

Teacher Personality in Islamic Perspective Based on the Qur'an and Hadith

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Abstract

Teacher personality is central to knowledge transmission and students' moral and spiritual development. However, discussions often emphasize professional competence and psychological characteristics, leaving the integration of Islamic values, ethical responsibility, and spiritual dimensions insufficiently explored. This study examines teacher personality from an Islamic perspective grounded in the Qur'an and Hadith, focusing on its conceptual foundations, essential characteristics, and the relationship between Islamic morality and professional ethics. A qualitative library research design was employed, with qualitative content analysis of primary sources comprising Qur'anic verses and Hadith and secondary sources comprising classical Islamic educational works and contemporary scholarship on teacher personality and Islamic education. The findings indicate that Islamic teacher personality integrates cognitive orientation (*'aqliyah*), behavioral orientation (*nafsiyah*), spiritual awareness, and moral responsibility. Key teacher roles include *murabbi*, *mu'allim*, *mu'addib*, *mudarris*, *mursyid*, and *muzakki*, while essential characteristics encompass sincerity, trustworthiness, patience, compassion, and exemplary behavior. Islamic morality also underpins professional ethics by guiding teachers' responsibilities toward students, colleagues, families, and society. The study presents a holistic conceptual framework that connects religious values with professional responsibilities, contributing to the conceptual understanding of teacher personality in Islamic educational studies. Future research should empirically examine how these values are implemented across diverse educational contexts.

Keywords: Teacher Personality; Islamic Education; Qur'an; Hadith; Teacher Professional Ethics

INTRODUCTION

Teachers play a fundamental role in shaping the intellectual, moral, and social development of learners. In contemporary education, teacher quality is often associated not only with pedagogical competence and professional skills but also with personal integrity, ethical responsibility, and the ability to become a positive role model for students. The teacher is not merely a transmitter of knowledge but also an agent who influences students' values, attitudes, and character formation through daily interactions and educational practices (Darling-Hammond, 2017). Therefore, the personality dimension of teachers has become an essential component in understanding educational effectiveness, particularly in contexts where moral and spiritual values are emphasized.

Within Islamic educational thought, the role of teachers has a broader meaning than professional instruction. Teachers are viewed as individuals who carry moral and spiritual responsibilities in guiding students toward intellectual excellence and ethical maturity. Islamic education considers knowledge (*'ilm*) inseparable from character formation (*akhlak*), because the ultimate purpose of education is not only the development of intellectual capacity but also the cultivation of individuals who possess faith, morality, and social responsibility (Al-Attas (Syed.), 1991; M. Halstead, 2004). Consequently, the personality of teachers becomes a central element because teachers are expected to embody the values they teach.

The Islamic tradition conceptualizes teachers through several roles, including *Murabbi* (educator and nurturer), *Mu'allim* (knowledge transmitter), and *Mu'addib* (one who cultivates manners and ethics). These concepts indicate that teaching in Islam is not limited to the delivery of academic knowledge but involves the holistic development of human beings. Teachers are expected to demonstrate qualities such as sincerity (*ikhlas*), trustworthiness (*amanah*), compassion (*rahmah*), patience (*sabr*), justice (*'adl*), and exemplary behavior (*uswah hasanah*) (Daulay, 2026; Zawaliyah et al., 2025).

The importance of teacher personality has become increasingly relevant due to contemporary challenges in education. Although various teacher development programs have emphasized professional competence, several studies indicate that technical competence alone is insufficient to guarantee meaningful educational outcomes. Teachers'

ethical orientation, emotional maturity, and moral commitment significantly influence classroom climate, teacher–student relationships, and students’ character development (Hargreaves & Fullan, 2012; Jennings & Greenberg, 2009). In Islamic education contexts, this issue becomes more complex because teachers are expected to integrate professional responsibilities with religious values.

Previous studies have examined teacher professionalism, ethical values, and the role of Islamic education in character development. For instance, J. Halstead (2004) highlighted that Muslim perspectives on professionalism involve not only occupational competence but also moral accountability and religious commitment. Similarly, studies on Islamic teacher professionalism emphasize that educators should combine pedagogical capability with ethical qualities, including honesty, responsibility, and exemplary conduct (Nadia, 2025; Setiaji & Sudirja, 2026). Recent research also demonstrates that Islamic education teachers function as moral models who contribute significantly to students’ character formation through everyday educational interactions (Zawaliyah et al., 2025).

However, previous studies have generally focused on teacher professionalism, competency standards, or ethical codes from institutional perspectives. Limited attention has been given to exploring teacher personality as an integrated Islamic concept that combines internal dimensions of personality, spiritual orientation, and educational responsibility based on Qur’anic and Hadith perspectives. Many discussions regarding Islamic teacher characteristics remain fragmented, examining individual virtues without establishing a comprehensive conceptual relationship between personality formation and the educational roles of teachers.

