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A Factor-Structural Analysis of the A-K 5D Hikmah Model Based on Data from Islamic Private School Teachers in Narathiwat, Thailand

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Abstract

This cross-sectional survey examined the perceptions of Islamic school teachers in Narathiwat, Thailand, regarding the A-K 5D Hikmah Model and explored its underlying factor structure. Data were collected using a self-administered questionnaire from a sample of 350 Islamic private school teachers selected through stratified random sampling to ensure proportional representation of schools across four size categories (small, medium, large, and largest) based on student population. The research instrument consisted of 35 Likert-scale items adapted from Al-Hidabi and Khiati (2021) to measure the dimensions of the A-K 5D Hikmah Model. Data was analyzed using descriptive statistics to assess teachers' perceptions of the model and exploratory factor analysis (EFA) to extract the model's underlying structure. The EFA results revealed five underlying factors—Knowledge and Understanding, Action, Reflective Thinking, Empathy, and Ethical Self-Regulation—with 26 items retained from the original scale. In addition, the overall mean scores indicated high levels of agreement among teachers toward the wisdom dimensions of the model. The results suggest that the A-K 5D Hikmah Model is a valid multidimensional framework for understanding wisdom among Islamic private school teachers. Therefore, it is recommended that school administrators and teachers integrate wisdom-based programs into curricula and instructional practices to enhance holistic teacher development and classroom practice.

Keywords: *Hikmah model, Islamic private schools, components of wisdom, educational Thailand, fostering Hikmah.*

BACKGROUND TO THE STUDY

Education is one of the most fundamental aspects of human life. Its purpose extends beyond the transmission of knowledge and skills to include the ability to apply them wisely and productively in real-life situations (Sternberg et al., 2007). From the perspective of educational wisdom, learning should lead individuals toward a balanced and integrated application of knowledge in practice (Karami et al., 2024). In Islamic thought, knowledge (*ilm*) is defined as the arrival of the meaning of an object of knowledge into the soul or the soul's attainment of that meaning (Al-Attas, 1993). Through the acquisition of knowledge, individuals are guided to make ethical decisions and to recognize their divine responsibility and purpose (Zulkifli, 2019).

The acquisition of knowledge naturally involves thinking and reflection. Thinking is a process of seeking and understanding the relationships among objects, ideas, and concepts in order to derive meaning (Zulkifli, 2019). Through this process, learners develop critical thinking abilities, integrate multiple sources of knowledge, and apply complex concepts to new situations (Bean & Melzer, 2021). Consequently, education should not only focus on the delivery of knowledge but also emphasize the development of higher-order thinking skills (Dewey, 2013). Such an approach promotes student engagement, enhances teaching effectiveness, and supports student-centered learning environments (Wang et al., 2021). To achieve these outcomes, teachers must adopt pedagogical models and instructional approaches that effectively guide students' thinking and learning processes (Iyer, 2019).

Teaching, however, is a complex professional practice that requires continuous and sophisticated decision-making. Teachers must constantly make instructional judgments and adapt their practices to dynamic classroom situations (Stenberg & Maranon, 2022). This complexity demands more than technical teaching skills; it requires professional knowledge, interpersonal understanding, and contextual awareness to respond effectively to students' needs (Goodfellow, 2003). Teachers often need to make immediate pedagogical adjustments as classroom situations change from moment to moment (Dolk, 1997, cited in Lunenberg & Korthagen, 2009). Such ongoing, context-sensitive decision-making highlights the importance of wisdom as a guiding capacity in teaching practice. Wisdom or *hikmah* denotes the ability to make wise decisions and take appropriate actions in specific contexts through balanced consideration of cognitive, emotional, and ethical dimensions (Al-Hidabi & Khiati, 2021). Thus, effective teaching requires teachers to skilfully integrate curriculum knowledge, contextual understanding, and students' needs in their professional decision-making (Lunenberg & Korthagen, 2009), as technical teaching skills alone are insufficient for effective professional practice (Furman, 2016).

Building on this conceptualization, Al-Hidabi and Khiati (2021) proposed the A-K 5D Hikmah Model, which conceptualizes teachers' wisdom as a multidimensional construct comprising five interrelated dimensions: knowledge, action, reflection, emotion, and ethics. The model explains how teachers integrate cognitive understanding with action, as well as with reflective, emotional, and ethical considerations to make wise pedagogical decisions in complex teaching contexts. This framework is particularly relevant for Islamic education, where teaching is not only an instructional task but also a moral and spiritual responsibility aimed at developing students' character (*akhlaq*) alongside academic competence.

Empirical evidence suggests that teachers' wise teaching behaviours such as thoughtful lesson planning, student-centered instruction, and authentic assessment contribute to effective learning, higher academic achievement, and the development of desirable learner characteristics (Phetnui et al., 2019). Nevertheless, despite this strong theoretical foundation, contemporary educational practices continue to reveal significant shortcomings. Inquiry, critical thinking, reasonableness, and sound judgment are often insufficiently fostered in classrooms (Prokop-Dorner et al., 2024; Falloon, 2024; Dewey, 2013). Moreover, a notable proportion of teachers are teaching outside their field of qualification, which further affects instructional quality (Khareng & Machae, 2020; Meeraka, 2017; Wongsant et al., 2022).

