



Application of Ethical Values Deriving from Hadiths in Creating a Conducive Learning Environment

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Abstract: This study aims to explore applying ethical values derived from the hadiths of Prophet Muhammad SAW in creating a conducive learning environment at Madrasah Aliyah Negeri (MAN) 1 Payakumbuh, West Sumatera. The research employs a qualitative approach using Hassan Hanafi's hermeneutical framework, which involves historical, eidetic, and practical criticism of hadiths related to teacher-student ethics. Data was collected through document analysis of hadiths and semi-structured interviews with teachers and students. The results indicate that applying ethical principles from the hadiths, such as respect, justice, patience, and compassion, is crucial in fostering positive interactions between teachers and students. Teachers at MAN 1 Payakumbuh have adapted their teaching methods to ensure effective understanding, including using simple language, providing feedback, and accommodating different student needs. The conclusion of this research emphasizes that implementing ethical values from the hadiths of Prophet Muhammad SAW can create a learning environment that supports students' academic and moral development. This study fills a gap in the existing literature by offering practical insights into integrating hadith-based ethics into everyday educational practices in Islamic schools, particularly in Indonesia.

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi penerapan nilai-nilai etika dari hadits Nabi Muhammad SAW dalam menciptakan lingkungan belajar yang kondusif di Madrasah Aliyah Negeri (MAN) 1 Payakumbuh, Sumatera Barat. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan kerangka kerja hermeneutika Hassan Hanafi, yang melibatkan kritik historis, eidetik, dan praktis terhadap hadits-hadits terkait etika guru dan murid. Pengumpulan data dilakukan melalui analisis dokumen hadits dan wawancara semi-terstruktur dengan guru dan siswa. Hasil penelitian menunjukkan bahwa penerapan prinsip-prinsip etika dari hadits, seperti rasa hormat, keadilan, kesabaran, dan kasih sayang, berperan penting dalam membangun interaksi positif antara guru dan murid. Guru-guru di MAN 1 Payakumbuh telah mengadaptasi metode pengajaran mereka untuk memastikan pemahaman yang efektif, termasuk menggunakan bahasa yang sederhana, memberikan umpan balik, dan mengakomodasi kebutuhan siswa yang berbeda-beda. Kesimpulan penelitian ini menegaskan bahwa penerapan nilai-nilai etika dari hadits Nabi Muhammad SAW dapat menciptakan lingkungan belajar yang mendukung perkembangan akademis dan moral siswa. Studi ini mengisi kekosongan dalam literatur yang ada dengan menawarkan wawasan praktis tentang integrasi

Keywords: Conducive learning environment, Hadiths, Hermeneutic analysis, MAN 1 Payakumbuh, Teacher-student etiquette.

INTRODUCTION

Islamic educational institutions, specifically Madrasah Aliyah Negeri (MAN), play a crucial role in shaping Islam's future leaders and scholars in Indonesia. These institutions are responsible for imparting academic knowledge and fostering spiritual growth and ethical character development among their students. Creating a conducive learning environment that promotes academic excellence and moral development is a key factor in the success of MAN.

While a rigorous curriculum and effective delivery of instructional materials are important components of a thriving learning environment, the quality of teacher-student interactions is equally significant (Aji et al., 2023). Positive and respectful relationships between teachers and students can significantly enhance student engagement, motivation, and overall academic achievement (Abdullah & Kassim, 2012). Conversely, negative interactions can hinder learning, create a stressful atmosphere, and even lead to disciplinary issues (Ryman et al., 2009).

Effective and conducive learning requires a supportive environment where teacher-student interactions occur harmoniously and respectfully (Abd Rahman et al., 2020). MAN 1 Payakumbuh, an educational institution emphasizing Islamic values, faces challenges and opportunities in creating a conducive learning atmosphere. This study explores how the hadiths of Prophet Muhammad SAW regarding teacher-student ethics can be implemented to create a conducive learning environment in this madrasah.

The hadiths of Prophet Muhammad SAW provide comprehensive guidance on how teachers should interact with their students and vice versa. These hadiths emphasize the importance of respect for knowledge, justice,

patience, and compassion in the teaching and learning process. By applying the principles contained in these hadiths, it is hoped that a learning environment that supports students' intellectual and moral development can be created.

The interactions between teachers and students greatly influence the overall classroom atmosphere (Aghamolaei et al., 2014). Previous research has explored various aspects of the learning environment, including: 1) Islamic education and the Islamic educational environment, as written by Q & Anzumi (2019), Arif (2022), Utami et al. (2023), and Sultani & Nahar (2022); 2) learning environments and early childhood education, authored by Ahmad (2021), El-Sabagh (2021), and Fitria et al. (2023); 3) the influence of the learning environment on learning and learning experiences, as written by Closs et al. (2022), Yusuf & Pattisahusiwa (2020), Shan et al. (2014), and Xu et al. (2022); and 4) teacher strategies and educational leadership, authored by Abdullah & Kassim (2012), Ramadani & Simamoramanopo (2022), Batubara et al. (2023), and Yusuf & Pattisahusiwa (2020). However, there is a notable gap in research that specifically examines the teachings of Prophet Muhammad and their potential implications for creating a conducive learning environment.

