



The Development of Professional Educators from a Qur'anic Perspective

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Abstract

This study aims to identify professional educators from the perspective of the Qur'an by revealing the related terms, as well as analyzing the duties of these educators and examining them in relation to teacher competencies. The results of this study are expected to add new perspectives in implementing the duties of educators found in the Qur'an. This type of research is classified as library research, using a qualitative method based on descriptive documents and tending to use analysis with an educational approach, namely collecting Qur'anic verses concerning the duties of educators. The approach used in this study is the science of tafsir. Meanwhile, the data collection technique uses documentation techniques from primary data sources in the form of Qur'anic verses, supplemented by secondary data sources in the form of books of tafsir and other supporting books related to the object of the research. The collected research data are then analyzed using the content analysis method through several steps, including: verses concerning the duties of educators, verse analysis, and drawing conclusions on the meanings of the verses. The role and position of professional educators as Ulul Albab. The role and position of professional educators as Ulul Absar. The role and position of professional educators as Ulul Ilmi. The role and position of professional educators as Ulun Nuha. The role and position of professional educators as Ulama. The role and position of professional educators as Ahlu Dhikr. The role and position of professional educators as Al-Rasikhun fil 'Ilmi. The role and position of professional educators as Mubashshir.

Keywords:

Educator, Professional, the Qur'an

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INTRODUCTION

Professional educators according to the Qur'an do not only encompass intellectual abilities, but also moral, ethical, and social responsibility aspects (Haryanti, 2013). The Qur'an, as the word of Allah revealed to the Prophet Muhammad, serves as the first and foremost foundation and source of Islamic education. The Qur'an occupies the most central position as both the basis and the source of Islamic education (Nasir & Arif, 2021). As guidance for Muslims, the Qur'an and hadith become references for issues of professionalism. Teacher professionalism is one of the interests that cannot be abandoned, in line with the highly selective competencies required in the current era and based on capacity so



as to be able to function optimally (Akhyar & Zakir, 2021). Humans and education are an inseparable unity. It is an absolute necessity for human life (Junaedi, 2017).

Educators or teachers become the most important component in an educational system (Furqan, & Murniyeeti, 2018) because teachers are likened to the heart that circulates blood throughout the body's tissues; likewise, the position of teachers is central to the transformation (Akmalia et al., 2023), internalization (Koriati et al., 2021), and externalization of educational values and materials within an educational system (Subroto, 2011). Without the existence of teachers, the educational system anywhere would come to a halt. Therefore, studies on educators or teachers, both in the conceptual and actual realms, are always interesting and important to conduct, especially by experts or intellectuals who are concerned with education.

Teachers are the main figures in Islamic teachings (Pito, 2018; Zaini, 2015). The teacher–student relationship in Islam is essentially a religious relationship of great value. As someone who teaches knowledge, a teacher must maintain attitudes and behavior that reflect a noble personality (Albert, 2022). This task requires a teacher to possess competencies (Fitrianova, 2020; Hamalik, 2004; Warman, 2016) that are in accordance with the demands of the times while being grounded in moral and spiritual values (Pratama & Musthofa, 2019). In educational terminology, the appearance of educators at least shows character, performance, profession, competence, and ethics; these five aspects indicate the professional competence of educators (Baharun et.al, 2020). Therefore, discussing educators essentially means discussing professional competence, and specifically, the competence referred to is seen from the performance of the teacher/lecturer's position as an educator, which includes personality, scholarship, and skills.

In the Industrial Revolution 5.0, human values are combined with advanced technologies such as the Internet of Things (IoT), robotics, and artificial intelligence to be integrated into various aspects of human life, including education. In the field of education, teachers not only convey information, but also assist, guide, and inspire students. Professional teachers are leaders in this regard. Their task is not only to provide students with knowledge, but also to shape their character so that they can quickly adapt to change (Prasetya, 2024).

