



EDUCATORS IN ISLAMIC EDUCATION PERSPECTIVE

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ABSTRACT

The role of educators is crucial, as they serve as a source of guidance for students. Educators are expected to be role models for their students; therefore, possessing effective language delivery skills alone is insufficient. They must also uphold ethical values that serve as exemplary standards. An educator should not merely be *‘Ālim fī al-lisān* (knowledgeable in speech) but also *‘Ālim fī al-qalb wa al-‘amal* (knowledgeable in heart and action). The Prophet Muhammad (*sallallahu ‘alayhi wasallam*), the greatest teacher to have ever lived, emphasized this principle. In his well-known hadith, he declared that the purpose of his prophethood was to perfect *makārim al-akhḥāq* (noble character). This noble character should be the primary focus of all individuals who hold the title of "teacher" or "educator." This article aims to examine the role and perception of educators from the perspective of Islamic education. The research employs a qualitative approach using a library research method to collect data. The data sources include books, academic journals, and other relevant references related to the topic of this study. Data collection is conducted by identifying and reviewing reference materials pertinent to the discussion, followed by an in-depth analysis of the collected content. The findings indicate that educators encompass all individuals who contribute to the moral and intellectual development of others in accordance with Islamic principles. These include parents (father and mother), uncles, siblings, neighbors, religious scholars, community leaders, and society at large. Islam places particular emphasis on parents as the first and foremost educators, responsible for laying a strong foundation for their children's future education.

Keywords: Education, Islamic Education

1. INTRODUCTION

Educators play a crucial role in shaping human resources, as they serve as teachers, mentors, and guides who direct and support students in their learning processes. The primary responsibilities of teachers, as outlined in Article 1, Paragraph (1) of Law No. 14/2005 on Teachers and Lecturers, include "educating, teaching, guiding, directing, training, assessing, and evaluating students." This legal definition highlights the strategic role of teachers in the

educational process, as even the most well-equipped educational institutions may be ineffective without high-quality teachers. In other words, teachers serve as the key agents in enhancing the quality of education services and learning outcomes (Faruqi Dwi & Lestari Ayu, 2023). According to Article 1 of Indonesian Law No. 20 of 2003 on the National Education System, education is a deliberate and systematic effort to create a learning environment and process that enables students to actively develop their religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills necessary for their personal growth, as well as for the benefit of society, the nation, and the state. Additionally, the 1989 UUSPN (National Education System Law) defines teachers as education personnel, particularly those responsible for guiding, teaching, and training students (Abnisa, 2017).

Teachers have long been a focal point of discussions across various sectors due to their multifaceted roles and responsibilities. The process of transforming students into better individuals is inherently tied to the role of teachers. Furthermore, teachers are often associated with the moral and social behaviors observed in society, whether positive or negative. Given their significant influence, teachers play a pivotal role in the education sector, and the quality of a country's education system is largely determined by the competence and dedication of its teachers. Therefore, the success of any education system is closely linked to the effectiveness of its educators. Teachers serve as a determining factor in the quality of education, as they engage directly with students in the learning process. Through their efforts, students' academic and personal development take shape. Consequently, teachers must possess strong competencies, a high sense of responsibility, advanced skills, and unwavering dedication. The phrase "teachers are the walking curriculum" underscores their crucial role—regardless of how well a curriculum or education system is designed, its implementation relies on the capability of teachers. Their primary responsibility is to support and guide students toward achieving their fullest potential, ultimately fostering well-rounded individuals (Djollong, 2017). From an Islamic perspective, teachers hold a vital position not only in fulfilling educational objectives but also in carrying out noble responsibilities, including prophetic and da'wah missions. Their primary duty is to guide and direct students toward moral excellence in accordance with Islamic teachings. Furthermore, in Islam, a person's worth is not determined by social class or status but rather by their knowledge and character. An individual possessing knowledge, even from a lower social background, is regarded as having a more honorable position, as Islam values wisdom and ethical conduct above social hierarchy (Listiana Ayu Indarwati et al., 2023).

