

Toward an Islamic Epistemology of Teacher–Student Communication: Integrating *Tahammul wa al-Adā'* with *The Murshid–Murīd* Educational Relationship

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Abstract

Teacher–student communication is a fundamental dimension of Islamic education, serving not only as a means of knowledge transmission but also as a process of cultivating ethics, spirituality, and character. Contemporary educational communication, however, faces epistemological challenges, including fragmented knowledge transmission, declining educational authority, and information-oriented learning that may overlook the authenticity and ethical responsibility of knowledge. This study aims to reconstruct the epistemology of teacher–student communication by integrating *Tahammul wa al-Adā'* in ḥadīth scholarship with the *murshid–murīd* educational relationship. Employing qualitative library research with philosophical and conceptual approaches, the study analyzes classical works on *‘ulūm al-ḥadīth*, Islamic educational philosophy, and *taṣawwuf* through thematic analysis, comparative interpretation, and conceptual synthesis. The findings indicate that *Tahammul wa al-Adā'* provides an epistemological foundation of validity, authenticity, continuity, and responsibility in knowledge transmission, while the *murshid–murīd* relationship contributes ethical, spiritual, dialogical, and transformative dimensions. Their integration generates an Islamic Epistemic Communication Framework emphasizing epistemic integrity, moral authority, reflective learning, dialogical engagement, and character transformation. The framework offers a conceptual foundation for strengthening teacher–student communication in contemporary Islamic education while preserving the authenticity of Islamic intellectual tradition.

Keywords: Islamic epistemology, educational communication, *Tabammul wa al-Adā'*, *murshid–murid*, Islamic education.



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Abstrak

Komunikasi guru–murid merupakan salah satu dimensi fundamental dalam pendidikan Islam karena tidak hanya berfungsi sebagai media transmisi ilmu pengetahuan, tetapi juga sebagai proses pembentukan etika, spiritualitas, dan karakter peserta didik. Namun demikian, komunikasi pendidikan kontemporer menghadapi berbagai persoalan epistemologis yang ditandai oleh terfragmentasinya transmisi pengetahuan, menurunnya otoritas pendidikan, serta dominasi pembelajaran yang berorientasi pada informasi sehingga sering mengabaikan autentisitas dan tanggung jawab etik dalam penyampaian ilmu. Penelitian ini bertujuan merekonstruksi epistemologi komunikasi guru–murid dalam pendidikan Islam melalui integrasi konsep klasik *Tabammul wa al-Adā'* dalam ilmu hadis dengan relasi pendidikan antara *murshid* dan *murid*. Penelitian menggunakan metode library research dengan pendekatan kualitatif, filosofis, dan konseptual. Sumber primer berasal dari literatur klasik mengenai *'ulūm al-ḥadīth*, filsafat pendidikan Islam, dan tasawuf, sedangkan sumber sekunder berupa publikasi ilmiah mengenai pendidikan Islam, komunikasi pendidikan, dan epistemologi. Analisis data dilakukan melalui analisis isi tematik, interpretasi komparatif, dan sintesis konseptual. Hasil penelitian menunjukkan bahwa *Tabammul wa al-Adā'* membangun landasan epistemologis yang menekankan validitas, autentisitas, kesinambungan, dan tanggung jawab dalam transmisi ilmu, sedangkan relasi *murshid–murid* menghadirkan dimensi etis, spiritual, dialogis, dan transformatif dalam komunikasi pendidikan. Integrasi kedua tradisi tersebut menghasilkan Islamic Epistemic Communication Framework, yaitu kerangka konseptual yang memandang komunikasi sebagai proses holistik yang mencakup integritas epistemic, otoritas moral, pembelajaran reflektif, interaksi dialogis, dan transformasi karakter. Kerangka ini memberikan kontribusi konseptual bagi penguatan komunikasi guru–murid dalam pendidikan Islam kontemporer dengan tetap menjaga autentisitas khazanah intelektual Islam serta menjawab tantangan pendidikan abad ke-21.

Kata Kunci: Epistemologi Islam, komunikasi pendidikan, *Tabammul wa al-Adā'*, *murshid–murid*, pendidikan Islam.

Introduction

Communication between teachers and students constitutes one of the fundamental pillars of educational practice because it determines not only how knowledge is transmitted but also how values, attitudes, and character are cultivated. In Islamic education, communication possesses a broader epistemological meaning as it is inseparable from adab, intellectual responsibility, and the authenticity of knowledge. The rapid transformation of education in the twenty-first century, marked by digitalization, artificial intelligence, and unrestricted access to information, has significantly changed patterns of educational interaction. While these developments facilitate wider access to knowledge, they simultaneously raise concerns regarding the validity of information, the declining authority of teachers, and the weakening of ethical relationships between teachers and students. More fundamentally, digital and AI-driven environments can fragment the provenance of knowledge and weaken the traceability of its transmission, creating challenges analogous to the loss of an *isnad*-like chain of epistemic accountability: who transmitted the knowledge, from which source, and under what conditions it may be trusted and communicated. These challenges resonate with the classical concerns addressed through *Tabammul wa al-Adā'*, which regulate the responsible reception and transmission of knowledge. Consequently, contemporary Islamic education requires a communication paradigm that not only promotes effective learning but also preserves the epistemological integrity and moral values embedded in the Islamic intellectual tradition.