This study addresses this gap by analyzing teacher personality from an Islamic perspective through the integration of Qur’anic values, Hadith teachings, and Islamic educational concepts. The theoretical foundation of this study is based on the Islamic personality framework proposed by Al-Nabhani, which explains personality through the integration of *‘aqliyah* (Islamic mindset) and *nafsiyah* (Islamic disposition). This framework emphasizes that personality is not merely external behavior but a combination of worldview, thinking patterns, and behavioral orientation derived from Islamic beliefs (Khan et al., 2025; Kňáček Považanová et al., 2026).

The novelty of this study lies in presenting a holistic framework of teacher personality by connecting three dimensions: (1) Islamic personality formation, (2) the educational roles

of teachers as *Murabbi*, *Mu'allim*, and *Mu'addib*, and (3) ethical responsibilities derived from Qur'anic and Hadith values. Through this approach, the study contributes to a deeper understanding of how Islamic principles shape teacher identity beyond conventional professional competence.

Therefore, this study aims to explore the concept of teacher personality from an Islamic perspective based on the Qur'an and Hadith, identify the essential characteristics of Islamic teachers, and analyze the relationship between Islamic morality and the teaching profession. This study is expected to contribute theoretically to Islamic education studies and practically provide insights for developing teacher character and professionalism in educational institutions.

METHODS

1. Type of Research

This study employed a qualitative research approach using a library research method (Braun & Clarke, 2006; Creswell & Guetterman, 2019; Creswell & Poth, 2023). This method was selected because the study aims to explore and analyze the concept of teacher personality from an Islamic perspective based on Qur'anic verses, Hadith teachings, and Islamic educational literature rather than collecting empirical data from participants. Library research enables researchers to examine, interpret, and synthesize various written sources to develop a comprehensive understanding of a particular concept or phenomenon (Snyder, 2019).

This study focuses on analyzing the values, characteristics, and responsibilities of teachers within Islamic educational thought. The research examines how Islamic principles construct the ideal personality of teachers through the integration of faith, knowledge, morality (*akhlak*), and educational responsibility. Therefore, a qualitative literature-based approach is considered appropriate for understanding the conceptual relationship between Islamic teachings and teacher personality formation.

2. Research Design

The research design applied a qualitative descriptive approach through systematic literature analysis. The research process consisted of several stages, including: (1) determining the research focus related to teacher personality in Islamic education; (2) identifying relevant primary and secondary sources; (3) collecting literature related to Qur'anic perspectives,

Hadith, and Islamic educational concepts; (4) analyzing the selected sources based on thematic categories; and (5) interpreting the findings to construct a conceptual understanding of Islamic teacher personality.

The research design was developed to examine the relationship between Islamic teachings and the characteristics expected from educators. The analysis focused on identifying major themes related to teacher personality, including spiritual values, ethical responsibilities, educational roles, and moral qualities. This approach follows the principles of qualitative literature studies, which emphasize interpretation and synthesis of existing knowledge to understand a research phenomenon (Snyder, 2019).

3. Data Sources and Literature Selection

The data sources in this study consisted of primary and secondary literature related to Islamic education and teacher personality. Primary sources included the Qur'an and Hadith as the fundamental references for examining Islamic values and principles regarding educators. Secondary sources included classical Islamic educational works, books on Islamic philosophy of education, scholarly writings from Muslim thinkers, and recent academic journal articles discussing teacher ethics, Islamic education, and educator characteristics.

The literature selection process was conducted based on relevance to the research objectives. The inclusion criteria consisted of: (1) sources discussing teacher personality, Islamic education, educator ethics, or moral development; (2) academic books, peer-reviewed journal articles, and recognized Islamic educational literature; (3) sources providing conceptual discussions related to Qur'anic and Hadith perspectives; and (4) publications available in English or Indonesian.

Sources that did not directly relate to Islamic teacher personality, educational values, or moral characteristics of educators were excluded from the analysis. The selected literature was then reviewed to identify concepts and ideas relevant to constructing an Islamic framework of teacher personality.

4. Data Collection Procedure

Data collection was conducted through systematic documentation and review of relevant literature. The process began by identifying keywords related to the research topic, including 1) teacher personality in Islam, 2) Islamic education, 3) teacher ethics, 4) teacher

character, 5) *Murabbi*, 6) *mu'allim*, 7) *Mu'addib*, 8) Qur'anic education, and 9) Hadith-based education.

The collected sources were examined through reading, identification, and extraction of relevant information. The extracted data were categorized into several analytical areas: (1) the concept of personality in Islam; (2) the position and roles of teachers in Islamic education; (3) teacher characteristics based on Qur'anic values and Hadith teachings; and (4) the relationship between Islamic morality and professional teaching responsibilities.

All collected information was documented systematically to ensure consistency in the analysis process. The procedure followed the principles of literature review methodology, which emphasizes transparent identification, evaluation, and synthesis of relevant academic sources (Xiao & Watson, 2019).

