



## The Concept of Educators in the Qur'an and Hadith: A Review of Islamic Educational Values Islam

**Hidayati Suhaili\***

Sekolah Tinggi Keguruan dan Ilmu Pendidikan Yayasan Abdi Pendidikan, Indonesia

e-mail: [andremafaza@gmail.com](mailto:andremafaza@gmail.com)

**Syafruddin**

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

e-mail: [syafruddin@uinib.ac.id](mailto:syafruddin@uinib.ac.id)

**Rehani**

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

e-mail: [rehani@uinib.ac.id](mailto:rehani@uinib.ac.id)

### Abstract

This article reviews the concept of educators in Islam based on the perspective of the Qur'an and Hadith, by identifying relevant Islamic educational values. In Islam, the role of educators is not limited to teaching science, but also to moral and religious guidance. Terms such as *murabbi* (educator/caregiver), *mu'allim* (teacher), and *mu'addib* (value instiller) are used to describe the diverse tasks of educators in shaping learners as a whole. Through a qualitative approach based on a literature study, this article explores educators can be grouped into four main categories, namely Allah SWT, the Prophet Muhammad, parents, and professional educators such as teachers. The results highlight that the role of educators includes guiding learners in understanding and practicing the teachings of Allah SWT, building character through example, and optimizing their cognitive, affective, and psychomotor abilities. The Prophet's educational methods, such as the compassionate approach, interactive dialogue, the use of stories, and experiential learning, proved to be in line with modern educational principles, such as student-centered learning and lifelong learning. This article concludes that the values of Islamic education taught by the Prophet Muhammad provide valuable guidance to answer the challenges of education in the contemporary era.

Keywords: Islamic Educators; Qur'an Hadith; Values Islam

### Abstrak

Artikel ini mengulas konsep pendidik dalam Islam berdasarkan perspektif Al-Qur'an dan Hadis, dengan mengidentifikasi nilai-nilai pendidikan Islam yang relevan. Dalam Islam, peran pendidik tidak memiliki batasan pada pengajaran ilmu pengetahuan saja, akan tetapi juga kepada bimbingan moral dan keagamaan. Istilah-istilah seperti *murabbi* (pendidik/pengasuh), *mu'allim* (pengajar), dan *mu'addib* (penanam nilai) digunakan untuk menggambarkan tugas pendidik yang beragam dalam membentuk peserta didik secara menyeluruh. Melalui pendekatan kualitatif berbasis studi pustaka, artikel ini mengeksplorasi pendidik dapat dikelompokkan menjadi empat kategori utama, yaitu Allah SWT, Rasulullah SAW, orang tua, dan pendidik profesional seperti guru. Hasil kajian menyoroti bahwa peran pendidik mencakup membimbing peserta didik dalam memahami dan mengamalkan ajaran Allah SWT, membangun karakter melalui teladan, serta mengoptimalkan kemampuan kognitif, afektif, dan psikomotorik mereka. Metode pendidikan Rasulullah SAW, seperti pendekatan kasih sayang, dialog interaktif, penggunaan cerita, dan pembelajaran berbasis pengalaman, terbukti sejalan dengan prinsip pendidikan modern, seperti pembelajaran yang berpusat pada peserta didik (*student-centered learning*) dan pendidikan sepanjang hayat (*lifelong learning*). Artikel ini menyimpulkan bahwa nilai-nilai pendidikan Islam yang diajarkan oleh Rasulullah SAW memberikan panduan berharga untuk menjawab tantangan pendidikan di era kontemporer.

Kata Kunci: Pendidik Islam; Hadits Al-Qur'an; Nilai-nilai Islam

## INTRODUCTION

In Islam, education plays a very important role, especially in shaping individual personalities and creating a society based on ethical values.<sup>1</sup> One of the main components in this educational process is educators, who are not only the main actors in the teaching-learning process. It also plays an important role in raising the degree and honor of human beings. More than that, educators act as agents of change, functioning as mentors, guides, and assessors to help students achieve their expected goals.<sup>2</sup> The role of educators is a fundamental element in the formation of personality and the development of a person's insights. In Islam's view, education is not only limited to the delivery of knowledge, but also includes moral and spiritual guidance. The Qur'an, as the main guideline for Muslims, provides comprehensive directions regarding the concept of education and the responsibilities of educators. The Qur'an emphasizes that an educator has a great task in leading students to the path of truth and virtue.<sup>3</sup>

