

ADAB, AUTHORITY, AND MOTIVATION IN ISLAMIC EDUCATION: MUSLIM AND WESTERN HADITH PERSPECTIVES ON PESANTREN PEDAGOGY

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Abstract

Research on hadith pedagogy has largely emphasized textual authentication, with limited comparative mapping across Muslim and Western traditions and insufficient attention to pesantren contexts. This article examines three key pedagogical hadiths: the scholars are heirs of the prophets; teacher–student adab; and motivation to acquire knowledge. Muslim perspectives range from the classical to the contemporary, and Western approaches make use of historical-critical methods as well as philological and sociological. The analysis identifies convergence in moral formation and teacher authority, and divergence between authenticity-first and context-first approaches. Muslim scholarship foregrounds isnād and matn criticism together with theological legitimacy, while Western scholarship highlights social context, institutional authority, and cultural practice. Building on these insights, the study proposes a hybrid methodological framework that combines isnād and matn analysis, semantic tracking, and classroom ethnography with psychological measures of motivation. This framework operationalizes hadith pedagogy in pesantren by integrating theological, social, and psychological dimensions, offering a comprehensive approach to strengthening intellectual development, moral guidance, and learner motivation in Islamic education.

Keywords: Islamic Education, Comparative Epistemology, Psychology of Learning, Ulumul Hadith

A. Introduction

The teaching of hadith (the sayings and actions of the Prophet Muhammad) is an important component of Islamic education, influential in determining pedagogical practice throughout Muslim majority societies. In Islamic schools, for example, tarbawi (pedagogical) hadiths are considered religious texts upon which teachers and students base their moral conduct. These sayings present an imaginary description of the roles/responsibilities and relationships in Islamic educational collaboration, especially in pesantren (Islamic boarding) setting in Indonesia. These institutions blend traditional Islamic teachings with modern pedagogical methods, often addressing key themes such as the teacher's moral authority (ulama as heirs of the prophets), the ethical guidelines of teacher-student relationships (adab guru–murid), and the motivation for seeking knowledge.

This study focuses on three specific tarbawi hadiths: (1) Ulama as heirs of the prophets:

"العلماء ورثة الأنبياء" (The scholars are the heirs of the prophets), sourced from *Abu Dawud, Sunan*

Abi Dawud (Abu Dawud, 2009); (2) Adab guru–murid (teacher-student etiquette): "ليس منا من لم" (He is not one of us who does not have mercy on our young and respect our elders), sourced from *al-Tirmidhi, Sunan al-Tirmidhi* (Al-Tirmidhi, 1975); and (3) Motivation for seeking knowledge: "من سلك طريقًا يلتمس فيه علمًا سهل الله له به طريقًا إلى الجنة" (Whoever follows a path in pursuit of knowledge, Allah will make his path to paradise easier), sourced from *Muslim, Ṣaḥīḥ Muslim* (Al-Nīsābūrī, 2012).

This article delivers the first thematically anchored cross-tradition matrix of these three pedagogical hadiths, with direct implications for pesantren pedagogy. Prior research has primarily focused on textual authentication, often lacking comparative pedagogical mapping across different traditions, especially in relation to pesantren contexts. Furthermore, there is limited empirical exploration of how these interpretations connect to educational psychology, particularly regarding learner motivation and moral formation.

The research questions guiding this study are:

RQ1: How do Muslim (classical–contemporary) and Western (historical-critical, philological, sociological) scholars interpret the three central tarbawi hadiths?

RQ2: How do differences in methodology and epistemology (isnād–matn vs. context–language–institution) shape pedagogical implications?

RQ3: What are the concrete implications for pesantren pedagogy (kiai authority, classroom etiquette, student motivation)?

Method and Scope: This study analyzes the three primary hadiths mentioned above, using a comparative approach to explore the differences between Muslim and Western traditions. Muslim interpretations are examined through isnād/matn criticism and maqāṣid, focusing on textual integrity, authority, and ethical frameworks. Western points of view are analyzed in the light of historical-critical, philological and sociological methods that prioritize context, language and institutional forms. This comparative analysis is conceptual rather than empirical, focusing on the theoretical implications for educational practices in pesantren and Islamic education.

The profile is divided into two parts: First, those related to the Muslim view of these hadiths and then focusing on a Western view. In this final cross-cutting analysis, the findings are summarized with reference to points of commonality and difference. The paper concludes by discussing the implications for research and pedagogy in the future.

