

The Concept of Classroom Management Based on the Tarbawi Hadith

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Abstract: This study is motivated by the tendency of Islamic Religious Education classroom management research to focus mainly on technical-operational strategies, while the Prophet's hadiths as a source of pedagogical values have not been systematically formulated into a coherent classroom management model. This study aims to identify hadiths relevant to classroom management, formulate their conceptual dimensions, and relate them to contemporary classroom management theory. It employs a qualitative library research approach. Data were collected through documentation of hadith collections, hadith commentaries, *rijāl al-ḥadīth* literature, *jarḥ wa al-ta'dīl* works, and academic literature on Islamic education and classroom management. The data were analyzed using content analysis and hadith analysis, including hadith commentaries, and assessment of hadith quantity and validity. The findings reveal that the Prophet's hadiths construct a prophetic-integrative classroom management concept comprising spiritual-transcendental, humanistic-affective, pedagogical justice, communicative-instructional, educative discipline, and socio-collaborative dimensions. This concept emphasizes that classrooms should not merely be managed to maintain order, but also to create a religious, humane, fair, communicative, participatory, and meaningful learning environment.

Abstrak: Penelitian ini dilatarbelakangi oleh kecenderungan kajian pengelolaan kelas Pendidikan Agama Islam yang masih berfokus pada strategi teknis-operasional, sementara hadis-hadis Nabi SAW sebagai sumber nilai pedagogis belum banyak dirumuskan secara sistematis menjadi model pengelolaan kelas. Penelitian ini bertujuan mengidentifikasi hadis-hadis yang relevan dengan pengelolaan kelas, merumuskan dimensi konseptualnya, serta mendialogkannya dengan teori pengelolaan kelas kontemporer. Penelitian menggunakan pendekatan kualitatif dengan jenis kepustakaan. Data dikumpulkan melalui studi dokumentasi terhadap kitab hadis, syarah hadis, literatur *rijāl al-ḥadīṣ*, *jarḥ wa al-ta'dīl*, serta artikel ilmiah tentang pendidikan Islam dan classroom management. Analisis dilakukan melalui analisis isi dan analisis hadis, meliputi takhrij, syarah hadis, analisis kuantitas, dan validitas hadis. Hasil penelitian menunjukkan bahwa hadis-hadis Nabi saw membentuk konsep pengelolaan kelas profetik-integratif yang mencakup dimensi spiritual-transendental, humanis-afektif, keadilan pedagogis, komunikatif-instruksional,



disiplin edukatif, dan kolaboratif-sosial. Konsep ini menegaskan bahwa kelas tidak hanya dikelola untuk menciptakan ketertiban, tetapi juga untuk membangun ruang belajar yang religius, ramah, adil, komunikatif, partisipatif, dan bermakna. Penelitian ini berkontribusi merumuskan model pengelolaan kelas profetik-integratif berbasis hadis, memperkaya teori pengelolaan kelas kontemporer dengan enam dimensi religius-pedagogis bagi pengembangan praktik Pendidikan Agama Islam.

INTRODUCTION

Classroom management is one of the main prerequisites for the implementation of an orderly, safe, participatory, and meaningful learning process. In contemporary educational studies, classroom management is no longer understood narrowly as an effort to control students' behavior, but rather as a set of pedagogical actions carried out by teachers to create a learning environment that supports students' academic, social, and emotional development.

Duan emphasizes that classroom management is related to classroom climate, learning interactions, learning outcomes, student behavior, and teacher-student relationships. This indicates that the effectiveness of classroom management is not determined solely by rules, sanctions, or the physical arrangement of the learning space, but also by teachers' ability to build communication, emotional closeness, fairness in treatment, and a learning atmosphere that enables students to participate actively. In line with this, other studies show that student-centered teacher responses and empathetic communication play an important role in fostering positive behavior, healthy relationships, and learning success. Thus, classroom management is essentially pedagogical work that integrates structural, relational, moral, and instructional dimensions (Karasova & Nehyba, 2023).

In the context of Islamic Religious Education (Pendidikan Agama Islam/PAI), the issue of classroom management becomes increasingly important because PAI learning is not only intended to transmit religious knowledge, but also to shape students' adab, character, spiritual awareness, and social behavior. Ideally, the PAI classroom should become a learning space that is academically effective while reflecting Islamic values such as compassion, justice, gentleness, respect, responsibility, and ease in learning. However, in both practice and academic studies, PAI classroom management is still often understood in technical-instrumental terms, for example, as limited to seating arrangements, discipline control, media use, rule formulation, or strategies for maintaining classroom order. In fact, the Prophetic hadith tradition provides a rich normative foundation for constructing a more holistic concept of classroom management, namely classroom management that emphasizes not only orderliness but also students' humanity, the quality of communication, the emotional atmosphere, and the meaningful orientation of learning.

