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Analysis of Educator Characteristics in Islamic Education

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Abstract

This article examines the relationship between Islam and followers of other religions from the perspectives of the Qur'an and Hadith, emphasizing the normative principles that govern interreligious interactions. The purpose of this study is to analyze the theological and ethical foundations of Islam in responding to religious diversity, as well as to explore the boundaries of tolerance, coexistence, and dialogical attitudes as taught in the primary sources of Islam. This research employs a qualitative method through library research with a normative-theological and textual analysis approach. The data are derived from Qur'anic verses, prophetic traditions (Hadith), and relevant literature in Qur'anic exegesis and Islamic studies. The analysis is conducted by interpreting the texts contextually in order to understand the universal messages of Islam regarding relations with other religious communities. The findings indicate that Islam affirms religious plurality as part of divine will (sunnatullah), promotes justice, respect, and social cooperation, and prohibits coercion in matters of faith. At the same time, Islam establishes clear theological boundaries to ensure that tolerance does not lead to doctrinal relativism. The study concludes that the perspectives of the Qur'an and Hadith provide a strong foundation for fostering harmonious, just, and dignified social life within pluralistic societies, and recommends further contextual and empirical studies on the implementation of these values in contemporary socio-religious contexts.

Keywords: Islam and Religious Plurality; Interfaith Relations; Qur'an and Hadith; Religious.

Abstrak

Artikel ini membahas relasi antara Islam dan umat lain dalam perspektif Al-Qur'an dan Hadis dengan menekankan prinsip-prinsip normatif yang mengatur interaksi antarumat beragama. Tujuan kajian ini adalah untuk mengkaji dasar teologis dan etis Islam dalam menyikapi keberagaman agama, sekaligus menelaah batas-batas toleransi, koeksistensi, dan sikap dialogis yang diajarkan dalam sumber ajaran Islam. Penelitian ini menggunakan metode kualitatif melalui studi kepustakaan dengan pendekatan normatif-teologis dan analisis tekstual. Data bersumber dari ayat-ayat Al-Qur'an, hadis-hadis Nabi, serta literatur tafsir dan kajian keislaman yang relevan. Analisis dilakukan dengan menafsirkan teks secara kontekstual untuk memahami pesan universal Islam terkait hubungan dengan umat lain. Hasil kajian menunjukkan bahwa Islam menegaskan pengakuan terhadap pluralitas agama sebagai sunnatullah, mendorong sikap keadilan, penghormatan, dan kerja sama dalam ranah sosial, serta melarang pemaksaan keyakinan. Pada saat yang sama, Islam menetapkan batas teologis yang jelas agar toleransi tidak bermuara pada relativisme akidah. Kesimpulan dari kajian ini menegaskan bahwa perspektif Al-Qur'an dan Hadis memberikan landasan kuat bagi terwujudnya kehidupan sosial yang harmonis, adil, dan bermartabat di tengah masyarakat majemuk. Penelitian ini merekomendasikan pengembangan kajian kontekstual dan empiris mengenai implementasi nilai-nilai tersebut dalam kehidupan sosial-keagamaan masyarakat kontemporer.

Kata kunci: Islam dan Pluralitas Agama; Hubungan Antarumat Beragama; Al-Qur'an dan Hadis; Toleransi Beragama.



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Introduction

Education is a deliberately planned and systematically organized endeavor aimed at creating an effective learning environment that enables learners' potential to develop optimally. Through education, individuals are guided to acquire spiritual strength, noble character, intellectual intelligence, and practical skills that are beneficial for social life. From an Islamic perspective, education is a lifelong process that functions to nurture human beings toward both outward and inward maturity, encompassing intellectual, emotional, moral, and spiritual dimensions (Kurniawan et al., 2025). Education is not limited to the mere acquisition of knowledge; rather, it emphasizes the development and internalization of values (*qiyam*) that serve as guiding principles in life. These values include ethical dimensions, practical functions in daily life, affective responses, and divine values. The entire educational process cannot operate effectively without adequate supporting factors, one of the most influential of which is the presence of educators. In general, education encompasses meanings embedded in the concepts of *ta'lim*, *tarbiyah*, and *ta'dib* (Budi et al., 2022).

An educator is an individual who bears a great trust, as they are responsible not only for worldly matters but also for the hereafter. The role of an educator goes beyond the transmission of knowledge; it includes character formation, guidance, direction, and mentoring of learners so that they may achieve comprehensive success in life. Therefore, educators are required to possess competent professional qualifications in pedagogical, social, professional, and personal aspects. Within the framework of Islamic education, the ideal educator must demonstrate high moral integrity, noble character, and a strong commitment to spiritual values, enabling them to carry out their educational responsibilities with trustworthiness and a profound sense of accountability (Haris, 2022).

