

Educators in Islam: A Study of Their Status, Roles, Duties, and Challenges from the Perspective of Islamic Education

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Abstract

This study aims to examine the definition, position, duties and roles, characteristics, as well as challenges faced by educators from an Islamic perspective. This research employs a qualitative method using a library research approach, where data are collected through the review and analysis of literature such as books and scientific journals, as well as primary sources including the Quran and Hadith relevant to the theme of educators in Islam. The data are analyzed using content analysis through a descriptive-qualitative technique. The findings indicate that the term "educator" in Islam carries a broad meaning, reflected in various designations such as murabbi, mu'allim, muaddib, mudarris, mursyid, and muzakki, each representing a distinct dimension of their role. The position of an educator in Islam is highly honorable, even comparable to that of the Prophets, since the knowledge they teach ultimately originates from Allah SWT. The duties and roles of an educator cover instructional, educational, and managerial functions, while their ideal characteristics include faith, knowledge, sincerity, fairness, and consistency in practicing what they teach. Furthermore, educators in Islam today face three main challenges: the advancement of science and technology, democratization, and moral decline. This study recommends strengthening both the spiritual and professional competencies of educators so that they can respond to contemporary challenges without abandoning Islamic values.

Keywords: Educator, Islamic Education, Position of Educator

Abstrak

Penelitian ini bertujuan untuk mengkaji pengertian, kedudukan, tugas dan peran, karakteristik, serta tantangan pendidik dalam perspektif Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research), di mana data dikumpulkan melalui penelusuran dan analisis terhadap literatur

berupa buku dan jurnal ilmiah, serta sumber primer Al-Qur'an dan hadis yang relevan dengan tema pendidik dalam Islam. Data dianalisis menggunakan teknik analisis isi (content analysis) secara deskriptif-kualitatif. Hasil penelitian menunjukkan bahwa pendidik dalam Islam memiliki makna yang luas, tercermin dalam berbagai istilah seperti murabbi, mu'allim, muaddib, mudarris, mursyid, dan muzakki, yang masing-masing merepresentasikan dimensi peran yang berbeda. Kedudukan pendidik dalam Islam sangat mulia, bahkan disejajarkan dengan kedudukan Nabi, karena ilmu yang diajarkan pada hakikatnya bersumber dari Allah SWT. Tugas dan peran pendidik mencakup fungsi instruksional, edukatif, dan manajerial, sedangkan karakteristik ideal pendidik meliputi keimanan, keilmuan, keikhlasan, keadilan, dan konsistensi dalam mengamalkan ilmu. Selain itu, pendidik dalam Islam dewasa ini dihadapkan pada tiga tantangan utama, yaitu kemajuan ilmu pengetahuan dan teknologi, demokratisasi, dan dekadensi moral. Penelitian ini merekomendasikan penguatan kompetensi spiritual dan profesional pendidik agar mampu menjawab tantangan zaman tanpa kehilangan nilai-nilai keislaman. **Kata Kunci:** Pendidik, Pendidikan Islam, Kedudukan Pendidik.

A. Introduction

Education is one of the fundamental aspects of human life that plays a role in shaping the personality, character, and civilization of a nation.¹From an Islamic perspective, education is not only oriented towards mastering knowledge, but also includes the development of morals, spirituality, and human relations with Allah SWT.²Therefore, education in Islam has a very noble goal, namely to produce insan kamil (perfect human beings) who are balanced between physical and spiritual aspects.³

The success of an educational process is determined by various components, one of which is the educator.⁴ Educators have a very strategic role because they are the spearhead in the process of transferring knowledge, values, and culture to students.⁵In Islam, educators are not only seen as teachers, but also as guides (murabbi), value inculcators (muaddib), and knowledge providers (mu'allim).⁶This

¹ Nazwa Afiva, *Mengulas Hakikat Pendidik dalam Pendidikan Islam*, (EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan 2023), Vol. 7 No. 3, h. 210–212.

² Sanusi, I., & Suhartini, A, *Teacher Personality Development from an Islamic Perspective to Form Inspirational Educator Characters*, (Didactics: Scientific Journal of Elementary School Teacher Education, 2024), Vol. 9 No. 2, h. 45–47.

