



The Dimensional Ta'dib Method: Reconstructing Imam al-Shāfi'i's Thought on Adab Education Based on *Manhaj al-Ta'dib al-Bu'di*

Dani Kusumah^{1*}

Universitas Ibn Khaldun
Bogor, INDONESIA

Abas Mansur Tamam²

Universitas Ibn Khaldun
Bogor, INDONESIA

Article Info

Article history:

Received: April 20, 2026

Revised: Aug 11, 2026

Accepted: Sept 01, 2026

Keywords:

Adab-Based Education;
Dimensional Ta'dib Method;
Imam al-Shafi'i; Contemporary
Islamic Education; Rabbani
Generation

Abstract

Contemporary Islamic education faces a persistent tension between the transmission of knowledge and the formation of adab, particularly where religious and general sciences are treated as separate domains. This study reconstructs the educational dimensions embedded in Imam al-Shafi'i's thought and synthesizes them into the Dimensional Ta'dib Method (*Manhaj al-Ta'dib al-Bu'di*). A qualitative library research design was employed, with al-Risalah as the principal primary source and other works identified in the research corpus used as supporting texts. The material was examined through repeated reading, thematic coding, qualitative content analysis, and conceptual synthesis. The analysis identified six interrelated dimensions of adab: adab toward Allah, the Messenger of Allah, the Qur'an, knowledge, oneself, and history and sunnatullah. These dimensions were organized through three educational processes, namely 'ilm, ta'lim, and tarbiyah, and were directed toward the formation of the Rabbani Generation. The reconstruction indicates that Imam al-Shafi'i's educational thought links theological orientation, disciplined knowledge, personal formation, and social responsibility within an ordered framework. The proposed method should be understood as a conceptual reconstruction derived from textual analysis rather than as an empirically validated instructional intervention. It therefore provides a basis for subsequent curriculum development and empirical examination in contemporary Islamic educational settings.

To cite this article: Kusumah, D. & Tamam, A. M. (2026). The Dimensional Ta'dib Method: Reconstructing Imam al-Shāfi'i's Thought on Adab Education Based on *Manhaj al-Ta'dib al-Bu'di*. *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan*, 24(3), 53-64.

INTRODUCTION

Islamic education is expected to connect intellectual development with moral and spiritual formation rather than treating these aims as separate educational domains. Contemporary scholarship, however, continues to identify tension between Islamic educational purposes and schooling structures shaped by secular, technocratic, or market-oriented assumptions (Ahmed & Chowdhury, 2025; Sahin, 2018; Zaman, 2024). Agbaria (2024) similarly argues that religious education cannot be reduced to the transmission of propositional content because it also concerns how learners understand responsibility, limitation, and their relationship with God. In Indonesia, attempts to design spirituality-based Islamic education likewise show that the integration of knowledge and spiritual formation requires deliberate curricular and pedagogical organization rather than the simple addition of religious content (Chanifah et al., 2021). These debates suggest that the central problem is not a lack of knowledge in Islamic educational settings, but the way knowledge, values, authority, and conduct are ordered within the educational process. A framework of adab is therefore relevant because it directs attention to the ethical and epistemological relationships through which knowledge acquires educational meaning.

Empirical studies of Islamic schooling reinforce this concern by showing recurring gaps between institutional aspirations and educational practice. Learners and educators in Australian Islamic schools have reported fragmented Islamic Studies curricula, limited relevance to students' lived experience, and uncertainty about the overarching aims of the subject (Abdalla et al., 2020, 2022). Research in the United States similarly indicates that school leaders value holistic tarbiyah

* Corresponding author:

Dani Kusumah, Universitas Ibn Khaldun Bogor, INDONESIA

kusumahdani87@gmail.com

but do not always share a clear understanding of how whole-person formation should be implemented (Brifkani, 2021). Studies of Islamic education teachers further point to the importance of sustained professional learning, teacher qualification, and pedagogical responsiveness for translating religious aims into classroom practice (Alhashmi & Moussa-Inaty, 2021; Memon & Chown, 2023; Tuna, 2022; Zaqiah et al., 2024). Taken together, these findings indicate that the challenge is not solved by increasing religious content alone. Islamic education also requires a coherent account of how knowledge is learned, transmitted, internalized, and manifested in conduct.

The concept of ta'dib provides one way to address this problem because it treats education as an ordered relationship among knowledge, ethical responsibility, and spiritual orientation. Al-Attas (1992) describes the loss of adab as a failure to recognize and place things in their proper order, making educational disorder an epistemological as well as a moral problem. Recent scholarship has approached similar concerns through Islamic epistemology, reflective pedagogy, social responsibility, and the relationship between religious knowledge and contemporary educational contexts (Abdul-Jabbar & Makki, 2024; Adebolajo, 2022; Mogra, 2022; Saada, 2023). Memon et al. (2021) further show that Islamic pedagogy becomes more coherent when faith-based ways of knowing, learner context, and educational values are treated as integral to practice rather than as external additions. From this perspective, adab cannot be confined to manners or interpersonal etiquette. It must also explain how learners relate to sources of truth, methods of inquiry, personal discipline, and the social consequences of knowledge.