A teacher is an individual who should be respected (*digugu*) and emulated (*ditiru*), embodying a strong sense of responsibility, wisdom, and integrity. As a role model within their community, a teacher must possess charisma and authority while maintaining high ethical and moral standards. Teachers are expected to uphold strong integrity, demonstrate patience, and exhibit exemplary conduct in society. Additionally, they must continuously prepare themselves to be competent educators, wise mentors, and compassionate parental figures to their students. Rather than adopting an authoritarian approach, teachers should practice democracy in their interactions; they must not be dictatorial or self-centered but instead be socially engaged and humble. Moreover, teachers should be disciplined, adhering firmly to institutional regulations and ethical standards. Regardless of time and place, teachers must continuously strive for self-improvement, expanding their knowledge, enhancing their skills, maintaining their moral

integrity, and ensuring both their physical and mental well-being (Rapi, 2017). An effective teacher is one who is prepared to guide students not only in academic knowledge but also in moral and ethical behavior. In this role, the teacher acts as a mentor and partner, helping students develop into well-rounded individuals. As role models, teachers must continuously update their knowledge and adapt to societal changes to remain relevant to the students who look up to them (Arifai, 2018). Teachers are not solely responsible for imparting academic knowledge but also for fostering students' spiritual, emotional, and physical development. Therefore, a teacher's role extends beyond instruction to encompass holistic education, addressing intellectual, emotional, and practical skills. Given this comprehensive responsibility, teachers represent a fundamental human element in education, occupying a crucial and irreplaceable role in shaping learners and the broader educational landscape (Arifai, 2018).

2. METHODS

This research employed a systematic literature review approach. A literature review involves searching and analyzing various books, journals, and other academic publications related to the research topic to synthesize existing knowledge into a cohesive discussion on a particular issue. Data collection in the literature review was conducted by reviewing relevant reference sources from books and journals, which were subsequently analyzed and classified (Waruwu, 2023). The data collection technique involved searching for reference sources related to the topic of this study, both manually and digitally. After gathering the reference materials, the data were analyzed by displaying, reducing, and reconstructing the information to develop a comprehensive and relevant new concept (Difa'ul Husna, 2021).

The literature review process followed several stages. These included collecting articles, reducing the number of articles based on specific variables, organizing and compiling selected articles, synthesizing and discussing findings, and drawing conclusions. Based on this framework, the researcher determined the study's stages as follows: selecting the research focus, searching for relevant information, reviewing pertinent theories, identifying theoretical foundations from expert perspectives and previous research, analyzing relevant theories and research findings, and drawing conclusions. The primary reference sources for this research consisted of books, national journals, and international journals that aligned with the study's focus (Asbar & Witarsa, 2020).

This research adopted a descriptive qualitative approach, which began with identifying data, collecting information efficiently, and presenting findings clearly in a non-numerical format. Descriptive research is constructed based on reviews that clarify and describe existing events, whether natural occurrences or human-designed phenomena. The study investigated research problems, examined their underlying causes, and considered selection criteria, problem formulation, and theoretical foundations through an extensive literature review. The research method involved utilizing library facilities, including books, papers, journals, archives, and various records, to obtain relevant data and information (Martin Kustati, 2023).

The literature review process was based on the understanding that knowledge continuously accumulates and that previous scholars have explored similar research topics,

communities, and areas of study. Learning from prior research is essential, as scholars are rarely the first to investigate a given subject. Literature reviews serve two primary purposes. The first is to contribute to the academic field by introducing new studies on a specific topic, which may be beneficial for researchers working in the same domain. These studies can be published for public access, as seen in academic journals such as the Annual Review of Anthropology and the Annual Review of Sociology. Beginner researchers can utilize these reviews as foundational reading (Tjahjono, 2018).

The second purpose of a literature review is to enhance the research process itself. By reviewing existing literature, researchers gain a deeper understanding of their topic, refine their research problem, and determine the most appropriate theories and methodologies for their study. Analyzing prior research helps scholars decide whether to replicate, extend, or critique existing studies. Literature reviews also serve as a basis for comparison, enabling researchers to critically engage with previous work and contribute new insights to the field. This paper specifically discusses literature reviews as a crucial component of research, particularly for students preparing to write their final academic work, such as theses or dissertations (Asbar & Witarsa, 2020).

