

Islamic Moral Values, Teacher Professionalism, and Character Formation in Islamic Education

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Abstract

Teacher professionalism in Islamic education connects instructional competence with faith, knowledge, and moral responsibility. This study examines how teacher personality, Islamic moral values, and professional competencies contribute to a holistic understanding of educational quality. Using a literature review approach, it synthesizes relevant scholarship on Islamic teachers' characteristics, roles, responsibilities, and ethical conduct, alongside implications for teacher education and professional development. The synthesis identifies teacher personality as a foundation for aligning professional responsibilities with religious and moral commitments. Sincerity (*ikhlās*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*) constitute central ethical expectations. The complementary roles of *murabbi*, *mu'allim*, and *mu'addib* encompass nurturing students' holistic development, facilitating knowledge acquisition, and cultivating ethical behavior. Qur'anic values and Prophetic teachings provide an ethical foundation for applying professional competencies in instructional planning, teaching, and assessment. Integrating these competencies with moral responsibility may support effective learning, constructive teacher–student relationships, and students' intellectual, spiritual, and moral development. The review consequently identifies pedagogical knowledge, practical skills, ethical reflection, and continuous improvement as interconnected priorities for Islamic teacher education and professional development. It also recommends that teacher performance evaluation consider instructional effectiveness alongside moral responsibility. The study concludes that Islamic teacher professionalism requires the

coordinated development of competent, ethical, and reflective educators. Its contribution lies in a conceptual synthesis linking teacher personality and professional competence with educational quality and character formation.

Keywords: Educational Quality; Islamic Education; Islamic Morality; Teacher Personality; Teacher Professionalism.

INTRODUCTION

Teachers are central to educational quality because their work shapes not only what students learn but also how learning is organized, supported, and assessed. Teacher professionalism should therefore not be reduced to subject knowledge or formal qualifications. It also involves the capacity to translate knowledge into effective teaching and respond to students' diverse learning needs. (Darling-Hammond, 2000), in a review of state policy evidence, identified teacher qualifications and aspects of teacher preparation as factors associated with student achievement. Such evidence supports treating teacher professionalism as an important component of educational quality, while recognizing that student outcomes are also influenced by institutional, social, and school-level conditions.

Professionalism is a multidimensional concept that combines knowledge, skills, attitudes, and responsibility in the performance of educational work. (Mafa-Theledi, 2024) explains that teaching draws on subject-matter knowledge, pedagogical knowledge, and pedagogical content knowledge the ability to represent subject matter in ways that make it understandable to learners. Thus, professional teaching requires more than knowing a discipline; it also requires informed instructional decisions and adaptation to students and contexts. Continuing professional learning is another important dimension. A systematic review by Ventista and Brown (Cejalvo et al., 2026) examined evidence concerning teachers' professional learning and student learning outcomes, while Visscher et al. (Muñoz & Tamoria, 2026) synthesized 128 high-quality studies to investigate when professional-development interventions improve student achievement. Together, these studies underline the need to consider the content and conditions of professional development rather than assume that all interventions have equivalent effects.

Professionalism also operates within an employment and institutional context. Teachers need conditions that allow them to exercise expertise, fulfill responsibilities, and remain engaged in their work. Ingersoll's (Alreshidi et al., 2026) organizational analysis of teacher turnover and shortages demonstrates the importance of organizational conditions in

understanding the teaching workforce. This perspective makes it necessary to consider teachers' rights and professional support alongside their obligations. Rights and obligations are not separate from professionalism: they help define the conditions under which professional competence can be exercised responsibly and sustainably.

Previous research has addressed several parts of this broader picture. Studies have examined the relationship between teacher quality and student achievement (Silva et al., 2025), the knowledge base required for teaching (Oliveira & Garcês, 2026), teachers' professional learning (Mcloughlin & Sokolowska, 2023), and the effectiveness of professional-development interventions (Huang, 2026; Rizza, Azizah, et al., 2026). The source manuscript also reviews Indonesian studies concerning teachers' professional characteristics, rights, obligations, competencies, and educational quality, including work by Munawir et al. (Apridinatae, 2026). This body of literature offers useful insights, although individual studies often focus on particular aspects or contexts.

