

A Comparative Study of Character Education of Ibn Sahnun and Hasan Husni Abdul Wahhab” and its relevance in the modern era

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ABSTRACT

The aim of this study is to analyze the concept of character education contained in the book Adabul Mu'allimin by Ibn Sahnun, identify the advantages and disadvantages of views between Ibn Sahnun and his muhaqqiq Abdul Wahhab regarding the concept of character education and compare the similarities and differences of views between Ibn Sahnun and muhaqqiq Abdul Wahhab related to the concept of character education. This research uses a library research design. The primary data is in the form of the book Adāb al-Mu'allimīn by Ibn Sahnun as the main object of the study. The analysis technique used is content analysis. This study found that the concept of character education in Adab al-Mu'allimin is based on the integration of spiritual, moral, and social values through six main principles: sincerity, justice, responsibility, compassion, discipline, and example. Education is positioned as a process of ta'dīb through example and habituation, with the teacher as the central moral figure. Ibn Sahnun excels on a strong normative ethical foundation, but it is less systematic and contextual. On the other hand, Hasan Husni 'Abdul Wahhab strengthens the contextual and philological aspects, but is not yet fully operational. Both are in line in placing adab as the core of education, but differ in approach: normative-practical versus analytical-contextual. The research found that Adab al-Mu'allimin contains a tarbiyah amaliyyah system with 6 character pillars that are integrated in daily teaching practice. The main uniqueness is the position of “adab as a core competence of the teacher”, far beyond the modern cognitive approach. Comparative analysis shows the dynamic tension between Ibn Sahnun's disciplinary approach and Hasan Husni's compassion. This finding was reconstructed into a “Digital Adab Teacher” model with the compatibility of the 2026 Independent Curriculum.

INTRODUCTION

Education has a strategic role in shaping the quality of human resources, not only in the cognitive aspect, but also in the formation of individual character and morality (Muali & Sa'adah,

2019) However, in practice, the modern education system tends to focus more on academic achievement than on the internalization of character values. (Untung et al., 2025) said that contemporary education, which is supposed to bring the advancement of digital technology, actually has a negative impact when used without supervision and the foundation of Islamic values. As a result, a critical gap arises between intellectual achievement and moral quality. This condition raises a serious problem in the form of a gap between the intellectual achievements and moral quality of students. The phenomenon of moral degradation among students, such as low ethics, weak self-control, and lack of social responsibility, shows that character education has not been effectively implemented in the learning process.

Character education aims to form a nation that is resilient, competitive, noble, tolerant, cooperative, patriotic, dynamic, and oriented to science and technology, all of which are imbued with faith and piety to God Almighty based on Pancasila (Nafsaka et al., 2023). Students are expected to be able to improve their ability to apply divine values, humanity, noble morals, integrated academic competence, and behave in accordance with applicable norms, thus forming positive values, integrity, and individual morality in the midst of the unprecedented dynamics of the modern era (Nafsaka et al., 2023; Rozak et al., 2025; Sagala et al., 2024). Theoretically, character education has long been the focus of Indonesia's national education system, as affirmed by Law Number 20 of 2003 which targets the formation of people with faith, noble character, and responsibility as well as the tradition of Islamic education that emphasizes not only the transfer of knowledge, but the formation of integral morals, ironically, the dominance of cognitive approaches in field practice shows a striking imbalance between the concept of ideals and their implementation (Rustam et al., 2025; Suarningsih et al., 2024; Susanti, 2022).

Sejumlah penelitian menunjukkan bahwa pemikiran Ibnu Sahnun telah banyak dikaji dalam konteks pendidikan. (Karlina, 2019) menelaah kompetensi kepribadian guru menurut Ibnu Sahnun dan relevansinya dengan pendidikan masa kini. Penelitian lain oleh (Ihsan, 2021) berfokus pada konsep pendidik dalam Adab al-Mu'allimin, khususnya pada kompetensi kepribadian guru dan peningkatan kualitas pendidikan, sementara (Muhammad et al., 2020) mengkaji etika profesi guru dalam perspektif Ibnu Sahnun serta relevansinya dengan kode etik di Indonesia. Studi lain oleh (Wicaksono et al., 2024) Al-Hakam Wicaksono (2024) membandingkan kompetensi kepribadian guru dalam perspektif Ibnu Sahnun dengan tokoh pendidikan Islam lain serta mengaitkannya dengan standar profesional guru modern, sedangkan (Wahyuni, 2021) mengkaji relasi guru–murid melalui perbandingan pemikiran antar tokoh dalam tradisi pendidikan Islam.

In general, these studies affirm the importance of the moral dimension and personality of teachers in Islamic education. However, there are several gaps that have not been addressed. First, these studies are still partial because they focus on aspects of personality, professional ethics, or teacher-student relations, without developing a comprehensive character education framework. Second, there has been no systematic effort to integrate Ibn Sahnun's concept of education with contemporary character education approaches, especially in the perspective of practice-based learning (*tarbiyah 'amaliyyah*). Third, there has been no comparative analysis that specifically examines the differences between Ibn Sahnun's original thought and the interpretation of his *muhaqqiq*, Hasan Husni 'Abdul Wahhab, so that the relationship between classical texts and modern contextualization has not been explored in depth.

These gaps illustrate that this research occupies an academic position in the development of the study of character education based on Islamic classical treasures with an integrative-critical approach. This research not only describes Ibn Sahnun's thoughts, but also systematically reconstructs the concept of character education and compares it with modern interpretations within the framework of contemporary educational relevance. This article contributes to bridging the classical literature of

Islamic education with a global discourse on character education that emphasizes the integration of cognitive, affective, and spiritual aspects.

The objectives of this research are to: (1) analyze the concept of character education in the book *Adab al-Mu'allimin* by Ibn Sahnun, (2) identify the advantages and disadvantages of the views between Ibn Sahnun and his muhaqqiq, Hasan Husni 'Abdul Wahhab, and (3) compare the similarities and differences between the two in the framework of character education. Different from previous research that tends to be partial and descriptive, this study offers a conceptual reconstruction of adab-based character education through the integration of spiritual, moral, and social values in one systematic framework. More specifically, the scientific contribution of this research lies in the development of comparative analysis between classical texts and modern interpretations to explain the dynamics of the transformation of educational values, as well as the placement of Ibn Sahnun's thoughts in contemporary character education discourses that emphasize the integration of cognitive, affective, and spiritual aspects. It is hoped that this research will not only reinterpret classical thought, but also produce a new conceptual framework that can be used as a basis for the development of more operational character education in the context of modern education.