3. FINDINGS AND DISCUSSION

The Concept of Educators in Islamic Education

The Indonesian dictionary defines an educator as someone who educates. In a broader sense, educators are adults responsible for assisting students in their physical and spiritual development, enabling them to reach maturity, become independent, and fulfill their roles as both servants and *khalifah* of Allah SWT. Educators also guide individuals in carrying out their duties as social beings and independent individuals (Eka, 2018). In the context of Islamic education, educators encompassed all those who strived to improve others in accordance with Islamic principles. This group included parents (fathers and mothers), uncles, siblings, neighbors, religious leaders, community figures, and the wider society. Among these, Islam placed significant emphasis on parents as the first and primary educators of their children, responsible for laying a strong foundation for their future education. Numerous *naqli* arguments supported this idea, including the words of Prophet Muhammad SAW:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُيَسِّرَانِهِ

Translation:

"Every child is born in a state of fitrah. It is their parents who make them Jews, Christians, or Muslims" (HR Bukhari).

Etymologically, educators in Islamic education were referred to by several terms, including *Murabbi*, *Mu'allim*, *Muaddib*, *Mudarris*, and *Mursyid*. While these terms had different meanings depending on the context, they were sometimes used interchangeably (Ahmat Miftakul Huda & Ana Maritsa, 2021).

Murabbi

The term *Murabbi* is a noun (*ism al-fail*) derived from three different Arabic roots. First, it originated from *rabha, yarbu*, meaning "to increase and grow." Second, it came from *rabiya, yarba*, meaning "to rise and expand." Third, it stemmed from *rabba, yarubbu*, meaning "to repair, govern, lead, guard, and maintain" (Ramayulis, 2015). The word *rabba* in this context referred to God, as God possesses attributes of nurturing, guiding, and sustaining—similar to the role of teachers in educating, nurturing, and safeguarding their students. A *Murabbi* was an educator who not only imparted knowledge but also guided students in developing their creativity while ensuring that their actions did not lead to harm for themselves, society, or the surrounding environment (Suriadi, 2018). The term *Murabbi* was often found in contexts emphasizing care and maintenance, whether physical or spiritual. This concept was evident in the role of parents in raising their children, providing comprehensive support to ensure their physical health and moral character. Unlike a *Mu'allim*, whose primary role was to impart knowledge, a *Murabbi* went beyond teaching by fostering the spiritual, physical, and mental development of students to enable them to practice the knowledge they had acquired. A *Murabbi* was responsible for shaping, nurturing, organizing, managing, and enhancing students' potential. In many contexts, individuals who assumed the role of a *Murabbi* were commonly referred to as *ustad*.

Mu'allim

The term *Mu'allim* is generally used to describe activities that emphasize the provision or transfer of knowledge from those who possess it to those who do not. According to Al-Attas, the term *Muaddib* is broader than *Mu'allim* and is considered more relevant to the concept of Islamic education. A *Mu'allim* is a teacher who dedicates themselves to imparting knowledge to students, primarily focusing on intellectual development. In this role, education should be delivered alongside the transmission of fundamental values to cultivate individuals with strong moral character. Linguistically, *Mu'allim* is derived from the Arabic verb *'alama* (past tense), *yu'allimu* (present tense), and *al-ta'lim* (verbal noun), which respectively mean "having taught," "being taught," and "teaching." The term *Mu'allim* refers to a teacher or an individual who teaches. In Islamic tradition, *Mu'allim* is one of the most frequently mentioned terms for an educator in the Hadith of the Prophet. It is the active participle (*al-ism al-fa'il*) of *'alama*, meaning "one who teaches." In its simplest triliteral root form (*mujarrad tsulas*), the verbal noun (*mashdar*) of *'alima* is *ilmun*, which is commonly translated as "science" or "knowledge" (Ramayulis, 2015).