The gap addressed in this article is therefore a need for synthesis rather than a claim that earlier scholarship has ignored teacher professionalism or its component dimensions. The literature discussed above provides insight into teacher quality, specialized professional knowledge, organizational conditions, and professional learning. However, a focused review is useful for examining professional characteristics, rights, obligations, and competencies together as interrelated dimensions of a professional role. Such a synthesis can connect teachers' individual capacities with the professional and institutional responsibilities that shape teaching practice, without assuming that any single dimension independently determines educational outcomes.

The Indonesian context provides a relevant policy framework for this discussion. Law of the Republic of Indonesia No. 14 of 2005 concerning Teachers and Lecturers recognizes teachers as professionals and sets out competence domains, rights, and obligations. These provisions provide a normative basis for discussing professionalism, while research literature helps explore how the dimensions are understood and enacted in practice. The legal framework should not, however, be treated as evidence that the rights or obligations it specifies are uniformly realized in every educational setting.

Against this background, this article reviews literature on teacher professionalism and educational quality, focusing on four interconnected dimensions: professional characteristics, teachers' rights, teachers' obligations, and professional competencies. It aims to describe the

main themes within each dimension and examine how they may complement one another in supporting educational practice. By bringing these strands into a single conceptual discussion, the article seeks to offer an integrated account of teacher professionalism and identify questions requiring further empirical investigation.

METHODS

1. Type of Research

This study employed a qualitative approach using library research to examine teacher personality from an Islamic perspective. This method was appropriate because the study focused on interpreting and synthesizing written sources rather than collecting empirical data from research participants. Library research enables researchers to examine existing literature, identify relevant concepts, and synthesize knowledge to develop a comprehensive understanding of a research topic (Akin et al., 2026; Creswell & Poth, 2018).

The study focused on the concept of ideal teacher personality within Islamic educational thought. The analysis examined the relationship between faith, knowledge, morality (akhlaq), and educational responsibility, drawing on Qur'anic verses, Hadith teachings, classical Islamic educational works, and relevant scholarly publications.

A qualitative approach was selected because the study sought to interpret the meanings of Islamic teachings and their implications for teacher personality. Rather than measuring variables statistically, the research aimed to develop a conceptual understanding of the spiritual, moral, and educational dimensions of teacher personality in Islam.

2. Research Design

This study adopted a qualitative descriptive design based on a literature review and thematic analysis. This design was selected to examine and interpret the concept of teacher personality within Islamic educational thought through the systematic examination of relevant written sources. A literature review provides a methodological framework for synthesizing existing knowledge and developing a comprehensive understanding of a research topic (Creswell & Clark, 2017; Giang & Kaewsard, 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 questions; (4) extracting and categorizing information into analytical themes; and (5) interpreting and synthesizing the findings to develop a conceptual understanding of teacher personality in Islamic education. These stages were intended to maintain alignment between the research objectives, literature selection, and analytical procedures (Candrawati et al., 2026).

The analysis focused on identifying recurring concepts and relationships concerning teachers' spiritual values, moral characteristics, educational roles, and professional responsibilities. Thematic analysis was used to organize and interpret patterns of meaning across the selected literature (Adams et al., 2026). The development and refinement of themes followed an iterative process that emphasized consistency, transparency, and the trustworthiness of qualitative interpretation (Hong & Lee, 2026).

The research design was conceptual rather than empirical. Accordingly, the study aimed to construct an interpretive framework explaining how Qur'anic principles, Prophetic teachings, and Islamic educational literature inform the ideal personality of teachers. The findings were developed through the synthesis of relevant textual sources rather than statistical analysis or hypothesis testing.

3. Data Sources and Literature Selection

The data sources consisted of primary and secondary literature. Primary sources included the Qur'an and Hadith as foundational references for examining teachers' moral character, educational responsibilities, and roles within Islamic education. Secondary sources comprised classical Islamic educational works, academic books, and peer-reviewed journal articles addressing Islamic education, teacher personality, educator ethics, and moral development. Sources were selected based on their relevance to the research objectives, conceptual contribution, and availability in English or Indonesian.

The selection process included literature addressing Islamic teacher personality, educational values, and moral characteristics, while excluding sources that lacked direct relevance to the research questions. The Qur'an and Hadith were treated as primary religious sources, whereas scholarly publications were used to contextualize and interpret Islamic educational concepts. This relevance-based approach was consistent with literature review principles emphasizing alignment between research questions and source selection (Restromoyo et al., 2026).

