The Qur'anic Concept of Teachers and Its Educational Principles in Contemporary Educational Contexts

Abu Warasy Batula[1], Cucu Surahman[2], Elan Sumarna[3], Puput Rahmania[4], Intan Wardatul Karimah[5]

[1,2,3,4,5] Indonesia University of Education, Indonesia

Abstract: This study aims to systematically reconstruct the Qur'anic concept of teachers and to identify its foundational educational principles, while critically examining their relevance within contemporary educational contexts marked by digital transformation, moral fragmentation, and technocratic tendencies. Employing a qualitative library-based research design, this study utilizes the thematic Qur'anic interpretation (*tafsir maudhu'i*) method integrated with a tarbawi interpretative perspective. Primary data were derived from selected Qur'anic verses addressing teacher identity, ethical responsibility, and pedagogical interaction, while secondary data included classical and contemporary tafsir as well as recent scholarly works in Islamic education and modern pedagogy. The findings reveal that the Qur'an conceptualizes teachers as bearers of wisdom (*ḥikmah*), compassionate guides, and moral-spiritual exemplars whose personal integrity constitutes an integral dimension of pedagogy. Core principles identified include tawḥīd as the ontological foundation of education, the integration of knowledge and ethical discernment, compassion-based leadership, deliberative and participatory learning (*shūrā*), character formation (*tarbiyah akhlāqiyah*), and reliance upon God (*tawakkul*). The novelty of this study lies in its integrative methodological framework that directly reconstructs teacher identity from Qur'anic discourse and systematically contextualizes it within contemporary global educational challenges. This study contributes both theoretically, by advancing a Qur'an-based educational paradigm, and practically, by offering a holistic, ethically grounded framework for strengthening teacher professionalism, character education, and spiritually oriented pedagogy in modern educational institutions.

Abstrak*: Penelitian ini bertujuan untuk merekonstruksi secara sistematis konsep guru dalam Al-Qur'an serta mengidentifikasi prinsip-prinsip pendidikan yang mendasarinya, sekaligus mengkaji relevansinya dalam konteks pendidikan kontemporer yang ditandai oleh transformasi digital, fragmentasi moral, dan kecenderungan teknokratis. Penelitian ini menggunakan pendekatan kualitatif berbasis studi pustaka dengan metode tafsir tematik (tafsir maudhu'i) yang dipadukan dengan perspektif tafsir tarbawi. Data primer diperoleh dari ayat-ayat Al-Qur'an yang membahas identitas, tanggung jawab etis, dan relasi pedagogis guru, sedangkan data sekunder bersumber dari tafsir klasik dan kontemporer serta literatur ilmiah mutakhir di bidang pendidikan Islam dan teori pedagogi modern. Hasil penelitian menunjukkan bahwa Al-Qur'an memposisikan guru sebagai pembawa hikmah, pembimbing yang penuh kasih, dan teladan moral-spiritual yang integritas pribadinya menjadi bagian inheren dari proses pendidikan. Prinsip-prinsip utama*

yang ditemukan meliputi tauhid sebagai fondasi ontologis pendidikan, integrasi ilmu dan kebijaksanaan etis, kepemimpinan berbasis kasih sayang, pembelajaran dialogis dan partisipatif (shūrā), pembentukan karakter (tarbiyah akhlāqiyah), serta tawakkul sebagai landasan spiritual praksis pendidikan. Kebaruan penelitian ini terletak pada kerangka metodologis integratif yang secara langsung merekonstruksi identitas guru dari diskursus Al-Qur'an dan mengontekstualisasikannya secara sistematis terhadap tantangan pendidikan global kontemporer. Penelitian ini berkontribusi secara teoretis dalam pengembangan paradigma pendidikan berbasis Al-Qur'an, serta secara praktis dalam menawarkan kerangka pendidikan holistik yang memperkuat profesionalitas guru, pendidikan karakter, dan pedagogi yang berorientasi spiritual.

INTRODUCTION

Contemporary education is increasingly confronted with complex challenges arising from rapid technological advancement, accelerated globalization, and the growing pluralization of social life (Davoody, Stathakarou, Swain, & Bonacina, 2025). The authority of teachers, which was previously positioned as the central pillar of knowledge transmission and moral guidance, is progressively reshaped by the expansion of digital media, social networks, and online learning platforms (Haggag, 2024; Guruloo & Osman, 2024). This transformation has significantly altered not only instructional practices but also students' perceptions of discipline, authority, and ethical norms within educational environments (El Koshiry & Tony, 2025; Koshiry & Tony, 2025). As a result, education faces increasing tension between technological efficiency and the preservation of moral and spiritual values (Antoninis et al., 2020).

