

Beyond Knowledge Transmission: Integrating Faith, Character, and Professional Responsibility in Islamic Teacher Formation

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Abstract

Teachers in Islamic education contribute to learners' intellectual, moral, and spiritual development through interconnected educational and ethical responsibilities. This conceptual study examines the ideal Islamic teacher by considering how intellectual competence, spiritual commitment, moral character, and professional responsibility inform teacher personality and practice. The analysis brings together the concepts of *'aqliyah* and *nafsiyah*, the complementary roles of *murabbi*, *mu'allim*, and *mu'addib*, and moral attributes derived from Qur'anic principles and Prophetic teachings. It also examines *ta'lim*, *ta'dib*, and *tazkiyah* to clarify the relationship between Islamic morality and educational responsibility. The analysis conceptualizes teacher personality as a holistic integration of intellectual understanding, religious values, and ethical dispositions. The three complementary educational roles encompass nurturing learners' potential, facilitating knowledge acquisition, and cultivating appropriate conduct. Sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*) emerge as foundations for ethical practice and professional accountability. These attributes connect personal morality with pedagogical responsibility and position ethical awareness and responsible behavior alongside academic achievement as educational objectives. The study concludes that the ideal Islamic teacher integrates knowledge, faith, character, and professional responsibility to support learners' comprehensive development. This conceptualization highlights the

complementary responsibilities of teacher education programs and Islamic educational institutions in promoting intellectual competence, moral formation, spiritual awareness, and continuous professional development.

Keywords: *Akhlak*; Islamic Education; Moral Character; Teacher Personality; Teacher Professionalism.

INTRODUCTION

Education serves as a fundamental foundation for the advancement of knowledge, character formation, and social development. Within the Islamic tradition, education extends beyond the transmission of academic knowledge to encompass the cultivation of moral values, spiritual awareness, and holistic personal growth. Ahmed (2018) positions *ta'dib* as a central educational concept that connects knowledge with proper conduct and an understanding of truth and order. Similarly, Essabane et al. (2023) views Islamic education as a transformative process that integrates educational practices, learners' experiences, religious identity, and individual development. From this perspective, teachers are expected to fulfill responsibilities that combine knowledge delivery, ethical formation, and the comprehensive development of learners.

The position of teachers in Islamic education can be understood through the interconnected concepts of *murabbi*, *mu'allim*, *mu'addib*, and *murayid*. The term *murabbi* emphasizes the development and nurturing of learners' potential, whereas *mu'allim* refers to the responsibility of imparting knowledge. Meanwhile, *mu'addib* highlights the cultivation of *adab*, including appropriate conduct and ethical awareness, while *murayid* represents the teacher's function as a guide in learners' moral and spiritual development. These concepts should not be interpreted as separate responsibilities but as complementary dimensions of the Islamic teaching profession. Accordingly, teacher professionalism involves not only instructional competence but also ethical accountability and a commitment to personal development (Abdulghani Muthanna et al., 2026).

The responsibilities of teachers in Islamic education are further reflected in the functions of *ta'lim*, *ta'dib*, and *tazkiyah*. *Ta'lim* concerns the transmission and development of knowledge and understanding, while *ta'dib* emphasizes the formation of appropriate conduct and ethical character. In addition, *tazkiyah* refers to the process of spiritual purification and personal refinement. Taken together, these functions provide a conceptual basis for understanding education as a process that integrates intellectual development, moral

formation, and spiritual growth. This integrated perspective is consistent with the emphasis on proper conduct and holistic educational development discussed by Twomey et al. (2026).

Contemporary educational practices are increasingly influenced by digital transformation and the expanding use of information and communication technologies. These developments create opportunities for teachers to access educational resources, exchange professional knowledge, and improve their teaching practices. Trust et al. (2016) highlight the contribution of professional learning networks to teachers' professional development and the improvement of educational practice. Nevertheless, technological advancement does not eliminate the importance of pedagogical judgment, ethical responsibility, and sensitivity to learners' educational contexts (Rizza, Faiz, et al., 2026). In Islamic education, the integration of digital innovation must therefore remain connected to the values and objectives that underpin the educational process. In this regard, Umar et al. (2025) discuss the importance of connecting innovative digital learning practices with Islamic values in the work of Islamic education teachers.

