

The Concept of Teacher Personality in Islamic Education: Exploring Qur'anic Principles and Prophetic Guidance

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Abstract

Teacher personality influences students' character, moral values, and spiritual development, extending educators' responsibilities beyond knowledge transmission. In Islamic education, these responsibilities require the integration of professional competence with ethical and religious commitments. This study examines teacher personality from an Islamic perspective grounded in Qur'anic values and Hadith teachings, focusing on Islamic personality concepts, teacher roles, and moral characteristics. A qualitative library research approach was employed, using content analysis of primary sources comprising Qur'anic verses and Hadith and secondary sources comprising Islamic educational literature and relevant academic studies. The findings indicate that Islamic teacher personality integrates intellectual understanding, spiritual awareness, and moral conduct. The concepts of *'aqliyah* and *nafsiyah* represent Islamic thinking and behavioral orientations, respectively. Teachers' responsibilities are articulated through their roles as *murabbi* (nurturer), *mu'allim* (knowledge provider), and *mu'addib* (character builder). Essential characteristics include sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary conduct (*uswah hasanah*). Together, these findings position moral integrity and spiritual responsibility as integral dimensions of teacher professionalism alongside teaching competence. The study provides a conceptual basis for developing teacher personality through Qur'anic and Prophetic guidance, highlighting its relevance to meaningful and holistic educational practice.

Keywords: Teacher Personality; Islamic Education; Qur'anic Values; Prophetic Guidance; Teacher Ethics

INTRODUCTION

Teachers represent one of the most influential elements in the educational process because they contribute significantly to students' intellectual growth, moral development, and social formation. In modern educational perspectives, teacher effectiveness is no longer measured solely through pedagogical knowledge and instructional competence, but also through personal integrity, ethical awareness, emotional competence, and the ability to serve as positive role models. Teachers influence students not only through classroom instruction but also through their attitudes, behaviors, and daily interactions within educational environments. Therefore, teacher personality has become an essential factor in understanding how educators shape students' values, motivation, and character development (Darling-Hammond, 2017; Hargreaves & Fullan, 2012). The personal qualities of teachers are increasingly recognized as fundamental components that support meaningful and sustainable educational practices.

From the perspective of Islamic education, the role of teachers extends beyond the conventional function of delivering knowledge. Teachers are regarded as individuals who carry intellectual, moral, and spiritual responsibilities in guiding students toward both academic excellence and ethical maturity. Islamic educational philosophy emphasizes that knowledge (*'ilm*) cannot be separated from moral cultivation (*akhlak*), because the primary goal of education is not merely to produce knowledgeable individuals but also to develop people who possess faith, integrity, and social responsibility. Al-Attas (Syed.) (1991) argues that Islamic education aims to cultivate *adab*, referring to the proper recognition and application of knowledge, values, and responsibilities in human life. Similarly, M. Halstead (2004) explains that Islamic education integrates intellectual development with moral and spiritual formation, positioning teachers as important figures in the process of human development.

Islamic educational traditions describe teachers through several interconnected roles, including *Murabbi*, *Mu'allim*, and *Mu'addib*. The role of *Murabbi* emphasizes teachers as nurturers who guide students' personal and spiritual growth, while *Mu'allim* highlights their responsibility in transferring knowledge and developing intellectual understanding.

Meanwhile, *Mu'addib* reflects the teacher's role in cultivating manners, ethics, and appropriate behavior among learners. These concepts demonstrate that teaching in Islam is a comprehensive process that involves cognitive, emotional, moral, and spiritual dimensions rather than merely academic instruction. Therefore, Islamic teachers are expected to demonstrate essential qualities such as sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), justice (*adl*), and exemplary conduct (*uswah hasanah*) as foundations of their professional identity (Al-Attas (Syed.), 1991; Alazmi & Bush, 2023; Nata, 2005).

The discussion of teacher personality has become increasingly significant due to the complex challenges faced by contemporary education. Although many teacher development programs emphasize professional competence, research indicates that technical skills alone are insufficient to ensure effective educational outcomes. Teachers' emotional regulation, ethical commitment, interpersonal competence, and moral awareness influence classroom environments, teacher–student relationships, and students' social-emotional development (Jennings & Greenberg, 2009). Furthermore, teacher professionalism involves not only individual competence but also collective responsibility, professional values, and continuous personal development (Hargreaves & Fullan, 2012). Within Islamic educational settings, these challenges become more complex because teachers are expected to integrate professional responsibilities with religious principles and moral accountability.

Previous studies have extensively explored teacher professionalism, educational ethics, and character development in Islamic education. Halstead (2004) highlighted that Islamic perspectives on professionalism involve a combination of knowledge, moral responsibility, and religious commitment rather than occupational competence alone. Contemporary studies also indicate that Islamic education teachers function as moral representatives who influence students through their personal behavior and ethical practices. Research on teacher character emphasizes that qualities such as honesty, responsibility, compassion, and integrity contribute to the establishment of meaningful educational relationships (Nadia, 2025; Setiaji & Sudirja, 2026). In addition, studies on teacher personality and effectiveness demonstrate that teachers' personal characteristics are closely associated with teaching quality, professional identity, and student learning experiences (Klassen & Tze, 2014).

Despite extensive discussions regarding teacher professionalism and ethical standards, previous studies have often examined teacher quality from institutional, competency-based, or professional perspectives. Limited attention has been given to teacher personality as an integrated Islamic concept that connects cognitive orientation, spiritual awareness, moral values, and educational responsibilities. Many discussions regarding Islamic teacher characteristics tend to examine individual virtues separately without developing a comprehensive framework explaining how personality formation influences teachers' educational roles. As a result, further exploration is required to understand teacher personality as a holistic concept rooted in Qur'anic principles and Prophetic teachings. Such an approach is important because Islamic education views personality not only as external behavior but also as a reflection of internal beliefs and spiritual orientation.

