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Integrating *Mu'allim*, *Murabbi*, and *Mu'addib* Roles in Islamic Teachers' Personality Competence Development

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Abstract

Teachers in Islamic education contribute to students' intellectual, moral, and spiritual development. However, the relationship between these responsibilities and teachers' personality competence remains insufficiently articulated in discussions centered on instruction. This study examines how three educational roles in Islamic thought—*mu'allim*, *murabbi*, and *mu'addib*—jointly inform Islamic teachers' personality competence. A qualitative literature review examined relevant academic books, scholarly articles, and previous research on Islamic educational philosophy, teacher professionalism, and personality competence. Qualitative content analysis involved identifying, classifying, comparing, and synthesizing key concepts and theoretical perspectives. The findings identify three complementary dimensions of teacher responsibility. The *mu'allim* role emphasizes knowledge transmission and intellectual guidance; the *murabbi* role encompasses holistic student development through sustained guidance and care; and the *mu'addib* role prioritizes moral formation, ethical conduct, and exemplary behavior. Their integration provides a conceptual basis for understanding personality competence through integrity, responsibility, emotional maturity, wisdom, and moral consistency. The study concludes that these roles connect instructional responsibilities with personal character and ethical practice. It contributes an integrative understanding of teacher personality competence within Islamic educational scholarship and offers conceptual implications for teacher education and professional development, particularly for strengthening

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connections among instructional competence, personal development, and ethical responsibility.

Keywords: Islamic Education; *Mu'addib*; *Mu'allim*; *Murabbi*; Teacher Personality Competence.

INTRODUCTION

Teachers play a significant role in educational development because their responsibilities extend beyond delivering subject knowledge to shaping students' intellectual, social, emotional, and moral development. Effective teaching requires professional knowledge, pedagogical skills, and personal qualities that influence how teachers interact with students and fulfill their educational responsibilities. Klassen & Tze (2014) found that teachers' psychological characteristics, particularly self-efficacy, were associated with teaching effectiveness, although the overall relationship was relatively small. Similarly, Kim et al. (2019) demonstrated that several personality dimensions were associated with teaching effectiveness and teacher burnout. These findings indicate that teacher quality cannot be understood exclusively through instructional performance because personal characteristics also contribute to professional practice. In Islamic education, this relationship becomes particularly significant because teachers are expected to demonstrate moral integrity, spiritual awareness, and exemplary conduct alongside academic competence. Islamic educational philosophy positions education as a process that integrates knowledge, ethical responsibility, and human development. Al-Attas (Syed.) (1991) emphasized the importance of *adab* in Islamic education, suggesting that educational development involves cultivating the appropriate recognition and application of knowledge within moral and ethical relationships. Consequently, developing teachers' personality competence requires an understanding of how intellectual responsibility, personal maturity, and moral conduct interact within the educational process.

Teacher personality competence should therefore be understood as an integrated professional capacity rather than a collection of desirable individual characteristics. Teachers demonstrate their personal qualities through instructional decisions, interpersonal relationships, emotional responses, and consistent professional conduct. Korthagen (2004) argued that teacher development requires a holistic approach that considers the relationship between professional behavior, personal beliefs, identity, and individual qualities. This perspective suggests that effective teaching depends partly on the alignment between

teachers' internal values and their observable professional actions. In addition, Palmer (2010) emphasized the relationship between teacher identity, personal integrity, and the meaningful practice of teaching, highlighting the importance of personal authenticity in educational relationships. Within Islamic education, these considerations acquire an explicitly ethical dimension because teachers are responsible for demonstrating the values they communicate to students. The development of personality competence consequently involves more than encouraging discipline, patience, or responsibility as separate qualities. It requires an understanding of how these qualities support the interconnected responsibilities of teaching knowledge, guiding personal development, and cultivating moral behavior. This study argues that the Islamic educational concepts of *Mu'allim*, *Murabbi*, and *Mu'addib* offer a relevant conceptual basis for examining these responsibilities as complementary dimensions of teacher personality competence.

Previous research has examined teacher competence, professional identity, and educational responsibilities from various theoretical perspectives. Beijaard et al. (2004), through their review of research on teachers' professional identity, demonstrated that professional identity involves multiple dimensions and develops through teachers' interpretations of their roles and professional experiences. Their findings suggest that teachers' understanding of their responsibilities contributes to the formation of professional identity. From another perspective, Roorda et al. (2011) reported that affective teacher-student relationships were associated with students' engagement and academic achievement, emphasizing the educational significance of supportive interpersonal interactions. In Islamic educational scholarship, Engkizar et al. (2019) examined five concepts of educators, namely *mudarris*, *Mu'allim*, *Murabbi*, *mursyid*, and *Mu'addib*, and explained their distinctive meanings and responsibilities in Islamic education. Their study established that Islamic teachers' responsibilities extend beyond knowledge transmission to include moral development, character formation, and guidance. These studies provide important foundations for understanding teachers as professionals whose responsibilities involve intellectual, interpersonal, and ethical dimensions. However, they approach teacher competence through different analytical perspectives, creating an opportunity to examine more explicitly how selected Islamic educational roles can inform the development of teachers' personality competence.

Despite these contributions, an important conceptual issue remains concerning the relationship between Islamic educational roles and the specific dimensions of teacher

personality competence. Research on teacher effectiveness has primarily examined psychological characteristics and their associations with professional outcomes, while studies of teacher identity have emphasized professional experiences, beliefs, and self-understanding (Beijaard et al., 2004; Kim et al., 2019). Islamic educational scholarship, meanwhile, has explained the meanings and responsibilities associated with different categories of educators (Siregar et al., 2025). Although these perspectives provide valuable theoretical insights, their distinct analytical emphases leave room for a more explicit synthesis connecting the roles of *Mu'allim*, *Murabbi*, and *Mu'addib* with the personal qualities required of Islamic teachers. The conceptual gap addressed in this study therefore concerns the limited integration of these three educational roles into a coherent explanation of personality competence development, rather than the absence of previous discussions about Islamic teachers' responsibilities. This study seeks to contribute by examining how intellectual integrity, responsibility, emotional maturity, wisdom, and exemplary moral conduct relate to the respective educational functions of teaching, nurturing, and character formation. Its proposed contribution is an integrative conceptual interpretation that clarifies the complementary relationships among the three roles and their implications for Islamic teacher development.