These challenges are particularly evident in Islamic private schools in southern Thailand. Students in these schools continue to face difficulties in developing desirable learner characteristics, as many Muslim youths exhibit behaviours inconsistent with Islamic values, lack awareness and reflective thinking, struggle with emotional regulation, and demonstrate low confidence in their religious identity (Laeheem et al., 2020). Although Islamic private schools have participated in various professional development initiatives including training programs, workshops, research activities, and seminars organized by governmental and private agencies, these efforts often lack a clear developmental direction aligned with the socio-cultural context and actual needs of the community (Wae-u-seng et al., 2019; Waehama et al., 2021). As a result, student outcomes in Islamic private schools in Narathiwat Province remain below expectations across academic, moral, and emotional domains.

Despite the conceptual importance of *hikmah* (or wisdom) in Islamic education and the potential of the A-K 5D Hikmah Model to guide wise teaching practices, there is limited empirical evidence examining Islamic private school teachers' perceptions of this model and its underlying structure within the specific context of Narathiwat Province, Thailand. The lack of a validated, context-specific understanding of teachers' *hikmah* hinders the effective development and implementation of wisdom-based educational practices in Islamic private schools. Therefore, a systematic examination of the A-K 5D Hikmah Model and Islamic private school teachers' perceptions of its dimensions is necessary to inform professional development and improve educational outcomes.

RESEARCH OBJECTIVES

The study's research objectives are twofold. First, to examine the perceptions of Islamic school teachers in Narathiwat, Thailand toward the A-K 5D Hikmah Model; and second, to extract and describe the factor structure of the A-K 5D Hikmah Model using principal axis factoring (PAF), thereby explaining the underlying dimensions of teachers' *hikmah.*

LITERATURE REVIEW

Wisdom Development Through Life Experience

According to Erikson's psychosocial developmental theory, wisdom emerges only when individuals successfully resolve the final psychosocial challenge, making it a defining characteristic of maturity (Dyuti, 2024). Plavšić (2023) supports this view and found that wisdom is shaped more by personal life challenges than by generational differences, suggesting that adversity can catalyse wisdom development through experience, reflection, and openness, though not equally across all dimensions. In contrast, Glück (2024) contends that aging alone does not necessarily lead to wisdom, as its development depends on how individuals process and learn from life experiences. This position aligns with that of Ferrari and Alhosseini (2019), who argue that wisdom emerges from lived experience, learning from exemplars, and engagement with the master narratives of culture, and that the outcomes of such learning are not always predictable.

Furthermore, Baltes and Smith (2008) argue that wisdom is not merely the accumulation of knowledge but its ethical and context-sensitive application. Sternberg and colleagues (2007) emphasize that wisdom goes beyond cognitive ability, involving the discernment of when and how to apply knowledge effectively, particularly in complex and uncertain situations. In line with this, both philosophers and psychological scientists increasingly agree that wisdom is characterized by specific thinking styles, such as acknowledging uncertainty and intellectual humility, and openness to change, qualities that enable the adaptive application of knowledge to life's challenges (Grossmann, 2017). Similarly, Khiati and Al-Hidabi (2021) conceptualize wisdom as a holistic decision-making process that integrates knowledge, experience, and reflection while considering emotional, ethical, and contextual factors to achieve optimal outcomes or prevent harm through balanced and thoughtful

action. Meanwhile, Zhang et al. (2023) describe wisdom as a psychological trait representing a global psychological quality that synthesizes moral character and intellectual acuity, developing into intellectual capability, background knowledge, and expertise through ongoing life experiences and sustained effort over time.

Moreover, wisdom is not a universal or fixed construct but rather a culturally situated and malleable phenomenon that varies significantly across societies and contexts (Grossmann & Kung, 2019). Hu et al. (2023) revealed that Chinese emerging adults share some universal views on wisdom development with Western populations, while also holding culturally distinct perspectives that emphasize positive experiences and well-being. Similarly, Zhang et al. (2023) emphasized that cultural background significantly shapes individuals' personal beliefs and principles, which in turn influence how wisdom is perceived and understood.

