



## Al-Muhajirin International Conference

### Ideal Teacher in the Qur'an: A Study on Educators' Roles and Characteristics

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#### **Abstract**

Teachers hold a central role in the Islamic education system—not only as transmitters of knowledge but also as moral guides and role models for students. This study aims to explore the concept of the ideal teacher from the Qur'anic perspective using a literature review approach. The analysis focuses on Qur'anic verses that discuss educators' roles and characteristics, including QS. Al-Baqarah (2:151), QS. An-Nahl (16:125), QS. Al-Mujadilah (58:11), and QS. Al-Ahzab (33:21). The findings reveal that the ideal teacher in the Qur'an embodies several core traits: possessing and continually seeking knowledge, displaying noble character, teaching with wisdom and patience, and serving as a role model for students. The primary function of teachers in Islam encompasses gradual knowledge delivery, moral guidance for personality development, and motivation for students' potential growth. Moreover, the Qur'anic model of the ideal teacher remains relevant for today's educational systems, particularly in enhancing learning effectiveness and character formation. The study concludes that Qur'an-based educational values offer a viable solution to improving teacher quality and the learning process. Therefore, integrating the concept of the ideal teacher from the Qur'an into Islamic education curricula and teacher training programs is essential for implementing wisdom- and example-based teaching methods.

**Keywords:** ideal teacher; Qur'an; Islamic education; educator's character

#### **INTRODUCTION**

##### *Background of the Problem*

The role of teachers in Islamic education is fundamentally significant—not only as conveyors of knowledge but also as agents responsible for shaping students' morals and character (Bakar, Nayyiroh, & Kamila, 2024). In Islam, educators are entrusted with the task of guiding, directing, and instilling spiritual and ethical values in students so they may develop intellectual, emotional, and spiritual balance (Furqon, 2024). However, today's educational landscape is challenged by various complex issues, including moral degradation among students, the lack of exemplary conduct among teachers, and pedagogical methods that are not yet fully aligned with Islamic values (Pettalongi, 2022). The gap between the idealism of Islamic education and the actual practices in the field has become a critical concern that affects learning outcomes and the formation of student character (Fadriati, 2016).

In response to these challenges, the Qur'an, as the foundational source of Islamic knowledge, offers comprehensive guidance on the concept of an ideal teacher. It not

only emphasizes knowledge dissemination but also highlights the importance of noble character, wisdom, and effective teaching approaches in shaping learners (Nurchamidah, Syafaruddin, & Hamsah, 2024). Therefore, this study seeks to explore more deeply the Qur'anic concept of the ideal teacher, focusing on their roles and characteristics while aligning them with the needs of contemporary education.

Islamic education emphasizes not only cognitive development but also character building and spiritual growth (Nurhayati, Widiarti, & Handayani, 2020). It upholds a holistic model that integrates intellectual, emotional, and ethical dimensions in order to produce individuals who are not only academically competent but also morally upright and conscious of their responsibilities to Allah and society (Asyikin, Wahyuni, & Rafelia, 2024). Thus, Islamic educational theory asserts that ideal education must merge science with spiritual and ethical values, cultivating learners who possess integrity and contribute positively to their communities (Asiva, 2015).

From the Islamic perspective, an ideal teacher is not merely a subject-matter expert, but also one who embodies piety, ethical excellence, and the ability to serve as a role model for students (Idhar, 2020). The example set by a teacher plays a crucial role in moral formation, as students naturally emulate their teacher's conduct and demeanor (Adib, 2022). A teacher must therefore demonstrate upright behavior, maintain authority, and be strongly committed to instilling Islamic values in every educational encounter. Understanding the Qur'anic concept of the ideal teacher is thus crucial in strengthening Islamic education and producing a generation that is both knowledgeable and ethical.

### *Problem Formulation*

Based on the background above, this research addresses the following questions:

1. How does the Qur'an describe the ideal teacher?
2. What are the roles and characteristics of the ideal teacher according to the Qur'an?
3. What is the relevance of the Qur'anic concept of the ideal teacher in today's educational context?

### *Research Objectives*

This study aims to:

1. Identify the concept of the ideal teacher from the perspective of the Qur'an by analyzing verses that pertain to the educator's role in Islam.
2. Examine the roles and characteristics of the ideal teacher as described in the Qur'an and their relationship with Islamic educational principles.
3. Explain the relevance of the Qur'anic concept of the ideal teacher to contemporary Islamic education, providing a framework for educators to carry out their duties effectively in accordance with Islamic values.