B. Muslim Scholarly Perspectives

In the Muslim scholarly tradition, hadith plays a pivotal role in shaping pedagogical theory and practice, with both classical and contemporary scholars providing valuable insights into the ethics, authority, and motivation surrounding the pursuit of knowledge. This section analyzes how classical and contemporary Muslim scholars interpret the three tarbawi hadiths, ulama as heirs of the prophets, adab guru–murid, and motivation for seeking knowledge, focusing on their methodology, epistemology, and pedagogical implications. Each perspective informs the structure and practice of pesantren pedagogy, where authority, teacher-student etiquette, and student motivation are key to the educational framework.

Classical Perspectives: Isnāds, Matn, and Ethical Codification

Classical Muslim scholarship grounds its understanding of hadith in rigorous isnād (chain of narrators) and matn (text) analysis, with scholars applying jarḥ wa taʿdīl (criticism of narrators) to ensure the authenticity and reliability of transmitted texts. This method safeguards both the reliability of the teachings contained in hadiths and also the moral and educational authority of the ulama. Historians of the classical period developed them into a code of conduct between teachers and students.

1. Ulama as Heirs of the Prophets

The hadith “العلماء ورثة الأنبياء” (“The scholars are the heirs of the prophets”) highlights the epistemic authority of the ulama. Classical scholars focused on the isnād of this hadith to establish the credibility and moral authority of the ulama. This legitimacy is further supported by muṭābaʿāt (consecutive narrations) and shawāhid (supporting evidence), which reinforce the status of the ulama as the intellectual and moral heirs of the Prophet Muhammad. Scholars such as al-Zarnuji (1996) and Nawawi al-Bantani (1983) codified these principles into the adab governing the teacher-student relationship.

Pesantren Practice: In pesantren, this understanding of the ulama's authority is crucial for the kiai's role in shaping curriculum and educational practices. The kiai's authority, based on theological legitimacy and moral guidance, directly influences curriculum decisions and spiritual leadership in pesantren.

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2. Adab Guru-Murid

The hadith “ليس منا من لم يرحم صغيرنا ويوقر كبيرنا” (“He is not one of us who does not have mercy on our young and respect our elders”) emphasizes the moral and ethical responsibilities of both teachers and students. Classical scholars viewed adab as a

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fundamental component of *ṭalab al-‘ilm* (seeking knowledge), where the student’s respect for the teacher and the teacher’s role as a moral guide were central to the learning process. This ethical framework was codified into educational practice by scholars such as al-Zarnuji (1996) and Nawawi al-Bantani (1983), who wrote extensively on the etiquette and discipline required in the teacher-student relationship.

Pesantren Practice: In pesantren, this translates into structured classroom dynamics where *adab* governs not only how students interact with teachers but also how they engage with one another. The hierarchical nature of the classroom, based on age and seniority, influences how students respect and learn from their peers and instructors in *halaqah* (study circles). The teacher, as a moral authority, exemplifies the principles of *adab* through personal conduct.

3. Motivation for Seeking Knowledge

The hadith “من سلك طريقًا يلتمس فيه علمًا سهل الله له به طريقًا إلى الجنة” ("Whoever follows a path in pursuit of knowledge, Allah will make his path to paradise easier") reinforces the spiritual reward for seeking knowledge. Classical scholars emphasized the transcendent rewards of knowledge, framing *ṭalab al-‘ilm* as a path to spiritual salvation. They argued that the pursuit of knowledge was a worship (*ibadah*) that aligned the intellectual pursuit with moral and religious duty.

Pesantren Practice: In pesantren, the motivation for learning is deeply intertwined with spiritual practices. Regular *wirid* (religious recitations) and the recitation of *fadhā’il* (virtue-oriented hadiths) reinforce the intrinsic motivation of students, helping them understand that their academic efforts are also a means to spiritual fulfillment. The motivational aspects of knowledge are also linked to personal development and religious duty, which guide students through both their intellectual and spiritual growth.

Contemporary Perspectives: Maqāṣid, Pedagogy, and the Digital Context

Contemporary scholarship in Islamic education incorporates modern educational frameworks, focusing on the *maqāṣid al-sharī‘ah* (objectives of Islamic law) to expand the ethical and pedagogical significance of hadith. Contemporary scholars reinterpret classical *tarbawi* hadiths to address modern educational contexts, particularly in the digital age and evolving pesantren pedagogy. By incorporating *maqāṣid*, modern pedagogical theories and psychological aspects of motivation into our analysis, we gain a more complete understanding of how these teachings impact upon educational practice.