This study introduces a novel perspective by examining the application of Prophet Muhammad's hadith on teacher-student ethics to foster a conducive learning environment at MAN 1 Payakumbuh. Unlike previous research broadly addressing Islamic education, learning environments, and educational leadership, this research uniquely integrates comprehensive hadith teachings into everyday educational practices.

Utilizing Hassan Hanafi's hermeneutic approach, the study analyzes historical,

eidetic, and practical dimensions of hadith related to teacher-student interactions. This approach highlights educators' ethical and moral obligations and offers actionable insights for creating a harmonious and respectful classroom atmosphere (Hanafi, 2009). By focusing on the specific context of MAN 1 Payakumbuh, the research addresses the unique challenges and opportunities faced by Islamic educational institutions in Indonesia.

The findings emphasize the importance of love, respect, fairness, and emotional comfort in teacher-student relationships, proposing practical recommendations for implementing these values to enhance academic excellence and moral development. This study fills a significant gap in existing literature by providing a detailed exploration of hadith-based ethics in education and their practical application in a real-world educational setting, offering a holistic approach to improving the learning environment in Islamic schools.

METHOD

The study gathered data through two primary methods. Firstly, document analysis was conducted, where relevant hadith collections were analyzed with a focus on teachings related to teacher-student ethics. This involved using established hadith classifications and consulting Islamic scholars for guidance on appropriate hadith selection. Secondly, semi-structured interviews were conducted with teachers and students at MAN 1 Payakumbuh. The interview guide explored participants' experiences and perspectives on teacher-student relationships, emphasizing how hadith principles are currently understood and applied within the school. Interviews were conducted with six teachers and twelve students who were randomly selected.

This research uses a qualitative approach with the method of hadith criticism and the hermeneutical framework of Hassan Hanafi. The qualitative approach was chosen to delve into the understanding of meanings within hadiths about teacher and student

ethics. In contrast, the hadith criticism method allows for a critical evaluation of the reliability and authenticity of these hadiths. The theoretical framework of Hassan Hanafi's hermeneutics is applied to provide critical and holistic guidance in understanding the social and cultural contexts involving teacher and student ethics (Hanafi, 2009).

Within the framework of the hadith criticism method, this research encompasses three forms of criticism according to Hanafi's approach: historical criticism, eidetic criticism, and practical criticism (Hanafi, 2009). Historical criticism is conducted to trace the transmission history and historical context of hadiths about teacher and student ethics. Eidetic criticism explores the substance and essence of these hadiths, identifying their ontological implications. Meanwhile, practical criticism evaluates these hadiths' relevance in everyday life practices in Islamic society, specifically focusing on applying these hadiths at MAN 1 Payakumbuh.

Data collection is conducted through an in-depth literature review encompassing literature on teacher and student ethics and related hadiths. The analysis of hadith texts involves critical reading to identify the contexts, narratives, and implications of these hadiths. Data analysis is carried out through thematic approaches and contextual correlations to generate profound insights into teacher and student ethics from an Islamic perspective.

The validity and reliability of the research are strengthened through data triangulation from various sources and consistency of analysis (Bogdan & Biklen, 2007). Applying this method, the research is expected to provide deep insights into teacher and student ethics in creating a conducive learning environment, enriching the understanding of ethical, social, and cultural dimensions from an Islamic perspective..

RESULTS AND DISCUSSION

As an educational institution that prioritizes Islamic values, MAN 1 Payakumbuh is strongly committed to implementing teacher-student ethics reflected in the teachings of the hadith of Prophet Muhammad SAW. In this context, this research aims to explore and analyze how implementing teacher-student ethics values based on these hadiths is understood and applied in the educational environment of MAN 1 Payakumbuh. The findings of this research provide deep insights into the efforts of the madrasah in creating a conducive learning environment, where the interaction between teachers and students reflects strong ethical values and supports students' academic and moral development.

1. Respecting teachers and valuing knowledge

The hadith emphasizing the importance of respect for knowledge and those who possess it forms the basis of the teacher-student relationship at MAN 1 Payakumbuh. Teachers at this madrasah are respected as the primary sources of knowledge, and students are taught to listen attentively, ask questions politely, and appreciate the efforts of teachers in imparting knowledge.