Recent studies have increasingly examined teacher–student communication, dialogical pedagogy, digital learning, and learner engagement as essential factors influencing educational quality.¹ Within Islamic education, contemporary research has also highlighted the importance of adab, prophetic pedagogy, character education, and ethical learning environments in strengthening educational practices.² Meanwhile, studies in the discipline of *ḥadīth* have extensively discussed the concepts of *Tabammul wa al-Adā'* as methodological principles for receiving, preserving, and transmitting authentic knowledge.³ Other scholars have explored the *murshid–murid* relationship primarily from the perspectives of Sufi education, moral cultivation, and

¹ Alfauzan Amin et al., “Implications of Teacher Interpersonal Communication Ability on Student Learning Motivation in Islamic Religious Education Lessons During Pandemic,” *Journal of Education Research and Evaluation* 6, no. 1 (2022): 24–35, <https://doi.org/10.23887/jere.v6i1.39547>

² Claire Alkoutli, “Pedagogies of Compassion in Islamic Education,” *Religions* 11, no. 11 (2020): 580, <https://doi.org/10.3390/rel11110580>;

³ Abū ‘Amr ‘Uthmān ibn ‘Abd al-Raḥmān al-Shahrazūrī Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fi ‘Ulūm al-Ḥadīth* (Dār al-Fikr, 1986); Jalāl al-Dīn Al-Suyūṭī, *Tadrib Al-Rawī Fi Sharḥ Taqrīb al-Nawawī* (Dār al-Kutub al-‘Ilmiyyah, 2003).

spiritual mentoring.⁴ Collectively, these studies demonstrate that communication, knowledge transmission, and ethical guidance are recognized as central components of Islamic education, although they are generally investigated within separate disciplinary traditions.

Despite these scholarly developments, an important theoretical gap remains. Existing studies on educational communication are predominantly grounded in educational psychology and communication theory, with limited attention to the epistemological principles that ensure the authenticity and ethical responsibility of knowledge transmission in Islam. Conversely, research on *Tabammul wa al-Adā'* largely remains within the scope of ḥadīth studies and has rarely been reconstructed as a framework for educational communication. Similarly, the *murshid–murīd* relationship is commonly discussed as a model of spiritual guidance rather than as an integral component of teacher–student communication. Consequently, no comprehensive conceptual framework has yet integrated these three perspectives into a unified epistemology of communication within contemporary Islamic education.

This study argues that integrating *Tabammul wa al-Adā'* with the *murshid–murīd* relationship provides a more comprehensive understanding of teacher–student communication in Islamic education. *Tabammul wa al-Adā'* emphasizes authenticated and accountable knowledge transmission through scholarly verification, while the *murshid–murīd* relationship contributes ethical, spiritual, and dialogical guidance through experiential mentorship. The framework harmonizes these dimensions without conflating their criteria of truth: epistemic verification safeguards the authenticity of transmitted knowledge, while spiritual mentorship guides its ethical internalization and practice. Thus, their integration reconceptualizes communication as a holistic process involving epistemic integrity, moral authority, and character transformation.

To develop this conceptual reconstruction, the study employs qualitative library research using philosophical and conceptual approaches. Classical Islamic sources concerning *‘ulūm al-ḥadīth*, Islamic educational philosophy, and *taṣawwuf* are examined together with contemporary scholarly publications on Islamic education, educational communication, and epistemology. The collected data are analyzed through thematic content analysis, comparative interpretation, and conceptual synthesis in order to identify convergent principles that can explain communication as an epistemological and ethical process within Islamic education. This approach enables the study to bridge classical Islamic intellectual heritage with contemporary educational discourse.

Based on these considerations, this article aims to reconstruct the epistemology of teacher–student communication in Islamic education by integrating the concepts of *Tabammul wa al-Adā'* and the *murshid–murīd*

⁴ ‘Abd al-Karīm Al-Qushayrī, *Al-Risalah al-Qushayriyyah* (Dār al-Kutub al-‘Ilmiyyah, 2001); Abū Ḥamid Muḥammad Al-Ghazālī, *Iḥyā’ ‘Ulūm Al-Dīn* (Dār al-Kutub al-‘Ilmiyyah, 2005).

educational relationship. The study ultimately proposes an Islamic Epistemic Communication Framework as a conceptual model that emphasizes authentic knowledge transmission, ethical communication, reflective learning, and character transformation. It is expected that this framework will enrich the theoretical discourse on Islamic educational communication while providing a relevant conceptual foundation for strengthening teacher–student relationships in contemporary Islamic educational institutions.

Result and Discussion

***Amanah* as Entrusted Moral Responsibility**

The reconstruction of the epistemology of teacher–student communication in Islamic education requires a comprehensive understanding that bridges the rich intellectual heritage of classical Islamic scholarship with the educational challenges of the contemporary era.⁵ Rather than viewing communication merely as a pedagogical technique for transmitting information, this study positions communication as an epistemological, ethical, and transformative process through which knowledge is acquired, validated, transmitted, and internalized.⁶ Accordingly, the discussion is organized into five interconnected sections. The first examines the epistemological foundations of teacher–student communication within Islamic educational thought. The second analyzes the concept of *Tahammul wa al-Adā'* as the epistemological basis of authentic knowledge transmission, while the third explores the *murshid–murīd* relationship as an ethical and transformative model of educational communication. Building upon these analyses, the fourth section integrates both traditions into the proposed Islamic Epistemic Communication Framework (IECF) as the principal conceptual contribution of this study. Finally, the fifth section discusses the theoretical and practical implications of the framework for strengthening teacher–student communication and fostering holistic learning in contemporary Islamic education.

