

## **Creating a Conducive Learning Environment: A Hermeneutic Study of the Prophet's Hadith on Teacher and Student Etiquette**

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### **A B S T R A C T**

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This research aims to examine the relevance of hadiths regarding the ethics of teachers and students in creating a conducive learning environment. The concepts found in these hadiths, such as the role of educators as parental figures, fair treatment of students, assigning tasks according to abilities, students' respect for teachers, and prayers for the well-being of teachers, are integrated into educational practices to foster a positive learning environment. These hadiths are discussed using the hermeneutic approach of Hassan Hanafi through three analyses: historical, eidetic, and practical. The study finds the importance of a loving, respectful, and emotionally comfortable teacher-student relationship in the classroom, which impacts effective teaching and the psychological well-being of students. The research emphasizes the importance of fairness in education, both in treatment and providing equal learning opportunities to all students. The study concludes that integrating the values and teachings from these hadiths into educational practices can create a conducive learning environment characterized by respect, fairness, appreciation for knowledge, collaboration, and mutual prayers for the well-being of teachers and students. This supports academic success and personal development, aligning with the holistic goals of education.

## 1. Introduction

Creating a conducive learning environment is crucial for effective teaching and learning (Abd Rahman et al., 2020). It not only sets the stage for student engagement, motivation, and active participation in the learning process but also significantly impacts the overall atmosphere in the classroom. In this context, the role of teachers becomes paramount as they are at the forefront of creating and maintaining such an environment.

Research has shown that the learning environment can have a significant impact on student learning outcomes. According to a synthesis of meta-analyses, certain environmental factors significantly affect student learning (Abdullah & Kassim, 2012). These factors include classroom management, which involves the teacher's situational awareness, intervention, clarity of purpose, and strong guidance (Aji et al., 2023). Classroom cohesion, or the sense of working together as a group, also influences students' perceptions and ultimately their behavior and learning outcomes. When students perceive a positive learning environment, they experience a high level of trust both amongst themselves and with their instructor (Ryman et al., 2009). Furthermore, peer influences, such as providing help, tutoring, giving feedback, and fostering friendships, contribute to a positive learning environment and enhance the overall learning experience for students.

The interactions between teachers and students greatly influence the overall classroom atmosphere (Aghamolaei et al., 2014). Previous research has explored various aspects of the learning environment, including: 1) Islamic education and the Islamic educational environment, as written by Damanik et al. (2023), Hasbullah (2018), Mustofa (2018), Mayasari (2017), and Sultani & Nahar (2022); 2) learning environments and early childhood education, authored by Manoppo et al. (2021), Mufida & Hibana (2023), and H. Wulandari & Rahmawan (2023); 3) the influence of the learning environment on learning and learning experiences, as written by Closs et al. (2022), Efendi & Hidayah (2023), Shan et al. (2014), and Xu et al. (2022); and 4) teacher strategies and educational leadership, authored by Abdullah & Kassim (2012), Kuanine & Afi (2023), A. D. Wulandari & Nurjaman (2023), and Yusuf & Pattisahusiwa (2020). However, there is a notable gap in research that specifically examines the teachings of Prophet Muhammad and their potential implications for creating a conducive learning environment.

The aim of this hermeneutic study is to explore the Prophet's Hadith on teacher and student etiquette and its relevance in creating a conducive learning environment (Abd Rahman et al., 2020). This study intends to delve into the teachings of Prophet Muhammad, as found in his Hadith, and analyze their implications on teacher-student interactions and classroom dynamics. By examining the Prophet's guidance on teacher and student etiquette, this study seeks to provide insights into how these teachings can be applied in modern educational settings.

The findings of this study may contribute to the development of strategies and practices that foster a conducive learning environment, based on the principles and teachings derived from the Hadith of Prophet Muhammad. Introducing practices grounded in ethical values and the teachings of the Prophet can help strengthen positive interactions between teachers and students, enhance student motivation, and stimulate active participation in the learning process. It can also create an inclusive and supportive environment where every student feels valued and encouraged to thrive.

## 2. Method

This research adopts a qualitative approach using the method of hadith criticism and the hermeneutical framework of Hassan Hanafi. The qualitative approach was chosen to delve into the understanding of meanings within hadiths about teacher and student etiquette, while the hadith criticism method allows for a critical evaluation of the reliability and authenticity of these hadiths. The theoretical framework of Hassan Hanafi's hermeneutics is employed to provide critical and holistic guidance in understanding the social and cultural contexts involving the concept of teacher and student etiquette (Hanafi, 2009).