حَدَّثَنَا هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي مَالِكُ بْنُ الْخَيْرِ الرِّيَادِيُّ عَنْ أَبِي قَبِيلِ الْمَعَاوِرِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنْ أَمْتَيْ مَنْ لَمْ يُجْلِ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفْ لِعَالِمَنَا حَقَّهُ

"Narrated to us by Harun, narrated to us by Ibn Wahb, narrated to me by Malik bin Al Khair Az Ziyadi from Abu Qobil Al Ma'afiri from 'Ubada bin Ash Shamit that the Messenger of Allah (peace be upon him) said, "Not among my followers is one who does not respect the elders, show affection to the young, and acknowledge the rights of the knowledgeable."

Historical analysis

This hadith is transmitted by Ahmad Ibn Hanbal (2001) through the chain of narrators: Harun, Ibn Wahb, Malik bin Al

Khair Az Ziyadi, Abu Qobil Al Ma'afiri, and 'Ubada bin Ash Shamit. Each narrator in this chain is recognized among hadith scholars as reliable transmitters. The chain of transmission demonstrates continuity (*ittishal*) and reliability (*adalah*) of the narrators, which are crucial criteria in evaluating the authenticity of a hadith (al-'Asqalani, 1993). Based on this historical analysis, scholars categorize this hadith as *shahih*, indicating that it accurately represents the teachings of Prophet Muhammad regarding respect for elders, affection for the young, and recognition of the rights of the knowledgeable.

Eidetic analysis

The phrase "وَيَعْرِفْ لِعَالِمَنَا حَقَّهُ" in this hadith points towards the essential understanding related to the attitudes and behaviors expected from a student towards a knowledgeable teacher or alim. The Arabic word "عَرَفَ" (ya'rif) carries a rich meaning, encompassing understanding, recognition, appreciation, and deep knowledge. In the context of this hadith, the phrase emphasizes the importance for a student to understand or recognize the rights of a knowledgeable teacher or *alim* (Al-Syaukani, 1994).

Firstly, "يَعْرِفْ" (ya'rif) can be interpreted as a deep understanding of the value and contributions of a knowledgeable teacher. A student must clearly acknowledge that a knowledgeable teacher has the right to be respected, recognized for their knowledge, and treated fairly.

Secondly, this phrase carries the meaning of appreciation and respect for knowledge. A student is expected to value the knowledge and expertise a knowledgeable teacher possesses, recognizing that this knowledge is a source of wisdom and valuable guidance.

Thirdly, this phrase highlights the importance for a student to give due rights to a knowledgeable teacher or alim. This includes listening attentively, showing respect, treating the teacher fairly, and providing opportunities for them to speak or share insights on matters related to their knowledge.

Thus, this hadith underscores the importance of an attitude of appreciation, recognition, and deep understanding towards knowledge and the expertise of a knowledgeable teacher in the relationship between a student and a teacher.

Practical analysis

This hadith offers practical guidance for fostering a conducive learning environment. Firstly, it emphasizes the importance of respecting teachers' knowledge, encouraging students to appreciate their expertise, and viewing them as valuable sources of knowledge. This involves habits like attentive listening, polite questioning, and acknowledging teachers' efforts in imparting knowledge. Secondly, the hadith underscores the need for students to actively engage in learning by being open to learning from teachers and asking questions when needed, fostering curiosity and positive interactions. Lastly, it highlights the importance of respect and responsibility towards teachers. It urges students to honor schedules, follow rules, and take responsibility for tasks, ultimately contributing to a respectful and responsible learning atmosphere (Haq, 2020).

Implementing these principles can create an environment where students and teachers mutually respect each other, cooperate, and work toward optimal learning outcomes. This approach encourages a learning culture characterized by respect, active engagement, and responsibility, leading to a more effective and productive learning process for everyone involved.

In interviews with the teachers of MAN 1 Payakumbuh, it was revealed that they have a deep understanding of the teachings of hadith emphasizing respect for teachers and the value of knowledge. Fidiahwati highlighted the importance of showing respect to teachers as the primary source of knowledge, while Roza and Suhardi emphasized appreciation for teachers' knowledge and expertise. They agreed that hadith teachings encourage students to respect, value, and treat teachers with the appropriate level of respect.

In their practice at MAN 1 Payakumbuh, the teachers apply these teachings of hadith in various ways. Suske teaches her students to listen carefully, ask politely, and appreciate the efforts of teachers in imparting knowledge. Iswandi incorporates discussions about the rights of teachers and the value of knowledge in her lessons. At the same time, Busriyanto creates a classroom environment that encourages students to express their thoughts and ask questions comfortably. They all aim to create a conducive learning environment where respect and appreciation for knowledge are highly valued.