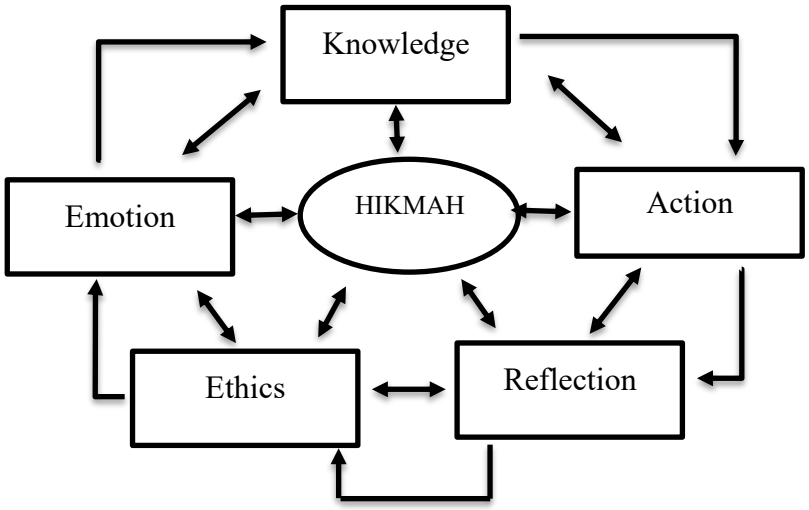
Educational Wisdom Concepts

The significance of this study lies in its provision of empirical evidence that wisdom—traditionally viewed as a trait developed through life experience—can be systematically enhanced through structured educational interventions (Bruya & Ardel, 2018). In a similar vein, Admiraal (2024) emphasizes that wisdom develops through learning from experience, contemplation, and practical engagement, leading to wise self-development. Furman (2018) and Jakubik (2020) further support this view by defining wisdom as a pragmatic skill grounded in philosophical insight, reflective judgment, and the capacity for transformative action—qualities that are essential for leadership and educational decision-making. Extending this perspective, Karami et al. (2024) propose a comprehensive framework for understanding how educators conceptualize wisdom, moving beyond traditional cognitive approaches to include emotional, moral, and creative dimensions. Likewise, Stenberg and Maaranen (2022) demonstrate that personal practical theories (PPTs) form the foundation of practical wisdom, as they represent teachers' underlying pedagogical beliefs that guide instructional decision-making. Finally, Liu et al. (2021) show that a pedagogical approach known as wisdom generation is effective in preparing teachers to integrate technology into modern classrooms. Figure 1 illustrates the underlying dimensions of wisdom proposed by Al-Hidabi and Khiati (2021), which serve as the theoretical underpinning of this study.

THEORETICAL FRAMEWORK

Figure 1

The A-K 5D Hikmah Model (Al-Hidabi & Khiati, 2021)



The A-K 5D Hikmah Model, grounded in the Islamic perspective, was selected over other theoretical frameworks because it is directly concerned with wisdom as derived from the Qur'an and the Sunnah, which are central to the focus of this study, as well as the interpretations of prominent Muslim scholars. Although the framework proposed by Abdullah and Halabi (2017) was also considered, their work primarily focused on ethical understanding, which represents only one dimension of the broader and more comprehensive construct of wisdom. A wisdom model grounded in the Islamic perspective is preferred over Erikson's psychosocial developmental theory, which posits that wisdom emerges only after individuals successfully resolve the final psychosocial challenge, thereby defining maturity (Dyuti, 2024). Therefore, there is a fundamental difference between Erikson's and Ibn Qayyim's perspectives on the acquisition of wisdom. Erikson confines wisdom to adulthood, viewing it as the outcome of successfully resolving the final psychosocial stage, whereas Ibn Qayyim argues that wisdom can be cultivated throughout the lifespan, including during adolescence. This view is illustrated by the example of Luqman, who is renowned for his wisdom and is mentioned in the Qur'an. Luqman's advice to his son reflects the notion that wisdom is not limited by age but is both attainable and transmissible across generations, as stated in the Qur'an: *"And We had certainly given Luqman wisdom and said, 'Be grateful to Allah'"* (Qur'an 31:12). Luqman's example thus demonstrates that wisdom is a lifelong attribute that can be nurtured and shared.

Aristotle's concept of practical wisdom was not adopted in this study because, although it offers valuable insights into ethical reasoning and virtuous living, it falls short of the holistic and transcendent understanding of wisdom within Islam. From an Islamic perspective, Aristotle's framework is limited by its exclusion of divine guidance and the Hereafter, whereas true wisdom is understood as integrating moral, spiritual, and eternal dimensions. Furthermore, the A-K 5D Hikmah Model was selected for this research over Sternberg's theory of wisdom. Although Sternberg conceptualizes wisdom as value-driven practical intelligence aimed at promoting the common good, his theory emphasizes dialectical thinking that varies according to temporal and contextual factors (Sternberg, 1998), which does not fully capture the spiritually grounded and theologically informed conception of wisdom emphasized in Islamic thought.

However, the Hikmah indicators outlined in the A-K 5D model exhibit distinct characteristics when compared to Sternberg's conceptualization of wisdom, which emphasizes adaptive intelligence and the appropriate application of knowledge across varying contexts, times, and audiences. The A-K 5D Hikmah framework facilitates an integrated understanding of knowledge, action, ethics, emotion, and reflection, as well as their interrelationships, thereby providing a comprehensive foundation for examining Hikmah among Islamic private school (IPS) teachers in Narathiwat Province. By integrating these five dimensions, the framework guides both data collection and analysis processes, contributing to a deeper and more contextually grounded understanding of A-K 5D Hikmah in this educational setting.

Accordingly, the A-K 5D model was selected because no prior empirical studies have examined wisdom from an Islamic perspective among IPS teachers in Thailand, particularly in Narathiwat. To date, no survey-based research has investigated Islamic school teachers' perceptions of the A-K 5D Hikmah Model or explored its factor structure using principal axis factoring (PAF), as proposed in the present study.

METHODOLOGY

Research Design

This study employed a cross-sectional survey design to explore the factor structure of the A-K 5D Hikmah Model based on the perceptions of Islamic private school (IPS) teachers in Narathiwat, Thailand. Guided by the positivist research paradigm, the study assumes that reality is objective and can be measured, quantified, and analyzed through systematic observation and statistical procedures. From a positivist standpoint, knowledge is generated through empirical evidence, and patterns and

relationships among variables can be identified using standardized instruments and quantitative techniques, which the study employed. The research was classified as an *ex post facto* design, as it did not involve any experimental manipulation to influence teachers' perceptions of the Hikmah Model. The selection of this design was based on its suitability for examining subjective perceptions through objectively measured variables and for analyzing measurable outcomes related to the A-K 5D Hikmah construct.

Population and Sample

The population of this study comprised all Islamic Private School (IPS) teachers in Narathiwat Province, Thailand. The sample consisted of 343 teachers, a number considered adequate for factor analysis based on Hair et al.'s (2010) guideline recommending a minimum ratio of ten respondents per estimated parameter (10:1). Respondents were selected using stratified random sampling by school. Schools were first grouped into strata according to size, as determined by student enrolment, after which respondents were randomly selected from each stratum to ensure proportional representation. This sampling procedure enabled the study to obtain a broad and balanced perspective on the implementation of the A-K 5D Hikmah Model across diverse school contexts. The demographic profile of the respondents, presented in Table 1, reflects variation in gender, age, educational qualifications, and school size.

