

Teacher Personality in Islamic Education in the Digital Era: Philosophical, Moral, Spiritual, and Psychological Perspectives

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Abstract

Teachers in Islamic education serve as educators, mentors, and moral exemplars who contribute to students' holistic development. This study examines teacher personality through the perspectives of Ibn Sina, Al-Ghazali, and Malik Badri, focusing on the integration of intellectual competence, moral integrity, spiritual commitment, and psychological awareness. A qualitative library research approach examined these scholars' works alongside relevant literature on Islamic philosophy, ethics, psychology, and teacher professionalism. Content analysis identified key concepts, thematic relationships, and implications for educational practice. The findings indicate that Ibn Sina emphasizes intellectual development and rational faculties, whereas Al-Ghazali foregrounds moral purification, sincerity, and spiritual discipline. Malik Badri's contribution to Islamic psychology highlights self-awareness, human behavior, and the integration of psychological understanding with Islamic values. The synthesis further identifies sincerity, trustworthiness, patience, compassion, and exemplary conduct as ethical foundations for professional responsibility and constructive teacher–student relationships. The complementary roles of *murabbi* (nurturer), *mu'allim* (knowledge transmitter), and *mu'addib* (moral educator) connect knowledge transmission with spiritual guidance and character formation. The study concludes that teacher personality constitutes a multidimensional construct requiring continuous intellectual, ethical, spiritual, and psychological development. By integrating these dimensions, it provides a conceptual foundation for strengthening teacher professionalism and supporting holistic educational practices grounded in Islamic values.

Keywords: Teacher Personality; Islamic Education; Ibn Sina; Al-Ghazali; Malik Badri.

INTRODUCTION

Education is not limited to the transmission of knowledge and the development of academic skills; it also involves the formation of students' moral character, values, and ways of relating to others. Within this process, teachers occupy an important position because their influence extends beyond classroom instruction to the attitudes, decisions, and behaviors they demonstrate in everyday educational interactions. Teacher personality is therefore relevant not only to professional competence but also to the ethical responsibilities associated with educating learners. Research on teacher identity shows that the professional self is shaped by personal beliefs, experiences, social relationships, and institutional contexts rather than by a single fixed characteristic (Beauchamp and Thomas 2009; Rushton et al. 2023). From this perspective, understanding teacher personality requires attention to the relationship between personal character, professional responsibilities, and the values that guide educational practice.

In Islamic education, the personality of a teacher has a broader ethical and spiritual significance. Education is understood as a process of developing human beings through knowledge, moral formation, and responsible action. al-Attas (1980) emphasizes the importance of **adab** in Islamic education, linking proper conduct with the appropriate understanding and application of knowledge. Similarly, (Zolfaqari, Sattari, and Banahan 2024) explains that Islamic educational thought encompasses intellectual development, social and moral education, and the acquisition of knowledge. These perspectives suggest that the quality of an Islamic educator cannot be evaluated solely through instructional performance. It should also be considered in relation to moral integrity, spiritual awareness, justice, and the ability to embody the values communicated to students. Teacher personality, accordingly, represents an important connection between educational knowledge and its ethical enactment.

The Qur'an and Hadith provide primary normative sources for examining these responsibilities. The Qur'an presents the Prophet Muhammad as an excellent example (**uswah hasanah**) in Surah Al-Ahzab [33]: 21 and describes his character as possessing an outstanding moral quality in Surah Al-Qalam [68]: 4. Surah An-Nisa' [4]: 58 further

emphasizes the fulfillment of trusts and the administration of justice. Considered in an educational context, these teachings provide a foundation for discussing exemplary conduct, trustworthiness, and fairness as qualities relevant to teachers' responsibilities. Prophetic teachings also offer guidance on how knowledge, compassion, patience, and ethical conduct should be demonstrated in relationships with others. However, the application of these sources to teacher personality requires careful interpretation: Qur'anic verses and Hadith should not merely be presented as isolated moral instructions, but examined in relation to the broader ethical purposes of Islamic education and the practical responsibilities of educators.