Despite the significance of these concepts, a coherent understanding of the relationship between teachers' roles and educational functions remains important for explaining the distinctive orientation of Islamic education. The concepts of *murabbi*, *mu'allim*, *mu'addib*, and *mursyid* describe complementary dimensions of the teacher's role, whereas *ta'lim*, *ta'dib*, and *tazkiyah* provide a framework for understanding the educational functions associated with knowledge, ethical development, and spiritual refinement. Examining these concepts together can clarify how the roles and functions of teachers contribute to the broader objectives of Islamic education (Rizza, Azahra, et al., 2026). Accordingly, this study aims to examine the roles and functions of teachers from an Islamic perspective by integrating these conceptual dimensions and considering their relevance to contemporary educational developments. Through a literature-based approach, the study seeks to develop a more comprehensive conceptual understanding of the Islamic teacher's responsibilities in education.

METHODS

1. Type of Research

This study employed a qualitative approach using library research to examine teacher personality from an Islamic perspective. This approach was appropriate because the study

focused on interpreting and synthesizing written sources rather than collecting empirical data from research participants. Library research provides a methodological foundation for examining existing scholarship, identifying relevant concepts, and synthesizing knowledge to develop a comprehensive understanding of a research topic (Abdallah, 2024).

The study focused on the concept of ideal teacher personality within Islamic educational thought. The analysis examined the relationship between faith, knowledge, morality (*akhlak*), and educational responsibility by drawing on Qur'anic verses, Hadith teachings, classical Islamic educational works, academic books, and relevant scholarly publications. These sources provided the conceptual foundation for investigating the spiritual, ethical, and educational dimensions of teacher personality. The use of multiple textual sources also enabled the study to bring together relevant perspectives and develop a coherent conceptual interpretation (Creswell & Creswell, 2023; Creswell & Poth, 2023; Heikkilä et al., 2025).

A qualitative approach was selected because the research sought to interpret the meanings of Islamic teachings and explain their implications for teachers' personal and professional characteristics. Rather than measuring variables statistically, the study aimed to develop a conceptual understanding of how Islamic principles inform teachers' moral conduct, educational responsibilities, and professional identities. The interpretation of textual materials was supported by qualitative content analysis, which facilitates the systematic organization and interpretation of information to develop a conceptual understanding of a phenomenon (Tirnakcioglu & Yildirim, 2026). The study also drew on thematic analysis to identify recurring patterns of meaning across the literature (Gan et al., 2024). Attention to systematic interpretation and methodological transparency further supported the credibility of the analytical process (Creswell & Clark, 2017; Cumming et al., 2023; Sugiyono, 2021).

2. Research Design

This study employed a qualitative descriptive design incorporating library research and thematic analysis. The design aimed to identify, organize, and interpret concepts related to teacher personality within Islamic educational thought. A literature-based approach facilitates the synthesis of existing scholarship, the identification of conceptual relationships, and the development of interpretations that contribute to a broader understanding of a research topic (Reyes et al., 2023). In educational research, qualitative synthesis also enables

researchers to integrate relevant knowledge and develop conceptual insights from multiple sources (Hetherington & Olave, 2026).

The research process consisted of five stages: (1) defining the research focus and analytical objectives; (2) identifying primary and secondary literature relevant to Islamic teacher personality; (3) selecting and documenting sources according to their relevance to the research focus; (4) extracting and classifying information into analytical themes; and (5) interpreting and synthesizing the information to establish a conceptual understanding of teacher personality in Islamic education. These stages provided an organizational framework for ensuring consistency between the research objectives, literature selection, and analytical procedures.

The analysis focused on recurring concepts and relationships concerning teachers' spiritual values, moral characteristics, educational roles, and professional responsibilities. Thematic analysis was employed to identify patterns of meaning across the selected literature and organize them into meaningful analytical categories. Silva & Vasconcelos (2026) explain that thematic analysis provides a flexible approach to identifying and interpreting patterns within qualitative data. In this study, the technique supported the organization of textual information into themes corresponding to the research objectives.