In the educational process, the term *al-ta'lim* is the second most widely recognized term after *al-tarbiyyah*. Rasyid Ridha defines *al-ta'lim* as the process of transmitting various forms of knowledge to the human soul. This concept is supported by the following Quranic verse:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝ ١٥١

Translation:

"As (We have completed Our favor upon you) We have sent you a Messenger from among you who recites to you Our verses, purifies you, and teaches you the Book and wisdom, and teaches you what you did not know" (Q.S. Al-Baqarah: 151).

Based on this verse, a *Mu'allim* is an educator capable of systematically reconstructing students' understanding by shaping their ideas, insights, and skills in relation to the essence of knowledge. A *Mu'allim* possesses superior intellectual abilities compared to students, allowing them to guide learners toward intellectual and personal excellence, ultimately fostering their independence and self-sufficiency.

Mu'addib

The term *Mu'addib* (derived from *Ta'dib*) originates from the Arabic word *adab*, which refers to character, manners, and moral conduct. A *Mu'addib* embodies a role similar to that of a mentor, as they are responsible for cultivating discipline, values, and ethical behavior in their students. Their primary task is to prepare *Mu'addab*—individuals who are equipped to shoulder significant responsibilities in life. A *Mu'addib* is characterized by a high moral standing, fostering both intellectual and physical intelligence in harmony with an educational philosophy that emphasizes the balanced development of morally upright individuals. According to Munawwir, as cited in Heru, *Mu'addib* refers to an educator—someone who nurtures good manners and instills noble character. The term is derived from the triliteral root verb (*fi'l sulasi mujarrad*) *'aduba*, which means "to be polite" or "to have good manners." The noun *al-'adabu* refers to politeness or etiquette. Thus, in the context of Islamic education, a *Mu'addib* is defined as an individual who educates students to behave with proper etiquette and civility (Sada, 2015).

Linguistically, *Mu'addib* is derived from the verbal noun (*mashdar*) *addaba*, which means "to instill *adab*" or "to educate." In everyday usage, *adab* is often understood as manners, morality, and character. A child described as *beradab* (civilized) is typically one who exhibits commendable behavior and politeness. In this sense, a *Mu'addib* is not only responsible for academic instruction but also for preparing students to contribute to a high-quality civilization through ethical responsibility and cultural refinement (Muhaimin, 2005). Furthermore, a *Mu'addib* embodies work discipline rooted in ethics, morality, and courteous behavior, serving as a role model for students by exemplifying these values in daily life.

Mudarris

The term *Mudarris* is derived etymologically from Arabic as the active participle (*shighat al-ism al-fa'il*) of the past tense verb *darrasa*, which means "to teach." Therefore, *Mudarris* literally translates to "a teacher." In terminological use, Muhaimin, as cited in Heru, defines a *Mudarris* as an educator who continuously develops their knowledge in accordance with contemporary advancements. A *Mudarris* strives to impart knowledge to students, helping them overcome ignorance while fostering skill development aligned with their individual talents and interests (Sada, 2015). A *Mudarris* is distinguished by their intellectual sensitivity, possessing up-to-date information and expertise, which they continuously refine. Their role extends beyond the mere transmission of knowledge; they also engage in nurturing students' intellect, eradicating

ignorance, and providing structured learning experiences to enhance their cognitive abilities and skill sets (Umar, 2010). Additionally, a *Mudarris* can be understood as an educator with advanced intellectual capabilities, dedicated to refining students' critical thinking and reasoning skills. Through systematic instruction, a *Mudarris* fosters students' intellectual and professional growth, ensuring that they develop the necessary competencies to thrive in both academic and practical domains.

Mursyid

The term *Mursyid* refers to an individual entrusted with the responsibility of guiding learners, enabling them to use their intellect effectively to comprehend the essence of knowledge and attain cognitive maturity. A *Mursyid* is committed to continuously assisting students in achieving their educational goals by providing guidance whenever and wherever it is needed. This role extends beyond academic instruction, as a *Mursyid* serves as a mentor, role model, and consultant for students across various aspects of life. A *Mursyid* is distinguished by their spiritual depth, devotion to worship, and noble character. They exert a positive influence on students, inspiring them to emulate their exemplary character through structured educational activities (Khoirul Anam, 2020). In this regard, a *Mursyid* not only imparts knowledge but also cultivates ethical and moral development, ensuring that students internalize Islamic values in both thought and action.