Metode Penelitian

This study employs a literature review (library research) method to analyze the characteristics of Islamic educators based on the principles of the Qur'an and



Hadith and their relationship with learners. Data were collected through a comprehensive review of the literature, encompassing primary and secondary sources such as verses of the Qur'an, the Hadith of the Prophet Muhammad (peace be upon him), books, and scholarly articles on Islamic education, as well as previous studies related to the characteristics of educators. These sources were accessed online through platforms such as Google Scholar and Google Books. Data analysis was conducted using a descriptive–qualitative approach by identifying, classifying, and interpreting relevant information to depict the characteristics of Islamic educators. This approach enables the study to emphasize the moral, spiritual, and academic qualities of educators and their implications for fostering a conducive and effective learning environment.

Results and Discussion

Educators

In terms of language (etymology), the term educator in Arabic terminology is often identified with several other terms, including mu'allim, which means teacher, trainer, or guide; mudarris which refers to a teacher or lecturer; murabbi which means an educator who fosters and fosters; mu'addib which is used to refer to a special educator in the field of the Qur'an and morals; and ustadz which is a term for a teacher who has a certain scientific position, which can also mean professor, trainer, writer or even literary figure.(Yani, 2021). Educators are important figures in the implementation of education and in simple terms are people who directly teach students in class.(Wahyudi et al., 2024)In Islamic education, educators are known by various terms such as ustadz, mu'allim, murabbi, mursyid, and mudarris.(Rizal, 2022).Meanwhile, students are called muta'allim (people who learn), mutarabbi (people who are coached), and muta'addib (people whose morals are taught)(Aris, 2022)From the perspective of the Qur'an, the relationship between educators and students is one that strengthens and complements each other. Educators act as murabbi (mentors), mu'allim (teachers), and mursyid (spiritual guides), so that the educational process



emphasizes not only intellectual aspects but also moral and spiritual development.(Kurniawan et al., 2025).

Meanwhile, terminologically, educators include professional individuals who have the task of planning and implementing learning activities, assessing academic achievement results, providing mentoring and training, and implementing research programs and community service, especially for lecturers in higher education institutions. In English, the term educator is closely related to several words such as teacher (teacher or instructor), tutor (private teacher or home tutor), instructor (teacher, trainer, or lektor), trainer (trainer), lecturer (lecturer) and educator (educator or education expert). In Germany, educators are known as *der Lehrer* (teacher). In the past, Indian society viewed teachers as sacred figures and possessed supernatural powers. Meanwhile, in Japan, teachers are called *sensi*, which means "one who was born first" or "one who is older."(Syarifuddin, 2021).

From an Islamic educational perspective, an educator is someone who is entrusted with guiding and optimizing the full range of students' abilities. This responsibility encompasses the development of emotional (affective), thinking (cognitive), and physical (psychomotor) skills, all of which are implemented based on fundamental Islamic teachings and values.(Anirah & Nadirah, 2023).

Educators play a crucial role in education. As educators, instructors, and mentors, they are obligated to help students develop the knowledge and attitudes that reflect a learned and educated person. As motivators, educators are required to foster both moral and non-moral encouragement in students, fostering a strong passion for learning. In their role as educators, educators are also obligated to guide students so they continually develop as individuals who grow closer to Allah SWT each day. With such diverse responsibilities, teachers have full authority in guiding their students.(Syawal et al., 2024). Educators are not only tasked with teaching, but also guiding morals and developing the character of students, so that moral values must be firmly embedded in an educator.(Rokhim, 2024).

From the various interpretations of educators above, the author concludes that an educator is not merely a teacher, but a figure who carries a significant

responsibility in the process of human development. In Arab tradition, national legal provisions, and various cultural perspectives, educators are consistently portrayed as individuals possessing expertise, authority, and a strategic role in developing students' potential. Particularly from an Islamic educational perspective, an educator has a more comprehensive obligation, encompassing not only cognitive development but also moral and spiritual development. Thus, educators are the primary pillars that determine the direction and quality of learning. Educators not only transmit knowledge but also serve as positive role models, motivators, and mentors, playing a significant role in developing students' overall personalities.