The theoretical foundation of this study combines Islamic educational philosophy with perspectives on teacher identity and professional development. In Islamic educational thought, *Mu'allim* represents the educator's responsibility for communicating knowledge and supporting intellectual understanding, while *Murabbi* emphasizes continuous guidance and the holistic development of students' potential. The concept of *Mu'addib* concerns the cultivation of *adab*, ethical awareness, and appropriate conduct through education and personal example. These concepts can be interpreted as complementary educational responsibilities rather than mutually exclusive professional categories (Al-Attas (Syed.), 1991; Engkizar et al., 2019). Their relationship with personality competence can be further understood through the concept of professional identity, which recognizes that teachers' professional practices are shaped by their understanding of themselves and their educational responsibilities (Beijaard et al., 2004). Furthermore, Day & Gu (2010) emphasized the importance of teachers' personal and professional resources in sustaining commitment and educational quality under changing professional conditions. Lickona (1992) also established the educational significance of moral development, respect, responsibility, and character formation. Taken together, these perspectives support an interpretation of personality competence as a dynamic combination of intellectual responsibility, personal maturity, and

ethical consistency. Within this framework, *Mu'allim* contributes to the intellectual and professional dimensions of teacher responsibility, *Murabbi* emphasizes developmental guidance and interpersonal maturity, and *Mu'addib* highlights moral integrity and exemplary conduct. Their integration offers a conceptual basis for examining how Islamic teachers can align educational knowledge, professional behavior, and personal character.

Based on these considerations, this study aims to analyze the integration of *Mu'allim*, *Murabbi*, and *Mu'addib* roles in the development of Islamic teachers' personality competence through a qualitative literature review. Specifically, the study seeks to identify the conceptual characteristics and educational responsibilities associated with each role, examine their relationships with relevant dimensions of personality competence, and synthesize their complementary contributions into an integrative understanding of Islamic teacher professionalism. By bringing together Islamic educational philosophy and scholarship on teacher competence and professional identity, this study seeks to clarify how intellectual guidance, holistic student development, and moral formation can be understood as interconnected responsibilities within teachers' professional practice. The anticipated contribution is conceptual rather than empirical, providing a theoretically grounded interpretation that may inform teacher education, professional development, and further research on personality competence in Islamic educational institutions.

METHODS

Research Design

This study employs a qualitative literature review with a descriptive and interpretive approach to examine the integration of *Mu'allim*, *Murabbi*, and *Mu'addib* roles in the development of Islamic teachers' personality competence. A literature review is appropriate for research that seeks to examine existing theoretical perspectives, identify relationships among concepts, and synthesize scholarly knowledge into a coherent analytical understanding. Snyder (2019) explains that literature reviews can serve as independent research methodologies when they apply explicit procedures for identifying, evaluating, and synthesizing relevant academic sources. Accordingly, the present study adopts an integrative orientation that emphasizes the interpretation and synthesis of theoretical and empirical literature rather than the statistical aggregation of research findings.

The methodological orientation is also informed by Whittemore and Knafl (2005), who describe integrative reviews as approaches that accommodate diverse sources of evidence and support the development of broader conceptual understandings. This approach is appropriate because the three educational roles examined in this study originate from Islamic educational philosophy but are analyzed in relation to contemporary perspectives on teacher personality competence, professional identity, and moral responsibility. The review therefore focuses on identifying conceptual connections between these areas of scholarship and developing a theoretically grounded interpretation of their complementary contributions to Islamic teacher professionalism.

Data Sources and Literature Selection

The study draws on secondary sources, including scholarly journal articles, academic books, and relevant educational research addressing Islamic educational philosophy, teacher professional competence, personality development, and moral education. The literature is selected purposively according to its conceptual relevance and contribution to the research objectives. This selection strategy reflects the study's interpretive orientation, in which the depth, theoretical significance, and relevance of the sources are more important than their numerical representation. Snyder (2019) emphasizes the importance of aligning literature selection with the objectives and methodological design of a review to ensure that the resulting synthesis addresses the intended research problem.

Literature selection considers several criteria. First, sources must discuss at least one concept directly related to Islamic educational roles, particularly *Mu'allim*, *Murabbi*, or *Mu'addib*, or provide relevant theoretical explanations of teacher personality competence. Second, sources must contribute to understanding educational responsibility, teacher identity, professional ethics, character formation, or holistic student development. Third, priority is given to scholarly publications with identifiable authorship, publication information, and a clear academic foundation. Fourth, foundational theoretical works are considered alongside contemporary studies when their contributions remain relevant to the conceptual framework. Sources that lack sufficient academic credibility or do not contribute directly to the research objectives are excluded from the analytical discussion.

Data Collection Procedures

Data collection is conducted through document-based literature examination. The procedure consists of identifying relevant academic sources, examining their conceptual and

theoretical content, recording information related to the research objectives, and organizing the extracted information into analytical categories. The initial examination focuses on the definitions, characteristics, and educational responsibilities associated with *Mu'allim*, *Murabbi*, and *Mu'addib*. Subsequent examination addresses the dimensions of teacher personality competence, including integrity, responsibility, emotional maturity, wisdom, and exemplary moral conduct.

The collection and organization of documentary evidence follow the principles of qualitative data management described by Miles et al. (2014), particularly the importance of systematically organizing information to support interpretation and conclusion development. Relevant statements, theoretical arguments, and research findings are classified according to their conceptual contributions. This classification provides an analytical basis for comparing the three educational roles and examining their relationships with personality competence. The review does not involve questionnaires, interviews, classroom observations, or other forms of primary data collection because its research objectives concern the interpretation and integration of existing scholarly knowledge.

Data Analysis

The collected literature is examined using qualitative content analysis supported by thematic categorization and conceptual synthesis. Krippendorff (2018) describes content analysis as an approach for systematically interpreting textual materials within their relevant contexts. In this study, content analysis provides a methodological basis for examining how different academic sources define educational roles, describe teacher responsibilities, and explain the personal qualities associated with effective educational practice. The analysis concentrates on the meanings and relationships of concepts rather than the frequency of particular terms.