Several previous studies have made important contributions to explaining classroom management strategies in PAI learning. Such studies show that classroom management strategies in PAI include preparing the learning environment, selecting

teaching approaches, managing classroom administration, controlling behavior, and strengthening students' motivation (Shoimah & Khuriyah, 2024). Other research classifies PAI teachers' classroom management strategies into preventive and curative forms, such as habituating Qur'anic recitation, providing motivation, arranging seating, giving reprimands, and using varied learning methods (Abidin et al., 2023). PAI teachers' skills in managing classrooms include planning, implementation, supervision, facility arrangement, strengthening discipline, and creating physical and social environments that support learning (Hanipah et al., 2024). These findings show that classroom management in PAI has been studied as an important factor in improving learning quality, discipline, motivation, and student engagement.

Nevertheless, these studies still leave analytical space that needs to be developed. Most studies of PAI classroom management remain at the practical-operational level, namely describing teachers' strategies in the classroom, supporting and inhibiting factors, and their effects on discipline or learning motivation. Such studies are important, but they have not systematically and integrative derived classroom management principles from Islamic normative sources, particularly the hadiths of Prophet Muhammad (peace be upon him). Meanwhile, studies on hadith and Islamic educational management generally still focus on broad educational management principles, such as planning, organizing, implementation, evaluation, leadership, trustworthiness, honesty, and justice.

These studies have not specifically constructed a conceptual framework of classroom management as a micro-pedagogical practice that takes place in direct interaction between teachers and students. In other words, there is a gap between the study of classroom management as developed in modern educational science and the study of hadiths that contain pedagogical values but have not yet been organized into a comprehensive classroom management model.

This gap becomes even more apparent when the hadiths of Prophet Muhammad (peace be upon him) that are relevant to learning practices are read thematically. Hadiths about beginning activities by praising Allah, facilitating and not complicating matters, being gentle, giving advice proportionally, treating students fairly, respecting elders and loving the young, and repeating explanations so that they can be understood all contain pedagogical principles that are highly relevant to contemporary discourse on classroom management. These values can be understood as the basis for forming a religious classroom climate, clear instructional communication, humanistic teacher-student relationships, wise management of learning time, fair distribution of attention, and a student-friendly learning atmosphere.

Participatory teaching styles are also closely related to better teacher-student relationships from students' perspectives (Cardenal et al., 2023). This finding strengthens the argument that hadith-based principles of gentleness, respect, fairness, and easily understood communication have academic relevance to modern theories of classroom management, which emphasize relationships, participation, and a positive learning climate.

Based on the discussion above, this article offers novelty by formulating a concept of classroom management based on the hadiths of Prophet Muhammad (peace be upon him) through a thematic-integrative reading. The novelty of this article does not lie merely in citing hadiths as normative evidence, but in organizing relevant hadiths into a conceptual framework of classroom management that can dialogue with contemporary educational theory. Through this approach, hadiths are not positioned merely as moral legitimation, but as an epistemological source for formulating applicable pedagogical principles, such as the formation of a spiritual climate, facilitating communication, gentleness in interaction, fairness in treatment, respect for students, management of attention, and the strengthening of meaningful learning. The contribution of this article is expected to broaden PAI studies from a merely technical discussion of strategies toward the development of a conceptual model rooted in the Sunnah of the Prophet and relevant to contemporary classroom management needs.

Accordingly, the research questions posed in this article are: (1) How can the concept of classroom management be formulated based on the hadiths of Prophet Muhammad (peace be upon him)? and (2) What pedagogical dimensions can be derived from these hadiths to build classroom management that is humanistic, fair, communicative, and meaningful? In line with these questions, this article aims to identify the hadiths of Prophet Muhammad (peace be upon him) that are relevant to classroom management, formulate the conceptual dimensions of hadith-based classroom management, and bring them into dialogue with contemporary educational literature. Through these objectives, this article is expected to contribute to the development of classroom management theory in Islamic Religious Education, while demonstrating that the Sunnah of the Prophet contains pedagogical principles that are relevant for building learning spaces that are orderly, friendly, fair, participatory, and oriented toward meaningful learning.