5. Data Analysis Technique

The collected literature was analyzed using qualitative content analysis. This technique was used to identify, categorize, and interpret the meanings contained within Qur'anic verses, Hadith, and academic literature related to teacher personality in Islam. Content analysis allows researchers to systematically examine textual information and identify important concepts or themes relevant to the research objectives (Krippendorff, 2018).

The analysis process involved several stages, including data familiarization, identification of relevant concepts, thematic categorization, interpretation, and synthesis of findings. The analysis was organized into several main themes: (1) the concept of Islamic personality (*'aqliyah* and *nafsiyah*); (2) teacher 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 teacher professionalism.

Through this analytical process, the study developed a conceptual framework explaining how Qur'anic principles and Prophetic teachings shape the ideal personality of teachers in Islamic education.

RESULTS

The analysis of Qur'anic verses, Hadith literature, Islamic educational works, and relevant academic studies revealed several findings regarding teacher personality from an Islamic perspective. The results indicate that Islamic teacher personality is an integrated concept involving faith, knowledge, moral values, and educational responsibility, reflected through the roles of *Murabbi*, *Mu'allim*, and *Mu'addib*. The findings are organized into several themes, including the concept of Islamic personality, teacher roles, essential characteristics of Islamic teachers, and Prophet Muhammad ﷺ as the ideal model of educational personality.

1. The Concept of Teacher Personality in Islamic Perspective

The analysis of Islamic educational literature indicates that teacher personality is understood as a comprehensive integration between internal beliefs, patterns of thinking, attitudes, and observable behaviors. Unlike personality concepts that primarily emphasize individual traits or psychological characteristics, Islamic perspectives view personality as closely connected to human relationships with Allah, knowledge, and moral responsibility. The findings show that an educator's personality is not limited to external professional behavior but is rooted in spiritual awareness and ethical values that influence the way teachers interact with students.

Based on the analysis of Islamic personality concepts, one important framework identified in this study is the concept of *'aqliyah* and *nafsiyah* proposed by Al-Nabhani. The concept of *'aqliyah* refers to the way individuals understand and evaluate reality based on Islamic principles, while *nafsiyah* refers to the attitude and behavioral orientation that emerges from those beliefs. These two dimensions demonstrate that personality formation in Islam involves both cognitive and practical aspects, where a person's understanding of Islamic values influences their actions and decisions.

The findings indicate that teacher personality in Islamic education is formed through the integration of knowledge, faith, and character. A teacher is expected not only to possess intellectual competence but also to demonstrate moral consistency between what is taught and what is practiced. Therefore, the personality of an Islamic teacher represents a combination of internal spiritual values and external educational conduct.

2. Educational Roles of Teachers in Islamic Perspective

The analysis of Qur'anic concepts and Islamic educational literature identified several roles that define the position of teachers in Islamic education. These roles demonstrate that teachers are not merely instructors who deliver academic knowledge but also educators responsible for developing students' intellectual, moral, and spiritual dimensions. Three main educational roles were identified: *Murabbi*, *Mu'allim*, and *Mu'addib*.

a. Teacher as *Murabbi*: Educator and Nurturer

The findings indicate that the concept of *Murabbi* represents the teacher's role as a nurturer who guides and develops students' potential. The term reflects the educational responsibility of providing continuous guidance, support, and development according to students' needs and abilities. As a *Murabbi*, teachers are expected to assist students in achieving personal growth by developing not only academic abilities but also moral and spiritual qualities.

The role of *Murabbi* shows that Islamic education views teaching as a process of nurturing human potential. Teachers are responsible for creating an educational environment that encourages positive development and helps students grow into individuals with proper values and responsible behavior.

b. Teacher as *Mu'allim*: Transmitter of Knowledge

The analysis further reveals that teachers as *Mu'allim* are responsible for transferring knowledge and developing students' understanding. This role emphasizes the importance of teachers possessing adequate knowledge and the ability to communicate knowledge effectively. In Islamic educational thought, knowledge transmission is not separated from the responsibility of ensuring that knowledge contributes to the improvement of human character.

The findings show that the role of *Mu'allim* requires teachers to maintain intellectual responsibility because knowledge is considered an important trust. Therefore, teachers are expected to continuously improve their knowledge and provide meaningful learning experiences for students.

c. Teacher as *Mu'addib*: Cultivator of Morality

The concept of *Mu'addib* identified in this study highlights the teacher's responsibility in developing students' manners and ethical awareness. The findings demonstrate that

Islamic education places strong emphasis on *adab* because knowledge without proper character development is considered incomplete.

As a *Mu'addib*, teachers function as moral educators who help students understand appropriate behavior, respect others, and develop ethical awareness. This role confirms that the success of education in Islam is measured not only through intellectual achievement but also through the formation of good character.