Overall, the teachings of hadith regarding respect for teachers and the value of knowledge play a significant role in creating a positive learning environment at MAN 1 Payakumbuh. The practices implemented by the teachers result in a harmonious learning atmosphere where students feel valued and motivated to learn. In contrast, teachers feel appreciated and inspired to do their best to educate students.

In interviews with several students from MAN 1 Payakumbuh, they expressed their views on the implementation of hadith regarding respect for teachers and knowledge. Nazhif stated that respecting teachers is key to acquiring knowledge, listening attentively, asking wisely, and appreciating the efforts of teachers in delivering lessons. Yudha reinforced this view, emphasizing the importance of respecting the knowledge represented by teachers as individuals with extensive knowledge. He suggested acknowledging and understanding their depth of knowledge as part of respecting teachers.

Meanwhile, Irgani highlighted the need to respect teachers as educators properly. He argued that this respect is not just about listening but also acknowledging their rights to provide guidance and knowledge to students. Syaqira added that respecting knowledge creates a positive learning culture in school, while Tarisa emphasized the importance of actively engaging in the learning process by asking questions and

seeking clarification. These interview results indicate that respecting teachers and acknowledging the value of knowledge play a significant role in shaping a conducive and respectful learning environment at MAN 1 Payakumbuh.

2. Justice in treatment

The principle of justice in the hadith is also implemented at MAN 1 Payakumbuh. Teachers strive to provide fair attention and guidance to all students without discrimination. This includes balanced teaching time allocation, objective assessment, and fair conflict resolution.

أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ حَدَّثَنَا سُلَيْمَانُ
بْنُ حَرْبٍ قَالَ حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ عَنْ حَاجِبٍ
بْنِ الْمُفَضْلِ بْنِ الْمُهَلَّبِ عَنْ أَبِيهِ قَالَ سَمِعْتُ
النَّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْدِلُوا بَيْنَ أَبْنَائِكُمْ
اَعْدِلُوا بَيْنَ أَبْنَائِكُمْ

“Ya'qub bin Sufyan reported to us, he said, Sulaiman bin Harb narrated to us, he said, Hammad bin Yazid narrated to us from Hajib bin Al Mufadldal bin Al Muhallab from his father, he said, "I heard An Nu'man bin Basyir delivering a sermon, he said, "The Messenger of Allah said, 'Be just among your children.'"

Historical analysis

This hadith is narrated by Imam An-Nasa'i (2010) with a chain of narrators including Ya'qub bin Sufyan, Sulaiman bin Harb, Hammad bin Yazid, Hajib bin Al Mufadhdhal bin Al Muhallab, and An Nu'man bin Basyir. It is also narrated by Ahmad Ibn Hanbal (2001) in six transmissions and by Abu Dawud (1997) in one transmission. The wording of this hadith varies slightly among the narrators, but the meaning remains consistent. This indicates that the hadith is transmitted by meaning (*riwayah bi al-makna*).

The chain of narration is continuous from the beginning to the end (*ittishal al-sanad*), and the narrators are considered by hadith scholars as '*adil*' and '*dhabith*' (*tsiqah*), with

no *syadz* or '*illat*' found in the chain or the text of the hadith. Therefore, this hadith can be considered as authentic (*shahih*) (al-'Asqalani, 1993).

Eidetic analysis

This hadith helps one understand the substance or essence of Prophet Muhammad's message. The emphasized phrase is "*Be just among your children.*" From an eidetic perspective, this message underscores the importance of justice in interacting with and treating children (Al-Syaukani, 1994).

This hadith has highly relevant implications in the context of education and creating a conducive learning environment. Teachers' ethics towards students, which is a crucial aspect of fostering a healthy and productive learning environment, should be based on principles of justice. Teachers must be fair in giving attention, guidance, and assessment to each student without discrimination or favoritism (Kumar & Kumar, 2023).

Children need to feel treated fairly and equally in the educational environment. A just teacher will encourage motivation and active participation from their students, boost self-confidence, and foster harmonious relationships in the classroom. By applying the principle of justice as taught in this hadith, teachers can contribute positively to building a conducive learning environment and supporting the optimal development of their students.

Practical analysis

This hadith emphasizes justice in education, which is crucial for creating a healthy learning atmosphere. It stresses fair treatment, unbiased assessments, and impartial conflict resolution. Teachers must ensure equal opportunities, objective evaluations, and respectful communication to support students' growth and foster an inclusive environment (Prameswari & Budiyanto, 2017). Embracing these principles contributes significantly to a

nurturing educational setting where student feels valued and motivated to succeed.

During the interview with teachers of MAN 1 Payakumbuh, they discussed the implementation of the hadith emphasizing justice in treatment. One of them, as stated by Roza: "We promote an inclusive classroom environment where every student feels valued and respected. We encourage open dialogue, mutual understanding, and upholding ethical standards in our teaching methods."