By stating some of the reasons above, several scholars emerged who tried to provide guidelines and standard procedures that must be met by someone who wants to interpret the Qur'an. Finally, these scholars compiled what is called the Sciences of the Qur'an (ulum Al-Qur'an), namely the science that discusses various problems related to the Qur'an and with its very long series of history from the death of the Prophet Muhammad SAW. until now.<sup>4</sup> Among the parts of the sciences of the Qur'an (ulum Al-Qur'an) there is the science of interpretation as a science tool to understand the Qur'an well as the main teaching of Islam. In understanding the contents of the Qur'an, an appropriate approach and methodology are needed in order to comprehensively reveal the meaning and message contained therein. One very important approach in understanding the Qur'an is through the science of interpretation.<sup>5</sup> The development of the interpretation of the Qur'an has experienced a very long dynamic, starting from the time of the Prophet Muhammad SAW to the contemporary era today. In the early days of Islam, the interpretation of the Qur'an relied more on the narrations (tafsir bi al-ma'tsur) received from the Prophet Muhammad SAW, his companions, and tabi'in. However, along with the development of Islamic civilization and the emergence of various new problems, the approach to interpreting the Qur'an has also experienced significant development.

In the modern and contemporary era, various new approaches have emerged in interpreting the Qur'an, such as linguistic, socio-historical, hermeneutic, scientific, and other interdisciplinary approaches. This is inseparable from the demands of the times and the needs of Muslims to be able to understand the Qur'an more contextually and relevantly to modern

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<sup>1</sup> Eva Dewi, "Potret Pendidikan Di Era Globalisasi Teknosentrisme Dan Proses Dehumanisasi," *Sukma: Jurnal Pendidikan* 3, no. 1 (2019): 93–116.

<sup>2</sup> Abuddin Nata, *Kapita Selekta Pendidikan Islam* (Jakarta: PT Grafindo Persada, 2012).

<sup>3</sup> Ahmad Arifai, "Kompetensi Kepribadian Guru Dalam Perspektif Pendidikan Islam," *Raudhah Proud To Be Professionals* 3, no. 1 (2018): 27–38.

<sup>4</sup> Abuddin Nata, *Studi Islam Komprehensif*, II (Jakarta: Fajar Interpretama Media, 2015).

<sup>5</sup> M. Yahya and N. Ibrahim, "Modern Approaches to Understanding Quranic Sciences: A Comparative Study," *Contemporary Islamic Studies Review*, II (2024): 88–107.

life.<sup>6</sup>Contemporary Muslim scholars and scholars strive to develop a methodology of interpretation that can accommodate developments in science and contemporary issues, without abandoning the basic principles of interpretation that have been outlined by classical scholars.<sup>7</sup> This research is expected to be able to answer all the problems that have been explained in the background of the problem and the previous problem formulation. The purpose of this research is to Analyzing the historical development of interpretive approaches in Islamic studies, midentify and examine the characteristics and methodology of various modern interpretive approaches, and mevaluate the relevance and contribution of various interpretive approaches in the contemporary context.

In the Islamic view, educators are known as murabbi, mu'allim, and mu'addib. Although these terms have different meanings depending on the context in which they are used, there are conceptual similarities in certain situations.<sup>8</sup> In Islam, educators include anyone who is responsible for educating the younger generation. Based on the Qur'an and hadith, educators in general can be categorized into four main groups, namely Allah SWT, the Prophet PBUH, parents, and professional educators such as teachers.<sup>9</sup> The Prophet PBUH not only acts as a prophet and messenger, but also as an exemplary figure in various aspects of life, including education. The hadiths delivered by the Prophet PBUH provide detailed guidance on the roles, duties, and responsibilities of an educator. Through an understanding of the hadith, a clearer picture can be obtained about the behavior and actions that should be carried out by an educator according to Islamic teachings.<sup>10</sup> This article aims to explore the concept of educators contained in the Qur'an and the hadith of the Prophet PBUH, explain the different types of educators mentioned in these sources, define the duties and rights of educators, and provide examples of the implementation of educational practices carried out by the Prophet PBUH that are relevant to today's educational needs.