Essential Personality Characteristics of Islamic Teachers Based on Qur'an and Hadith

The analysis of Qur'anic verses, Hadith, and Islamic educational literature identified several essential personality characteristics that represent the ideal qualities of Muslim teachers. These characteristics demonstrate that teacher personality in Islam is closely related to moral excellence and spiritual commitment. The main characteristics identified include sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary behavior (*uswah hasanah*).

a. Sincerity (*Ikhlas*)

The first characteristic identified is sincerity, which refers to the purity of intention in carrying out educational responsibilities. Islamic teachings emphasize that teaching should be performed with awareness of its spiritual value rather than solely for personal benefit or external recognition.

The findings show that sincerity functions as the internal foundation of teacher personality because it influences motivation, commitment, and dedication in educating students. Teachers with sincere intentions are expected to demonstrate greater responsibility and consistency in fulfilling their educational roles.

b. Trustworthiness (*Amanah*)

The second characteristic identified is trustworthiness. In Islamic education, teachers are considered individuals who carry the responsibility of transmitting knowledge and guiding students. Therefore, teachers must demonstrate honesty, responsibility, and reliability in carrying out their duties.

The findings indicate that *amanah* includes responsibility toward knowledge, students, educational institutions, and society. Teachers are expected to maintain integrity in their professional actions and ensure that the educational process is conducted ethically.

c. Patience (*Sabr*)

The third characteristic identified is patience. The educational process involves various challenges, including differences in students' abilities, personalities, and learning conditions. Islamic teachings emphasize that teachers need patience to respond appropriately to these challenges.

The findings reveal that patience is not merely emotional control but represents the ability to consistently guide students with wisdom and understanding. Teachers who possess patience are better able to maintain positive educational interactions.

d. Compassion (*Rahmah*)

The fourth characteristic identified is compassion. The analysis of Islamic educational sources demonstrates that effective teaching requires emotional connection and concern for students' conditions. Compassion encourages teachers to treat students with respect, kindness, and understanding.

The findings indicate that *rahmah* strengthens teacher–student relationships by creating an educational environment based on care rather than fear. This characteristic reflects the Prophetic approach to education, which emphasizes kindness and consideration toward learners.

e. Exemplary Behavior (*Uswah Hasanah*)

The fifth characteristic identified is exemplary behavior. Islamic education emphasizes that teachers influence students not only through instruction but also through their personal conduct. Therefore, teachers are expected to become role models whose actions reflect the values they teach.

The findings show that *uswah hasanah* represents the unity between knowledge and practice. Teachers are required to demonstrate consistency between their words and actions because students often acquire values through observation and daily interaction.

Prophet Muhammad ﷺ as the Ideal Model of Teacher Personality

The analysis of Hadith literature identifies Prophet Muhammad ﷺ as the primary model of ideal educational personality in Islam. The Prophet's educational approach demonstrates the integration of knowledge transmission, moral guidance, and compassionate interaction with learners. His role as an educator reflects the characteristics of *Murabbi*, *Mu'allim*, and *Mu'addib* simultaneously.

The findings indicate that Prophet Muhammad ﷺ demonstrated several important qualities as an educator, including patience, kindness, wisdom, and understanding of individual differences among learners. His teaching methods involved dialogue, gradual explanation, practical examples, and consideration of the psychological condition of those being educated.

Furthermore, the analysis shows that the Prophet's educational personality was not limited to verbal instruction but was reflected through consistent actions and moral example. His approach illustrates that effective Islamic education depends on the integration of knowledge, character, and exemplary behavior.

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. Islamic Teacher Personality as an Integration of Cognitive, Spiritual, and Moral Dimensions

The findings of this study indicate that teacher personality in Islamic education represents an integrated relationship between cognitive orientation, spiritual consciousness, and moral conduct rather than a collection of observable personal characteristics. Al-Attas (Syed.) (1991) conceptualizes Islamic personality through *'aqliyah*, which refers to the

framework used to understand and evaluate reality, and *nafsiyah*, which concerns the orientation of human inclinations and actions. This conceptualization suggests that a teacher's professional conduct cannot be separated from the beliefs and principles underlying personal judgments and decisions. Al-Attas (1980) similarly emphasizes the relationship between knowledge, proper conduct, and the cultivation of *adab* within Islamic education. J. Halstead (2004) further identifies individual development, moral and social education, and knowledge acquisition as interconnected dimensions of Islamic educational thought. Taken together, these perspectives support the interpretation that Islamic teacher personality involves consistency between intellectual understanding, spiritual commitments, and ethical behavior.