METHOD

This study employs a qualitative approach with library research as its research design. The qualitative approach was chosen because this study aims to understand, interpret, and formulate the concept of classroom management based on the content of the hadiths of Prophet Muhammad (peace be upon him), rather than to measure phenomena statistically. Library research was used because the primary sources of this study consist of hadith texts, hadith commentaries, rijal al-hadith works, jarh wa al-ta'dil literature, and academic literature on Islamic education and classroom management. Thus, this study is descriptive-analytical in nature: it describes the hadiths relevant to classroom management and then analyzes their meaning, quality, and pedagogical implications in the context of Islamic education.

The data sources in this study consist of primary and secondary sources. The primary sources include hadith books containing hadiths on classroom management, such as hadiths about beginning activities with hamdalah, smiling frequently, facilitating affairs, respecting elders, showing affection to the young, and other hadiths relevant to the relationship between educators and students. The primary sources also include

hadith commentaries used to understand wording, context, and the content of the hadiths. Meanwhile, the secondary sources include books, journal articles, previous research, and academic literature on Islamic educational management, classroom management, character education, educational communication, and learning theories relevant to the research topic.

Data collection was carried out through documentation study. The first step was identifying hadiths related to the theme of classroom management. The second step was tracing the original sources of the hadiths through *takhrij* in order to determine their locations in hadith books, variations in wording, chains of transmission, and hadith compilers. The third step was classifying the hadiths according to classroom management themes, such as opening learning activities, positive communication, facilitation in learning, formation of *adab*, discipline, and development of the classroom climate. The fourth step was collecting scholarly explanations from hadith commentaries and connecting them with Islamic education literature and contemporary theories of classroom management.

Persistent reading was carried out by repeatedly examining the hadith texts, variations in wording, *sanad* quality, and scholarly explanations so that the resulting interpretation would remain grounded in hadith scholarship. In addition, the researcher also checked the consistency between the hadith-based findings and the educational concepts developed, so that the results of the study could be academically accountable.

Through these procedures, this study is expected to produce a conceptual formulation of classroom management based on the hadiths of Prophet Muhammad (peace be upon him). This formulation includes the spiritual, moral, psychological, social, and pedagogical dimensions of classroom management. Therefore, this research method is directed not only toward assessing the textual quality of the hadiths, but also toward exploring the contribution of hadith to the development of classroom management theory and practice in Islamic education.

RESULT AND DISCUSSION

Result

Identification and Authenticity of Hadiths on Classroom Management

Through the processes of *takhrij* (hadith source-tracing) and *i'tibar* (comparative chain analysis), the author identified ten primary (*fardi*) hadiths containing principles of classroom management, which were further corroborated by a number of supporting (*mutabi'*) and witnessing (*shahid*) narrations. Criticism of the chains of transmission across all pathways shows that the majority of the hadiths are of *sahih* (authentic) or *hasan* (sound) status and may be used as *hujjah* (a valid basis for argumentation), with the exception of the hadith on beginning an activity with prayer, whose primary chain is *da'if* (weak) — owing to disputed assessments of the narrator Qurrah ibn Abd al-Rahman — yet remains *maqbul* (acceptable) for practice as *fada'il al-a'mal* (virtuous deeds) because it is supported by the narrations of Abu Dawud and Ahmad and does not concern matters of creed. A summary of the results of the chain criticism is presented in table bellow.

Table 1.

Classroom Management Principle, Hadith Source and Authenticity Status		
No.	Classroom Management Principle	Hadith Source (Primary Chain) Authenticity Status
1	Beginning an activity with prayer	(Ibn Majah, 2009, Hadith no. 1884; corroborated by Abu Dawud, 2009, Hadith no. 4200; Ibn Hanbal, 2001, Hadith no. 8355) (Al-Tirmidhi, 1996, Hadith no. 3574; corroborated by Ibn Hanbal, 2001, Hadith no. 17043) Da'if (weak), yet acceptable (maqbul) as fada'il al-a'mal (supported by corroborating chains)
2	Smiling frequently	(Al-Bukhari, 2001, Hadith no. 69/5660; Muslim, 2006, Hadith no. 3262 & 3264) Hasan li ghairihi (sound owing to corroboration)
3	Making things easy	(Muslim, 2006, Hadith no. 4697) Sahih (authentic)
4	Being gentle	(Al-Bukhari, 2001, Hadith no. 67; Muslim, 2006, Hadith no. 5048; Al-Tirmidhi, 1996, Hadith no. 2782) Sahih (authentic)
5	Choosing the right moment to deliver material	Agreed upon (An-Nu'man ibn Bashir) Sahih (authentic)
6	Upholding justice	(Ibn Hanbal, 2001, Hadith no. 6640) Sahih/Hasan (authentic/sound)
7	Respecting others	(Al-Bukhari, 2001, Hadith no. 93) Sahih (authentic)
8	Repeating explanations	(Ibn Hanbal, 2001, Hadith no. 3646) Sahih/Hasan (authentic/sound)
9	Refraining from insulting or belittling	(Al-Bukhari, 2001, Hadith no. 459) Sahih (authentic)
10	Collaboration and care	