The formulation of professional educators from the perspective of the Qur'an has been carried out by many figures. In the context of Islamic education, prominent figures (to mention only a few) such as Al-Ghazali, Ibn al-Qayyim al-Jauziah, Ibn Khaldun, al-Zaujiah, and al-Zarnuji, along with the ideas of several contemporary figures such as Muhammad Abduh, Yusuf al-Qardhawi, Athiyah al-Absyari, Hasyim Asy'ari, Ahmad Dahlan, Naquib al-Attas, Hasan Langgulung, and others (Furqan, 2018). Their views on professional educators from the perspective of the Qur'an are certainly the result of "ijtihad tarbawi" that refers to the primary source, namely the Qur'an, from their respective perspectives shaped by their scholarly backgrounds, the conditions of their times, and the places in which they lived and experienced life.

However, systematic scientific efforts to explore professional educators from the perspective of the Qur'an must not cease, because they should become activities of "scientific zeal," as the Qur'an is an ocean of limitless knowledge that always has relevance to the dimensions of space and time in the lives of Muslims, which

continue to experience dynamics with various problems, especially in the aspect of contemporary Islamic education that is able to present Islamic teachings systematically, integratively, comprehensively, and relevantly to the challenges of the modern world.

Therefore, examining professional educators based on the perspective of the Qur'an is an important matter. This study can serve as a guide for educators in enhancing their competence and integrity through professional development in various areas. By internalizing the values contained in the Qur'an, teachers are expected to be able to carry out their roles comprehensively, not only as transmitters of knowledge, but also as shapers of the character of a generation that is faithful, pious, and of noble character.

METHODS

This study employs a qualitative approach using a literature review method, which is a systematic approach to collecting, reviewing, and analyzing written sources relevant (Moleong, 2016) to the research problem. The choice of this method is based on the conceptual-normative nature of the study, in which the required data is derived from authoritative texts rather than from field phenomena requiring direct observation (Ramayulis, 2018).

The data sources in this study consist of primary and secondary sources. Primary sources include authoritative exegetical works containing interpretations of Qur'anic verses related to the theme of professional educators, such as *Tafsir al-Misbah* by M. Quraish Shihab, *Tafsir Ibn Kathir*, *Tafsir al-Azhar* by Buya Hamka, and *Tafsir al-Maraghi*. Secondary sources include scholarly books in the field of Islamic education, articles from reputable journals, proceedings of national and international seminars, and other scholarly works that are substantively relevant to the research topic. Overall, this study refers to more than 20 sources, consisting of approximately 10 tafsir and Islamic education books, approximately 20 national and international journal articles, as well as several proceedings and related educational policy documents.

The source selection process was conducted through several systematic stages. First, the identification stage, which involved searching for literature sources that thematically discuss the concept of educators, educational competencies, and teacher professionalism from both Islamic and general educational perspectives. The search was conducted using the Google Scholar, JSTOR, and DOAJ databases, as well as digital library catalogs. Second, the selection stage, which involves filtering sources based on criteria of thematic relevance, depth of analysis, and the credibility of the author or publisher. Sources not directly related to the study's focus were excluded at this stage. Third, the feasibility stage, where sources that passed the initial selection were examined more deeply to ensure their alignment with the research's conceptual framework. Fourth, the inclusion stage, which involves definitively determining the sources to be used as the basis for argumentation in this research.

The collected data was then analyzed using descriptive-analytical content analysis techniques. The analysis process began with data reduction, which

involved sorting the most relevant information from each source; this was followed by the classification and categorization of concepts based on the main themes that emerged; then, an in-depth interpretation was conducted using a logical-deductive approach to identify relationships between concepts; and finally, comprehensive and coherent conclusions were drawn. The validity of the findings is ensured through the principle of source triangulation, which involves confirming each conceptual claim with at least two or more mutually reinforcing sources, so that the resulting conclusions do not rely on a single interpretation but reflect an academically accountable consensus.

RESULTS & DISCUSSION

The concept of Educators in the Qur'an

In the context of Islamic education, there are terms used that indicate the meaning of educators, namely *Mu'allim*, *Murabbi*, *Muddaris*, *Mursyid*, *Muaddib*, *Ustadz* (Siskandar & Suhendri, 2022). Etymologically, the word profession comes from the word *profesien*, which means clever, capable, and skillful. In addition, profession also refers to a history of work, occupation, livelihood, and work that constitutes a source of life (Akhyar & Zakir, 2021). Based on its etymology, a profession can be interpreted as work carried out by an expert based on recognition from others, accompanied by concrete evidence that the person performing the work is truly capable of carrying out the work that has indeed become his or her expertise.