As teachers, they emphasized the importance of treating all students fairly and equally, allocating teaching time evenly, guiding without discrimination, and assessing students objectively based on their merits and efforts. They also highlighted the promotion of an inclusive classroom environment where every student feels valued and respected, encouraging open dialogue and mutual understanding. This approach, they believe, fosters trust and rapport with students, enhances their motivation to learn, promotes active participation, boosts self-esteem, encourages responsible behavior, and ultimately contributes to nurturing well-rounded individuals with moral integrity and respect for others.

The interview results with the students of MAN 1 Payakumbuh, indicate their awareness of the importance of justice in treatment at school. As an example, what Rayhan pointed out: "Justice is also reflected in conflict resolution at school. Teachers act as fair mediators in resolving issues among students or with students. They listen to students' perspectives, provide objective assessments, and enforce school rules impartially."

The students expressed that the teachers at MAN 1 Payakumbuh consistently give equal attention to all students without distinguishing based on ethnicity, religion, or other backgrounds, ensuring that each student receives adequate time and guidance according to their needs. From the students' perspective, justice is also reflected in the objective assessments conducted by the

teachers, based on students' abilities and efforts rather than subjective preferences or discrimination.

Moreover, the students feel more motivated and confident when treated relatively by their teachers. They stated that the principle of justice in the hadith teaching to be fair in treating children is highly relevant to the conditions in their school. Teachers acting as fair mediators in resolving conflicts among students or with students also reflect the importance of justice in learning.

Lastly, they also highlighted the importance of open and transparent communication between teachers and parents to support students' educational growth. By applying the principle of justice taught in this hadith, teachers at MAN 1 Payakumbuh have helped create an inclusive and motivating learning environment, where every student feels valued and empowered to develop.

3. Compassion and care

The hadith depicting Prophet Muhammad SAW as a loving father to his followers is applied in the way teachers interact with students. Teachers at this madrasah are expected to show genuine care and concern for each student's needs and development. This helps create a safe and inclusive learning environment where students feel valued and supported.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحُ أَبْنَانَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ أَبْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أَعْلَمُكُمْ إِذَا أَتَيْتُمُ الْعَائِطَ فَلَا تَسْتَقِلُوا بِالْقِبْلَةِ وَلَا تَسْتَدِرُوْهَا وَأَمَرَ بِثَلَاثَةِ أَخْجَارٍ وَنَهَى عَنِ الرَّوْثِ وَالرَّمَّةِ وَنَهَى أَنْ يَسْتَطِيْبَ الرَّجُلُ بِيَمِينِهِ

Muhammad bin Ash Shabbah narrated to us, saying, Sufyan bin 'Uyainah informed us from Ibnu 'Ajlan from Al Qa'qa' bin Hakim from Abu Shalih from Abu Hurairah, he said, the Messenger of Allah (peace be upon him) said, "My position among you is like

that of a father to his child; I will teach you. If you need to relieve yourselves, do not face nor turn your backs towards the Qibla." He instructed to perform *istinja'* with three stones and prohibited the use of animal dung and bones. And he also prohibited a man from using his right hand for *istinja'*.

Historical analysis

This hadith is narrated by Ibn Majah (2006) with a chain of narrators consisting of Muhammad bin Ash Shabbah, Sufyan bin 'Uyainah, Ibnu 'Ajlān, Al Qa'qa' bin Hakim, Abu Shalih, and Abu Hurairah. Additionally, this hadith is also narrated by Abu Dawud (1997) through a single chain of transmission, by Ahmad Ibn Hanbal (2001) through two chains of transmission, and by ad-Darimi (2000) through one chain of transmission. There are slight variations in the wording of this hadith, but they do not result in any difference in meaning. Therefore, this hadith is transmitted through meaning (*riwayah bi al-makna*).

In terms of its quality, this hadith narrated by Ibn Majah can be considered authentic (*shahih*). This is because the hadith meets the criteria of authenticity. These criteria include a connected chain of narrators (*ittishal al-sanad*), the narrators being considered upright and reliable (*'adil* and *dhabith*), and the absence of any discrepancies (*syadz*) or defects (*'illat*) in both the chain of transmission and the text (al-'Asqalani, 1993).

Eidetic analysis

The phrase "إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لَوْلَاهُ" in the hadith depicts the ontological essence and philosophical implications associated with it. This phrase literally states that the Prophet Muhammad is like a father to his community. The first implication of this phrase is responsibility and compassion. The analogy to a father emphasizes that the Prophet Muhammad has a crucial role in guiding, educating, and protecting the Muslim community with full responsibility and compassion, akin to a father's care for his children (Al-Syaukani, 1994).