Conceptual Content of Classroom Management in the Hadiths of the Prophet Muhammad (peace be upon him)

The results of the syarah (commentary) analysis of the ten hadiths show that the Prophet Muhammad (peace be upon him) bequeathed a holistic framework for classroom management, encompassing spiritual, humane, methodological, and socio-ethical dimensions. This framework can be mapped into four principal dimensions, as follows.

The Dimension of Planning and Spiritual Orientation

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ أَفْطَعُ

"Every important matter that is not begun with praise (hamdalah) is cut off (from blessing)." (Ibn Majah, 2009, Hadith no. 1884)

The phrase *kullu amrin dhi balin* is understood as an exhortation to make every learning session a matter of high value (dhi bal) that must be planned and opened with spiritual awareness. This principle forms the foundation of the planning stage (takhtit) in classroom management, while simultaneously instilling the orientation that teaching and learning is an act of worship, not merely an academic obligation.

The Humane-Affective Dimension

يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا

"Make things easy and do not make them difficult; give glad tidings and do not repel people." (Agreed upon; Al-Bukhari, 2001, Hadith no. 69; Muslim, 2006, Hadith no. 3262 & 3264)

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I never saw anyone smile more than the Messenger of Allah (peace be upon him)." (Al-Tirmidhi, 1996, Hadith no. 3574)

يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ

"O Aisha, indeed Allah is Gentle and loves gentleness, and He grants for gentleness what He does not grant for harshness." (Muslim, 2006, Hadith no. 4697)

Together, these three hadiths form a single cluster of values — *taysir* (ease), *tabassum* (smiling), and *rifq* (gentleness) — affirming that effective classroom management is built upon a warm affective relationship between educator and learner, rather than upon verbal harshness or psychological pressure.

The Dimension of Methodology and Cognitive Management

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهَةً السَّامَةِ عَلَيْنَا

"The Prophet (peace be upon him) used to choose the right occasions to admonish us, out of concern that we might grow bored." (Al-Bukhari, 2001, Hadith no. 67; Muslim, 2006, Hadith no. 5048; Al-Tirmidhi, 1996, Hadith no. 2782)

أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ

"Whenever he (peace be upon him) spoke a word, he would repeat it three times so that it could be understood." (Al-Bukhari, 2001, Hadith no. 93)

These two hadiths demonstrate the Prophet's sensitivity to the psychological condition of his audience (instructional pacing) and the importance of repetition (tikrar) as a strategy for reinforcing comprehension, which in contemporary cognitive psychology aligns with the principles of spaced repetition and retrieval practice.

The Dimension of Social Ethics and Justice

فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ ...

"...so fear Allah and be just among your children." (Agreed upon; narrated on the authority of An-Nu'man ibn Bashir)

لَيْسَ مِنَّا مَنْ لَمْ يَعْرِفْ حَقَّ كَبِيرِنَا وَيَرْحَمْ صَغِيرَنَا

"He is not one of us who does not acknowledge the right of our elders and does not show mercy to our young." (Ibn Hanbal, 2001, Hadith no. 6640)

لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ وَلَا بِلَعَّانٍ وَلَا فَاحِشٍ الْبَذِيءِ

"A (true) believer is not one who insults, curses, or speaks obscenely." (Ibn Hanbal, 2001, Hadith no. 3646)

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ

"Indeed, a believer to another believer is like a building, each part of which strengthens the other." (Al-Bukhari, 2001, Hadith no. 459)

These four hadiths, in turn, teach the principles of interpersonal justice ('adl), respect across generations (ta'zim al-kabir wa rahmah al-saghir), courteous speech (the prohibition of ta'an, la'an, and fahish), and solidarity and collaboration (ukhuwah and ta'awun). Taken together, these four principles form the foundation of preventive classroom management while reinforcing a safe and dignified socio-emotional classroom climate.

