

The Role of Teachers According to Ibn Jama'ah in the Book Tadhkirat al-Sami' wa'l-Mutakallim

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Abstract

The book Tadhkirat al-Sami' wa'l-Mutakallim by Ibn Jama'ah is a seminal work in the Islamic educational tradition, addressing the ethics and roles of teachers in the teaching process. This study aims to analyze the role of teachers as envisioned by Ibn Jama'ah, focusing on the concepts of teachers as leaders of knowledge, ethical educators, and moral guides, while exploring its relevance to contemporary education. This research employs a library research method with a descriptive-analytical approach. The primary source is the book Tadhkirat al-Sami' wa'l-Mutakallim, complemented by secondary literature from books and academic journals. The analysis integrates classical and modern educational theories. The findings reveal that Ibn Jama'ah regards teachers as central figures with significant responsibilities, not only in transferring knowledge but also in shaping students' character through moral and spiritual example. These concepts, such as the importance of teachers' ethics and harmonious teacher-student relationships, remain relevant for character education in the modern era. The research implies the necessity of integrating moral and spiritual values into contemporary education to address global challenges such as ethical crises and dehumanization in educational systems. However, the study's focus on classical literature highlights the need for further empirical exploration to test its implementation in modern educational contexts. This study contributes to the literature on Islamic education by providing an in-depth analysis of Ibn Jama'ah's concepts, which are rarely systematically addressed in contemporary research. The findings offer original insights bridging the tradition of classical Islamic education and the challenges of modern education.

Keywords: *Teacher's Role, Ibn Jama'ah, Tadhkirat al-Sami' wa'l-Mutakallim, Islamic Education, Teacher Ethics..*

INTRODUCTION

Education plays a fundamental role in building human civilization. One of the essential aspects of education is the presence of teachers, who not only serve as transmitters of knowledge but also as character builders and spiritual guides for their students. From the perspective of Islamic education, teachers hold a distinguished position as they are regarded as the inheritors of the prophets (Al-Ghazali, 2011; Makdisi, 1990). This concept is not merely theoretical but has been implemented in various traditions of classical Islamic education, as elaborated by Ibn Jama'ah in his work *Tadhkirat al-Sami' wa'l-Mutakallim* (Ibn Jama'ah, 1986).

The book *Tadhkirat al-Sami' wa'l-Mutakallim* stands as one of the monumental works in the corpus of Islamic education. Authored by Ibn Jama'ah, this book provides ethical and moral guidelines to be observed by teachers and students, both in the teaching-learning process and in daily life (Makdisi, 1990). It serves not only as a primary reference in traditional Islamic education but also remains relevant to modern educational values, especially in the context of character formation and the professional ethics of educators (Thobroni, 2013; Rahman, 2019).

In the context of contemporary education, the role of teachers is often debated, particularly as the world faces significant changes in technology and learning methodologies. However, the values taught by Ibn Jama'ah remain pertinent, especially regarding how a teacher should interact with students, manage knowledge, and instill morality in the learning process. Thus, this study aims to delve deeper into the concept of the teacher's role according to Ibn Jama'ah and explore how these values can be adapted to modern educational systems (Nasr, 2002; Rosenthal, 1970).

The research questions posed in this study are as follows: How does Ibn Jama'ah view the role of teachers in Islamic education? What are the ethical principles and etiquettes that a teacher must embody according to the book *Tadhkirat al-Sami' wa'l-Mutakallim*? How are Ibn Jama'ah's concepts of the teacher's role relevant to contemporary education? The objectives of this research are to describe Ibn Jama'ah's perspectives on the teacher's role in education, analyze the ethical values and etiquettes prescribed for teachers by Ibn Jama'ah, and explore the relevance of these concepts in modern educational systems.

This study is expected to contribute to the development of Islamic education literature, particularly regarding the teacher's role as a key element in shaping students'

character and morality. Furthermore, it aims to provide practical guidance for educators in adopting traditional values aligned with the challenges of contemporary education (Rosenthal, 1970; Al-Attas, 1977).

THEORETICAL REVIEW

The Concept of Teachers

Teachers hold a strategic position in the realm of education, serving not only as transmitters of knowledge but also as builders of students' morals and character. According to Al-Ghazali in *Ihya' 'Ulum al-Din*, teachers inherit the duties of prophets, which include guiding humanity toward the righteous path. Al-Ghazali emphasizes that a teacher's role goes beyond delivering subject matter; it also involves instilling spiritual and moral values in students (Al-Ghazali, 2011). In this view, teachers are moral guides responsible for their students' intellectual and spiritual success.