The concept of teacher role modelling is also discussed in contemporary educational scholarship. Sanderse (2013) examines the meaning of role modelling in moral and character education and highlights the importance of understanding how teachers' demonstrated qualities can contribute to students' moral learning. This perspective is relevant to Islamic education, where exemplary conduct is an important part of the educator's responsibility. Nevertheless, role modelling should not be reduced to the expectation that students simply imitate a teacher's visible behavior. It also involves the relationship between the values teachers communicate, the reasons behind their actions, and the consistency between their words and conduct. In Islamic educational thought, this issue can be examined through the relationship between **akhlaq** (moral character), **adab** (proper conduct), and the responsibility to practice the knowledge one teaches (Al-Attas (Syed.) and al-Attas 1980; Zolfaqari et al. 2024).

Previous research has addressed several dimensions of this issue, although from different conceptual perspectives. Studies of teacher identity have explored the influence of personal beliefs, professional experiences, reflection, emotions, and institutional contexts on teachers' understanding of themselves and their roles ((Beauchamp and Thomas 2009; Rodrigues and Mogarro 2019). A more recent systematic review by (Rushton et al. 2023), which synthesized 412 publications on teacher identity and professional lives, demonstrates the breadth of research on the ways teachers' identities are constructed and experienced. Zembylas (2018) further argues that discussions of preferred professional identities involve ethical and political implications, indicating that the expectations placed on teachers are not value-neutral. These studies provide important insights into the personal and professional dimensions of teaching. However, teacher identity and teacher personality are related but not identical concepts: professional identity concerns how teachers understand and negotiate

their professional roles, whereas personality in the present study is examined primarily through moral qualities, spiritual orientation, exemplary conduct, and ethical responsibility.

Research focusing more directly on Islamic education has begun to examine teacher character through Islamic normative sources. Langaji (2023), for example, analyzes the prophetic model of teacher character through Hadith and considers its implications for Islamic education. This work demonstrates the relevance of Prophetic teachings to the formulation of teacher character. In addition, the ethical tradition represented by Al-Ghazali places importance on the relationship between knowledge, moral conduct, self-discipline, and the cultivation of the self. His discussion of knowledge and its ethical purposes offers a useful philosophical basis for considering why educators' personal conduct should be consistent with their educational responsibilities (Al-Gazzali and Faris 1962). These contributions establish an important foundation for examining teacher personality within Islamic educational thought.

Despite these contributions, a need remains for a coherent thematic synthesis that connects Qur'anic values and Prophetic teachings with the ethical and professional responsibilities of teachers. The purpose of such a synthesis is not to claim that previous scholarship has ignored Islamic teacher character, nor to assume that all relevant studies share the same approach. Rather, it is to clarify how related values—including sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), justice, and exemplary conduct (*uswah hasanah*)—can be interpreted in relation to one another within a conceptual understanding of teacher personality. This synthesis also needs to distinguish the normative foundations provided by Islamic primary sources from the interpretive frameworks developed in educational scholarship. Such a distinction helps ensure that contemporary professional concepts are used to illuminate the discussion without replacing or oversimplifying the meanings of the Qur'an and Hadith.

Accordingly, this study examines teacher personality in Islamic education through a qualitative library-based analysis of Qur'anic values, Prophetic teachings, and relevant scholarly literature. Its contribution lies in organizing the discussion around three interconnected dimensions: the moral-spiritual dimension, which concerns character, sincerity, and spiritual responsibility; the relational dimension, which includes compassion, justice, and exemplary conduct in interactions with students; and the professional dimension, which concerns trustworthiness and the ethical fulfillment of teaching responsibilities. These

dimensions are proposed as an interpretive framework for synthesizing the literature, rather than as empirically validated categories or an exhaustive classification of Islamic teacher personality. The study is guided by three objectives: (1) to identify the core values associated with teacher personality in relevant Qur'anic verses and Hadith; (2) to interpret the ethical significance of these values for the role and responsibilities of educators; and (3) to formulate a conceptual synthesis connecting Islamic moral teachings with contemporary discussions of teacher professionalism. Through this analysis, the study seeks to contribute to Islamic educational scholarship and provide a conceptual basis for teacher education that recognizes the interrelationship between professional competence, moral integrity, and spiritual responsibility.