³ Khoiruddin, *The Concept of the Ideal Teacher in Islamic Educational Thought and Its Relevance to 21st Century Education*, (Journal of Contemporary Islamic Education, 2023), Vol. 6 No. 1, h. 18–20.

⁴ M. Ma'arif, *Professionalism of Teachers or Educators from an Islamic Perspective*, (Journal of Islamic Religious Education, 2021), Vol. 5 No. 1, h. 33–36.

⁵ Syahputra, A., & Sari, R, *The Role and Position of Educators in the Perspective of the Qur'an and Hadith*, (Multidisciplinary Journal of UIN Syahada, 2024), Vol. 4 No. 2, h. 89–93.

⁶ Nazwa Afiva, *Mengulas Hakikat Pendidik dalam Pendidikan Islam*, (EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan 2023), Vol. 7 No. 3, h. 212.

shows that the responsibility of educators in Islam is much more complex than the general concept of education.⁷

In today's modern era, the development of science and technology has had a major impact on the world of education.⁸ On the one hand, this progress makes the learning process easier, but on the other hand, it also gives rise to various challenges, such as moral degradation, a crisis of role models, and a decline in spiritual values in the lives of students.⁹ This condition demands the role of educators who are not only intellectually intelligent, but also morally and spiritually strong.¹⁰

In this context, Islam has provided a clear concept of the ideal educator. Educators in Islam are required to possess sincerity, patience, exemplary behavior, and adequate academic competence. Furthermore, educators must be able to inspire and guide students toward a better life, both in this world and the hereafter. However, the current reality shows that not all educators are able to optimally fulfill their role in accordance with Islamic values.¹¹ Various problems remain, such as a lack of role models, low motivation in teaching, and minimal integration of Islamic knowledge and values in the learning process. These are serious challenges that require examination and solutions.¹²

Based on the above description, this research is important to conduct a deeper study of the concept of educators in Islam, including the definition, position, duties, roles, characteristics, and challenges faced. Specifically, this research is directed to answer five research questions, namely: (1) what is meant by educators from an Islamic perspective; (2) what is the position of educators in Islam; (3) what are the duties and roles of educators in the Islamic education process; (4) what are the characteristics or traits that educators must have in Islam; and (5) what are the challenges educators face in facing the development of the times from an Islamic perspective. By understanding these five aspects comprehensively, this research is expected to provide theoretical and practical contributions in improving the quality of Islamic education and forming professional and noble educators.

⁷ Khoiruddin, *The Concept of the Ideal Teacher in Islamic Educational Thought and Its Relevance to 21st Century Education*, (Journal of Contemporary Islamic Education, 2023), Vol. 6 No. 1, h. 19.

⁸ Fanani, A., & Abdurrohman, M, *Reconstructing Islamic Religious Education in Response to the Challenges of Digital Disruption*, (Nawala Edu Journal, 2025), Vol. 8 No. 1, h. 78–82.

⁹ Azis, et al, *Problems and Challenges of Islamic Education and Their Solutions in the Global Era*, (Character Journal, 2025), Vol. 5 No. 2, h. 112–115.

¹⁰ Hidayat, A., & Zuhri, S., *Competence and Exemplary Behavior of Islamic Educators in the Modern Era*, (Abjad Journal of UIN Malang, 2026), Vol. 11 No. 1, h. 56–60.

¹¹ M. Zamroni, *Transformation of Islamic Education Amidst the Challenges of Globalization and Digitalization*, (Journal of Islamic Education Research, 2025), 9(1), h. 23–40.

¹² Azis, et al, *Problems and Challenges of Islamic Education and Their Solutions in the Global Era*, (Character Journal, 2025), Vol. 5 No. 2, h. 112–115.

B. Literature Review

1. The Concept of Educators in Islamic Perspective

In the Indonesian Dictionary, an educator is defined as someone who educates or teaches. More broadly, an educator from an Islamic perspective is someone who plays a role in educating, teaching, and guiding students in their physical and spiritual development so that they are able to understand what is unknown, reach maturity, be independent in carrying out their obligations as servants of Allah and caliphs of Allah SWT, and be able to carry out their duties as social beings and as individuals.¹³

Understanding the concept of an educator from an Islamic perspective cannot be separated from the figure who received and conveyed the revelations of the Quran, namely the Prophet Muhammad (peace be upon him), who is the primary role model as an educator in carrying out his apostolic mission. This is emphasized by Allah SWT in the Quran, Surah Al-Jumu'ah, verse 2 below.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

"It is He who sent among the illiterate people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom (as-Sunnah), and indeed, before that they were in manifest error."