The research design was conceptual rather than empirical. Consequently, the study did not aim to test hypotheses or establish statistical relationships between variables. Instead, it sought to construct an interpretive framework explaining how Qur'anic principles, Prophetic teachings, and Islamic educational literature inform the ideal personality of teachers. The framework was developed through the synthesis and interpretation of relevant textual sources, with attention to the transparency and trustworthiness of the analytical process (Budiharso et al., 2023).

3. Data Sources and Literature Selection

This study utilized primary and secondary literature as its data sources. Primary sources consisted of the Qur'an and Hadith, which served as foundational references for examining teachers' moral character, educational responsibilities, and ethical conduct within Islamic education. Secondary sources included classical Islamic educational works, academic books, and scholarly journal articles addressing Islamic education, teacher personality, educator ethics, moral development, and professional responsibilities. The use of these

sources enabled the study to examine teacher personality through both foundational Islamic teachings and scholarly interpretations of educational concepts.

The literature was selected based on its relevance to the research objectives, its conceptual contribution to the discussion of Islamic teacher personality, and the availability of its content in English or Indonesian. Particular attention was given to publications discussing the relationships among religious commitment, moral conduct, educational roles, and teacher professionalism. Relevant scholarly publications were used to contextualize and interpret the concepts identified in the primary religious sources. This approach reflected the importance of aligning literature selection with the research questions and the intended contribution of the review (Muis, 2026).

The selection process prioritized literature that directly addressed the research focus and contributed to one or more analytical themes. Sources that lacked a clear connection to Islamic teacher personality or did not provide relevant conceptual information were excluded from the analysis. The Qur'an and Hadith were treated as foundational religious texts, while academic publications were examined to identify scholarly interpretations and conceptual developments relevant to the study. The selected literature was subsequently organized according to its relevance to the research objectives and its contribution to the analysis of teachers' spiritual values, moral characteristics, educational roles, and professional responsibilities. Clear documentation of source selection and the rationale for inclusion and exclusion is important for strengthening the transparency and trustworthiness of a literature review (Hoque et al., 2026).

4. Data Collection Procedure

Data collection was conducted through documentation and close reading of relevant textual sources. The literature search was guided by keywords related to the research topic, including teacher personality in *Islam*, Islamic education, teacher ethics, teacher character, *murabbi*, *mu'allim*, *mu'addib*, Qur'anic education, and Hadith-based education. These terms were used to identify materials addressing the spiritual, moral, and educational dimensions of teacher personality. The retrieved materials were examined for their relevance to the research objectives, following the principle that literature identification should be aligned with the focus and scope of the review (Acharya et al., 2025).

Information was extracted from the selected sources based on its contribution to understanding teacher personality in Islamic education. The extracted information included

definitions, conceptual explanations, descriptions of teachers' educational roles, moral characteristics, and discussions of the relationship between Islamic values and professional responsibilities. The information was documented and organized to facilitate comparison and synthesis across different sources. Systematic documentation and the organization of relevant information are important components of qualitative research synthesis (Nasomdtruk & Chansirisira, 2026).

The collected information was subsequently classified into four analytical categories: (1) the concept of personality in Islam; (2) teachers' positions and roles in Islamic education; (3) teacher characteristics based on Qur'anic values and Prophetic teachings; and (4) the relationship between Islamic morality and educational responsibility. These categories served as an initial framework for organizing the literature while allowing related concepts to be identified and refined during analysis. The classification process was informed by qualitative content analysis, which provides a systematic approach to organizing textual information into meaningful categories (Johnson, 2008).

During data collection, attention was given to preserving the meaning of the original sources and distinguishing information derived from the literature from the researcher's interpretive notes. The documented information was organized to facilitate the identification of recurring concepts and relationships across the selected materials. This procedure supported the subsequent thematic analysis by establishing a clear connection between the collected information and the research objectives. Thematic analysis provides a structured yet flexible approach to identifying patterns of meaning within qualitative materials (Paulson, 2024).

The researcher also maintained a record of the sources consulted, the information extracted, and the rationale for categorizing the data. This documentation was intended to support consistency and traceability throughout the research process. Transparent records of analytical decisions can strengthen the trustworthiness of qualitative interpretation by making the process of theme development more explicit (Muzaini et al., 2026). The collected and organized information subsequently served as the basis for analyzing the spiritual values, moral characteristics, educational roles, and professional responsibilities associated with ideal teacher personality in Islamic education.