Reconstructing the Epistemology of Teacher–Student Communication in Islamic Education

Communication has long been recognized as one of the essential elements of educational practice because it mediates the process through which knowledge, values, skills, and experiences are transmitted from educators to learners. In contemporary educational discourse, communication is generally understood as an interactive process involving the exchange of information, feedback, and meaning construction between teachers and students. This perspective has contributed significantly to the development of learner-centered

⁵ Uwaisah, “Epistemology and Hermeneutics of Islamic Religious Education in Madrasahs and Islamic Boarding Schools: Philosophical Reflections on the Integration of Faith, Reason, and Tradition,” *Tafkir: Interdisciplinary Journal of Islamic Education* 7, no. 3 (2026): 776–91, <https://doi.org/10.31538/tijie.v7i3.2975>

⁶ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (International Institute of Islamic Thought and Civilization (ISTAC), 1999).

pedagogy, collaborative learning, and dialogical instruction.⁷ Nevertheless, most contemporary communication theories primarily emphasize pedagogical effectiveness, interpersonal interaction, and cognitive engagement, while paying relatively limited attention to the epistemological foundations that determine the validity, authenticity, and ethical responsibility of transmitted knowledge.⁸ Consequently, communication is often reduced to a technical instrument of instruction rather than being understood as an epistemic process that shapes how knowledge is legitimately acquired, interpreted, and internalized.

From the perspective of Islamic educational thought, communication possesses a broader and more comprehensive meaning because knowledge (*‘ilm*) is not merely information to be delivered but a trust (*amānah*) that must be acquired, preserved, and transmitted responsibly.⁹ Islamic epistemology considers knowledge as originating ultimately from Allah, revealed through the Qur'an, exemplified by the Sunnah of the Prophet Muhammad ﷺ, and continuously developed through the intellectual endeavors of Muslim scholars.¹⁰ Therefore, the process of communicating knowledge cannot be separated from the principles of truthfulness, credibility, justice, and moral accountability.¹¹ The relationship between teachers and students consequently extends beyond instructional interaction into an ethical relationship in which teachers function as trustworthy transmitters of knowledge, while students assume responsibility for receiving, understanding, and practicing that knowledge appropriately.¹²

The concept of epistemology itself refers to the philosophical inquiry into the nature, sources, methods, validity, and justification of knowledge. Within Western philosophy, epistemology has traditionally focused on questions concerning how knowledge is obtained and justified through reason, empirical observation, or critical reflection. Islamic epistemology adopts a broader perspective by recognizing revelation (*wahy*), reason (*‘aql*), and sensory experience (*hiss*) as complementary bases of knowledge, while *kashf* belongs primarily to the experiential and spiritual domain. However, *kashf* is not treated as equivalent to the externally verifiable standards governing *Tahammul wa al-Adā'* and the formal transmission of knowledge. Accordingly, this study distinguishes epistemic verification from spiritual experience while considering their complementary roles in Islamic educational communication.

⁷ Ramadhani and Faridah, "Interpersonal Communication of Islamic Religious Education Teachers in Improving Students' Learning Ability."

⁸ Zulpianto et al., "Epistemology of Islamic Education: Revelation, Reason, and Empirical Knowledge Perspective."

⁹ Al-Attas, *The Concept of Education in Islam*.

¹⁰ Asman and Shobahiya, "The Epistemology of Prophetic Thinking: Its Relevance to the Aims of Islamic Education."

¹¹ Badr al-Dīn Ibn Jamā'ah, *Tadbkirat Al-Samī' Wa al-Mutakallim Fī Ādāb al-'Ālim Wa al-Muta'allim* (Dār al-Bashā'ir al-Islāmiyyah, 2012).

¹² Burhān al-Dīn Al-Zarnūjī, *Ta'lim Al-Muta'allim Tarīq al-Ta'allum* (Dār Ibn Kathīr, 2010).

Within Islamic education, the communication process is therefore inseparable from the concepts of *ta'lim* (instruction), *tarbiyah* (holistic education), and *ta'dīb* (cultivation of proper conduct). These three educational dimensions indicate that communication is not intended merely to facilitate cognitive achievement but also to nurture moral character, spiritual awareness, and social responsibility. Teachers are expected not only to explain subject matter but also to demonstrate exemplary conduct, cultivate wisdom, encourage reflection, and guide learners toward ethical action. Likewise, students are expected to approach knowledge with sincerity, humility, discipline, and respect for scholarly authority.¹³ Such reciprocal responsibilities distinguish communication in Islamic education from purely transactional models of instruction, as educational interaction becomes a process of intellectual formation, ethical cultivation, and spiritual transformation.

The reconstruction of teacher–student communication proposed in this study is therefore grounded in the understanding that communication should be repositioned as an epistemological process rather than merely a pedagogical technique. Reconstructing communication from this perspective requires integrating three inseparable dimensions: the authenticity of knowledge, the ethical responsibility for its transmission, and the transformative relationship between teachers and students. This reconstruction is particularly relevant in the contemporary educational context, where unrestricted access to information has increased the risk of misinformation, weakened educational authority, and reduced communication to the rapid exchange of digital content.¹⁴ Strengthening educational communication consequently requires a conceptual framework capable of preserving both epistemic integrity and ethical responsibility while remaining responsive to contemporary educational realities.