According to Imam Al-Ghazali, the main duty of educators is perfection, purification, and the cleansing of the human heart so that it is able to carry out its responsibility to Allah. The general duty of educators is as *waratsa al-anbiya*; essentially, they carry the mission of *rahmatan lil 'alamin*, namely inviting humans to submit to and obey the laws of Allah in order to attain salvation in this world and the hereafter. This mission is developed to form individuals with a monotheistic spirit, creativity, righteous deeds, and noble character, as stated in Surah al-Baqarah verse 129.

In the Qur'an, it is stated that to become professional, a teacher must possess certain minimum abilities or competencies that must be fulfilled so that he or she can carry out the function as a professional. These competencies are as follows: a) Scientific Competence. This is the ability of an educator in reasoning, understanding, and scholarship; meaning that a teacher must have the ability to understand knowledge about education up to its teaching methods. This competence is indicated in the Qur'an in Surah al-Baqarah 164 and 247; al-Nisa' 162; Yusuf 22 and 68; al-Naml 15 and 40; al-Kahfi 65; Thaha 114; al-Anbiya 74 and 79; al-Qashash 14; and al-Ankabut 35 (mastery of knowledge and teaching materials and logical thinking); b) Khuluqiyah Competence. This is a competence related to the teacher's internalization of the material being taught. This competence is abstract in nature because it is related to the heart. The competencies most widely explained in the Qur'an related to this aspect include: Surah al-Baqarah 103 and 283; al-A'raf 79 and 93; al-Ra'd 21; al-Syuura 59; al-Ahqaaf 35; al-Nisa' 63; al-Zumar; al-Ahzab 53; al-Maidah 54; Ali Imran 134; Maryam 51; Luqman 1; al-Isra' 37; and al-Anfal

47; and c) Jismiyah Competence. This competence relates to the physical condition of a teacher, which requires physical health. This means that a teacher should be physically healthy and strong, possess physical skills and abilities, so that physically he or she is able to perform duties normally. Verses related to this competence include: Surah al-Baqarah 247; al-Ahqaaf 9; al-A'raf 31; al-Saba 10 (mastery of skills, arts, and being physically healthy and strong); al-Rahman 1; Luqman 19; and al-An'am 112 (mastery of verbal skills). In the Qur'an, Surah Luqman, for example, contains values of Islamic education taught by Luqman to his child, such as values of faith education, worship values, moral education values, and values of scientific development. These educational values help achieve the objectives of Islamic education (Akhyar, et.al. 2021).

Professionalism of Educators in the Qur'an

From the perspective of the Qur'an, there are several verses that address the development of professionalism in human resources. Some verses that strongly discuss the importance of seriousness in performing work professionally are Surah al-An'am 6:135 and Surah al-Isra' 17:135; further mentioned in Surah al-An'am 6:135: "*Meaning: Say (O Prophet Muhammad), 'O my people, act according to your position; indeed, I too am acting. Soon you will know who will attain the best place in the Hereafter. Indeed, the wrongdoers will not succeed.'*" According to Quraish Shihab, in Tafsir Al-Lubab, explains that everyone should strive to the fullest extent of their ability to do what they believe to be good in order to achieve a good end in this world and in the Hereafter (Shihab, 2002). Meanwhile, in Tafsir Ibn Kathir, it is stated: "Say to them, 'O my people, act according to your full ability, in accordance with your condition; indeed, I too act according to my condition."

From the perspective of the Qur'an, the professionalism of a teacher is not merely measured by intellectual proficiency or academic ability, but is also determined by moral exemplarity and moral integrity inherent within the individual. Interpretations of Qur'anic verses further reinforce this view by providing more detailed explanations of the qualifications of an ideal educator in carrying out his or her duties, namely with sincere devotion and by building harmonious and empathetic relationships with students. In this context, teacher professionalism not only includes intellectual aspects, but also encompasses spiritual and emotional dimensions that are in harmony with the teachings and noble values of Islam.