## RESEARCH METHOD

The research of this article uses a qualitative approach with the library research method.<sup>11</sup> This approach aims to explore the concept of educators in the Qur'an and Hadith, as well as analyze the values that exist in Islamic education. The research of this article is descriptive-analytical, focusing on the elaboration of the concept of educators based on religious texts and the analysis of the relevance of these values in the context of Islamic education. This approach is considered appropriate to understand the meaning of religious texts in depth through interpretive analysis. The research data is sourced from two categories, namely: primary sources

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<sup>6</sup> A. Sulaiman and N. Ibrahim, "Contextual Interpretation of the Quran: Contemporary Challenges and Solutions," *Journal of Quranic Context Studies* VI, no. 1 (2021): 34–53.

<sup>7</sup> A. Sulaiman and M. Hamid, "Journal of Quranic Context Studies," 6(1), 34-53. Sulaiman, A., & Hamid, M. (2023). Integration of Classical and Modern Methodologies in Contemporary Tafsir," *Islamic Studies Quarterly* 38, no. 4 (2023): 423–42.

<sup>8</sup> Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam* (Yogyakarta: TERAS, 2011).

<sup>9</sup> Suryani, *Hadis Tarbawi Analisi Paedagogis Hadis Hadis Nabi* (Yogyakarta: TERAS, 2012).

<sup>10</sup> Alfen Khairi dkk., *Pendidikan adab dan karakter menurut hadis nabi muhammad SAW* (Guepedia, 2020).

<sup>11</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2016),

in the form of the Qur'an along with classical and contemporary interpretations.<sup>12</sup> As well as relevant collections of Hadiths, such as Saheeh Bukhari, Saheeh Muslim, and Musnad Ahmad; and secondary sources in the form of literature on Islamic education, academic books, journal articles, and other scientific works related to the topic. Data was collected through document studies and literature reviews, with analysis involving stages of data reduction, text interpretation, and conclusion drawn. The validity of the data is guaranteed by the method of source triangulation and theory triangulation to ensure the validity of the findings.<sup>13</sup>

## **RESULTS AND DISCUSSION**

### **The Concept of Educators in the Quran and Hadith of the Prophet**

In Islam, the term educator is known as murabbi, mu'allim, and mu'addib, all of which are derived from Arabic. The three terms refer to the responsibility of educating thoroughly, although each term has a different meaning and emphasis depending on the context in which it is used.<sup>14</sup> The term murabbi refers to a supervisor or caregiver who has the responsibility to maintain and develop the natural potential of students gradually until they reach the stage of perfection. The word murabbi comes from the word tarbiyah, which is found in the Qur'an describing the process of coaching that is carried out with wisdom, compassion, and piety.<sup>15</sup> This concept is reflected in the Qur'an, especially in Surah Al-Shu'ara' verse 18: Meaning: Pharaoh replied: "Didn't We take care of you among Our (families), when you were a child and you lived with Us a few years from your age.

In order to have compassion for his students as Allah bestows on His creatures, a teacher must develop the qualities of rabbani, namely wisdom and piety.<sup>16</sup> Therefore, the role of a murabbi includes teaching, guiding from early to adulthood, and gradually instilling knowledge until perfection is achieved.<sup>17</sup> Murabbi is an educator who, through a gradual, wise, and piety-based approach, maintains, guides, and develops the potential of students in cognitive, affective, and psychomotor aspects. The word mu'allim comes from the root word ta'lim (teaching), which focuses more on the role in conveying knowledge. The task of a mu'allim is to transfer theoretical information, provide deep understanding, and encourage students to think creatively. This concept is supported by the Qur'an, especially in Surah Al-'Alaq verses 1-5: Meaning: He teaches man what he does not know. In this verse, the term 'allama highlights the process of providing knowledge to learning subjects who have intellect and thinking skills.<sup>18</sup> Mastery of theoretical knowledge relevant to teaching is a must for a teacher, where scientific values must be upheld

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<sup>12</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian* (Jakarta: Lentera Hati, 2002).