This study seeks to address this research gap by examining teacher personality from an Islamic perspective through the integration of Qur'anic values, Hadith teachings, and Islamic educational concepts. The theoretical foundation of this research is based on the Islamic personality framework that explains personality through the relationship between *'aqliyah* (Islamic thinking orientation) and *nafsiyah* (behavioral disposition). According to this perspective, personality is constructed through the interaction between worldview, understanding, attitudes, and actions derived from Islamic beliefs (Basri et al., 2026; Khan et al., 2025). Therefore, teacher personality should be understood as a comprehensive construct involving intellectual awareness, spiritual commitment, and ethical behavior rather than merely observable professional characteristics.

The novelty of this study lies in proposing a holistic understanding of Islamic teacher personality by integrating three interconnected dimensions: (1) Islamic personality formation through *'aqliyah* and *nafsiyah*, (2) teacher roles as *Murabbi*, *Mu'allim*, and *Mu'addib*, and (3) ethical responsibilities derived from Qur'anic and Hadith values. Through this framework, the study expands discussions of teacher professionalism by emphasizing the importance of moral and spiritual dimensions in shaping teacher identity. Therefore, this study aims to analyze the concept of teacher personality from an Islamic perspective based on Qur'anic and Hadith sources, identify the essential characteristics of Islamic teachers, and examine the relationship between Islamic morality and professional teaching responsibilities. The findings are expected to provide theoretical contributions to Islamic education studies and practical insights for developing teacher character and professionalism in educational institutions.

METHODS

1. Type of Research

This study adopted a qualitative research approach using a library research method to examine the concept of teacher personality from an Islamic educational perspective. A qualitative approach was selected because the study aims to interpret and understand conceptual meanings derived from Qur'anic verses, Hadith, Islamic educational theories, and scholarly literature rather than collecting numerical data or conducting direct field observations. Library research allows researchers to explore, analyze, and synthesize various written sources to construct a deeper understanding of a particular educational concept (Creswell & Creswell, 2023; Creswell & Poth, 2017; Snyder, 2019).

The focus of this research is the examination of teacher personality, including its values, characteristics, and responsibilities within Islamic educational thought. The study explores how Islamic principles shape the ideal personality of educators through the integration of faith, knowledge, moral values (*akhlak*), and professional responsibilities. Therefore, a literature-based qualitative approach is considered appropriate because it enables an in-depth interpretation of the relationship between Islamic teachings and the development of teacher identity.

2. Research Design

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, which functioned as the main references for understanding Islamic principles regarding educators and educational responsibilities. Meanwhile, secondary sources consisted of classical Islamic educational texts, books on Islamic philosophy of education, works of Muslim scholars, and contemporary academic publications discussing teacher ethics, Islamic education, personality development, and educational professionalism.

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

Literature that did not directly address Islamic teacher personality, educational values, or educator character formation was excluded from the analysis. The selected sources were then critically reviewed to identify relevant concepts, patterns, and theoretical perspectives that contributed to the construction of an Islamic framework of teacher personality. This selection process follows the principles of systematic literature review, which emphasizes transparent identification, evaluation, and synthesis of relevant academic sources (Xiao & Watson, 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 carried out through systematic documentation and examination of selected literature. The process began with identifying keywords related to the research topic, including *teacher personality in Islam*, *Islamic education*, *teacher ethics*, *teacher character*, *Murabbi*, *Mu'allim*, *Mu'addib*, *Qur'anic education*, and *Hadith-based education*. These keywords were used to identify relevant academic sources and Islamic educational references.

After collecting the relevant sources, the researchers conducted a comprehensive reading process involving identification, classification, and extraction of important information related to the research objectives. The extracted information was organized into several analytical categories, including: (1) the concept of personality in Islamic thought; (2) the roles and responsibilities of teachers in Islamic education; (3) teacher characteristics based on Qur'anic and Prophetic values; and (4) the relationship between Islamic morality and professional teaching practices.

All collected data were documented systematically to maintain consistency throughout the research process. The documentation procedure followed the principles of literature-based research, which emphasize accurate identification, organization, evaluation, and integration of information from various academic sources (Xiao & Watson, 2019).

5. Data Analysis Technique

The collected literature was analyzed using qualitative content analysis. This method was selected because it enables researchers to systematically examine textual materials, identify meaningful concepts, categorize themes, and interpret relationships among ideas contained in Qur'anic verses, Hadith, and academic literature related to Islamic teacher personality (Krippendorff, 2018).

The analysis process consisted of several stages, including familiarization with the collected data, identification of significant concepts, thematic coding, interpretation of findings, and synthesis of theoretical insights. The analysis was organized into four main themes: (1) Islamic personality concepts based on *'aqliyah* and *nafsiyah*; (2) teacher roles as *Murabbi*, *Mu'allim*, and *Mu'addib*; (3) essential characteristics of Islamic teachers, including sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary behavior (*uswah hasanah*); and (4) the relationship between Islamic morality and teacher professionalism.

Through this analytical process, the study developed a conceptual understanding of how Qur'anic principles and Prophetic teachings contribute to shaping the personality of ideal teachers in Islamic education. The findings were interpreted by connecting Islamic educational concepts with contemporary discussions regarding teacher ethics, professionalism, and character development.