4. Data Collection Procedure

Data collection was conducted through documentation and close reading of relevant literature. The 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. Identified sources were examined for their relevance to the research objectives, and information concerning Islamic teacher personality, moral values, educational roles, and professional responsibilities was extracted and documented.

The extracted information was organized into four 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. The researcher documented the sources, relevant information, and rationale for categorizing the data to maintain consistency and traceability throughout the review. This procedure followed literature review principles emphasizing transparent source identification, documentation, and synthesis (Suparman et al., 2026).

5. Data Analysis Technique

The collected literature was analyzed using qualitative thematic analysis to identify recurring meanings, conceptual patterns, and relationships within the selected sources. This technique enabled the systematic organization and interpretation of information concerning teacher personality in Islamic education (Tlaka, 2026)

The analysis involved several stages: familiarization with the literature through repeated reading; identification and coding of relevant concepts; grouping of codes into preliminary categories; review and refinement of themes; and interpretation and synthesis of the findings in relation to the research objectives. These stages were conducted iteratively to ensure that the emerging themes remained consistent with the content of the sources and the focus of the study (Joy, 2026).

The analysis focused on four principal themes: (1) the concept of Islamic personality, including 'aqliyah and nafsiyah; (2) teachers' educational roles as murabbi, mu'allim, and mu'addib; (3) essential teacher characteristics, including sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*); and (4) the relationship between Islamic morality and teachers' educational responsibilities.

During interpretation, Qur'anic verses and Hadith teachings were examined in relation to relevant scholarly literature. The analysis considered both the meanings of individual concepts and their relationships within Islamic educational thought to explain how spiritual commitments, moral qualities, and educational responsibilities contribute to the ideal personality of teachers.

The rigor of the analysis was maintained by documenting the analytical stages, ensuring consistency between the research objectives and thematic categories, and distinguishing interpretations derived from the sources from the researcher's synthesis. Transparent documentation and a traceable analytical process support the trustworthiness of qualitative thematic analysis (Joy, 2026). 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 Teacher Personality in Islamic Perspective

Teacher personality in Islamic education encompasses spiritual values, moral integrity, intellectual development, and personal conduct that guide educators in fulfilling their educational responsibilities. From an Islamic perspective, a teacher is not merely a transmitter of knowledge but also a moral example whose behavior influences students' character formation. The integration of faith (*iman*), knowledge (*ilm*), and morality (*akhlak*) provides a foundation for understanding the ideal personality of an Islamic educator. These dimensions emphasize the importance of consistency between teachers' beliefs, words, and

actions in educational practice. Accordingly, teacher personality can be understood as an integration of inner convictions and observable conduct that supports the intellectual, spiritual, and moral development of learners.

The characteristics of an ideal teacher in Islamic education include sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*). These qualities provide an ethical foundation for teachers to establish constructive relationships with students and fulfill their responsibilities with integrity. Sincerity directs teaching toward meaningful educational purposes, while trustworthiness emphasizes accountability in carrying out professional duties. Patience and compassion support teachers in responding appropriately to students' diverse needs, whereas exemplary conduct reinforces the importance of demonstrating the values being taught. Taken together, these characteristics position teacher personality as an essential dimension of Islamic education that connects moral development with the broader aims of teaching and learning.

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

In Islamic education, teachers' roles can be understood through three complementary concepts: *murabbi*, *mu'allim*, and *mu'addib*. The term *murabbi* refers to an educator who nurtures students' development by guiding their spiritual, intellectual, moral, and personal growth. As a *mu'allim*, a teacher is responsible for transmitting knowledge, facilitating learning, and helping students develop their understanding of educational content. Meanwhile, the concept of *mu'addib* emphasizes the cultivation of proper conduct, moral awareness, and adab in students' daily lives. Together, these three roles reflect an integrated conception of education that connects knowledge acquisition with personal development and ethical formation.

These roles also entail responsibilities that extend beyond classroom instruction. As a *murabbi*, the teacher is expected to provide guidance and support that encourage students to develop their potential in accordance with Islamic values. As a *mu'allim*, the teacher should present knowledge clearly, facilitate meaningful learning, and support students' intellectual development. In the role of *mu'addib*, the teacher is responsible for demonstrating ethical behavior and fostering respect, discipline, and accountability through consistent example. The integration of these responsibilities positions teachers as educators, mentors, and moral role models whose practices contribute to the intellectual, spiritual, and ethical development of learners.