5. Data Analysis Technique

The collected literature was analyzed using qualitative thematic analysis, supported by the principles of qualitative content analysis. The analysis aimed to identify recurring meanings, conceptual patterns, and relationships relevant to teacher personality in Islamic education. Thematic analysis provides a flexible approach to identifying and interpreting patterns across qualitative materials (Acharya et al., 2025), while qualitative content analysis supports the systematic classification and interpretation of textual information (Galila, 2026). These complementary approaches enabled the study to organize relevant concepts and synthesize their meanings in relation to the research objectives.

The analysis involved five interconnected stages: (1) familiarization with the literature through repeated reading; (2) identification and coding of relevant concepts; (3) grouping related codes into preliminary categories; (4) reviewing and refining the categories into coherent themes; and (5) interpreting and synthesizing the themes in relation to the research objectives. These stages were conducted iteratively to ensure that the emerging interpretations remained grounded in the selected sources. The analytical process emphasized the identification of meaningful patterns and conceptual relationships rather than merely compiling quotations or isolated statements. This systematic approach was consistent with qualitative synthesis principles that emphasize the organized interpretation of information across relevant literature (Taji & Attak, 2026).

Four principal themes guided the analysis. The first concerned the concept of Islamic personality, including *'aqliyah* and *nafsiyah*. The second examined teachers' educational roles as *murabbi*, *mu'allim*, and *mu'addib*. The third addressed essential teacher characteristics, including sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*). The fourth explored the relationship between Islamic morality and teachers' educational responsibilities. These themes provided an analytical structure for connecting individual concepts and examining their contribution to the broader understanding of ideal teacher personality in Islam.

During interpretation, Qur'anic verses and Hadith teachings were examined alongside relevant scholarly literature. The analysis considered both the meanings of individual concepts and their relationships within Islamic educational thought. This process enabled the study to examine how spiritual commitments, moral qualities, educational roles, and professional responsibilities collectively contribute to the conceptualization of ideal

teacher personality. The synthesis of findings across sources was intended to produce an integrated interpretation rather than a collection of disconnected descriptions (Maeda et al., 2022).

The rigor of the analysis was supported by documenting the analytical stages, maintaining consistency between the research objectives and thematic categories, and distinguishing interpretations derived from the literature from the researcher's own synthesis. Particular attention was given to ensuring that the themes were supported by the selected sources and that the interpretations remained consistent with their documented meanings. Transparent documentation, systematic review of themes, and consistency in analytical decisions are important considerations in establishing the trustworthiness of qualitative thematic analysis (Tariq, 2025). The resulting synthesis provided the conceptual basis for explaining the characteristics and educational significance of teacher personality from an Islamic perspective.

RESULTS

The literature analysis identifies four interrelated themes concerning teacher personality from an Islamic educational perspective. These themes encompass the concept and characteristics of teacher personality, teachers' roles and responsibilities as murabbi, mu'allim, and mu'addib, essential character traits derived from Qur'anic values and Prophetic teachings, and the integration of Islamic morality with teacher professionalism in enhancing educational quality. Collectively, these themes provide a conceptual foundation for understanding how spiritual values, moral conduct, and educational responsibilities shape the role of teachers in Islamic education. The following sections discuss each theme to provide a more comprehensive understanding of its significance for educational practice and the development of students' character.

1. The Concept of Ideal Teacher Personality in Islamic Education

In Islamic education, ideal teacher personality encompasses the integration of faith, knowledge, and moral character (*akhlāq*) as essential foundations of educational practice. A teacher is not merely responsible for transmitting knowledge but also for demonstrating Islamic values through personal conduct and professional responsibilities. From this perspective, personality reflects the relationship between religious commitment, intellectual development, and ethical behavior. The concept of *'aqliyah* refers to the intellectual

dimension of personality, emphasizing the role of knowledge and understanding in shaping an individual's perspectives and decisions. Meanwhile, *nafsiyah* represents the psychological and spiritual dimension of personality, reflecting the influence of beliefs, values, and inner dispositions on individual behavior.