Table 1

Demographic Characteristics of the Respondents (N = 343)

Characteristics	Frequency	Percent %
Gender		
▪ Male	108	31.5
▪ Female	235	68.5
Age		
▪ 23-29	53	15.5
▪ 30-39	122	35.6
▪ 40-49	113	32.9
▪ 50 - 59	55	16
Teaching Experience (years)		
▪ < 5	86	25.1
▪ 5 - 10	64	18.7
▪ 11 - 15	86	25.1
▪ 16 - 20	64	18.7
▪ More than 20	43	12.5
School Size		
▪ Small	103	30
▪ Medium	38	11.1
▪ Large	56	16.3
▪ Very large	146	42.6

Instrument

The research instrument for this study was a 35-item questionnaire adapted from Al-Hidabi and Khiati (2021), developed to examine and extract the underlying components of the A-K 5D Hikmah Model. The questionnaire employed a five-point Likert scale, with response options ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). To ensure linguistic and cultural adequacy, the original English version of the instrument underwent a rigorous back-translation procedure. Content validity was established through expert review conducted by three specialists from Prince of Songkla University (Pattani Campus). In the pilot study, the instrument demonstrated excellent internal consistency, with a Cronbach's alpha coefficient of .98 for the 35 items measuring wisdom.

DATA COLLECTION AND DATA ANALYSIS

The 35-item questionnaire was converted into a Google Form, and data were collected through an online survey. A link to the questionnaire was distributed to the participating teachers in the selected Islamic private schools in Narathiwat Province via the Line and Messenger applications. Of the 350 teachers who received the survey link, 343 completed the questionnaire. Data collection was completed within a two-week period following the distribution of the link.

Data was analyzed using descriptive statistics and Exploratory Factor Analysis (EFA) with the Statistical Package for the Social Sciences (SPSS) version 25. Descriptive statistics, including frequencies, percentages, means, and standard deviations, were used to examine Islamic private school (IPS) teachers' perceptions of the A-K 5D Hikmah Model. The interpretation of mean scores followed the scale adapted from Wakita et al. (2012), which ranges from 1.00 to 5.00 and is categorized into five levels: 1.00–1.80 indicates a minimal level, 1.81–2.60 reflects a below-average level, 2.61–3.40 represents a moderate level, 3.41–4.20 indicates an above-average level, and 4.21–5.00 reflects the maximum level.

For the factor analysis, Principal Axis Factoring (PAF) with Promax rotation was employed to extract the underlying dimensions or factor structure of the A-K 5D Hikmah Model within the educational context of Islamic private schools in Narathiwat, Thailand. Prior to factor extraction, the suitability of the data for Exploratory Factor Analysis (EFA) was assessed using the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity. Item communalities were examined to determine the proportion of variance accounted for by the extracted factors, with values of .30 or above considered acceptable. The number of factors to retain was determined through a combination of eigenvalues greater than one and inspection of the scree plot. Given the use of Promax rotation, factor interpretation was based primarily on the pattern matrix, with factor loadings of .40 or higher regarded as meaningful (Howard, 2016). Items exhibiting low loadings or substantial cross-loadings were evaluated for potential removal. In line with established recommendations, a factor was considered acceptable if it contained at least four items, although this criterion may vary depending on the study design (Tabachnick & Fidell, 2007). Finally, the total variance explained by the retained factors was examined to assess the adequacy of the factor solution.

RESULTS

IPS Teachers' Perceptions of the A-K 5D Hikmah Model

To examine Islamic private school (IPS) teachers' agreement to the items representing the A-K 5D Hikmah model, descriptive statistics (i.e., frequency counts, percentages, means and standard deviations) were employed. These measures provided a comprehensive overview of the respondents' perceptions of the key dimensions of the A-K 5D Hikmah Model. The distribution of responses to the 29 items measuring this construct is presented in Table 3.

Table 3

Islamic Private School Teachers' Responses to the A-K 5D Hikmah Model (N = 343)

Item code	Item	Respondents			**Mean**	**S.D.**	**Level**
		D & SD	NS	A&SA			
H1	Success is achieved when work is not rushed or delayed.	7 (2.1%)	27 (7.9%)	309 (90.1%)	4.37	0.74	High
H2	Decent morals govern my behavior.	4 (1.2%)	8 (2.3%)	331 (96.5%)	4.64	0.63	High
H3	Human knowledge is limited, no matter how much information and understanding one acquires.	26 (7.6%)	46 (13.4%)	271 (79%)	4.1	0.99	High
H4	I always strive to perceive reality as it is without any distortions.	5 (1.5%)	22 (6.4%)	316 (92.1%)	4.46	0.68	High
H5	I seek to understand the facts of the phenomena around me.	7 (2 %)	30 (8.7%)	306 (89.2%)	4.37	0.74	High
H8	My work is correct when I give it the necessary time and effort.	6 (1.8%)	13 (30.9%)	324 (94.50%)	4.56	0.67	High
H9	I empathize strongly with others and avoid self-centeredness.	1 (0.3%)	35 (10.2%)	308 (89.5%)	4.44	0.69	High
H12	Knowledge alone is not enough; it must be accompanied by action.	0 (0%)	16 (4.6%)	327 (95.4%)	4.65	0.57	High
H14	Contemplating different viewpoints increases insight and understanding of the reality of things.	0 (0%)	36 (10.5%)	307 (89.5%)	4.41	0.67	High
H15	I need to have sufficient knowledge about the work that I want to do.	2 (0.6%)	27 (7.9%)	314 (91.6%)	4.51	0.67	High
H16	Courage pushes one to say what is correct and do what is right.	1 (0.3%)	22 (6.4%)	320 (93.3%)	4.58	0.63	High
H17	It is difficult to attain absolute knowledge of events with certainty.	3 (0.9%)	33 (9.6%)	307 (89.5%)	4.43	0.7	High
H18	A better understanding of people enhances my cooperation with them.	6 (1.8%)	15 (4.4%)	322 (93.9%)	4.52	0.68	High
H19	I have the ability to make decisions despite not having full knowledge of events.	23 (6.7%)	86 (25.1%)	234 (67.2%)	3.9	0.98	Mode rate