Islamic Education

The term "education" has several equivalents, such as al-Ta'lim, meaning teaching, and al-Ta'dib, which linguistically refers to the instilling of good manners or manners. Al-Ghazali himself used the term al-riyadhah al-shibyan to describe children's education. The word "Islam" in the term "Islamic education" indicates that the educational process is based on Islamic values, teachings, and principles. Azyumardi Azra explains that Islamic education is seen as an educational framework that shapes students' character based on religious and moral principles. This education trains students' emotional and moral sensitivity so that every action, choice, and way they view knowledge is always influenced by Islamic values. The goal is not simply to fulfill the desire to learn or the goal of obtaining material benefits, but to develop oneself as an intelligent person with noble character, capable of bringing religious, moral, and physical benefits to the family, society, and humanity. (Saadah & Nurussafaa, 2024).

Islamic Religious Education (IRE) makes a significant contribution to the national competency development system by developing students' identity, morals, and personalities. In national development, PAI helps produce a generation that is not only intelligent but also has noble character and is grounded in spiritual values. As part of the curriculum, Islamic Religious Education not only



provides religious knowledge but also serves as a moral foundation that guides students' social, cultural, and religious lives. Through PAI, Islamic values are instilled so that they are visible in their attitudes and behaviors in their daily routines.(Sitika et al., 2025).

Islamic Religious Education (IRE) serves to foster awareness of religious values, morals, ethics, and culture in students as an integral component of the national education vision. The IRE program can be implemented through intracurricular and extracurricular activities, with an emphasis on the application of religious values in everyday life.(Hasana, 2024).

The above explanation demonstrates that Islamic Religious Education (IRE) serves not only as a religious instruction but also as an effort to shape students' character through spiritual values, ethics, and manners derived from Islamic teachings. Based on concepts such as al-ta'lim and al-ta'dib, Islamic education emphasizes the development of moral character and discipline. Within the national education system, IRE serves as a crucial foundation that guides students in practicing Islamic values in their daily lives, thus producing a generation that is both intelligent and virtuous.

Characteristics of Educators in Islamic Religious Education

Characteristics can be understood as a set of traits, personality traits, or distinctive features that reflect a teacher's identity in accordance with their role as educators, so that these traits should be firmly embedded in them. Thus, the characteristics of educators referred to in this discussion refer to the basic values that must be instilled in an educator when carrying out their professional duties, which are ultimately reflected through their personal attitudes and behavior. These traits should ideally be clearly present in a teacher and reflected through their daily actions.(Abdiyantoro et al., 2024).

According to Imam Al-Ghazali and Sheikh Az-Zarnuji in Rahman et al (2024) The concept of an ideal Islamic Religious Education (PAI) educator emphasizes three main pillars: knowledge, morals, and experience. Sheikh Az-



Zarnuji outlined that an ideal teacher must meet several important qualifications, as follows: First, Broad Knowledge (Alim). An educator must possess in-depth knowledge and a good mastery of teaching materials. In the context of modern education, this is equivalent to possessing professional competence and academic qualifications. A good mastery of knowledge enables teachers to deliver lessons effectively and be able to understand the differences in character and abilities of students. Second, Possess a Wara' Attitude and Commendable Morals. The ideal teacher is someone who is careful in their actions, avoids dubious actions (syubhat), and upholds moral values. This wara' trait reflects purity of heart and personal integrity. In professional teaching standards, this relates to personality competencies, such as wisdom, patience, exemplary behavior, and the ability to maintain dignity as an educator. Third, Possess Experience and Maturity. According to Az-Zarnuji, experienced or more mature teachers tend to have better teaching skills. Experience gained through teaching practice and interactions with students makes them more adept at managing classes, understanding student psychology, and delivering lessons effectively. This also demonstrates their ability to support the achievement of overall educational goals.

Furthermore, in the book *Taisir al-Khallāq fī 'Ilm al-Akhlāq* by Sheikh Hafidz Hasan al-Mas'udi, it is also explained that Islamic Religious Education educators act as guides who direct students towards beneficial knowledge. In this regard, an educator is obliged to display good morals because the spiritual and mental condition of students tends to be weak and easily influenced. The moral example of an educator will greatly influence the character of their students, because students tend to imitate the words and behavior of their teachers. (Susanti et al., 2022).