RESULTS

The analysis of Qur'anic verses, Hadith literature, Islamic educational works, and relevant academic studies shows that teacher personality in Islamic education is a multidimensional concept involving intellectual, spiritual, and moral aspects. The findings indicate that Islamic teachers are not only required to possess teaching competence but also demonstrate ethical awareness, strong values, and responsibility in educating students. The study identified several key themes, including the integration of *'aqliyah* and *nafsiyah*, teacher roles, moral characteristics, the Prophetic model of education, and the connection between Islamic morality and professional ethics. Therefore, teacher personality in Islam can be understood as the integration of knowledge, faith, character, and educational commitment.

1. Islamic Concept of Teacher Personality: Integration of Intellectual, Spiritual, and Moral Dimensions

The findings of this study indicate that teacher personality in Islamic education is constructed through the integration of intellectual understanding, spiritual awareness, and moral responsibility. Unlike personality concepts that mainly focus on individual traits, psychological characteristics, or observable behaviors, the Islamic perspective views personality as a reflection of a person's relationship with Allah, knowledge, and ethical commitments. The analysis of Islamic educational literature reveals that an educator's personality is shaped by the interaction between internal beliefs, patterns of thinking, attitudes, and actions. Therefore, teacher personality cannot be separated from the values and worldview that guide educators in performing their professional responsibilities.

One of the important concepts identified in this study is the relationship between *'aqliyah* and *nafsiyah* in shaping Islamic personality. The concept of *'aqliyah* refers to the intellectual framework through which individuals understand and evaluate reality based on Islamic principles. Meanwhile, *nafsiyah* refers to the behavioral orientation and practical responses that emerge from those beliefs. In the context of teacher personality, these two dimensions demonstrate that an educator's actions should be rooted in correct understanding and internalized Islamic values. A teacher who possesses strong Islamic *'aqliyah* is expected to make educational decisions based on knowledge, faith, and moral considerations rather than personal interests alone.

Furthermore, the integration of *'aqliyah* and *nafsiyah* shows that Islamic teacher personality involves consistency between knowledge and practice. Teachers are not only

expected to understand Islamic values theoretically but also demonstrate these values through their behavior, interactions, and educational decisions. The findings reveal that the effectiveness of Islamic teachers depends not merely on their ability to explain religious or academic knowledge, but also on their ability to represent those values in real educational situations. This principle reflects the Islamic view that knowledge should lead to meaningful actions and ethical improvement.

The spiritual dimension is also identified as a fundamental component of Islamic teacher personality. Islamic education considers teaching as a responsibility that carries religious significance, where educators contribute to the intellectual and moral development of future generations. Teachers are therefore expected to possess awareness that their educational role is not only a professional obligation but also a form of responsibility before Allah. This spiritual orientation influences teachers' motivation, dedication, and commitment in guiding students, especially when facing challenges in the educational process.

In addition to intellectual and spiritual dimensions, moral responsibility represents another essential element of teacher personality in Islamic education. The analysis shows that qualities such as honesty, patience, compassion, fairness, and sincerity are not considered additional characteristics but fundamental aspects of being an Islamic educator. These moral values influence how teachers communicate with students, manage classrooms, respond to difficulties, and establish educational relationships. Consequently, teacher personality in Islam reflects a balance between professional competence and ethical integrity.

The findings support the argument that Islamic teacher personality should be understood as a holistic framework that combines internal orientation and external conduct. The teacher's thoughts, intentions, and behaviors are interconnected elements that determine the quality of educational practice. This perspective expands the understanding of teacher professionalism by emphasizing that effective educators require not only pedagogical skills but also strong moral and spiritual foundations. Therefore, Islamic teacher personality represents a comprehensive identity formed through the unity of knowledge, faith, character, and educational responsibility.

2. Educational Roles of Teachers in Islamic Perspective

The findings of this study reveal that Islamic educational thought defines teachers through multiple roles that extend beyond the transmission of academic knowledge. The analysis of Qur'anic perspectives, Hadith teachings, and Islamic educational literature

indicates that teachers are responsible for guiding students' intellectual, moral, and spiritual development. The roles of *Murabbi*, *Mu'allim*, and *Mu'addib* represent interconnected dimensions of teacher responsibility in Islamic education. These roles demonstrate that teaching in Islam is understood as a holistic process involving knowledge development, character formation, and human growth.

a) Teacher as *Murabbi*: Nurturing Students' Development

The concept of *Murabbi* highlights the teacher's role as a nurturer who guides and develops students' potential through continuous support and care. The findings indicate that teachers as *Murabbi* are not limited to delivering instructional materials but are also responsible for understanding students' individual needs, abilities, and personal development. This role reflects the Islamic view that education is a gradual process of cultivating human potential in intellectual, emotional, and spiritual dimensions. Therefore, a *Murabbi* creates an educational environment that encourages students to grow into individuals with knowledge, positive character, and social responsibility.

The role of *Murabbi* also emphasizes the importance of meaningful relationships between teachers and students. Islamic education views the teacher–student relationship as a process based on guidance, compassion, and responsibility rather than merely formal instruction. Through this role, teachers become mentors who support students in developing confidence, discipline, and moral awareness. This understanding is consistent with the Islamic educational principle that nurturing human beings requires attention not only to academic achievement but also to the formation of ethical and spiritual qualities.

b) Teacher as *Mu'allim*: Transmitting Knowledge and Intellectual Guidance

The role of *Mu'allim* represents the teacher's responsibility as a source of knowledge and intellectual guidance. The findings show that teachers are expected to possess sufficient knowledge and the ability to communicate information effectively to learners. However, in Islamic educational thought, knowledge transmission is not merely an intellectual activity but also a moral responsibility because knowledge should contribute to human improvement. Therefore, teachers as *Mu'allim* must ensure that the knowledge they provide encourages students to develop understanding, wisdom, and responsible actions.