The Qur'anic Perspective on the Role and Position of Professional Educators

a. The Role and Position of Professional Educators as Ulul Albab

If the term ulul albab is interpreted as people who possess intelligence that includes intellectual intelligence, emotional intelligence, and spiritual intelligence, and even possess pure and good intelligence of the heart, then one example of a verse that proves this is found in Surah Ali Imran/3:190–191, as follows:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفُجُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs of the greatness of Allah for people of understanding; those who remember Allah while standing, sitting, or lying on their sides, and who reflect on the creation of the heavens and the earth (saying), "Our Lord, You did not create all of this in vain. Glory be to You. Protect us from the punishment of the Fire."

According to Shihab, the verse above explains some of the characteristics of those referred to as *ulul albab*. According to him, they are people who always remember Allah in any condition and at any time. In addition, they are people who always think about the phenomena of the universe. Through this activity of thinking, a high level of awareness will grow regarding the existence and essence of Allah as the One and Only Almighty Creator. Shihab adds that the object of *dhikr* or remembrance of Allah is Allah Himself, whereas the object of thought (*fikr*) is the universe and everything that constitutes natural phenomena. Remembering Allah through *dhikr* uses the heart, while thinking uses the intellect, according to Shihab (Shihab, 2023)

Thus, it can be concluded that the role and position of professional teachers as *ulul albab*, based on Surah Ali Imran/3:190–191, is that their role is to shape the character of students who are pious, strong in faith, critical and reflective thinkers, inclusive, creative, innovative, humble, and well-mannered in their daily lives. Meanwhile, their position as *ulul albab* is to integrate faith and knowledge; to organize and facilitate acts of worship; to create a Qur'anic environment; to encourage students to engage in *tadabbur*; and to encourage students to practice proper conduct in daily life.

b. The Role and Position of Professional Educators as *Ulul Absar*

In the Qur'an, the term *ulul absar* is mentioned three times, namely in Surah Ali Imran/3:13; Surah al-Nur/24:44; and Surah al-Hashr/59:2. These three verses are thematically related regarding the term *ulul absar*, which is determined by a single formulation. Although the formulation is found in *ulul absar* in Surah Ali Imran/3:13, the other two verses function to support and strengthen that formulation. Below are the three verses referred to, along with their interpretations.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِنِ الَّذِينَ ثَقَاتُ لَكُمْ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ
مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Meaning: Indeed, there has already been a sign for you in the two groups that met in battle: one group fighting in the way of Allah and the other disbelieving. They saw with their own eyes that they (the Muslim group) were twice their number. Allah strengthens whom He wills with His help. Indeed, in that there is truly a lesson for those who have insight.

The role and position of professional teachers as *ulul absar* are closely related to the four competencies that must be possessed by professional teachers (Rahmah, 2014). Their role as *ulul absar* focuses on the objective of Islamic

education, namely the formation of students' character into individuals who possess deep knowledge, both intellectually as well as spiritually and morally. For this to be realized, professional teachers must function their pedagogical competence and professional competence. Meanwhile, their position as *ulul absar* focuses on integrative methods between Qur'anic values and observation or research. For this to be realized, the personality and social competencies possessed by professional teachers must be applied in the learning process within educational institutions (Sa'id Abu Bakr Jabir Al-Jaza'iri, 2006).