(Q.S. Al-Jumu'ah [62]: 2)

According to Shihab, the term "purify" can be interpreted as the process of educating humans, while "teach" is interpreted as an effort to fill the minds of students with various knowledge, both related to metaphysical and physical aspects. The term al-ummi refers to someone who is unable to read and write, derived from the word "umm" (mother) which describes the state of a person as when they were just born, although there is also an opinion that states that the term comes from the word ummah, namely the condition of society when the Qur'an was revealed which generally did not know how to read and write. The phrase "purify them" indicates the process of perfecting intellectual potential through the acquisition of divine knowledge, "teach the book" implies the teaching of external knowledge related to sharia, and "hikmah" refers to a deep understanding of the beauty, secrets, goals, and benefits of the sharia.¹⁴

¹³Ismail, *Educators in Islamic Perspective*, (Journal of Islamic Education, 2021). ISSN Online: 2581-0065; Print: 2089-189X, p. 146.

¹⁴Mohamad Samsudin, *Educators in Islamic Perspective*, (Journal Al Ashriyyah, 2019), Vol. 5, no. 1, May 2019, p. 259.

2. Terms of Educator in Islam

In Islamic teachings, there are several terms used to refer to educators, namely murabbi, mu'allim, muaddib, mudarris, mursyid, and muzakki, each of which has a different emphasis on meaning as follows.¹⁵

- a. Murabbi. The term rabba refers to God, who possesses the qualities of educating, guiding, and nurturing. These qualities align with the role of a teacher, who is responsible for educating, caring for, and nurturing his students. Murabbi is an educator who not only provides education but also equips students to be creative and guides them in managing and safeguarding their work to prevent negative impacts on themselves, society, or the environment.
- b. Muaddib. The term mu'addib (ta'dib) comes from the word adab, meaning good character or morals. It has a similar meaning to mentor, a figure who instills values, ethics, and discipline. The role of a mu'addib is to shape individuals (mu'addab) who are capable of shouldering the significant responsibilities entrusted to them, possessing noble morals, and developing intellectual and physical intelligence in a balanced manner.
- c. Mu'allim. A Mu'allim is a teacher who imparts knowledge to students, with an emphasis on developing the intellectual or reasoning aspect. The learning material presented is not limited to knowledge but must also be accompanied by good values to foster moral character.
- d. Mudarris. Etymologically, the term mudarris comes from Arabic, where it is the ism al-fa'il form of the verb darrasa, meaning to teach. According to Muhaimin in Heru, a mudarris is an individual who continuously develops the quality of his knowledge in line with the times, imparts this knowledge to students to prevent ignorance, and trains students' skills according to their talents and interests.
- e. Mursyid. Terminologically, a mursyid is an individual entrusted with guiding students to use their minds effectively, enabling them to understand the essence of things and achieve intellectual maturity. Mursyid fulfills this role continuously, serving as a role model, a reference point, and a consultant for students in various aspects of life.
- f. Muzakki. Etymologically, Munawir in Ramayulis explains that muzakki is a form of the ism al-fa'il derived from the verb zakka, meaning to develop, grow, and increase. In the context of Islamic education, muzakki is defined as an educator responsible for nurturing, guiding, and developing the natural disposition of students so that they always fear Allah and avoid all His prohibitions.

¹⁵ Dwi Faruqi, et al, *Teachers in Islamic Perspective*, (Journal of Educational Studies (Tarbiyatul Misbah), 2023), Vol. XVI, No. 1, June 2023, p. 75-79.