Furthermore, the concept of *Mu'allim* emphasizes the importance of continuous learning among educators. Teachers are required to improve their knowledge and maintain intellectual integrity because they carry the responsibility of transferring valuable knowledge

to future generations. The analysis indicates that an effective Islamic teacher combines mastery of subject knowledge with the ability to guide students toward meaningful understanding. Thus, the role of *Mu'allim* connects educational competence with ethical responsibility in the teaching process.

c) Teacher as Mu'Addib: Cultivating Character and Moral Values

The role of *Mu'Addib* emphasizes the teacher's responsibility in developing students' manners (*adab*), ethical awareness, and moral behavior. The findings indicate that Islamic education does not separate knowledge from character because intellectual ability without proper moral orientation is considered incomplete. Teachers as *Mu'Addib* function as moral educators who help students understand appropriate behavior, respect others, and apply values in daily life.

The analysis further reveals that the role of *Mu'Addib* is closely connected with teacher exemplary behavior. Since students often learn through observation, teachers are expected to demonstrate consistency between their words, values, and actions. Through personal example, teachers become a living representation of the moral principles they teach. Therefore, the success of Islamic education is not only measured by students' academic achievements but also by their development into individuals with good character and ethical responsibility.

Overall, the findings demonstrate that the roles of *Murabbi*, *Mu'Allim*, and *Mu'Addib* represent an integrated framework for understanding teacher identity in Islamic education. These roles show that teachers function simultaneously as guides, knowledge providers, and moral educators. The Islamic concept of teaching therefore extends beyond classroom instruction by emphasizing the formation of complete human beings who possess knowledge, faith, and ethical values. Through these interconnected roles, teacher personality becomes a fundamental foundation for achieving the broader objectives of Islamic education.

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

The findings of this study indicate that the personality of Islamic teachers is strongly influenced by moral and spiritual values derived from the Qur'an and Hadith. The analysis reveals that effective educators in Islamic education are not only identified by their knowledge and teaching abilities but also by their ethical qualities and personal character.

These characteristics serve as the foundation for building meaningful educational relationships and ensuring that knowledge is practiced with responsibility. The essential qualities identified in this study include sincerity (*ikhlas*), trustworthiness (*amanah*), patience (*sabr*), compassion (*rahmah*), and exemplary behavior (*uswah hasanah*). These values demonstrate that teacher personality in Islam represents the integration between professional competence, moral integrity, and spiritual commitment.

a) Sincerity (*Ikhlas*) as the Foundation of Educational Commitment

The first essential characteristic identified is sincerity (*ikhlas*), which refers to the purity of intention in carrying out educational responsibilities. The findings show that Islamic teachers are expected to view teaching not merely as a professional occupation but also as a form of responsibility and service that has spiritual value. Sincerity influences teachers' motivation, dedication, and commitment in guiding students, even when facing challenges or limitations in the educational process. A teacher who possesses *ikhlas* performs educational duties based on genuine concern for students' development rather than personal recognition or external rewards. Therefore, sincerity becomes an internal foundation that strengthens teachers' consistency and commitment.

b) Trustworthiness (*Amanah*) in Fulfilling Educational Responsibilities

The second characteristic identified is trustworthiness (*amanah*), which reflects the responsibility carried by teachers as educators and transmitters of knowledge. The analysis indicates that teachers hold an important responsibility toward students, educational institutions, and society because they contribute to shaping future generations. *Amanah* requires teachers to demonstrate honesty, reliability, fairness, and professionalism in carrying out their duties. In Islamic educational thought, knowledge itself is considered a trust that must be delivered and practiced appropriately. Thus, teachers who possess *amanah* are expected to maintain integrity in both their instructional practices and personal conduct.

c) Patience (*Sabr*) in Managing Educational Challenges

The third characteristic found in this study is patience (*sabr*), which represents the ability of teachers to respond wisely to various challenges in the educational process. The findings reveal that teachers often encounter differences among students, including variations in learning abilities, personalities, backgrounds, and emotional conditions. Therefore, patience becomes an essential quality that enables teachers to provide continuous guidance without losing compassion and fairness. In Islamic education, *sabr* is not simply the

ability to tolerate difficulties but also the capacity to maintain self-control, wisdom, and consistency when dealing with educational situations. Through patience, teachers can establish more constructive interactions with students.

d) Compassion (*Rahmah*) as the Basis of Teacher–Student Relationships

Another important characteristic identified is compassion (*rahmah*), which emphasizes the importance of care, empathy, and understanding in educational relationships. The findings demonstrate that Islamic teaching places strong emphasis on treating students with kindness and respect because education is fundamentally a process of human development. Teachers who demonstrate *rahmah* are able to create learning environments that encourage students to feel valued, supported, and motivated. Compassion does not reduce teacher authority but strengthens the effectiveness of guidance by creating relationships based on trust and respect. Therefore, *rahmah* becomes an essential element in developing positive teacher–student interactions.

e) Exemplary Behavior (*Uswah Hasanah*) as a Model for Students

The final characteristic identified is exemplary behavior (*uswah hasanah*), which refers to the teacher's role as a model who demonstrates the values being taught. The findings indicate that students learn not only from teachers' explanations but also from their attitudes, decisions, and daily behavior. Therefore, teachers are expected to maintain consistency between their words, beliefs, and actions. In Islamic education, a teacher's personal example becomes an important educational instrument because character formation occurs through observation and interaction. The concept of *uswah hasanah* highlights that effective educators must embody the moral principles they expect students to develop.