Thus, the conclusion is that the role and position of professional teachers as *ulul absar*, based on Surah Ali Imran/3:13; Surah al-Nur/24:44; and Surah al-Hashr/59:2, can be referred to as teacher professionalism from the perspective of the Qur'an. Accordingly, their role is to realize students who are strong in faith, profound in knowledge, broad in insight, active, creative, and innovative in responding to the development of the times, and adaptive to their environment. Meanwhile, their position as *ulul absar* is to integrate Qur'anic values with science; to organize research; to encourage reflection (*tadabbur*) on the universe; to promote adaptive attitudes toward the environment; to facilitate creativity; and to encourage proper conduct in accordance with Islamic teachings.

c. The Role and Position of Professional Educators as *Ulul Ilmi*

If the term *ulul 'ilmi* can be interpreted as people of knowledge or learned people, then in this context the term *ulul 'ilmi* is very likely to be an expression referring to intelligent people in the Qur'an. The issue, however, concerns which type of intelligence is possessed by those who bear the designation *ulul 'ilmi*. To uncover this issue, an interpretation of verse 18 of Surah Ali Imran needs to be undertaken, as this is the verse that explicitly mentions the term *ulul 'ilmi*. The verse in question is as follows:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Meaning: Allah testifies that there is no deity except Him, who upholds justice; and so do the angels and those endowed with knowledge. There is no deity except Him, the Almighty, the All-Wise.

According to Shihab, the verse emphasizes several important roles of people of knowledge or *ulul 'ilmi*. First, they act as witnesses to the Oneness of Allah. Second, they act as people who possess knowledge and teach their knowledge. Third, they act as disseminators of truth. Fourth, they act as upholders of justice in social life (Shihab, 2002).

Thus, the conclusion is that the role and position of professional teachers as *ulul 'ilmi*, as reflected in Surah Ali Imran/3:18, can serve as a reference for teacher professionalism from the perspective of the Qur'an. Accordingly, the orientation of their role is to be committed to realizing the character of students who uphold monotheism, possess knowledge, act justly, maintain a balance between intellectual and spiritual dimensions, and demonstrate proper conduct in daily life. Meanwhile, the orientation of their position as *ulul 'ilmi* is to integrate Qur'anic values with

knowledge and to realize a school environment that is Islamic, protective, conducive, and non-discriminatory.

d. The Role and Position of Professional Educators as Ulun Nuha

In the Qur'an, the term ulun nuha is found twice, namely in Surah Taha/20:54 and 128. Below are the two verses referred to, along with their interpretations.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَىٰ

Meaning: Eat and pasture your livestock. Indeed, in that there are signs of the greatness of Allah for people of understanding.

Qutb's interpretation of the verse above illustrates that the intelligence possessed by ulun nuha, or people of understanding, refers to intellectual intelligence. The reason they are considered intellectually intelligent is because their reflection on the signs of Allah's power in all of His creations, as mentioned in verse 53 of Surah Taha, is closely related to the essence of human beings as corporeal creatures endowed with intellect. Another reason is that the subsequent verse mentioning the term ulun nuha is also related to the intellect, which is used to reflect upon previous communities that were destroyed by Allah due to their disbelief (Al-Sa'di, 2007).

Based on the discussion above, it can be concluded that the role and position of professional teachers as ulun nuha, as reflected in Surah Taha/20:128, can serve as a foundation for teacher professionalism from the Qur'anic perspective. The orientation of the role of ulun nuha is to shape the character of students who uphold monotheism, possess knowledge, and are humanistic. Meanwhile, the orientation of the position of ulun nuha is to integrate the values of Islamic teachings with knowledge and to create a Qur'anic and humanistic education system.

e. The Role and Position of Professional Educators as Al-'Ulama

In general, several criteria can be mentioned for those who can be called ulama. First, they are those who possess extensive knowledge of Islamic religious sciences. Second, they know and understand the kauniyah verses concerning the universe and humanity, and deeply comprehend the qur'aniyah verses, namely the verses of the Qur'an and their meanings. Third, they know the laws of Allah accurately and correctly. Fourth, they call to goodness and forbid evil or wrongdoing. Fifth, they possess deep fear of Allah alone. All of these criteria of ulama are contained in Surah Fatir/35:28.

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Meaning: And likewise, among humans, living creatures, and livestock are those of various colors and types. Among the servants of Allah, it is only the scholars who truly fear Him. Indeed, Allah is Almighty, Most Forgiving.

Al-Sa'di, in Taisir Al-Karim Al-Rahman fi Tafsir Kalam Al-Manan, explains that the term 'ulama refers to people who have reached the pinnacle of high knowledge, so that they become the servants of Allah who are most knowledgeable about the essence of truth and who consistently act justly (Ahmad Ali, et.al 2011).