This perspective aligns with that of Ibn Jama'ah, who, in his book *Tadhkirat al-Sami' wa'l-Mutakallim*, asserts that a teacher must possess sincerity, good etiquette, and a sense of responsibility for the knowledge they impart. Ibn Jama'ah also highlights the importance of teachers serving as role models in their daily lives, as their actions often serve as an example for their students (Ibn Jama'ah, 1986).

In classical Islamic education, the concept of teachers is closely tied to spiritual values and etiquette. For instance, Al-Zarnuji, in *Ta'lim al-Muta'allim*, describes teachers as figures who are highly respected and must always maintain their dignity before their students. He emphasizes the significance of etiquette in teacher-student relationships, considering it a prerequisite for successful learning (Al-Zarnuji, 2008).

A similar concept is expressed by Syed Muhammad Naquib al-Attas, who views teachers as spiritual mentors (*murabbi*) tasked with balancing the intellectual, emotional, and spiritual aspects of their students. According to al-Attas, teachers should embody wisdom, integrity, and the ability to effectively convey knowledge (Al-Attas, 1993).

In the context of modern education, perspectives on the teacher's role have evolved, particularly with the emergence of new challenges such as globalization and technological advancements. Paulo Freire, a prominent progressive education thinker, views teachers as facilitators who guide students to think critically and act as agents of social change. In his book *Pedagogy of the Oppressed*, Freire rejects the one-way

concept of education ("banking education"), where teachers are the sole source of knowledge, and instead promotes active dialogue between teachers and students (Freire, 1970).

From another modern perspective, John Dewey emphasizes the importance of teachers in creating interactive learning environments relevant to real life. In Dewey's view, teachers act as motivators who help students discover their potential through meaningful learning experiences (Dewey, 1938).

Despite differences in approach, both traditional and modern perspectives share a common understanding of the teacher's central role in education. Traditional perspectives, such as those taught by Ibn Jama'ah and Al-Ghazali, focus more on moral and spiritual formation, while modern approaches emphasize teachers as facilitators who support critical thinking and student independence (Makdisi, 1990; Rahman, 1984).

Integrating these two perspectives can result in an ideal model of a teacher someone who not only masters knowledge but also possesses moral integrity and the ability to guide students in various aspects of life. Such teachers are not only aligned with the traditional values of Islam but also capable of addressing the increasingly complex challenges of modern education.

Profile of the Book Tadhkirat al-Sami' wa'l-Mutakallim

The book *Tadhkirat al-Sami' wa'l-Mutakallim* by Ibn Jama'ah is one of the most significant legacies in the tradition of classical Islamic education. Compiled in the 7th century Hijri (13th century CE) during the flourishing of Islamic educational institutions such as madrasahs and halaqahs, this book served as a center of learning for knowledge, ethics, and religion. It was designed to provide guidance for teachers and students in conducting education ethically and effectively. In this context, Ibn Jama'ah offers a profound perspective on the etiquette of learning and teaching, which he considers the key to the success of Islamic education (Ibn Jama'ah, 1986).

As a renowned scholar and judge, Ibn Jama'ah possessed extensive insight into education and Islamic law, which formed the foundation for his thoughts in this book. It encompasses not only technical guidelines for teaching but also a vision of education that integrates knowledge, morality, and spirituality a model that remains relevant to this day (Makdisi, 1990).

The book *Tadhkirat al-Sami‘ wa’l-Mutakallim* consists of several systematically arranged chapters that cover various aspects of education. Ibn Jama'ah begins with an explanation of the importance of knowledge and the high regard given to teachers in Islam. He then elaborates on the etiquettes required of teachers and students, as well as the moral responsibilities inherent in both roles (Ibn Jama'ah, 1986).

The book has become a primary reference in discussions of Islamic education, particularly concerning etiquette and ethics. Ibn Jama'ah's thoughts have influenced many other classical educational works, such as Al-Zarnuji's *Ta‘lim al-Muta‘allim* and Al-Ghazali's *Ihya' ‘Ulum al-Din*. The contribution of this book is not limited to classical Islamic education but also provides inspiration for contemporary educational discourse, particularly in strengthening the character of teachers and students (Rosenthal, 1970; Makdisi, 1990).