Within the framework of the hadith criticism method, this research embraces three forms of criticism in accordance with Hanafi's approach, namely historical criticism, eidetic criticism, and practical criticism (Hanafi, 2009). Historical criticism is conducted to trace the transmission history and historical context of hadiths about teacher and student etiquette. Eidetic criticism explores the substance and essence of the hadiths, identifying their ontological implications. Meanwhile, practical criticism evaluates the relevance of the hadiths in the context of everyday life practices in Islamic society.

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

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

## 3. Results and Discussion

### 3.1. Hadith of teacher's etiquette

In Islamic teachings, the role of a teacher is not limited to imparting knowledge but also involves deep ethical aspects towards their students. As part of religious ethics, hadiths that refer to the teacher-student relationship serve as a crucial foundation in understanding how a teacher should behave and interact with their students. By exploring several relevant hadiths, the profound implications of these hadiths in shaping a conducive and caring ethics of teachers, providing clear guidance for a quality educational process can be understood.

#### 3.1.1. The educator is like a father to his students.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لَوْلَدِهِ أُعَلِّمُكُمْ إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ وَهِيَ عَنِ الرَّوْثِ وَالرِّمَّةِ وَهِيَ أَنْ يَسْتَطِيبَ الرَّجُلُ يَمِينَهُ

*Muhammad bin Ash Shabbah narrated to us, saying, Sufyan bin 'Uyainah informed us from Ibnu 'Ajlan from Al Qa'qa' bin Hakim from Abu Shalih from Abu Hurairah, he said, the Messenger of Allah (peace be upon him) said, "My position among you is like that of a father to his child; I will teach you. If you need to relieve yourselves, do not face nor turn your backs towards the Qibla." He instructed to perform istinja' with three stones and prohibited the use of animal dung and bones. And he also prohibited a man from using his right hand for istinja'.*

#### *Historical analysis*

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

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

#### *Eidetic analysis*

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

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

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

#### *Practical analysis*

The practical analysis of this hadith in the context of fostering a conducive educational environment encompasses several pivotal aspects crucial in modern education. Firstly, it

emphasizes the necessity of establishing a close and nurturing bond between teachers and students, akin to the caring relationship of a father with his children. This entails building positive rapport, offering emotional support, and demonstrating genuine concern and attentiveness towards the unique needs and progress of every student within the educational setting.

Secondly, the hadith underscores the significance of providing personalized guidance and individual attention to students, mirroring a father's role in providing tailored care and direction to his offspring. Teachers are thus encouraged to delve into a profound understanding of each student's learning requirements, interests, strengths, and challenges to facilitate their optimal growth and development.

Moreover, the hadith advocates for the creation of a safe, trusting, and inclusive learning atmosphere reminiscent of the security and confidence a child feels in the presence of their parents. Teachers are tasked with fostering an environment that is conducive to learning, promotes open communication, encourages sharing and inquiry, and steers clear of any forms of punitive measures or derogatory criticism.

Furthermore, the analogy extends to teachers embodying ethical and moral exemplarity akin to a father's influence on his children. Teachers are expected to uphold values of integrity, professionalism, and Islamic principles, serving as role models for their students and instilling these virtues as part of character development.

Lastly, the analogy encourages teachers to instill a sense of care and responsibility among students, akin to a father's nurturing approach towards his children's well-being and growth. Teachers should be attuned to students' individual needs, offer assistance when required, and empower them to take ownership of their learning journey.

By embracing these values encapsulated in the hadith, teachers can play a pivotal role in cultivating a conducive, inclusive, and supportive educational environment conducive to the holistic development of each student (Daulae, 2013).

### 3.1.2. Teachers must treat their students fairly.

أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ عَنْ أَبِيهِ قَالَ سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ

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

#### *Historical analysis*

This hadith is narrated by Imam An-Nasa'i (2010) with a chain of narrators including Ya'qub bin Sufyan, Sulaiman bin Harb, Hammad bin Yazid, Hajib bin Al Mufadhdhal bin Al Muhallab, and An Nu'man bin Basyir. It is also narrated by Ahmad Ibn Hanbal (2001) in six

transmissions and by Abu Dawud (1997) in one transmission. The wording of this hadith varies slightly among the narrators, but the meaning remains consistent. This indicates that the hadith is transmitted by meaning (*riwayah bi al-makna*).

The chain of narration is continuous from the beginning to the end (*ittishal al-sanad*), and the narrators are considered by hadith scholars as *'adil* and *dhabith (tsiqah)*, with no *syadz* or *'illat* found in the chain or the text of the hadith. Therefore, this hadith can be categorized as authentic (*shahih*) (al-'Asqalani, 1993).