Based on the discussion above, it can be concluded that the role and position of professional teachers as 'ulama, as reflected in Surah Fatir/35:28 and Surah al-Shu'ara/26:197, is oriented toward shaping the character of students into individuals who are pious, intellectually, spiritually, and emotionally intelligent, and who demonstrate Islamic propriety. Meanwhile, their position is oriented toward efforts to integrate Qur'anic values with knowledge and to prepare students to become true scholars (ulama).

f. The Role and Position of Professional Educators as Ahl al-Dhikr

In the Qur'an, the term ahl al-dhikr is found in two verses, namely Surah al-Nahl/16:43 and Surah al-Anbiya'/21:7. Both verses are generally written in similar wording and convey the same meaning regarding ahl al-dhikr. Below is Surah al-Nahl/16:43.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning: We did not send before you (O Prophet Muhammad) except men to whom We revealed. So ask the people of knowledge if you do not know.

According to Hamka, Surah al-Nahl/16:43 mentioned above contains a warning for those who do not believe in the prophethood of Muhammad and emphasizes the importance of seeking correct or valid knowledge regarding that prophethood. He also states that this verse stresses the importance of the role of scholars (ulama) and their responsibility to disseminate truth, Islamic teachings, and knowledge to all humanity so that it can be applied in daily life (Imani, 2004).

Thus, it can be concluded that the role and position of professional teachers as ahl al-dhikr, as reflected in Surah al-Nahl/16:43, constitute a foundation for teacher professionalism from the Qur'anic perspective, with their role being able to produce students who are faithful, knowledgeable, and who practice deeds in accordance with the values of Islamic teachings. Meanwhile, their position as ahl al-dhikr is to integrate faith, knowledge, and action, and to realize a school environment that is Islamic, humanistic, tolerant, and inclusive.

g. The Role and Position of Professional Educators as Al-Rāsikhūn fi 'Ilm

In the Qur'an, the term al-rāsikhūn fi al-'ilm is explicitly mentioned in Surah Ali 'Imran/3:7 and Surah al-Nisa'/4:162. One verse relevant to this discussion is Surah Ali 'Imran/3:7, as follows:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Meaning: It is He (Allah) who has sent down to you (O Prophet Muhammad) the Book (the Qur'an). In it are verses that are muhkamat—they are the foundation of the Book—and others that are mutashabihat. As for those in whose hearts is deviation, they follow that which is mutashabih thereof, seeking discord and seeking its interpretation. But no one knows its interpretation except Allah. And those firmly grounded in knowledge say, "We believe in it; all of it is from our Lord." And none take heed except those of understanding.

The role and position of professional teachers as al-rāsikhūn fī al-'ilm are also related to the four competencies that must be possessed by professional teachers. To realize their role, pedagogical competence and personality competence must be applied appropriately and correctly to students. To realize their position, professional and social competencies must be optimally applied within the school environment (Al-Jaza'iri, 2008).

Based on the discussion above, it can be concluded that the role and position of professional teachers as al-rāsikhūn fī al-'ilm, as reflected in Surah Ali 'Imran/3:7, can serve as a foundation for teacher professionalism from the Qur'anic perspective. The orientation of the role of al-rāsikhūn fī al-'ilm is to form individuals who are strong in faith, profound in knowledge, and of noble character. Meanwhile, the orientation of their position as al-rāsikhūn fī al-'ilm is to integrate Qur'anic values with knowledge and to realize a conducive and inclusive school environment.

h. The Role and Position of Professional Educators as Mubashshir

In Islamic education, professional teachers who act as mubashshir are tasked with creating a learning environment full of hope, inspiration, and motivation, encouraging students to achieve goodness in both worldly and hereafter matters. Teachers as mubashshir do not merely convey knowledge, but also provide moral and spiritual guidance that leads students to their best potential. This role reflects the teacher's position as a bearer of glad tidings in the educational context (Basyori, 2025; Iman, 2019), instilling optimism and a spirit of life within students (Al-Asfahani, 2020). A relevant verse to affirm this role is Surah Yunus/10:2, as follows:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ
الْكُفْرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

Meaning: Is it a cause for wonder to mankind that We have revealed to a man from among them, (saying), "Warn mankind and give glad tidings to those who believe that they will have a high rank with their Lord"? The disbelievers say, "Indeed, this (Muhammad) is truly a clear sorcerer."