Furthermore, the phrase reflects the strong emotional attachment and trust between the Prophet Muhammad and his community. Muslims view the Prophet Muhammad as their spiritual leader whom they trust wholeheartedly, relying on his guidance, mentorship, and exemplary conduct in living life with trust and respect. Eidetic analysis also highlights the guidance and mentorship provided by the Prophet Muhammad to his community. This analogy conveys the message that the Prophet Muhammad not only imparts teachings but also provides necessary guidance to navigate life with patience, wisdom, and exemplary behavior.

Thus, the phrase encapsulates profound philosophical values related to responsibility, compassion, emotional attachment, trust, guidance, and mentorship that the Prophet Muhammad holds toward the Muslim community, reinforcing the essence of Islamic teachings and values in the leader-follower relationship.

Practical analysis

The hadith emphasizes the importance of establishing a close bond between teachers and students, akin to a caring father-child relationship, by building positive rapport, offering emotional support, and showing genuine concern for each student's needs and progress. It also highlights the significance of providing personalized guidance and individual attention and understanding students' learning requirements, interests, strengths, and challenges for optimal growth.

Furthermore, it advocates for creating a safe, trusting, and inclusive learning atmosphere, promoting open communication, and avoiding punitive measures or derogatory criticism (Farnidah & Haryanto, 2021). Additionally, teachers are expected to embody ethical and moral exemplarity, uphold values of integrity, professionalism, and Islamic principles, and instill care and responsibility among students for their holistic development.

The interview results with teachers of MAN 1 Payakumbuh showed their

commitment to implementing the values of compassion and care in the educational context. They agree that the hadith portraying Prophet Muhammad as a loving father figure serves as the foundation for teacher-student interactions. This approach entails a significant responsibility in guiding and protecting students and emphasizes equality, justice, and genuine concern for each student's needs.

One quote that demonstrates this commitment is from Suhardi's statement: *"we promote an inclusive classroom environment where every student feels valued and respected. We encourage open dialogue, mutual understanding, and uphold ethical standards in our teaching methods."* This reflects the teachers' determination to create a safe, inclusive, and loving learning environment at MAN 1 Payakumbuh.

The teachers emphasize creating an inclusive learning environment where every student feels valued and supported. This is reflected in their efforts to promote open dialogue, mutual understanding, and high ethical standards in teaching methods. They also strive to foster camaraderie among students, making the learning environment safe, supportive, and strengthening a sense of community among students.

In addition to fostering a conducive learning environment, these practices of compassion and care also impact each student's holistic development. From increased motivation and active participation to the formation of broad-based character, the teachers at MAN 1 Payakumbuh demonstrate their crucial role in shaping academically excellent individuals with strong moral values.

The interview results with students from MAN 1 Payakumbuh illustrate the importance of Compassion and Care in the teacher-student relationship at school. One interesting quote is when Hanafi said, *"Caring teachers make students feel valued and motivated."* This statement reflects how essential the role of teachers is in creating a conducive learning environment. The students also highlighted the strong

emotional bond between teachers and students, as Rohadatul Aisy conveyed, *"The teachers here truly show deep compassion and care for us as students."*

This analysis emphasizes that teachers' responsibility and compassion play a crucial role in guiding and supporting students' holistic development. Students feel the positive impact of a caring and attentive approach from teachers, who provide academic guidance and ensure their emotional and mental well-being. This aligns with Islamic values that emphasize the importance of compassion, trust, and guidance in building harmonious relationships between leaders and followers.

Furthermore, the interview also illustrates that teachers instill these values in education to create a safe, inclusive, and supportive learning environment. Teachers at MAN 1 Payakumbuh not only act as educators but also as mentors and moral role models for students. By understanding and applying the values of compassion and care, teachers can create a conducive learning environment for the optimal growth and development of every student.

4. Effective Communication

The importance of effective communication is also reflected in the hadith, which advises teachers to deliver lessons according to the students' level of understanding. Teachers at this madrasa are expected to develop learning materials suited to the students' abilities and to use effective teaching methods so that all students can understand and internalize the knowledge being taught.

عَنْ أَبْنَىٰ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ مَا أَنْتَ مِنْ مُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً (رواه مسلم)

From Ibn Shihab, from 'Ubaidillah ibn 'Abdullah ibn 'Utbah, that Abdullah ibn Mas'ud said, that the Prophet Muhammad said, "Do not explain to a people, an explanation that they cannot comprehend,

lest it becomes a trial for some of them." (Narrated by Muslim)

Historical analysis

This hadith is recorded by Imam Muslim (2004) in the Introduction to his Sahih collection. The hadith is narrated by Abdullah ibn Mas'ud through a chain of narrators that includes Ibn Shihab, 'Ubaidillah ibn 'Abdullah ibn 'Utbah, and Abdullah ibn Mas'ud himself. These narrators are considered trustworthy by hadith scholars ('adil and *dhabith*), so their statements receiving the hadith from one another are reliable. Therefore, the chain of narration is considered connected. Additionally, there are no discrepancies or defects found in this hadith. Hence, this hadith can be categorized as *shahih* (al-'Asqalani, 1993).