The integration of *'aqliyah* and *nafsiyah* provides a conceptual basis for understanding the ideal personality of teachers within Islamic educational thought. Intellectual competence enables teachers to understand subject matter and communicate knowledge effectively, while spiritual and moral development guides how that knowledge is applied in educational practice. These dimensions are interconnected because knowledge without ethical responsibility may not adequately support the broader objectives of Islamic education. Accordingly, teachers are expected to cultivate intellectual capacity alongside sincerity, moral awareness, and consistency between personal values and professional conduct. Ideal teacher personality can therefore be understood as a holistic integration of faith, intellectual understanding, and moral character that informs educational responsibilities and serves as an example for learners.

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

Within Islamic education, the roles of teachers can be understood through three interconnected concepts: *murabbi*, *mu'allim*, and *mu'addib*. The concept of *murabbi* emphasizes the teacher's responsibility to nurture learners' potential and support their intellectual, moral, and personal development. In this role, teachers facilitate the development of learners by providing guidance and creating an educational environment that encourages positive growth. The concept of *mu'allim* highlights the responsibility to transmit knowledge, develop understanding, and facilitate the learning process. Meanwhile, *mu'addib* emphasizes the cultivation of *adab*, encompassing appropriate conduct, ethical awareness, and respect for moral values in educational relationships.

These three roles represent complementary dimensions of the teacher's responsibilities in Islamic education rather than separate professional functions. As *murabbi*, teachers support learners' holistic development; as *mu'allim*, they facilitate the acquisition and understanding of knowledge; and as *mu'addib*, they encourage the internalization of ethical principles through instruction and personal example. Integrating these roles allows teachers to connect intellectual learning with moral development and responsible conduct. This integration also highlights that educational success involves not only learners' understanding

of subject matter but also their development of appropriate attitudes and behavior. Accordingly, the ideal Islamic teacher is expected to combine educational competence, developmental guidance, and ethical responsibility in supporting learners' comprehensive formation.

3. Essential Characteristics of Teachers Based on Qur'anic and Prophetic Teachings

The ideal personality of teachers in Islamic education is characterized by moral and spiritual attributes grounded in Qur'anic principles and Prophetic teachings. Sincerity (*ikhlas*) constitutes a fundamental attribute, reflecting the alignment of educational intentions with a genuine commitment to fulfilling teaching responsibilities. Trustworthiness (*amanah*) denotes teachers' accountability in managing knowledge, fulfilling professional obligations, and maintaining ethical relationships with learners and the educational community. Patience (*sabr*) enables teachers to respond constructively to learning difficulties, individual differences, and the challenges inherent in educational development. Compassion (*rahmah*) further informs pedagogical interactions by emphasizing empathy, respect for learners' circumstances, and responsiveness to their educational needs.

Exemplary conduct (*uswah hasanah*) represents another essential characteristic, positioning teachers' behavior as a practical expression of the moral principles they communicate through instruction. Through consistency between ethical commitments and professional practice, teachers can demonstrate how Islamic values inform interpersonal relationships and educational decision-making. Sincerity, trustworthiness, patience, and compassion reinforce this exemplary role by establishing an ethical foundation for pedagogical engagement. These attributes should therefore be understood as interrelated dimensions of teacher personality rather than isolated moral qualities. Accordingly, the ideal Islamic teacher integrates spiritual commitment, ethical integrity, and responsible pedagogical conduct in fulfilling educational responsibilities and supporting learners' intellectual and moral development.

4. The Relationship Between Islamic Morality and Educational Responsibility

In Islamic education, morality (*akhlak*) constitutes a fundamental principle that shapes teachers' educational responsibilities and professional conduct. Rooted in Islamic teachings, teachers' spiritual commitments provide an ethical orientation for fulfilling the objectives of education, which extend beyond knowledge transmission to include moral formation and the development of learners' character. This orientation requires teachers to

integrate Islamic values into instructional practices, interpersonal relationships, and educational decision-making. Teachers are therefore responsible not only for facilitating intellectual development but also for exemplifying ethical conduct consistent with Islamic principles. Within this framework, educational responsibility becomes an expression of the interconnectedness between faith, moral integrity, and the pursuit of holistic human development in Islam.