The analytical procedure comprises several interconnected stages. The first stage involves familiarization with the selected literature to identify its principal arguments and conceptual foundations. The second stage involves identifying and categorizing relevant information according to recurring educational responsibilities and dimensions of teacher personality competence. The third stage consists of comparing theoretical interpretations across sources to determine areas of convergence, differences in conceptual emphasis, and complementary perspectives. The fourth stage involves synthesizing the identified relationships into an integrated interpretation of the three educational roles. These analytical

activities draw on Braun and Clarke (2006), who explain that thematic analysis facilitates the identification and interpretation of meaningful patterns within qualitative materials.

Three primary analytical categories guide the synthesis. The first category, *Mu'allim*, concerns knowledge transmission, intellectual guidance, professional responsibility, and integrity in teaching. The second category, *Murabbi*, addresses holistic student development, interpersonal guidance, emotional maturity, patience, and educational care. The third category, *Mu'addib*, focuses on moral education, exemplary conduct, ethical consistency, and the cultivation of *adab*. The relationships among these categories are subsequently examined to identify how their distinct but complementary responsibilities contribute to a broader conceptual understanding of Islamic teachers' personality competence.

Conceptual Synthesis and Research Trustworthiness

The final analytical stage involves integrating the identified categories into a coherent conceptual interpretation. Rather than treating *Mu'allim*, *Murabbi*, and *Mu'addib* as isolated professional identities, the study examines their functional relationships and their collective relevance to teacher personality development. The synthesis considers whether the theoretical perspectives reinforce one another, emphasize different aspects of educational responsibility, or reveal conceptual tensions that require further interpretation. This process is informed by the integrative review principles outlined by Whittemore and Knafl (2005), particularly the need to examine diverse evidence critically before developing broader conceptual conclusions.

The trustworthiness of the interpretation is addressed through attention to the relevance of sources, consistency of conceptual definitions, comparison of scholarly perspectives, and traceability of theoretical arguments. Conclusions are developed by examining relationships across the reviewed literature rather than relying exclusively on individual authors' statements. Following Miles et al. (2014), the interpretation emphasizes the relationship between organized evidence, analytical explanations, and the conclusions drawn from the materials. The resulting synthesis is intended to provide a theoretically informed understanding of Islamic teachers' personality competence while recognizing that conceptual relationships established through literature analysis do not constitute direct empirical evidence of changes in teachers' professional behavior.

This methodological approach enables the study to examine the educational significance of *Mu'allim*, *Murabbi*, and *Mu'addib* and to clarify their potential contributions to an integrated conception of teacher personality competence within Islamic education.

RESULTS

The literature examined in this study identifies three interconnected educational responsibilities within Islamic teaching: the transmission and development of knowledge, the continuous guidance of students' personal growth, and the cultivation of moral character. These responsibilities are represented by the concepts of *Mu'allim*, *Murabbi*, and *Mu'addib*, respectively. Although each concept emphasizes a distinct educational function, their meanings overlap in describing the intellectual, developmental, and ethical responsibilities of Islamic teachers. Engkizar et al. (2019) identified these concepts among the principal terms used to describe educators in Islamic educational thought, demonstrating that the responsibilities associated with teaching extend beyond the delivery of academic content.

The conceptual findings indicate that the three roles can be distinguished according to their primary educational orientations. The *Mu'allim* emphasizes the development and communication of knowledge, the *Murabbi* focuses on guiding students' intellectual, emotional, social, and spiritual development, and the *Mu'addib* emphasizes the cultivation of *adab*, moral awareness, and ethical conduct. These distinctions provide an analytical basis for examining how the roles relate to different dimensions of teacher personality competence. The following subsections present the characteristics and educational responsibilities associated with each role before describing their complementary relationships.

1. *Mu'allim*: Knowledge Transmission and Intellectual Development

The first finding concerns the role of *Mu'allim* as an educator responsible for teaching, communicating, and developing knowledge. In Islamic educational terminology, *Mu'allim* refers to an individual who facilitates learning by providing knowledge, developing understanding, and guiding students toward intellectual growth. Engkizar et al. (2019) associated this concept with the responsibility of transmitting knowledge and supporting students' learning processes. Accordingly, the role involves more than presenting information because teachers must also support students in understanding, interpreting, and applying the knowledge they acquire.

The educational responsibilities associated with *Mu'allim* include mastering subject knowledge, presenting accurate information, communicating learning materials clearly, and selecting instructional approaches appropriate to students' learning needs. These responsibilities position knowledge and intellectual guidance at the center of the teaching process. The literature also connects effective teaching with professional responsibility and the relationship between teachers' personal characteristics and instructional practices. Korthagen (2004), for example, emphasized that teachers' professional behavior is connected to their beliefs, identity, and personal qualities.

In relation to personality competence, the role of *Mu'allim* is associated with intellectual honesty, responsibility, discipline, and consistency between professional statements and actions. Intellectual honesty involves communicating knowledge accurately and acknowledging the boundaries of one's understanding. Responsibility concerns teachers' commitment to preparing learning activitiesand fulfilling instructional obligations. Discipline and consistency are reflected in teachers' efforts to maintain professional standards and demonstrate the values expected within the learning environment.

These characteristics indicate that the role of *Mu'allim* contains both instructional and personal dimensions. Knowledge transmission represents its primary educational responsibility, while honesty, responsibility, and professional consistency describe the personal qualities relevant to performing that responsibility. Table 1 summarizes the principal characteristics of the *Mu'allim* role identified in the conceptual review.

Table 1. Characteristics of the Mu'allim Role and Its Relationship with Teacher Personality Competence

Analytical Aspect	Findings from the Literature
Conceptual meaning	Teacher as a transmitter, facilitator, and developer of knowledge
Primary educational function	Supporting intellectual understanding and knowledge acquisition
Educational responsibilities	Explaining concepts, facilitating learning, and guiding intellectual development
Supporting professional competencies	Subject knowledge, communication, instructional preparation, and discipline
Relevant personality dimensions	Intellectual honesty, responsibility, integrity, and professional consistency
Educational orientation	Development of knowledgeable, responsible, and intellectually capable students

Source: Conceptual synthesis based on Engkizar et al. (2019) and Korthagen (2004).