Some of the qualities or characteristics of educators based on the Qur'an and Hadith include: First, Faith, as explained in a statement whose meaning is: "From Sufyan bin Abdullah ats-Tsaqafi, he said: I said, "O Messenger of Allah, tell me one word about Islam that I will not ask anyone but you." So he said, "Say: I believe in Allah, then istiqomahlah." (HR. Muslim, no. 38). This hadith provide



an understanding that belief in Allah which is manifested by steadfastness in doing good deeds is the main adequate foundation for a Muslim in living his life(Mukhlis, 2023). Second, Knowledgeable. In the hadith narrated by Imam Bukhori, it is explained "Indeed, Allah does not remove knowledge all at once from (the breasts of) humans, but removes it by eliminating the ulama. When there is no longer a single scholar left, humans appoint stupid people as leaders; they are questioned and then give fatwa without your knowledge, so they go astray and lead astray."

This hadith explains that the disappearance of knowledge does not occur through the sudden disappearance of knowledge from the human heart, but rather through the death of scholars who inherited it. When there are no longer scholars to refer to, society tends to appoint those without knowledge as leaders. As a result, they issue decisions and fatwas without a sound scientific basis, thus leading themselves astray and misleading others.(Mukhlis, 2023).

Third, the Conveyor of Knowledge.The following is a hadith that gives us information about the importance of spreading knowledge to the ummah. The narration of this hadith is told from Abu Hurairah RA, he said: Rasulullah SAW said: "Whoever is asked about a knowledge, then he hides it, then on the Day of Resurrection he will be restrained with a bridle from the fire of hell." (HR. Abu Dawud and At-Tirmidhi).

This hadith provides a strong warning to everyone who has knowledge, especially educators, not to withhold or hide their knowledge, especially when that knowledge is needed or requested by other people.(Daulay, 2025)Fourth, Responsibility, Trustworthiness, and Honesty. According to Imam Al-Ghazali, every human being, whether Muslim or non-Muslim, has moral and social responsibilities that must be fulfilled in their lives. One form of this responsibility relates to the ownership and management of property. Al-Ghazali views humans as part of a system of life that is interdependent and complementary, like parts of a body working towards a common goal. Therefore, it is the obligation of every individual to help one another, provide support when needed, and contribute to the well-being of others.

In the context of education, an educator carries a mandate that does not only come from the students' parents, but also from anyone who entrusts the



educational process to him. Teachers are responsible for carrying out these duties with full trust and sincerity. This concept of responsibility is also strengthened in Islamic teachings through the words of Allah SWT. in Surah An-Nisa' verse 58 which emphasizes the obligation to fulfill the mandate and act fairly in carrying out the duties entrusted (Rokimin & Moh. Rofiq, 2022).

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Meaning: Indeed, Allah commands you to convey the trust to its owner. When you establish laws between people, you must establish them fairly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing.

As for the fifth, it is Compassionate and Merciful. This is in line with the following hadith:

عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْنِي امْرَأَةٌ مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَىٰ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطْعَمْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: " إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ

It means: From Aisyah RA, he said: "A poor woman came to me with her two daughters. I gave her three dates. She gave one each to her two children, and when she was about to eat the remaining one, the two children asked for it too. So she split the dates and gave them to both of them. I was very amazed at her action, then told it to the Messenger of Allah. He said, 'Indeed, Allah has made heaven mandatory for her because of that action, or free him from the fires of hell.'" (HR. Muslim).

This hadith tells of a woman living in poverty who came to Aisha with her two daughters to ask for some food. Aisha then gave her three dates, according to her means at the time. The mother distributed the dates equally among her two children, each receiving one. She intended to eat the remaining date, but ultimately gave it to her children because they still wanted it.



This story reflects that true love doesn't always have to be expressed through excessive sacrifice, but through fairness, responsibility, and sincerity. In the context of education, this illustrates that an ideal educator is someone who is attentive and loving to their students, while remaining objective and fair. Such an educator will demonstrate honesty, kindness, and concern, thereby creating a learning environment that supports the development and well-being of their students.(Daulay, 2025).

Sixth, Fair.KH. Hasyim Asy'ari, in his work *Adab al-'Alim wa al-Muta'allim* (The Law of Justice), explains that justice is the attitude of placing things in balance and granting rights proportionally to each party. Being just means maintaining balance in interactions with others based on their rights. This principle of justice and balance is also directly applied by Allah in the system of creation and the order of the universe. Therefore, humans are commanded to uphold justice in their lives. This is emphasized in the Qur'an, Surah Ar-Rahman, verses 7–9.(Hamidah & Thobroni, 2024).

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۚ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

It means:(7) He has raised the heavens and He has created scales (of justice and balance), (8) so that you do not exceed the limits of those scales. (9) Establish the scale fairly and do not reduce the scale.