The relationship between Islamic morality and educational responsibility is further reflected in the teacher's role in integrating knowledge (*ta'lim*), moral cultivation (*ta'dib*), and spiritual purification (*tazkiyah*) within educational practice. Spiritual commitment informs teachers' intentions, while moral character is manifested through honesty, patience, compassion, fairness, and accountability in their interactions with learners. These qualities enable teachers to translate Islamic ethical principles into pedagogical practices that support learners' intellectual, moral, and spiritual development. Consequently, the effectiveness of Islamic education cannot be understood solely in terms of academic achievement but must also consider the extent to which educational practices cultivate ethical awareness and responsible conduct. The ideal Islamic teacher thus embodies the integration of religious commitment, exemplary character, and professional responsibility in advancing the comprehensive educational objectives of Islam.

DISCUSSION

The findings of this study demonstrate that teacher personality development is a complex process involving psychological awareness, behavioral adaptation, interpersonal competence, and continuous personal growth. The integration of psychoanalytic, behavioristic, and humanistic perspectives provides a broader understanding of how different psychological mechanisms contribute to the formation of teacher characteristics and professional identity. This section further discusses the meaning of these findings by relating them to relevant theories, previous studies, and their implications for teacher development.

1. The Integration of Intellectual Competence, Spirituality, and Moral Character in Islamic Teacher Personality

The integration of intellectual competence, spirituality, and moral character constitutes a fundamental basis for understanding the ideal personality of teachers in Islamic

education. The concept of *'aqliyah* emphasizes the intellectual dimension of personality, particularly the capacity to acquire knowledge, develop understanding, and make informed educational decisions, whereas *nafsiyah* reflects the influence of beliefs, values, and inner dispositions on teachers' conduct. These dimensions are complementary because intellectual competence provides the foundation for effective teaching, while spiritual commitment and *akhlak* guide the ethical application of knowledge in educational practice. Ghanavati et al. (2025) identify knowledge, good character, teaching skills, and social dedication as important elements in conceptualizing the personality of Muslim teachers. Accordingly, the ideal Islamic teacher should demonstrate an integrated personality in which intellectual capacity, religious commitment, and moral integrity inform both pedagogical decisions and professional conduct.

This integration also reflects the broader objectives of Islamic education, which encompass intellectual development, moral cultivation, and the formation of responsible individuals. Teachers are therefore expected not only to facilitate learners' understanding of subject matter but also to demonstrate Islamic values through their attitudes, relationships, and educational practices. Haetami et al. (2025) explains that character education from an Islamic perspective is grounded in Qur'anic and Prophetic teachings and emphasizes moral development through exemplary conduct, habituation, and supportive educational environments. This perspective suggests that teacher professionalism in Islamic education should be understood through the relationship between pedagogical competence and ethical-spiritual responsibility rather than through instructional performance alone. Consequently, the integration of *'aqliyah*, *nafsiyah*, and *akhlak* provides a conceptual foundation for developing teachers whose professional competence and personal conduct support the holistic aims of Islamic education.

2. The Interrelated Functions of *Murabbi*, *Mu'allim*, and *Mu'addib* in Islamic Education

Within Islamic educational thought, the concepts of *murabbi*, *mu'allim*, and *mu'addib* represent interconnected roles that define the responsibilities of educators. The role of *murabbi* focuses on nurturing learners' potential through sustained guidance that supports their intellectual, moral, and spiritual growth, while *mu'allim* refers to the responsibility of imparting knowledge and strengthening learners' understanding. In contrast, *mu'addib* emphasizes the development of *adab*, encompassing ethical consciousness, appropriate

behavior, and adherence to moral principles in educational interactions. (Alkouatli, 2023) explain that these concepts encompass the varied responsibilities of Muslim educators in fostering learners' knowledge, moral values, character, and practical life skills. Collectively, these roles indicate that Islamic education extends beyond knowledge acquisition to include character development and the holistic formation of learners.