The findings presented in Table 1 identify intellectual responsibility as a central characteristic of the *Mu'allim* role. The relationship between teaching and personality

competence is reflected in the expectation that teachers communicate knowledge responsibly while demonstrating honesty and consistency in their professional conduct. These qualities represent the personality dimensions associated with the instructional responsibilities described in the reviewed literature.

2. *Murabbi*: Holistic Guidance and Student Development

The second finding concerns the role of *Murabbi*, which emphasizes the continuous guidance and development of students' potential. In Islamic educational thought, this concept represents the responsibility of nurturing learners through educational processes that consider their intellectual, emotional, social, moral, and spiritual needs. Unlike an understanding of teaching that focuses primarily on subject knowledge, the role of *Murabbi* gives particular attention to students' development as individuals whose abilities, attitudes, and personal characteristics evolve through educational experiences.

Engkizar et al. (2019) described *Murabbi* as an educational role associated with the development and guidance of learners. The reviewed literature therefore identifies educational care, continuous guidance, and attention to developmental needs as important characteristics of this role. Teachers functioning as *Murabbi* are expected to recognize differences in students' abilities, provide appropriate encouragement, offer constructive guidance, and establish relationships that support personal development.

The role also involves creating an educational environment in which students receive guidance according to their developmental needs. Supportive interpersonal relationships constitute an important component of this process. Roorda et al. (2011), through a meta-analysis of teacher-student relationships, reported associations between the affective quality of these relationships and students' engagement and academic achievement. Although this study did not specifically examine Islamic educational roles, its findings provide relevant evidence concerning the importance of teacher-student relationships within the developmental responsibilities associated with *Murabbi*.

The personality dimensions related to *Murabbi* include emotional maturity, patience, empathy, wisdom, care, and responsibility. Emotional maturity is relevant to teachers' ability to respond appropriately to students' difficulties, while patience supports continuous guidance during different stages of learning. Empathy and care concern teachers' attention to students' needs and individual circumstances. Wisdom involves making educational

decisions that consider students' developmental conditions and the consequences of teachers' responses.

The literature also suggests that the developmental responsibilities of teachers are connected to their personal and professional identities. Beijaard et al. (2004) identified professional identity as a multidimensional aspect of teaching that develops through teachers' professional experiences and interpretations of their responsibilities. In the present synthesis, this perspective is relevant to understanding how the responsibilities of *Murabbi* relate to teachers' personal awareness and professional conduct.

Table 2 presents the characteristics of the *Murabbi* role and the personality dimensions associated with its educational responsibilities.

Table 2. Characteristics of the Murabbi Role and Its Relationship with Teacher Personality Competence

Analytical Aspect	Findings from the Literature
Conceptual meaning	Teacher as a nurturer and guide of students' development
Primary educational function	Supporting holistic intellectual, emotional, social, and spiritual development
Educational responsibilities	Providing guidance, encouragement, developmental support, and educational care
Supporting professional competencies	Interpersonal communication, understanding individual differences, and developmental guidance
Relevant personality dimensions	Emotional maturity, patience, empathy, wisdom, care, and responsibility
Educational orientation	Development of students' intellectual, personal, social, and spiritual potential

Source: Conceptual synthesis based on Engkizar et al. (2019), Beijaard et al. (2004), and Roorda et al. (2011).

Table 2 indicates that the distinctive emphasis of *Murabbi* lies in the continuity and comprehensiveness of educational guidance. The associated personality dimensions concern teachers' capacity to maintain supportive relationships, respond appropriately to individual differences, and demonstrate consistent concern for students' development. Compared with the predominantly instructional emphasis of *Mu'allim*, this role places greater attention on the interpersonal and developmental dimensions of educational responsibility.

3. *Mu'addib*: Moral Formation, Adab, and Exemplary Conduct

The third finding concerns the role of *Mu'addib*, which emphasizes the development of *adab*, moral character, and ethical conduct. In Islamic educational philosophy, education is closely connected to the cultivation of appropriate behavior, moral understanding, and responsible relationships. Al-Attas (1980) placed *adab* at the center of his conception of

Islamic education, emphasizing the relationship between knowledge, ethical order, and the development of the educated individual.

Within this educational perspective, the role of *Mu'addib* concerns the responsibility of guiding students toward the recognition and practice of appropriate moral values. Teachers are expected not only to explain ethical principles but also to demonstrate those principles through their conduct. Engkizar et al. (2019) identified *Mu'addib* as one of the educational concepts associated with the moral and character-forming responsibilities of Islamic teachers.

The literature identifies moral instruction, exemplary behavior, habituation, and ethical guidance as important characteristics of this role. Moral instruction concerns the communication of ethical values, while exemplary behavior refers to teachers' responsibility to demonstrate those values through professional and interpersonal conduct. Habituation involves encouraging the consistent practice of appropriate behavior, whereas ethical guidance helps students understand the moral significance of their actions and responsibilities.

These educational responsibilities are associated with personality dimensions such as moral integrity, honesty, fairness, responsibility, self-discipline, and consistency between values and actions. Moral integrity concerns the alignment between teachers' stated ethical principles and their observable behavior. Fairness is reflected in the equitable treatment of students, while responsibility and self-discipline support teachers' commitment to maintaining appropriate professional conduct.

Lickona (1991) identified respect and responsibility as central concerns in character education, providing a broader educational perspective on the moral responsibilities associated with teaching. Although character education is not identical to the Islamic concept of *ta'dib*, both perspectives address the importance of moral learning and the cultivation of responsible conduct. The distinctive emphasis of *Mu'addib*, however, remains its relationship with *adab* within Islamic educational philosophy.

Table 3 summarizes the conceptual characteristics of *Mu'addib* and their relationship with teacher personality competence.

Table 3. Characteristics of the Mu'addib Role and Its Relationship with Teacher Personality Competence

Analytical Aspect	Findings from the Literature
Conceptual meaning	Teacher as an educator responsible for cultivating adab and moral character
Primary educational function	Developing moral awareness, ethical responsibility, and appropriate conduct
Educational responsibilities	Providing moral guidance, demonstrating ethical behavior, and encouraging positive habits
Educational approaches	Exemplary conduct, habituation, moral instruction, and ethical guidance
Relevant personality dimensions	Moral integrity, honesty, fairness, responsibility, self-discipline, and ethical consistency
Educational orientation	Development of students' moral awareness, character, and responsible behavior

Source: Conceptual synthesis based on Al-Attas (1980), Engkizar et al. (2019), and Lickona (1991).