1. Ulama as Heirs of the Prophets

Contemporary scholars reinterpret the hadith “العلماء ورثة الأنبياء” in the context of modern pesantren, where the kiai is not only a religious leader but also a curriculum developer, adapting traditional values to contemporary challenges. Scholars such as Nurmila & Walidin (2024) have emphasized the need for kiai to navigate the intersection of traditional authority and modern educational demands, particularly in digital spaces where religious knowledge is transmitted through online platforms and e-learning tools.

Pesantren Practice: The kiai's leadership in pesantren is now extended to digital spaces, where their role as a spiritual and educational leader involves balancing traditional knowledge with modern teaching methods.

2. Adab Guru-Murid

Contemporary scholars focus on integrating adab guru–murid into modern student-centered learning frameworks. Practicing respect and modesty, but also modeling a need for them as teachers in trying to keep the curriculum fair, even, open—and relevant—by sustaining intelligent student dialogue. Scholars such as Yunita & Ramadhan (2024) explore how adab governs both classroom behavior and the broader social dynamics within the pesantren.

Pesantren Practice: Pesantren classrooms now incorporate student-centered learning techniques while maintaining traditional principles of adab. The teacher-student relationship is still central, but students are encouraged to take an active role in their learning, promoting more dynamic interaction in halaqah sessions.

3. Motivation for Seeking Knowledge

Contemporary readings of the hadith on seeking knowledge frame it in terms of intrinsic motivation, drawing on maqāṣid al-sharī‘ah to balance the pursuit of academic and spiritual goals. Scholars have linked these teachings to psychological theories of motivation, particularly in addressing issues like student burnout and disengagement in educational settings. Abdillah & Soleh (2023) argue that spiritual motivation can prevent burnout and help students maintain a sense of purpose in both religious and academic pursuits.

Pesantren Practice: In pesantren, wirid and fadhā'il play a central role in reinforcing intrinsic motivation. Students are encouraged to understand academic life as an expression of spiritual quest, marshaling intellectual pursuit in the cause of personal formation and religious obligation.

Synthesis: Methodology and Pedagogical Implications

The integration of classical isnāds and matn criticism with contemporary approaches such as maqāṣid and psychological motivation has profound pedagogical implications. Classical scholarship ensures the epistemic authority of ulama, while contemporary interpretations adapt these teachings to modern contexts, emphasizing the need for kiai to integrate traditional authority with digital pedagogical tools. Adab retains a critical role for structuring the classroom, but contemporary readings of motivation provide new ways to foster engagement and moral growth within the student. The changes represent the adaptive nature of tarbawi principles as a link between traditional religious teaching and modern educational approaches.

In pesantren, these pedagogical shifts are reflected in practical changes: the kiai's role as both a spiritual and academic guide, the incorporation of student-centered learning alongside traditional adab, and the emphasis on intrinsic motivation linked to both academic and spiritual growth. These practices demonstrate how classical and contemporary tarbawi principles continue to shape and evolve within the educational landscape of pesantren.

C. Western Scholarly Perspectives

Western scholarly perspectives on hadith pedagogy focus on three main approaches: historical-critical reconstruction, philological/semantic analysis, and sociological/anthropological lenses. These methodologies examine the transmission and authority of hadith in both historical and contemporary contexts, with particular attention to how these texts shape social norms and institutional practices. While these approaches often bracket authenticity, focusing more on context, social function, and meaning than on verifying the reliability of narrators, this is not a substantive flaw but a methodological boundary that allows for a different kind of inquiry into the social and pedagogical roles of hadith in educational settings.

Historical-Critical Reconstruction: Authority, Compilation, and Politics

Western historical-critical approaches to hadith focus on its origins, compilation, and the politics of religious authority. Scholars like Rassi (2022) and Alfitri (2020) examine how the compilation of hadith was influenced by political and institutional motivations, shaping the authority of the ulama (scholars) in the Islamic world. This focus on the political dimensions of authority does not seek to undermine the authenticity of hadith but instead aims to contextualize how hadiths have been used to construct and legitimate social and institutional power.