Scholars have proposed various definitions of educators in the context of Islamic education:

- Zakiah Daradjat states that educators are individuals who fulfill the intellectual, attitudinal, and behavioral needs of students.
- Marimba defines an educator as an individual who assumes responsibility for education, specifically an adult who, by virtue of their rights and obligations, is accountable for the learning and development of students.
- Ahmad Tasir argues that the concept of educators in Islam aligns with Western educational theories, where an educator is anyone responsible for a student's overall development.

In a general sense, an educator is someone responsible for teaching and guiding learners. However, within the framework of Islamic education, an educator assumes a more comprehensive role, fostering the holistic development of students. This includes nurturing their affective, cognitive, and psychomotor potentials in alignment with Islamic principles and values (Nizar, 2020).

The Position of Educators in Islamic Education

Scientists, including mu'allim (educators) in Islam, occupy a highly strategic, noble, sacred, honorable, and esteemed position. Prophet Adam (AS) was endowed with various potentials and granted knowledge, enabling him to fulfill his duties as both a caliph and a servant of Allah. Allah even commanded the angels and Iblis to prostrate before Adam (AS) as an act of ta'dzim (appreciation and respect) for his knowledge. Knowledge is often likened to light, illuminating one's path in life. Navigating life without knowledge is comparable to walking in complete

darkness, fraught with danger and uncertainty. As stated in the Qur'an: "Allah elevates the degrees of those who believe and have knowledge." (QS. Al-Mujadalah: 11). Imam Al-Ghazali emphasizes the sanctity and significance of mu'allim, highlighting their role in preserving and disseminating knowledge. He positions them immediately after or alongside the Prophets of God in terms of importance. He asserts that, in the absence of educators, humanity would remain in a state akin to that of animals, as education serves as a means of transforming human nature from hayawaniyyah (animalistic tendencies) to insaniyyah (humanity) and ilahiyyah (divine consciousness). It is also essential to recognize that the status of scholars and educators is elevated when accompanied by faith and piety. A scientist who lacks piety may misuse knowledge, ultimately leading to harm, as their soul is not guided by spiritual values. Islam profoundly values both knowledge and those who possess it. Several Islamic teachings highlight the significance of scholars and educators: 1) The ink of scholars, including educators, is more valuable than the blood of martyrs. 2) Scholars surpass those who dedicate themselves to worship, fasting, and night prayers, even exceeding those engaged in jihad in the way of Allah (Eka, 2018).

Teachers are not only responsible for transferring knowledge during the teaching and learning process but also for instilling values that shape students' attitudes and behaviors. In Islamic thought, the role of a teacher is considered a manifestation of divine attributes. God, as Rabbul 'Alamin ("The Supreme Teacher" or "Teacher of the entire universe"), exemplifies the noble and elevated position of educators in Islam. Islam accords great honor to teachers. Ahmad Tafsir emphasizes that all knowledge ultimately originates from Allah (SWT), as stated in the Qur'an:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۙ ٣٢

Translation:

They said, 'Glory be to You. We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the Wise.'" (Q.S. Al-Baqarah: 32)

Recognizing the esteemed status of teachers from an Islamic perspective aligns with the broader Islamic emphasis on the pursuit and dissemination of knowledge. Islam consistently elevates the role of educators, underscoring their critical function not only in imparting knowledge but also in guiding, managing, and facilitating learning. A teacher's responsibilities extend beyond instruction to include leadership, mentorship, and strategic planning in education. The role of a teacher as an educator carries the obligation to fulfill the objectives of Islamic education, which include guiding, educating, and developing students' abilities to nurture individuals who remain devoted to Allah (SWT). These educational goals can only be achieved if teachers employ various methods in the teaching and learning process. Such methods include providing training, guidance, and advice; serving as role models; offering motivation and encouragement; acknowledging students' strengths; administering appropriate discipline when necessary; and even praying for their students. These responsibilities must be carried out consistently to ensure effective learning and character development (Ahmat Miftakul Huda & Ana Maritsa, 2021).