This question is particularly relevant to Islamic education in Indonesia, where current reforms increasingly seek to connect religious knowledge with moderation, character, institutional identity, and social responsibility. Studies of religious moderation curricula show both the possibilities of curricular integration and the risk that values remain cognitive or superficial when they are not translated into deeper educational formation (Chotimah et al., 2025; Mukhibat et al., 2024). Research on Islamic values, moderate character, and curriculum reform in madrasah and pesantren similarly emphasizes the need to connect institutional aims with learning processes and students' lived conduct (Kosim et al., 2024; Ma'arif et al., 2024; Tsani et al., 2024; Wasehudin et al., 2023). Maemonah et al. (2023) also demonstrate that Indonesian Islamic educational institutions articulate distinct ideological and educational identities, which makes the epistemological basis of those identities analytically significant. These studies provide a strong contemporary context for examining a classical Islamic framework of educational ordering. They do not, however, eliminate the need to return to primary intellectual sources in order to clarify how an integrated conception of knowledge and adab may be constructed.

Recent international scholarship has expanded the study of Islamic education from curriculum content toward teacher formation, faithful praxis, professional identity, epistemic integration, and educational leadership. Islamic teacher education has been conceptualized as a means of reconnecting educational purpose with pedagogical practice (Memon et al., 2024a), while empirical studies show that such programs can reshape educators' understandings of faithful practice and professional identity (Memon et al., 2024b; Succarie, 2024). Related work has examined lesson study, in-service teacher development, and university-accredited teacher preparation as routes for strengthening Islamic educational practice (Ahmed, 2025; Assalihee et al., 2024; Angin, 2025). Beyond teacher education, studies of Muslim-minority and transnational contexts emphasize epistemic integration, equity, moral responsibilities of leadership, and institutional adaptation across changing sociopolitical conditions (Ali, 2024; Alkoutli et al., 2023; Ezzani et al., 2023). Research on the representation and teaching of Islam also cautions against reducing Islamic knowledge to simplified or decontextualized curricular categories (Christopher & Revell, 2024; Hussain Sabzali & Panjwani, 2024). This literature establishes a growing global concern with coherence between Islamic educational purposes and educational practice, but it leaves room for closer reconstruction of classical epistemological sources.

Imam al-Shafi'i provides a relevant source for such reconstruction because al-Risalah systematically orders revelation, Prophetic authority, interpretation, evidence, and disciplined reasoning. Scholarship on Islamic education increasingly calls for frameworks that can bridge normative Islamic concepts and contemporary educational structures (Ahmed & Chowdhury, 2025), while hermeneutical work in religious education shows that the educational treatment of Islam

depends on how knowledge and interpretation are structured (Panjwani & Revell, 2018). Within the Scopus-indexed literature identified for this study, however, no article was found that reconstructs the Mukaddimah of al-Risalah into a unified educational taxonomy of adab and then links that taxonomy to the processes of 'ilm, ta'lim, and tarbiyah. This gap should be stated cautiously because the present study is not a systematic review of every publication on Imam al-Shafi'i. It concerns the absence of such a reconstruction within the scholarly corpus used to contextualize this analysis. The study therefore treats al-Risalah not merely as a legal-methodological text but as a source from which an ordered educational structure can be interpreted.

Accordingly, this study aims to reconstruct the concept of ta'dib contained in the Mukaddimah of Imam al-Shafi'i's al-Risalah, identify the dimensions of adab that organize his educational thought, and formulate the Dimensional Ta'dib Method (Manhaj al-Ta'dib al-Bu'dī) as a conceptual framework for contemporary Islamic education. The theoretical contribution lies in connecting al-Shafi'i's ordering of revelation and scholarly reasoning with a structured account of educational formation. The framework also places the reconstructed dimensions in conversation with contemporary concerns about curriculum coherence, teacher formation, character development, and the relation between religious knowledge and social responsibility. At the practical level, the six dimensions provide categories that may later be examined in curriculum analysis, teacher education, and educational design. The study does not claim that the proposed method has already been validated in classrooms, madrasah, or pesantren. Its contribution is conceptual and textually grounded, providing a model that can be refined and empirically tested in subsequent research.

METHOD

Research Design and Data Sources

This study employed a qualitative library research design with a descriptive-analytical orientation because the research object was Imam al-Shafi'i's educational thought as represented in documentary sources. Library research was used to examine conceptual structures, arguments, and philosophical relationships in the selected texts rather than to collect data from human participants (Hamzah, 2020). The principal primary source was al-Risalah (al-Shafi'i, 1360 H), while al-Umm and Diwan al-Shafi'i were identified in the original research corpus as supporting texts. Secondary literature used to contextualize the reconstruction prioritized peer-reviewed journal articles published in Scopus-indexed journals that address Islamic education, pedagogy, epistemology, curriculum, teacher education, character formation, and related themes. Sources were selected purposively according to their direct relevance to the research objectives; no claim is made that this secondary literature search constituted a systematic review. Because the study was document-based, no field location, participant population, or human-participant sampling procedure was applicable.