<sup>13</sup> John W Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches Fifth Edition* (Thousand Oaks, California: Sage Publication, 2018).

<sup>14</sup> Nafis, *Ilmu Pendidikan Islam*.

<sup>15</sup> Muhaimin and Abdul Mujib, *Pemikiran Pendidikan Islam* (Jakarta: Tri Genda Karya, 2003).

<sup>16</sup> Muhaimin and Mujib.

<sup>17</sup> Abdurrahman An Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam, Terj. Hery Noor Ali* (Bandung: Diponegoro, 2002).

<sup>18</sup> Ismail SM, *Paradigma Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2001).

through creativity and commitment in developing knowledge.<sup>19</sup> A mu'allim provides information that allows students to gain a deep understanding. Thus, mu'allim are individuals who understand and master the theoretical concepts of teaching, while at the same time utilizing their creativity and dedication to support scientific values.

The term mu'addib emphasizes the formation of character and the cultivation of moral and ethical values. In contrast to murabbi who focuses on fostering fitrah or mu'allim who prioritize the teaching of knowledge, mu'addib plays a role in educating students' morals. A mu'addib is in charge of instilling moral principles, manners, and guiding students in understanding the concepts of good and bad. In Islam, the ideal educator is one who is able to integrate these three roles to produce individuals who are intelligent, have noble character, and are useful to society.<sup>20</sup> In terms of terminology, some expert opinions about educators include, in Islam, educators are individuals who are responsible for developing all potential students, including affective (taste), cognitive (create), and psychomotor (karsa) potential. An educator is someone who deliberately influences others to reach maturity and is able to take responsibility in educating others.<sup>21</sup> Educators are spiritual fathers for students, who provide spiritual provisions in the form of knowledge, foster noble morals, and correct wrong behavior. In Islam, educators are the parties who play a role in developing students' potential in the aspects of taste, creation..<sup>22</sup> Based on the Law of the Republic of Indonesia concerning the National Education System No. 20 of 2003, educators are education personnel with certain qualifications, such as teachers, lecturers, counselors, or facilitators, who contribute to the implementation of education according to their fields.<sup>23</sup>

From these various views, educators in Islam can be concluded as professionals who are given the mandate to create, coach, and develop students' talents, students' interests, students' intelligence, students' morals, students' insights, and skills in a student. An educator must have in-depth knowledge, broad insights, skills, experience, good personality, and the ability to be an example for his students. He is also required to always learn and research, have relevant skills, and strong religious knowledge, so that he is able to guide students towards the good of the people. Surah Al-'Alaq verses 1-5 highlight the characteristics of educators as human beings who understand and convey knowledge for the benefit of the ummah. Although Allah SWT is considered the main educator in the Qur'an, this does not eliminate the fact that humans have a duty as caliphs on earth. One of the main responsibilities of humans is to pass on the knowledge that has been obtained to others, which means that humans also have a role as teachers.<sup>24</sup>

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<sup>19</sup> Muhaimin and Mujib, *Pemikiran Pendidikan Islam*.

<sup>20</sup> Muhaimin and Mujib.

<sup>21</sup> E Mulyasa, *Menjadi Guru Profesional: Meniptakan Pembelajaran Kreatif Dan Menyenangkan* (Bandung: Remaja Rosdakarya, 2015).

<sup>22</sup> Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

<sup>23</sup> Depertemen Pendidikan Nasional, *Undang-Undang Republik Indonesia No. 20 Tahun 2003: Tentang Sisdiknas Dan Peraturan Pemerintah Tahun 2010 Tentang Penyelenggaraan Pendidikan Serta Wajib Belajar* (Bandung: Citra Umbara, 2010).

<sup>24</sup> Ahmad Zuhdi, *Profil Guru Dalam Pendidikan Islam Menurut K.H. Hasyim Asy'ari, (Telaah Kitab Adab al-Alim Wa al-Muta'allim* (Yogyakarta: Tesis Program Pascasarjana UIN Sunan Kalijaga, 2004).