In the modern context, the values articulated in this book remain relevant. The concept of teacher and student etiquette can serve as the foundation for character education, which has become a primary focus in many countries today. This indicates that Ibn Jama'ah's views are not only normative but also applicable across various eras (Thobroni, 2013).

While the book offers deep insights into educational ethics, some critiques arise regarding its specific context within the medieval Islamic educational tradition. In modern education, certain guidelines in this book need adaptation to suit the needs of students and technological advancements. However, the essence of the book respect for knowledge, teachers, and character building remains relevant and applicable to various educational systems (Rahman, 1984).

Overall, *Tadhkirat al-Sami‘ wa’l-Mutakallim* is a work that not only addresses the technical aspects of teaching but also delves into the profound relationship between humans and knowledge. By deeply understanding this book, one can unearth the values of Islamic education that serve as a strong foundation to address the challenges of contemporary education.

Biography of Ibn Jama'ah

Ibn Jama'ah, whose full name was Badruddin Muhammad bin Ibrahim bin Jama'ah, was a distinguished scholar born in 639 H (1241 CE) in Jerusalem (Bayt al-Maqdis). He grew up in a family of scholars who highly valued religious knowledge.

His father and grandfather were also prominent scholars, exposing Ibn Jama'ah to a robust tradition of Islamic scholarship from an early age (Rosenthal, 1970).

During his time, the Islamic world was at the peak of its intellectual development, with flourishing educational institutions like madrasahs that served as centers for the study of knowledge, ethics, and religion. Ibn Jama'ah received his education in this intellectually stimulating environment, studying various disciplines including jurisprudence (fiqh), hadith, Quranic exegesis (tafsir), and theology (kalam). Influential madrasahs like the Nizamiyah in Baghdad and the Shafi'iyyah in Damascus significantly shaped his intellectual development (Makdisi, 1990).

After completing his studies, Ibn Jama'ah became a renowned scholar and judge (qadhi), holding esteemed positions in Cairo and Damascus, two major centers of Islamic knowledge at the time. In addition to his judicial responsibilities, he actively taught at various madrasahs, contributing significantly to the dissemination of knowledge. His strategic positions allowed him to interact with many prominent scholars, further enriching his scholarly outlook (Al-Dhahabi, 2001).

One of the defining aspects of Ibn Jama'ah's legacy was his dedication to knowledge and education. He authored several important works, the most famous of which is *Tadhkirat al-Sami' wa'l-Mutakallim*. This book elaborates on the principles of ethics in learning and teaching, serving as a practical guide for teachers and students of his time. It remains a foundational reference in the tradition of Islamic education to this day (Ibn Jama'ah, 1986).

Ibn Jama'ah's thoughts were deeply influenced by the intellectual traditions of his era. In *Tadhkirat al-Sami' wa'l-Mutakallim*, he emphasizes the importance of adab (etiquette) in education. He asserts that a teacher's role is not only to impart knowledge but also to shape the character of students. He emphasizes that education must be grounded in sincerity, respect, and the ultimate aim of drawing closer to Allah (Ibn Jama'ah, 1986).

Ibn Jama'ah's educational philosophy aligns closely with the ideas of Al-Ghazali, who also stressed the integration of knowledge and ethics. However, Ibn Jama'ah provided more specific discussions about the roles of teachers and students, establishing himself as a pioneer in Islamic educational discourse focusing on adab. He also discussed teaching methods, such as the gradual delivery of knowledge and the

importance of understanding the characteristics of students to ensure effective learning (Makdisi, 1990; Thobroni, 2013).

The influence of Ibn Jama'ah extends beyond his era and continues to resonate today. His book *Tadhkirat al-Sami' wa'l-Mutakallim* remains a primary reference in Islamic education, especially concerning the ethics of learning and teaching. His contributions are also recognized in the development of formal educational systems in the Islamic world, particularly through the concept of *adab* he championed (Rahman, 1984). In modern education, Ibn Jama'ah's ideas remain relevant, especially in efforts to strengthen the character of teachers and students. The *adab* he advocated provides a foundation for character education, which is now a critical issue in global education. Thus, Ibn Jama'ah has made a significant contribution to the tradition of Islamic education while offering solutions to contemporary educational challenges (Thobroni, 2013; Nasr, 2002).