The findings summarized in Table 3 identify moral responsibility and exemplary conduct as the central characteristics of *Mu'addib*. While the roles of *Mu'allim* and *Murabbi* emphasize intellectual development and holistic guidance, respectively, *Mu'addib* places particular attention on the ethical dimensions of educational practice. Its relationship with personality competence is reflected in the expectation that teachers demonstrate consistency between moral principles, professional decisions, and everyday interactions.

4. Integration of *Mu'allim*, *Murabbi*, and *Mu'addib* in Islamic Teacher Personality Competence

The synthesis of the three educational roles identifies complementary relationships among intellectual guidance, holistic development, and moral formation. The literature presents these responsibilities as distinguishable but interconnected aspects of Islamic education. The *Mu'allim* role emphasizes what teachers communicate and how they support students' acquisition of knowledge. The *Murabbi* role concerns how teachers guide students throughout their developmental processes. The *Mu'addib* role focuses on how teachers cultivate ethical understanding and demonstrate appropriate moral conduct.

These responsibilities correspond to different but overlapping dimensions of teacher personality competence. Intellectual honesty and professional responsibility are particularly relevant to *Mu'allim*. Emotional maturity, patience, empathy, and wisdom are closely associated with *Murabbi*. Moral integrity, fairness, and exemplary behavior are central to *Mu'addib*. However, the relationships are not exclusive. Responsibility, for example, appears

across all three roles, while integrity and consistency are relevant to both instructional and ethical responsibilities.

The synthesized relationships are presented in Table 4, which integrates the three educational roles with their principal functions, associated personality dimensions, and educational orientations.

Table 4. Integrative Conceptual Matrix of Islamic Educational Roles and Teacher Personality Competence

Educational Role	Primary Function	Relevant Personality Dimensions	Educational Orientation
Mu'allim	Knowledge transmission and intellectual guidance	Intellectual honesty, discipline, responsibility, and professional integrity	Intellectual understanding and responsible use of knowledge
Murabbi	Holistic guidance and developmental support	Emotional maturity, patience, empathy, wisdom, and care	Intellectual, emotional, social, and spiritual development
Mu'addib	Moral formation and cultivation of adab	Moral integrity, fairness, self-discipline, and exemplary conduct	Moral awareness, ethical responsibility, and character development
Integrated roles	Coordinated intellectual, developmental, and moral responsibilities	Consistency between professional knowledge, personal maturity, and ethical conduct	Holistic education integrating knowledge, personal development, and moral character

Source: Author's conceptual synthesis based on Al-Attas (1980), Engkizar et al. (2019), Korthagen (2004), and Beijaard et al. (2004).

The integrated matrix identifies three related patterns. First, each educational role has a distinct primary responsibility that contributes to a broader understanding of teaching. Second, each role corresponds to particular personal qualities relevant to fulfilling its responsibilities. Third, several personality dimensions, especially responsibility, integrity, and consistency, extend across the three roles rather than belonging exclusively to one category.

The findings therefore describe an integrated conception of teacher personality competence in which professional knowledge, developmental guidance, and ethical conduct are considered interconnected elements of educational responsibility. Within this conception, the teacher is not understood solely as a transmitter of information, a personal guide, or a moral example. Instead, these responsibilities represent complementary functions that can be performed within the same educational practice.

The conceptual relationship identified in this review is based on the interpretation and synthesis of existing scholarship. It does not establish a statistically tested relationship among the three educational roles or demonstrate that their integration produces measurable

improvements in teacher performance. Rather, it organizes the relevant concepts into a common analytical structure that describes their respective contributions to personality competence.

3. Differences in Conceptual Emphasis Across the Literature

The literature also reveals differences in how educational responsibilities and teacher personality are conceptualized. Islamic educational scholarship frequently examines teachers' responsibilities through concepts derived from Islamic educational philosophy, while research on teacher effectiveness and professional identity often approaches these responsibilities through psychological characteristics, professional practices, and educational relationships.

Within Islamic educational thought, the emphasis placed on particular educator roles varies according to the concept being examined. The *Mu'allim* perspective gives greater attention to instruction and intellectual development, while *Murabbi* emphasizes developmental guidance and *Mu'addib* highlights moral formation. Engkizar et al. (2019) demonstrated that Islamic educational terminology includes several interconnected categories of educators, each representing different responsibilities and educational orientations.

Differences also appear in the literature addressing teachers' personal characteristics and professional development. Korthagen (2004) examined teacher development through relationships among professional behavior, identity, beliefs, and individual qualities. Beijaard et al. (2004) emphasized the multidimensional nature of professional identity. In contrast, Kim et al. (2019) investigated statistical relationships between teacher personality characteristics, teaching effectiveness, and burnout. These perspectives address related aspects of teaching but differ in their conceptual priorities and methodological orientations.

Another distinction concerns the relationship between educational competence and moral responsibility. Research on professional effectiveness commonly examines instructional outcomes, psychological characteristics, and teachers' professional functioning. Islamic educational perspectives also emphasize the ethical and spiritual responsibilities associated with teaching, particularly through the concept of *adab* (Al-Attas, 1980). Consequently, the reviewed perspectives differ in the extent to which moral formation is treated as an explicit educational responsibility.

Despite these differences, the literature identifies recurring themes concerning responsibility, professional integrity, personal maturity, and the quality of teacher-student interactions. These themes appear across conceptual discussions of Islamic educational roles and broader research on teacher professionalism. The reviewed perspectives therefore provide complementary descriptions of teacher responsibilities, although they do not employ identical conceptual definitions or analytical methods.

4. Summary of the Main Findings

The literature review identifies three principal educational roles that contribute to the conceptual understanding of Islamic teachers' personality competence. The role of *Mu'allim* emphasizes intellectual guidance and the responsible communication of knowledge, with particular relevance to honesty, discipline, and professional responsibility. The role of *Murabbi* focuses on holistic developmental guidance and is associated with emotional maturity, patience, empathy, and educational care. The role of *Mu'addib* emphasizes the cultivation of *adab*, moral formation, and exemplary conduct, particularly through moral integrity, fairness, and ethical consistency.