The relationship between cognitive and spiritual dimensions becomes particularly important when examining how teachers translate religious knowledge into professional responsibilities. Bandura (1986) explains that human functioning involves reciprocal interactions among personal factors, behavior, and environmental influences, offering a complementary psychological perspective on the relationship between internal orientations and external conduct. However, the Islamic personality framework differs in its explicit grounding of judgment and behavioral orientation in religious beliefs and moral obligations. Al-Ghazali (2015) emphasizes the moral responsibilities associated with acquiring and transmitting knowledge, particularly the importance of sincerity and ethical self-discipline in educational relationships. From this perspective, teachers' understanding of religious principles must be reflected in their treatment of students, instructional decisions, and fulfillment of professional obligations. Accordingly, the integration of *'aqliyah* and *nafsiyah* provides a conceptual basis for examining whether teachers' stated educational values remain consistent with their professional practices.

The moral dimension of Islamic teacher personality also requires consideration of emotional regulation, interpersonal relationships, and responsibility toward learners. Jennings & Greenberg (2009) propose that teachers' social and emotional competence contributes to supportive teacher–student relationships and effective classroom management, indicating the educational relevance of personal and interpersonal capacities. Similarly, Klassen & Tze (2014) identify associations between teachers' psychological characteristics and teaching effectiveness, although these relationships should not be interpreted as direct evidence for the effectiveness of specific Islamic personality values. Göncz (2017) highlights the importance of teacher personality in understanding educational

practice and professional functioning. These perspectives complement the Islamic emphasis on *sabr* (patience), *rahmah* (compassion), and *amanah* (trustworthiness), which provide normative guidance for teachers' responses to educational challenges. Nevertheless, the distinction between psychological competencies and religiously grounded virtues remains important because conceptual similarities do not necessarily establish equivalence between their theoretical foundations.

The integration of cognitive, spiritual, and moral dimensions offers a conceptual contribution to understanding teacher personality as a coherent foundation for professional identity in Islamic education. Shulman (1987) demonstrates that professional teaching knowledge involves more than subject-matter understanding, particularly through the integration of pedagogical reasoning and knowledge of learners. This perspective complements the present study's interpretation that intellectual competence should be considered alongside the ethical responsibilities associated with educational practice. Darling-Hammond (2017) further emphasizes the importance of developing teachers' professional capacities through sustained preparation and learning, providing a broader context for considering personality development within teacher education. Building on these perspectives, the present study proposes that Islamic teacher personality can be understood through the alignment of religiously informed reasoning, spiritual orientation, and morally responsible educational action. This proposition constitutes a conceptual synthesis of the reviewed literature rather than an empirically validated model, indicating the need for further investigation into how these dimensions operate in actual teaching contexts.

2. Educational Roles of Teachers in Islamic Perspectives

The findings of this study demonstrate that the role of teachers in Islamic education extends beyond the transmission of knowledge and includes responsibilities related to intellectual development, moral formation, and spiritual guidance. The concepts of *Murabbi*, *Mu'allim*, and *Mu'addib* illustrate that Islamic teacher identity is constructed through multiple educational functions that integrate teaching, nurturing, and character formation. This perspective differs from a narrow understanding of teachers as instructional facilitators because it positions educators as individuals responsible for the holistic development of learners. Al-Attas (Syed.) (1991) argues that education in Islam is fundamentally related to the cultivation of *adab*, where the purpose of learning involves the formation of individuals who recognize appropriate relationships with God, knowledge, and society. Therefore, the

teacher's role cannot be separated from the responsibility of guiding students toward intellectual excellence and ethical maturity (Rizza, Azizah, et al., 2026). This finding supports the view that Islamic teacher professionalism involves both pedagogical competence and moral responsibility.

The role of *Murabbi* highlights the teacher's function as a nurturer who develops students' potential through continuous guidance and care. In this perspective, education is understood as a gradual process of human development rather than merely the delivery of academic information. J. Halstead (2004) explains that Islamic educational thought emphasizes the formation of individuals through the integration of knowledge, values, and social responsibility. Similarly, Nata (2005) emphasizes that Islamic educators have responsibilities in developing both the physical and spiritual dimensions of learners. The concept of *Murabbi* therefore reflects a relational dimension of teaching, where teachers establish meaningful educational interactions based on attention, responsibility, and concern for students' development. This interpretation is consistent with contemporary educational perspectives that recognize the importance of teacher–student relationships in supporting learning and personal growth (Hattie, 2008).

The findings also reveal that the roles of *Mu'allim* and *Mu'addib* represent the integration between knowledge transmission and moral cultivation. As a *Mu'allim*, teachers are expected to possess intellectual authority and the ability to organize knowledge effectively, while as a *Mu'addib*, teachers are responsible for ensuring that knowledge contributes to ethical behavior and social responsibility (Rizza, Faiz, et al., 2026). Shulman (1987) explains that professional teaching requires not only mastery of subject knowledge but also pedagogical reasoning regarding how knowledge should be transformed and delivered to learners. However, the Islamic concept of *Mu'addib* adds a moral dimension by emphasizing that knowledge should lead to appropriate conduct and human improvement. This integration demonstrates that Islamic education does not separate cognitive achievement from character development, because knowledge without ethical orientation is considered incomplete. Thus, teacher professionalism in Islamic education requires a balance between intellectual competence and moral exemplification.