H20	I look at phenomena and events from different angles and perspectives.	2 (0.6%)	51 (14.9%)	290 (84.6%)	4.27	0.74	High
H23	My ethical commitment leads me to choose good over evil.	1 (0.3%)	12 (3.5%)	330 (94.2%)	4.62	0.57	High
H24	Loving others helps me better understand people's behavior.	3 (0.9%)	27 (7.9%)	313 (91.2%)	4.44	0.68	High
H25	Humans have the readiness and ability to understand phenomena.	13 (3.8%)	45 (13.1%)	285 (83.1%)	4.24	0.82	High
H26	My empathy and compassion for others drive me to help them.	2 (0.6%)	25 (7.3)	316 (92.1%)	4.52	0.66	High
H28	I am sad when I see people in need of help.	2 (0.6%)	16 (4.7%)	325 (94.8%)	4.61	0.62	High
H29	I always strive to connect knowledge with implementation.	2 (0.6%)	27 (7.9%)	314 (91.6%)	4.4	0.67	High
H30	I understand and empathize with different human situations.	1 (0.3%)	33 (9.6%)	309 (90.1%)	4.42	0.67	High
H31	Calmness and composure help me make the right decision.	1 (0.3%)	34 (9.9%)	308 (89.8%)	4.48	0.68	High
H32	I believe in the positive and negative aspects of human nature.	0 (0%)	18 (5.2%)	325 (94.8%)	4.57	0.59	High
H34	I seek a deeper understanding of the events I experience.	0 (0%)	31 (9%)	312 (91%)	4.39	0.65	High
H35	Good intentions and readiness are not enough; action must accompany them.	0 (0%)	22 (6.4%)	320 (93.6%)	4.53	0.62	High
	Overall				**4.46**	**0.43**	**High**

The results revealed that IPS teachers generally demonstrated high levels of agreement across almost all items (H1–H35) related to the A-K 5D Hikmah construct, with an overall mean score of 4.46 (SD = 0.43), indicating a consistently strong endorsement of the statements. Most items reflected a high level of perceived alignment with the A-K 5D Hikmah model. For example, teachers overwhelmingly agreed with items assessing awareness of human nature, such as recognizing the positive and negative aspects of human nature (H32) (M = 4.57, SD = 0.59) and acknowledging the limitations of human knowledge (H3) (M = 4.10, SD = 0.99). High levels of reflective thinking were also evident, including striving to perceive reality without distortion (H4) (M = 4.46, SD = 0.68) and considering phenomena and events from multiple perspectives (H20) (M = 4.27, SD = 0.74). Only one item, *"I have the ability to make decisions despite not having full knowledge of events,"* fell within the moderate range (M = 3.90, SD = 0.98), suggesting some hesitation toward decision-making under uncertainty. Overall, these findings indicate a strong alignment of Narathiwat's IPS teachers' perceptions with the A-K 5D Hikmah construct.

Factor Structure of the A-K 5D Hikmah Model

An exploratory factor analysis (EFA) was conducted using Principal Axis Factoring (PAF) with Promax rotation. The suitability of the data for factor analysis was first assessed. Sampling adequacy was evaluated using the Kaiser-Meyer-Olkin (KMO) measure, with a minimum acceptable value of

0.5. In this analysis, the KMO measure was 0.950, which is classified as “marvelous” according to Kaiser’s (1974) criteria. Bartlett’s Test of Sphericity was also statistically significant ($\chi^2 = 6284.79$, $df = 595$, $p < .001$), indicating that the dataset was appropriate for factor analysis. Examination of the correlations between items revealed that most items demonstrated moderate correlations, with values below 0.8 (see Figure 2).