Research Instrument and Data Collection

The researcher functioned as the primary research instrument, supported by a document-analysis protocol. Data collection centered on repeated examination of the Mukaddimah of al-Risalah to identify statements, concepts, and educational values related to ta'dib. Relevant textual units were recorded and organized so that recurring meanings and relationships could be traced across the material. The identified units were then assigned thematic codes and grouped into provisional categories following the logic of qualitative coding (Saldaña, 2013). Supporting texts and secondary literature were used to clarify the conceptual context of the coded material rather than to replace the primary text as the main analytical basis.

Research Procedure

The research proceeded through four linked stages. First, the primary and secondary sources were collected and reviewed according to their relevance to the study objectives. Second, passages associated with ta'dib, knowledge, authority, moral formation, and historical responsibility were identified and coded. Third, the coded material was compared and classified into thematic categories representing distinct but related dimensions of adab. Fourth, the categories were interpreted in relation to one another and synthesized into the conceptual structure called the Dimensional Ta'dib Method (Manhaj al-Ta'dib al-Bu'dī). The procedure was iterative because interpretation required

returning to the primary text when category boundaries or conceptual relationships needed clarification.

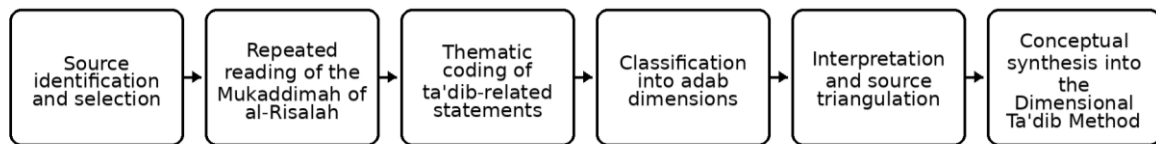


Figure 1. Flow of the documentary research and analytical procedure

Data Analysis and Trustworthiness

Data were analyzed using qualitative content analysis through data reduction, thematic categorization, interpretation, and conceptual synthesis. The analysis focused not only on the meaning of individual passages but also on the logical relationships among theological, epistemological, personal, and social concepts. The resulting categories were examined to determine how they formed an ordered educational structure and how the processes of 'ilm, ta'lim, and tarbiyah connected those categories. Credibility was supported through source triangulation by comparing the principal text with supporting primary texts and relevant scholarly literature, while repeated reading of the primary material was used to check interpretive consistency across stages of analysis. Secondary Scopus-indexed studies were not treated as substitutes for the primary text; they were used to situate the reconstructed concepts within contemporary Islamic education scholarship. This distinction preserves the study's character as a textual reconstruction rather than an empirical validation of the proposed model.

RESULTS AND DISCUSSION

Results

1. Reconstruction of the Six-Dimensional Taxonomy of Adab in Imam al-Shafi'i's Educational Thought

The textual and conceptual analysis of the Mukaddimah of al-Risalah, read together with the supporting sources identified in the study, produced a six-dimensional taxonomy of adab. The categories were not interpreted as independent virtues but as an ordered structure that moves from theological orientation to revelation, knowledge, personal formation, and historical-social responsibility. The sequence was derived from thematic relationships observed in the analyzed material rather than from a numerical weighting of categories. The six dimensions were adab toward Allah, the Messenger of Allah, the Qur'an, knowledge, oneself, and history and sunnatullah. Their relationship provides the textual basis for the subsequent formulation of the Dimensional Ta'dib Method.

a. Adab toward Allah

The first dimension was adab toward Allah, which occupied the highest position in the reconstructed hierarchy. The coded material associated this dimension with the purification of tawhid, praise of Allah, submission to divine authority, and tawakkul. Surah al-Hujurat (49:1) was interpreted as expressing the principle that personal judgment should not be placed before divine command, while Surah al-Furqan (25:58) was associated with reliance upon Allah (Nurmiati et al., 2021). Within the reconstructed educational order, this dimension establishes the theological orientation from which the remaining forms of adab derive their meaning. The result therefore places tawhid at the beginning of educational formation rather than treating it as one value among several parallel values.

b. Adab toward the Messenger of Allah

The second dimension was adab toward the Messenger of Allah. The analysis linked this category to acceptance of the Prophet as the bearer and authoritative interpreter of revelation, making obedience to the Messenger inseparable from obedience to Allah. Surah Ali 'Imran (3:31) and Surah al-Hujurat (49:2) were read as textual foundations for reverence, obedience, and restraint

before Prophetic authority. In educational terms, the category includes acceptance of the Sunnah and recognition of the Prophet as an ethical model, consistent with Surah al-Ahzab (33:21). Its position after adab toward Allah indicates an ordered relationship between divine authority and the Prophetic transmission of that authority.

c. Adab toward the Qur'an

The third dimension was adab toward the Qur'an, positioned before the dimension of knowledge. The analyzed text was interpreted as treating the Qur'an not only as an object of study but also as the primary reference through which claims to knowledge and guidance are evaluated. This dimension includes attentive listening, reflection, and obedience, with Surah al-A'raf (7:204) and Surah al-Waqi'ah (56:77-79) serving as the principal textual foundations identified in the analysis. The position of the Qur'an in the hierarchy gives revelation priority over autonomous human judgment when the two are understood to conflict. Educationally, the category connects reverence for revelation with the discipline of interpreting and applying knowledge.