Furthermore, the broader roles of *mudarris*, *mursyid*, and *muza'aki* indicate that Islamic teacher identity involves instructional adaptation, personal guidance, and purification of character. These roles reflect the understanding that teachers influence students not only

through formal instruction but also through personal example and daily interaction. Bandura's (1986) social cognitive theory supports this argument by explaining that individuals learn through observation, imitation, and interaction with social environments. Similarly, Darling-Hammond (2017) highlights that teacher development requires continuous professional learning that integrates knowledge, values, and reflective practice. Within Islamic education, these principles are strengthened through the prophetic model of education, where teachers are expected to embody the values they teach. Therefore, the integration of these educational roles provides a comprehensive framework for understanding Islamic teachers as knowledge transmitters, moral educators, and facilitators of human development.

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

The findings of this study reveal that Islamic teacher personality is fundamentally shaped by Qur'anic and Prophetic values that regulate both internal intentions and external educational behaviors. Characteristics such as *ikhlas* (sincerity), *amanah* (trustworthiness), *sabr* (patience), *rahmah* (compassion), and *uswah hasanah* (exemplary behavior) demonstrate that teacher personality in Islam is constructed through moral and spiritual foundations. These values indicate that effective teaching is not only determined by pedagogical knowledge but also by the ethical orientation underlying educational practices. Al-Ghazali emphasizes that the purpose of education involves the purification of character and the refinement of human conduct, making the teacher's personal morality an essential component of the educational process Rizza, Azizah, et al. (2026). Similarly, Al-Attas (Syed.) (1991) argues that Islamic education aims to cultivate individuals who possess proper *adab*, where knowledge must be accompanied by appropriate attitudes and actions. Therefore, Qur'anic and Prophetic values function as a normative framework that guides teachers in integrating professional competence with moral responsibility.

The value of *ikhlas* represents the spiritual foundation that influences teachers' motivation and commitment in carrying out educational responsibilities. In Islamic educational thought, teaching is viewed as a form of responsibility and service rather than merely an occupational activity, because educators contribute to the intellectual and moral development of learners. The findings suggest that sincerity enables teachers to maintain dedication even when facing challenges, limitations, or lack of external recognition. This perspective corresponds with discussions on teacher professionalism, which emphasize that

intrinsic motivation and professional commitment contribute significantly to sustained teaching quality (Day & Gu, 2010). In addition, *amanah* reflects the ethical responsibility of teachers as individuals entrusted with knowledge, student development, and social contribution. J. Halstead (2004) explains that Islamic education connects knowledge with moral accountability, meaning that teachers are responsible not only for transferring information but also for ensuring that knowledge contributes to human improvement.

The values of *sabr* and *rahmah* demonstrate the importance of emotional and interpersonal dimensions within Islamic teacher personality. Teaching involves complex interactions with students who possess different abilities, backgrounds, and psychological conditions; therefore, patience and compassion become essential qualities for maintaining constructive educational relationships. Jennings and Greenberg (2009) explain that teachers' social and emotional competence influences classroom climate, teacher–student relationships, and students' social development. Although contemporary psychological perspectives describe these capacities through emotional competence, the Islamic framework provides a deeper moral orientation by connecting emotional regulation with religious responsibility. The Prophetic model of education illustrates that compassion does not reduce educational authority but strengthens the effectiveness of guidance through respect and understanding. Thus, *sabr* and *rahmah* represent complementary dimensions that enable teachers to respond to educational challenges with wisdom and ethical awareness.

Furthermore, the concept of *uswah hasanah* highlights that teachers influence students not only through verbal instruction but also through personal example. The findings indicate that consistency between teachers' words, beliefs, and actions represents a central element of Islamic educational practice. Bandura's (1986) social cognitive theory supports this understanding by explaining that individuals acquire behaviors through observation and modeling, demonstrating the importance of educators as behavioral examples. However, the Islamic concept of exemplary behavior extends beyond psychological modeling because it is rooted in spiritual accountability and moral commitment before God. Rasulullah Muhammad ﷺ represents the highest model of educational personality because his teaching approach integrated knowledge, compassion, patience, and ethical conduct (Nata, 2005). Therefore, Qur'anic and Prophetic values provide a comprehensive foundation for teacher personality development by connecting personal morality, professional responsibility, and the broader objectives of Islamic education.