3. Theory of the Position of Educators in Islam

Educators can be likened to spiritual fathers for students, providing spiritual nourishment through knowledge, fostering noble morals, and correcting negative behavior. Because of this role, educators occupy a very noble position, even equated with the status of a prophet, as depicted in the poem Al-Syawki: "Rise up and honor the teacher and give him respect, for a teacher is almost like an apostle."¹⁶

According to Ahmad Tafsir, the dignity of the position of a teacher in Islam is because all knowledge essentially comes from Allah, as explained in the following Surah Al-Baqarah verse 32.

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

"They said: Glory be to You, we know nothing except what You have taught us; indeed, You are the All-Knowing, the All-Wise."

(Q.S. Al-Baqarah [2]: 32)

In Islam, knowledge holds a very noble position and is acquired through the process of learning and teaching. Learning is a step towards the role of educator, while teaching is the concrete manifestation of that role, and the learning process is impossible without an educator. The position of educators in Islam is closely linked to divine values, thus differing from Western views that generally do not associate them with this spiritual dimension. Al-Ghazali even emphasized the nobility of educators by placing them on a par with the prophets, as figures who perfect, glorify, purify, and guide humanity closer to God. Therefore, teaching knowledge is not only an act of worship but also a form of fulfilling the duties of the caliphate on earth.¹⁷

4. Theory of the Role and Duties of Educators

The primary duty of an educator is to provide education that encompasses the holistic development of all students' potential, while also serving as a motivator and facilitator in the learning process. As the inheritors of the prophets (warasat al-anbiya), educators in Islam have the responsibility to convey religious teachings as a form of rahmatan lil 'alamin (mercy for the universe), guiding humans to submit to God's provisions for happiness in this world and the hereafter, including the formation of individuals who believe in monotheism, are creative, enjoy doing good deeds, and have noble morals.¹⁸

In more detail, the duties of educators in Islamic education include three roles, namely (1) the instructional role, which is responsible for compiling, implementing, and assessing the learning process; (2) the role of educator, which guides students to

¹⁶Moh. Asnawi, *The Position and Duties of Educators in Islamic Education*, (July 2012), Vol. 23, No. 2, p. 43.

¹⁷Taufik, et al, *The Position of Teachers as Educators According to Islamic Perspectives*. (Educational Research Media: Journal of Research in Education and Teaching, June 2024), Vol. 18, No. 1, p. 58.

¹⁸Muhammad Wahyudi, et al, *Educators and Students in Islamic Education*, (Journal of Islamic Religious Research and Education, 2024), Vol. 2, No. 1.

achieve maturity with a personality based on Islamic values; and (3) the managerial role, which directs and manages students, the school environment, and the surrounding community in order to achieve educational goals in a structured manner.¹⁹

The primary role of educators in the Islamic education process is to teach and educate, as teaching is essentially part of the learning process. More specifically, the role of educators encompasses eight aspects: teacher, mentor, leader, scientist, person, liaison, innovator, and developer.²⁰

5. Theory of Characteristics of Ideal Educators

In the Islamic perspective, an educator should have special characteristics that distinguish him from others, which are integrated in his entire personality and reflected in every word and action, including having rabbani traits and character, being sincere, patient, honest, constantly increasing insight, being able to apply various learning methods, being skilled in managing classes, understanding the psychological conditions of students, being sensitive to changes in the times, and being fair to all students. The five main characters or competencies that educators need to have according to the Islamic perspective are that educators must have faith, be knowledgeable, practice their knowledge, be fair, and have sincere intentions in carrying out their duties solely to gain Allah's pleasure.²¹

6. Theory of Challenges of Contemporary Islamic Education

Mastuhu (1999: 275) stated that the world of education faces various challenges such as globalization, complexity, turbulence, dynamics, accelerated change, connectivity, convergence, consolidation, rationalism, and global paradoxes.²² Highlighting the influence of globalization, democratization, and liberalism on Islam²³, while identifying challenges in the form of globalization, developments in science and technology, and moral decline.²⁴

Adding challenges in the form of ignorance, moral degradation, and fading Islamic character.²⁵ Based on the synthesis of these various views, Pewangi (2024)

¹⁹Muhammad Wahyudi, et al, *Educators and Students in Islamic Education*, (Journal of Islamic Religious Research and Education, 2024), Vol. 2, No. 1.