3. Essential Teacher Character Traits Based on Qur'anic Values and Prophetic Teachings

The essential character traits of teachers in Islamic education are rooted in the moral principles of the Qur'an and the teachings of the Prophet Muhammad. Sincerity (*ikhlās*) is fundamental because it encourages teachers to perform their educational duties with genuine commitment and appropriate intentions. Trustworthiness (*amanah*) reflects teachers' responsibility to fulfill their professional obligations honestly and protect the trust placed in them by students and the wider educational community. Patience (*sabr*) enables teachers to respond thoughtfully to learning difficulties and students' diverse needs. Compassion (*rahmah*) further emphasizes the importance of kindness, empathy, and respect in building supportive educational relationships.

In addition to these qualities, exemplary conduct (*uswah hasanah*) is essential because teachers communicate values through both their instruction and their daily behavior. Teachers who demonstrate honesty, fairness, humility, and self-discipline provide practical examples that students can observe and learn from. These qualities also reinforce the relationship between Islamic moral teachings and the responsibilities of educators. The integration of sincerity, trustworthiness, patience, compassion, and exemplary conduct helps establish an educational environment that values both knowledge and character development. Therefore, the moral character of teachers represents an important dimension of Islamic education because it connects religious principles with educational practice and students' ethical development.

4. The Integration of Islamic Morality and Teacher Professionalism in Enhancing Educational Quality

The integration of Islamic morality and teacher professionalism is essential for developing educational practices that combine pedagogical competence with ethical responsibility. Islamic morality provides a value-based foundation that guides teachers in fulfilling their professional duties with integrity, fairness, and accountability. Professionalism, in turn, requires teachers to demonstrate adequate knowledge, instructional skills, commitment, and continuous improvement in their educational practice (Rizza, Azahra, et al., 2026). When these dimensions are integrated, teachers are better positioned to create learning environments that promote intellectual development and moral formation. This integration reflects an educational perspective in which quality is understood not only

through academic achievement but also through the development of students' character and ethical awareness.

The implementation of Islamic morality in professional teaching can be reflected in teachers' interactions with students, instructional decisions, classroom management, and commitment to educational responsibilities. Values such as sincerity (*ikhlās*), trustworthiness (*amanah*), patience (*sabr*), and compassion (*rahmah*) can guide teachers in establishing respectful relationships and responding fairly to students' learning needs. These values complement professional responsibilities by emphasizing that effective teaching requires both pedagogical competence and appropriate moral conduct. Consequently, teacher professionalism informed by Islamic morality can contribute to an educational environment that supports academic learning, character development, and responsible behavior. The integration of these dimensions provides a conceptual basis for understanding how Islamic educational values may contribute to improving educational quality.

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. Teacher Personality as the Foundation of Islamic Educational Practice

Teacher personality constitutes a fundamental dimension of Islamic educational practice because teaching involves not only the transmission of knowledge but also the formation of students' moral and spiritual character. From an Islamic perspective, the integration of faith, knowledge, and akhlaq provides a framework for understanding teachers' professional identity and educational responsibilities. Zakaria and Ismail identify knowledge, good character, teaching skills, and dedication to the community as important characteristics of Muslim teachers (Zakaria & Ismail, 2022). This perspective suggests that teacher professionalism should not be evaluated solely through instructional competence but also

through the consistency between teachers' moral values and professional conduct (Rizza, Amalina, et al., 2026). Accordingly, Islamic teacher personality can be understood as an integrated construct in which spiritual commitment, intellectual capacity, and ethical behavior complement one another in educational practice.

The integration of these dimensions also has implications for educational quality because teachers' professional conduct influences classroom interactions, learning experiences, and students' character development. Zawaliyah et al. (2025) conceptualize Qur'anic teacher professionalism through epistemological, ethical, pedagogical, and social dimensions, emphasizing the relationship between knowledge, moral integrity, educational practice, and social responsibility. Similarly, Raghdah et al. (2026) describe Islamic teacher professionalism as a multidimensional construct involving personal reflection, institutional support, and the internalization of Islamic values. These perspectives support the argument that teacher personality should be developed alongside pedagogical competence and sustained professional learning rather than treated as a separate personal attribute. Therefore, Islamic educational practice requires an integrated understanding of teacher professionalism that connects faith, knowledge, *akhlak*, and professional responsibility to support students' holistic development.