METHODS

This study uses qualitative content analysis with a unit of analysis of thematic propositions from the Book of *Adab al-Mu'allimin*. The coding scheme consists of 6 main categories, namely sincerity, justice, responsibility, compassion, exemplary, and discipline. The coding process includes 4 systematic stages (intensive reading, segmentation, axial coding, selective coding) (Maharati, 2026; Rosidah & Astuti, 2025; Talib et al., 2025). Validation is carried out through inter-coder reliability, source triangulation, and expert validation (Arfaizar et al., 2025). This design was chosen because the research object is in the form of classical texts and conceptual literature, so that the literature approach is considered the most appropriate to answer analytical and interpretive research questions (Isnaeni & Latipah, 2021; Sari, 2021; Syafitri & Nuryono, 2020) The data sources in this study consist of primary and secondary data. Primary data is in the form of the book *Adāb al-Mu'allimīn* by Ibn Sahnun as the main object of the research (Syafitri & Nuryono, 2020). Meanwhile, secondary data were obtained from various supporting literature such as books, scientific journals, official documents, and other sources relevant to character education and Islamic educational thought. The selection of sources was done deliberately, taking into account relevance, scientific authority, and direct relevance to the focus of the research, thus supporting the validity and depth of the analysis (Subgyo, 2011) Data analysis is carried out using content analysis techniques, which aim to identify, categorize, and interpret the meanings contained in the text in a systematic and objective manner (Hidayah, 2023) Four specific operational stages: Filological Pre-Processing Analysis begins with textual normalization to ensure the accuracy of the primary data. Thematic Extraction Thematic coding is carried out using a mixed-method approach. First, open coding inductive Comparative Mapping Comparative analysis is carried out through comparing the views of Ibn Sahnun and Hasan Husni Abd al-Wahhab. Contextual Reconstruction The final stage is an applicative reconstruction that contextualizes 6 character values for digital education The "Digital Adab Teacher" model is developed with concrete mapping (Budi et al., 2026; Naldi et al., 2024; Rozaq, 2025).

RESULTS & DISCUSSION

Tarbiyah Amaliyyah-Adab-Based Practical Education

The research found that Adab al-Mu'allimin contains a tarbiyah amaliyyah system with 6 character pillars that are integrated in daily teaching practice. The main uniqueness is the position of “adab as a core competence of the teacher”, far beyond the modern cognitive approach. Comparative analysis shows the dynamic tension between Ibn Sahnun's disciplinary approach and Hasan Husni's compassion. This finding was reconstructed into a “Digital Adab Teacher” model with the compatibility of the 2026 Independent Curriculum.

The Contents of the Book of Adabul Mu'allimin

The text of the treatise on the book Adāb al-Mu'allimīn contains 10 discussions as follows: First, Ma Jaa fi Ta'lim Alquran al-'Aziz (hadiths about the virtues of learning and teaching the Qur'an). The author emphasizes more on teaching the Qur'an first, because the Qur'an is the first and main material that must be introduced and instilled in students before teaching other materials. Second, Ma Jaa fi al-'Adli baina al-Sibyan (hadith about doing justice to students). Here the principles of justice and democracy in education are explained. Instruct teachers to be fair to their students and teach them with the principle of equality without discriminatory elements of gender, social status, skin colour and so on. Third, Ma Yukrahu Mahwahu min Zikrillahi Ta'ala wa Ma Yanbagi an Yaf'alu min Zalika (explanation of makruh of removing the name of Allah and what should be done). The author explains how the correct and ethical procedures in erasing the kalam of Allah written by students on slate as a medium for recording knowledge. Fourth, Ma Jaa fi al-Adābi wa Ma Yajuzu Zalika wa Ma la Yajuzu (hadith on the ethics of punishing students, what punishments are allowed and not). Here it is specifically explained about the principles and requirements for the application of the correct punishment method and in accordance with the age of the student. The punishment method is the last alternative in the teaching process. The application of the punishment method will have a positive impact on students if they pay attention to the principles and requirements that have been set. The application of punishment methods that exceed the limit will have a negative impact on students, this includes punishment methods that must be avoided and prohibited. Fifth, Ma Jaa fi al-Khatami wa Ma Yajibu fi Zalika li alMu'allim (explanation of the khataman of the Qur'an and the obligations of teachers to students). An explanation of when students must follow the Qur'anic khataman and the legal status of teachers receiving gifts from students. Sixth, Ma Jaa fi al-Qada' fi Atiyah al-Aidi (explanation of giving gifts to teachers on the feast). Here more specifically explains the legal status of giving gifts to teachers on holidays. Seventh, Ma Yanbagi 'an Yakhli al-Sibyan fihi (explanation of holidays and absent pupils). Here it is more specifically explained about weekly and annual holidays and what teachers should do if there are students who do not attend school. Eighth, Ma Yajibu 'ala al-Mu'allim min Luzum alSibyan (explanation of the teacher's obligations to the student). Ibn Sahnun stipulated the number of tasks and roles that teachers must perform in the teaching and learning process of students at school. Ninth, Ma Jaa fi Ijarah al-Mu'allim wa Mata Tajibu (an explanation of the hiring of private teachers and when it is mandatory). The study includes the obligations and matters of private teachers, the source of funds taken to pay the salaries of private teachers and agreements between parents of students and private teachers about teaching salary payment techniques and matters related to them. Tenth, Ma Jaa fi Ijarah al-Mushaf wa Kutub al-Fiqh wa Ma Shabahaha (explanation of the rental of the Qur'an, the book of fiqh and so on). Ibn Sahnun explained the legal status of renting and selling the Qur'an to be read and studied and the opinions of scholars about the status of renting fiqh books and others.

If viewed globally, there is a slight difference between the content of the book Adāb al-Mu'allimīn quoted by Ahmad Fu'ad al-Ahwani in his book al-Tarbiyah fi al-Islam and the one quoted by Ibrahim Muhammad Shafi'i in his writing “Muhammad bin Sahnun” in Min A'lam al-Tarbiyah al-

Arabiyah al-Islamiyah and the content of the book *Adāb al-Mu'allimīn* taḥqīq Hasan Husni 'Abd Wahhab, a new print with *muraja'ah* and the commentary of Muhammad al-Arusiy al-Matawi which is used as a primary source by the author. The difference lies in the number of discussions. Ahmad Fu'ad al-Ahwani in his article mentions nine discussions without mentioning the discussion of “explanation of holidays and absent students” and Ibrahim Muhammad Syafi'i in his article mentions eight discussions without mentioning the discussion of “khatam of the Qur'an and the obligation of teachers to khataman of the Qur'an of students” and “explanation of holidays and absent students.” Meanwhile, the primary sources used as a reference by the author are mentioned ten complete discussions as quoted above. The process of analyzing the concept text is carried out through a traceability matrix: (1) extraction of → propositions (2) descriptive code → (3) thematic categories → original concepts (tarbiyah amaliyyah, adab competence, punishment = moral investment, digital adab teacher). Each step is documented with references to original wisdom, ensuring full transparency and replicability.

This book is a work in the field of academic ethics that is relatively old. Usually, the most complete version of a book on academic ethics has a general structure that contains five discussions, namely: (1) Introduction, (2) an explanation of the virtues of science and teaching and learning activities, (3) an explanation of teacher ethics, (4) an explanation of student ethics, (5) an explanation of other activities that are closely related to educational activities. Based on the above characteristics, the book of *Adāb al-Mu'allimīn* does not complete one of the 5 elements mentioned above, i.e. there is no explanation of the ethics of the disciples discussed in a special chapter. However, this book can be classified as the field of academic ethics even though it does not meet the maximum requirements.