This hadith conveys a message about the importance of providing explanations or information according to the understanding and capacity of the audience. At that time, social, cultural, and educational contexts needed to be considered when imparting religious knowledge. The interpretation of this hadith is related to the diverse layers of society with varying backgrounds and understandings. Giving explanations or teachings that are too high or complex for them to grasp can lead to misunderstandings, confusion, or even divisions among them. Therefore, this hadith reminds us to tailor the delivery of knowledge to the audience's ability to comprehend, thus avoiding causing confusion or discord among them.

Eidetic analysis

The eidetic analysis of this hadith emphasizes the principles of effective communication in providing explanations or teachings to others. In this context, the statement "ما أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَنْبَغِثُ عَوْلَاهُمْ" underscores that a speaker or teacher must consider the level of understanding and intellectual capacity of their listeners.

In this regard, "عَوْلَاهُمْ" refers to their intellect or reasoning, while "إِلَّا كَانَ لِبَعْضِهِمْ وَشَنَّةً" highlights the potential for trial or

confusion if the explanation or teaching is not adapted to their understanding capacity. This underscores the importance of conveying information or teachings so that all parties can understand without causing confusion or misunderstandings that could lead to conflict (Al-Syaukani, 1994).

Thus, this hadith emphasizes the wisdom in communication, the alignment of teaching methods with the intended audience, and the effort to avoid causing trial or confusion due to explanations unsuited to the listeners' capacity.

Practical analysis

This hadith highlights the importance of understanding the audience when providing explanations or teachings. The phrase "ما أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَنْبَغِثُ عَوْلَاهُمْ" emphasizes that a teacher or speaker must be aware that not everyone has the same level of understanding. In the context of education, this principle teaches that a teacher must be able to identify students' needs and learning abilities, develop learning materials accordingly, and use effective teaching methods so that information can be conveyed effectively and understood by all students without causing confusion or conflict.

Creating a conducive educational environment can be achieved by focusing on three main aspects (Fitri, 2024):

First, educators must understand students' needs. Each student has a different level of understanding. By identifying individual needs and students' learning levels, educators can adjust their teaching approach to match their learning abilities. For example, they can use varied teaching methods such as lectures, discussions, demonstrations, or collaborative projects according to students' needs and preferences.

Second, aligning learning materials. Educators must align learning materials with students' understanding levels. This includes developing curricula that suit students' needs and abilities and using language and teaching methods that are easily understood by all students. Educators also need to ensure that

the material presented is not too complicated to avoid confusion or misunderstandings.

Third, effective communication. This hadith also emphasizes the importance of effective communication between educators and students. An educator must be able to explain material clearly and simply, using language that suits students' understanding without complicating it. Additionally, educators need to create space for questions and discussions to ensure that every student can understand and internalize the material effectively.

By applying the principles found in this hadith, a conducive educational environment can be created where every student feels valued, supported, and has an equal opportunity to learn effectively according to their abilities and needs.

Interviews with teachers at MAN 1 Payakumbuh revealed that they apply the principles of effective communication recommended in the hadith by adjusting their teaching methods and learning materials according to students' levels of understanding. Iswandi, for instance, explained that he uses various teaching methods such as group discussions and demonstrations to ensure that all students can understand the material being taught. He emphasized, *"Giving explanations that students cannot understand will only cause confusion."*

Roza highlighted the importance of student feedback to assess teaching methods' effectiveness. She explained, *"If there are students who find certain material difficult, I will find another way to explain it."* Roza also provided a concrete example of applying the principles of effective communication in teaching mathematics by using props and simulations to explain abstract concepts. This aligns with the hadith principle that emphasizes the importance of conveying information in a way that all parties can understand.

Busriyanto pointed out the challenges in ensuring that all students understand the same material, given their varying abilities and backgrounds. To address this, he gives

special attention to students in need and creates space for questions and discussions at the end of each lesson. *"At the end of every lesson, I always allocate time for a Q&A session,"* said Busriyanto. With this approach, the teachers at MAN 1 Payakumbuh strive to create a conducive educational environment where every student feels valued and supported in their learning process.