Based on this epistemological foundation, the following discussion examines the classical concept of *Tahammul wa al-Adā'* as the principal mechanism through which Islamic scholarship has historically ensured the authenticity, continuity, and accountability of knowledge transmission.¹⁵ Understanding this concept is essential because it provides the theoretical basis for reconstructing teacher–student communication within Islamic education before it is further integrated with the ethical and transformative relationship between *murshid* and *murīd* in the subsequent sections.¹⁶

***Tahammul wa al-Adā'* as the Epistemological Foundation of Knowledge Transmission**

¹³ Al-Zarnūjī, *Ta'lim Al-Muta'allim Tariq al-Ta'allum*, Ibn Jamā'ah, *Tadhkirat Al-Sāmi' Wa al-Mutakallim Fi Adāb al-'Alim Wa al-Muta'allim*, Al-Ghazālī, *Ihyā' 'Ulūm Al-Dīn*.

¹⁴ Abdullah Sahin, "Rethinking Islamic Education in a Digital Age," *Religions* 13, no. 4 (2022): 334, <https://doi.org/10.3390/rel13040334>; Rodianto et al.,

¹⁵ Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fi 'Ulūm al-Ḥadīth*, Al-Suyūṭī, *Tadrib Al-Rawī Fi Sharḥ Taqrib al-Nawawī*.

¹⁶ Al-Qushayrī, *Al-Risālah al-Qushayrīyyah*, Al-Ghazālī, *Ihyā' 'Ulūm Al-Dīn*.

The reconstruction of teacher–student communication in Islamic education cannot be separated from the classical epistemological tradition that has historically governed the acquisition and transmission of knowledge in Islam. Among the most comprehensive epistemological frameworks developed by Muslim scholars is the concept of *Tahammul wa al-Adā'* in the discipline of *'ulūm al-ḥadīth*. Although originally formulated to regulate the authenticity of ḥadīth transmission, its underlying principles extend beyond the science of narration and provide a systematic foundation for understanding how knowledge should be received, verified, communicated, and preserved across generations. Therefore, this section first explains the conceptual meaning of *Tahammul wa al-Adā'*, followed by its recognized methods of knowledge transmission and the epistemological principles derived from them, before demonstrating their relevance to reconstructing teacher–student communication within contemporary Islamic education.

The Concept of Tahammul wa al-Adā'

Within the Islamic intellectual tradition, the transmission of knowledge has never been understood as a spontaneous or unrestricted activity. Instead, Muslim scholars established rigorous epistemological principles to ensure that knowledge is acquired, preserved, and communicated with authenticity and responsibility. These principles are systematically embodied in the concepts of *Tahammul wa al-Adā'* developed within the discipline of *'ulūm al-ḥadīth*. Although originally formulated to regulate the transmission of Prophetic traditions, these concepts reflect a broader epistemological philosophy governing the relationship between teachers, learners, and knowledge itself.¹⁷ Consequently, *Tahammul wa al-Adā'* should not be viewed merely as technical procedures of ḥadīth narration but as an integrated system of scholarly communication founded upon epistemic integrity, intellectual trustworthiness, and ethical responsibility.

The term *tahammul* (التحمل) literally means "to receive," "to bear," or "to undertake." In the context of Islamic scholarship, it refers to the process through which a learner acquires knowledge directly or indirectly from an authorized teacher by following recognized methods of learning. The emphasis of tahammul is not solely on obtaining information but on ensuring that knowledge is received through legitimate educational interaction capable of preserving its authenticity. Conversely, *al-Adā'* (الأداء) refers to the process of transmitting, conveying, or narrating knowledge after it has been properly acquired. A scholar is therefore permitted to communicate knowledge only after fulfilling the epistemological and ethical requirements established through the

¹⁷ Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fī 'Ulūm al-Ḥadīth*; Al-Suyūṭī, *Tadrib Al-Rawī Fī Sharḥ Taqrib al-Nawawī*.

process of *tahammul*.¹⁸ Together, these two concepts represent complementary stages within the continuum of knowledge transmission: acquiring authentic knowledge and communicating it responsibly.

Unlike modern communication models that frequently prioritize efficiency and accessibility, *Tabammul wa al-Adā'* emphasizes that every act of educational communication carries epistemological and moral consequences. The validity of transmitted knowledge depends not only on the accuracy of its content but also on the credibility of its source, the legitimacy of its transmission, and the integrity of both teacher and learner. Accordingly, communication in Islamic education is understood as a process of preserving truth rather than merely disseminating information. This perspective establishes an educational culture in which intellectual honesty, scholarly accountability, and ethical commitment become inseparable components of communication between teachers and students.

Methods of Tabammul wa al-Adā' in Classical Islamic Scholarship

To preserve the authenticity of knowledge, classical Muslim scholars developed several recognized methods through which knowledge could be legitimately received and transmitted. The first and most authoritative method is *al-Samā'* (السماع), in which students directly listen to the teacher's explanation or narration. Because communication occurs face to face, this method minimizes misunderstanding and allows immediate clarification between teacher and learner. The second method is *al-'Ard* or *al-Qirā'ah* (القراءة / العرض), whereby students read a text before the teacher while the teacher verifies and corrects any inaccuracies.¹⁹ This model reflects reciprocal communication characterized by dialogue, feedback, and mutual verification.

Other methods accommodate different educational circumstances while maintaining scholarly accountability. *Al-Ijāzah* (الإجازة) refers to the teacher's formal authorization permitting a student to transmit particular knowledge, thereby emphasizing academic legitimacy and institutional trust. *Al-Munāwalah* (المناولة) occurs when a teacher hands a manuscript or written work directly to a student as an authorized learning source. *Al-Mukātabah* (المكاتبة) involves written correspondence through which knowledge is communicated across geographical distance while preserving documentation and textual accuracy.