Although Ibn Jama'ah's thoughts are highly respected, some critiques have emerged regarding the historical context of his ideas. For example, his emphasis on the hierarchical relationship between teachers and students might be difficult to apply in modern, more egalitarian educational systems. However, the foundational principles he proposed such as sincerity, responsibility, and respect for knowledge remain relevant and applicable in diverse educational contexts (Makdisi, 1990; Rahman, 1984).

RESEARCH METHOD

This study employs a library research approach to explore Ibn Jama'ah's views on the role of teachers as outlined in his book *Tadhkirat al-Sami' wa'l-Mutakallim*. It focuses on an in-depth analysis of texts that articulate the principles of etiquette (*adab*) and the responsibilities of teachers in Islamic education, while also examining their relevance to the challenges of modern education. This method was chosen because it allows for conceptual and theoretical exploration of rich literary sources, both primary and secondary, without requiring field data collection.

The research is qualitative-descriptive in nature, aiming to deeply understand and describe the concept of the teacher's role. The study focuses not only on the transmission of knowledge but also on the ethical and spiritual dimensions that are central to education in Islam. A qualitative-descriptive approach enables a more

comprehensive analysis, especially in understanding the historical and normative context of Ibn Jama'ah's thoughts (Makdisi, 1990; Rosenthal, 1970).

The sources of data used in this research are divided into primary and secondary categories. The primary source is *Tadhkirat al-Sami' wa'l-Mutakallim* by Ibn Jama'ah, which serves as the main reference for examining the ethics and responsibilities of teachers. Secondary sources include other relevant literature, such as *Ihya' 'Ulum al-Din* by Al-Ghazali (2011), *Ta'lim al-Muta'allim* by Al-Zarnuji (2008), and modern analyses such as *The Rise of Colleges* by George Makdisi (1990). These secondary sources provide additional context for understanding Ibn Jama'ah's ideas from a broader perspective.

Data collection involved identification, critical reading, note-taking, and text classification. First, relevant literary sources were identified through both digital and physical searches. The texts were then thoroughly read to capture the essence of Ibn Jama'ah's views on the teacher's role. Information deemed significant was noted and categorized based on themes such as teacher etiquette, teacher-student relationships, and the responsibilities of teaching.

The collected data were analyzed using a qualitative approach in three main stages: data reduction, data presentation, and conclusion drawing. The first stage, data reduction, involved selecting the most relevant information to address the research questions. The second stage, data presentation, entailed organizing the data into systematic narratives based on predetermined themes. Finally, conclusions were drawn by interpreting the results in the context of Islamic education and modern education.

Data validity and reliability were ensured through source triangulation, comparing the contents of *Tadhkirat al-Sami' wa'l-Mutakallim* with other classical works such as *Ihya' 'Ulum al-Din* and *Ta'lim al-Muta'allim*, as well as modern literature like Makdisi's work (1990). This approach ensured the accuracy of interpretations of Ibn Jama'ah's ideas while providing relevance to contemporary educational issues (Thobroni, 2013).

RESULT AND DISCUSSION

Analysis of the Teacher's Role According to Ibn Jama'ah

1. Teacher as a Leader in Knowledge

In Islam, the role of a teacher goes beyond the transmission of knowledge to include moral and spiritual responsibilities. Ibn Jama'ah, in his book *Tadhkirat al-Sami' wa'l-Mutakallim*, emphasizes that teachers are the inheritors of the prophets (*warasat al-anbiya'*). He cites a hadith of the Prophet Muhammad, which states, "The scholars are the inheritors of the prophets," underscoring the teacher's position as a guide for humanity toward truth through knowledge (Ibn Jama'ah, 1986).

Being an inheritor of the prophets means that a teacher must embody sincerity, a high sense of responsibility, and a strong desire to guide students not only in worldly matters but also in spiritual ones. Ibn Jama'ah asserts that teaching should be seen as an act of worship, with every action driven by the intention of drawing closer to Allah (Rosenthal, 1970). He views teachers as leaders in knowledge (*imam al-'ilm*), tasked with guiding students in understanding, practicing, and disseminating knowledge. This leadership extends beyond mastery of content to include the ability to motivate students, understand their needs, and create a conducive learning environment. The ideal teacher, according to Ibn Jama'ah, is one who is authoritative yet humble, firm yet compassionate, and consistent in maintaining their integrity (Ibn Jama'ah, 1986; Makdisi, 1990).