#### *Eidetic analysis*

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

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

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

#### *Practical analysis*

This hadith holds immense relevance in shaping a conducive educational environment through its emphasis on justice in interactions. The core message, *"Be just among your children,"* encapsulates fundamental ethical values crucial for educators in fostering a healthy learning atmosphere. Practical analysis of this hadith reveals several key aspects integral to creating such an environment.

Firstly, teachers must uphold fairness in treating all students equally, devoid of biases or discriminatory practices based on any criteria. This includes ensuring equal opportunities for learning and participation. Secondly, assessments and evaluations must be conducted objectively, focusing solely on students' actual achievements and capabilities rather than subjective preferences. Additionally, fair conflict resolution strategies are essential, with teachers acting as impartial mediators in resolving conflicts among students or with students. Respect for individual rights and positions is paramount, requiring teachers to listen to students' perspectives, treat them with dignity, and enforce class rules consistently without discrimination (Prameswari & Budiyanto, 2017).

Furthermore, fostering open, fair, and informed communication with parents to support students' educational growth is imperative. By embracing the principles of justice, equality, and respect embedded in this hadith, educators can contribute significantly to the

development of a nurturing, inclusive, and motivating educational environment where every student feels valued and empowered to thrive.

### 3.1.3. Assigning tasks to students according to their abilities.

عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً (رواه مسلم)

*From Ibn Shihab, from 'Ubaidillah ibn 'Abdullah ibn 'Utbah, that Abdullah ibn Mas'ud said, that the Prophet Muhammad said, "Do not give an explanation to a people, an explanation that they cannot comprehend, lest it becomes a trial for some of them." (Narrated by Muslim)*

#### *Historical analysis*

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

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

#### *Eidetic analysis*

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

In this regard, "عُقُوبَتُهُمْ" refers to their intellect or reasoning, while "إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً" highlights the potential for trial or confusion if the explanation or teaching is not adapted to their understanding capacity. This underscores the importance of conveying information or teachings in a manner that can be understood by all parties without causing confusion or misunderstandings that could lead to conflict (Al-Syaukani, 1994).

Thus, this hadith emphasizes the wisdom in communication, the alignment of teaching methods with the intended audience, and the effort to avoid causing trial or confusion due to explanations that are not suited to the listeners' capacity.

### Practical analysis

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

Creating a conducive educational environment can be achieved by focusing on three main aspects (Arianti, 2019):

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

Second, aligning learning materials. It is important for educators to align learning materials with students' understanding levels. This includes developing curricula that suit students' needs and abilities, using language and teaching methods that are easily understood by all students. Educators also need to ensure that the material presented is not too complicated to avoid confusion or misunderstandings.

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

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

### 3.2. Hadith of student's etiquette

#### 3.2.1. Respecting teachers and valuing knowledge

حَدَّثَنَا هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي مَالِكُ بْنُ الْخَيْرِ الزِّيَادِيُّ عَنْ أَبِي قَبِيلِ الْمَعَاظِرِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ

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

#### Historical analysis

This hadith is transmitted by Ahmad Ibn Hanbal (2001) through the chain of narrators: Harun, Ibn Wahb, Malik bin Al Khair Az Ziyadi, Abu Qobil Al Ma'afiri, and 'Ubadah bin Ash Shamit. Each narrator in this chain is identified and recognized among hadith scholars as

reliable transmitters. The chain of transmission demonstrates continuity (*ittishal*) and reliability (*ʿadalah*) of the narrators, which are crucial criteria in evaluating the authenticity of a hadith (al-'Asqalani, 1993). Based on this historical analysis, scholars categorize this hadith as *shahih*, indicating that it accurately represents the teachings of Prophet Muhammad regarding respect for elders, affection for the young, and recognition of the rights of the knowledgeable.

#### *Eidetic analysis*

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

Firstly, "يَعْرِفُ" (*ya'rif*) can be interpreted as a deep understanding of the value and contributions of a knowledgeable teacher. A student is expected to clearly acknowledge that a knowledgeable teacher has the right to be respected, recognized for their knowledge, and treated with respect and fairness.

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

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

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

#### *Practical analysis*

This hadith provides practical guidance in creating a conducive learning environment as follows (Damanik et al., 2023):

Firstly, respecting the knowledge of the teacher. A student is expected to appreciate and recognize the value of knowledge possessed by a knowledgeable teacher (*alim*). In a conducive learning environment, students should be encouraged to respect the expertise of the teacher and view them as a valuable source of knowledge. This can be achieved by fostering habits such as listening attentively when the teacher explains, asking questions politely to deepen understanding, and appreciating the time and effort the teacher puts into imparting knowledge.