Discussion

The Concept of Character Education in the Book of *Adabul Mu'allimin*

The Book of *Adab al-Mu'allimin* is one of the earliest works in the history of Islamic education that discusses specifically the ethics and responsibility of teachers in educating students. This book was written by Abu Abdullah Muhammad bin Sahnun, a great scholar from the Maliki School in Qairawan. Through this work, Ibn Sahnun emphasized that the task of an educator is not only to convey knowledge, but also to shape the morals and character of students so that they grow into civilized and noble individuals (Laili, 2020). In Ibn Sahnun's view, education must be based on moral values and example. Teachers are required to have sincerity, trust, compassion, and exemplary in teaching. In addition, students are also required to respect their teachers and maintain manners in pursuing knowledge. This view was later strengthened by the explanation of Muḥaqqiq Abdul Wahhab, who emphasized that *adab* is the core of the success of Islamic education, because knowledge without *adab* will lose its blessings. This is supported by research (A. I. Pratama & Musthofa, 2019) that in the book *Adab al-Mu'allimin* by Ibn Sahnun there are at least six personality concepts that must be possessed by teachers, namely; fairness, *taqwa*, sincerity, patience, being a *kudwah hasanah*, and caring for their students.

The following is a description of the values of character education contained in Ibn Sahnun's *Adab al-Mu'allimin*:

Sincerity

Ibn Sahnun emphasized that the main basis of education is sincerity of intention. Teachers are obliged to teach for the sake of Allah, not for worldly interests. In the view of Hasan Husni 'Abdul Wahhab, this shows that the spiritual dimension is the moral foundation in the teaching profession.

He interpreted that sincerity is a form of ethical responsibility towards science and students. In his book it is stated:

عن موسى، عن فضيل بن عياض، عن ليث، عن الحسن قال ((إذا قوطع المعلم على الأجرة فلم يعدل بينهم أي الصبيان - كتب من الظلمة))

Meaning: From Moses, from Fadhilah, from Laits, from al-Hasan, he said: "If a teacher receives a reward for teaching, and he does not act justly among his disciples (i.e. children), then he will be recorded as a wrongdoer (zhalimah)" (Suhnun, 1972).

In this paragraph, Ibn Sahnun emphasized that the teaching profession is a mandate and worship of high spiritual value, not just a worldly job. Teaching is a moral responsibility before Allah because knowledge is a divine mandate that should not be abused. Although teachers have the right to receive *ujrah*, this should not distract from the main intention, which is to seek Allah's pleasure and convey knowledge sincerely and fairly. Intention and morality are the main foundations of the education profession. Teaching that is driven solely by financial interests has the potential to reduce spiritual value and undermine sincerity ((Arif, 2024; Saparina & Pratama, 2023) Therefore, teachers must balance worldly rights and *ukhrawi* responsibilities, by understanding that knowledge is not a commodity, but a mandate that must be conveyed responsibly (Hidayat, 2023)

In *Adab al-Mu'allimin*, Ibn Sahnun places justice (*al-'adl*) as the main principle. Justice includes attitudes, treatments, and assessments without discrimination against students' backgrounds. Injustice, no matter how small, is a form of tyranny that injures the mandate of science and has social and spiritual impacts (Hakim et al., 2024; N. S. Pratama et al., 2025) Justice in education is not just a professional ethic, but a *syar'iyyah* obligation that will be accountable before Allah (Muali & Sa'adah, 2019) An unfair teacher means that he has betrayed the mandate of knowledge he carries. Thus, Ibn Sahnun's teachings teach that being a teacher is not only a social role, but also a path to moral and spiritual perfection. The findings of this study have similarities with (Zahra et al., 2026) who state that teachers who are fair and sincere in teaching not only educate the intellect, but also grow the soul and shape the character of their students towards people who have faith, knowledge, and noble character.

Furthermore, *muhaqiq* explained that

العدل في التعليم من صميم الأمانة، فإذا أخذ المعلم الأجرة ثم ميز بين الصبيان فقد خان الأمانة، وظلم في الوظيفة التي جعلها الله قربة

Meaning: Justice in teaching is the core of the mandate. If the teacher has received a reward, then discriminates against the students, then he has betrayed his trust and committed a crime in a task that should be a form of self-approach to Allah (Sahnun, 2010).

According to Abdul Wahhab, the value of *al-'adl* (justice) is a spiritual as well as a professional foundation in Islamic education. He emphasized that al-Hasan's words quoted by Ibn Sahnun were not just moral advice, but had spiritual consequences: the injustice of teachers, no matter how small, was a violation of the trust of the profession. In line with that, (Muhammad et al., 2020) stated that the acceptance of *ujrah* requires moral and religious responsibility to treat all students equally without discrimination. Abdul Wahhab also interpreted that injustice is not only a violation of professional ethics, but a form of betrayal of *maqasid al-ta'lim*, because it shifts education from the means of *taqarrub ilallah* to an activity that loses spiritual meaning (Haris, 2025)

Thus, this view of muḥaqqiq emphasizes that education in Islam is not only about transferring knowledge, but also about the formation of moral character for both students and teachers themselves. A teacher must always maintain sincerity and justice as a form of devotion to Allah, because the success of true education lies not only in intellectual results, but also in purity of heart and loyalty to the mandate of knowledge.

Justice

Justice (al-'adl) is one of the fundamental values in Islamic education which is the main pillar of character formation. In the context of education, justice is not only interpreted as equal treatment of students, but also as a manifestation of an educator's moral and spiritual responsibility to the mandate of knowledge he carries. In his book it is stated:

حدثني محمد بن عبد الكريم البرقي قال حدثنا أحمد بن إبراهيم العمري، عن الربيع، صبيح، عن أنس بن مالك قال: قال رسول الله – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- ((أَيُّمَا مُؤَدِّبٍ لِي ثَلَاثَةٌ صَبِيَّةٍ مِنْ هَذِهِ الْأُمَّةِ فَلَمْ يَعْلَمَهُمْ بِالسُّوِيَةِ فَقِيرَهُمْ مَعَ غَنِيهِمْ، وَغَنِيَهُمْ مَعَ فَقِيرِهِمْ حَشَرَ يَوْمَ الْقِيَامَةِ مَعَ الْخَائِنِينَ))

Meaning: Narrated to me Muhammad bin 'Abd al-Karim al-Barqi, he said: Narrated to us Ahmad bin Ibrahim al-'Umari, from al-Rabi', from Shabih, from Anas bin Malik, he said: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Whoever is an educator (mu'addib) who takes up three children of this ummah and does not teach them fairly, the poor and the rich, and the rich with the poor, he will be raised on the Day of Resurrection with the traitors.” (Sahnun, 2010).

The hadith narrated by Anas bin Malik emphasizes the moral obligation of educators to be fair without social or economic discrimination. In Adab al-Mu'allimin, Ibn Sahnun made it the ethical foundation of the teaching profession by emphasizing that injustice is a form of betrayal of the mandate of knowledge (Sahnun, 1972) Justice is not only professional, but also spiritual accountability, because unjust teachers are positioned alongside traitors, so education must be oriented towards ta'dib (the formation of manners), not just ta'līm (transfer of knowledge) (Arif, 2025; Darsyah & Septemarti, 2023) In the tahqiq edition, 'Abd al-Wahhab expands on the meaning of bis-sawiyah as comprehensive justice in attention, compassion, evaluation, and learning opportunities, and affirms that discriminatory treatment such as siding with rich students or ignoring the weak is included in the zulm that undermines the function of education as a builder of moral and social character (Sahnun, 1972).