Inter- Item Correlation Matrix

Item	H1	H2	H3	H4	H5	H6	H7	H8	H9	H10	H11	H12	H13	H14	H15	H16	H17	H18	H19	H20	H21	H22	H23	H24	H25	H26	H27	H28	H29	H30	H31	H32	H33	H34	H35
H1	1.000																																		
H2	0.407	1.000																																	
H3	0.365	0.376	1.000																																
H4	0.527	0.312	0.386	1.000																															
H5	0.579	0.365	0.667	0.463	1.000																														
H6	0.386	0.372	0.312	0.417	0.395	1.000																													
H7	0.385	0.422	0.323	0.408	0.371	0.409	1.000																												
H8	0.340	0.373	0.371	0.334	0.318	0.391	0.451	1.000																											
H9	0.320	0.371	0.440	0.344	0.415	0.411	0.322	0.406	1.000																										
H10	0.384	0.362	0.371	0.289	0.366	0.396	0.416	0.422	0.414	1.000																									
H11	0.514	0.580	0.531	0.566	0.588	0.572	0.594	0.607	0.604	0.603	1.000																								
H12	0.342	0.383	0.170	0.345	0.337	0.419	0.352	0.580	0.360	0.510	0.609	1.000																							
H13	0.393	0.340	0.351	0.348	0.373	0.311	0.349	0.332	0.383	0.300	0.445	0.340	1.000																						
H14	0.346	0.308	0.285	0.581	0.513	0.407	0.381	0.307	0.399	0.388	0.663	0.426	0.439	1.000																					
H15	0.303	0.322	0.637	0.350	0.365	0.368	0.387	0.333	0.400	0.392	0.644	0.463	0.375	0.454	1.000																				
H16	0.498	0.325	0.437	0.385	0.383	0.445	0.410	0.579	0.395	0.407	0.581	0.530	0.355	0.423	0.545	1.000																			
H17	0.390	0.299	0.631	0.403	0.387	0.421	0.431	0.372	0.447	0.379	0.558	0.515	0.331	0.419	0.459	0.500	1.000																		
H18	0.354	0.389	0.658	0.385	0.444	0.397	0.317	0.393	0.359	0.343	0.532	0.356	0.390	0.392	0.396	0.419	0.516	1.000																	
H19	0.520	0.498	0.614	0.396	0.313	0.379	0.336	0.320	0.384	0.313	0.547	0.354	0.399	0.310	0.462	0.433	0.323	0.467	1.000																
H20	0.375	0.448	0.310	0.558	0.391	0.317	0.339	0.367	0.514	0.364	0.478	0.471	0.398	0.383	0.409	0.364	0.459	0.391	0.547	1.000															
H21	0.310	0.285	0.318	0.313	0.453	0.388	0.371	0.371	0.488	0.353	0.455	0.441	0.378	0.440	0.395	0.418	0.532	0.438	0.332	0.453	1.000														
H22	0.279	0.183	0.296	0.361	0.486	0.336	0.401	0.284	0.379	0.367	0.453	0.300	0.417	0.406	0.403	0.373	0.417	0.424	0.511	0.542	0.486	1.000													
H23	0.349	0.555	0.259	0.392	0.421	0.419	0.449	0.414	0.330	0.483	0.440	0.441	0.366	0.438	0.523	0.477	0.536	0.462	0.183	0.403	0.433	0.397	1.000												
H24	0.476	0.467	0.374	0.428	0.459	0.273	0.262	0.304	0.373	0.336	0.372	0.321	0.365	0.439	0.453	0.416	0.462	0.379	0.376	0.495	0.375	0.485	0.458	1.000											
H25	0.326	0.392	0.627	0.435	0.340	0.361	0.341	0.487	0.454	0.598	0.569	0.528	0.292	0.359	0.317	0.299	0.312	0.386	0.503	0.523	0.354	0.478	0.395	0.487	1.000										
H26	0.454	0.360	0.329	0.431	0.407	0.410	0.465	0.379	0.352	0.450	0.468	0.499	0.378	0.513	0.529	0.467	0.509	0.456	0.381	0.473	0.460	0.471	0.616	0.465	0.466	1.000									
H27	0.214	0.368	0.212	0.456	0.397	0.331	0.453	0.361	0.357	0.393	0.447	0.299	0.363	0.500	0.412	0.436	0.446	0.434	0.342	0.553	0.482	0.508	0.473	0.492	0.388	0.600	1.000								
H28	0.322	0.332	0.472	0.383	0.305	0.403	0.355	0.420	0.481	0.378	0.400	0.413	0.339	0.362	0.413	0.519	0.488	0.566	0.415	0.375	0.381	0.352	0.471	0.485	0.252	0.527	0.478	1.000							
H29	0.433	0.407	0.242	0.405	0.419	0.348	0.375	0.558	0.417	0.478	0.449	0.452	0.407	0.411	0.402	0.438	0.419	0.451	0.350	0.428	0.433	0.462	0.456	0.401	0.362	0.494	0.423	0.511	1.000						
H30	0.326	0.440	0.342	0.373	0.376	0.345	0.399	0.369	0.406	0.368	0.419	0.319	0.331	0.414	0.380	0.390	0.414	0.397	0.436	0.478	0.440	0.400	0.432	0.517	0.524	0.454	0.411	0.495	0.536	1.000					
H31	0.493	0.559	0.444	0.339	0.463	0.321	0.304	0.373	0.349	0.353	0.481	0.395	0.376	0.462	0.429	0.406	0.450	0.475	0.330	0.437	0.486	0.443	0.466	0.502	0.426	0.478	0.473	0.376	0.481	0.563	1.000				
H32	0.371	0.331	0.551	0.316	0.407	0.385	0.391	0.316	0.305	0.368	0.407	0.374	0.341	0.339	0.379	0.405	0.517	0.424	0.380	0.386	0.391	0.318	0.501	0.421	0.323	0.445	0.398	0.410	0.444	0.488	0.498	1.000			
H33	0.318	0.212	0.222	0.403	0.392	0.340	0.302	0.355	0.428	0.431	0.464	0.386	0.347	0.513	0.455	0.489	0.494	0.429	0.332	0.428	0.450	0.417	0.492	0.487	0.369	0.458	0.505	0.432	0.542	0.527	0.555	0.487	1.000		
H34	0.470	0.517	0.600	0.366	0.377	0.298	0.394	0.347	0.372	0.359	0.421	0.344	0.395	0.411	0.437	0.411	0.414	0.334	0.463	0.587	0.454	0.547	0.434	0.441	0.531	0.429	0.477	0.422	0.578	0.561	0.538	0.430	0.339	1.000	
H35	0.313	0.283	0.390	0.398	0.373	0.313	0.338	0.536	0.392	0.494	0.407	0.503	0.397	0.423	0.408	0.505	0.458	0.396	0.373	0.357	0.383	0.432	0.395	0.393	0.330	0.409	0.412	0.475	0.530	0.462	0.470	0.401	0.545	0.498	1.000

Figure 2

Inter-item Correlation Matrix

The PAF produced a five-factor solution, which was taken to represent the underlying components of the A-K 5D Hikmah model based on the data drawn from IPS teachers in Narathiwat, Thailand. Factors were extracted based on eigenvalues greater than 1 and were interpretable in the context of the theoretical model, as shown in Table 2.