The conceptual synthesis further identifies shared personality dimensions that connect these roles, especially responsibility, integrity, and consistency between professional commitments and observable behavior. The three roles consequently provide complementary perspectives on the responsibilities of Islamic teachers rather than separate or mutually exclusive categories.

Finally, differences in conceptual emphasis across the literature demonstrate that teacher personality competence can be examined through intellectual, developmental, psychological, professional, and ethical perspectives. The findings presented in this section establish a conceptual foundation for the subsequent discussion of how these perspectives can be integrated into an understanding of teacher personality competence in Islamic education.

DISCUSSION

1. Integration of *Mu'allim*, *Murabbi*, and *Mu'addib* as Complementary Educational Roles

The findings indicate that *Mu'allim*, *Murabbi*, and *Mu'addib* represent complementary educational responsibilities rather than separate or mutually exclusive categories of Islamic teachers. Their integration reflects the multidimensional nature of Islamic education, which encompasses intellectual development, personal growth, and moral formation. This interpretation is consistent with Halstead (2004), who identified knowledge acquisition, individual development, and social and moral education as interconnected dimensions of Islamic educational thought. Accordingly, the three roles should not be understood as independent professional identities but as distinguishable responsibilities that collectively inform educational practice. Engkizar et al. (2019) similarly demonstrated that Islamic educational terminology expresses different but related functions of educators, providing a conceptual foundation for examining their integration.

The relationship among these roles becomes clearer through the educational concepts of *ta'lim*, *tarbiyah*, and *ta'dib*. *Ta'lim* primarily concerns the communication and acquisition of knowledge, whereas *tarbiyah* emphasizes the continuous cultivation of human potential. *Ta'dib* places particular attention on moral understanding, appropriate conduct, and the cultivation of *adab*. Nevertheless, these concepts should not be reduced to rigid or exclusive categories. Al-Attas (1980) positioned *ta'dib* as a comprehensive conception of Islamic education that encompasses the proper acquisition and application of knowledge, rather than treating moral formation as an isolated educational activity. Sahin (2018) likewise conceptualized *tarbiyah* as a transformative educational process involving learners' personal development and identity formation. These perspectives demonstrate that the three concepts overlap in their broader educational purposes despite their different emphases.

The integration of these responsibilities also reflects the historical relationship between knowledge, ethical conduct, and educational authority in Islamic scholarship. Gunther (2006) demonstrated that medieval Muslim educational thinkers addressed both the transmission of knowledge and the moral responsibilities of educators. Similarly, Douglass & Shaikh (2004) emphasized the importance of distinguishing different meanings and applications of Islamic education while recognizing its broader educational purposes. These

contributions suggest that separating intellectual instruction from moral and developmental responsibilities risks narrowing the conceptual scope of Islamic teaching.

In contemporary educational contexts, this integrative understanding has implications for how Islamic pedagogy is conceptualized and practiced. Memon (2011) identified the need for teacher education that explicitly addresses Islamic pedagogical principles rather than assuming that conventional professional preparation automatically provides them. Abdalla et al. (2018) similarly emphasized the importance of connecting Islamic educational traditions with contemporary pedagogical practices. Sahin (2018) further advocated a critical and interdisciplinary approach to Islamic education that recognizes the interaction between educational values, traditions, and contemporary professional contexts. These perspectives support the relevance of considering the three roles collectively when examining Islamic teacher professionalism.

The present synthesis therefore extends beyond a descriptive classification of Islamic educational terminology. It proposes that the intellectual responsibility of *Mu'allim*, the developmental guidance of *Murabbi*, and the ethical orientation of *Mu'addib* constitute interrelated dimensions of educational practice. Consistent with Korthagen's (2004) holistic perspective on teacher development, this integration highlights the importance of coherence between professional responsibilities, personal qualities, and observable conduct. However, the proposed relationship remains a conceptual interpretation rather than an empirically validated model. Its principal contribution lies in clarifying how the three educational roles can inform a more comprehensive understanding of Islamic teachers' responsibilities and provide a foundation for examining personality competence development.

2. The Contribution of Integrated Educational Roles to Teacher Personality Competence

The integration of *Mu'allim*, *Murabbi*, and *Mu'addib* provides a conceptual basis for understanding teacher personality competence as the consistent application of intellectual, emotional, and ethical qualities within professional practice. Rather than representing fixed personality characteristics, competence in this context concerns teachers' capacity to translate personal values into responsible educational conduct. Korthagen (2004) emphasized that teachers' professional behavior is closely connected to their beliefs, identity, and personal qualities. Similarly, Rushton et al. (2023) demonstrated that teacher identity develops through interactions among professional experiences, educational contexts, and teachers' interpretations of their responsibilities. These perspectives indicate that personality

competence should be examined through the relationship between personal dispositions and professional actions.

Within this integrative framework, *Mu'allim* contributes to personality competence through intellectual integrity, honesty, and professional responsibility. The teacher's obligation to communicate accurate knowledge requires consistency between academic understanding, instructional decisions, and ethical commitments. However, professional responsibility cannot be reduced to subject mastery alone. Beijaard et al. (2004) demonstrated that teachers' professional identities involve multiple interconnected dimensions that influence how they understand and perform their responsibilities. Consequently, the intellectual responsibility associated with *Mu'allim* represents one dimension of personality competence, particularly through the responsible application of knowledge and professional judgment.

The contribution of *Murabbi* is more closely associated with emotional maturity, patience, empathy, and interpersonal responsibility. Developmental guidance requires teachers to respond appropriately to students' individual needs while maintaining supportive educational relationships. Jennings & Greenberg (2009) proposed that teachers' social and emotional competence contributes to supportive classroom relationships and effective learning environments. Izadinia (2013) further identified reflective activities, professional experiences, and educational communities as important influences on the development of prospective teachers' professional identities. These findings support the interpretation that the qualities associated with *Murabbi* involve developmental capacities that can be strengthened through reflection and professional experience.

Meanwhile, *Mu'addib* emphasizes moral integrity, ethical consistency, and exemplary conduct as essential dimensions of teacher personality competence. Saepurrohman and Saepurrohman & Erihadiana (2024) highlighted the relevance of *qudwah*, or exemplary behavior, to personality competence in Islamic education. Rahman et al. (2023) similarly emphasized the role of Islamic education teachers' personal qualities in students' character formation. These perspectives suggest that moral values become educationally meaningful when teachers demonstrate them consistently through professional decisions, interpersonal interactions, and everyday conduct. The ethical dimension of teaching therefore extends beyond communicating moral principles to embodying those principles within educational practice.