4. Islamic Morality and Its Relationship with Teacher Professional Ethics

The findings of this study demonstrate that Islamic morality and teacher professional ethics are closely interconnected because ethical teaching practices originate from internal moral commitments. In Islamic educational thought, professional competence cannot be separated from personal integrity, as teachers are expected to represent the values they teach through their attitudes and actions. The concept of *akhlak* provides a moral foundation that guides teachers in fulfilling their responsibilities toward themselves, students, institutions, and society. This perspective differs from professional ethics frameworks that primarily emphasize external standards and codes of conduct because Islamic morality emphasizes the internalization of values based on religious consciousness. Al-Attas (1980) explains that education aims to produce individuals with proper *adab*, where knowledge, behavior, and moral responsibility exist as interconnected elements. Therefore, teacher professionalism in Islamic education should be understood as a combination of pedagogical expertise, ethical awareness, and spiritual accountability.

The relationship between Islamic morality and teacher ethics is particularly evident in teachers' responsibilities toward students. The findings indicate that teachers are expected to demonstrate fairness, compassion, respect, and exemplary behavior in educational interactions. These characteristics reflect the Islamic principle that students are not merely recipients of knowledge but individuals whose intellectual and moral development requires guidance and care. Nata (2005) highlights that Islamic educators carry responsibilities related to students' physical, intellectual, and spiritual growth, indicating that teaching involves broader human development objectives. This understanding aligns with contemporary educational research emphasizing that positive teacher–student relationships contribute to student engagement, classroom climate, and learning outcomes (Hattie, 2009). However, the Islamic perspective extends this relationship beyond educational effectiveness by framing teacher responsibility as a moral obligation derived from religious values. Consequently, ethical interactions with students become an essential manifestation of Islamic teacher personality.

Islamic morality also shapes teachers' professional relationships with parents, colleagues, and the wider community. The findings reveal that teacher ethics involve social responsibilities, including maintaining communication, cooperation, respect, and trust with educational stakeholders. This perspective corresponds with the concept of professional

capital proposed by Hargreaves & Fullan (2012), which emphasizes that effective teaching depends on individual competence, collaborative relationships, and collective responsibility. Similarly, Darling-Hammond (2017) argues that teacher professionalism develops through continuous learning, collaboration, and commitment to educational improvement. Within Islamic education, these professional relationships are strengthened by moral principles such as *amanah* (trustworthiness), *‘adl* (justice), and respect for others. Therefore, ethical responsibility in Islam expands beyond classroom practices and includes the teacher’s role as a member of an educational and social community.

Furthermore, the integration of Islamic morality and professional ethics provides a broader framework for understanding teacher accountability in contemporary education. While modern professional standards often focus on competency, performance, and institutional responsibilities, the Islamic framework adds a spiritual dimension by emphasizing responsibility before God and society. Bandura’s (1986) social cognitive theory supports the importance of moral modeling by explaining that individuals learn behaviors through observing significant social figures, including teachers. Likewise, Shulman (1987) argues that professional teaching requires the integration of knowledge, judgment, and ethical decision-making. The findings of this study suggest that Islamic teacher professionalism should not be viewed merely as compliance with professional regulations but as the embodiment of moral principles in educational practice. Thus, Islamic morality functions as an internal ethical framework that strengthens teachers’ professional identity and contributes to the development of meaningful educational relationships.

5. Theoretical and Practical Implications for Islamic Teacher Development

The findings of this study provide theoretical implications by offering an integrated understanding of teacher personality within Islamic educational thought. Previous discussions of teacher professionalism often emphasize pedagogical competence, instructional skills, or psychological characteristics, whereas this study highlights the interconnected relationship between cognitive orientation, spiritual awareness, and moral responsibility. The integration of *‘aqliyah*, *nafsiyah*, teacher roles, and Islamic ethical values provides a broader conceptual framework for understanding teacher personality beyond observable professional behaviors. This perspective supports the argument that teacher identity is not merely constructed through external competencies but also through internal values that influence educational decisions and interactions. Al-Attas (Syed.) (1991)

emphasizes that education in Islam involves the development of individuals who possess knowledge accompanied by proper *adab*, reinforcing the importance of moral dimensions in educational development. Therefore, this study contributes conceptually by positioning Islamic teacher personality as a multidimensional construct that integrates intellectual, spiritual, and ethical elements.

From a practical perspective, the findings suggest that teacher development programs, particularly within Islamic educational institutions, should consider personality formation as an essential component of professional preparation. Teacher education should not only focus on improving pedagogical knowledge and technical skills but also encourage the development of ethical awareness, self-reflection, and spiritual responsibility. Darling-Hammond (2017) explains that effective teacher development requires continuous learning processes that integrate professional knowledge with reflective practice. In the context of Islamic education, this process can be strengthened through systematic cultivation of values such as *ikhlās*, *amanah*, *sabr*, and *rahmah*. Such an approach may support institutions in designing teacher development programs that address both professional competence and character formation. Therefore, the findings provide practical considerations for Islamic schools, teacher education institutions, and educational policymakers in developing more holistic approaches to teacher professionalism.