Implementation of Hadith-Based Classroom Management Concepts at PPTQM Atwah and PPM Sangen

Based on interviews with teachers (asatizah) and students (santri) at both *pesantren*, the ten classroom management principles above were found to have been

genuinely implemented, albeit with differing degrees of consistency and patterns of application on several aspects.

Beginning Activities with Prayer

Both *pesantren* display highly convergent implementation: prayers are recited at the 7:30 a.m. morning assembly, and the basmalah is recited at the beginning of every class session. PPTQM Atwah stands out for the psychological effect of prayer on students' readiness prior to learning, whereas PPM Sangen has developed a relational dimension through one teacher's initiative of inserting a prayer for parents and teachers, reinforcing students' awareness of the role these figures play as their support system.

Facilitating Ease (the Principle of Taysir)

At PPTQM Atwah, ease is realized through individual guidance for students who have not yet understood the material and through an institutional policy of abolishing homework. At PPM Sangen, ease is realized through additional out-of-class learning facilities and a peer-tutoring approach developed by one teacher, which simultaneously cultivates the value of *ta'awun* (mutual cooperation) among students.

Gentleness and Smiling

PPTQM Atwah demonstrates a higher degree of consistency: teachers make a habit of composing themselves emotionally before entering class and routinely practise a culture of smiling, greeting, and warm address, which students across various classes uniformly perceive in a positive light. At PPM Sangen, although all educators interviewed expressed the same commitment, students reported inconsistency in friendly demeanour depending on the teacher's psychological state at the time, which in turn was said to lower some students' enthusiasm for learning.

Method of Delivering Material

At both *pesantren*, variation in teaching methods has not yet become fully institutionalized, although the two schools display different profiles. PPTQM Atwah remains dominated by the lecture method, with variation largely limited to presentations, group work, and use of the computer laboratory. PPM Sangen shows richer individual innovation, such as joyful learning and project-based learning as well as digital-presentation-based ice-breaking activities, although some students still consider the lessons monotonous in certain classes.

Upholding Justice

PPTQM Atwah implements justice in a formal-egalitarian sense: equal opportunity for all students to participate in class and an assessment system that separates cognitive achievement from moral (akhlaq) conduct. PPM Sangen practises a substantive-contextual form of justice that justifies differentiated treatment according to students' individual needs, although this approach carries the risk of being perceived as favoritism, as reported by some students.

Respecting Others and Avoiding Belittlement

Pesantren demonstrate a strong commitment to reprimanding demeaning behaviour among students directly yet courteously. PPTQM Atwah combines responsive handling with preventive habituation in the form of a culture of handshaking and routine moral counsel. PPM Sangen has a distinctive practice in the form of *tashafahah* (a culture of greeting and handshaking) initiated by one teacher as a pedagogical instrument for instilling values of respect, although the consistency of reprimands was reported not yet fully uniform.

Repeating Explanations

The principle of *tikrar* is applied consistently at both *pesantren* through a review of material at the start of every session. PPM Sangen shows an additional variation in the form of double repetition — at the end of a session as reinforcement and at the start of the following session as an activation of long-term memory — consistent with the principles of spaced repetition and dual-coding in educational psychology.

Collaboration and Care

This aspect shows the most balanced implementation profile between the two *pesantren*. Both institutions build a culture of collaboration through group assignments and informal social activities outside class hours (gathering and eating together). PPM Sangen adds further value by integrating collaboration into project-based learning, so that the value of *ukhuwah* (brotherhood) becomes not only an affective attribute but also a structured learning method.

Comparative Analysis Between the Two *Pesantren*

Overall, PPTQM Atwah excels in the dimension of *tathbiq* — the consistency and uniformity of applying hadith-based classroom management principles across all classes and teachers — as reflected in the relatively homogeneous and positive perceptions of students and the minimal reports of inconsistency. Conversely, PPM Sangen excels in the dimension of *ibtikar* — the richness and creativity of individual pedagogical innovation, such as joyful learning, project-based learning, double reinforcement, *tashafahah*, and peer-tutoring, practices not found explicitly at PPTQM Atwah. A shared challenge faced by both institutions is that these good individual practices have not yet been institutionalized into a collective pedagogical standard binding on all teaching staff, including teachers of general (non-religious) subjects.