d. Adab in Seeking Knowledge

The fourth dimension was adab in seeking knowledge, which functions as the epistemological bridge between revelation and human understanding. The analyzed material associated the pursuit of knowledge with humility, perseverance, patience, respect for teachers, methodological discipline, and moral self-restraint. Surah Ta-Ha (20:114) provided the Qur'anic basis for continual pursuit of knowledge, while Diwan al-Shafi'i was used to support the ethical requirements associated with learning (al-Shafi'i, 2005). The category also includes disciplined reasoning through textual understanding, *istinbat*, and *istidlal* rather than unregulated opinion. Knowledge, in this reconstruction, is therefore defined by both intellectual method and the ethical condition of the learner.

e. Adab toward Oneself

The fifth dimension was adab toward oneself, centered on self-discipline and *tazkiyat al-nafs*. The category represents the internalization of theological and epistemological commitments within the learner's conduct. Its indicators include preservation of personal dignity (*murū'ah*), self-control, avoidance of sinful conduct, lawful consumption, and restraint toward excessive worldly attachment. Surah al-Shams (91:9-10) was used as the principal textual foundation for the relationship between purification of the self and moral success. The position of this dimension after knowledge indicates that the reconstructed framework expects knowledge to be translated into disciplined personal conduct.

f. Adab toward History and Sunnatullah

The sixth dimension was adab toward history and *sunnatullah*, which extends the framework from personal formation to historical and civilizational awareness. The analysis associated this dimension with deriving *'ibrah* from earlier communities, recognizing patterns of consequence in social life, and using historical understanding to guide responsible action. Surah Ali 'Imran (3:137) was identified as the primary textual foundation, while the educational use of *'ibrah* is consistent with the emphasis described by Zamsiswaya and Munir (2026). This dimension gives the reconstructed taxonomy an outward orientation because education is expected to inform participation in social and civilizational life. The hierarchy therefore ends not with private moral refinement but with responsibility toward historical reality and the wider community.

Table 1. The Six Dimensions of Adab Education in Imam al-Shafi'i's Educational Thought

No.	Dimension of Adab	Primary Textual Foundation	Core Competency Indicators
1	Adab toward Allah	Qur'an, Surah al-Hujurat (49:1)	Purification of <i>tawhid</i> , <i>tahmid</i> , and <i>tawakkul</i>
2	Adab toward the Messenger of Allah	Qur'an, Surah al-Hujurat (49:2)	Obedience to the Sunnah, reverence for Hadith, and Prophetic exemplarity
3	Adab toward the Qur'an	Qur'an, Surah al-A'raf (7:204)	<i>Tadabbur</i> , attentive listening, and the Qur'an as the primary reference
4	Adab in Seeking Knowledge	Qur'an, Surah Ta-Ha (20:114)	Humility, perseverance, methodological rigor, and respect for teachers

5	Adab toward Oneself	Qur'an, Surah al-Shams (91:9-10)	Tazkiyat al-nafs, muru'ah, self-control, and lawful conduct
6	Adab toward History and Sunnatullah	Qur'an, Surah Ali 'Imran (3:137)	Deriving 'ibrah, recognizing sunnatullah, and civilizational responsibility

Source: Authors' reconstruction based on the analyzed research corpus.

2. Formulation of the Dimensional Ta'dib Method (Manhaj al-Ta'dib al-Bu'di)

The second result was the synthesis of the six dimensions into the Dimensional Ta'dib Method (Manhaj al-Ta'dib al-Bu'di). In the reconstructed model, the six dimensions provide the substantive content of adab, while 'ilm, ta'lim, and tarbiyah describe three educational processes through which that content is understood, transmitted, and internalized. The model therefore does not introduce three additional dimensions; it connects the six categories through cognitive-epistemological, instructional, and character-formative processes. This distinction is necessary because the study is reconstructing a conceptual educational system rather than reporting the measured effects of a classroom intervention. The resulting structure is directed toward the Rabbani Generation as the proposed educational goal of integrating sound knowledge, ethical conduct, spiritual orientation, and social responsibility.

The 'Ilm Dimension: The 'ilm process concerns the intellectual and epistemological formation of the learner. Within the reconstructed framework, knowledge is approached through disciplined engagement with revelation and through methods of textual understanding, istinbat, and istidlal before conclusions are formed. This process links adab toward the Qur'an and adab in seeking knowledge with the requirement that reasoning remain methodologically accountable. It also places recognition of the limits of human understanding within the theological orientation established by tawhid. Accordingly, 'ilm represents the process through which the learner develops a disciplined way of knowing rather than the accumulation of information alone.

The Ta'lim Dimension: The ta'lim process concerns the responsible transmission of knowledge. The analysis associates effective transmission with mastery of subject matter, humility, composure, respect within teacher-student interaction, and avoidance of haste in judgment or instruction. In the model, ta'lim connects the epistemological order of knowledge with the social act of teaching, so content and conduct are treated as interdependent aspects of instruction. This process also provides the point at which the dichotomy between religious and general knowledge can be examined through an integrated epistemological orientation rather than through separate moral additions. Ta'lim therefore functions as the instructional pathway through which the ordered dimensions of adab become communicable within education.