METHODS

This section explains how the study was structured from determining the type of study to the methods used to process information from various sources enabling readers to trace and evaluate the process undertaken.

1. Type of Research

This study employed a qualitative approach using library research to examine teacher personality in Islamic education through Qur'anic values and Prophetic teachings. A qualitative approach was considered appropriate because the study aimed to interpret ethical principles, educational concepts, and normative teachings rather than measure variables numerically or test statistical hypotheses. Library research enabled the researcher to investigate the meaning and relevance of Islamic teachings by examining primary religious texts and relevant academic literature. This approach also supported an in-depth understanding of teacher personality as a concept encompassing moral conduct, spiritual commitment, interpersonal relationships, and professional responsibility.

The study focused on identifying and interpreting values associated with teacher personality, including *ikhlas* (sincerity), *amanah* (trustworthiness), *sabr* (patience), *rahmah* (compassion), and *uswah hasanah* (exemplary conduct). These values were examined in relation to the roles of teachers as *Murabbi* (educators who nurture personal and spiritual development), *Mu'allim* (providers of knowledge), and *Mu'addib* (cultivators of proper conduct and character). The study did not seek to establish causal relationships or produce statistically generalizable findings. Instead, it aimed to develop a conceptual understanding

of how Islamic ethical principles can inform the personality and professional responsibilities of teachers.

2. Research Design

The study adopted a qualitative descriptive and interpretive design, supported by document analysis and thematic analysis. Document analysis provides a systematic procedure for reviewing and interpreting documents to generate meaning and develop an understanding of the phenomenon under investigation (Zolfaqari et al. 2024). This design was suitable because the research materials consisted of religious texts, scholarly books, and academic publications concerning Islamic education, teacher ethics, moral education, and professional identity.

The research was conducted through several interconnected stages. First, the researcher identified the central concepts and research objectives concerning teacher personality in Islamic education. Second, relevant primary and secondary sources were selected according to their relevance to the research questions and their contribution to understanding Islamic ethical principles. Third, the selected materials were read and examined to identify statements, concepts, and interpretations related to the personality and responsibilities of teachers. Fourth, the extracted information was coded and organized into thematic categories. Finally, the themes were interpreted in relation to the study objectives to formulate a conceptual synthesis of teacher personality based on Qur'anic values and Prophetic teachings.

The analytical framework connected three dimensions of teacher personality: moral-spiritual, relational, and professional. The moral-spiritual dimension concerned sincerity, patience, and ethical self-discipline. The relational dimension addressed compassion, fairness, exemplary conduct, and interactions between teachers and students. The professional dimension emphasized trustworthiness, responsibility, and the ethical fulfillment of teaching duties. These dimensions served as organizing concepts rather than predetermined empirical findings. Their relevance was assessed through the examination and interpretation of the selected sources.

3. Participants and Sampling Technique

As a library research study, this research did not involve human participants, survey respondents, or interview informants. The research materials, rather than individuals, constituted the primary units of analysis. Accordingly, the selection process focused on

identifying textual sources that could provide relevant and credible information for answering the research questions.

Purposive selection was used to identify sources based on their relevance to the research objectives. The primary sources comprised the Qur'an and relevant Prophetic traditions (hadith) addressing moral character, sincerity, trustworthiness, justice, patience, compassion, exemplary conduct, and educational responsibility. The interpretation of Qur'anic passages and hadith was considered in relation to their textual meanings and the ethical principles they convey for educational practice.

Secondary sources included scholarly books, peer-reviewed journal articles, and relevant academic publications concerning Islamic education, teacher personality, Islamic ethics, moral education, and teachers' professional responsibilities. Sources were prioritized according to their relevance, academic credibility, and contribution to the conceptual discussion. Foundational works in Islamic educational thought were considered alongside contemporary academic studies to connect established Islamic principles with current discussions of teacher professionalism and character.