In this context, a teacher's leadership also entails being a role model. Ibn Jama'ah stresses that teachers must exhibit behavior that aligns with the lessons they impart. Such exemplary conduct is crucial in building students' trust and respect, thereby enhancing the effectiveness of the learning process (Thobroni, 2013).

As leaders in knowledge, Ibn Jama'ah highlights the importance of *adab* (etiquette) in fulfilling the teacher's role. Key aspects of *adab* include: Sincerity: Teachers must teach with the pure intention of seeking Allah's pleasure, not for praise or material gain. Mastery of Knowledge: Teachers should possess a deep understanding of the subject matter and strive to continually enhance their knowledge. Patience: Teachers must exercise patience with students of varying comprehension levels and assist them wisely. Consistency: Teachers should live lives that reflect the values they teach, serving as real-life examples for their students (Ibn Jama'ah, 1986; Nasr, 2002).

Ibn Jama'ah's concept of the teacher as a leader in knowledge holds strong relevance in modern education. Today, this role can be adapted into three primary dimensions: Intellectual Leader: Teachers must master modern teaching methodologies, technology, and broad knowledge to address contemporary needs. Moral Leader: Teachers should exemplify ethics and character development, particularly in addressing complex social and cultural challenges. Spiritual Leader: Teachers must guide students in discovering deeper meanings in life that transcend mere academic achievements (Freire, 1970; Dewey, 1938).

Although Ibn Jama'ah's vision of teachers as leaders in knowledge is highly idealistic, its implementation faces challenges in modern educational systems, which often position teachers as "servants of the system" rather than leaders. Administrative burdens, limited time, and pressure to meet curriculum targets often hinder teachers from fulfilling their roles as leaders in knowledge (Rahman, 1984).

However, these challenges can be addressed by strengthening teacher training in leadership and ethics and providing space for teachers to innovate in their teaching processes. Additionally, integrating the values taught by Ibn Jama'ah into teacher training curricula could help develop a generation of educators who are not only intellectually competent but also morally upright (Thobroni, 2013).

Ibn Jama'ah's concept of the teacher as a leader in knowledge provides a holistic framework for understanding the educator's role in Islamic education. Teachers are not merely tasked with imparting knowledge but also with guiding students morally, spiritually, and intellectually. In the modern context, the values espoused by Ibn Jama'ah can serve as the foundation for creating a more meaningful and sustainable educational system.

Ibn Jama'ah's insights remind us that education is not merely about the transfer of knowledge but also the transformation of individuals. By adopting this concept as a guide, education can become a more effective tool for shaping individuals who are knowledgeable, virtuous, and responsible.

2. Teacher's Etiquette in Teaching

In Islamic tradition, *adab* (ethics and manners) is the foundational pillar of education. Ibn Jama'ah, in his book *Tadhkirat al-Sami' wa'l-Mutakallim*, asserts that *adab* is a prerequisite for teachers before they impart knowledge. For him, knowledge

without adab can lead to misguidance, making it essential for teachers to internalize proper adab within themselves (Ibn Jama'ah, 1986).

The adab referred to encompasses a teacher's attitude in educating, interactions with students, and moral responsibility for the knowledge they convey. Teachers are not merely transmitters of content but also moral and spiritual guides who shape their students' character. In this regard, Ibn Jama'ah follows the tradition of great scholars like Al-Ghazali, who also emphasized adab as the core of education (Makdisi, 1990).

Ibn Jama'ah outlines several principles of adab that teachers must embody in fulfilling their roles. These principles include sincerity in teaching, carefulness in delivering knowledge, being a role model, and maintaining balance in teaching.

Sincerity in Teaching: Teachers must teach with the intention of seeking Allah's pleasure, not for fame or material gain. Ibn Jama'ah reminds us that teaching is a noble duty that must be grounded in spiritual motivation. He references the hadith of Prophet Muhammad (PBUH): "Indeed, actions are judged by their intentions" (narrated by Bukhari and Muslim).

Carefulness in Delivering Knowledge: Teachers must ensure that the knowledge they impart is truthful, both in content and delivery. Ibn Jama'ah criticizes teachers who are careless in their teaching, as it can mislead students. He also emphasizes the importance of teachers mastering their subject matter, enabling students to learn with confidence (Ibn Jama'ah, 1986).