In conclusion, the role of educators in Islam is highly esteemed due to the significant responsibilities they bear. Educators serve as the nation's intellectual and spiritual builders. Therefore, if educators uphold their duties with integrity and competence, the nation and religion will flourish. Conversely, if educators fail in their responsibilities, the adverse effects will extend to society and religious values as well.

Requirements of Educators in Islamic Education

Being a teacher is not a simple task, as some may assume. The mere ability to master subject matter and deliver it to students is insufficient to qualify as a professional educator. Professional teachers must possess a diverse set of skills, specialized competencies, a genuine passion for their profession, and a commitment to upholding ethical standards. Education is a continuous process essential for human development, enabling individuals to navigate life with competence and integrity. Consequently, high-quality teachers are essential to achieving these educational aspirations. The qualifications required to become a teacher, often referred to as the prerequisites for teaching, are of great importance for educational institutions. If all teachers meet high professional standards, the overall quality of education will improve, supported by various elements within the educational system. Conversely, even with strong institutional support, if teachers lack the necessary qualifications, educational objectives will remain unattainable. Therefore, the role of educators is pivotal in determining the success and quality of education. This discussion highlights key attributes that teachers must possess, forming a foundation for character development and effective teaching within the framework of Islamic education.

Educators in Islamic education must fulfill several essential requirements to effectively guide and nurture students. These requirements encompass both moral and professional attributes that shape the character and effectiveness of a teacher. Teachers must exhibit praiseworthy attitudes, including taqwa (piety), tawaddu (humility), and gentleness. As demonstrators of moral values, teachers should embody these virtues to serve as role models for students (Dea Mustika, 2022). To cultivate individuals who believe in and fear God Almighty while possessing noble character, teachers must implement learning strategies that foster and develop human potential, particularly by emphasizing ethics and morality (Kholil, 2019). Teachers who embody these qualities not only inspire students but also play a significant role in shaping their moral and ethical development. Taqwa, or a deep awareness of God's presence, is considered a fundamental characteristic of an educator. The primary function of taqwa is to enable individuals to introspect, distinguish between right and wrong, and illuminate their lives with moral integrity (Farah, 2018). A teacher who possesses taqwa is devoted to their responsibilities and committed to upholding societal moral values. Such educators serve as virtuous and pious role models who not only impart academic knowledge but also guide students in their spiritual and moral development (Tamuri & Ab. Halim, 2019).

The concept of tawaddu underscores the importance of teachers maintaining humility in their interactions with students. Tawaddu has two primary meanings: first, the willingness to accept truth from any source, regardless of social status, and second, exercising caution in one's actions and decisions (Muhammad Ivan et al., 2018). Teachers who practice humility foster an inclusive and respectful learning environment where students feel valued and encouraged to

engage. A humble teacher recognizes the significance of depending on Allah SWT and remains mindful of their role as a guide and mentor (Mukaromah, 2018). The role of gentleness in teacher-student interactions is vital for effective education. Affection and gentleness help establish and maintain strong relationships between educators and students (Jailani, 2019). A teacher's ethical responsibility includes demonstrating love and care for their students, which cultivates wisdom, patience, generosity, enthusiasm, and fairness (Novi Tria et al., 2018). By adopting a gentle approach to teaching and guidance, educators create a positive and nurturing learning atmosphere in which students feel supported and motivated to succeed. Teachers must be exemplary figures, serving as role models in both character and professional competence. Being an exemplary teacher entails exhibiting behavior that is worthy of imitation and ensuring that students internalize and apply these values in their daily lives (Helmi Aziz Saputra et al., 2023). Additionally, teacher competence extends beyond knowledge delivery - it includes a combination of skills, behaviors, and ethical principles that are essential for professional teaching. Beyond imparting academic knowledge, teachers play a crucial role in shaping the moral and ethical character of students, aligning their education with Islamic values (Rodin, 2019). Thus, the role of educators in Islamic education extends beyond the mere transmission of knowledge. A teacher must be a moral guide who embodies *taqwa*, humility, gentleness, and exemplary behavior. These attributes not only enhance the learning experience but also contribute to the holistic development of students, shaping them into individuals who are intellectually, ethically, and spiritually sound.

