafs), and ethical responsibility toward learning resources and educational environments.

The analysis highlights that these ethical principles remain relevant to contemporary educational discussions, particularly in character education, teacher professionalism, and the development of ethical learning environments. Ibn Jamā'ah's emphasis on the inseparable relationship between knowledge and moral conduct provides a valuable conceptual perspective for understanding ethical challenges in modern education, although its practical implementation requires further empirical investigation.

By examining a classical Islamic educational text through a contemporary educational perspective, this article contributes to Islamic educational scholarship by highlighting the continuing relevance of educational ethics in discussions of holistic education. Future research may empirically examine the implementation of Ibn Jamā'ah's educational ethics in contemporary Islamic educational institutions.

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