Discussion

The findings of this study show that the hadiths of Prophet Muhammad (peace be upon him) provide both normative and pedagogical foundations for formulating the concept of classroom management. While modern educational theory often defines classroom management as a set of strategies for creating an effective learning environment, the hadiths of Prophet Muhammad (peace be upon him) broaden this understanding by adding spiritual and moral dimensions. A classroom is not managed merely to be orderly and productive, but also to be worshipful in value, rooted in *adab*,

and humanizing for students. Therefore, hadith-based classroom management can be formulated as a learning management process that integrates planning, relationships, communication, discipline, justice, and character development based on Prophetic values.

The hadith about beginning every important matter with *hamdalah* provides a basis for the idea that learning should begin with value orientation. Pedagogically, *hamdalah* is not merely an opening ritual, but a symbol of organizing intention, cultivating transcendental awareness, and preparing the mind before entering the learning process (Winarni, 2026). In the context of classroom management, a good opening of learning activities serves to build focus, create an orderly initial atmosphere, and direct students toward learning objectives. Thus, this hadith indicates that an effective classroom begins with meaningful planning and opening. Teachers need to ensure that learning activities do not proceed mechanically, but are directed by clear objectives, a conducive atmosphere, and the awareness that knowledge has moral-spiritual value.

Furthermore, the hadith about the smile of the Prophet (peace be upon him) shows that good classroom management requires affective communication. In this context, smiling is not merely a personal expression, but a form of nonverbal communication that creates emotional closeness between teachers and students (Ruhama, 2024). Teachers who display a friendly, open, and welcoming facial expression can more easily build students' trust (Millah et al., 2024). This finding is in line with the view that teacher-student relationships are an important element in creating a positive learning climate (Nur Hafid & Hania, 2024). Thus, the hadith on smiling emphasizes that teachers' authority does not need to be built through emotional distance or rigidity, but through a balance of firmness, friendliness, and moral exemplarity.

This principle of humanistic communication is strengthened by the hadith on gentleness. The hadith, "Indeed, Allah is gentle and loves gentleness," affirms that harsh, rude, and degrading pedagogical approaches are inconsistent with the spirit of Prophetic education. In classroom management, gentleness does not mean allowing violations or eliminating discipline but rather managing students' behavior in an educative manner. Teachers may still establish rules, deliver reprimands, and impose consequences, but all of these must be done proportionally, politely, and with an orientation toward improvement. Thus, this hadith gives rise to the principle of positive discipline, namely discipline that does not rely solely on punishment, but on developing awareness, responsibility, and the reinforcement of good behavior.

The hadith on facilitating affairs, "Make things easy and do not make them difficult; give glad tidings and do not drive people away," provides an important foundation for adaptive classroom management. In learning practice, students have different abilities, backgrounds, readiness levels, and learning styles (Chow et al., 2024). Therefore, teachers need to simplify complex material, use appropriate methods, provide gradual assistance, and create a learning atmosphere that does not pressure students. The principle of *taysir* in this hadith is in line with the ideas of differentiated and joyful learning. This means that a classroom managed based on hadith does not use difficulty as

a means of demonstrating teachers' authority but uses ease as a pathway for students to understand knowledge gradually and meaningfully (Fears, 2023).

The hadith on methods of delivering material reinforces the importance of teachers' sensitivity to students' psychological conditions. The Prophet (peace be upon him) did not deliver advice continuously because he feared causing boredom. Pedagogically, this hadith shows that classroom management is closely related to time management, variation in methods, and regulation of learning intensity. A good teacher does not merely master the subject matter, but also understands when material should be delivered, how it should be presented, and when students need a pause. Therefore, the effectiveness of classroom management is not determined by the amount of material delivered, but by the extent to which the material can be received, understood, and bring about change in students.

The hadith on repeating explanations, namely that the Prophet (peace be upon him) gave advice on certain days because he feared that the companions would become bored, shows the instructional communication dimension of classroom management. The Prophet (peace be upon him) also repeated his words up to three times so that they could be understood. In this context, repetition is not a sign of inefficiency, but a pedagogical strategy to ensure understanding. In the classroom, teachers need to provide clarification, reinforcement, and checks for understanding through questions, feedback, summaries, or re-explanations (Aminah et al., 2025). This shows that classroom management is not only related to students' behavior, but also to the management of academic communication. A classroom that is orderly but does not produce understanding cannot yet be considered pedagogically successful.