Experts in Muslim education impose rigorous requirements on educators, particularly in relation to their personality and moral integrity. Imam al-Ghazali outlined eight essential qualities and responsibilities that a teacher must embody to fulfill their role effectively. First, a teacher must possess warmth and compassion. This quality fosters a sense of security and trust between students and their teachers, creating an environment in which students feel encouraged to learn and master knowledge. A compassionate teacher nurtures confidence and motivation in students, which significantly contributes to their intellectual development. Second, teachers should not seek material rewards, praise, or high esteem from their students. Imam al-Ghazali emphasized that educating others is an obligation for those who possess knowledge. A teacher must be sincere in their efforts, focusing on the enrichment of their students rather than personal gain. By prioritizing the dissemination of knowledge over self-interest, educators fulfill their duty with integrity and devotion. Third, a teacher must serve as a guide in the learning process, ensuring that students fully grasp foundational knowledge before moving on to more advanced material. Teachers should not permit students to proceed without mastering prior concepts, as a lack of understanding in the early stages can hinder their progress in future learning. This sequential approach ensures that students build a strong and coherent knowledge base. Fourth, a teacher must refrain from using violence, harsh criticism, or ridicule to correct students' thoughts or actions. Instead, educators should employ kindness and love when guiding students toward the right path. Compassionate teaching fosters a positive learning environment in which students feel safe to express their ideas and engage in intellectual growth. Fifth, kindness and tolerance are essential characteristics of an educator. A teacher should not slander or dismiss other fields of knowledge outside their expertise, as education is a broad and interconnected discipline. Respecting diverse perspectives encourages intellectual curiosity and

prevents narrow-mindedness among students. Sixth, a teacher must recognize and respect individual differences among students. Every learner possesses unique intellectual abilities and cognitive capacities, and an effective educator adjusts their teaching methods accordingly. A teacher should not introduce concepts that exceed a student's level of understanding, as this may cause confusion, frustration, or cognitive overload. Instead, knowledge should be delivered progressively, aligning with the student's cognitive development. Seventh, a teacher must study and understand the psychology of students. By recognizing their emotional and intellectual states, teachers can tailor their approach to meet students' needs. Imam al-Ghazali advised educators to provide clear and uncomplicated explanations for students with lower intellectual abilities. Presenting overly complex knowledge to struggling students may lead to discouragement, confusion, or even the perception that the teacher is unwilling to share knowledge (Zamzam & Auji Nadra Izzati, 2023).

According to al-Abrasyi, the requirements for being a teacher include *zuhud* (not being overly attached to worldly life and living simply), purity, sincerity in work, gentleness, calmness, politeness, and forgiveness. A teacher must also act as a father figure before becoming an educator, understanding the character, tendencies, habits, feelings, and thoughts of their students to ensure proper upbringing. Additionally, a teacher should be physically and mentally clean from major sins and mistakes, free from the desire for personal recognition, envy, hostility, and other despicable traits. Furthermore, they must continuously engage in learning and discussions related to their field to prevent their teaching materials from becoming outdated or uninspiring (Siregar, 2016).

Competence of Educators in Islamic Education

Throughout the history of Islamic education, scholars (*ulama*) have formulated a code of ethics for educators, serving as a guiding framework for their professional conduct. Although these ethical principles were established in the past, they remain relevant and applicable in the present era. By adhering to these ethical norms, educators can effectively fulfill their roles and maintain their dignity within society while upholding Islamic values in their profession. The educator's code of ethics in Islam is particularly significant, as it establishes fundamental norms that every educator must follow. This highlights the crucial role of educators, prompting scholars to impose more ethical guidelines on them compared to students. Al-Ghazali, in his book *Ihya'* (1979), outlines several key ethical responsibilities for educators: First, educators must cultivate a sense of affection toward their students, treating them with the same care as their own children. This emotional connection is a fundamental factor in achieving success in teaching. Second, educators should emulate the qualities of the Prophet Muhammad, as they are entrusted with both the responsibility of *da'wah* (spreading Islamic teachings) and the task of educating. This requires sincerity, akin to the devotion shown by prophets in guiding their followers. Moreover, educators should always provide constructive advice for the benefit of their students, ensuring their intellectual and moral development. Lastly, as role models, educators must encourage students to abandon immoral behaviors and embody ethical virtues in their daily lives (Anggra Uki Pradana & Zahratul Aini, 2021). By adhering to these principles, educators can shape students' character and contribute to the development of a virtuous society.