The remaining methods demonstrate the flexibility of Islamic scholarship in ensuring continuity of knowledge. *I'lām al-Shaykh* (إعلام الشيخ) refers to the teacher informing students that certain knowledge originates from him without necessarily granting immediate permission to transmit it. *Al-*

¹⁸ Al-Suyūṭī, *Tadrib Al-Rawī Fī Sharḥ Taqrīb al-Nawawī*, Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fī 'Ulūm al-Ḥadīth*.

¹⁹ Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fī 'Ulūm al-Ḥadīth*; Al-Suyūṭī, *Tadrib Al-Rawī Fī Sharḥ Taqrīb al-Nawawī*; Aḥmad ibn 'Alī Al-Khaṭīb al-Baghḍādī, *Al-Kifāyah Fī 'Ilm al-Riwayah* (Dār al-Kutub al-'Ilmiyyah, 1988).

Waṣiyyah (الوصية) denotes the bequeathing of scholarly manuscripts or collections to students before or after the teacher's death, ensuring intellectual continuity across generations. Finally, *al-Wijādah* (الوجادة) describes knowledge obtained from written materials discovered independently without direct interaction with the original teacher. Although generally regarded as the weakest method in terms of transmission authority, *al-Wijādah* nevertheless reflects scholarly honesty by requiring learners to distinguish between directly received knowledge and information acquired from documentary sources.²⁰ Collectively, these methods demonstrate that communication in the Islamic scholarly tradition has always been governed by clearly defined epistemological procedures that regulate both the acquisition and dissemination of knowledge.

Epistemological Principles of Tabammul wa al-Adā' for Educational Communication

Beyond their technical functions in *ḥadīth* transmission, the methods of *Tabammul wa al-Adā'* embody several universal epistemological principles that remain highly relevant for contemporary educational communication. First, they emphasize epistemic authenticity, ensuring that knowledge originates from credible sources and is transmitted without distortion. Second, they establish scholarly authority and legitimacy, whereby the right to communicate knowledge depends upon demonstrated competence, appropriate learning processes, and recognition from qualified teachers. Third, they cultivate ethical responsibility, requiring both teachers and learners to preserve honesty, accuracy, and accountability throughout the educational process. Fourth, these methods strengthen the continuity of intellectual tradition by connecting successive generations of scholars through verifiable educational relationships. Finally, *Tabammul wa al-Adā'* promotes interactive and reflective communication, as effective learning requires dialogue, verification, correction, and continuous evaluation rather than passive reception of information.

When interpreted within the context of contemporary Islamic education, these epistemological principles extend beyond the transmission of *ḥadīth* and provide a comprehensive foundation for teacher–student communication. Educational interaction is therefore understood not simply as the delivery of instructional content but as a responsible process of constructing trustworthy knowledge through authentic communication, ethical guidance, and intellectual accountability.²¹ These epistemological dimensions subsequently become more comprehensive when integrated with the ethical and transformative relationship between *murshid* and *murīd*, which constitutes the focus of the following discussion.

²⁰ Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fi 'Ulūm al-Ḥadīth*; Al-Suyūṭī, *Tadrib Al-Rawī Fi Sharḥ Taqrib al-Nawawī*; Al-Khaṭīb al-Baghdādī, *Al-Jamī' Li Akhlāq al-Rawī Wa Adab al-Samī'* (Maktabat al-Ma'ārif, 1983).

²¹ Al-Attas, *The Concept of Education in Islam*; Ibn Jamā'ah, *Tadbkirat Al-Samī' Wa al-Mutakallim Fi Adab al-'Alim Wa al-Muta'allim*; Sahin, "Rethinking Islamic Education in a Digital Age."

The preceding analysis indicates that the methods of *Tahammul wa al-Adā'* are not merely technical procedures for ḥadīth transmission but also represent fundamental principles of educational communication. As presented in Table 1, these methods can be reinterpreted as epistemological foundations that bridge the classical Islamic tradition with contemporary teacher–student communication, thereby laying the conceptual basis for the proposed Islamic Epistemic Communication Framework.²²

Table 1. Conceptual Synthesis of *Tahammul wa al-Adā'* Methods, Epistemological Principles, and Communication Functions in Islamic Education

Method of <i>Tahammul wa al-Adā'</i>	Epistemological Principle	Communication Function in Islamic Education
<i>al-Samā'</i>	Authentic reception	Direct instructional communication
<i>al-'Arḍ</i>	Verification	Interactive dialogue and feedback
<i>al-Ijāzah</i>	Academic legitimacy	Authorized knowledge transmission
<i>al-Munāwalah</i>	Resource authenticity	Learning resource transfer
<i>al-Mukātabah</i>	Documentation	Written scholarly communication
<i>I'lām al-Shaykh</i>	Source transparency	Knowledge attribution
<i>al-Waṣiyyah</i>	Intellectual continuity	Intergenerational knowledge preservation
<i>al-Wijādah</i>	Critical verification	Independent document-based learning

²² Ramadhani and Faridah, “Interpersonal Communication of Islamic Religious Education Teachers in Improving Students’ Learning Ability”; Al-Suyūṭī, *Tadrīb Al-Rawī Fī Sharḥ Taqrīb al-Nawawī*.