The selection process was guided by inclusion criteria. A source was considered relevant when it directly addressed at least one of the study's central concepts, provided an identifiable contribution to the interpretation of Islamic educational values, or helped explain the relationship between teacher character and educational responsibility. Materials that lacked a clear connection to the research focus or did not provide sufficient information for meaningful interpretation were not used as principal analytical sources. This purposive strategy was intended to maintain a coherent and relevant body of literature rather than to achieve statistical representativeness.

4. Instruments and Data Collection

The principal research instrument was a document analysis guide developed from the research objectives and conceptual focus. The guide helped organize the examination of the sources consistently. It covered five analytical aspects: (1) the ethical value identified in a source; (2) its textual or conceptual basis; (3) its interpretation within Islamic educational thought; (4) its relationship to teacher personality; and (5) its implications for teachers' relationships with students and professional responsibilities.

Data collection was conducted through a structured reading and documentation process. First, the researcher identified relevant Qur'anic passages, hadith, scholarly books,

and academic publications. Second, the selected sources were read to establish their relevance to the research questions. Third, relevant textual passages and scholarly arguments were extracted and recorded in research notes. The recorded information included the source identification, the central concept, the ethical value discussed, and its potential relationship to teacher personality. Fourth, the extracted material was organized according to recurring concepts and preliminary analytical categories. Finally, the collected information was compared across sources to identify similarities, differences, and complementary interpretations.

The Qur'an and hadith were treated as primary sources for examining the normative foundations of Islamic teacher character, while academic publications were used to support contextual interpretation and connect these values with educational theory and professional practice. Hadith interpretations were considered in relation to the cited collection, translation, and available scholarly explanation. Religious texts were not treated as interchangeable with contemporary empirical studies; instead, each type of source served a distinct analytical purpose.

Because the study did not use questionnaires, interviews, experiments, or participant observations, statistical validity and reliability testing were not applicable. Instead, methodological rigor was supported through source verification, consistency in the use of the analytical guide, comparison of interpretations across relevant materials, and transparent documentation of the analytical process. The use of document analysis as a systematic research procedure helped establish a traceable relationship between the selected materials and the interpretations developed from them (Zolfaqari et al. 2024).

5. Data Analysis Technique

The collected data were analyzed using qualitative content analysis and thematic analysis. Qualitative content analysis provides a systematic means of interpreting textual material through the identification and organization of meaningful categories (Hernandez 2024). Thematic analysis was used to identify recurring patterns of meaning across the selected sources and organize them into themes relevant to the research objectives. The analysis followed the general thematic procedures described by (Braun and Clarke 2006), while recognizing that the interpretation of religious texts requires attention to textual context and established scholarly explanations.

The analysis proceeded through five stages.

First, familiarization with the data involved repeated reading of the selected texts and academic literature. During this stage, the researcher identified statements and concepts related to teacher personality, moral character, spiritual development, interpersonal conduct, and professional responsibility. The purpose was to develop an overall understanding of the material before assigning analytical codes.

Second, initial coding involved labeling relevant passages according to the ethical values or educational concepts they represented. Examples of preliminary codes included sincerity, trustworthiness, patience, compassion, justice, exemplary conduct, moral responsibility, and professional accountability. Coding was guided by the research questions while remaining open to additional concepts emerging from the materials.

Third, categorization and theme development involved grouping related codes into broader analytical categories. The categories were subsequently organized around the moral-spiritual, relational, and professional dimensions of teacher personality. These dimensions provided a framework for examining how individual ethical values could be understood as interconnected aspects of teachers' character and conduct. The thematic process followed the principles of identifying, reviewing, defining, and refining patterns of meaning across the data (Braun and Clarke 2006).

Fourth, interpretation and cross-source comparison involved examining how the identified themes were supported and explained by the Qur'an, hadith, classical Islamic educational thought, and contemporary academic literature. The researcher compared relevant passages and scholarly interpretations to identify convergent meanings, complementary perspectives, and differences in emphasis. This comparison helped distinguish the normative foundations of Islamic teachings from the conceptual interpretations developed in educational scholarship. The analysis also considered the implications of the identified values for teachers' responsibilities in nurturing students, communicating knowledge, maintaining fairness, and demonstrating ethical conduct.