This study is expected to contribute to the enrichment of Islamic educational discourse, particularly in developing an educational system grounded in Qur'anic principles—one that produces individuals who are not only scientifically proficient but also morally and spiritually sound.

## **THEORETICAL FOUNDATIONS**

### *The Concept of Education in Islam*

Education in Islam is a comprehensive process that encompasses not only the cognitive aspect but also the development of moral and spiritual values (Ramayulis, 1994). It aims to shape individuals who possess a balanced integration of knowledge (*‘ilm*) and piety (*taqwā*). The core principles of Islamic education are derived from the Qur’an and the *ḥadīth*, emphasizing justice, equity, and the nurturing of each individual’s innate potential (*fiṭrah*) (Asyikin, Wahyuni, & Rafelia, 2024). Educational objectives in Islam go beyond mere knowledge transfer—they include the cultivation of character, ethical sensitivity, and social responsibility.

Islamic education envisions learners as both *‘abd Allāh* (servants of God) and *khalīfat Allāh fī al-arḍ* (vicegerents on Earth). As such, it aims to prepare individuals who are not only intellectually competent but also spiritually conscious and morally guided (Pettalongi, 2022). This aligns with the Qur’anic paradigm that education must foster not just understanding, but transformation—guiding learners to live meaningfully in accordance with divine will.

In this context, the educational process involves both *ta’līm* (teaching) and *tarbiyah* (nurturing), with the latter encompassing moral development, character formation, and spiritual growth. Consequently, an Islamic model of education integrates cognitive instruction with *akḥlaq* development to ensure that knowledge leads to righteous action (*‘amal ṣāliḥ*) (Nurhayati, Widiarti, & Handayani, 2020).

### *Teachers in Islamic Perspectives*

In Islamic tradition, teachers hold a sacred and dignified status. They are not merely conveyors of academic content, but also mentors, guides, and role models who bear the trust (*amānah*) of shaping future generations (Idhar, 2020). A teacher’s function is multi-dimensional: they instruct, inspire, guide, and mold students’ character based on Islamic values.

An ideal teacher is characterized by several key attributes: deep knowledge, continuous self-development, noble character, wisdom in teaching, and compassion toward students (Anica, 2017). In the Islamic tradition, a teacher is expected to internalize and exemplify the values they teach—thus serving as a *qudwah ḥasanah* (good example) for their students. As affirmed by Imam al-Ghazālī and other scholars, the sincerity (*ikhhlās*) and intention (*niyyah*) behind teaching are essential aspects of an educator’s ethical framework (Asiva, 2015; Maha et al., 2023).

Moreover, teachers must approach education with patience, humility, and a readiness to face challenges, viewing their profession not simply as a career but as a divine mission. Teaching in Islam is therefore regarded as a high responsibility that demands both competence and integrity (Alhakam, Triono, & Mustofa, 2024).

### **STUDY OF QUR’ANIC VERSES ABOUT THE IDEAL TEACHER**

The concept of the ideal teacher in Islam is firmly rooted in the teachings of the Qur’an, which presents educators as individuals who possess both intellectual depth and exemplary moral character. Several Qur’anic verses describe the attributes and methods that an educator should embody, offering a divine framework for Islamic pedagogy.

One of the most notable references is found in Surah al-Baqarah (2:151), which describes the Prophet Muhammad’s role in teaching:

*"Just as We have sent among you a Messenger from yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."* (Q.S. al-Baqarah [2]:151)

This verse outlines a multi-layered educational process that begins with spiritual purification (*tazkiyah*) and proceeds to the transmission of knowledge (*ta'lim*) in a systematic and contextually appropriate manner. It implies that education should be tailored to students' levels of understanding, gradually nurturing their comprehension and character (Nurchamidah, Syafaruddin, & Hamsah, 2024).

Another important verse is Surah al-Naḥl (16:125), which emphasizes the method of instruction:

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."* (Q.S. al-Naḥl [16]:125)

This verse highlights the importance of *ḥikmah* (wisdom) and gentle persuasion in teaching. Educators are encouraged to avoid coercive or harsh methods and instead prioritize respectful dialogue and sound reasoning. This aligns with the modern pedagogical emphasis on student-centered learning and empathetic communication (Elvina, 2024; Fadriati, 2016).