Overall, the findings show that the essential characteristics of Islamic teachers are interconnected and mutually reinforcing. Sincerity provides the motivation for teaching, *amanah* establishes professional responsibility, *sabr* supports perseverance, *rahmah* strengthens relationships, and *uswah hasanah* demonstrates moral leadership. Together, these characteristics form a comprehensive framework of teacher personality based on Qur'anic and Prophetic values. Therefore, Islamic teacher identity is not only constructed through knowledge and professional skills but also through the cultivation of ethical and spiritual qualities that influence educational practices.

4. Prophet Muhammad ﷺ as the Ideal Model of Teacher Personality

The findings of this study indicate that Prophet Muhammad ﷺ represents the highest example of teacher personality in Islamic education. His approach to teaching reflects the integration of knowledge, moral guidance, compassion, and responsibility toward learners. The Prophet ﷺ was not only a transmitter of knowledge but also an educator who developed the character, attitudes, and spiritual awareness of his companions. Therefore, his educational model demonstrates the ideal balance between intellectual instruction and moral formation.

The analysis shows that the Prophet's teaching methods were characterized by wisdom, patience, kindness, and consideration of individual differences among learners. He delivered knowledge gradually, used dialogue and practical examples, and adjusted his approach according to the conditions and abilities of those he taught. These characteristics demonstrate that effective education requires not only mastery of knowledge but also emotional understanding and positive relationships between educators and learners.

Furthermore, the personality of Prophet Muhammad ﷺ reflects the integration of the roles of *Murabbi*, *Mu'allim*, and *Mu'addib*. As a *Murabbi*, he guided and nurtured human development; as a *Mu'allim*, he conveyed knowledge and provided understanding; and as a *Mu'addib*, he cultivated moral values and good character. His example illustrates that Islamic teacher personality is built upon the unity of knowledge, faith, ethics, and exemplary behavior, making him the primary model for educators seeking to develop holistic and meaningful educational practices.

DISCUSSION

The findings of this study provide a comprehensive understanding of teacher personality within Islamic education by emphasizing the interconnected relationship between knowledge, spirituality, and morality. Unlike perspectives that define teacher quality primarily through professional competence, the Islamic educational perspective recognizes personality as a fundamental element that shapes teachers' identities and educational practices. The discussion below interprets these findings by connecting Islamic educational concepts with broader perspectives on teacher professionalism, character formation, and ethical responsibility. Through this analysis, teacher personality is positioned not only as an individual characteristic but also as a foundation for meaningful educational relationships.

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

The findings of this study demonstrate that Islamic teacher personality represents an integrated framework consisting of intellectual awareness, spiritual commitment, and moral conduct. This perspective indicates that teachers are not defined merely by their ability to deliver instructional content but also by their capacity to embody ethical values in educational practices. In Islamic thought, knowledge (*ilm*) is inseparable from character formation (*akhlak*), because education aims to develop individuals who possess both intellectual excellence and moral responsibility. This understanding is consistent with Al-Attas (Syed.) (1991), who emphasizes that Islamic education focuses on the cultivation of *adab*, where knowledge must be accompanied by appropriate attitudes and ethical behavior. Similarly, M. Halstead (2004) explains that Islamic educational philosophy integrates cognitive development with moral and spiritual formation, positioning teachers as important agents in the development of human beings.

The integration between intellectual and moral dimensions highlights that teacher professionalism should not be reduced to technical competence alone. Contemporary educational theories also recognize that effective teachers require personal values, ethical awareness, and reflective abilities to respond to complex educational situations. Darling-Hammond (2017) argues that teacher development involves continuous preparation that combines professional knowledge, reflective practice, and commitment to student development. This perspective supports the present study's finding that Islamic teacher personality involves the relationship between what teachers know, what they believe, and how they act in educational contexts. Therefore, professional competence becomes more meaningful when it is supported by strong moral and personal foundations.

Furthermore, the findings reveal that the spiritual dimension distinguishes Islamic teacher personality from conventional understandings of teacher characteristics. Spiritual awareness provides teachers with an internal orientation that influences their motivation, responsibility, and commitment toward education (Admiraal & Tigelaar, 2026; Biesta, 2015). In Islamic education, teaching is not viewed merely as an occupation but also as a form of responsibility that carries ethical and religious significance. This idea corresponds with Palmer (2010), who argues that authentic teaching is deeply connected with the teacher's inner identity, values, and sense of purpose. Therefore, teacher effectiveness is not only

determined by external skills but also by the internal integrity that guides educational decisions.

The relationship between internal values and external behavior can also be understood through the concept of professional identity. Teachers develop their professional identity through continuous interaction between personal beliefs, social responsibilities, and educational experiences (Romijn et al., 2021; Tirri & Kuusisto, 2025). Kelchtermans (2023) explains that teacher professionalism involves personal interpretation, moral commitment, and the development of a professional self. This finding strengthens the argument that teacher personality is formed through the integration of faith-based understanding and practical educational actions. Thus, Islamic teacher personality reflects a dynamic process in which spiritual beliefs influence professional behavior.