### **Types of Educators in the Qur'an and Hadith**

In Islam, educators are divided into four main categories according to the Qur'an and Hadith, Allah SWT is the main educator who provides guidance and knowledge to mankind through revelation and evidence of His power. In QS. An-Nahl verse 89, explains that the Qur'an is a guide full of grace and good news for those who submit to Him. As an educator, Allah SWT not only created humans, but also guided them to the right understanding through His revelation, guidance, and compassion. Allah SWT provides education through His creation.<sup>25</sup> The second educator in Islamic education is the Prophet PBUH. The success of the Prophet Muhammad PBUH in becoming an educator is a combination of his personal abilities, divine revelation, and the application of knowledge applied in daily life. In other words, the Prophet PBUH became a serang who was al-uswatul hasanah thanks to his knowledge and his teachings that had been conveyed to the companions.<sup>26</sup>

In carrying out his role as an educator, the Prophet PBUH tried to change the beliefs of polytheists alone, without any supporters other than Allah SWT. Allah SWT gave His gift that made the Prophet PBUH the only supporter and defender, which ultimately led him to victory. The da'wah that he brought was widespread, supported by strong evidence and arguments. The Prophet PBUH made morality a standard to determine between right and wrong. As a result, polytheists, previously known for their savagery and heresy, have transformed into a people known for their perfection, uprightness, and justice, which are difficult to describe in words.<sup>27</sup> In Islamic education, the third category of educators is parents. They play the role of the main educator in the family environment, because children from the beginning of their lives are under the care of their parents. They begin to receive education from their parents, which begins with a basic outlook on life and life skills instilled in them by their parents. Others, in this context, are the fourth educator in Islamic education. These educators not only receive educational tasks from parents, but are also given the mandate to educate every individual who needs educational assistance. An educator is a professional who is trusted by parents to educate their children in school. As a trustee, educators have a great responsibility to fulfill the trust that has been given.<sup>28</sup>

### **Roles and Duties of Educators According to the Quran**

Educators in Islam have a very noble position because the main task of an educator is to guide every human being to be able to understand and practice the teachings of Allah SWT.<sup>29</sup> Based on the views of the Qur'an and the hadith of the Prophet PBUH, an educator is not only tasked with conveying knowledge, but also being a good example in attitude and morals. Here are some verses from the Qur'an and hadith that describe the important role of an educator in

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<sup>25</sup> Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2011).

<sup>26</sup> Elfan Fanhas Fatwa Khomaeny, S. ThI, dan Maesaroh Lubis, *Model-Model Pendidikan Anak Dalam Al-Qur'an: Berdasarkan Kisah Para Nabi, Rasul dan Shalihin* (Edu Publisher, 2023).

<sup>27</sup> Ramayulis, *Ilmu Pendidikan Islam*.

<sup>28</sup> Ira Suryani, "Ilmu Pendidikan Islam," 2023,  
<http://repository.uinsu.ac.id/22180/1/repository%20uin%20ilmu%20pendidikan%20islam.pdf>.

<sup>29</sup> Mohammad Kosim, "Guru Dalam Perspektif Islam," *TADRIS: Jurnal Pendidikan Islam* 3, no. 1 (2008),  
<https://ejournal.iainmadura.ac.id/index.php/tadris/article/view/223>.

Islam.<sup>30</sup> Educators as noble moral guides, the Prophet PBUH emphasized that the task of educating is not only to teach knowledge, but also to guide students to have a very good character. Educator as a light of the way, the Prophet PBUH described an educator as a light bearer for the people. In addition, an educator is also a spreader of knowledge that brings benefits to others, such as rain that gives life to the earth. The virtue of an educator, the Prophet PBUH also emphasized that educators have a high position in the sight of Allah because of their noble role. An educator who teaches useful knowledge and shows the path of goodness will receive the same reward as the person who practices that knowledge. Educators as people who pass on knowledge, the Prophet PBUH also explained that scholars and educators are the heirs of the prophets. This shows how big the role of educators is in continuing the prophetic mission, which is to spread knowledge and goodness. Educators as role models, the Prophet PBUH is the best example in terms of education. He gave an example of how an educator should behave, through concrete actions in daily life.