In Surah al-Mujādilah (58:11), Allah SWT extols the virtue of knowledge and those who possess it:

*"Allah will raise those of you who have believed and those who were given knowledge in degrees."* (Q.S. al-Mujādilah [58]:11)

This verse underscores the elevated status of educators in Islam and highlights the necessity for teachers to engage in lifelong learning and continuous improvement of their knowledge and skills. Knowledge, in this view, is not static but dynamic—demanding that teachers be both learners and facilitators (Rahmatika, Maryono, & Fuadi, 2023).

Lastly, Surah al-Aḥzāb (33:21) presents the Prophet Muhammad as the ultimate role model:

*"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often."* (Q.S. al-Aḥzāb [33]:21)

The verse reinforces the prophetic model as the standard for all educators. The Prophet did not only teach through verbal instruction but also through exemplary behavior, interpersonal conduct, and community engagement. His life offers a practical blueprint for educators to emulate—marked by patience, compassion, justice, and sincerity (Azis, 2024; Anica, 2017).

From these verses, several essential characteristics of the ideal teacher emerge: the ability to teach gradually and contextually, the use of wisdom and compassion in

pedagogical approaches, a commitment to knowledge acquisition, and a dedication to personal example and moral leadership. These Qur'anic principles offer a timeless educational philosophy that remains highly relevant today. By integrating these values into the Islamic education system, educators can enhance both learning outcomes and character development among students.

## RESEARCH METHODS

This study adopts a qualitative approach through **library research** (*adab al-baḥṭh al-maktabī*) to examine the concept of the ideal teacher from the perspective of the Qur'an. The qualitative design allows for an in-depth and contextual exploration of Qur'anic principles related to education, especially those associated with the roles and characteristics of educators in Islam.

The **primary data sources** in this research are the Qur'an and its interpretations (*tafsīr*), which provide the foundation for understanding the concept of the ideal teacher. Both classical and contemporary exegetical works are consulted to interpret relevant verses—ensuring that the analysis is grounded in established Islamic scholarship. Among the classical references, works such as *Tafsīr Ibn Kathīr* (Ibn Kathir, 2003) are utilized, along with modern commentaries that address contemporary educational challenges (Anica, 2017; Nurchamidah et al., 2024).

Additionally, the study refers to **ḥadīth** collections and seminal Islamic educational texts, such as *Adab al-Mu'allimīn* by Ibn Sahnūn and *Ta'lim al-Muta'allim* by Imam al-Zarnūjī, to trace the pedagogical models and ethical principles endorsed by classical Muslim scholars (Alhakam, Triono, & Mustofa, 2024). These works enrich the Qur'anic framework by providing contextual practices and reflections on the role of the teacher within Islamic tradition.

To complement the scriptural and classical analysis, **secondary sources** such as academic books, peer-reviewed journal articles, and contemporary educational theories are included. These sources help link traditional Islamic concepts with present-day pedagogical needs and allow for a more comprehensive understanding of the relevance of Islamic educational models in modern contexts (Maha et al., 2023; Asyikin et al., 2024).

*The data analysis employs two main techniques:*

1. **Content analysis:** Qur'anic verses and *tafsīr* are examined thematically to identify recurring concepts regarding the ideal teacher's roles, methods, and characteristics.
2. **Comparative analysis:** Concepts derived from Islamic sources are compared with classical and modern educational theories to assess their compatibility, relevance, and applicability in today's educational settings (Pettalongi, 2022; Furqon, 2024).

This methodology allows for a reflective and integrative approach—enabling the researcher to construct a conceptual model of the ideal teacher that is faithful to the Qur'anic ethos while also responsive to the dynamics of contemporary Islamic education.

## DISCUSSION AND ANALYSIS

*The Concept of the Ideal Teacher in the Qur'an*

The concept of the ideal teacher in the Qur'an is holistic and deeply rooted in the Islamic worldview, wherein educators are not merely knowledge transmitters, but also moral exemplars and spiritual mentors. The Qur'an presents the educator as a key figure in shaping students' intellectual, ethical, and spiritual development (Nadliroh, 2024; Idhar, 2020).