1. Ulama as Heirs of the Prophets

The hadith “العلماء ورثة الأنبياء” (“The scholars are the heirs of the prophets”) is interpreted in historical-critical scholarship as an institutional claim that the ulama hold epistemic authority, not just through divine knowledge but also through political and institutional channels. The systematization of hadith and, concurrently, the formation of fatwā (Islamic legal rulings) permitted the ulama authorities to exert control over certain institutional entities. It was also inextricably intertwined with political imperatives of government that pointed to the ulama, not just as traditional scholars but as political actors.

Pesantren Practice: In pesantren, the kiai (Islamic scholar) is seen as the epistemic authority who guides both religious and educational practices. The kiai's authority shapes the pesantren curriculum, deciding what texts are taught and how knowledge is framed, extending beyond religious legitimacy into institutional decision-making.

Philological/Semantic Analysis: Meaning, Variants, and Rhetorical Framing

Philological and semantic analyses focus on the language of hadith, emphasizing the nuanced meanings of words and how these meanings shape the pedagogical and ethical interpretations of the texts. Scholars like Wahidi et al. (2025) and Hamidah & Muhibbin (2024) examine variations in diction and meaning, showing how even small linguistic shifts can alter the framing of core concepts such as adab (etiquette) and authority. For instance, the Arabic word “yuwaqqir” can be translated as either “respect” or “revere.” This subtle difference can shift the adab framework from one of general respect to one that emphasizes reverence and deference, significantly altering how teacher-student relationships are perceived and practiced.

2. Adab Guru-Murid

The hadith “ليس منا من لم يرحم صغيرنا ويوقر كبيرنا” (“He is not one of us who does not have mercy on our young and respect our elders”) illustrates this semantic shift. The word “yuwaqqir”, translated as “respect” or “revere”, frames adab in terms of hierarchical relationships between students and teachers. Western scholars argue that these semantic nuances are central to how adab regulates behavior in pesantren and majālis taklīm (religious study sessions).

Pesantren Practice: In pesantren, the adab between kiai and santri (students) is structured around this semantic framing, where respect and reverence are not just moral guidelines but institutional norms that govern how students engage with their teachers, both in the classroom and in informal settings such as halaqah (study circles).

Sociological/Anthropological Lenses: Moral Formation, Habitus, and Institutional Mediation

Sociological and anthropological approaches to hadith explore the role of these texts in the formation of habitus (social behaviors) and institutional mediation, focusing on how adab and authority shape social and educational practices. Scholars like Kostadinova (2023), Moll (2018), and Ingram (2015) examine the practical, lived experiences of hadith in educational settings, including how teacher-student relationships are structured by social and cultural norms. In pesantren, these relationships are governed by deeply ingrained norms of respect and authority, which are often explicitly framed by hadith.

3. Motivation for Seeking Knowledge

The hadith “من سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة” ("Whoever follows a path in pursuit of knowledge, Allah will make his path to paradise easier") provides a framework for understanding how motivation is framed within Islamic education. Western scholars note that this hadith not only motivates students intellectually but also spiritually, creating a moral aspiration that frames knowledge as a virtuous and desirable pursuit.

Pesantren Practice: In pesantren, motivation for learning is reinforced through communal spiritual practices such as wirid (regular recitations) and the recitation of fadhā'il (virtue-oriented hadiths). This blend of spiritual motivation with academic pursuit creates a unique educational environment where knowledge is seen as both an intellectual and a moral journey.

Relevance to Pesantren: Authority, Adab, and Motivation

The Western scholarly approaches provide important insights into how authority, adab, and motivation function in the pesantren environment. Authority in pesantren is not just theological but institutional, shaped by the kiai's role as both a spiritual leader and educational guide. Adab regulates social interactions within the pesantren, ensuring that students engage with teachers respectfully and that hierarchical relationships are maintained. Finally, motivation is not merely a psychological construct but a spiritual and moral pursuit, embedded in the daily practices of students and teachers alike. These frameworks help explain the performative nature of authority and the habitual forms of adab in pesantren classrooms, where moral development and academic achievement are intertwined.

D. Comparative Discussion

This section presents a comparative analysis of three key tarbawi (pedagogical) hadiths, ulama as heirs of the prophets, adab guru–murid (teacher-student etiquette), and motivation for seeking knowledge, across Muslim and Western scholarly traditions. The comparison is organized around the areas of methodology, epistemology, and pedagogical practices, so that it becomes clear how different traditions approach these themes. The key aspects of comparison are summarized as follows:

1. Muslim: isnād–matn; epistemic authority; classroom ethics.
2. Western: context–institution–practice; habitus; media mediation.
3. Pesantren implications: curriculum, adab management, motivational strategies.