An educator in Islam carries out a very important task, which is not only a profession, but also a social and humanitarian service.<sup>31</sup> The task of an educator is to educate, teach, and train students to develop themselves and build the nation. Educators have a great responsibility in creating individuals who are capable, ethical, and able to contribute positively to society and the country.<sup>32</sup> The main task of an educator is more than just transferring knowledge; They must cultivate students' interest, motivation, and curiosity so that they can explore knowledge independently. As a professional educator, educators must master teaching skills and the science to be taught.<sup>33</sup> A good educator will always convey his knowledge so that it can be absorbed by students, so that the knowledge can develop further through his students. Educating is the second task of an educator, where educators focus on forming morals and giving a lesson to a student when students overcome the problems they face. This task includes more than just imparting knowledge, but also involves character development and the formation of values in learners.<sup>34</sup> The duties of an educator are in line with the role of Muslim educators in general, which is to provide education that pays attention to human development as a whole. As stated by Abdurrahman al-Nawawi, educators should emulate the role that has been played by the prophets and their followers. Their main task is to study and teach the divine sciences that are acceptable to all mankind.

The learning process given to a person has a very deep meaning. Rationally, all worship plays an important role in shaping a person's personality, so that every action taken will be considered based on the pleasure of Allah SWT. As seen in the hadith, a child who is still young is not obliged to pray because they have not yet mukallaf. In Islam, parents have an obligation to

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<sup>30</sup> DESA HIANG KARYA and MAHASISWA JURUSAN PENDIDIKAN AGAMA ISLAM, "PERAN KARISMA GURU DALAM MENINGKATKAN MOTIVASI BELAJAR BAGI SANTRI TAHFIZ DARUL QUR'AN," accessed November 26, 2024, <https://repository.iainkerinci.ac.id/system/files/2024-05/SKRIPSI%20ROMADANI.pdf>.

<sup>31</sup> Mujtahid, *Pengembangan Profesi Guru* (Malang: UIN-Maliki Press, 2011).

<sup>32</sup> Syaiful Bahri Djamarah, *Guru Dan Anak Didik Dalam Interaksi Edukatif Suatu Pendekatan Teoritis Psikologi* (Jakarta: PT Rineka Cipta, 2010).

<sup>33</sup> Jamal Ma'mur Asmani, *Great Teacher* (Yogyakarta: Diva Press, 2016).

<sup>34</sup> Nana Sudjana, *Dasar-Dasar Belajar Mengajar* (Bandung: PT Sinar Baru, 2000).

guide their children in carrying out prayers. When the child is 7 years old, parents must order the child to pray so that it becomes a habit. At the age of 10, if children do not perform prayers, then they must be given punishment as a form of teaching. Furthermore, according to al-Nawawi, the task of an educator in the context of Islamic education in general is to guide and purify the souls of students so that they can get closer to Allah SWT, stay away from evil, and keep them in His nature. The teaching task is to transfer knowledge and experience to students so that they can implement this knowledge in their lives.<sup>35</sup>

Al-Ghazali emphasized that the main responsibility of an educator is to perfect and purify the human heart to be closer to the Creator. In Islamic teachings, the duty of educators is considered very noble. To be a successful educator and help a child become a caring individual, one must have knowledge. That is why Allah SWT gives a noble position to a person who has faith and knowledge, as stated in the Qur'an, Surah Al-Mujadilah verse 11. Abdul Al-Rahman Al-Bani argues that the duty of educators is to help maintain the essence of students, develop, and prepare them to maximize their potential, as well as guide those potentials towards goodness and perfection in education. The noble mission carried out by educators is similar to the duties of the apostles. The main task of an educator is to be a warasatul al-anbiya (heir to the duties of the prophets), who essentially carries out the mission of rahmat li al-amin (bringing mercy to all nature), which is to invite mankind to obey and submit to the laws of Allah SWT, in order to achieve salvation in this world and the hereafter. This mission then developed into the formation of a person with a monotheistic spirit, creative, righteous deeds, and noble character.<sup>36</sup>