According to Islamic teachings, knowledge (*'ilm*) is a sacred trust that must be conveyed with sincerity, wisdom, and a sense of responsibility. The Qur'anic view of education, therefore, demands that teachers embody not only academic expertise but also virtuous character and spiritual depth. As stated in QS. al-Baqarah (2:151), the Prophet Muhammad was tasked not only to impart knowledge, but to purify the soul and teach wisdom:

*"Just as We have sent among you a Messenger from yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."* (Q.S. al-Baqarah [2]:151)

This verse outlines a three-dimensional role for educators: intellectual instruction, moral purification, and spiritual guidance. In this regard, the ideal teacher is one who cultivates the holistic development of the learner, enabling them to become balanced and responsible individuals (Nurchamidah et al., 2024).

In addition to knowledge dissemination, the Qur'an emphasizes the role of the teacher as a **moral role model** (*qudwah ḥasanah*). QS. al-Aḥzāb (33:21) affirms the Prophet's role as the best example for believers:

*"Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."*

This verse indicates that education in Islam must be value-oriented. A teacher must embody the virtues they seek to instill in their students—truthfulness, justice, patience, humility, and compassion. Without personal example, moral teachings remain abstract and ineffective (Azis, 2024; Adib, 2022).

Furthermore, the Qur'an emphasizes that education must be conducted **with wisdom and compassion**, as seen in QS. al-Naḥl (16:125):

*"Call to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."*

This directive implies that effective teaching requires emotional intelligence, empathy, and the capacity to adjust methods according to the learners' needs. It also highlights the importance of gentle persuasion, constructive dialogue, and student-centered approaches (Elvina, 2024; Fadriati, 2016). Harsh or authoritarian teaching styles are contrary to the spirit of Islamic education.

In contemporary terms, this Qur'anic vision is closely aligned with transformative and holistic pedagogies, which prioritize the formation of well-rounded individuals. Education in Islam is not neutral or merely technical—it is fundamentally **ethical** and **purpose-driven** (Asyikin et al., 2024).

1. To conclude, the concept of the ideal teacher in the Qur'an encompasses:
2. The conveyance of knowledge with clarity and graduality;

3. The cultivation of noble character through personal example;
4. The use of wisdom and compassion in instructional methods;
5. A conscious orientation toward spiritual and ethical formation.

Educators who internalize and implement these principles will not only facilitate academic learning, but also contribute to the emergence of a morally grounded and socially responsible Muslim generation.

### *The Role of Teachers in the Perspective of the Qur'an*

In the Qur'anic perspective, the role of teachers is not confined to the transmission of knowledge. Teachers are positioned as essential agents in forming students' moral, spiritual, and social identity (Bakar, Nayyiroh, & Kamila, 2024). The Qur'an offers multiple portrayals of educators who guide not only the intellect but also the heart and behavior of learners, establishing their position as both instructors and nurturers.

One of the central roles of a teacher, as highlighted in QS. al-Baqarah (2:151), is the **gradual and systematic transmission of knowledge**. This approach emphasizes the importance of respecting students' levels of comprehension and psychological readiness in the learning process:

*"Just as We have sent among you a Messenger from yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."*

This verse reflects the *prophetic pedagogy* of teaching step-by-step, allowing learners to process and internalize knowledge before proceeding to more advanced content. In Islamic education, this gradual approach is seen as more effective and humane, especially in moral and spiritual instruction (Nurchamidah et al., 2024).

Another fundamental role of teachers is to **guide with gentleness and wisdom**. As stated in QS. al-Nahl (16:125):

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."*

This verse illustrates a core Qur'anic principle in education: the method matters as much as the message. A teacher must employ wisdom (*hikmah*), give sound advice, and engage in respectful discourse. These methods aim to foster genuine understanding and emotional openness rather than fear or resentment. In modern pedagogical theory, this approach aligns with *constructivist* and *empathetic* teaching models that prioritize student experience and active engagement (Elvina, 2024; Fadriati, 2016).

Equally important is the teacher's function as an **inspirational role model**, as emphasized in QS. al-Ahzab (33:21):

*"Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."*

This verse underscores the *performative* dimension of teaching: educators must embody the values they teach. The Prophet Muhammad exemplified this approach—teaching not only through his words but also through his conduct, relationships, and leadership. Students are naturally inclined to imitate the behaviors and attitudes of their

teachers. Hence, teachers must maintain moral discipline and sincerity, as their example significantly influences students' character (Azis, 2024; Adib, 2022).