This thinking is in line with the view of Islam, as Allah SWT says in Q.S. Al-An'am: 152 which reads:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَلِكُمْ وَصَّىٰكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

Meaning: “And do not approach the property of an orphan, except in a more useful way, until he is of age, and the measure and the scales are perfected fairly. We do not burden a person except as much as he wills, and when you say. So be just. Even though he is a relative of you, and fulfill the promise of Allah, which Allah has commanded you to remember.”

The above verse explains that Allah commands to be fair in deeds and words, to those near and far away, and Allah also commands to be fair to everyone, time and circumstance (Katsir, 1980) Therefore, this affirmation of 'Abd al-Wahhab strengthens the view that education in Islam is not only cognitive, but also transformative, that is, transferring knowledge as well as building personality (Suhnun, 1972) Teachers who uphold justice in teaching are instilling the value of monotheism in the form of social praxis, because they realize that every student is a creature of God who has the right to be appreciated, cared for, and given the same opportunity to develop (Jumsiah, 2023) Teachers are required to set an example of justice, because students' character will grow from the behavior they witness directly in their daily teaching (Wibowo & OK, 2023)

Responsibilities

After the discussion on the importance of teachers' justice to students, Ibn Sahnun also emphasized another important value that is no less fundamental, namely responsibility (al-mas'ūliyyah). A teacher, according to him, does not only play the role of a transmitter of knowledge, but also as a guardian of the moral and spiritual mandate inherent in his profession. In his book it is stated:

وكيف يجوز له أن يخرج مما يلزمه النظر فيه إلى ما لا يلزمه ألا ترى أنه لا يجوز له أن يوكل تعليم بعضهم إلى بعض، فكيف يشتغل بغيرهم!

Meaning: How can he abandon something that is his duty to pay attention to (his disciples) for something that is not his duty? Is it not permissible for him to hand over the teaching of some of his disciples to others? So how can he occupy himself with other things outside of his teaching duties (Suhnun, 1972).

Ibn Sahnun emphasized that teachers are obliged to focus all their attention and responsibility on the educational process as a divine mandate that should not be ignored (Saparina & Pratama, 2023) In Adab al-Mu'allimin, he rejects all forms of negligence in teaching, including due to personal affairs or other scientific activities while still in teaching (Suhnun, 1972) This shows that the responsibility of teachers is not only administrative, but also spiritual, which demands full presence intellectually, emotionally, and morally (Jesica Dwi Rahmayanti & Muhamad Arif, 2021; Zamzami et al., 2024) Thus, the teaching profession is positioned not only as a formal job, but as a worship that requires sincerity, seriousness, and dedication as a form of servitude to Allah.

In this context, Ibn Sahnun's view is in line with the hadith of the Prophet Muhammad ﷺ:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقَنَهُ

Meaning: Indeed, Allah loves when a person does a job, he does it well (HR. Al-Baihaqi).

This hadith emphasizes that professionalism and seriousness in teaching are part of worship, so that the focus and totality of the teacher reflects the itqān al-'amal that Allah loves. This view is in line with al-Ghazālī who emphasizes sincerity and sincerity as the essence of teaching as worship (Al-Ghazali, n.d.), and an-Nahlawi who interprets professionalism as a manifestation of al-itqān values in education (An-Nahlawi, 1995) In Hasan Husni 'Abd al-Wahhab's tahqiq on Adab al-Mu'allimin, it is emphasized that teachers bear the mandate over the intellect and hearts of students, so that negligence in teaching and moral development is a form of betrayal of the mandate of knowledge (Suhnun, 1972) This confirms that education is a divine duty that includes moral, spiritual,

and intellectual responsibilities at the same time ((Yahya, 2022) as warned in QS. al-Anfal [8]: 27 about the prohibition of betraying trust.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Meaning: O you who believe! Do not betray Allah and His Messenger, and do not betray the trusts entrusted to you, while you know.

Ibn Katsīr interprets this verse by emphasizing that betrayal of trust is a great sin, both against Allah and against fellow human beings (Katsir, 1999) This verse teaches that every form of trust, including the educational trust, is part of the responsibility of faith. A teacher who is negligent towards his students means ignoring one form of Allah's mandate. In this context, the role of teachers becomes not only professional but also transcendental, because their work is directly connected to divine values.

The teacher in this case is the *rā'in* (leader) for his students, who is obliged to pay attention to the growth of his intellect and heart. Therefore, negligence in educating and guiding students both intellectually and spiritually is a form of failure in fulfilling the mandate of moral leadership (Elpina, 2022) Thus, the explanation of muḥaqqiq Abdul al-Wahhab provides an understanding that the mandate of teachers is comprehensive and sacred. The teacher is the guardian of the nature of the young man entrusted to him by Allah, whom he must take care of with love, patience, and responsibility. Any form of neglect of students is a violation of Allah's mandate and damages the essence of education itself.

Affection

Ibn Sahnun through *Adab al-Mu'allimin* emphasized that the moral foundation of the teaching profession does not only come from knowledge and teaching skills, but especially from compassion and empathy for students. This value is at the core of the morals of a true educator. In one of the narrations quoted by Ibn Sahnun, the Prophet صلى الله عليه وسلم said:

شَرَّارُ أُمَّتِي مَعْلَمُو صِبْيَانِهِمْ أَقْلُهُمْ رَحْمَةً لِلْيَتِيمِ وَأَغْلَظُهُمْ عَلَى الْمَسْكِينِ

Meaning: The worst of my people are the teachers of their children; they are the least affectionate towards orphans and the most rude towards the poor (Sahnun, 2010)

This history emphasizes that the role of teachers is not just a teacher, but a moral figure who is required to have compassion as the spiritual foundation of education. Abusive teachers, especially towards weak or orphaned students, are categorized as part of *shirar al-ummah*, which indicates that the lack of empathy hurts the dignity of the teacher's profession. In Ibn Sahnun's perspective, education is not only oriented to the transfer of knowledge, but also the formation of personality, where teachers play the role of *murabbi* who cultivate morals through compassion, example, and justice (Octavia, 2020; Zakariyah et al., 2022) This attitude has been proven to build a safe learning environment, increase student confidence, and motivation (Jelita & Sholehuddin, 2024) In the *tahqiq* of Hasan Husni 'Abd al-Wahhab, it is emphasized that the authority of teachers should not be a tool of power, but a means of coaching based on *rahmah*, because violence and insensitivity are forms of betrayal of the scientific mandate (Sahnun, 1972) This is strengthened by the findings of (Udin et al., 2025) who place *rahmah* as the core value of character education in Islam.

Furthermore, Ibn Sahnun also emphasized the ethical limits in disciplining students, as stated in the following narration:

ولا يجاوز ثلاثا ولا يجوز له أن يضرب رأس الصبي ولا وجهه ولا يجوز له أن يمنعه من طعامه وشرابه إذا أرسل وراءه.

Meaning: It is not permissible for him to hit the child's head or face, and it is not permissible to prohibit the child from his food and drink if someone delivers food or drink to him (Sahnun, 2010)

This principle shows that a humanist and compassionate approach to education has been affirmed by salaf scholars since the 3rd century A.D. Ibn Sahnun did not reject discipline, but affirmed proportionality and morality in punishment. The purpose of education is not to subjugate, but to build character and improve behavior in an educational, not hurtful, way.