Ulama as Heirs of the Prophets

- Muslim:
 - Methodology: isnād–matn analysis is used to authenticate the hadith, ensuring that the transmission chain is reliable, and the context of the text is accurately understood.
 - Epistemology: The ulama are positioned as epistemic authorities, and the hadith emphasizes their responsibility as intellectual and moral heirs of the Prophet Muhammad.
 - Application: This epistemic authority directly shapes pesantren pedagogy, where the kiai (Islamic scholar) is seen as the custodian of knowledge and a moral guide. The curriculum is often designed based on the ethical and spiritual guidelines derived from these hadiths.
 - Pesantren implications: The kiai's authority shapes decisions regarding curriculum and leadership, as their role as the "heir" influences the moral and intellectual education of the students.
- Western:
 - Methodology: Western scholars engage with context and institutional authority, focusing on how hadith was compiled and transmitted within political and social institutions.
 - Epistemology: The focus is on institutional power and how ulama claim authority through political mediation rather than divine transmission alone.
 - Application: In Western perspectives, the ulama's authority is framed as part of a broader institutional system that shapes both religious and social governance.
 - Pesantren implications: The kiai's leadership is viewed through the lens of institutional authority, with pesantren curriculum designed not only to impart knowledge but also to enforce moral and spiritual norms that align with broader institutional teachings.

Teacher-Student Adab

- Muslim:
 - Methodology: Classical matn analysis and isnâd scrutiny are used to codify the adab that governs the teacher-student relationship, emphasizing humility, respect, and the importance of moral discipline in the learning process.
 - Epistemology: The ethical framework is deeply rooted in the spiritual and moral guidance that both teacher and student must follow, making adab part of worship (ibadah).
 - Application: The teacher-student relationship is built on respect and humility, with the adab prescribed in hadith acting as a central ethical guideline in pesantren education.
 - Pesantren implications: Adab regulates classroom behavior and interaction in pesantren, defining how students engage with their teachers and peers. The hierarchy in the classroom is maintained through respectful interactions, influenced by both age and experience. Halaqah (study circles) and classroom settings follow these ethical norms.
- Western:
 - Methodology: Western scholars focus on the social and institutional contexts of adab, examining how these practices shape the habits (social behaviors) of students and teachers.
 - Epistemology: Adab is framed as a social norm, reinforcing moral behavior through cultural transmission. This approach places emphasis on how societal expectations of adab are mediated through educational institutions and authority figures.
 - Application: The focus is on how adab influences classroom practice and shapes teacher-student relationships within institutional settings, such as pesantren.
 - Pesantren implications: In pesantren, adab plays a crucial role in structuring the social hierarchy of the classroom. For example, senior students are expected to demonstrate respect for the teacher and guide younger students in following the same ethical practices, ensuring that the adab is passed down.

Motivation for Seeking Knowledge

- Muslim:
 - Methodology: The hadith “من سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة” ("Whoever follows a path in pursuit of knowledge, Allah will make his path to paradise easier") emphasizes the transcendent reward for seeking knowledge, positioning it as both a spiritual and intellectual pursuit.

- Epistemology: Seeking knowledge is viewed as a spiritual act of worship, linking motivation for learning with religious devotion.
- Application: Motivation in pesantren is deeply connected to spiritual and academic growth, with regular wirid (religious recitations) and fadhâ'il (hadiths extolling virtues) reinforcing students' commitment to learning as part of their journey toward spiritual fulfillment.
- Pesantren implications: In pesantren, motivation is cultivated through religious practices that connect knowledge with spiritual growth, such as the use of wirid and fadhâ'il to encourage students to continue their learning path.
- Western:
 - Methodology: Western psychologists frame motivation using such concepts as intrinsic and extrinsic motivation. They also examine the way religious persuasion interacts with psychological motives such as autonomy, competence and relatedness.
 - Epistemology: The focus is on understanding how intrinsic motivation is driven by personal fulfillment and community belonging, rather than solely by spiritual reward.
 - Application: Western perspectives on motivation emphasize how institutional settings and cultural practices shape students' aspirations and drive to seek knowledge.
 - Pesantren implications: In pesantren, motivation is not only spiritual but also deeply social, with students encouraged to engage in learning through both religious obligation and the community's collective aspirations.