The next dimension is justice. The hadith commanding fairness toward children can be drawn into the classroom context, namely the teacher's obligation to treat students fairly in terms of attention, opportunities to ask questions, assignment distribution, assessment, and consequences. Injustice in the classroom may generate jealousy, resistance, loss of trust in the teacher, and declining motivation for learning. Conversely, justice creates a sense of safety, increases students' acceptance of rules, and strengthens teachers' moral legitimacy (Rahmaniar et al., 2023). Therefore, justice is not only an ethical value, but also a managerial strategy for maintaining classroom stability and harmony.

The hadith about respecting elders and loving the young provides an adab-based framework for classroom relationships. Students need to be guided to respect teachers as holders of pedagogical authority, while teachers are also obliged to love students as growing subjects. Affective relationships between teachers and students have been shown to be associated with student engagement and learning achievement, while the quality of teacher-student relationships also influences peer relationship dynamics in the classroom (Endedijk et al., 2022). In the classroom context, teachers need to build clear rules as well as warm relationships, so that students understand behavioral boundaries without losing their sense of emotional safety (Yusufi & Maula, 2025).

The hadith prohibiting insults, curses, and vulgar speech emphasizes the importance of maintaining students' dignity. Public humiliation is associated with

negative effects on mental health, such as emotional distress, anxiety, depression, stress, and trauma (Li et al., 2024). Therefore, in classroom management, teachers' speech has a major influence on students' psychological condition. Degrading reprimands can produce fear, shame, anger, and even rejection of learning. In contrast, educative reprimands can help students understand mistakes and improve their behavior (McLeod & Gupta, 2023). This hadith therefore serves as a foundation for classroom communication ethics. Teachers must avoid negative labels, mockery, insults, or harsh words, even when dealing with problematic student behavior. This principle is important for building psychological safety, namely a condition in which students feel valued and are not afraid of being humiliated during the learning process.

The hadith stating that one believer to another is like a building whose parts strengthen one another provides a basis for collaborative learning. In the classroom context, students should not be positioned as isolated individuals, but as members of a learning community. Teachers can build cooperation through group discussions, peer tutoring, collaborative projects, and the habituation of mutual assistance (Tondok et al., 2024). The value of collaboration in this hadith shows that an ideal classroom is one that encourages academic and social solidarity. More capable students help those who do not yet understand, while students who experience difficulties do not feel marginalized. Thus, hadith-based classroom management does not only regulate teacher-student relationships but also regulates relationships among students.

Based on the overall analysis, several pedagogical dimensions can be derived from the hadiths of Prophet Muhammad (peace be upon him). First, the spiritual-transcendental dimension, namely classroom management that begins with intention, prayer, *hamdalah*, and the orientation of worship. Second, the humanistic-affective dimension, namely classroom management that emphasizes smiling, gentleness, compassion, and respect for students' dignity. Third, the justice dimension, namely classroom management that rejects discrimination and treats students proportionally. Fourth, the communicative-instructional dimension, namely teachers' ability to deliver material clearly, repeat explanations, choose appropriate timing, and prevent boredom. Fifth, the educative discipline dimension, namely behavior management through polite reprimands, proportional consequences, and the development of awareness. Sixth, the collaborative-social dimension, namely classroom management that develops care, cooperation, and mutual strengthening.

Thus, the formulation of hadith-based classroom management can be expressed as a prophetic-integrative classroom management model. This model is called prophetic because it is rooted in the values and example of the Prophet (peace be upon him), and integrates because it unites spiritual, moral, psychological, social, and instructional aspects. In this model, teachers do not merely control the classroom, but build a learning ecosystem that is orderly, filled with rahmah, fair, communicative, and meaningful. The classroom is not viewed merely as a place for knowledge transfer, but as a space for the formation of adab, strengthening of character, and holistic development of students' potential.

The practical implication of these findings is that teachers need to translate hadith values into concrete learning strategies. Teachers can begin lessons with a religious and well-directed opening, build closeness through friendly communication, deliver material gradually, avoid degrading speech, provide fair opportunities to all students, and develop collaborative activities. When facing violations, teachers need to enforce rules with gentleness and justice, rather than through verbal violence or humiliating punishment. In this way, the hadiths of Prophet Muhammad (peace be upon him) do not remain merely normative texts but become an operational framework for building classroom management that is relevant to contemporary educational needs.