The *Murshid–Murid* Relationship as an Ethical and Transformative Communication Model

The epistemological principles embodied in *Tabammul wa al-Adā'* establish a systematic foundation for ensuring the authenticity, legitimacy, and responsibility of knowledge transmission. However, Islamic education is not solely concerned with preserving the validity of knowledge but also with cultivating the ethical and spiritual qualities of those who teach and learn. Consequently, the transmission of knowledge must be accompanied by an educational relationship capable of nurturing intellectual growth, moral refinement, and spiritual transformation. Within the Islamic intellectual tradition, these objectives can be understood through the *murshid–murid* relationship, which is used in this study as a conceptual model of holistic educational mentorship rather than as a literal replication of the Sufi master–disciple relationship or spiritual initiation. Rather than limiting communication to instructional interaction, this relationship integrates knowledge, ethics, guidance, and exemplary conduct into a continuous process of human development.²³

The concepts of *murshid* and *murid* originate primarily from the classical tradition of *taṣawwuf*, yet their educational significance extends beyond spiritual instruction. A *murshid* is understood as a knowledgeable guide who directs learners toward intellectual understanding, moral integrity, and spiritual maturity through both instruction and exemplary conduct. Meanwhile, a *murid* is not merely a passive recipient of information but an active seeker of knowledge who demonstrates sincerity (*ikhlaṣ*), humility (*tawāḍu'*), discipline, perseverance, and commitment throughout the learning process. In contemporary educational application, this relationship does not imply unquestioning obedience; rather, it emphasizes guided learning, ethical mentorship, and reflective inquiry within appropriate educational boundaries.²⁴ Consequently, educational authority in Islam is derived not only from scholarly competence but also from moral credibility and personal integrity, making communication between teachers and students an ethical relationship rather than a purely instructional activity.

Classical Muslim scholars consistently emphasize that successful education depends upon the quality of the relationship between teachers and learners. Al-Ghazālī argues that teachers should educate with compassion, sincerity, and wisdom while serving as moral exemplars whose conduct embodies the knowledge they convey. Likewise, al-Zarnūjī stresses that students should observe proper *adab* toward teachers by demonstrating respect, patience, gratitude, and intellectual humility as essential conditions for acquiring beneficial

²³ Al-Qushayrī, *Al-Risālah al-Qushayriyyah*; Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*; Nurchamidah et al., “Sufistic Pedagogy in the Musa–Khidir Narrative: A Hermeneutic Study and Its Contemporary Pesantren Practice,” *SALIHIA: Jurnal Pendidikan Islam* 9, no. 2 (2026), <https://doi.org/10.54396/saliha.v9i2.2465>.

²⁴ Ibn Jamā'ah, *Tadbkirat Al-Samī' Wa al-Mutakallim Fī Ādāb al-'Ālim Wa al-Muta'allim*.

knowledge. Similar principles are reflected in the works of Ibn Jamā‘ah and other Muslim educational thinkers, who describe educational interaction as a continuous process of mentoring rather than the simple delivery of information. These perspectives indicate that communication in Islamic education is fundamentally relational, in which intellectual development is inseparable from ethical cultivation and spiritual guidance.

Viewed from the perspective of educational communication, the *murshid–murid* relationship represents an ethical and dialogical model that extends beyond conventional classroom interaction. Teachers communicate not only through verbal explanation but also through exemplary behaviour, reflective dialogue, encouragement, supervision, and continuous mentoring. Likewise, students actively participate by listening attentively, asking thoughtful questions, reflecting critically, and implementing acquired knowledge in their daily lives. Such communication fosters mutual trust, empathy, accountability, and shared responsibility, thereby creating an educational environment that supports meaningful learning.²⁵ Rather than establishing hierarchical domination, communication becomes a collaborative process through which teachers guide learners toward intellectual independence while maintaining ethical discipline and respect for scholarly authority.

The transformative nature of the *murshid–murid* relationship distinguishes it from many contemporary communication models that primarily emphasize cognitive achievement or instructional effectiveness. Within the Islamic educational tradition, successful communication is ultimately measured by the transformation of learners' character, behaviour, and spiritual awareness. Knowledge is considered meaningful only when it shapes attitudes, influences ethical decision-making, and contributes to righteous action. Therefore, communication functions simultaneously as an epistemological, ethical, and spiritual process that integrates intellectual understanding with personal transformation.²⁶ This holistic orientation remains highly relevant in addressing contemporary educational challenges, particularly those arising from digital learning environments where abundant information is often accompanied by declining educational authority, weakened interpersonal relationships, and limited moral guidance.

The foregoing discussion demonstrates that the *murshid–murid* relationship complements the epistemological principles of *Tabammul wa al-Adā'* by providing the ethical and transformative dimensions necessary for holistic educational communication. While *Tabammul wa al-Adā'* safeguards the authenticity and accountability of knowledge transmission, the *murshid–murid*

²⁵ Ibn Jamā‘ah, *Tadhkirat Al-Sāmi‘ Wa al-Mutakallim Fi Adab al-‘Alim Wa al-Muta‘allim*, Nadeem A. Memon et al., “Descriptions and Enactments of Islamic Pedagogy: Reflections of Alumni from an Islamic Teacher Education Programme,” *Pedagogy, Culture & Society* 29, no. 4 (2021): 631–49, <https://doi.org/10.1080/14681366.2020.1775687>.

²⁶ Al-Ghazālī, *Ihyā’ ‘Ulūm Al-Dīn*; Alkouatli, “Pedagogies of Compassion in Islamic Education”; Sahin, “Rethinking Islamic Education in a Digital Age.”

tradition ensures that such knowledge is communicated through exemplary leadership, ethical interaction, reflective dialogue, and character formation. Together, these two classical traditions constitute complementary pillars of Islamic educational communication and provide the conceptual basis for developing an integrated framework that simultaneously emphasizes epistemic integrity, moral authority, and transformative learning. This synthesis forms the foundation for the proposed Islamic Epistemic Communication Framework (IECF), which is elaborated in the following section.