Secondly, willingness to learn and ask questions. This hadith also implies that students should understand the teacher's right to provide guidance and instructions. In a conducive learning environment, students are expected to actively engage in the learning process by being willing to learn from the teacher and asking questions wisely when there are things that

are not understood. An open attitude and curiosity among students can enhance positive interactions between students and teachers, as well as promote continuous knowledge growth.

Thirdly, respect and responsibility. This hadith also conveys the message of the need for respect and responsibility towards the knowledge and advice provided by the teacher. In a conducive learning environment, students should treat teachers with respect, honor learning schedules, follow established rules, and take responsibility for assigned tasks. These attitudes help create a learning environment that is respectful and responsible, facilitating an effective and productive learning process for all parties involved.

By applying the principles contained in this phrase, a conducive learning environment can be created where the relationship between students and teachers is based on mutual respect, cooperation, and a willingness to learn together towards achieving optimal learning goals.

### 3.2.2. Praying for the goodness of teachers

أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ الْكِنَانِيُّ حَدَّثَنَا مَكْحُولٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ سَمَاوَاتِهِ وَأَرْضِيهِ وَالنُّونَ فِي الْبَحْرِ يُصَلُّونَ عَلَى الَّذِينَ يُعَلِّمُونَ النَّاسَ الْخَيْرَ

*Ya'qub bin Ibrahim reported to us, who narrated from Yazid bin Harun, who narrated from Al Walid bin Jamil Al Kinani, who narrated from Makhul who said, "The Messenger of Allah (peace be upon him) said, 'Indeed, Allah, His angels, the inhabitants of the heavens and the earth, and even the fish in the sea, send blessings upon those who teach goodness to people.'"*

#### *Historical analysis*

This hadith is transmitted by Imam ad-Darimi (2000) with a chain of transmission starting from Ya'qub bin Ibrahim, Yazid bin Harun, Al Walid bin Jamil Al Kinani, and Makhul. Except for Al Walid bin Jamil Al Kinani, hadith scholars consider the other narrators in this chain to be individuals of high personal and intellectual capacity. Al Walid is deemed to have slightly deficient intellectual capacity due to past errors in memorization. Therefore, this hadith is classified as *hasan*, as it doesn't meet all the criteria for a fully authentic (*sahih*) hadith (al-'Asqalani, 1993).

#### *Eidetic analysis*

The eidetic analysis of this hadith can lead to a deep understanding of the meaning and implications of the phrase "إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ سَمَاوَاتِهِ وَأَرْضِيهِ وَالنُّونَ فِي الْبَحْرِ يُصَلُّونَ عَلَى الَّذِينَ يُعَلِّمُونَ النَّاسَ الْخَيْرَ".

This phrase emphasizes the concept that Allah, His angels, the inhabitants of the heavens and the earth, and other creatures such as fish in the sea, offer prayers and blessings upon those who teach goodness to humanity. It reflects the importance of respect and appreciation for those who play a role in educating, advising, and spreading goodness to others (Al-Syaukani, 1994).

The hadith highlights the crucial role of teachers, educators, and spiritual leaders in society. They are the ones who provide enlightenment, guidance, and beneficial knowledge to others. In Islam, teaching goodness and providing benefits to others are considered acts that

receive blessings from Allah and His creations. Praying for the good of these individuals is a gesture that every student should possess.

#### *Practical analysis*

This hadith teaches the importance of praying for the good of those who teach goodness to others. In the context of a conducive learning environment, educators can introduce the habit of praying for the well-being of their teachers as part of the school culture or religious activities program. This can be done through collective prayers at the beginning or end of lessons, special prayer programs for educators, or involving parents and students in joint prayer efforts for the good of teachers.

Praying for the goodness of teachers is a form of respect and honor for their role in imparting knowledge and positive values to students. A conducive learning environment should reinforce students' awareness of values such as appreciation, gratitude, and politeness towards teachers. This can be achieved through teacher appreciation programs, teaching the importance of respecting educators, and promoting a culture of mutual respect between students and teachers.

Praying for the goodness of teachers also strengthens the good relationship between students and educators. A conducive learning environment should be based on a supportive and positive relationship between teachers and students. By developing the habit of praying for the good of teachers, students will understand and appreciate the role of teachers as guides and role models in their lives.