”ولا يجاوز ثلاثا ولا يجوز له أن يضرب رأس الصبي ولا وجهه“

(not to hit more than three times, and not to hit the head or face) shows that Ibn Sahnun rejected violence as a method of education. According to him, the act of beating should only be done as far as ta'dib (the construction of manners), not ta'nib (insult or the vent of anger). Punches that exceed the limit, especially hitting the face or head, are considered against ethics and the mandate of education. In Ibn Sahnun's view, the face and the head are the most noble parts of human beings, because that is where reason and self-honor lie. Therefore hitting the part is demeaning to human dignity. The findings are supported by the results of research conducted by (Muali & Sa'adah, 2019) which states that physical punishment such as hitting according to Ibn Sahnun can be given to students with the aim of educating as long as it is not done excessively.

إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ

Meaning: If one of you strikes, then he should stay away from his face. (HR. Al-Bukhārī, no. 2559; Muslim, no. 2612).

This hadith is the normative basis that education must uphold manners without damaging the dignity of children, so that punishment should not be degrading or physically and psychologically injured. (An-Nawawī, n.d.) emphasized the prohibition of hitting the face because it is a symbol of glory, so such violence is contrary to Islamic morality. In Ibn Sahnun's perspective, this principle affirms that education must be based on mercy and respect for human beings, where teachers not only transfer knowledge, but also exemplify compassion. In the tahqiq of Hasan Ḥusni 'Abd al-Wahhab, it is emphasized that all teachers' actions must be oriented towards rahmah as an ethical and pedagogical foundation; violence, neglect, or violation of students' basic rights is a form of betrayal of the mandate of education (Sahnun, 1972) This principle is in line with the words of the Prophet PBUH:

من لا يرحم لا يُرحم

Meaning: Whoever does not love, will not be loved (HR. Al-Bukhari and Muslim). which places compassion as the core of tarbiyah, as well as the foundation of the character of teachers who are empathetic, gentle, and oriented towards the goodness of students, so as to be able to create a safe, dignified, and conducive learning environment (Abdurahman et al., 2025; Nasution, 2024).

Dicipline

In Ibn Sahnun's view, discipline is one of the main foundations in an effective educational process. He places discipline not just as a formal rule, but as a manifestation of the moral and spiritual responsibility of a teacher and a student. Teachers are required to show exemplary attitudes, time, and behavior, while students are directed to respect the rules of learning and maintain manners towards knowledge and teachers. In his book it is stated:

وينبغي أن يجعل لهم وقتا يعلمهم فيه الكتِّبَ ويجعلهم يتحايرون لأنَّ ذلك مَّا يصلحهم، ويخرجهم ويبسِّحُ لهم أدب بعضهم بعضا

Meaning: And teachers should set a certain time to teach writing to children. They should be grouped to learn from each other and practice manners among themselves, because it can improve and shape their character (Sahnun, 2010)

This quote shows that Ibn Sahnun not only emphasized the cognitive aspect, but also placed moral and social values as the core of education that was realized through habituation. Learning time management is understood as a means of forming discipline and responsibility, while group learning is a medium for internalizing manners such as cooperation and mutual respect (Celin, 2022; Zubaidah, 2016) In tahqiq, Hasan Husni 'Abd al-Wahhab emphasized that the practice is a form of tarbiyah 'amaliyyah, which is character education through real experience, where the teacher plays the role not only as a teacher of knowledge, but also as a guide to adab that forms the learning environment as a makhbar al-adab (Sahnun, 1972). Thus, character education does not stop at advice, but is built through consistent habits, which have been proven to be able to strengthen teacher-student relationships, create an inclusive classroom climate, and form a dignified school culture (Akbar et al., 2025; Shahara & Masyithoh, 2025)

This concept has a strong foundation in the teachings of the Qur'an and hadith. In surah Al-'Ashr verses 1–3. Ibn Katsir explained that Allah SWT swears by al-'ashr because time has a great priority and is very important for human life (Katsir, 2005) Time is a container for human deeds, in which humans obey Allah or actually commit immorality to Him. With this oath, God reminds His servants that the passing of time will never return. Every second that passes without righteous deeds is a great loss. Therefore, humans must take advantage of their time to worship, do good, and seek knowledge. Thus, the time discipline taught by teachers in the educational process is a form of practicing Qur'anic values (Sahnun, 2010)

Furthermore, Ibn Sahnun's thoughts on character education do not stop at the classroom or on learning manners alone, but extend to the regulation of the rhythm of learning and resting life that reflects the balance between knowledge, worship, and the happiness of students. In Adab al-Mu'allimin, he mentions an important conversation:

قلت له: فكَم ترى أن ياذن لهم (في الأعياد؟ قال الفطر يوما واحدا ولا بأس أن ياذن لهم) ثلاثة أيام، والإيضاحي ثلاثة أيام ولا بأس أن ياذن لهم خمسة أيام

Meaning: “I said to him: How many days do you think children should be allowed to take a day off on the feasts?” He replied: “On Eid al-Fitr, one day is enough, but it is okay if it is allowed for up to three days. On Eid al-Adha there are three days, and it is okay if it is allowed for up to five days (Sahnun, 2010)

From this statement, it appears that Ibn Sahnun was not talking about just administrative matters such as vacation permits, but was instilling the values of tarbiyah akhlaqiyyah (moral character education) based on the principle of balance and benefit (tawazun wa maslahah). He emphasized the importance of a balance between learning discipline and meeting children's emotional needs. In his view, the holiday time given should be proportional, not too long so as to make children lose their enthusiasm for learning, but also not too short so as to ignore the joy of holidays and family togetherness. Through this simple policy, Ibn Sahnun was actually instilling the value of responsibility for time, discipline in maintaining routine, and the ability to balance rights and obligations (Suhnun, 1972) This finding is strengthened by the research of (Abdullah et al., 2014) who stated that Ibn Sahnun's ideas focus on the importance of teaching Islamic education, the role of teachers or the professionalism of teachers which is very important in the dissemination of knowledge in Islam, and the administration of education, one of which is that students are entitled to a holiday on Eid al-Fitr for one to three days. Meanwhile, on Eid al-Adha for three to five days.

Hasan Husni Abdul Wahhab in tahqiq emphasized that Ibn Sahnun's words illustrate one of the beauties of the classical Islamic education system, namely the balance between intellectual demands and the emotional needs of students. According to him, teachers in Ibn Sahnun's view should not only be oriented towards academic achievements, but also must understand the nature of children as creatures who need rest, entertainment, and happiness in the corridor of sharia (Suhnun, 1972) By giving children the opportunity to take a vacation on Islamic holidays, teachers help educate children to appreciate religious values, strengthen social and family relationships, and foster a balanced sense of gratitude and happiness in them.

Konsep ini juga mempunyai landasan yang kuat dalam Hadis Rasulullah ﷺ yang berbunyi:

فَإِنَّ لِحَدِّكَ عَلَيْكَ حَقًّا

Meaning: Indeed, your body has a right over you (HR. al-Bukhari, no. 1874; Muslim, no. 1159).