Educator Code of Ethics in Islamic Education

The teacher's code of ethics can be understood as a set of moral principles that guide educators in fulfilling their responsibilities. These ethical guidelines regulate the teacher's interactions within the educational environment, including relationships with students, fellow teachers, the community, and educational institutions. As teachers serve as role models for society, particularly for their students, a well-defined code of ethics is essential to uphold professional integrity and maintain their role as exemplary figures (Anam et al., 2022). Educators are expected to uphold ethical behavior not only within the school environment but also in their daily lives. In this regard, teachers must adhere to specific ethical standards when interacting with students. First, they should maintain professionalism in their roles as instructors, mentors, and evaluators of the learning process. Additionally, teachers must guide students in understanding and fulfilling their responsibilities as the future generation of the nation. Recognizing the diverse characteristics of learners is another crucial aspect of ethical teaching. Teachers should acquire relevant information about their students to facilitate a more effective and personalized learning experience. Moreover, they must be adept at organizing learning activities to create a conducive, engaging, and stimulating classroom environment. Compassion is also an essential quality for teachers, as it fosters a positive and comfortable relationship between educators and students. Teachers should also be prepared to handle various challenges that may arise in the educational process, including legal, health, and humanitarian concerns. Furthermore, they are strictly prohibited from exploiting their professional authority for personal or group interests, particularly in ways that violate religious, social, or cultural norms (Pane & Nailatsani, 2022).

4. CONCLUSION

The role of educators in shaping the future of society cannot be overstated. As this research has demonstrated, educators are not merely transmitters of knowledge but are also mentors, guides, and role models who play a pivotal role in the holistic development of students. This study, through a systematic literature review, has explored the multifaceted responsibilities of educators, particularly within the framework of Islamic education. It has highlighted the legal, moral, and spiritual dimensions of teaching, emphasizing that educators are the cornerstone of any effective educational system. The findings reveal that educators in Islamic education are expected to embody a unique combination of professional competence and moral integrity. They are not only responsible for imparting academic knowledge but also for nurturing the spiritual, emotional, and ethical growth of their students. The various roles of educators—Murabbi, Mu'allim, Mu'addib, Mudarris, and Mursyid—underscore the comprehensive nature of their responsibilities. These roles emphasize the importance of guiding students toward intellectual excellence, moral uprightness, and spiritual maturity, all of which are essential for their development as well-rounded individuals.

Furthermore, the study highlights the esteemed position of educators in Islamic tradition. Teachers are regarded as inheritors of the prophetic mission, tasked with the noble responsibility of guiding humanity toward knowledge and virtue. Their role is not limited to the classroom; they are also expected to serve as moral exemplars in society, embodying values

such as humility, compassion, and piety. The ethical guidelines outlined by scholars like Imam al-Ghazali and al-Abrasyi provide a timeless framework for educators, emphasizing the importance of sincerity, patience, and a deep sense of responsibility toward students. The research also underscores the critical need for educators to continuously develop their professional and personal competencies. In a rapidly changing world, teachers must remain adaptable, updating their knowledge and skills to meet the evolving needs of their students. At the same time, they must remain steadfast in upholding the ethical and moral standards that define their profession. The success of any educational system ultimately depends on the quality of its educators, and this study reaffirms the importance of investing in their development and well-being. In conclusion, educators are the architects of a nation's future, shaping the minds and characters of the next generation. Their role is both a privilege and a profound responsibility, requiring a balance of knowledge, skill, and moral integrity. As this research has shown, the principles of Islamic education offer valuable insights into the qualities and responsibilities of effective educators. By adhering to these principles, educators can fulfil their mission of nurturing individuals who are not only intellectually capable but also morally and spiritually grounded, contributing positively to society and the world at large.

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