Finally, this discussion affirms that the hadiths on classroom management make an important contribution to the development of Islamic educational theory. This contribution lies in the formulation of classroom management that is not only instructionally effective, but also spiritually and ethically meaningful. From the perspective of hadith, a good classroom is not merely a quiet classroom; it is a classroom animated by compassion, respect, justice, polite communication, and cooperation. Therefore, the concept of classroom management based on the hadiths of Prophet Muhammad (peace be upon him) can serve as a conceptual alternative for developing classroom management that is more humanistic, fair, communicative, and meaningful in Islamic education.

CONCLUSION

Based on the analysis of the hadiths of Prophet Muhammad (peace be upon him) related to classroom management, this study concludes that the concept of classroom management from the perspective of hadith cannot be reduced merely to techniques for controlling student behavior, arranging the physical learning space, or enforcing formal discipline. Hadith-based classroom management is a pedagogical process that integrates spiritual orientation, cultivation of adab, educational communication, compassion, justice, gentleness, respect for students' dignity, and the strengthening of cooperation within the learning community. Thus, from the perspective of Islamic education, the classroom is not only a space for knowledge transfer, but also a space for character formation, strengthening social relationships, nurturing emotions, and internalizing Prophetic values.

Conceptually, the hadiths examined give rise to a prophetic-integrative classroom management model. This model is called prophetic because it is based on the values, teachings, and example of Prophet Muhammad (peace be upon him), and integrative because it unites spiritual, moral, psychological, social, and instructional dimensions in learning practice. The hadith on beginning activities with hamdalah emphasizes the importance of spiritual orientation and meaningful learning. The hadiths on smiling, gentleness, and the prohibition of insults show the importance of affective communication and students' psychological safety. The hadiths on facilitating affairs, selecting the appropriate time for delivering material, and repeating explanations show that teachers must be able to present learning clearly, gradually, without imposing excessive burden, and in accordance with students' readiness. Meanwhile, the hadiths on

justice, respect for elders, compassion for the young, and collaboration affirm that the classroom should be built as a learning community that is fair, civilized, mutually respectful, and mutually strengthening.

The pedagogical dimensions that can be derived from these hadiths include six main aspects. First, the spiritual-transcendental dimension, namely classroom management initiated by intention, prayer, *hamdalah*, and the orientation of worship. Second, the humanistic-affective dimension, namely classroom management that emphasizes smiling, gentleness, compassion, empathy, and respect for students' dignity. Third, the pedagogical justice dimension, namely proportional treatment of all students in providing attention, opportunities, assessment, and consequences. Fourth, the communicative-instructional dimension, namely teachers' ability to deliver material clearly, repeat explanations, choose appropriate timing, and prevent learning boredom. Fifth, the educative discipline dimension, namely behavior regulation through polite reprimands, educative consequences, and the development of moral awareness. Sixth, the collaborative-social dimension, namely classroom management that builds care, cooperation, solidarity, and collective responsibility among students.

The findings of this study also address a gap in previous scholarship, which generally separates the study of classroom management in modern education from the study of hadith as a source of Islamic educational values. This article shows that the hadiths of Prophet Muhammad (peace be upon him) have strong relevance to contemporary classroom management theory, particularly in relation to positive classroom climate, teacher-student relationships, empathetic communication, differentiated learning, positive discipline, and collaborative learning. However, the distinctiveness of the hadith perspective lies in the addition of spiritual and ethical dimensions, so that classroom effectiveness is measured not only by orderliness and academic achievement, but also by *adab*, compassion, justice, and the meaningfulness of the learning process.

The practical implication of this study is that Islamic Religious Education teachers need to translate hadith values into concrete classroom management strategies. Teachers can begin lessons with a religious and well-directed opening, build friendly communication, deliver material gradually, avoid degrading speech, provide fair opportunities to all students, and develop collaborative learning activities. In dealing with classroom violations, teachers still need to enforce rules, but in a gentle, fair, proportional manner oriented toward behavioral improvement rather than humiliating punishment.

Thus, the concept of classroom management based on the hadiths of Prophet Muhammad (peace be upon him) can become a conceptual alternative for developing classroom management in Islamic Religious Education that is more humanistic, fair, communicative, and meaningful. Nevertheless, this study remains library-based and conceptual; therefore, further field-based research is needed to test the implementation of the prophetic-integrative classroom management model in various educational contexts, such as *madrasahs*, Islamic schools, *pesantren*, and Islamic Religious Education classes in public schools.

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