²⁰Fella Sophia, et al, *The Role of Islamic Education Teachers in Shaping Students' Character*, (Journal of Academic Media (JMA), June 2025), Vol. 3, No. 6.

²¹Mukhlis, *Characteristics of Educators in Islamic Literacy*, (Al-Hadi Scientific Journal, 2023).

²²Mastufuh, *Empowering the Islamic Education System*, (Jakarta: Logos Wacana Ilmu, 1999), 2nd ed.

²³Husni Rahim, *New Directions for Islamic Education in Indonesia*, (Jakarta: Logos Wacana Ilmu, 2001), 1st ed.

²⁴Haidar Putra Daulay, *Islamic Education in the National Education System*, (Jakarta: Kencana, 2004), 1st ed.

²⁵Marzuki Wahid, *Islamic Boarding Schools of the Future: Discourse on Empowerment and Transformation*. (Bandung: Pustaka Hidayah, 2011).

formulated three main challenges to contemporary Islamic education, namely the advancement of science and technology, democratization, and moral decadence, which is the theoretical framework used as an analytical tool in this study.²⁶

C. Method

This study uses a qualitative approach with a library research method, which collects and analyzes data sourced from written materials such as books, scientific journals, and primary sources of the Qur'an and hadith, without requiring field research. This approach was chosen because the focus of the study is the concept of educators from an Islamic perspective, which is conceptual-normative in nature, so it is more appropriate to explore it through text and literature reviews than empirical data collection in the field.

The data sources in this study consist of two types, namely primary data sources in the form of verses of the Qur'an and the hadith of the Prophet Muhammad SAW that are relevant to the theme of educators in Islam, as well as secondary data sources in the form of books, national scientific journal articles, and previous research results that discuss the concept of educators, their position, roles, characteristics, and challenges of Islamic education. The data collection technique is carried out through documentation studies, namely by tracing, reading, recording, and classifying literature relevant to the formulation of the research problem. Furthermore, the collected data are analyzed using descriptive-qualitative content analysis techniques, which are carried out through the stages of data reduction, data presentation, and drawing conclusions (verification), so that a comprehensive picture of the concept of educators from an Islamic perspective is obtained.

D. Result

1. Understanding Educators from an Islamic Perspective

The results of the literature search show that educators from an Islamic perspective are people who play a role in educating, teaching, and guiding their students in their physical and spiritual development, so that students are able to know what is unknown, reach a level of maturity, are able to be independent in carrying out their obligations as servants and caliphs of Allah SWT, and are able to carry out their duties as social beings and individuals.²⁷

In addition, six terms were found that are used by the Qur'an and Islamic educational literature to refer to educators, namely murabbi, muaddib, mu'allim, mudarris, mursyid, and muzakki, each of which emphasizes a different dimension of the role: murabbi emphasizes the aspect of maintenance and development; muaddib emphasizes the formation of manners and morals; mu'allim emphasizes the transfer of

²⁶ Mawardi Fragrance, *Challenges of Islamic Education in the Era of Globalization*, (Tarbawi Journal, 2024), Vol. I, No. I, ISSN 2527-4082.

²⁷ Ishmael, *Educators in Islamic Perspective*, (Journal of Islamic Education, 2021). ISSN Online: 2581-0065; Print: 2089-189X, p. 146.

knowledge; mudarris emphasizes the continuous development of knowledge and skills; mursyid emphasizes guidance towards maturity of thinking; and muzakki emphasizes the development of the nature and piety of students.

2. The Position of Educators in Islam

Research shows that educators occupy a highly esteemed position in Islam, likened to spiritual fathers for students. A hadith states, "Be a teacher, a student, a listener, or a lover of knowledge, and do not be among the fifth group, lest you be among the losers." The position of educators is even equated with that of a prophet.²⁸

According to Ahmad Tafsir, this nobility stems from the fact that knowledge essentially originates from God (Quran 2:32). Therefore, the position of educators in Islam differs from the Western view, which generally does not associate it with the spiritual dimension. Al-Ghazali even equated educators with the prophets because of their role in perfecting, ennobling, and guiding humanity toward God.²⁹