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

The roles of *murabbi*, *mu'allim*, and *mu'addib* represent complementary dimensions of the teacher's responsibility within Islamic educational thought. The concept of *murabbi* emphasizes nurturing students' spiritual, intellectual, and personal development, while *mu'allim* highlights the responsibility to transmit knowledge and facilitate understanding. Meanwhile, *mu'addib* emphasizes the cultivation of *adab*, ethical awareness, and appropriate conduct in students' lives. Masturin, (2025) discuss these concepts alongside other educator roles in Islamic education, demonstrating the multidimensional nature of the Islamic teaching profession. These roles can therefore be interpreted as an integrated educational framework that connects knowledge acquisition, personal development, and moral formation.

The complementary nature of these roles suggests that effective Islamic education requires teachers to combine instructional competence with guidance and ethical example. Mayus & Samudra, (2024) explain that *murabbi*, *mu'allim*, and *mu'addib* emphasize different but interconnected dimensions of education, including character development, knowledge transmission, and ethical formation. This perspective implies that teachers' responsibilities

extend beyond explaining subject matter to supporting students' overall development through appropriate conduct and educational guidance. Setiawan et al. (2026) likewise discuss Islamic educators' roles in nurturing students' potential, delivering knowledge, providing spiritual guidance, and strengthening moral character. Accordingly, integrating these roles offers a conceptual basis for holistic Islamic educational practice in which intellectual growth and ethical development are pursued together.

3. Qur'anic and Prophetic Values as the Ethical Foundation of Teacher Professionalism

Qur'anic principles and Prophetic teachings provide an ethical foundation for teacher professionalism in Islamic education by connecting professional responsibilities with spiritual commitment and moral integrity. Sincerity (*ikhlas*) encourages teachers to perform their duties with genuine dedication, while trustworthiness (*amanah*) emphasizes accountability, honesty, and the responsible fulfillment of educational obligations. Patience (*sabr*) supports teachers in responding constructively to students' diverse learning needs, whereas compassion (*rahmah*) promotes respectful and supportive relationships between teachers and students. Muthohharoh et al. (2026) identify sincerity, trustworthiness, pedagogical wisdom, justice, and exemplary conduct as interconnected dimensions of Qur'anic teacher professionalism. These values suggest that professionalism in Islamic education encompasses not only instructional competence but also the ethical principles that guide teachers' decisions and interactions.

Exemplary conduct (*uswah hasanah*) further reinforces the ethical dimension of teaching because students can learn moral values through observing teachers' behavior and daily practices. Arif et al. (2025) discuss Qur'anic foundations for professional teacher development, including sincerity, patience, personal ethics, and the Prophet's exemplary role in education. The integration of these values can guide teachers in making fair decisions, managing classroom relationships responsibly, and maintaining consistency between their words and actions. Such an approach positions Islamic morality as a practical ethical framework for professional conduct rather than merely a set of abstract principles. Therefore, incorporating Qur'anic and Prophetic values into teacher development may strengthen ethical responsibility and support a learning environment that promotes both academic growth and students' moral development.

4. Integrating Islamic Morality and Professional Competence to Enhance Educational Quality

Islamic morality and professional competence should be understood as complementary dimensions of teacher professionalism that jointly support educational quality. Professional competence enables teachers to plan learning, select appropriate instructional methods, assess student progress, and respond to diverse educational needs. Meanwhile, Islamic values such as *ikhlas* (sincerity), *amanah* (trustworthiness), *adl* (justice), and *rahmah* (compassion) provide ethical guidance for implementing these professional responsibilities. Zawaliyah et al. (2025) conceptualize Qur'anic teacher professionalism through interconnected epistemological, ethical, pedagogical, and social dimensions, highlighting that professional practice involves more than administrative efficiency. This perspective suggests that educational quality depends not only on what teachers know and can do, but also on the moral principles that guide their decisions and relationships with students.