An important distinction emerges between *teacher personality competence* and *personality traits*. Personality traits describe relatively enduring psychological characteristics, whereas personality competence, as conceptualized in this study, refers to the professionally relevant enactment of personal, interpersonal, and ethical capacities. Kim et al. (2019) examined associations between teachers' personality traits, teaching effectiveness, and burnout, but these associations should not be interpreted as direct evidence that Islamic educational roles improve personality competence. Utami et al. (2023) situated teacher personality ethics within Islamic educational philosophy, while Sajari et al. (2026) emphasized the importance of spirituality and ethical identity beyond technically oriented understandings of teacher professionalism. Taken together, these perspectives support an integrative interpretation in which *Mu'allim* emphasizes intellectual responsibility, *Murabbi* contributes emotional and relational maturity, and *Mu'addib* reinforces ethical integrity. Their integration offers a conceptual explanation of teacher personality competence as coherence between knowledge, personal character, and professional conduct, although empirical research remains necessary to evaluate the proposed relationships.

3. Reconciling Islamic Educational Philosophy with Contemporary Teacher Professionalism

The integration of *Mu'allim*, *Murabbi*, and *Mu'addib* raises an important question concerning the relationship between Islamic educational philosophy and contemporary understandings of teacher professionalism. Contemporary professional frameworks commonly emphasize pedagogical expertise, accountability, instructional effectiveness, and professional judgment. However, these dimensions do not fully explain the moral and spiritual responsibilities traditionally associated with Islamic teaching. Biesta & Affifi (2026) argued that educational professionalism requires attention to the purposes of education and the exercise of professional judgment rather than exclusive dependence on measurable performance. This perspective provides a point of convergence with Islamic educational thought, where teaching involves intellectual development, personal guidance, and moral responsibility. Nevertheless, the two perspectives emerge from different philosophical foundations and should not be treated as conceptually identical.

An important area of convergence concerns the ethical character of professional teaching. Sockett (1993) conceptualized teacher professionalism through moral commitments involving knowledge, accountability, professional community, and educational

ideals. Similarly, Elizabeth (2003) emphasized that ethical knowledge and moral agency are integral to teachers' professional responsibilities. These perspectives demonstrate that moral responsibility is not exclusive to religious educational traditions. However, Islamic educational philosophy gives these responsibilities additional significance through the cultivation of *adab* and the understanding of teaching as an ethically and spiritually meaningful activity. Sahin (2018) emphasized the importance of critically examining relationships between Islamic educational values and contemporary educational philosophies. Consequently, the integration of Islamic educational roles with modern professionalism requires dialogue between their respective assumptions rather than the uncritical adoption of either framework.

Another point of convergence involves professional identity and reflective judgment. Kelchtermans (2009) demonstrated that teachers' professional practices are closely connected to self-understanding, vulnerability, and reflection. Similarly, Osguthorpe (2008) argued that teachers' moral dispositions deserve attention as intrinsic aspects of professional teaching, not merely because they may influence students' moral development. These arguments correspond with the personality dimensions associated with *Murabbi* and *Mu'addib*, particularly emotional maturity, responsibility, and ethical consistency. Nevertheless, Islamic teacher identity also involves commitments derived from religious beliefs and educational traditions. Succarie (2024) identified the complex professional identities of Islamic school teachers who navigate religious commitments alongside contemporary institutional expectations. This finding illustrates the need to understand professional identity as a process of negotiating, rather than simply combining, different educational responsibilities.

The practical significance of this relationship is particularly evident in teacher preparation. Rizza et al. (2026) argued that Islamic teacher education requires explicit attention to Islamic pedagogical principles rather than assuming that conventional teacher qualifications automatically provide adequate preparation for Islamic educational responsibilities. More recently, Sukenti & Tambak (2023) examined the relationship between Islamic teachers' ethical behavior, identity formation, and assessment practices, highlighting the relevance of ethical considerations to professional activity. Furthermore, Roorda et al. (2011) demonstrated associations between supportive teacher-student relationships and students' educational engagement, providing broader empirical support for the relational dimensions of teaching. These findings suggest that professional competence and ethical

responsibility can be addressed together without assuming that spiritual commitments automatically produce effective teaching.

The present synthesis therefore positions Islamic teacher professionalism as an integration of pedagogical capability, reflective professional judgment, and moral responsibility. The roles of *Mu'allim*, *Murabbi*, and *Mu'addib* offer a conceptual structure for examining these dimensions collectively. Rather than replacing contemporary professional standards, their integration provides an Islamic educational perspective through which those standards can be interpreted in relation to intellectual responsibility, developmental guidance, and ethical conduct. This interpretation remains conceptual and requires further empirical examination across different Islamic educational settings.

4. Theoretical and Practical Implications for Islamic Teacher Education

The integration of *Mu'allim*, *Murabbi*, and *Mu'addib* offers several theoretical and practical implications for Islamic teacher education, particularly in developing a more comprehensive understanding of personality competence. From a theoretical perspective, the findings suggest that personality competence should be conceptualized not merely as a collection of desirable personal characteristics but as the consistent enactment of intellectual responsibility, developmental guidance, and ethical conduct within educational practice. This interpretation extends the classification of Islamic educational roles presented by Engkizar et al. (2019) by connecting their respective responsibilities with specific dimensions of teacher personality competence. It also aligns with Sahin's (2018) argument that Islamic educational scholarship requires critical engagement with contemporary educational theories and professional practices. Consequently, the proposed integration provides a conceptual framework for examining how religious educational values and professional responsibilities interact in shaping teachers' educational identities.

The framework also contributes to discussions of professional learning by emphasizing the relationship between personal development and observable teaching practices. Korthagen and Vasalos (2005) demonstrated the relevance of core reflection in connecting professional behavior with deeper dimensions of teachers' identities and personal qualities. Similarly, Loughran (2002) argued that effective reflective practice requires teachers to critically examine their assumptions and interpret professional experiences within meaningful contexts. Applied to Islamic teacher education, these perspectives suggest that developing personality competence requires opportunities for teachers to examine how their

intellectual commitments, interpersonal responses, and moral values influence classroom decisions. The integration of the three educational roles therefore provides a theoretical basis for reflective professional learning that connects educational knowledge with personal and ethical development.