In today's educational context—where students are exposed to numerous influences including social media—the need for teachers to serve as reliable and ethical role models is more urgent than ever. Teachers who possess integrity and consistency in their values gain respect and trust, making their educational efforts more effective and enduring (Asiva, 2015).

Therefore, from a Qur'anic standpoint, the roles of a teacher are comprehensive and spiritually anchored. They include:

1. Delivering knowledge gradually and contextually;
2. Providing moral and spiritual guidance with compassion;
3. Embodying Islamic values through consistent and exemplary conduct;
4. Cultivating trust and emotional connection with students.

These roles affirm that in Islam, teaching is not merely a profession—it is a divine responsibility (*amānah*) that requires knowledge, character, and devotion to the ethical transformation of learners.

#### *Characteristics of the Ideal Teacher in the Qur'an*

The Qur'an outlines several essential characteristics that define the ideal teacher. These traits serve as moral and professional benchmarks that educators must embody to perform their roles effectively and meaningfully. These characteristics are not only doctrinal but also practical, offering a framework for shaping educators who influence both the intellect and soul of their students.

#### **1. Knowledge and Continuous Learning**

A core characteristic of the ideal teacher is deep and evolving knowledge. QS. al-Mujādilah (58:11) states:

*"Allah will raise those of you who have believed and those who were given knowledge in degrees."*

This verse underscores the high status accorded to knowledge and its bearers. It implies that teachers must not only possess substantial knowledge but also commit to continuous intellectual development. In the dynamic landscape of education, lifelong learning enables teachers to stay relevant and enrich their pedagogical strategies (Rahmatika, Maryono, & Fuadi, 2023). It also reflects the Islamic view that *'ilm* is a dynamic trust that must be renewed and expanded to benefit the ummah (Furqon, 2024).

#### **2. Possession of Noble Character**

The Prophet Muhammad is described in QS. al-Aḥzāb (33:21) as the most exemplary human being:

*"Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often."*

This verse highlights the necessity of teachers to emulate prophetic character in daily conduct. Good character (*akhlāq karīmah*) is central in Islamic

education because it ensures that the teacher becomes a trustworthy figure for students. Traits such as honesty, humility, patience, and compassion are crucial for building a learning environment that fosters mutual respect and moral development (Azis, 2024; Adib, 2022). In Islamic pedagogy, morality is not supplementary—it is foundational.

### 3. Teaching with Wisdom and Patience

QS. al-Nahl (16:125) outlines the principle of *hikmah* (wisdom) in teaching:

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."*

Wisdom in this context refers to the teacher's ability to choose appropriate methods, timing, and language to ensure the effective transmission of values and knowledge. The ideal teacher understands the psychological and emotional state of their students, employing pedagogical strategies that suit their context and capacity (Elvina, 2024; Fadriati, 2016). Moreover, patience is vital when confronting educational challenges, including students' behavioral issues and learning difficulties (Asyikin, Wahyuni, & Rafelia, 2024).

### 4. Serving as a Living Example

The final and most integrative characteristic is that the teacher must serve as a living example (*uswah hasanah*) for students. The Prophet's life, as described in QS. al-Ahzāb (33:21), exemplifies not only instruction but also inspiration. He taught by embodying the values of justice, mercy, and sincerity in every aspect of his interaction—both public and private.

This performative model of education calls for integrity, where there is no contradiction between what the teacher teaches and how they live. Such alignment builds credibility and enhances the moral authority of the teacher in the eyes of students (Asiva, 2015; Idhar, 2020).

In summary, the Qur'an presents the ideal teacher as someone who:

Possesses deep and continuously evolving knowledge;

- a. Demonstrates noble character;
- b. Teaches with wisdom, patience, and adaptability;
- c. Serves as a moral and behavioral exemplar.

These characteristics form the foundation of an Islamic educational model that seeks not only to inform but also to transform learners into responsible and ethically guided individuals.