Hamka explains that the verse above shows the astonishment of some people at the sending of a messenger from among their own kind. They found it difficult to accept that an ordinary human being was given revelation by Allah to give

warnings and glad tidings. Hamka emphasizes that the sending of messengers from among humans is a form of Allah's wisdom, because humans more easily understand teachings conveyed by fellow humans who live similar lives. The messenger gives glad tidings to those who believe that they will attain a high status with Allah if they follow his path. This emphasis shows that the function of the messenger is to inspire and instill hope in humanity (Al-Baghawi, 2024).

Thus, it can be concluded that the relevance of the term *mubashshir* in the prophetic mission and in the context of the role of professional teachers shares a fundamental similarity, namely being a source of motivation, encouragement, and guidance. Teachers who carry out this role professionally will be able to build a generation that is optimistic, intelligent, and of noble character, in line with the mission of Islamic education derived from the teachings of the Qur'an.

The Etiquette of Professional Educators: Grounding Qur'anic Values

In the Qur'an, the word *adab* and its derivatives are not mentioned explicitly; however, there are quite a number of verses that allude to etiquette, such as etiquette toward Allah, toward parents, toward fellow human beings, or toward the universe. One example of a verse that can serve as a basis for this discussion, as mentioned by Muhammad Ardiansyah in his book *The Concept of Adab of Syed Muhammad Naquib Al-Attas and Its Application in Higher Education*, is Surah al-Tahrim/66:6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the Fire whose fuel is people and stones. Its keepers are angels, harsh and severe. They do not disobey Allah in what He commands them, and they always carry out what they are commanded.

Adab is acquired through education, as defined by Al-Jurjani, namely *adab* as the process of acquiring knowledge or *ma'rifat* that must be learned in order to prevent mistakes in behavior (Wan, 2003). Therefore, *adab* becomes a very important aspect in the Islamic education system. When referring to curriculum development theory that focuses on the development and improvement of the educational curriculum, education in *adab* must be integrated into the curriculum so that education can be properly carried out by professional teachers (Nana Syaodih, 2002).

All efforts related to *adab* as mentioned above aim to shape the character of students who are well-mannered with the values of Islamic teachings; to strengthen piety toward Allah; to improve good relationships between students and God, parents, teachers, friends, and others; to enhance students' good relationships with the environment; and to realize a sense of happiness within students. Thus, it can be concluded that education in *adab* in Islam is an important aspect that must be integrated into the curriculum and can be implemented and carried out by professional teachers, because it can create students who are pious, well-mannered, and of noble character, and who can also participate positively in society toward the advancement of national civilization.

Discussion

Regarding the various terms used in the Qur'an to refer to educators. This finding is interesting because it indicates that the Qur'an does not use a single word to refer to the figure of the educator but rather employs various terms that reflect the diverse dimensions of their duties. This aligns with (Al-Attas, 1980) perspective in his work "The Concept of Education in Islam", which emphasizes that the concept of education in Islam is far richer and more multidimensional than merely the transfer of knowledge. Regarding the duties of educators in the Qur'an, the research findings indicate that the Qur'an views the educator's role as extending far beyond merely conveying academic content. From the Qur'anic perspective, an educator is a guide who purifies the soul while simultaneously fostering character development. This reminds us of the concept of "whole person education" in the global educational discourse, which has recently garnered increasing attention (Lovat & Toomey, 2009). An intriguing topic for further study is to what extent these Qur'anic normative duties have or have not been implemented in the teaching practices of teachers at formal Islamic educational institutions in Indonesia.