The message contained is about the importance of maintaining a balance between worship and human physical needs. This hadith arises from the story of the companion of 'Abdullah bin 'Amr bin al-'As who was too hard in worship to ignore his physical needs. The Prophet PBUH advised him not to be excessive in fasting and night prayers, because the body, eyes, and family also have rights that must be fulfilled (Al-'Asqalani, 1997)

Thus, Ibn Sahnun's view on vacation permits is not a small problem in educational administration, but a reflection of the grand vision of balanced and humanistic Islamic education. He taught that educating children means understanding all aspects of their humanity, namely the intellect, heart, and soul. A wise teacher not only regulates study time, but also knows when children need to rest, be happy, and enjoy togetherness within the framework of Islamic values (Saidin & Majid, 2025) Character education in Ibn Sahnun's view is therefore comprehensive (syamil), including intellectual, moral, spiritual, and emotional dimensions that complement each other in order to form a balanced and civilized person.

Exemplary behavior

In the Book of Adab al-Mu'allimin by Ibn Sahnun there are important teachings about the example of teachers which are the basis of classical Islamic education. Ibn Sahnun affirmed:

ولا ينبغي له أن يأمر بشيء حتى يكون هو منتهيا عنه، ولا ينهاى عن شيء حتى يكون هو مجتبا له، فإن ذلك أدهى لقبول قوله وأقرب إلى التأثير في قلوب الصبيان

It is not appropriate for a teacher to order something unless he himself has carried it out, and it is not appropriate to forbid something unless he himself has shunned it, because it encourages the acceptance of his advice and is more influential in the hearts of children (Sahnun, 2010)

In Ibn Sahnun's view, example is the essence of education. According to him, a teacher is not only in charge of conveying knowledge verbally, but also being a real reflection of the moral and spiritual values he teaches. Education is not only a process of knowledge transfer (ta'lim), but also a process of moral formation and habituation of noble behavior (ta'dib). Therefore, teachers are seen as moral figures who must be able to display consistent morals between speech and action (Rangkuti, 2025) When teachers talk about honesty, patience, and responsibility, then they must also be a real example in practicing these values (Devi et al., 2025) In this context, example is not just a complement, but a fundamental part of the success of education itself.

Ibn Sahnun's view is in line with the message of the Qur'an, as Allah SWT says:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ

Meaning: Why do you tell others to do good, while you forget yourself, even though you read the Book (Torah)? Don't you think? (QS. Al-Baqarah: 44)

This verse is the basis of ethics for every educator in Islam, that the invitation to goodness will be worthless if it is not accompanied by personal practice. In Tafsir Ibn Katsir (Katsir, 1999) this verse is a reproach of Allah to the Children of Israel who call people to do good deeds (al-birr) such as upholding worship and abandoning vices, but they themselves neglect the practice. They know the truth through the Torah, but do not practice it. Ibn Katsir interprets that this verse does not mean a prohibition to call for goodness if one is not yet perfect in his deeds, but a stern warning that one should not neglect himself. He quoted the words of the Prophet PBUH:

يَجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ، أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَأُكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

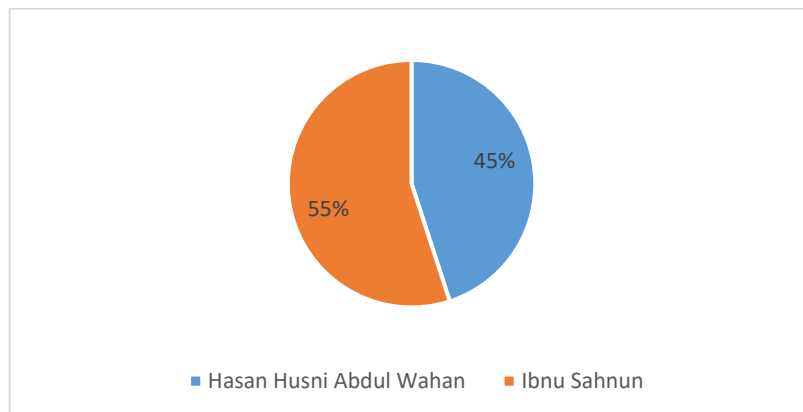
Meaning: On the Day of Resurrection a man will be brought in and thrown into Hell, and then his intestines come out and he will go around like a donkey spinning in a mill. The inhabitants of Hell said to him: 'Did you not first command us to do good and forbid us from evil?' He replied: 'True, I command you to do good, but I do not do it myself, and I forbid you from evil, but I do it. (HR. Al-Bukhari and Muslim).

Ibn Katsir emphasized that the teachings of goodness must be accompanied by example, because knowledge without charity will be an argument for the perpetrator. In line with that, Hasan Husni 'Abd al-Wahhab in tahqiq Adab al-Mu'allimin explained that Ibn Sahnun positioned the teacher as uswah hasanah, which integrates ta'lim and ta'dib through real practice (tarbiyah 'amaliyyah) (Sahnun, 1972) A good teacher is not only one who is good at speaking or mastering knowledge, but who is able to bring his knowledge to life in real action (Appandi, 2020) In this view, the classroom is not just a learning space, but a madrasah al-akhlaq where character grows through

example and habituation (Amri et al., 2025) In addition, Hasan Husni interpreted Ibn Sahnun's thought as a form of application of the concept of tarbiyah 'amaliyyah, namely education through real practice. Teachers educate not only with words, but with behavior, attitude, and discipline that they show every day (Suhnun, 1972) This is a form of classical Islamic character education that integrates cognitive, moral, and spiritual aspects into a single unit. This view is in line with al-Ghazali who emphasizes consistency between words and deeds as a condition for the moral authority of teachers, because the incompatibility of the two will undermine the authority and effectiveness of education (Widad & Syauqillah, 2023)

Example, therefore, is the most effective method in character education, because it touches the inner dimension of students and ensures the internalization of values authentically (Hakim et al., 2024; Mahmudah, 2025). Thus, Ibn Sahnun's concept of education emphasizes that character formation is rooted in the integration of knowledge, morals, and spirituality, which remains relevant as the foundation of comprehensive and humanist Islamic educational ethics. In order to obtain a more comprehensive understanding of the value orientation and emphasis of the concept of education in the Book of Adab al-Mu'alimin, a quantitative analysis was carried out on the frequency of occurrence of the words of Ibn Sahnun and his Muhaqiq, namely Hasan Husni Abdul Wahhab as follows:

Diagram 1. Quantitative of the frequency of occurrence of the words of Ibn Sahnun and his Muhaqiq, namely Hasan Husni Abdul Wahhab



Based on the diagram above, the frequency of appearances referring to Ibn Sahnun and Hasan Husni Abdul Wahhab shows close proportions. Ibn Sahnun occupies the highest percentage, which is 55%, while Hasan Husni Abdul Wahhab is 45%. This result confirms that both figures received equal attention in the discussion, but Ibn Sahnun had a slightly greater intensity of appearance. The relatively small difference in proportion indicates a balance in the distribution of the discussion, although there is still a tendency to dominate one of the characters. This condition can be interpreted that the author or source of the text gives a stronger emphasis on Ibn Sahnun, but without ignoring the role of Hasan Husni Abdul Wahhab as an important part of the analysis.