3. Duties and Roles of Educators in the Islamic Education Process

Research findings indicate that the primary task of educators is to develop the full potential of students as a whole, while simultaneously acting as motivators and facilitators of learning, as well as inheritors of the prophets (warasat al-anbiya) who carry out the mission of rahmatan lil 'alamin. In detail, the duties of educators include three main roles, namely the instructional role (compiling, implementing, and assessing learning), the role of educators (guiding the maturity of students' personalities based on Islamic values), and the managerial role (managing students, the school environment, and the community).³⁰

Sophia, et al (2025) expanded on these findings by identifying eight roles of educators, namely as teachers, mentors, leaders, scientists, individuals, connectors, innovators, and development actors, all of which emphasize that the role of educators is multidimensional, not limited to transferring knowledge but also shaping the character of students.³¹

4. Characteristics of Educators in Islam

The study identified ten characteristics of an ideal educator in Islam, namely having a rabbani character; being sincere; being patient; being honest; constantly improving scientific insight; being able to apply various learning methods; being adept

²⁸ Moh. Asnawi, *The Position and Duties of Educators in Islamic Education*, (July 2012), Vol. 23, No. 2, p. 43.

²⁹ Taufik, et al, *The Position of Teachers as Educators According to Islamic Perspectives*. (Educational Research Media: Journal of Research in Education and Teaching, June 2024), Vol. 18, No. 1, p. 58.

³⁰ Muhammad Wahyudi, et al, *Educators and Students in Islamic Education*, (Journal of Islamic Religious Research and Education, 2024), Vol. 2, No. 1, pp. 568-569.

³¹ Fella Sophia, et al, *The Role of Islamic Education Teachers in Shaping Students' Character*, (Journal of Academic Media (JMA), June 2025), Vol. 3, No. 6, pp. 5-6.

at managing classes; understanding the psychological conditions of students; being sensitive to current developments; and being fair to all students. Furthermore, Mukhlis (2023) formulated five core competencies that are more concise but fundamental, namely educators must have faith, be knowledgeable, practice their knowledge, be fair, and have sincere intentions. These five characteristics are interrelated: faith is the foundation, knowledge is the competence, the practice of knowledge is evidence of exemplary behavior, justice is the manifestation of social interaction, and sincerity is the spiritual orientation of all educational activities.³²

5. Challenges for Educators in Facing the Development of the Times

The results of a study of various expert views from Mastuhu (1999), Rahim (2001), Daulay (2004), and Wahid (2011) show that the challenges of Islamic education are influenced by different perspectives: social change, politics, developments in science and technology, and ethics. Based on the synthesis of these views, Pewangi (2024) formulated three main challenges that are most influential, namely: (1) the progress of science and technology, where Islamic education is required to contribute to building a modern civilization but tends to emphasize more on moral-spiritual aspects so that it is considered less competitive in the realm of practical technology; (2) democratization, which opens up community participation in education but has the potential to trigger the commercialization of education; and (3) moral decadence, due to the dominance of global culture through information technology products that also open up access to content that is contrary to Islamic values, such as pornography, free lifestyles, and violence.³³

E. Discussion or Discussion

The findings above demonstrate a close relationship between the understanding, status, role, characteristics, and challenges of educators in Islam as a unified concept. The diversity of terms used for educators—murabbi, muaddib, mu'allim, mudarris, mursyid, and muzakki—indicates that Islam views the profession of education not as a single-dimensional task, but rather as a multidimensional task encompassing intellectual, spiritual, and moral aspects simultaneously. This differs from the concept of educators in secular-Western educational discourse, which tends to limit the role of teachers to instructional functions and the transfer of knowledge alone.

The position of educators, which is equated with the rank of the Prophet, as found in this study, can be understood as a logical consequence of the Islamic view that knowledge originates from Allah (QS. Al-Baqarah/2: 32) and educators are

³² Mukhlis, *Characteristics of Educators in Islamic Literacy*, (Al-Hadi Scientific Journal, 2023), pp. 3-4.