The Tarbiyah Dimension: The tarbiyah process represents sustained character and spiritual formation through the internalization of the six dimensions of adab. In this reconstruction, tarbiyah links knowledge and instruction with tazkiyat al-nafs, self-control, moral consistency, and responsibility toward others. It therefore connects the internal epistemological layer with the social-practical layer of the model. Tarbiyah does not constitute a seventh category of adab; instead, it describes how the identified categories are expected to shape the learner over time. Because this study is conceptual, these functions describe the internal logic of the reconstructed framework and should not be interpreted as observed educational effects.

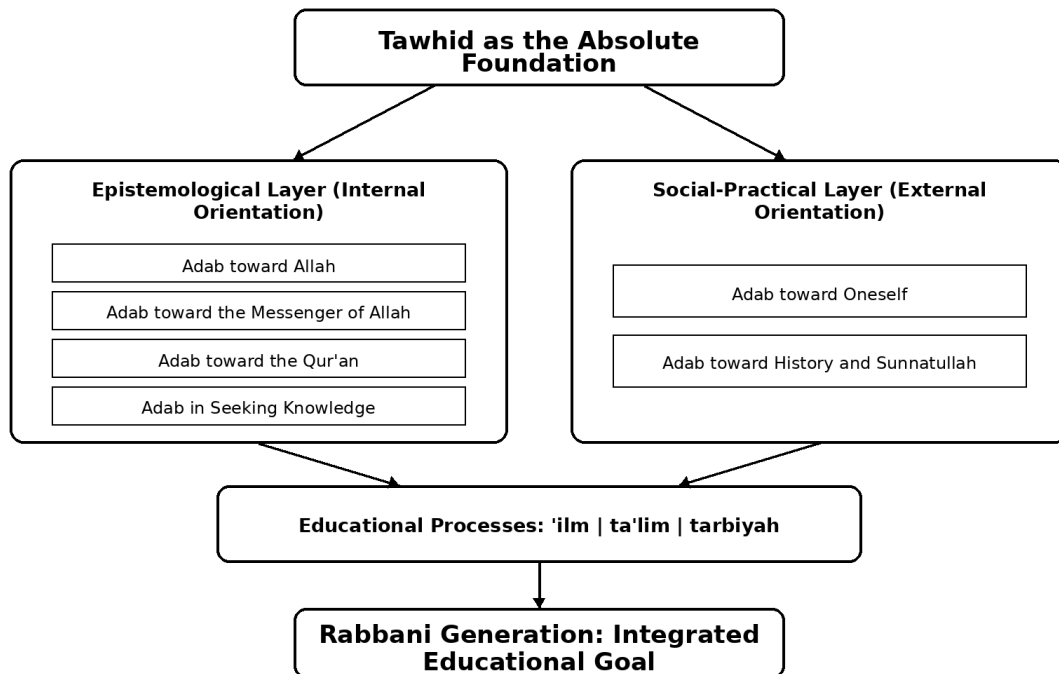


Figure 2. Conceptual structure of the Dimensional Ta'dib Method

The model organizes the first four dimensions within an epistemological orientation and the final two within a social-practical orientation, while tawhid remains the overarching foundation. The three educational processes cut across these layers by connecting what is known, how it is taught, and how it is formed into character. The Rabbani Generation represents the proposed endpoint of this integration rather than an empirically measured outcome in the present study.

DISCUSSION

The central result of this study lies in the hierarchical relationship among the six dimensions rather than in the identification of six separate moral themes. The reconstructed sequence begins with Allah, proceeds through the Messenger and the Qur'an, moves to disciplined knowledge and personal formation, and ends with historical-social responsibility. Such ordering resonates with contemporary attempts to reconstruct schooling from an Islamic worldview, where educational aims are derived from assumptions about knowledge, human purpose, and divine accountability rather than added after curricular structures have already been established (Ahmed & Chowdhury, 2025; Sahin, 2018). Agbaria (2024) similarly places human limitation and entrusted responsibility within an Islamic account of education, while Zaman (2024) argues that Islamic education challenges assumptions produced by secular educational imaginaries. Read alongside these discussions, the six-dimensional hierarchy suggests that character formation depends on an epistemological order that determines what counts as authoritative knowledge and how that knowledge should orient action. The conceptual contribution is therefore an account of relationships among domains of adab, not a list of virtues to be appended to an existing curriculum.

The first three dimensions, adab toward Allah, the Messenger of Allah, and the Qur'an, establish the transcendental and revelational basis of the reconstructed framework. Their position before the dimension of knowledge means that human reasoning remains active but is not treated as epistemically self-sufficient. This interpretation is compatible with work that foregrounds Islamic epistemology and critically examines the dominance of exclusively secular frames for understanding religious knowledge (Adebolajo, 2022). It also aligns with pedagogical approaches that connect reflective reasoning with Qur'anic concepts such as tadabbur rather than setting critical inquiry and religious commitment in opposition (Abdul-Jabbar & Makki, 2024). Saada (2023) extends this orientation toward ethical and global responsibility by showing how Islamic religious education can connect spiritual commitments with reflection on justice, tolerance, and citizenship. In the

Dimensional Ta'dib Method, revelation therefore functions not as an alternative to intellectual activity but as the normative horizon within which knowledge is interpreted and used.