Combining these roles carries significant implications for educational practice because it integrates instructional expertise, developmental guidance, and exemplary behavior. In their capacity as *murabbi*, teachers guide learners' development; as *mu'allim*, they facilitate the acquisition and understanding of knowledge; and as *mu'addib*, they model the application of ethical principles in daily conduct. Mohammad & Mousavi-Nasab (2025) highlights that the conception of educators in Islamic education draws upon the Qur'an, the Sunnah, and scholarly interpretations, emphasizing the importance of exemplary conduct in fulfilling educational duties. This understanding indicates that the quality of Islamic education should be considered not only in terms of learners' intellectual progress but also in relation to the development of ethical dispositions through educational interactions. Therefore, the integration of *murabbi*, *mu'allim*, and *mu'addib* offers a conceptual basis for understanding Islamic teachers as educators who combine knowledge instruction, comprehensive guidance, and moral development.

3. The Significance of Qur'anic and Prophetic Moral Values in Teachers' Educational Practice

The moral character of teachers in Islamic education is grounded in Qur'anic principles and Prophetic teachings that establish ethical conduct as an essential dimension of educational responsibility. Sincerity (*ikhlās*) and trustworthiness (*amanah*) guide teachers in maintaining genuine educational intentions, fulfilling professional obligations, and exercising accountability in their relationships with learners. Patience (*sabr*) and compassion (*rahmah*) further shape pedagogical interactions by encouraging teachers to respond to learning difficulties with understanding, fairness, and respect for individual differences. Ferdinan et al. (2025) identifies compassion, patience, attentiveness, and exemplary conduct as interconnected dimensions of the Prophetic model of teacher character. These attributes demonstrate that Islamic educational practice requires teachers to integrate moral integrity with pedagogical competence in fulfilling their responsibilities toward learners.

The practical significance of these moral attributes is also reflected in the concept of exemplary conduct (*uswah hasanah*), through which teachers demonstrate Islamic values in their daily behavior and educational interactions. By maintaining consistency between their words, intentions, and actions, teachers can provide learners with concrete examples of honesty, responsibility, compassion, and ethical conduct. Ravari et al. (2026) examine the teacher's role as a model in character education, highlighting the relevance of exemplary behavior to educational practice. This perspective indicates that moral education in Islamic contexts involves not only explaining ethical principles but also demonstrating their application through consistent interpersonal and professional conduct. Accordingly, the integration of *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah* provides an ethical foundation for teachers to support learners' intellectual development and the cultivation of Islamic moral character.

4. The Interconnection Between Islamic Morality and Professional Educational Responsibility

In Islamic education, spiritual commitment and moral character provide an ethical foundation for teachers to fulfill their professional responsibilities in accordance with Islamic principles. Religious commitment guides teachers' intentions and decisions, while moral integrity is demonstrated through honesty, fairness, accountability, and consistency in educational practice. Latjompoh et al. (2025) emphasizes that teacher ethics from a Qur'anic perspective encompasses knowledge, trustworthiness, honesty, exemplary conduct, and moral commitment, thereby connecting spiritual values with professional obligations. This relationship indicates that teachers' responsibilities extend beyond delivering instructional content to include maintaining ethical relationships and contributing to learners' character development. Therefore, professional responsibility in Islamic education can be understood as an integrated commitment to pedagogical competence, moral integrity, and the ethical objectives of education.

The integration of *ta'lim*, *ta'dib*, and *tazkiyah* further illustrates how Islamic morality can inform educational practices aimed at learners' comprehensive development. While *ta'lim* emphasizes the transmission and acquisition of knowledge, *ta'dib* focuses on cultivating *adab* and moral conduct, and *tazkiyah* can be understood as the spiritual process of purifying and developing the self. Abdul-Jabbar (2026) explain that the integration of *ta'lim*, *tarbiyah*, and *ta'dib* connects knowledge, educational processes, and moral values in pursuit of holistic

human development. This integrated perspective suggests that educational success should be assessed not exclusively through academic achievement but also through learners' ethical awareness, responsible behavior, and moral development. Accordingly, the ideal Islamic teacher demonstrates how spiritual commitment, ethical integrity, and professional accountability can work together to advance the intellectual, moral, and spiritual objectives of Islamic education.