Advantages and Disadvantages of the View Between Ibn Sahnun and His Muhaqqiq Abdul Wahhab Regarding the Concept of Character Education

The results of the analysis of the text of the book Adab alMu'allimin by Ibn Sahnun and the tahqiq edition of Hasan Husni 'Abd al-Wahhab show that there are dimensions, namely the formation of teacher manners, the responsibility of educators, and the relationship between teacher and student, which are the main foothold in character education. However, in tahqiq and re-presentation, Hasan

Husni Abdul Wahhab reinterpreted and enriched the concept which made the concept more applicable to today's context. Thus, the comparison of the two views reveals the advantages, shortcomings, and relevance of character education in a classical-modern framework. The discussion integrates the 6 pillars of Adab al-Mu'allimin with contemporary theory: (Ikhlās) complements Lickona with the dimension of spiritual intention (Ta'dīb) as a 4-stage accelerator of Kohlberg TPACK = Digital Adab Teacher model. Compatibility of Pancasila Student Profile This finding answers the theoretical gap: modern character education lacks a spiritual dimension, while classical adab lacks technology. The synthesis of "Digital Adab Teacher" combines the two for the 2026 Independent Curriculum.

Ibn Sahnun's View

Based on the results of the study of the Book of Adab al-Mu'allimin, researchers found that Ibn Sahnun placed character education as an inseparable part of the entire educational process. He emphasized that a teacher does not only function as a teacher of knowledge (mu'allim al-'ilm), but also as a *kudwah hasanah* (moral example) for students. This is evident in his various advice to teachers to always be fair, patient, pious, sincere, and affectionate in educating students. These values show that the affective and moral dimensions have the same importance as the cognitive dimension. The same finding was revealed by research (Darsyah & Septemiarti, 2023) that Ibn Sahnun's thoughts on educator ethics will have implications for the behavior and perspective of educators in implementing relevant questions to the educational context of their time. In detail, 'Abd al-Wahhāb not only presents classical texts, but also provides contextual explanations, for example showing the relevance of teacher manners in the modern era, highlighting the role of professional teachers, and the parent-teacher relationship (*muqābarah*) in the formation of students' character.

The researcher's analysis also shows that Ibn Sahnun in the concept of character education goes through two main axes: (1) the personal example of the teacher and (2) the ethical order in the teacher-student relationship. In this context, teachers are required to maintain manners for students, such as not allowing students to be confused, teaching gently, and paying attention to the development of their morals and personalities. Thus, the structure of character education offered by Ibn Sahnun is comprehensive and of universal value, even though it is expressed in the format of ethical and moral religious advice. The results of this finding have similarities with the research (Judrah et al., 2024) who affirm that character education in Islam is always rooted in the example of teachers and moral habituation. The character of the teacher is the main entrance to the formation of students' morals, because the teacher's behavior is a real model of the values taught. This equation shows the epistemological consistency between Ibn Sahnūn's views and the framework of Islamic character education based on *ta'dīb*.

However, the results of this study also found some limitations in Ibn Sahnun's frame of mind. First, its normative and manner-shaped approach makes it less likely to offer a systematic conceptual foundation to be applied in the context of modern character education. Second, the historical socio-historical context, namely *kuttab* education in North Africa in the 3rd century A.D./9 AD, makes some of the concepts difficult to apply directly without reinterpretation of the dynamics of contemporary education. Meanwhile, the research of (Romadona et al., 2025) shows the difference that the character education he offers is still useful to face the challenges of today's education. Ibn Sahnun emphasized the importance of the role of teachers as role models (*uswah hasanah*) in shaping the morals and character of students. This is in line with the current educational needs, where teachers serve not only as teachers, but also as moral and spiritual guides.

From the results of the above analysis, it can be concluded that Ibn Sahnūn's view of character education stands out in moral strength and exemplarity, and provides a strong ethical foundation for

teachers. However, to remain relevant, these values need to be reformulated within a modern educational framework that pays attention to psychological, contextual, and systematic approaches.

Views of Hasan Husni Abdul Wahhab (Muhqiq)

Based on the results of the study of the Book of Adab al-Mu'allimin, the researcher found that Hasan Husni Abdul Wahhab as a muhqiq made an important contribution to the representation of the book of Adab al-Mu'allimīn. He first composed it around 1350 H/1931 AD, then added an introduction and commentary relevant to the educational context of his time. In detail, Abdul Wahhab not only presents classical texts, but also provides contextual explanations, for example showing the relevance of teachers' manners in the modern era, highlighting the role of professional teachers, and the relationship between parents and teachers in the formation of students' character (Abd al-Wahhab, 1931)

The advantage of the perspective of muhqiq Hasan Husni Abdul Wahhab lies in his ability to present classical literacy that is contextual and relevant to the study of modern education. Through tahqiq and in-depth explanations, he not only presents the text as it is, but also strengthens the validity of philology and clarifies the meanings of adab that are often implied in Ibn Sahnun's original manuscript (al-'Amiri, 1985). This approach makes the work of Adab al-Mu'allimin easier to understand and apply in the context of today's education. In addition, the results of tahqiq open opportunities for the adaptation of classical values to contemporary character education, especially in strengthening the socio-emotional competence of teachers as moral examples for students (Al-Zirikli, 2002)

However, there are also some limitations that need to be observed. The focus of tahqiq which tends to be textual causes the development of the theoretical framework of character education in this work to be not fully exploratory. On the other hand, the contextualization efforts carried out by muhqiq have the potential to cause a reinterpretation of the original meaning of classical texts, thus requiring caution in associating the results of the reading with modern educational practices (Ghawji, 1994) Nevertheless, the work of tahqiq Hasan Husni Abdul Wahhab still makes a significant contribution in bridging the gap between the scientific heritage of classical Islam and the needs of character education in the contemporary era.

Thus, it can be concluded that the views of Ibn Sahnun and his muhqiq, namely Hasan Husni Abdul Wahhab, have advantages and disadvantages that complement each other in describing the concept of character education. Ibn Sahnun displayed moral strength derived from pure Islamic values, emphasizing the example of the teacher and the ethical relationship between educator and student as the main foundation of character formation. However, his normative and contextual approach to the 3rd century H.E. made it necessary to reinterpret it to be in harmony with the modern education system. On the contrary, Hasan Husni Abdul Wahhab through tahqiq and his philological analysis succeeded in reviving Ibn Sahnun's moral messages in an academic framework that is more systematic and contextual with the needs of today's education. Although his approach tends to be textual and requires caution in interpretation, his work strengthens the bridge between classical treasures and the praxis of modern education. Therefore, both synergistically present the concept of character education that is rooted in Islamic manners and morality, but remains open to development and application in the context of contemporary education that demands a balance between spirituality, intellectuality, and humanity.

Similarities and Differences of View Between Ibn Sahnun and His Muhaqqiq Hasan Husni Abdul Wahhab Regarding the Concept of Character Education

Ibn Sahnun's thoughts on character education in *Adabul Mu'allimin* occupy a fundamental position in the history of Islamic education. Ibn Sahnun was one of the early figures who emphasized that adab is the core of education, even preceding the process of knowledge transfer itself. According to him, adab does not only mean outward politeness, but also includes cleanliness of soul, honesty, patience, and moral responsibility of an educator and student (Saparina & Pratama, 2023) This is evident in his advice to teachers to be gentle with students, maintain authority, and not to preoccupy themselves with worldly things when teaching.