Fifth, synthesis and conclusion development involved integrating the themes into a conceptual account of teacher personality in Islamic education. The synthesis examined how *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah* could inform the moral-spiritual, relational, and professional dimensions of teaching. These values were then discussed in connection with the roles of *Murabbi*, *Mu'allim*, and *Mu'addib*. Conclusions were developed from the

patterns and interpretations supported by the selected sources rather than from numerical measurement or statistical inference.

To strengthen the credibility of the analysis, the researcher compared interpretations across different types of sources, maintained consistency in coding and categorization, and ensured that the final themes remained connected to the documented textual evidence. The analytical process was intended to make the interpretation transparent and traceable while acknowledging that qualitative analysis involves interpretive judgments. The resulting synthesis provides a conceptual understanding of teacher personality grounded in Islamic ethical teachings and informed by relevant educational scholarship.

RESULTS

The findings are presented according to the groups of factors that emerged from the categorization of the literature. Further interpretation and comparisons with theory are outlined in the Discussion section.

1. Core Qur'anic and Prophetic Values in Teacher Personality

The personality of teachers in Islamic education is fundamentally shaped by ethical and spiritual values derived from the Qur'an and the teachings of the Prophet Muhammad (peace be upon him). These values provide a moral foundation for teachers to fulfill their educational responsibilities while demonstrating integrity, compassion, and exemplary conduct. One of the central values is *ikhlas* (sincerity), which emphasizes the importance of performing teaching duties with genuine intentions and a commitment to educational purposes rather than personal recognition. Another essential value is *amanah* (trustworthiness), which reflects teachers' responsibility to deliver knowledge honestly, fulfill their obligations, and protect the trust placed in them by students, parents, and society. Together, *ikhlas* and *amanah* establish an ethical foundation that connects teachers' inner intentions with their professional conduct.

In addition to sincerity and trustworthiness, *sabr* (patience), *rahmah* (compassion), and *uswah hasanah* (exemplary conduct) are important values in shaping teachers' personalities. Patience enables teachers to respond constructively to students' diverse learning needs, behavioral challenges, and individual differences. Compassion encourages teachers to approach students with care, understanding, and respect, thereby supporting a

positive and supportive learning environment. Meanwhile, *uswah hasanah* highlights the importance of teachers demonstrating ethical behavior through their actions, attitudes, and interactions, allowing students to learn from consistent examples of good character. These five values collectively illustrate that teacher personality in Islamic education extends beyond the acquisition of professional knowledge and encompasses the integration of moral integrity, spiritual commitment, and ethical responsibility in everyday educational practice.

2. Moral and Spiritual Dimensions of Teacher Personality

Islamic ethical principles play a fundamental role in shaping teachers' moral integrity and spiritual commitment within the educational environment. In Islamic education, teachers are not only responsible for transferring knowledge but also for embodying values that reflect sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), and compassion (*rahmah*). These values encourage teachers to understand their professional responsibilities as both educational obligations and moral commitments. Spiritual awareness strengthens teachers' sense of accountability, motivating them to perform their duties with sincerity and dedication rather than merely fulfilling administrative requirements. Therefore, the integration of Islamic ethical principles into teacher personality provides a foundation for developing educators who demonstrate moral responsibility, spiritual maturity, and commitment to the holistic development of their students.

Furthermore, moral integrity and self-discipline are essential dimensions of teacher personality because they influence teachers' decisions, behaviors, and relationships with students and colleagues. Teachers who internalize Islamic values are expected to demonstrate consistency between their personal beliefs and professional practices, particularly in maintaining fairness, fulfilling responsibilities, and serving as positive role models. Self-discipline enables teachers to regulate their emotions, maintain professional conduct, and respond to educational challenges with patience and wisdom. This consistency between moral principles and daily practices also strengthens students' trust in teachers and creates an educational environment characterized by mutual respect, responsibility, and ethical awareness. Consequently, the moral and spiritual dimensions of teacher personality contribute not only to teachers' professional credibility but also to the development of students' character and the realization of educational goals grounded in Islamic values.