³³ Mawardi Fragrance, *Challenges of Islamic Education in the Era of Globalization*, (Tarbawi Journal, 2024), Vol. 1, No. 1, ISSN 2527-4082, p. 6.

intermediaries (wasilah) who channel that knowledge to humans. The glorification of this position also brings consequences in the form of demands for greater moral responsibility compared to other professions, as reflected in the formulation of the duties of educators as warasat al-anbiya (heirs of the prophets). Thus, the high position of educators in Islam is not given or automatic, but must be continuously proven through the consistent implementation of instructional, educational, and managerial roles, as formulated by Wahyudi, et al (2024) and expanded by Sophia, et al (2025) into eight more operational roles.

Furthermore, the characteristics of an ideal educator found in this study—faith, knowledge, practice of knowledge, justice, and sincerity—are essentially prerequisites that must be met so that the noble position and multidimensional role of educators can be effectively implemented. Without faith and sincerity, mastery of knowledge alone is not enough to present an exemplary role; conversely, without adequate knowledge, sincerity alone does not guarantee the achievement of educational goals oriented towards optimal development of students' potential. In other words, these five characteristics are complementary and cannot be separated from one another.³⁴

On the other hand, the challenges educators face in facing the development of the era of technological progress, democratization, and moral decadence show that the ideal concept of educators in Islam is confronted with a dynamic and complex social reality. Technological progress, for example, on the one hand can be an effective means for educators to expand learning methods and media (in line with the characteristic of "being able to apply diverse learning methods"), but on the other hand also opens access to content that is contrary to Islamic values, thus requiring educators to strengthen the functions of tarbiyah (guidance) and ta'dib (instilling good manners) more intensively, not just the function of ta'lim (transfer of knowledge). Similarly, the current of democratization of education needs to be addressed selectively by educators to avoid being trapped in the logic of commercialization that can erode the value of sincerity in teaching.³⁵

Overall, this discussion confirms that the concept of educators in Islam is holistic and sustainable: a broad understanding of educators gives rise to a noble position, a noble position demands the implementation of a multidimensional role, the implementation of this role requires certain characteristics or competencies, and these characteristics are in turn tested and need to be continuously updated in facing the challenges of the ever-evolving era. The implication is that strengthening educator competencies in Islam cannot be done partially, for example, only focusing on improving pedagogical or technological competencies alone, but must be accompanied by a balanced strengthening of spiritual and moral dimensions.

³⁴ Mukhlis, *Characteristics of Educators in Islamic Literacy*, (Al-Hadi Scientific Journal, 2023), pp. 3-4.

³⁵ Mawardi Frangrance, *Challenges of Islamic Education in the Era of Globalization*, (Tarbawi Journal, 2024), Vol. I, No. I, ISSN 2527-4082.

Conclusion

Based on the results of the research and discussion, several conclusions can be drawn as follows. First, educators in the Islamic perspective are people who play a role in educating, teaching, and guiding their students in their physical and spiritual development towards maturity and independence as servants and caliphs of Allah, with various terms such as murabbi, mu'allim, muaddib, mudarris, mursyid, and muzakki which reflect different dimensions of their roles. Second, the position of educators in Islam is very noble and is equated with the position of the Prophet, because the knowledge taught comes from Allah SWT, so that the position of educators in Islam is divine and different from the concept of educators in the secular-Western view. Third, the primary duty of educators is to develop the full potential of students holistically through instructional, educational, and managerial roles, as a manifestation of the responsibility of warasat al-anbiya (heirs of the prophets). Fourth, the characteristics or competencies that educators must possess from an Islamic perspective include faith, knowledge, practice of knowledge, justice, and sincerity, which are complementary and are prerequisites for the effective implementation of the educator's role. Fifth, educators in Islam today are faced with three main challenges, namely the advancement of science and technology, democratization, and moral decadence, which demand a more intensive strengthening of the tarbiyah and ta'dib functions without neglecting the scientific and technological aspects. Based on these conclusions, this study recommends that educators continually improve their scientific competence while strengthening their faith and piety so that they can become role models for their students; be able to integrate Islamic values with the development of science and technology so that learning remains relevant to the demands of the times; and prioritize fairness, sincerity, and consistency in practicing knowledge. Educational institutions are also expected to provide support in the form of training and professional development for educators, while further research is suggested to examine the role of educators in Islam with a broader approach, both from social, technological, and cultural aspects, and ideally supported by empirical field data to complement the conceptual-normative study presented in this study.

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