Integrating *Tahammul wa al-Adā'* and *Murshid–Murīd*: Toward an Islamic Epistemic Communication Framework

The preceding discussions demonstrate that *Tahammul wa al-Adā'* and the *murshid–murīd* relationship represent two complementary dimensions of Islamic educational communication. While *Tahammul wa al-Adā'* establishes the epistemological foundation governing the authenticity, legitimacy, and accountability of knowledge acquisition and transmission, the *murshid–murīd* relationship provides the ethical, spiritual, and transformative environment in which such knowledge is meaningfully communicated and internalized. Rather than conflating their distinct epistemic criteria, these concepts form a complementary educational paradigm in which epistemic validity and ethical formation reinforce one another. Consequently, effective communication in Islamic education should not be understood merely as successful information exchange but as a holistic process that simultaneously preserves authentic knowledge, cultivates moral responsibility, and transforms learners into intellectually and ethically mature individuals.²⁷

Building upon this complementary relationship, this study proposes the Islamic Epistemic Communication Framework (IECF) as a conceptual model for reconstructing teacher–student communication in contemporary Islamic education. The framework synthesizes the epistemological principles derived from *Tahammul wa al-Adā'*, including authenticity, verification, scholarly legitimacy, intellectual continuity, and accountability, with the ethical principles embodied in the *murshid–murīd* relationship, namely exemplary leadership, mutual trust, reflective dialogue, compassion, and character formation. Within this framework, communication is conceptualized as a multidimensional educational process in which teachers function not only as transmitters of knowledge but also as ethical mentors and role models, while students actively participate as responsible learners who critically receive, internalize, and apply knowledge in accordance with Islamic values.²⁸ Accordingly, communication

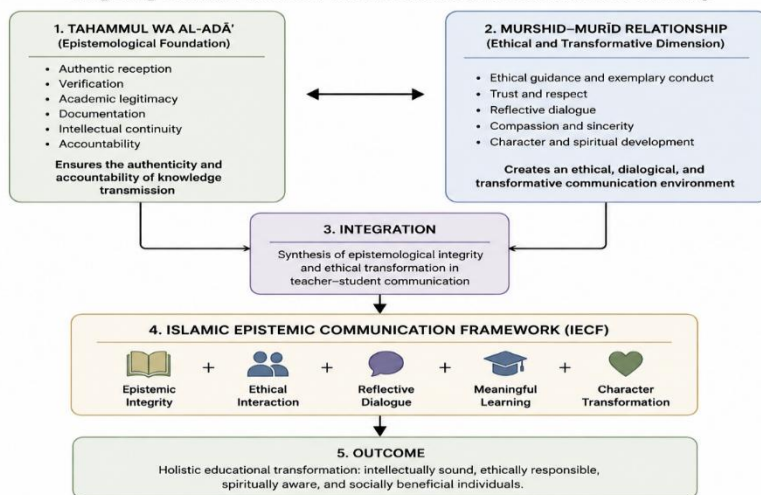
²⁷ Ibn al-Ṣalāḥ, *Muqaddimah Ibn Al-Ṣalāḥ Fi 'Ulūm al-Ḥadīth*; Al-Qushayrī, *Al-Risālah al-Qushayrīyah*; Miftachul Huda, "Empowering Islamic Boarding Schools toward Global Competitiveness," *European Journal of Educational Research* 9, no. 4 (2020): 1549–65, <https://doi.org/10.12973/eu-jer.9.4.1549>.

²⁸ Ibn Jamā'ah, *Tadhkirat Al-Samī' Wa al-Mutakallim Fi Adab al-'Alim Wa al-Muta'allim*; Al-Suyūṭī, *Tadrib Al-Rawī Fi Sharḥ Taqrīb al-Nawawī*; Memon et al., "Descriptions and

becomes an integrated process that combines cognitive understanding, ethical interaction, spiritual guidance, and transformative learning.

The conceptual relationship among these epistemological, ethical, and transformative dimensions is illustrated in Figure 1, which presents the proposed Islamic Epistemic Communication Framework (IECF) as the synthesis of *Tahammul wa al-Adā'* and the *murshid–murid* educational relationship.

Figure 1. Islamic Epistemic Communication Framework (IECF):
Integrating Tahammul wa al-Adā' and the Murshid–Murid Educational Relationship



Source: Developed by the authors.

The proposed framework contributes to the reconstruction of teacher–student communication by integrating three inseparable dimensions of Islamic education. The first is the epistemological dimension, which ensures that knowledge is acquired, verified, and transmitted through authentic and trustworthy educational processes. The second is the ethical dimension, which emphasizes integrity, sincerity, respect, compassion, and mutual responsibility as fundamental principles governing educational interaction. The third is the transformative dimension, through which communication facilitates the internalization of knowledge into attitudes, behaviour, and character. These three dimensions operate interactively rather than independently, enabling communication to function as a continuous process of intellectual development, ethical cultivation, and spiritual growth. In this respect, the Islamic Epistemic Communication Framework extends beyond conventional communication models that primarily emphasize instructional effectiveness by positioning educational communication as a means of preserving both the authenticity of knowledge and the integrity of human character.²⁹

Conceptually, the Islamic Epistemic Communication Framework offers a bridge between the classical intellectual heritage of Islam and the

Enactments of Islamic Pedagogy: Reflections of Alumni from an Islamic Teacher Education Programme.”