3. Teacher Personality in Educational Relationships and Professional Responsibilities

Teacher personality plays a significant role in establishing meaningful educational relationships and fulfilling professional responsibilities within Islamic education. Compassion (rahmah) enables teachers to understand students' individual needs, respect their differences, and provide appropriate guidance according to their abilities and circumstances. Fairness ('adl) requires teachers to treat students impartially, provide equal learning opportunities, and assess their academic progress objectively without discrimination. Trustworthiness (amanah) further strengthens educational relationships by encouraging teachers to protect students' dignity, fulfill their responsibilities, and maintain honesty in their professional interactions. Through the integration of these ethical principles, teachers can create a supportive learning environment that promotes mutual respect, emotional security, and students' intellectual and moral development.

Furthermore, exemplary conduct (uswah hasanah) represents an essential dimension of teacher personality because students often learn ethical values through observing teachers' attitudes and behaviors. Teachers are therefore expected to demonstrate consistency between their words and actions, particularly in showing discipline, honesty, respect, and responsibility in everyday educational practices. These qualities also guide teachers in fulfilling their professional duties, including lesson preparation, classroom management, student assessment, communication with parents, and collaboration with colleagues. From an Islamic educational perspective, professional responsibility extends beyond technical competence to include moral accountability, sincere service, and commitment to the well-being of students. Consequently, the integration of compassion, fairness, trustworthiness, and exemplary conduct strengthens the ethical foundation of educational relationships while positioning teachers as responsible professionals and moral role models in the development of students' character.

4. The Roles of Teachers as Murabbi, Mu'allim, and Mu'addib

In Islamic education, the teacher's role encompasses three interconnected dimensions: murabbi, mu'allim, and mu'addib, which collectively reflect the holistic nature of educational responsibilities. As a murabbi, the teacher is responsible for nurturing students' personal, emotional, intellectual, and spiritual development through guidance, care, and continuous encouragement. This role emphasizes the importance of understanding

students as individuals whose growth involves not only the acquisition of knowledge but also the development of values, attitudes, and self-awareness. As a mu'allim, the teacher serves as a transmitter of knowledge who facilitates learning, develops students' intellectual abilities, and encourages critical and reflective thinking. These two roles demonstrate that Islamic education integrates personal development and intellectual growth as complementary processes in preparing students to become knowledgeable, responsible, and morally conscious individuals.

Furthermore, the role of mu'addib emphasizes the teacher's responsibility to cultivate moral character, ethical awareness, and appropriate conduct in accordance with Islamic values. In this capacity, teachers guide students in internalizing principles such as honesty, discipline, respect, responsibility, and compassion through instruction and exemplary behavior. The role of mu'addib also highlights the importance of consistency between the values teachers communicate and the behaviors they demonstrate in their daily educational practices. When the roles of murabbi, mu'allim, and mu'addib are integrated, teachers can establish an educational process that balances intellectual competence, spiritual development, and moral formation. Therefore, these three roles provide a comprehensive conceptual foundation for understanding teacher personality in Islamic education, positioning teachers not merely as instructors but also as mentors, educators, and moral exemplars who contribute to students' holistic development.

DISCUSSION

This section interprets the findings, compares them with previous theories and research, outlines the implications, and notes the study's limitations.

1. Philosophical Foundations of Teacher Personality in Islamic Education

The philosophical foundations of teacher personality in Islamic education can be understood through the perspectives of Ibn Sina, Al-Ghazali, and Malik Badri, whose ideas provide complementary insights into intellectual development, moral character, and psychological awareness. Ibn Sina emphasized the relationship between the human soul, rational faculties, and the development of knowledge, highlighting the importance of intellectual cultivation in shaping human personality. From this perspective, teachers are expected to develop their reasoning abilities, expand their knowledge, and cultivate self-awareness to support meaningful educational practices. Al-Ghazali further emphasized the

significance of moral purification, sincerity, and spiritual discipline in developing individuals whose outward behavior reflects inner ethical values (Soleh 2022). These perspectives suggest that teacher personality should be understood not merely through professional knowledge and instructional competence but also through the integration of intellectual maturity, moral integrity, and spiritual awareness.