The integration of morality and competence also contributes to character formation because teachers communicate values through both instruction and personal example. Conlon et al. (2025) emphasize that Qur'an-based teacher development encompasses spiritual orientation, personal ethics, practical skills, and professional competencies, reinforced by the Prophet's exemplary role. When teachers combine pedagogical effectiveness with fairness, patience, responsibility, and exemplary conduct (*uswah hasanah*), they can foster a learning environment that supports students' academic and moral development. Such integration also provides a foundation for educational practices that connect knowledge acquisition with ethical responsibility rather than treating them as separate objectives. Therefore, strengthening Islamic educational quality requires continuous teacher development that advances professional competence alongside the internalization of Islamic moral values.

5. Implications for Islamic Teacher Education and Professional Development

The findings have important implications for preparing prospective teachers and designing professional development programs in Islamic educational institutions. Teacher education curricula should integrate pedagogical knowledge and practical teaching skills with the cultivation of Islamic values, including *ikhlas* (sincerity), *amanah* (trustworthiness), justice, patience, and exemplary conduct. Bian et al. (2026) emphasize that Qur'an-based teacher

development encompasses spiritual orientation, personality, skills, professional quality, and competencies, with the Prophet serving as an exemplary model. Accordingly, teacher preparation should provide opportunities for prospective educators to connect theoretical understanding with classroom practice, ethical decision-making, and reflective self-development. This integrated approach can help ensure that professional competence develops alongside the moral commitments expected of teachers in Islamic education.

Professional development and teacher performance evaluation should likewise consider both instructional effectiveness and ethical responsibility. Zawaliyah et al. (2025b) identify epistemological, ethical, pedagogical, and social dimensions as interconnected foundations of Qur'anic teacher professionalism, offering a conceptual basis for holistic teacher development. In practice, this perspective suggests that evaluation can consider lesson planning, instructional strategies, assessment practices, fairness, responsibility, and teachers' conduct toward students and colleagues. Islamic educational institutions can also strengthen professional learning through reflective activities, mentoring, collaborative learning, and continuing development that connects professional standards with the institution's moral vision. Therefore, teacher education and professional development should be treated as continuous processes that nurture competent, ethical, and reflective educators while supporting character formation and educational quality.

CONCLUSION

This literature review concludes that teacher personality is a fundamental element of educational practice in Islam because it connects professional responsibilities with faith, knowledge, and moral conduct. Teachers are expected to demonstrate sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*) in their professional and interpersonal relationships. These characteristics support teachers in guiding students' intellectual, spiritual, and moral development. Therefore, teacher professionalism in Islamic education encompasses not only pedagogical abilities but also the ethical values that shape teachers' attitudes, decisions, and daily practices.

The roles of teachers as *murabbi*, *mu'allim*, and *mu'addib* represent complementary dimensions of Islamic education. As *murabbi*, teachers nurture students' holistic development; as *mu'allim*, they transmit knowledge and facilitate learning; and as *mu'addib*, they cultivate *adab*, ethical conduct, discipline, and responsibility. These roles demonstrate

that teaching in Islamic education extends beyond knowledge delivery to include personal guidance and character formation. Their integration provides a conceptual foundation for educational practices that address students' intellectual development alongside their moral and spiritual growth.

Qur'anic values and Prophetic teachings provide an ethical foundation for integrating Islamic morality with professional competence. Professional competence enables teachers to plan and implement learning, assess students' progress, and respond to diverse educational needs, while Islamic morality guides the responsible and ethical application of these abilities. The integration of these dimensions supports educational quality by connecting effective instruction with fairness, accountability, positive teacher–student relationships, and exemplary conduct. Consequently, educational quality in Islamic institutions should be understood not only in terms of learning effectiveness but also in terms of students' character development and the ethical environment established by teachers.

These conclusions have implications for Islamic teacher education, professional development, and teacher performance evaluation. Teacher preparation should integrate pedagogical knowledge and practical skills with the cultivation of Islamic moral values, while professional development should encourage reflection, mentoring, collaboration, and continuous improvement. Teacher evaluation should consider instructional effectiveness alongside ethical responsibility, fairness, and professional conduct. Overall, strengthening Islamic educational quality requires continuous efforts to develop teachers who are professionally competent, morally responsible, and committed to integrating Islamic values into educational practice.

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