5. Implications for Teacher Professional Development and Islamic Educational Practice

The findings have important implications for teacher education, professional development, and the cultivation of an educational culture grounded in Islamic values. Within Islamic education, teacher development should extend beyond the acquisition of pedagogical knowledge to encompass intellectual competence, moral formation, and spiritual awareness. Ferdinan et al. (2026) conceptualize Islamic teacher development through the *khalifah* framework, emphasizing the integration of knowledge, professional practice, and moral conduct in fulfilling educational responsibilities. This perspective highlights the importance of preparing teachers who can combine instructional competence with ethical integrity and commitment to Islamic educational objectives. Accordingly, teacher education programs should incorporate intellectual preparation, character development, and spiritual cultivation as interconnected dimensions of professional growth.

Islamic educational institutions also have an important responsibility to establish institutional cultures that encourage teachers to apply Islamic ethical principles consistently in their professional practice. Such efforts may include continuous professional development, reflective practice, collegial collaboration, and institutional guidance that connects pedagogical improvement with moral and spiritual responsibilities. Raghdah et al. (2025) emphasize the importance of continuous professional development, institutional support, and the internalization of Islamic values in strengthening teacher professionalism within Islamic educational management. This perspective suggests that developing professional teachers requires coordinated efforts between individual educators and educational institutions to align professional competencies with ethical commitments and spiritual objectives. Therefore, sustainable teacher development in Islamic education should integrate professional learning, institutional support, and the cultivation of Islamic values to advance both educational quality and learners' holistic development.

CONCLUSION

The ideal personality of teachers in Islamic education is characterized by the integration of intellectual competence, spiritual commitment, and moral character. The concepts of *'aqliyah* and *nafsiyah* represent complementary dimensions of teacher personality, connecting intellectual understanding with religious values and ethical dispositions. This integration indicates that teachers are responsible not only for transmitting knowledge but also for demonstrating Islamic values through their professional conduct and educational interactions. Accordingly, teacher professionalism in Islamic education encompasses pedagogical competence, moral integrity, and spiritual awareness. These dimensions collectively support the holistic objectives of Islamic education by connecting intellectual development with moral formation.

The roles of teachers as *murabbi*, *mu'allim*, and *mu'addib* further illustrate the comprehensive nature of educational responsibilities in Islamic educational thought. As *murabbi*, teachers nurture learners' potential through intellectual, moral, and spiritual guidance; as *mu'allim*, they facilitate knowledge acquisition and understanding; and as *mu'addib*, they cultivate *adab* and ethical conduct. These roles are interconnected and complement one another in supporting learners' comprehensive development. Their integration demonstrates that Islamic education extends beyond instructional activities to include developmental guidance and moral formation. Therefore, the ideal Islamic teacher combines knowledge transmission, holistic guidance, and exemplary conduct in educational practice.

The moral attributes of *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah* constitute essential foundations for teachers' ethical and professional responsibilities. Sincerity and trustworthiness guide teachers' intentions and accountability, while patience and compassion inform their responses to learners' needs and individual differences. Exemplary conduct reinforces these values by demonstrating how Islamic principles can be applied consistently in everyday educational interactions. The relationship between Islamic morality and professional responsibility is also reflected in the complementary dimensions of *ta'lim*, *ta'dib*, and *tazkiyah*, which connect knowledge acquisition with moral cultivation and spiritual development. Consequently, educational success in Islamic contexts encompasses not only academic achievement but also the development of learners' ethical awareness and responsible conduct.

The development of ideal Islamic teachers requires an integrated approach to professional preparation that encompasses intellectual competence, moral formation, and spiritual development. Teacher education programs and Islamic educational institutions have complementary responsibilities in supporting the consistent application of Islamic values in teaching and professional relationships. Continuous professional development, reflective practice, institutional support, and collaboration can help align pedagogical improvement with ethical and spiritual responsibilities. This approach emphasizes that teacher professionalism involves both individual commitment and an educational environment that supports the objectives of Islamic education. Ultimately, the ideal Islamic teacher is an educator whose intellectual competence, spiritual commitment, moral integrity, and professional responsibilities operate cohesively to support learners' intellectual, ethical, and spiritual development.

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