Furthermore, Malik Badri's contribution to Islamic psychology provides an additional perspective for understanding teacher personality through the relationship between psychological awareness, spiritual values, and human behavior. His approach emphasizes the importance of understanding human nature within an Islamic framework, allowing psychological insights to be considered alongside religious and ethical principles (Gamal 2026). In educational practice, this perspective encourages teachers to recognize their own emotional responses, understand students' psychological needs, and maintain appropriate interpersonal relationships. The integration of Ibn Sina's intellectual orientation, Al-Ghazali's emphasis on moral and spiritual development, and Badri's Islamic psychological perspective offers a multidimensional framework for examining teacher personality. Consequently, teacher professionalism in Islamic education involves the continuous development of intellectual competence, ethical responsibility, psychological awareness, and exemplary conduct, all of which contribute to a more holistic and meaningful educational process.

2. Moral and Spiritual Dimensions of Teacher Personality

The moral and spiritual dimensions of teacher personality represent essential foundations of professional identity in Islamic education, as teachers are expected to integrate religious values into their attitudes, decisions, and educational practices. Islamic ethical principles, including *ikhlas* (sincerity), *amanah* (trustworthiness), and *sabr* (patience), guide teachers in fulfilling their responsibilities with integrity, dedication, and a strong sense of moral accountability. Sincerity encourages teachers to approach education as a meaningful responsibility rather than merely a means of obtaining material rewards or professional recognition. Trustworthiness requires teachers to fulfill their obligations honestly, protect students' dignity, and maintain consistency in carrying out their professional duties. Meanwhile, patience enables teachers to respond constructively to educational challenges, manage interpersonal difficulties, and demonstrate understanding toward students with diverse abilities and learning needs (Nuraini, Setiawan, and Mukmin 2026).

Furthermore, spiritual awareness and self-discipline enable teachers to maintain alignment between their personal values and professional responsibilities. In Islamic education, teachers' moral development involves continuous self-reflection, the regulation of personal behavior, and a commitment to embodying the ethical principles they communicate to students. Self-discipline supports professional consistency by encouraging teachers to manage their emotions, uphold educational standards, and demonstrate fairness and responsibility in daily interactions. These qualities also strengthen teachers' credibility because students are more likely to recognize and internalize moral values when they observe consistency between teachers' words and actions. Therefore, the integration of spiritual commitment, moral integrity, and self-discipline contributes to the development of teachers who function not only as knowledge facilitators but also as ethical role models who support students' character formation and holistic development.

3. Teacher Personality in Educational Relationships and Professional Responsibilities

Teacher personality plays a fundamental role in establishing constructive educational relationships and fulfilling professional responsibilities within Islamic education. Compassion (*rahmah*) enables teachers to understand students' individual needs, recognize their differences, and provide appropriate guidance that supports their academic and personal development. Fairness requires teachers to treat all students impartially, provide equal learning opportunities, and assess their achievements objectively without discrimination. Trustworthiness (*amanah*) further strengthens teacher–student relationships by encouraging honesty, responsibility, and respect for students' dignity in every educational interaction. These ethical qualities contribute to a supportive learning environment in which students feel valued, respected, and encouraged to develop their intellectual abilities and moral character (Engkizar et al. 2019).

Furthermore, exemplary conduct represents an essential dimension of teacher personality because teachers influence students not only through instruction but also through their attitudes, decisions, and everyday behavior. Teachers are expected to demonstrate consistency between their words and actions by practicing discipline, honesty, patience, and accountability in fulfilling their professional duties. Such consistency strengthens teachers' professional integrity and enables them to serve as credible role models in the formation of students' ethical values. In addition, the ethical fulfillment of professional responsibilities

includes preparing learning activities, assessing student progress fairly, maintaining effective communication, and collaborating with colleagues to improve educational quality. Therefore, integrating compassion, fairness, trustworthiness, and exemplary conduct into teacher personality strengthens educational relationships and supports the development of a learning environment grounded in mutual respect, professional responsibility, and moral awareness.