Being a Role Model: Teachers should exemplify good character, worship, and daily conduct. Ibn Jama'ah argues that students learn not only from their teacher's words but also from their actions and attitudes. By serving as a role model, teachers can foster respect and trust, which are vital for effective learning (Rosenthal, 1970).

Maintaining Balance in Teaching: Teachers must strike a balance between firmness and compassion. According to Ibn Jama'ah, teachers should avoid being overly strict, which may intimidate students, or overly lenient, which could diminish their authority. The ideal teacher instills discipline with wisdom (Ibn Jama'ah, 1986).

Ibn Jama'ah's concept of teacher adab remains relevant in modern education, particularly in fostering character-based education. In today's educational landscape, teachers often face significant challenges such as diverse student backgrounds, administrative pressures, and rapid technological developments. The adab principles taught by Ibn Jama'ah provide guidance for navigating these challenges.

In modern education, Ibn Jama'ah's idea of sincerity can be interpreted as a commitment to professionalism. Teachers are expected not only to fulfill their duties but also to have a vision of nurturing an intelligent and moral generation. Being a role model in the modern context includes a teacher's behavior in digital spaces. As leaders in knowledge, teachers must be cautious in their interactions on social media and serve as positive examples for students. Balancing firmness and compassion, as taught by Ibn Jama'ah, aligns with a humanistic approach to education. Teachers are expected to create a learning environment that is welcoming yet disciplined, motivating students to learn (Freire, 1970).

The greatest challenge in adopting Ibn Jama'ah's concept of teacher adab lies in the modern education system, which often prioritizes academic outcomes over character development. A packed curriculum, administrative demands, and grade-oriented evaluations frequently overshadow the emphasis on adab and ethics in education (Rahman, 1984). These challenges, however, can be addressed by providing continuous training for teachers in ethics and leadership. Additionally, integrating moral values into formal curricula can reinforce strong adab within modern education systems (Thobroni, 2013).

Ibn Jama'ah's concept of teacher adab offers a holistic perspective on the educator's role as both a moral and intellectual guide. By adopting these principles, education can evolve into a tool that not only enhances individual intelligence but also fosters a civilized society. Amid the challenges of globalization, the values taught by Ibn Jama'ah provide solutions for creating a more humanistic and inclusive educational system.

3. The Teacher-Student Relationship

In the tradition of Islamic education, the teacher-student relationship encompasses much more than academic interaction. Ibn Jama'ah, in his book *Tadhkirat al-Sami' wa'l-Mutakallim*, emphasizes that this relationship is imbued with values of adab (etiquette), spirituality, and moral responsibility. Teachers are regarded as guides, while students are seekers of truth who require direction toward authentic knowledge (Ibn Jama'ah, 1986).

Ibn Jama'ah asserts that the relationship between teacher and student must be built on mutual respect and support. Teachers are obligated to guide students with

patience and compassion, while students must show deep respect for their teachers. This relationship resembles that of a parent and child, founded on a mutual desire for growth and development (Nasr, 2002).

Some key principles in the teacher-student relationship according to Ibn Jama'ah are: Respecting Teachers as Sources of Knowledge: Students are required to respect their teachers, who guide them toward knowledge. Ibn Jama'ah highlights the importance of *tawadhu'* (humility) from students toward their teachers, likening it to the respect a patient shows to a doctor who heals their ailments. Without this respect, the blessings of knowledge are difficult to attain (Ibn Jama'ah, 1986). The Teacher's Duty to Care for Students: Teachers, according to Ibn Jama'ah, must view their students as a trust from Allah. They should be gentle yet firm in their approach to education. This care includes understanding the intellectual and emotional needs of students, ensuring that the learning process is both effective and meaningful. Commitment to the Trust of Knowledge: Ibn Jama'ah emphasizes the importance of teachers maintaining the trust inherent in the delivery of knowledge. Teachers must not conceal the truth or teach anything they themselves doubt. Conversely, students are expected to commit themselves to the pursuit of knowledge with diligence and discipline (Makdisi, 1990).