The seventh is sincerity. This is explained in Surah Ghafir, verse 65:

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

It means:He is *Which eternal life, there is no god but Him, so pray to Him by sincerely obeying Him. Praise be to Allah, Lord of the worlds.*

KH. Hasyim Asy'ari in his book *Adab al-'Alim wa al-Muta'allim* explains that this verse teaches that an educator should always submit all his interests to Allah SWT. He should not use the knowledge he possesses as a tool to pursue worldly interests, such as ambitions for position, seeking wealth, popularity, praise from humans, or to feel superior to other educators.(Hamidah & Thobroni, 2024).



Eighth that is, always calm, wara' tawadhu' (reverence for Allah SWT), and khusyu' (reverence for Allah SWT). An educator is required to protect himself from doubtful matters, namely things whose status is not yet clear whether they are permissible or forbidden, so that his personal honor and the credibility of his knowledge are maintained. Sheikh Az-Zarnuji emphasized that educators are required to instill the character of wara', namely being careful in every word and deed and avoiding things that are questionable. This attitude is a manifestation of moral maturity and piety. Regarding the importance of the character of wara', several scholars narrate a hadith of the Prophet which reads: "Whoever does not have a wara' attitude when seeking knowledge, Allah will surely afflict him with one of three trials: dying at a young age, living among ignorant people, or becoming a servant of the ruler." By adhering to the principle of wara' during the learning process, a person will gain beneficial knowledge, be facilitated in the process of his search, and be granted blessings in his knowledge. (Rahman et al., 2024).

In surah Asy-Syu'ara verse 215 Allah swt. Says:

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ؕ

It means: *Humble your heart towards those who follow you, namely the believers.*

This verse teaches that Allah SWT commanded the Prophet Muhammad (peace be upon him) to show humility toward Muslims whose faith was still weak and to avoid being arrogant toward them. This attitude will foster interest in preaching and strengthen bonds of love among believers. The same values also apply to educators: they should possess humility and humility, refrain from sin, and avoid feeling superior despite their knowledge and abilities.

Ninth, Istiqomah. An educator is required to be consistent in upholding Islamic teachings and carrying out external practices such as praying together in the mosque, spreading greetings, inviting good deeds, and preventing evil. He must also have patience in facing various tests, remain brave enough to convey the truth even in front of authorities, and submit all his affairs only to Allah SWT. without



being afraid of human reproach. This attitude of firmness and commitment in preaching is in line with the message of Allah SWT. In Surah Luqman verse 17 (Hamidah & Thobroni, 2024).

يُبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

It means: O my son, establish prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient with what befalls you. In fact, this is a matter that (must) take priority.

Tenth, Pay Attention to Students. Some aspects that must be taken into consideration in the educational process are the interests, focus, abilities and physical condition of the students. (Giantara, 2022). Regarding this matter, there is a hadith which explains that:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّامَةِ عَلَيْنَا

It means: "From Ibn Mas'ud, he said, the Prophet SAW always interspersed study days for us to avoid our boredom." (HR. Al-Bukhari).

Based on From the previous description, it can be understood that the Qur'an and Hadith provided description which is clear about the ideal educator figure. A good educator is one who has strong faith and is consistent in carrying out Islamic teachings, masters knowledge and does not hide it, and is able to carry out his or her mandate with full responsibility and honesty. He is also obliged to show compassion and be fair to his students, and always maintain sincerity in teaching without being based on worldly ambitions.

Furthermore, the ideal educator must possess humility (tawadhu'), guard themselves from sin and doubt (wara'), and be attentive to the needs, abilities, and conditions of their students so that learning outcomes can be optimally developed. All of these characteristics are the main foundation for developing educators who

are capable of fostering and guiding students holistically, across intellectual, moral, and spiritual dimensions.

Conclusion

Based onFrom the discussion, it is concluded that educators in the perspective of Islamic Religious Education not only play a role as a conveyor of knowledge, but also as a figure of guidance, role model, and instilling spiritual attitudes that carry a great mandate in the process of developing students' character. Islamic Religious Education (PAI) emphasizes the importance of fostering morals, spirituality and ethics as the main foundation of the educational process, so that the goal of education is not limited to the transfer of knowledge, but the development of personality as a whole. The characteristics of an ideal educator according to the Qur'an, Hadith, and the thoughts of scholars include strong faith, breadth of knowledge, exemplary morals, trustworthy nature, sincerity, justice, compassion, humility and the ability to understand the conditions of students. Thus, the quality of educators is a determining factor in the success of PAI in producing a generation that is intelligent, has noble morals, and is able to implement Islamic values in everyday life.



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