From a practical perspective, the findings suggest that Islamic teacher preparation programs could incorporate the three educational roles into curriculum design, supervised teaching, and professional mentoring. The *Mu'allim* dimension could inform training in responsible knowledge communication and intellectual integrity, while *Murabbi* could guide the development of supportive relationships, patience, and emotional maturity. The *Mu'addib* dimension could strengthen reflection on professional ethics, exemplary behavior, and consistency between educational values and actions. Memon (2011) identified the importance of developing teacher preparation that explicitly addresses Islamic pedagogical principles. Grossman et al. (2009) likewise emphasized the significance of organizing teacher education around professional practices, providing a relevant basis for connecting conceptual learning with authentic teaching experiences.

Professional development initiatives could further operationalize these dimensions through case-based discussions, reflective journals, classroom observation, mentoring, and collaborative evaluation of professional dilemmas. Avalos (2011) and Rizza et al. (2026) identified teacher learning, collaboration, and professional context as important considerations in professional development, while Kennedy (2016) demonstrated that professional learning programs need coherent theories of action connecting their intended content with changes in teaching practice. These findings support designing activities in which Islamic teachers examine classroom situations involving intellectual honesty, student guidance, fairness, and ethical decision-making. However, the effectiveness of such activities in improving Islamic teachers' personality competence would require empirical evaluation.

Institutional evaluation also represents a potential area of application. Rather than assessing personality competence exclusively through general behavioral statements, Islamic educational institutions could develop context-sensitive indicators addressing instructional responsibility, interpersonal maturity, and ethical consistency. Desimone (2009) emphasized the importance of coherent conceptual frameworks and appropriate measures when evaluating professional development. Darling-Hammond et al. (2017) further identified active learning, collaboration, feedback, reflection, and sustained engagement as important

features of effective teacher professional development. Drawing on these principles, institutions could consider integrating self-assessment, mentoring feedback, and documented professional reflection into teacher development processes.

Overall, the proposed framework offers a conceptual foundation for connecting Islamic educational philosophy with teacher preparation, continuing professional development, and competency evaluation. Its central contribution lies in organizing intellectual, developmental, and moral responsibilities into an interconnected understanding of teacher personality competence. Nevertheless, these practical applications remain recommendations derived from theoretical synthesis rather than interventions whose effectiveness has been established by the present study.

5. Research Limitations and Directions for Future Studies

Despite its conceptual contributions, this study has several limitations that should be considered when interpreting its findings. First, the research relies on a qualitative literature review rather than primary empirical data, limiting its ability to establish how the integration of *Mu'allim*, *Murabbi*, and *Mu'addib* is implemented in actual educational settings. The proposed relationships between these educational roles and teacher personality competence are therefore based on theoretical interpretation rather than direct observation or statistical examination. Second, the literature selection process does not provide a fully documented database search strategy, comprehensive screening records, or a standardized assessment of source quality, which may affect the transparency and reproducibility of the review. Third, differences in historical contexts, philosophical orientations, and interpretations of Islamic educational terminology may influence how the three roles are understood across educational institutions. Consequently, the proposed integrative framework should be regarded as a conceptual synthesis rather than a universally applicable or empirically validated model of teacher personality competence.

Future research should examine the proposed framework through qualitative, quantitative, and mixed-methods approaches to establish its relevance and applicability across Islamic educational contexts. Qualitative studies involving interviews, classroom observations, and case studies could investigate how teachers interpret and perform the responsibilities associated with *Mu'allim*, *Murabbi*, and *Mu'addib* in everyday professional practice. Subsequent quantitative research could develop and validate instruments measuring the intellectual, developmental, and ethical dimensions of teacher personality competence,

followed by statistical analysis of their relationships with professional behavior and educational outcomes. Longitudinal and intervention-based studies could further investigate whether teacher education programs integrat

CONCLUSION

This study concludes that the integration of *Mu'allim*, *Murabbi*, and *Mu'addib* provides a comprehensive conceptual understanding of Islamic teachers' educational responsibilities and their relationship with personality competence development. The findings identify three complementary dimensions of teaching: *Mu'allim* emphasizes knowledge transmission, intellectual integrity, and professional responsibility; *Murabbi* focuses on holistic student development, emotional maturity, patience, and interpersonal guidance; while *Mu'addib* highlights moral formation, ethical consistency, and exemplary conduct. Although each role has a distinct educational emphasis, their integration demonstrates that intellectual, developmental, and moral responsibilities are interconnected within Islamic educational practice. Teacher personality competence, therefore, extends beyond individual characteristics and involves the consistent expression of professional knowledge, personal maturity, and ethical values through educational actions and interpersonal relationships.

The principal theoretical contribution of this study lies in synthesizing these three educational roles into an integrative conceptual perspective on Islamic teacher personality competence. Rather than treating *Mu'allim*, *Murabbi*, and *Mu'addib* as separate categories, the proposed framework connects their educational functions with specific dimensions of personal and professional responsibility. This synthesis contributes to Islamic educational scholarship by clarifying the relationship between knowledge, holistic development, and moral character within teacher professionalism. It also provides a conceptual foundation for understanding how Islamic educational philosophy can complement contemporary perspectives on professional identity, reflective practice, and ethical responsibility. Nevertheless, the framework represents a theoretically informed interpretation and should not be regarded as an empirically validated model of teacher competence.

From a practical perspective, the findings suggest that Islamic teacher education institutions may consider incorporating the three educational roles into teacher preparation, professional development, reflective learning, and competency evaluation. Educational programs could emphasize intellectual honesty, developmental guidance, emotional maturity,

and exemplary conduct as interconnected aspects of teacher professionalism. However, these recommendations require further empirical examination before their effectiveness can be established. Future research should investigate how Islamic teachers interpret and implement these roles in educational settings and develop appropriate instruments to assess the associated dimensions of personality competence. Such investigations would help evaluate the applicability of the proposed conceptual framework and provide stronger evidence for its use in improving Islamic teacher education and professional development.

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