The findings of this study contribute to a broader understanding of teacher development by presenting personality as a holistic construct that combines intellectual, spiritual, and moral dimensions. The concept challenges the assumption that teacher quality can be measured only through pedagogical knowledge or classroom performance (Schussler et al., 2010). Instead, Islamic education proposes that effective teachers should possess harmony between knowledge, character, and responsibility (Rizza, Faiz, et al., 2026). As discussed by Korthagen (2017), teacher development requires attention to deeper levels of professional identity. Therefore, the development of Islamic teacher personality requires continuous efforts to strengthen knowledge, ethical awareness, and spiritual commitment as interconnected elements of educational professionalism.

2. The Role of *'Aqliyah* and *Nafsiyah* in Constructing Islamic Teacher Identity

The findings of this study demonstrate that the concepts of *'aqliyah* and *nafsiyah* provide an important framework for understanding the formation of Islamic teacher identity. In Islamic personality theory, *'aqliyah* refers to the way individuals understand, interpret, and evaluate reality based on Islamic principles, while *nafsiyah* represents the behavioral orientation that emerges from those beliefs (Janah et al., 2021; Mengki, 2023). The integration of these two dimensions indicates that teacher identity is not formed only through external professional requirements but also through internal understanding and value systems. Therefore, an Islamic teacher's professional actions are expected to reflect consistency between Islamic knowledge, personal beliefs, and educational practices.

The concept of *'aqliyah* highlights the importance of worldview in shaping teachers' decisions and approaches toward education. Teachers with an Islamic intellectual orientation are expected to understand educational activities not merely as technical processes but as part of a broader responsibility to develop human beings. This perspective aligns with Biesta (2015), who argues that education involves broader purposes beyond measurable academic achievement, including the development of values, responsibility, and human identity. In this context, Islamic teacher identity is constructed through an understanding that teaching is not only about transferring information but also about guiding students toward meaningful personal and moral development.

Meanwhile, *nafsiyah* demonstrates how internal beliefs are transformed into observable behavior. The findings indicate that possessing Islamic knowledge alone is insufficient if it is not reflected in teachers' attitudes, interactions, and professional conduct. A teacher's patience, fairness, compassion, and commitment represent practical manifestations of internal values (Adaptar, 2026; Qing & Hongyu, 2025). This relationship between belief and action is consistent with the concept of teacher disposition, which emphasizes that professional behavior is strongly influenced by teachers' underlying values and ethical orientations (Schussler et al., 2010). Therefore, *nafsiyah* becomes an important dimension that connects Islamic understanding with real educational practices.

The integration of *'aqliyah* and *nafsiyah* also provides a deeper explanation of teacher professionalism within Islamic education. Conventional perspectives often define professionalism through competence, qualifications, and performance standards, while the Islamic perspective adds a spiritual and moral dimension to professional identity. Teachers are expected to demonstrate not only expertise in teaching but also integrity in applying knowledge and interacting with learners. This understanding corresponds with Tirri (2022), who emphasizes that ethical values and moral responsibility are central elements of teacher professionalism. Thus, Islamic teacher identity represents a combination of professional capability and character-based responsibility.

Furthermore, the framework of *'aqliyah* and *nafsiyah* emphasizes the importance of continuous self-development among educators. Since teacher personality is closely connected with beliefs, values, and behavior, the development of teachers requires more than improving instructional skills. It also requires strengthening self-awareness, spiritual reflection, and ethical commitment (Rizza, Azizah, et al., 2026). Korthagen (2023) explains

that meaningful teacher development involves deeper reflection on personal beliefs, professional identity, and the purpose of teaching. In Islamic education, this process can be understood as continuous efforts to align knowledge, faith, and educational actions.

Overall, the integration of *'aqliyah* and *nafsiyah* contributes to a more comprehensive understanding of Islamic teacher identity. These concepts explain that an ideal teacher is not only someone who possesses knowledge but also someone whose thoughts and behaviors are guided by Islamic values. The findings suggest that teacher professionalism in Islamic education emerges from the harmony between intellectual understanding, spiritual awareness, and ethical practice. Therefore, the development of Islamic teachers should focus on cultivating both internal character and external competence as inseparable aspects of educational responsibility.

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

The findings of this study demonstrate that Qur'anic and Prophetic values provide the fundamental basis for constructing teacher personality in Islamic education. These values indicate that teacher identity is not only shaped by professional competence but also by moral awareness, spiritual commitment, and ethical responsibility. Al-Attas (Syed.) (1991) explains that Islamic education aims to develop individuals who possess *adab*, where knowledge must be accompanied by proper conduct and moral awareness. Similarly, Halstead (2004) emphasizes that Islamic educational philosophy connects knowledge acquisition with ethical development and social responsibility. Therefore, the personality of Islamic teachers should be understood as a combination of intellectual ability, spiritual consciousness, and moral practice.

One of the central values identified in this study is *ikhlās* (sincerity), which represents the spiritual foundation of teachers' educational commitment. Sincerity influences how teachers understand their profession, because teaching in Islamic education is viewed not merely as an occupation but also as a form of responsibility and service. Gunawan & Lestari (2021) highlights that educators must purify their intentions because the effectiveness of knowledge transmission is closely related to the moral quality of the person delivering it. In line with this perspective, Day & Gu (2010) explain that teachers' intrinsic motivation and professional commitment play an important role in maintaining dedication and quality in educational practice. Thus, *ikhlās* strengthens teachers' willingness to educate students with consistency, regardless of external recognition or personal benefits.

The value of *amanah* (trustworthiness) represents another essential foundation of Islamic teacher personality. The findings show that teachers carry a significant responsibility because they are entrusted with knowledge, student development, and the formation of future generations. J. Halstead (2004) argues that Islamic perspectives on professionalism involve moral accountability in addition to occupational competence, meaning that teachers are responsible for ensuring that knowledge contributes to human improvement. Furthermore, Johnston (2023) and Shulman (1987) explains that professional teaching requires not only knowledge mastery but also ethical judgment in applying that knowledge. Therefore, *amanah* reflects the integration between professional responsibility, academic integrity, and moral accountability in educational practices.