### *Relevance to Today's Education*

The concept of the ideal teacher as outlined in the Qur'an remains profoundly relevant in the context of modern education—both within Islamic educational institutions and in broader learning environments. As educational systems around the world grapple with issues such as moral decline, disconnection between teachers and learners, and an overemphasis on technical instruction, the Qur'anic model offers a

values-based alternative that addresses both intellectual and ethical dimensions of learning (Pettalongi, 2022; Furqon, 2024).

In today's Islamic educational landscape, the integration of Qur'anic principles into teacher identity and practice is increasingly urgent. Teachers are not only responsible for academic instruction but also for instilling character, ethical awareness, and a spiritual orientation in their students (Nadliroh, 2024). This holistic mission reflects the essence of Islamic pedagogy, which seeks to balance *ta'lim* (instruction) with *tarbiyah* (nurturing) to produce students who are intellectually capable and morally grounded (Muthmainnah, Rohmah, & Putri, 2024).

The attributes of the ideal teacher—such as wisdom, patience, continuous learning, and exemplary conduct—are especially crucial in addressing the challenges of the 21st century. For example, in a digital era marked by information overload and declining attention spans, a wise and empathetic approach to teaching is essential for maintaining student engagement and promoting critical thinking (Adib, 2022; Elvina, 2024). Furthermore, students today are increasingly influenced by external factors beyond the classroom—social media, consumerism, and peer pressure—making the teacher's role as a consistent and visible role model more important than ever (Asiva, 2015; Azis, 2024).

In **formal education**, such as schools and madrasahs, Qur'anic values can be implemented through curriculum design, teacher training, and school culture. Teachers must go beyond textbook-based instruction to embed Islamic ethics into daily teaching practices. Integrating *akhlāq* (ethics), *hikmah* (wisdom), and *'amal* (righteous action) into pedagogy will help ensure that learning is transformative, not merely transactional (Anica, 2017).

In **non-formal educational settings**, such as *majelis taklim*, *pesantren*, and online religious platforms, the Qur'anic model of the ideal teacher is also applicable. In these contexts, where learning is often community-based and less structured, the personal example of the teacher becomes a central pedagogical tool (Maha et al., 2023). Here, the transmission of values is often more implicit than explicit, making moral consistency and sincerity (*ikhlas*) on the part of the teacher even more critical.

Moreover, the Qur'anic vision aligns with contemporary educational theories that emphasize **student-centered learning**, **social-emotional learning**, and **character education**. It provides a prophetic blueprint for education that prioritizes compassion, dialogue, and mentorship. As such, it offers a powerful alternative to secular models that often neglect the spiritual and moral dimensions of education (Asyikin, Wahyuni, & Rafelia, 2024).

To conclude, implementing the Qur'anic concept of the ideal teacher is not only relevant but necessary in today's educational context. It can serve as a strategic foundation for reforming Islamic education and improving educational quality by cultivating teachers who are intellectually capable, morally upright, and spiritually conscious. Such teachers are well-positioned to produce a generation that is not only academically competent but also ethical, resilient, and socially responsible.

## CONCLUSION

The Qur'an offers a comprehensive and timeless model of the ideal teacher—one who functions not only as a transmitter of knowledge but also as a moral guide and exemplary figure capable of inspiring and shaping students' character. Within the

Islamic worldview, the teacher is entrusted with a noble mission: to educate minds, refine souls, and cultivate ethical, God-conscious individuals.

This study highlights three core responsibilities of teachers according to the Qur'an:

1. Delivering useful and transformative knowledge;
2. Guiding students morally and spiritually;
3. Modeling upright behavior as a living example.

The characteristics that define the ideal teacher—such as continuous pursuit of knowledge, noble character, wisdom in instruction, and consistency in exemplary conduct—are indispensable for realizing the goals of Islamic education. These traits not only elevate the teacher's personal and professional status but also enhance the overall impact of the educational process.

Furthermore, the Qur'anic model of the ideal teacher remains profoundly relevant in today's education systems. By integrating Qur'anic values into curricula, pedagogical approaches, and teacher training programs, Islamic education can respond effectively to contemporary challenges—producing graduates who are not only academically excellent but also morally upright and socially responsible.

In light of these findings, it is imperative for educational institutions—particularly those grounded in Islamic values—to promote the ideal teacher model outlined in the Qur'an. Doing so will help bridge the gap between educational theory and practice, and contribute to the formation of a generation that upholds the values of *taqwā*, *ilm*, and *akhlāq karīmah*.

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