The results of interviews with students from MAN 1 Payakumbuh show that the teachers well manifest the implementation of effective communication principles from the hadiths. One quote from an interview with Nazhif illustrates the teachers' approach in explaining lessons using simple language and providing easily understandable examples: *"The teachers always try to explain the lessons in a way that we can understand. They often use simple language and examples that are easy to relate to."*

Furthermore, Fauzan indicates that teachers at MAN 1 Payakumbuh pay attention to students' comprehension levels and are ready to provide additional explanations if needed: *"The teachers are very attentive to our needs. They often check if we understand the material and are always open to repeating explanations if necessary."* This confirms that an adaptive and responsive approach to students' needs is an integral part of effective communication practices in the school.

Mardiyyah also highlights teachers' various teaching methods to ensure all students' understanding: *"Our teachers use a variety of methods like group discussions, interactive sessions, and multimedia presentations."* Thus, it can be concluded that a holistic approach to effective communication, starting from clear and simple language, responsiveness to students' understanding, and diverse teaching methods, forms a strong foundation for an inclusive and conducive learning environment at MAN 1 Payakumbuh.

The relevance of the hadith of teacher and student etiquette in creating a conducive learning environment

The hadith on teacher and student etiquette is highly relevant when discussing the creation of a conducive learning environment. Establishing such an environment is pivotal for students to optimize their learning potential. A hermeneutic study on the Prophet's hadith concerning teacher-student relationships underscores the significance of fostering a conducive learning atmosphere. The Prophet's teachings emphasize respect and mutual manners between educators and learners (Abdullah & Kassim, 2012). These teachings stress the need for a positive and respectful rapport between teachers and students, significantly contributing to a conducive learning setting (Batubara et al., 2023).

To achieve optimal learning outcomes, it is imperative to consider both internal and external factors (Aji et al., 2023). These factors encompass intellectual capabilities, emotional states, motivation levels, readiness to learn, memory capacity, and sensory functions among students. Additionally, aspects related to the learning process, such as teaching quality, learning tools, and the socio-natural milieu, substantially influence learning outcomes. Therefore, creating a conducive learning environment remains crucial for students to actualize their educational potential (Ryman et al., 2009).

Educators can cultivate an environment conducive to learning by addressing various factors. Classroom management, characterized by situational awareness, intervention when necessary, clarity of purpose, and strong guidance, plays a pivotal role in fostering a positive learning milieu. Moreover, promoting classroom cohesion through open communication and student collaboration enhances a sense of belonging and shared objectives (Aghamolaei et al., 2014). Attention to the physical classroom environment, including seating arrangements, lighting, ventilation, and access to learning resources, also contributes

significantly to engagement and minimizes distractions (Shan et al., 2014).

By prioritizing these factors and acknowledging individual student differences, educators can create a supportive learning environment that enhances motivation, engagement, and overall academic success. Building solid teacher-student relationships based on mutual respect, empathy, and support further strengthens the learning environment, fostering a safe and inclusive space for learning and growth. Encouraging a growth mindset and recognizing students' efforts and progress also contribute to a nurturing and empowering educational atmosphere.

In summary, adopting a holistic approach to education, aligning with the teachings of the Prophet regarding respect and mutual manners, is essential in fostering a conducive learning environment. Through their dedication to addressing diverse student needs and creating supportive relationships, educators play a crucial role in cultivating an environment where students can thrive academically and personally.

CONCLUSION

This study found that applying ethical values derived from the hadith of Prophet Muhammad SAW at MAN 1 Payakumbuh plays a significant role in creating a conducive learning environment. The main findings include respect and appreciation for teachers, where teachers at MAN 1 Payakumbuh apply hadith values emphasizing the importance of respecting and appreciating teachers as sources of knowledge. This practice is reflected in the students' attitudes, who show high respect for teachers by listening attentively, asking questions politely, and appreciating the teachers' efforts in teaching. Additionally, teachers strive to treat all students fairly, regardless of their backgrounds, in accordance with the principles of justice taught in the hadith. This fairness is implemented in allocating teaching time, providing guidance, and assessing students based on their abilities and efforts. The

harmonious interaction between teachers and students also creates a comfortable and supportive learning atmosphere, where teachers prioritize affection, patience, and understanding in teaching, which positively impacts students' motivation and participation in the learning process.

The findings of this study have several important implications for improving the quality of education in Islamic educational institutions. The implementation of hadith ethical values can enhance the quality of interactions between teachers and students, which in turn will increase students' motivation and academic achievement. A curriculum that integrates Islamic ethical principles from the hadith can help shape students' character and morals and provide academic knowledge. Training teachers to understand and apply hadith ethical values can strengthen their ability to create a positive and productive learning environment. A holistic approach that combines intellectual and moral development of students by Islamic teachings can be adopted by other educational institutions to improve the effectiveness of learning and character building. Overall, this study shows that the application of ethical values from the hadith is not only relevant but also effective in creating a conducive learning environment at MAN 1 Payakumbuh. The implications of these findings can be used as practical guidelines for improving the quality of education in other Islamic educational institutions.

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