Adab in seeking knowledge occupies a pivotal position because it connects revelational authority with the learner's intellectual practice. The primary-text analysis associates this dimension with humility, perseverance, disciplined reasoning, and accountability in the use of knowledge, which broadens adab beyond interpersonal courtesy. Contemporary studies of Islamic pedagogy likewise emphasize that faith-based ways of knowing must be connected to pedagogical judgment and learner context (Memon et al., 2021). Research on Islamic education teachers shows that professional growth depends on sustained learning and on the capacity to connect Islamic educational purposes with contemporary pedagogical competence (Alhashmi & Moussa-Inaty, 2021; Tuna, 2022). More recent teacher-education studies describe a similar movement from technical competence toward faithful praxis, reflective professional identity, and Islamically grounded educational judgment (Angin, 2025; Memon et al., 2024a, 2024b). These parallels do not prove that contemporary programs reproduce al-Shafi'i's framework, but they support the relevance of treating the ethics of inquiry as an educational domain in its own right.

The final two dimensions move the framework from epistemological formation toward personal and social manifestation. Adab toward oneself requires theological and intellectual commitments to become self-discipline and moral consistency, whereas adab toward history and sunnatullah extends reflection toward the consequences of human action in collective life. This movement is compatible with Mogra's (2022) argument that religious education should connect substantive religious knowledge with social justice and care for the world. Alkouatli et al. (2023) similarly identify educational possibilities that emerge when Muslim learners integrate faith-based and secular educational experiences rather than treating them as mutually exclusive domains. Studies of equity and leadership further show that religious identity becomes educationally meaningful when it informs responsibility toward others and the social environment (Ezzani et al., 2023; Memon & Chanicka, 2024). Brifkani's (2021) account of whole-child education also reinforces the need to connect tarbiyah with intellectual, spiritual, and relational development. The reconstructed model therefore culminates in social-historical responsibility, although the present textual design cannot establish whether learners exposed to the model would actually demonstrate such outcomes.

A second contribution emerges from the integration of the six dimensions through 'ilm, ta'lim, and tarbiyah. These processes distinguish the formation of knowledge, its responsible transmission, and its sustained internalization while keeping all three within the same conception of adab. Contemporary Islamic teacher-education scholarship identifies a comparable need to reconnect philosophy, pedagogy, and professional formation rather than allowing teacher preparation to remain bifurcated between generic educational technique and Islamic purpose (Memon et al., 2024a; Succarie, 2024). Empirical work on lesson study and in-service education shows that instructional improvement also depends on structured professional learning and reflective practice (Assalihee et al., 2024; Zaqiah et al., 2024). Ahmed (2025) and Angin (2025) further argue for more coherent teacher-education structures that can make Islamic pedagogy institutionally and professionally intelligible. The Dimensional Ta'dib Method extends this discussion by proposing a conceptual architecture in which content, instruction, and formation are evaluated through a shared epistemological orientation. Because this architecture was derived from textual synthesis, its instructional feasibility remains an empirical question rather than a demonstrated effect.

The Indonesian literature makes the practical relevance of this integration especially visible. Curriculum studies show that religious moderation and Islamic values can be formally incorporated into educational programs, yet formal inclusion does not automatically guarantee deep internalization or consistent enactment (Chotimah et al., 2025; Mukhibat et al., 2024). Studies in madrasah and primary Islamic education similarly emphasize the relationship among institutional design, value formation, and students' observable conduct (Ma'arif et al., 2024; Tsani et al., 2024). Work on pesantren curriculum reform demonstrates the need to negotiate inherited educational traditions with changing curricular demands (Wasehudin et al., 2023), while Kosim et al. (2024) show how religious-moderation principles can be translated into a curriculum-development

framework. At the higher-education level, spirituality-based curriculum design has also been proposed as a response to fragmentation between intellectual and spiritual development (Chanifah et al., 2021). Maemonah et al. (2023) add that Islamic institutions express different ideological identities through educational concepts and practices, which means that any application of the present model would need to remain sensitive to institutional context rather than assume a single uniform form of Islamic education.

The framework should therefore be understood as a conceptual lens for examining coherence among curriculum content, instructional relationships, character formation, and social responsibility, not as a validated intervention. Research on the teaching and representation of Islam shows that curricular knowledge can become simplified when interpretive diversity and the conditions under which religious knowledge is produced are not made explicit (Christopher & Revell, 2024; Hussain Sabzali & Panjwani, 2024). Earlier hermeneutical work likewise argues that teaching Islam requires attention to interpretation rather than the presentation of religious content as a fixed collection of facts (Panjwani & Revell, 2018). These concerns are relevant to the Dimensional Ta'dib Method because its six categories could themselves become reductive if they were converted into a checklist without attention to textual reasoning and contextual interpretation. The present study is limited by its library-based design, its dependence on the selected textual corpus, and the interpretive role of the researcher in thematic reconstruction. It did not test student outcomes, teacher practices, curriculum feasibility, or institutional effects. Future research should therefore examine interpretive validity across a broader primary corpus and then investigate how the model functions in formal schools, madrasah, and pesantren before claims of educational effectiveness are made.