Methodologically, this study demonstrates the contribution of literature-based analysis in constructing conceptual frameworks within Islamic educational studies. Through the examination of Qur'anic principles, Hadith, classical Islamic educational works, and contemporary educational literature, the study synthesizes different sources of knowledge to understand teacher personality from a broader perspective. Snyder (2019) explains that systematic literature research can contribute to theory development by identifying patterns, relationships, and conceptual dimensions from existing knowledge. The present study extends this approach by connecting Islamic normative sources with contemporary educational perspectives on professionalism and teacher development. However, the framework developed in this study should be understood as a conceptual proposition that requires further empirical investigation. Future validation through field-based research may strengthen the applicability of this framework in diverse educational settings.

The broader implication of this study is that teacher personality development should be viewed as an ongoing process involving continuous moral and professional growth.

Teachers in Islamic education are expected to become not only knowledgeable instructors but also ethical models who influence students through their character and behavior. This understanding corresponds with Bandura's (1986) view that individuals learn through observation and interaction with influential social figures. Nevertheless, the Islamic perspective extends beyond behavioral modeling by emphasizing spiritual accountability and moral responsibility as fundamental aspects of educational practice. Consequently, strengthening teacher personality development may contribute to creating educational environments that promote intellectual achievement, ethical awareness, and holistic human development.

6. Research Limitations and Directions for Future Studies

This study has several limitations that should be considered when interpreting its findings. First, the research employed a qualitative library research approach, meaning that the findings were derived from the analysis of existing literature rather than direct observation of teachers' practices in educational contexts. Consequently, the study provides a conceptual understanding of Islamic teacher personality but does not measure how these values are implemented in real teaching environments. Snyder (2019) notes that literature-based research is valuable for conceptual development but requires further empirical examination to assess practical applicability. Therefore, the findings should not be interpreted as representing the actual conditions of all Islamic teachers. Instead, they provide a theoretical foundation for understanding the relationship between Islamic values and teacher personality.

Second, this study primarily focused on Islamic educational concepts derived from Qur'anic perspectives, Hadith, classical Islamic scholarship, and related academic literature. Although these sources provide important foundations for understanding teacher personality, variations in cultural, institutional, and educational contexts may influence how these values are interpreted and practiced. Different Islamic educational institutions may develop distinct approaches to implementing values such as *amanah*, *rahmah*, and *uswah hasanah* based on their social and organizational environments. Therefore, future studies should examine how Islamic teacher personality is constructed within specific educational contexts, including schools, madrasahs, and Islamic higher education institutions.

Future research may extend this conceptual framework through empirical approaches, including qualitative interviews, classroom observations, or mixed-methods

designs. Such studies could investigate how teachers understand, experience, and apply Islamic personality values in their professional practices. Quantitative research may also be conducted to develop measurement instruments for examining relationships between Islamic teacher personality dimensions and educational outcomes, such as teacher effectiveness, student engagement, or classroom climate. Additionally, comparative studies involving different educational contexts may provide deeper insights into how Islamic teacher personality develops across cultural and institutional settings. Through these future investigations, the conceptual framework proposed in this study can be further refined and empirically validated.

CONCLUSION

This study concludes that teacher personality in Islamic education represents an integrated construct involving cognitive, spiritual, and moral dimensions. The concept of Islamic personality demonstrates that teachers' thoughts (*'aqliyah*) and behavioral orientations (*nafsiyah*) are closely connected with their faith, knowledge, and ethical commitments. Therefore, teacher personality cannot be understood merely through professional competencies or observable behaviors, but must also be examined through the internal values that guide educational decisions and interactions. The findings indicate that Islamic teacher personality is formed through the integration of intellectual understanding, spiritual awareness, and moral responsibility.

Furthermore, this study highlights that Islamic educational roles, including *Murabbi*, *Mu'allim*, *Mu'addib*, *mudarris*, *mursyid*, and *muzakki*, represent interconnected dimensions of teacher responsibility. These roles show that teachers are not only transmitters of knowledge but also mentors, moral educators, and facilitators of students' holistic development. The values derived from the Qur'an and Hadith, including *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah*, provide essential foundations for developing teachers who demonstrate consistency between knowledge, character, and educational practice.

The study contributes to Islamic educational literature by proposing a conceptual understanding of teacher personality as a holistic framework that connects religious values with professional ethics. This perspective expands discussions of teacher professionalism by emphasizing that effective education requires not only pedagogical competence but also moral integrity and spiritual responsibility. Practically, the findings suggest that teacher

education programs, particularly within Islamic educational institutions, should incorporate systematic personality development that strengthens both professional skills and ethical character.

However, because this study employed a qualitative library research approach, the findings remain conceptual and require further empirical examination in various educational contexts. Future research may investigate how Islamic teacher personality values are implemented in classroom practices through qualitative, quantitative, or mixed-method approaches. Such studies may provide deeper understanding regarding the relationship between Islamic teacher personality development and educational outcomes.

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