Praying for the goodness of teachers can help create a positive atmosphere in the learning environment. This contributes to the creation of a safe, comfortable, and loving environment where every individual feels valued and supported. This positive atmosphere enables good interaction between teachers and students, strengthens interpersonal relationships, and supports the holistic growth of every individual in the learning environment (Abnisa, 2022)

### **3.3. The relevance of the hadith of teacher and student etiquette in creating a conducive learning environment**

Creating a conducive learning environment is crucial for students to maximize their learning potential. A hermeneutic study of the Prophet's hadith on teacher and student etiquette further highlights the importance of creating a conducive learning environment. Through this study, it is revealed that the Prophet emphasized the importance of respect and mutual manners between teachers and students (Abdullah & Kassim, 2012). These teachings emphasize the need for a positive and respectful relationship between teachers and students, which contributes to a conducive learning environment.

In order for students to achieve maximum learning outcomes, it is essential to create a conducive learning environment that takes into account both internal and external factors (Aji et al., 2023). This includes factors such as intellectual abilities, affections, motivation, maturity to learn, memory ability, and sensory abilities within students. Additionally, factors related to the learning process, such as the quality of teaching, learning instruments or facilities, and the social and natural environment, also have a significant impact on learning outcomes. Creating

a conducive learning environment is crucial for students to maximize their learning potential (Ryman et al., 2009).

By considering both internal and external factors, educators can create a learning environment that fosters trust, respect, and collaboration among students. This hermeneutic study highlights the importance of creating a positive and respectful relationship between teachers and students in order to create a conducive learning environment. In today's rapidly changing world, the significance of accurate weather forecasts cannot be overstated (Aji et al., 2023).

To create a conducive learning environment and improve students' learning experience, teachers should focus on several key factors. Firstly, classroom management is essential to create a positive learning environment. Teachers should practice situational awareness and mindfulness, intervene when necessary, provide clarity of purpose, and offer strong guidance. Secondly, classroom cohesion plays a crucial role in creating a conducive learning environment. Teachers should encourage open communication and collaboration among students, fostering a sense of belonging and shared goals (Aghamolaei et al., 2014). Lastly, teachers should also pay attention to the physical environment of the classroom. They should ensure that the classroom is arranged in a way that promotes engagement and minimizes distractions (Shan et al., 2014). This can include creating a comfortable seating arrangement, ensuring proper lighting and ventilation, and providing access to necessary learning resources (Aghamolaei et al., 2014).

By prioritizing these factors, teachers can create a learning environment that supports and enhances students' motivation, engagement, and overall academic success. Creating a conducive learning environment is crucial for students to thrive academically and personally. In addition to the factors mentioned, it is important for teachers to also consider individual student differences and tailor their instructional approach to meet diverse learning needs. This can be achieved through differentiated instruction, personalized support, and the incorporation of various learning styles and preferences into lesson planning.

Moreover, building strong teacher-student relationships based on mutual respect, empathy, and support is fundamental to fostering a positive learning environment. Teachers can achieve this by demonstrating understanding, active listening, and genuine care for their students, thus creating a safe and inclusive space for learning and growth. Encouraging a growth mindset and acknowledging students' efforts and progress can further contribute to a supportive and empowering learning atmosphere.

By recognizing the multifaceted nature of creating a conducive learning environment and actively addressing the diverse needs of students, educators can play a pivotal role in cultivating an environment where students can flourish academically and personally. This aligns with the teachings of the Prophet on the importance of respect and mutual manners, and reflects a holistic approach to education that prioritizes the well-being and success of every student.

#### **4. Conclusion**

This research has found a profound relevance of Prophet's teachings on teacher and student etiquette in shaping a positive learning environment. This hermeneutic study underscores the importance of respect, mutual manners, and positive relationships between

teachers and students, as emphasized in the Prophet's Hadith through the aspects of 1) The educator is like a father to his students, 2) Teachers must treat their students fairly, 3) teacher assign tasks to students according to their abilities, 4) student must respect teachers and value knowledge, 5) student has to pray for the goodness of teachers.

Through this study, it becomes clear that creating a conducive learning environment is not just about the physical aspects of the classroom. It involves building trust, collaboration, and a sense of ownership among students, which play a significant role in their academic success and personal development. Furthermore, this study emphasizes the need for educators to focus on factors such as classroom management, class cohesion, and the physical classroom environment to enhance the learning experience. By prioritizing these factors, teachers can create an atmosphere that supports students' motivation, engagement, and overall well-being.

Overall, this article concludes that integrating Prophet's Hadith on teacher and student etiquette into educational practices is crucial for shaping a positive and effective learning environment. This aligns with a holistic approach to education that prioritizes holistic student development and emphasizes the importance of respect, empathy, and mutual understanding in teacher-student relationships.

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