The discussion of teacher competencies in this study is directly linked to national education regulations, particularly Law No. 14 of 2005 on Teachers and Lecturers, which establishes four core competencies: pedagogical, personal, social, and professional (UU No. 14 Tahun 2005, Tentang Guru Dan Dosen, 2005). Interestingly, when these competencies are contextualized within a Qur'anic framework, it is found that the Qur'an has actually formulated standards that are substantially aligned, and in some aspects even more comprehensive. (Mulyasa, 2011) also highlights the gap between normative competency standards and on-the-ground realities. This requires further exploration, particularly regarding how to develop teacher competency assessment instruments that do not rely solely on administrative-bureaucratic indicators but also integrate Qur'anic values as ethical-spiritual standards.

Professionalism among educators, as viewed through the lens of the Qur'an, is typically understood within the framework of technical competencies (Anggraeni et al., 2022; Irwansyah, 2024) and formal certification (Kusumaryono, n.d.; Sariman et al., 2021). However, this study presents a different perspective: that professionalism, as seen in the Qur'an, has spiritual and moral dimensions, not merely technical ones. Qur'anic professional educators are those who work with *itqan* (sincerity and meticulousness), sincerity, and a sense of responsibility rooted in divine consciousness. This view aligns with what (Langgulung, 1988) emphasized, namely that the development of Muslim educators' professionalism must be integrated with faith. It does not stop there; one of the most striking findings in this study is how the Qur'an places educators in a position of great honor not merely as workers or employees, but as the heirs of the prophets (*warathat al-anbiya'*). This position undoubtedly carries significant implications, both in terms of responsibility and the social recognition they should receive. In fact, in many countries, including Indonesia, there is a significant gap between the noble position described in the Qur'an and the socio-economic reality of teachers, particularly contract teachers and those in remote areas. (Hashim, 2017) also raises a similar issue in the context of Islamic education in Southeast Asia and emphasizes the need

for reconciliation between normative values and structural realities.

Amid the rapid pace of digitalization and shifting values in society, the Qur'an offers strong ethical principles to guide teachers in their professional development, including honesty, patience, compassion, and setting a good example. Overall, this study has laid a solid conceptual foundation regarding professional educators from the perspective of the Qur'an. Yet this is precisely where the real challenge lies: the beautiful conceptual foundation on paper must be tested, operationalized, and contextualized within the ever-changing reality of education. Therefore, further research whether empirical, comparative, or policy oriented is urgently needed to strengthen the relevance and contribution of this study toward the development of a more dignified and empowered Islamic education.

CONCLUSION

Overall, this study confirms that the Qur'an is not merely a holy book containing guidelines for ritual worship, but also a rich, profound, and highly relevant source of educational epistemology in the face of contemporary challenges. The concept of professional educator development established by the Qur'an is a beautiful synthesis of intellectual competence, moral integrity, and spiritual awareness and a trinity that, when fully possessed by an educator, will undoubtedly produce a generation that is not only cognitively intelligent but also noble in character and strong in faith. The analysis of educators in the Qur'an, as reflected in the opinions of the mufassir quoted by the author, provides guidance that an action or occupation, regardless of the type of profession undertaken, should be carried out professionally.

This statement is derived from the opinions of mufassir who emphasize the meaning of the phrase *'ala makanatikum* (in Surah al-An'am: 135; Hud: 93 and 121; and al-Zumar: 39) and the phrase *'ala syakilatihi* (in Surah al-Isra: 84). Both terms, particularly *'ala makanatikum*, carry meanings of place, rank, position, ability, strength, status, condition of a person, and the peak of one's capability. All of these can be understood to mean a condition in which a person is able to carry out the work he or she intends as optimally as possible in order to achieve good results. From this, it can be understood that the Qur'an gives an indication that work must be performed professionally. Likewise, the profession of educators must be carried out professionally.

Based on the discussion and explanations above, this study concludes that professional educators in the perspective of the Qur'an are not only capable of improving the intellectual quality of their students, but are also able to teach adab, attitudes, and proper behavior, as well as to serve as good role models, thereby shaping the character of their students into individuals who are faithful, knowledgeable, and of noble character, or who show proper conduct toward God, parents, teachers, friends, and others in daily life.

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