CONCLUSION

This study reconstructed Imam al-Shafi'i's educational thought in the Mukaddimah of al-Risalah into a six-dimensional taxonomy of adab comprising adab toward Allah, the Messenger of Allah, the Qur'an, knowledge, oneself, and history and sunnatullah. The analysis organized these dimensions as an ordered movement from theological and revelational orientation to disciplined knowledge, personal formation, and social-historical responsibility. Their integration through 'ilm, ta'lim, and tarbiyah formed the conceptual structure identified as the Dimensional Ta'dib Method (Manhaj al-Ta'dib al-Bu'di). The main contribution of the study is conceptual because it connects al-Shafi'i's epistemological ordering with an educational framework directed toward the formation of the Rabbani Generation. The framework does not establish classroom effectiveness, causal effects, or implementation feasibility because the study was based on documentary analysis rather than empirical intervention. Future research should therefore verify the textual reconstruction across a broader source base and examine how the proposed dimensions can be operationalized and evaluated in formal schools, pesantren, and other Islamic educational settings.

ACKNOWLEDGMENT

The author expresses sincere gratitude to Dr. Abas Mansur Tamam, the principal supervisor, and Prof. Dr. KH. Abuddin Nata, M.A., the co-supervisor, for their guidance, constructive criticism, and academic discussions throughout the research. Appreciation is also extended to the Graduate School of Ibn Khaldun University Bogor for the academic environment that supported this study. The author further acknowledges the scholars whose works informed the reconstruction of Imam al-Shafi'i's educational thought and the formulation of the Dimensional Ta'dib Method.

AUTHOR CONTRIBUTIONS STATEMENT

DK conceived and designed the study, conducted the literature review and source collection, performed the thematic coding and conceptual analysis, developed the Dimensional Ta'dib Method, and drafted the manuscript. AM supervised the conceptual development, reviewed the interpretation of the primary texts, provided critical revisions, and contributed to refinement of the manuscript. Both authors discussed the findings, approved the final version, and agreed to be accountable for the work.

REFERENCES

- Abdalla, M., Chown, D., & Memon, N. (2020). Islamic Studies in Australian Islamic schools: Learner voice. *Religions*, 11(8), 404. <https://doi.org/10.3390/rel11080404>
- Abdalla, M., Chown, D., & Memon, N. (2022). Islamic Studies in Australian Islamic schools: Educator voice. *Journal of Religious Education*, 70(1), 25–42. <https://doi.org/10.1007/s40839-022-00164-y>
- Abdul-Jabbar, W. K., & Makki, Y. (2024). Integrating intercultural philosophy into the high school curriculum: Toward a deliberative pedagogy of tadabbur in diasporic Muslim education. *Religions*, 15(2), 189. <https://doi.org/10.3390/rel15020189>
- Adebolajo, J. (2022). Reading an Islamic epistemology into research: Muslim converts and contemporary religion in Britain. *Journal of Religious Education*, 70(3), 397–411. <https://doi.org/10.1007/s40839-022-00183-9>
- Agbaria, A. (2024). Education for religion: An Islamic perspective. *Religions*, 15(3), 309. <https://doi.org/10.3390/rel15030309>
- Ahmed, A. (2025). Examining the potential of a university-accredited Islamic education teacher training program: A conceptual exploration. *Education Sciences*, 15(3), 265. <https://doi.org/10.3390/educsci15030265>
- Ahmed, F., & Chowdhury, S. (2025). Rethinking contemporary schooling in Muslim contexts: An Islamic conceptual framework for reconstructing K–12 education. *Educational Philosophy and Theory*, 57(2), 152–165. <https://doi.org/10.1080/00131857.2024.2411325>
- Al-Attas, S. M. N. (1992). *Konsep pendidikan dalam Islam*. Mizan.
- Alhashmi, M., & Moussa-Inaty, J. (2021). Professional learning for Islamic education teachers in the UAE. *British Journal of Religious Education*, 43(3), 278–287. <https://doi.org/10.1080/01416200.2020.1853046>
- Ali, M. (2024). Navigating faith and politics: The evolution of Islamic education and NGOs in the Balkans. *Religions*, 15(7), 855. <https://doi.org/10.3390/rel15070855>
- Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something more beautiful: Educational and epistemic integrations beyond inequities in Muslim-minority contexts. *Journal for Multicultural Education*, 17(4), 406–418. <https://doi.org/10.1108/JME-05-2022-0062>
- Al-Shāfi'ī, M. ibn I. (1360 H). *Al-Risālah* (A. M. Shakir, Ed.). Mustafa al-Babi al-Halabi.
- Al-Shāfi'ī, M. ibn I. (2005). *Dīwān al-Shāfi'ī*. Dar al-Kutub al-Ilmiyyah.
- Angin, O. (2025). An autoethnography of an Islamic teacher education programme. *Education Sciences*, 15(1), 90. <https://doi.org/10.3390/educsci15010090>
- Assalihee, M., Bakoh, N., Boonsuk, Y., & Songmuang, J. (2024). Transforming Islamic education through lesson study (LS): A classroom-based approach to professional development in Southern Thailand. *Education Sciences*, 14(9), 1029. <https://doi.org/10.3390/educsci14091029>
- Brifkani, I. (2021). Whole child education in the context of Islamic schools in the United States: Principals' perspectives. *Religious Education*, 116(2), 116–128. <https://doi.org/10.1080/00344087.2021.1872004>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young Muslim generations: A case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1), 2442235. <https://doi.org/10.1080/2331186X.2024.2442235>
- Christopher, K., & Revell, L. (2024). Islam as educational knowledge: Challenges and barriers to the development of a Religion and Worldviews approach to teaching Islam in schools. *Journal of Beliefs & Values*, 45(2), 140–152. <https://doi.org/10.1080/13617672.2024.2315404>
- Ezzani, M. D., Brooks, M. C., Yang, L., & Bloom, A. (2023). Islamic school leadership and social justice: An international review of the literature. *International Journal of Leadership in Education*, 26(5), 745–777. <https://doi.org/10.1080/13603124.2021.2009037>
- Hamzah, A. (2020). *Metode penelitian kepustakaan*. Literasi Nusantara.