The concept of the teacher student relationship proposed by Ibn Jama'ah remains highly relevant in the context of modern education. In contemporary systems, this relationship often becomes more formal and pragmatic. However, the principle of mutual respect taught by Ibn Jama'ah can help create a more humanistic and meaningful learning environment. Respect should not only flow from students to teachers but also in the reverse direction, fostering constructive dialogue. Teachers are encouraged to view students as unique individuals with diverse needs. This aligns with Ibn Jama'ah's perspective that teachers should be flexible and considerate of their students' intellectual and emotional states (Freire, 1970).

In the digital age, the teacher-student relationship is often challenged by technological barriers. Nonetheless, Ibn Jama'ah's concept of compassion and personal attention from teachers to students can be adapted to foster deeper interactions, even through digital media.

According to Ibn Jama'ah, the teacher-student relationship is one founded on *adab*, compassion, and moral responsibility. This concept provides valuable guidance for educators in creating a learning environment that is meaningful and full of blessings.

In the modern context, these values can be adapted to establish more humanistic relationships between teachers and students, making the educational process not only intellectually enriching but also character-building. By integrating the principles of the teacher-student relationship taught by Ibn Jama'ah, education can become a more effective tool for shaping individuals who are not only intellectually competent but also morally and socially responsible.

The Relevance of Ibn Jama'ah's Concepts in Contemporary Education

Modern education exists amidst the dynamics of globalization, digitalization, and rapid social change. These challenges include a crisis of values, the commercialization of education, and the transformation of the teacher's role into a more technical than moral one. In this context, the concepts offered by Ibn Jama'ah in *Tadhkirat al-Sami' wa'l-Mutakallim* are highly relevant for restoring the essence of education as a means of shaping character, adab (etiquette), and knowledge (Ibn Jama'ah, 1986).

Ibn Jama'ah provides a philosophical framework that integrates intellectuality and spirituality, serving as a guide to navigating the complexities of contemporary education. His views not only function as historical reflections but also offer practical solutions to address moral and ethical challenges in today's education (Makdisi, 1990).

One of Ibn Jama'ah's most significant contributions is emphasizing the importance of adab in the teaching and learning process. In the context of modern education, this concept can be applied in various aspects. As explained by Ibn Jama'ah, adab involves harmonious relationships between teachers, students, and knowledge. Modern education often focuses on achieving academic outcomes without addressing character development. By integrating the values of adab, education can aim to produce individuals who are not only intellectually capable but also morally upright. This can be achieved through value-based curricula and the reinforcement of ethics across all subjects (Zuhdi, 2017).

In Ibn Jama'ah's perspective, the teacher's role extends beyond the transfer of knowledge; the teacher is a living example. Contemporary teachers are often constrained by administrative pressures, but this concept reminds us that the personal integrity of educators is key to successful education. Such integrity is crucial for

building students' trust in their teachers, which significantly impacts the effectiveness of learning (Rosenthal, 1970).

Ibn Jama'ah emphasizes that knowledge must be imparted with sincere intentions to seek Allah's pleasure. In a modern educational landscape often driven by commercialization, this principle serves as a reminder to preserve the purity of educational goals. Such sincerity is also relevant in fostering an educational culture centered on the students' well-being rather than merely meeting market demands.

Modern education tends to separate intellectual and spiritual aspects, potentially leading to an imbalance in individual development. Ibn Jama'ah offers a holistic approach that integrates both dimensions. In his view, teachers are not merely providers of knowledge but also shapers of the students' inner selves. This can be adapted through the reinforcement of religious education integrated with general subjects, enabling students to learn with a more comprehensive perspective (Rahman, 1984).

Ibn Jama'ah's educational concepts—especially those related to adab, teacher-student relationships, and the integration of intellectual and spiritual aspects—are profoundly relevant to contemporary education. These values provide direction for building an educational system focused not only on academic achievement but also on developing individuals who are morally and ethically grounded. By adapting Ibn Jama'ah's views, modern education can become a means of creating a generation that is not only intelligent but also well-mannered and responsible in facing global challenges.

Discussion

This study demonstrates that Ibn Jama'ah, in his book *Tadhkirat al-Sami' wa'l-Mutakallim*, presents a concept of the teacher's role that extends beyond being an instructor to include being a moral role model, spiritual leader, and guide in adab (etiquette). These findings align with previous research, such as that by Al-Attas (1979), who asserted that in the tradition of Islamic education, the teacher serves as a spiritual guide and instills values of adab. This perspective reinforces the argument that education in Islam is more than just knowledge transfer; it is also about transforming students' character through a respectful and compassionate teacher-student relationship.