Table 2

Pattern Matrix

Item		Factor				
		1	2	3	4	5
Factor 1: Knowledge & Understanding						
H3	Human knowledge is limited, no matter how much information and understanding one acquires.	.732				
H5	I seek to understand the facts of the phenomena around me.	.675				
H15	I need to have sufficient knowledge about the work that I want to do.	.620				
H17	It is difficult to attain absolute knowledge of events with certainty.	.614				
H25	Humans have the readiness and ability to understand phenomena.	.591				
H32	I believe in the positive and negative aspects of human nature.	.552				
H34	I seek a deeper understanding of the events I experience.	.474				
H19	I have the ability to make decisions despite not having full knowledge of events.	.449				
H18	A better understanding of people enhances my cooperation with them.	.444				
Factor 2: Action						
H8	My work is correct when I give it the necessary time and effort.		.893			
H12	Knowledge alone is not enough; it must be accompanied by action.		.647			
H29	I always strive to connect knowledge with implementation.		.556			

	Item	Factor				
		1	2	3	4	5
H16	Courage pushes one to say what is correct and do what is right.		.540			
H35	Good intentions and readiness are not enough; action must accompany them.		.462			
Factor 3: Reflective Thinking						
H4	I always strive to perceive reality as it is without any distortions.			.688		
H14	Contemplating different viewpoints increases insight and understanding of the reality of things.			.604		
H20	I look at phenomena and events from different angles and perspectives.			.443		
H1	Success is achieved when work is not rushed or delayed.			.419		
Factor 4: Empathy						
H28	I am sad when I see people in need of help.				.610	
H30	I understand and empathize with different human situations.				.591	
H24	Loving others helps me better understand people's behavior.				.547	
H26	My empathy and compassion for others drive me to help them				.499	
H9	I empathize strongly with others and avoid self-centeredness.				.455	
Factor 5: Ethical Self-Regulation						
H2	Decent morals govern my behavior.					.517
H23	My ethical commitment helps me distinguish between right and wrong.					.423
H31	Calmness and composure help me make the right decision.					.409
Eigenvalue		13.8	1.43	0.83	0.64	0.496
Total Variance Explained		39.3	4.09	2.36	1.82	1.418
Cumulative %		39.3	43.4	45.8	47.6	49.006

The Promax rotation analysis yielded a satisfactory five-factor model with clear factor loadings and no problematic cross-loadings or insignificant items. This factor structure comprised 26 items retained from the initial 35-item pool used to examine Islamic private school (IPS) teachers'

perceptions of the A-K 5D Hikmah Model in Narathiwat, Thailand. Table 2 presents the final five-factor configuration of the A-K 5D Hikmah Model, including the corresponding factor loadings, eigenvalues, and the percentage of variance explained by each dimension.

The first dimension contained nine items that all grouped together into Factor 1. These items showed the factor loadings were relatively high, with values ranging from .444 to .732, and collectively reflect the ability to understand life as a multifaceted capacity involving deep reflection, epistemic humility, and insight into human nature. These items represent a holistic understanding of life that emphasizes awareness of the limits of knowledge and insight into human nature. Moreover, they highlight the human capacity to seek understanding, engage with reality, and act meaningfully despite uncertainty. Together, they portray wisdom as a balance between knowledge-seeking, self-awareness, and acceptance of life's complexities. Factor 1 was therefore labeled "*Knowledge and Understanding*" and accounted for approximately 39.31% of the total variance.

Factor 2 accounted for 4.09% of the total variance and consisted of five items with factor loadings ranging from .462 to .893. This factor was retained as the "*Action"* dimension, as the items consistently reflected the core principle of translating knowledge into practice. Within this dimension, wisdom is manifested through purposeful and ethical action, whereby knowledge, intention, and moral courage are enacted in real-world contexts. Factor 3 comprised four items representing the proposed "*Reflective Thinking"* dimension, with factor loadings ranging from .419 to .688, and accounted for 2.36% of the total variance. This factor retained its original label, as the items collectively emphasize reflection and perspective-taking, underscoring the importance of viewing situations from multiple perspectives, avoiding cognitive distortion, and approaching actions with mindfulness, balance, and self-awareness to deepen understanding and insight.

Factor 4 accounted for 1.81% of the total variance and comprised five items from the proposed emotion dimension, with factor loadings ranging from .455 to .610. All five items reflected individuals' emotional connectedness to others, particularly in recognizing and responding to others' suffering. These items captured the development of empathy, compassion, and love, emphasizing a shift from self-centeredness toward caring for and understanding others through emotional awareness and altruistic action. Accordingly, this factor was labeled *"Empathy."*

Lastly, Factor 5 accounted for 1.42% of the total variance and consisted of three items with factor loadings ranging from .363 to .517. This factor retained the label *"Ethical Self-Regulation,"* as the items clearly emphasized the foundational role of ethical character in guiding behavior and decision-making. Collectively, these items reflect the integration of moral integrity, ethical commitment, and rational self-control, highlighting how internal values regulate behavior and support ethical decision-making.