- Hussain Sabzali, F., & Panjwani, F. (2024). Rear-mirror view: Representation of Islam and Muslims in the RE textbooks. *British Journal of Religious Education*, 46(4), 520–533. <https://doi.org/10.1080/01416200.2024.2385104>
- Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., Mufti, M., & Perrodin, D. D. (2024). Developing a religious moderation-based curriculum module for laboratory Madrasah Tsanawiyah in Islamic higher education. *Jurnal Pendidikan Islam*, 10(2), 350–362. <https://doi.org/10.15575/jpi.v10i2.39163>
- Ma'arif, M. A., Rofiq, M. H., Kausar, S., Sirojuddin, A., Kartiko, A., & Hasan, M. S. (2024). Shaping students' moderate Islamic character at madrasah. *Jurnal Pendidikan Islam*, 10(2), 323–335. <https://doi.org/10.15575/jpi.v10i2.34029>
- Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. (2023). Contestation of Islamic educational institutions in Indonesia: Content analysis on social media. *Cogent Education*, 10(1), 2164019. <https://doi.org/10.1080/2331186X.2022.2164019>
- Memon, N. A., Abdalla, M., & Chown, D. (2024). Laying foundations for Islamic teacher education. *Education Sciences*, 14(10), 1046. <https://doi.org/10.3390/educsci14101046>
- Memon, N., Brifkani, I., & Chown, D. (2024). Fostering faithful praxis: Tracing educators' affective turning points in an Australian Islamic teacher education program. *Education Sciences*, 14(10), 1110. <https://doi.org/10.3390/educsci14101110>
- Memon, N. A., Chanicka, J., & [NOTE: no additional author]. [Removed: see correct two-author entry below.]
- Memon, N. A., & Chanicka, J. (2024). When religion intersects equity and inclusion: Muslim educator affective responses in Ontario public schools. *Pedagogy, Culture & Society*, 32(2), 535–552. <https://doi.org/10.1080/14681366.2022.2063365>
- Memon, N. A., Chown, D., & Alkoutli, C. (2021). Descriptions and enactments of Islamic pedagogy: Reflections of alumni from an Islamic Teacher Education Programme. *Pedagogy, Culture & Society*, 29(4), 631–649. <https://doi.org/10.1080/14681366.2020.1775687>
- Memon, N. A., & Chown, D. (2023). Being responsive to Muslim learners: Australian educator perspectives. *Teaching and Teacher Education*, 133, 104279. <https://doi.org/10.1016/j.tate.2023.104279>
- Mogra, I. (2022). Social justice and care for the world: Adopting a critical view in religious education. *Journal of Religious Education*, 70(3), 383–395. <https://doi.org/10.1007/s40839-022-00184-8>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Panjwani, F., & Revell, L. (2018). Religious education and hermeneutics: The case of teaching about Islam. *British Journal of Religious Education*, 40(3), 268–276. <https://doi.org/10.1080/01416200.2018.1493269>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Saldaña, J. (2013). *The coding manual for qualitative researchers* (2nd ed.). SAGE Publications.
- Succarie, A. (2024). Examining the implications of Islamic teacher education and professional learning: Towards professional identity renewal in Islamic schools. *Education Sciences*, 14(11), 1192. <https://doi.org/10.3390/educsci14111192>
- Tsani, I., Sufirmsyah, S., Makmur, M., & In'am, A. (2024). Evaluating the integration of Islamic values in primary education: A logic model approach. *Jurnal Pendidikan Islam*, 10(1), 87–100. <https://doi.org/10.15575/jpi.v10i1.34238>
- Tuna, M. H. (2022). The professionalisation of Islamic religious education teachers. *British Journal of Religious Education*, 44(2), 188–199. <https://doi.org/10.1080/01416200.2021.1999905>
- Wasehudin, W., Rohman, A., Wajdi, M. B. N., & Marwan, M. (2023). Transforming Islamic education through Merdeka Curriculum in pesantren. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>

- Zaman, M. (2024). Imagination, secularism and the university: The presence and consequences of Islamic education. *Religions*, 15(3), 330. <https://doi.org/10.3390/rel15030330>
- Zaqiah, Q. Y., Hasanah, A., Heryati, Y., & Rohmatulloh, R. (2024). The impact of in-service teacher education program on competency improvement among Islamic Religious Education teachers using self-assessment. *Education Sciences*, 14(11), 1257. <https://doi.org/10.3390/educsci14111257>