²⁹ Asman and Shobahiya, “The Epistemology of Prophetic Thinking: Its Relevance to the Aims of Islamic Education.”

contemporary demands of educational practice. It demonstrates that the principles of *Tabammul wa al-Adā'* remain relevant beyond the discipline of ḥadīth, while the *murshid–murīd* tradition continues to provide an enduring ethical foundation for educational relationships in the digital era. By integrating these traditions, the framework contributes not only to the theoretical development of Islamic educational communication but also provides a conceptual reference for curriculum development, teacher professionalism, digital learning ethics, and character education within contemporary Islamic educational institutions. Therefore, the proposed framework represents the principal conceptual contribution of this study and establishes the foundation for discussing its broader implications for Islamic education.³⁰

Implications of the Islamic Epistemic Communication Framework for Contemporary Islamic Education

The proposed Islamic Epistemic Communication Framework (IECF) offers significant theoretical implications for the development of Islamic educational communication. Existing communication models in education generally emphasize cognitive interaction, instructional effectiveness, learner engagement, and collaborative learning, whereas the epistemological and ethical dimensions of knowledge transmission often receive less attention. By integrating the principles of *Tabammul wa al-Adā'* with the *murshid–murīd* relationship, the IECF broadens the conceptual foundation of educational communication by positioning communication as an integrated epistemological, ethical, and transformative process. This perspective contributes to the advancement of Islamic educational theory by demonstrating that authentic knowledge transmission, moral responsibility, and character formation are inseparable dimensions of effective teacher–student communication.³¹

From a pedagogical perspective, the framework provides practical guidance for strengthening teacher professionalism and improving learning practices in contemporary Islamic educational institutions. Teachers are encouraged to move beyond their conventional role as transmitters of academic content and assume broader responsibilities as mentors, facilitators, ethical role models, and guardians of epistemic integrity. Likewise, students are expected to become active participants who receive knowledge critically, verify information responsibly, engage in reflective dialogue, and translate learning into ethical behaviour. Consequently, educational communication evolves from a one-way instructional process into a reciprocal relationship that cultivates intellectual

³⁰ Sahin, “Rethinking Islamic Education in a Digital Age”; Najwan Saada and Haneen Magadlah, “The Meanings and Possible Implications of Critical Islamic Religious Education,” *British Journal of Religious Education* 43, no. 2 (2021): 206–17, <https://doi.org/10.1080/01416200.2020.1785844>

³¹ Saada and Magadlah, “The Meanings and Possible Implications of Critical Islamic Religious Education”; Abdalla et al., “Islamic Studies in Australian Islamic Schools: Educator Voice”; M. Amin Abdullah, “The Integration of Knowledge in Islamic Higher Education,” *HTS Theologesie Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6622>.

competence, moral awareness, spiritual maturity, and lifelong learning. Such a pedagogical orientation is particularly relevant for Islamic schools, madrasahs, pesantren, and higher education institutions seeking to balance academic excellence with character education.³²

The framework also provides important implications for responding to contemporary educational challenges in the digital era. The unprecedented accessibility of information through digital technologies, artificial intelligence, and social media has increased opportunities for learning while simultaneously intensifying the spread of misinformation, superficial learning, and the erosion of educational authority. In this context, the epistemological principles derived from *Tahammul wa al-Adā'* encourage learners to verify information, evaluate source credibility, and uphold intellectual accountability before accepting or disseminating knowledge. At the same time, the ethical principles embedded in the *murshid–murid* relationship reinforce respectful dialogue, empathy, responsible digital interaction, and moral guidance within technology-mediated learning environments. Therefore, the IECF offers a balanced conceptual approach that harmonizes technological innovation with the enduring ethical values of the Islamic intellectual tradition.³³

Finally, the Islamic Epistemic Communication Framework provides a conceptual foundation for future research and educational innovation. The framework may serve as a reference for developing communication-based learning models, teacher competency standards, curriculum design, and character education programs grounded in Islamic epistemology. Furthermore, it opens new avenues for empirical investigation concerning the implementation of epistemic and ethical communication across diverse educational settings, including digital learning, Islamic higher education, and teacher professional development. By reconnecting the classical heritage of Islamic scholarship with contemporary educational discourse, the framework demonstrates that the principles of *Tahammul wa al-Adā'* and the *murshid–murid* relationship remain highly relevant for addressing present and future educational challenges. Consequently, the proposed framework is expected to contribute not only to the enrichment of Islamic educational theory but also to the continuous improvement of educational practice in an increasingly dynamic and knowledge-driven world.

Conclusion

This study has reconstructed the epistemology of teacher–student communication in Islamic education through the integration of the classical concepts of *Tahammul wa al-Adā'* and the *murshid–murid* educational relationship. The findings demonstrate that *Tahammul wa al-Adā'* provides the epistemological

³² Amin et al., “Implications of Teacher Interpersonal Communication Ability on Student Learning Motivation in Islamic Religious Education Lessons During Pandemic.”

³³ Suyadi et al., “The Fiqh of Learning in Islamic Education during the Digital Era,” *Education Sciences* 12, no. 6 (2022): 412, <https://doi.org/10.3390/educsci12060412>

foundation for authentic knowledge transmission by emphasizing legitimacy, verification, scholarly accountability, and the continuity of intellectual tradition. Meanwhile, the *murshid–murīd* relationship contributes the ethical and transformative dimensions of educational communication by fostering exemplary leadership, reflective dialogue, mutual trust, moral responsibility, and character formation. Rather than representing separate educational traditions, these two concepts complement one another in establishing a holistic model of communication that integrates epistemic integrity with ethical and spiritual development.

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