Convergence and Divergence

- Convergence: Both Muslim and Western perspectives recognize the moral formation of students and the central role of teacher authority. They agree on the importance of adab in regulating classroom behavior and maintaining teacher-student respect, as well as the significance of intrinsic motivation in fostering meaningful learning. Both traditions acknowledge the importance of spirituality and ethical development in motivating students to seek knowledge.
 - So, what: This convergence suggests that adab should be used as a classroom norm, enhancing the performance and autonomy of students. Understanding the dual role of motivation as both spiritual and psychological can help in designing pedagogies that nurture the whole student.
- Divergence: The primary divergence lies in the methodological and epistemological approaches: Muslim scholars prioritize textual authenticity and normativity through isnâd and matn, while Western scholars focus on context, social practice, and institutional

mediation. This divergence leads to different pedagogical designs: Muslim approaches emphasize theological legitimacy, while Western approaches focus on cultural practices and psychological motivation.

- So, what: The divergence in methodologies impacts how pedagogies are constructed. Pesantren pedagogy needs to balance traditional religious authority with student-centered learning to ensure a comprehensive approach to education.

Hybrid Proposal for Operationalizing Pedagogy

To bridge these methodological divides, we propose a hybrid framework:

1. Isnād criticism combined with computational network mapping to analyze the transmission of hadith.
2. Matn analysis with semantic drift tracking to explore how different versions of the same hadith impact pedagogical interpretation.
3. Ethnographic observation in pesantren classrooms, incorporating Self-Determination Theory (autonomy, competence, relatedness) to measure the impact of adab, authority, and motivation on student outcomes.

Research Agenda for Future Studies

1. Case series in pesantren focusing on the role of kiai authority in shaping curriculum and pedagogical practices in relation to the hadith “ulama pewaris.”
2. Develop and test a classroom intervention module based on adab, with pre- and post-intervention assessments of student motivation.
3. Analyze media/translation of dakwah content (digital clips) to study how hadiths communicate authority and motivation in modern settings.
4. Conduct philological audits of matn variants and assess their pedagogical impact across different texts.
5. Comparative studies between pesantren and Islamic studies programs in universities to explore differences in pedagogical practices and motivational strategies.

E. Conclusion

This study provides a comparative analysis of three central tarbawi hadiths: ulama as heirs of the prophets, adab guru–murid (teacher-student etiquette), and motivation for seeking knowledge. Through the examination of Muslim and Western scholarly perspectives, we find common ground in recognizing the ethical role of the teacher, the moral formation of students, and the importance of intrinsic motivation in fostering educational success. However,

divergences in methodology and epistemology, Muslim emphasis on authenticity versus Western focus on context and social practice, highlight different approaches to pedagogical design. These differences have significant implications for how education is structured, particularly in pesantren.

Explicit Contribution

1. Theoretical: A cross-tradition comparative matrix of the three tarbawi hadiths, offering new insights into their pedagogical application across Muslim and Western perspectives.
2. Methodological: A hybrid framework combining isnâd and semantic analysis, ethnography, and motivation scales to operationalize hadith pedagogy.
3. Practical: Guidelines for implementing these teachings in pesantren pedagogy, particularly in terms of teacher authority, adab, and motivation.

Limitations

While this study offers a comprehensive comparative framework, it is conceptual rather than empirical, focusing on theoretical implications rather than testing these models in practice. The study is also limited by the selection of only three specific tarbawi hadiths, which may not fully capture the diversity of Islamic pedagogy. Furthermore, the findings may not be directly generalized across all types of educational institutions beyond pesantren.

Future Work

Future research should focus on the following steps:

1. Conducting pilot studies in one or two pesantren to assess the practical application of the proposed pedagogical frameworks.
2. Developing and testing an adab-based module for classroom interventions, with pre- and post-assessments of student motivation and academic performance.
3. Performing philological audits of matn variants to understand how different versions of hadith impact pedagogical practice and teacher-student relationships.
4. Conducting a comparative study between pesantren and university-based Islamic education programs to explore differences in pedagogical practices and motivational strategies.

These steps will further advance our understanding of how tarbawi hadiths can inform modern educational practices, particularly in Islamic and pesantren settings.

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