The values of *sabr* (patience) and *rahmah* (compassion) highlight the importance of emotional and interpersonal dimensions in teacher personality. The educational process involves diverse learners with different abilities, backgrounds, and psychological conditions (Goyibova et al., 2025; Visztenvelt et al., 2025). Therefore, teachers require patience and compassion to establish effective learning relationships. Jennings & Greenberg (2009) demonstrate that teachers' social and emotional competence influences classroom climate, teacher–student relationships, and students' social development. From an Islamic perspective, these qualities are strengthened by spiritual values that encourage educators to respond to challenges with wisdom, empathy, and responsibility (Ilmi et al., 2023; Khoiriah & Sujanto, 2026). Consequently, *sabr* and *rahmah* become essential characteristics that support a supportive and meaningful educational environment.

Another important value identified is *uswah hasanah* (exemplary behavior), which emphasizes the teacher's role as a moral model for students. The findings indicate that students learn not only from teachers' explanations but also from their attitudes, decisions, and daily behaviors. Bandura (1986) explains through social cognitive theory that individuals acquire behaviors through observation and modeling, demonstrating the importance of role models in human development. However, the Islamic concept of *uswah hasanah* extends beyond behavioral imitation because it is rooted in spiritual responsibility and moral commitment. Therefore, teachers are expected to demonstrate consistency between their words, beliefs, and actions as a reflection of the values they teach.

Overall, the integration of *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah* forms a comprehensive framework for understanding Islamic teacher personality. These values

demonstrate that effective teachers require more than pedagogical knowledge because education also depends on the ethical and spiritual qualities of educators. The findings support the argument that teacher professionalism in Islamic education emerges from the unity between competence, character, and moral responsibility. As Darling-Hammond (2017) explains, teacher development requires continuous growth that integrates professional knowledge with personal and ethical formation. Therefore, Qur'anic and Prophetic values provide a meaningful foundation for developing teachers who are not only capable of teaching but also capable of inspiring students through their character and conduct.

4. Prophet Muhammad ﷺ as the Ideal Model of Islamic Teacher Personality

The findings of this study indicate that Prophet Muhammad ﷺ represents the highest model of teacher personality within Islamic educational thought. His role as an educator reflects the integration of intellectual guidance, spiritual development, and moral formation, demonstrating that teaching is not limited to the transmission of information. The Prophet ﷺ educated individuals by combining knowledge, compassion, wisdom, and ethical responsibility in every educational interaction. Al-Attas (1991) emphasizes that Islamic education aims to develop individuals who possess knowledge accompanied by proper *adab*, and the educational example of Prophet Muhammad ﷺ reflects this principle through the unity of knowledge and character. Therefore, the Prophetic model provides a comprehensive understanding of teacher identity beyond conventional professional competence.

The analysis further shows that Prophet Muhammad ﷺ embodied the roles of *Mu'allim*, *Murabbi*, and *Mu'addib* simultaneously. As a *Mu'allim*, he conveyed knowledge through effective communication, gradual explanation, and consideration of learners' conditions. As a *Murabbi*, he guided the personal and spiritual growth of his companions through continuous support and encouragement. Meanwhile, as a *Mu'addib*, he cultivated moral awareness by demonstrating ethical values through his own behavior. Nata (2005) explains that the educational approach of the Prophet emphasizes the inseparable relationship between knowledge, guidance, and character formation, making him a central example for Islamic educators.

The Prophet's educational personality also highlights the importance of emotional understanding and humane relationships in the learning process. His methods demonstrated patience, kindness, dialogue, and sensitivity toward individual differences among learners. These characteristics are consistent with contemporary perspectives on effective teaching,

which emphasize the importance of teacher empathy, emotional competence, and positive teacher–student relationships. Jennings and Greenberg (2009) argue that teachers’ social and emotional competence contributes significantly to classroom environments and students’ development. Similarly, Hagenauer et al. (2025) and Yuliana et al. (2026) explains that emotional dimensions are essential in teacher professionalism because educators’ feelings, values, and relationships influence their pedagogical practices.

Furthermore, the Prophetic model demonstrates that teacher authority does not emerge only from knowledge possession but also from moral credibility and exemplary conduct. Rasulullah ﷺ taught not only through verbal instruction but also through personal example, allowing learners to observe and internalize the values being taught. Bandura (1986) explains that learning occurs through observation and modeling, where individuals develop behaviors by observing influential figures within their environment. However, the Islamic concept of *uswah hasanah* extends beyond social learning because it is connected with spiritual accountability and moral responsibility before Allah. Thus, the Prophetic model illustrates that an ideal Islamic teacher should combine expertise, ethical integrity, and sincere commitment in guiding learners.

5. Implications for Islamic Teacher Development

The findings of this study provide important implications for the development of Islamic teachers by emphasizing that teacher preparation should not focus solely on improving pedagogical competence but also on strengthening personal, moral, and spiritual dimensions. The integration of *‘aqliyah*, *nafsiyah*, teacher roles (*Murabbi*, *Mu‘allim*, and *Mu‘addib*), and Qur’anic values demonstrates that teacher development requires a holistic approach that combines professional knowledge with character formation. Darling-Hammond (2017) explains that effective teacher development involves continuous learning processes that integrate knowledge, reflection, and professional identity. In the context of Islamic education, this process should be expanded by incorporating spiritual awareness and ethical responsibility as essential components of teacher professionalism. Therefore, Islamic teacher development should aim to produce educators who are not only competent in teaching but also capable of becoming moral examples for students.