In addition, an educator also has the main task of perfecting, purifying, and purifying the heart of a student so that they fear Allah SWT. In this regard, purification that functions as a purifier, guardian, and bearer of human nature is the main responsibility of educators, as conveyed by Abdul al-Rahman al-Nahlawi. Education also serves to instill and change religious and scientific values in humans. Therefore, educators have the following responsibilities, Mujadid, in the sense of reforming science both theoretically and practically in accordance with Islamic standards; Mujtahid, in the sense of being a famous thinker; and Mujahid, in the sense of fighting for the truth. Special duties, as a teacher who educates, as a manager or leader and as an instructor.<sup>37</sup>

### **Relevance of the Practice of the Prophet's Educators**

The educational practices applied by the Prophet PBUH have a significant conformity with the principles of modern education. Here are some of the relevance between the methods of the Prophet PBUH and today's educational approaches,<sup>38</sup> Exemplary (uswah hasanah), the Prophet PBUH taught the importance of being a good example for students. In modern education, this exemplary is reflected in the professionalism of educators who demonstrate integrity, honesty, and responsibility in their daily actions. Compassion and empathy, the affectionate approach

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<sup>35</sup> Akmal Hawi, *Kompetensi Pendidikan Agama Islam* (Jakarta: PT Raja Grafindo Persada, 2013).

<sup>36</sup> Ramayulis, *Ilmu Pendidikan Islam*.

<sup>37</sup> Ramayulis.

<sup>38</sup> Surawan Surawan dan Muhammad Athaillah, *Ilmu pendidikan islam* (K-Media, 2021).



taught by the Prophet PBUH reflects the concept of emotional intelligence in contemporary education. An educator who can understand and respond to the emotional needs of students is able to create an inclusive and supportive learning atmosphere, which is crucial in the midst of increasing issues such as bullying and academic pressure. Interactive dialogue method, the Prophet PBUH often uses the question and answer and discussion method to improve students' understanding. This is similar to the student-centered learning approach in modern education, where students are encouraged to be actively involved in the learning process. Lifelong learning, the Prophet PBUH emphasized the importance of continuous learning, both in religious science and worldly knowledge. This concept is in line with the principles of modern education which emphasizes the importance of continuous learning to ensure that individuals can adapt to the times.

The use of stories and analogies, the method of the Prophet PBUH which uses stories and parables to convey moral messages is still very relevant in modern learning. Storytelling is an effective approach to communicating complex concepts in a simple and engaging way. Character and moral education, the focus of the Prophet PBUH on the formation of noble morals is in line with the principles of character education in modern education. An education that focuses only on academic achievement is not enough to form a morally and socially good individual. Flexibility in teaching, the Prophet PBUH adjusts the teaching approach to the social, cultural, and ability of students. This is in accordance with the principles of modern education which emphasizes the importance of differentiation in teaching to meet the learning needs of each individual. Overall, the educational practices applied by the Prophet PBUH teach basic values that are very relevant and can be applied in the context of modern education, both in character development, teaching methods, and approaches to students.

## **CONCLUSION**

Educators in Islam have a very big responsibility, not only in teaching knowledge, but also in guiding the morals and spirituality of students. Terms such as murabbi (educator or caregiver), mu'allim (teacher), and mu'addib (value instiller) describe various roles of educators, ranging from fostering human nature, transferring knowledge, and instilling moral and ethical principles. There are four main categories of educators: first, Allah SWT as the main educator who provides guidance through the Qur'an and His revelations. Second, the Prophet PBUH, who is the main example in education, both through revelation and through his example of behavior. Third, parents as the first educator for children in the family. Fourth, teachers or professional educators who are responsible for helping students develop intellectually, emotionally, and spiritually.

The main task of educators in Islam is to guide students to understand and practice the teachings of Allah SWT, form noble character and morals through example, and develop students' potential in cognitive, affective, and psychomotor aspects. Educators also play the role of inheritors of prophetic duties in spreading knowledge and goodness. The educational practice of the Prophet PBUH includes exemplary behavior (*uswah hasanah*), an approach full of compassion and empathy, the use of dialogue methods, stories, and parables to explain concepts, as well as the provision of responsibilities and approaches that are tailored to the students' abilities. These

practices remain relevant to modern educational principles, such as student-centered learning, lifelong learning, and character education.

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