Ibn Sahnūn emphasized that the task of a teacher is not only to impart knowledge ('ilm), but also to educate the heart (qalb) and form personality ('akhlak). He described the teacher as a figure who is responsible for the formation of students' character through example (uswah hasanah). According to him, the moral example of a teacher is the strongest factor in the success of education. In this view, education is not just a cognitive process, but a moral and spiritual process that involves the heart, soul, and behavior (Dahuri, 2023)

Meanwhile, Hasan Husni Abdul Wahhab as a muhaqqiq has an important role in interpreting and contextualizing Ibn Sahnun's thoughts so that they can be understood scientifically in the modern era. In his introduction to *Adab al-Mu'allimin*, Hasan Husni explained that Ibn Sahnun's work is historical evidence that Islamic civilization has emphasized the importance of educational ethics long before the emergence of the concept of moral education in the West. He considered that adab as explained by Ibn Sahnun was a form of integration between science, morality, and spiritual piety (Abd al-Wahhab, 1931)

Hasan Husni views that the meaning of education in Islam is not only limited to mastering teaching materials, but also to the formation of complete human beings who are knowledgeable and moral. This view is in line with the idea (Al-Attas, 1979) that the foundation of Islamic education is the formation of Kamil people. Through his philological method, Hasan Husni traces important terms in classical texts, then reinterprets moral values so that they can be used as references in the context of modern education (Ghawji, 1994) Thus, Hasan Husni's contribution is not only as a text editor, but also as an interpreter of universal character education values.

Similarity of View

Based on the results of a study of the Book of *Adab al-Mu'allimin*, the researcher found that there is a similarity of views between Ibn Sahnun and Hasan Husni Abdul Wahhab in viewing adab as the main basis in the educational process. Both emphasized that the success of education is not solely measured by mastering the scientific aspect, but also by the extent to which the knowledge is able to shape the morals and morals of students. In both perspectives, the teacher plays a central role as a character builder, not only functioning as a transmitter of knowledge, but also as an example in the moral and spiritual aspects for his students (Al-Ziriklī, 2002)

Both also emphasize the balance between knowledge ('ilm) and charity ('amal), that knowledge without adab will lose the value of its blessings. The principle of *al-'ilm bil-'amal* (knowledge accompanied by charity) is a common foothold. Even Hasan Husni in his *tahqiq* record emphasizes that Ibn Sahnun's moral message has a trans-historical value that can be applied to every era and educational system. Thus, both classical texts and their interpretations have a unity of vision

in upholding the ethics and morality of education as the core of the formation of civilized human beings (Abd al-Wahhab, 1931)

Differences of View

The researcher also found that there was a difference of opinion between Ibn Sahnun and Hasan Husni Abdul Wahhab which mainly lay in the social context and methodology of thought of both. Ibn Sahnun lived in the 3rd century Hijri, in a traditional educational environment centered on mosques and assemblies of knowledge. The main focus is on the moral development of teachers and students directly, with an emphasis on real practices and ethical behavior in the learning environment. Meanwhile, Hasan Husni lived in the 20th century, a time when the Islamic world began to be influenced by the modernization and Western education system. Therefore his approach is philological and academic in nature aiming to reinterpret classical values in scientific language that are relevant to the world of modern education (Al-Amiri, 1985)

In terms of methods, Ibn Sahnun used a normative-didactic approach, which is to convey moral teachings through explicit advice and prohibitions, such as his recommendation that teachers should not abandon their students and always pay attention to their circumstances (Abd al-Wahhab, 1931) On the other hand, Hasan Husni takes an analytical-historical approach by tracing the relevance of these classical values in the context of modern education, emphasizing the importance of strengthening the ethics of the teaching profession and the reconstruction of spiritual values in the formal education system (Ghawji, 1994)

As for the goal, Ibn Sahnun seeks to instill moral values so that the educational process takes place with manners and blessings, while Hasan Husni tries to revive these values as a philosophical and ethical basis for the renewal of Islamic education in the modern era. Thus, even though the two are different in the context of the times and approaches, they still have the same moral substance, namely forming knowledgeable, civilized, and noble human beings (Al-Attas, 1979)

Thus, it can be concluded that the views of Ibn Sahnun and his muhaqqiq, namely Hasan Husni Abdul Wahhab, have substantial similarities in making adab the core of character education that leads to the formation of knowledgeable and moral people. The difference between the two lies in context and approach, Ibn Sahnun emphasizes practical moral and exemplary aspects in teacher-student interaction, while Hasan Husni reinterprets those classical values through a scientific and contextual approach to make them relevant to the challenges of modern education. The two are united in the same spirit to integrate science, morality, and spirituality, which until now remain relevant as the foundation of character education reform in the era of globalization and digitalization that increasingly demands a balance between intellectual intelligence and moral integrity.

CONCLUSION

First, the concept of character education in the Book of Adab al-Mu'allimin by Ibn Sahnun represents the ethical foundation of comprehensive and humanist Islamic education. Values such as sincerity, justice, responsibility, discipline, compassion, and example function as moral guidelines for teachers as well as a means of shaping students' character to grow into knowledgeable, civilized, and pious human beings. These values show a balance between intellectual, spiritual, and social aspects in the educational process. Second, the views of Ibn Sahnun and his muhaqqiq, Hasan Husni Abdul Wahhab, have advantages and disadvantages that complement each other. Ibn Sahnun emphasized the practical moral aspects and the example of teachers as the foundation of character

education that is derived from pure Islamic values. Meanwhile, Hasan Husnī Abdul Wahhab through a philological and contextual approach succeeded in reinterpreting these values to suit the modern education system. The synergy between the two shows the continuity between classical thought and the needs of contemporary education. Third, the views of Ibn Sahnun and his muhaqqiq, namely Hasan Husni Abdul Wahhab, have substantial similarities in making adab the core of character education that leads to the formation of knowledgeable and moral people. The difference between the two lies in context and approach, Ibn Sahnun emphasizes practical moral and exemplary aspects in teacher-student interaction, while Hasan Husni reinterprets those classical values through a scientific and contextual approach to make them relevant to the challenges of modern education. The two are united in the same spirit to integrate science, morality, and spirituality, which until now remain relevant as the foundation of character education reform in the era of globalization and digitalization that increasingly demands a balance between intellectual intelligence and moral integrity.

Furthermore, the researcher conveyed suggestions that provide benefits to related parties for the results of this research. For the next researcher, further study is needed on the implementation of Ibn Sahnun's values in the context of digital and multicultural learning, so that the legacy of his thinking can be applied concretely in 21st century education. This research contributes theoretically through the “Adab Competency Framework” (ACF) which integrates the 6 pillars of Adab al-Mu'allimin with Lickona, Kohlberg, and TPACK. The practical takeaway is in the form of a “Digital Adab Teacher” model with 5 measurable indicators for the 2026 Independent Curriculum. Future research directions include: (1) RCT Digital Adab 2027, (2) AI Tarbiyah chatbot 2028, and (3) longitudinal study 2030 – filling the empirical gap in digital Islamic character education.

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