The findings also suggest that teacher education institutions, particularly those based on Islamic educational values, need to design development programs that address both external competence and internal character formation. Training programs should provide

opportunities for teachers to strengthen instructional skills while simultaneously developing qualities such as *ikhlās*, *amanah*, *sabr*, and *rahmah*. Palmer (2017) emphasizes that effective teaching is closely related to the inner identity and values of educators, suggesting that teacher development must consider the personal dimension of teaching. Similarly, Beijaard et al. (2007) argues that meaningful professional development requires reflection on teachers' beliefs, identity, and underlying values rather than focusing only on technical improvement. Thus, Islamic teacher development should encourage continuous self-reflection and alignment between personal values and educational practices.

Furthermore, this study highlights the importance of developing teacher professionalism through the integration of ethical responsibility and social awareness. Teachers in Islamic education are expected to establish respectful relationships with students, colleagues, families, and communities based on moral principles. Hargreaves and Fullan (2012) explain that professional capital is developed through the combination of individual competence, collaborative relationships, and collective responsibility. Within Islamic educational contexts, these aspects are strengthened by values such as *amanah*, justice (*‘adl*), and compassion (*rahmah*), which guide teachers in fulfilling their responsibilities toward others. Consequently, teacher professionalism should be understood not only as compliance with professional standards but also as the embodiment of ethical values in educational practice.

The theoretical contribution of this study lies in presenting teacher personality as a comprehensive framework that connects Islamic worldview, professional identity, and educational responsibility. The findings expand conventional discussions of teacher professionalism by showing that teacher quality is shaped through the interaction between knowledge, faith, character, and practice. However, since this study is based on qualitative library research, the proposed framework remains conceptual and requires further investigation through empirical studies. Future research may explore how Islamic teacher personality values are implemented in actual classrooms through interviews, observations, or mixed-method approaches. Through such investigations, a deeper understanding of Islamic teacher development can be achieved, contributing to the formation of educators who combine professional excellence with moral and spiritual integrity.

6. Research Limitations and Directions for Future Studies

This study has several limitations that should be considered when interpreting the findings. First, this research employed a qualitative library-based approach, where the analysis was conducted through the examination of existing literature rather than direct observation or interaction with teachers in educational settings. Therefore, the findings provide a conceptual understanding of Islamic teacher personality but do not demonstrate how these values are applied in actual teaching practices. The results should be understood as a theoretical framework that explains the relationship between Islamic values and teacher personality rather than as a complete representation of the experiences and practices of all Islamic teachers.

Second, this study mainly focused on Islamic teacher personality through the perspectives of Qur'anic teachings, Hadith, classical Islamic educational thought, and related academic discussions. Although these sources provide important foundations for understanding educator characteristics, the interpretation and application of Islamic values may vary across different cultural, institutional, and educational environments. Islamic educational institutions may develop different approaches in implementing values such as *amanah*, *rahmah*, and *uswah hasanah* depending on their organizational conditions, social backgrounds, and educational traditions. Therefore, further studies are needed to explore how Islamic teacher personality is formed and practiced in specific educational contexts, including schools, madrasahs, and Islamic higher education institutions.

Future research may develop this conceptual framework through empirical studies using qualitative, quantitative, or mixed-method approaches. Qualitative investigations involving interviews and classroom observations may provide deeper insights into how teachers understand, experience, and apply Islamic personality values in their professional practices. Quantitative research may also be conducted to develop instruments for measuring the relationship between Islamic teacher personality dimensions and educational outcomes, such as teaching effectiveness, student engagement, and classroom interaction. Additionally, comparative studies across various educational settings may offer broader perspectives on the development of Islamic teacher personality in different cultural and institutional contexts. Through future investigations, this conceptual framework can be further expanded and strengthened based on empirical evidence.

CONCLUSION

This study concludes that teacher personality in Islamic education is a multidimensional concept that integrates intellectual, spiritual, and moral dimensions. The findings demonstrate that an Islamic teacher is not defined merely by pedagogical competence or professional skills but also by the ability to embody Islamic values through thoughts, attitudes, and educational practices. The framework of *'aqliyah* and *nafsiyah* illustrates that teacher personality is formed through the relationship between Islamic understanding, internal values, and behavioral implementation. Therefore, an ideal Islamic teacher represents the harmony between knowledge, faith, character, and educational responsibility.

Furthermore, this study highlights that the roles of *Murabbi*, *Mu'allim*, and *Mu'addib* provide a comprehensive understanding of teacher responsibilities in Islamic education. Teachers are expected not only to transfer knowledge but also to nurture students' development, guide their intellectual growth, and cultivate moral awareness. The values derived from Qur'anic and Prophetic teachings, including *ikhlas*, *amanah*, *sabr*, *rahmah*, and *uswah hasanah*, serve as essential foundations for developing educators who demonstrate integrity, compassion, and exemplary behavior in educational environments.

The study also emphasizes that Prophet Muhammad ﷺ represents the ideal model of Islamic teacher personality through the integration of knowledge, wisdom, compassion, and moral example. These findings suggest that Islamic teacher development should adopt a holistic approach that strengthens professional competence alongside ethical and spiritual formation. Although this study is based on qualitative literature analysis, it provides a conceptual foundation for understanding teacher personality in Islamic education. Future research may further explore the implementation of these values through empirical studies in various educational contexts to strengthen the understanding of Islamic teacher development and professional practice.

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