4. The Roles of Teachers as Murabbi, Mu'allim, and Mu'addib

In Islamic education, teachers fulfill interconnected roles as murabbi, mu'allim, and mu'addib, which collectively reflect the comprehensive nature of educational responsibilities in developing students' intellectual, personal, spiritual, and ethical capacities. As a murabbi, the teacher serves as a nurturer who guides students' personal growth through care, encouragement, mentorship, and the cultivation of spiritual awareness. This role emphasizes that education involves more than the transmission of knowledge because students also require guidance in developing positive attitudes, emotional maturity, and responsible behavior. As a mu'allim, the teacher is responsible for transmitting knowledge, facilitating meaningful learning experiences, and developing students' intellectual abilities through systematic instruction and critical thinking. The integration of these roles demonstrates that Islamic education seeks to balance intellectual advancement with personal development, enabling students to acquire knowledge while strengthening their awareness of moral and spiritual responsibilities.

Furthermore, the role of mu'addib emphasizes the teacher's responsibility to cultivate moral character, ethical awareness, and appropriate conduct based on Islamic values. In this capacity, teachers guide students in developing honesty, discipline, respect, responsibility, and compassion through direct instruction and consistent exemplary behavior. The effectiveness of this role depends on the teacher's ability to demonstrate the values being taught, ensuring that educational principles are reflected in everyday interactions and professional practices. When the roles of murabbi, mu'allim, and mu'addib are implemented together, teachers can create an educational environment that integrates knowledge acquisition, spiritual guidance, and character formation (Nuraini et al. 2026). Therefore, these three roles provide a holistic framework for understanding teacher personality in Islamic education, positioning teachers not merely as instructors but also as mentors and moral exemplars who contribute to the comprehensive development of students.

CONCLUSION

Teacher personality in Islamic education represents a multidimensional construct that integrates intellectual competence, moral integrity, spiritual commitment, and psychological awareness. The philosophical perspectives of Ibn Sina, Al-Ghazali, and Malik Badri provide complementary foundations for understanding the development of teachers as knowledgeable, ethically responsible, and psychologically aware individuals. Ibn Sina emphasizes intellectual development and the cultivation of rational faculties, Al-Ghazali highlights moral purification and spiritual discipline, while Malik Badri contributes a psychological perspective grounded in Islamic values. These perspectives demonstrate that teacher personality cannot be assessed solely through pedagogical knowledge or instructional competence but must also be understood through the integration of intellectual, ethical, spiritual, and psychological dimensions. Accordingly, the development of teacher personality requires continuous self-reflection, moral improvement, and a commitment to aligning personal values with professional responsibilities.

Furthermore, Islamic ethical principles, including *ikhlas* (sincerity), *amanah* (trustworthiness), *sabr* (patience), *rahmah* (compassion), and exemplary conduct, provide essential foundations for establishing constructive educational relationships and maintaining professional integrity. These principles guide teachers in demonstrating fairness, fulfilling their responsibilities, managing interpersonal relationships, and creating supportive learning environments that respect students' dignity and individual differences. The discussion also highlights the complementary roles of teachers as *murabbi* (nurturer), *mu'allim* (knowledge transmitter), and *mu'addib* (moral educator), which collectively emphasize the integration of intellectual development, spiritual guidance, and character formation. Through these roles, teachers become more than providers of knowledge; they also serve as mentors and moral exemplars whose attitudes and behaviors influence students' personal and ethical development. The consistency between teachers' ethical principles and daily educational practices is therefore essential to strengthening their professional credibility and promoting meaningful learning experiences.

In conclusion, teacher personality in Islamic education should be developed through an integrated approach that combines intellectual growth, spiritual awareness, psychological understanding, moral responsibility, and professional competence. The synthesis of Islamic philosophical thought and ethical principles offers a conceptual foundation for strengthening

teachers' professional identity while supporting the holistic development of students. This perspective also underscores the importance of teacher education programs that incorporate ethical reflection, spiritual development, psychological awareness, and exemplary professional practice alongside pedagogical training. However, as this discussion is primarily conceptual and literature-based, further empirical research is needed to examine how these dimensions of teacher personality are implemented in diverse educational settings and how they influence teaching practices and student outcomes. Future studies may investigate the application of the murabbi, mu'allim, and mu'addib framework in contemporary schools to develop more contextually grounded approaches to teacher professional development in Islamic education.

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