DISCUSSION

With respect to the research objectives, the findings revealed that Exploratory Factor Analysis (EFA) using Principal Axis Factoring (PAF) with Promax rotation successfully identified a five-factor structure—knowledge, action, reflection, emotion, and ethics—that represents the core components of the A-K 5D Hikmah Model among Islamic private school (IPS) teachers in Narathiwat, Thailand. These findings are consistent with previous studies indicating that Hikmah is not a single, simple trait but a complex, multidimensional construct comprising several interrelated components (Karami et al., 2024; Admiraal, 2024).

The first underlying dimension identified in the Hikmah model was *Knowledge and Understanding*, which aligns with Karami et al. (2024), who emphasized knowledge as a core cognitive component of wisdom. These findings further extend current understanding of the factors underlying the structure of the Hikmah model. Similarly, Liu et al. (2021) supported the view that

wisdom-based knowledge is a critical factor in both factual and procedural understanding, enabling the adaptive use of knowledge for effective problem-solving.

The extraction of the *Action* dimension is also consistent with the findings of Karami et al. (2024), who argued that wisdom without action is incomplete, as it is realized through the implementation of knowledge and judgment in real-life contexts—a notion that is particularly relevant to the teaching profession. Likewise, Admiraal (2024) demonstrated that learning by doing contributes positively to teachers' research knowledge, reinforcing the centrality of action in professional wisdom.

In addition, *Reflective Thinking* emerged as a key dimension, supporting the work of Bruya and Ardelt (2018), who identified reflection as a core element of wisdom in their Three-Dimensional Wisdom Model. According to their framework, wise individuals rely on internal reflection rather than solely on external input, enabling nuanced and balanced judgment. This reflective capacity is especially important in teaching, which Sternberg and Maaranen (2022) describe as a complex and multidimensional profession that demands adaptive decision-making. Furman (2018) further emphasized that such complexity requires teachers to respond with flexibility, insight, and professional judgment.

The identification of the *Emotion* dimension also aligns with prior research by Karami et al. (2024) and Bruya and Ardelt (2018), both of whom highlighted the emotional foundations of wisdom, particularly empathy, compassion, and emotional regulation. Finally, Bruya and Ardelt (2018) emphasized that *"Ethical Self-Regulation"* is not merely a product of rational calculation but is deeply rooted in affective and moral connections among individuals, underscoring the integrative nature of ethical wisdom.

Overall, the findings of this study indicate that Islamic private school (IPS) teachers in Narathiwat Province perceived Hikmah, as conceptualized by the A-K 5D Hikmah Model, to be present at a consistently high level across all five dimensions. Notably, the ethical dimension received the highest level of agreement among IPS teachers in Narathiwat, Thailand. This suggests that the understanding of A-K 5D Hikmah among IPS teachers may exhibit characteristics that are less emphasized in many Western conceptualizations of wisdom, particularly its close relationship with faith, morality, and living in accordance with religious principles.

Religion plays a significant role in shaping the meaning of Hikmah and the ways in which it is understood and expressed within different societies. In the Islamic context, A-K 5D Hikmah is inseparable from religious belief and practice and is constructed through exemplars such as the Prophet Muhammad (peace be upon him), thereby providing empirical support for the model's relevance and applicability in Islamic private schools. This finding is consistent with Ferrari and Alhosseini (2019), who argued that the understanding of Hikmah within each religion and culture reflects the values and role models upheld by that society. Accordingly, wisdom may vary across cultures depending on contextual beliefs and ways of life. Similarly, Grossmann and Kung (2019) emphasized that wisdom is not static but develops and transforms in response to cultural and social contexts. Taken together, these findings suggest that the five dimensions identified in this study represent the underlying structure of A-K 5D Hikmah as perceived within the unique cultural, religious, and educational context of Islamic school teachers in the Narathiwat Province of Thailand.

CONCLUSION

Hikmah (wisdom) from an Islamic perspective serves as a fundamental framework in educational settings. The dimensions of the A-K 5D Hikmah Model are interrelated rather than independent, yet they are not conceptually identical; instead, each dimension complements and strengthens the others. Hikmah thus comprises five integrated dimensions: knowledge, action, ethics, reflection, and emotion. The A-K 5D Hikmah Model emphasizes balance among these dimensions, as none alone is sufficient to constitute wisdom. For example, possessing understanding (the knowledge dimension) is distinct

from experiencing empathy toward others (the emotional dimension); however, all five dimensions must be present—albeit in varying degrees depending on context and circumstance—for an individual to be considered wise.

With an understanding of the underlying dimensions of the A-K 5D Hikmah Model, both teachers and students are better positioned to apply knowledge in ways that promote wise decision-making and holistic development in accordance with Islamic principles. The findings of this study suggest that school management and educational stakeholders should utilize this framework to design targeted teacher training programmes that emphasize high-quality practical and ethical knowledge. In addition, this study is expected to encourage future research to explore deeper relationships among the underlying dimensions influencing Hikmah as a key construct within Islamic education. Such research would be particularly valuable in Islamic private schools in southern Thailand, especially in the provinces of Narathiwat, Pattani, and Yala. Finally, the findings recommend that school leaders and IPS teachers systematically develop Hikmah-oriented programmes through curriculum design and teaching strategies aimed at fostering wisdom in the classroom.

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