Additionally, this study supports the findings of Makdisi (1990), who explored the role of classical Islamic educational institutions, including madrasahs, in shaping the ethos of teachers and students. Makdisi stated that the classical Islamic educational

system positioned teachers as central figures in the formation of civilization. Through his work, Ibn Jama'ah provides practical guidance for teachers to effectively fulfill their roles, ensuring that his concepts remain relevant today.

When compared to Paulo Freire's (1970) perspective, there are similarities in their critical views of the teacher's role. In *Pedagogy of the Oppressed*, Freire emphasizes that teachers are not merely knowledge providers but facilitators who help students understand social realities and liberate themselves from oppression. Ibn Jama'ah similarly emphasizes the teacher's role in shaping character, with a particular focus on spirituality and adab—dimensions less emphasized in Freire's theory. However, there are differences in approach; Freire prioritizes egalitarian dialogue between teachers and students, while Ibn Jama'ah underscores the importance of a hierarchy of adab, where students must respect teachers as sources of knowledge. These differences reflect the contrasting cultural and philosophical contexts of classical Islamic and modern educational systems.

John Dewey (1916), in *Democracy and Education*, highlights the teacher's role in fostering learning experiences relevant to real life. Dewey prioritizes a pragmatic approach in education, with teachers acting as facilitators of dynamic learning processes. While Ibn Jama'ah does not use modern terminology, he similarly acknowledges the importance of a close and personal teacher-student relationship. However, a stark difference lies in Ibn Jama'ah's spiritual orientation, which views knowledge as a means of drawing closer to Allah, whereas Dewey focuses on the worldly goals of education.

In Islamic tradition, Ibn Jama'ah's concept of teachers aligns closely with the views of Al-Ghazali, particularly in *Ihya Ulum al-Din*. Both agree that teachers must exemplify adab and morality. Al-Ghazali even states that a teacher's duty is *tazkiyat al-nafs* (purification of the soul), alongside intellectual tasks. Ibn Jama'ah elaborates on this concept by offering practical guidelines for teacher adab, such as proper speech, conduct, and teaching methods.

Ibn Jama'ah's concept of the teacher's role holds strong relevance in modern education. In an increasingly pragmatic world, the spiritual and moral approach he offers serves as a reminder that education should not solely focus on academic achievement but also on the formation of individuals with strong character. This aligns with the global emphasis on character education, as developed by Lickona (1991), who

highlights three core components: moral knowing, moral feeling, and moral action. The primary challenge in implementing Ibn Jama'ah's concept lies in adapting it to the demands of modern educational systems, which often lean towards technocracy. Integrating Ibn Jama'ah's values of adab and spirituality into modern curricula could be a significant step in addressing the moral and ethical crises often accompanying technological and global developments.

This study reinforces Ibn Jama'ah's position as one of the classical Islamic education figures whose relevance persists in the modern era. His concept of the teacher's role provides practical and philosophical guidance that can inspire the creation of a more humanistic, value-based, and holistic education system. Comparisons with modern educational theories highlight that Ibn Jama'ah's approach offers a balance between intellectuality, morality, and spirituality, making it a potential solution to contemporary educational challenges.

CONCLUSION

The analysis of Ibn Jama'ah's views on the duties and responsibilities of teachers, as well as their relevance in the context of contemporary education, leads to the following conclusions: Ibn Jama'ah positions the teacher as a leader in knowledge, a moral guide, and a guardian of adab in the educational process. Teachers are not merely transmitters of knowledge but also serve as spiritual and moral role models for their students. The study highlights three key aspects of the teacher's role: (1) the teacher as a leader in knowledge responsible for value-based teaching, (2) the importance of adab in teaching to shape students' character, and (3) a teacher-student relationship grounded in respect and compassion.

The findings of this study reveal that although Ibn Jama'ah's concepts emerged in the context of the medieval period, his principles remain highly relevant to the challenges of modern education, particularly in efforts to develop character education amid a moral crisis. The integration of adab and spirituality values proposed by Ibn Jama'ah can serve as a guide to strengthening the ethical and humanistic dimensions of global education systems.

It is essential for educators to internalize these principles and place moral and spiritual values at the core of education, producing a generation that is not only intellectually capable but also well-mannered and ethical. This reinforces the idea that

true education is a holistic process of human development, oriented toward the perfection of character and the advancement of knowledge.

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