At the theoretical level, dominant educational paradigms continue to privilege instrumental rationality, technical competence, and measurable learning outcomes, while marginalizing ethical, spiritual, and character dimensions of education (Zulnaidi, Mafarja, & Oktavika, 2024). Although contemporary learners possess unprecedented access to information, they often lack the critical wisdom required to interpret, evaluate, and ethically utilize that information (Dewi et al., 2020). This imbalance has led to the progressive erosion of teachers' moral and spiritual authority, shifting their roles towards technical facilitation rather than holistic character formation (Zakariadze, 2024; Marquez & Florendo, 2023). These conditions expose a profound theoretical and social gap between the dominant technical orientation of modern education and the urgent need for ethically grounded and spiritually informed pedagogical frameworks (Sukhomlynska & Cockerill, 2023).

A substantial body of scholarly work has explored the role of teachers within Islamic educational traditions, particularly emphasizing prophetic models, normative pedagogical frameworks, and ethical dimensions of teaching practice (Khasawneh & Altakhaineh, 2020). These studies have consistently highlighted the

significance of teachers as moral exemplars who embody uswah ḥasanah and integrate knowledge with ethical cultivation in classroom practice (Suddahazai, 2023; Zakiyyah et al., 2024). Such research has contributed to strengthening the conceptual foundations of Islamic pedagogy by articulating idealized models of teacher identity.

Further studies have examined the spiritual, emotional, and moral competencies of teachers, underscoring the importance of compassion, empathy, and spiritual intelligence in educational leadership (Samad et al., 2023). In parallel, research has addressed curriculum reform and pedagogical innovation in Islamic education, particularly in the context of digital transformation and modern learning environments (Rohana et al., 2024). These contributions have enriched the understanding of the ethical and spiritual dimensions of education within Islamic contexts; however, they tend to remain largely normative and descriptive.

Despite these contributions, existing research reveals significant limitations. Most studies focus on doctrinal ideals, historical precedents, or institutional practices, without systematically linking Qur'anic conceptualizations of teachers to contemporary global educational challenges such as digital disruption, moral fragmentation, and cultural pluralism (Lahna, 2020; Mulyadi et al., 2025; Yazicioglu, 2021). Moreover, the methodological application of thematic Qur'anic interpretation (*tafsir maudhu'i*) within contemporary educational discourse remains underdeveloped, resulting in fragmentary engagement between classical Islamic sources and modern pedagogical theory (Harmashi, 2020).

This study offers a novel contribution by systematically reconstructing the concept of teachers directly from the Qur'an using an integrative methodological framework that combines thematic interpretation with a tarbawi analytical perspective (Supena, 2024; Surahman, 2019). Rather than treating the Qur'an merely as a source of moral exhortation, this research positions it as a coherent epistemological foundation for contemporary educational theory. This approach enables a structured mapping of teacher identity, pedagogical authority, and ethical responsibility as interrelated constructs grounded in Qur'anic discourse.

Furthermore, this study distinctly advances prior scholarship by explicitly contextualizing Qur'anic educational principles within contemporary educational contexts, including digital learning environments, shifting power relations in classrooms, and the increasing dominance of technical competence over moral reasoning (Haggag, 2024; Guruloo & Osman, 2024; El Koshiry & Tony, 2025). Through this contextual integration, the study moves beyond idealized theorization and offers an operational framework for reimagining the role of teachers in modern educational systems.

The primary objective of this study is to analyze the Qur'anic concept of teachers and to identify the educational principles embedded within Qur'anic discourse, while critically examining their relevance and applicability within contemporary educational contexts. Specifically, the study seeks to (1) conceptualize the ethical, spiritual, and intellectual dimensions of teacher identity in the Qur'an, (2) systematically articulate Qur'anic educational principles, and (3) assess their potential contributions to addressing current pedagogical and moral challenges in modern education.

This study argues that the Qur'anic conceptualization of teachers provides a holistic pedagogical framework that transcends the limitations of contemporary

technocratic education models. By integrating intellectual rigor with moral integrity and spiritual awareness, the Qur'anic model of teachers offers a balanced approach capable of restoring ethical authority, cultivating character, and fostering meaningful learning processes. The research maintains that without reintegrating these Qur'anic principles, modern educational systems will continue to experience moral fragmentation and the reduction of education to merely technical and instrumental functions.

This study is significant both theoretically and practically. Theoretically, it contributes to the development of Qur'an-based educational theory by bridging classical Islamic intellectual traditions with contemporary pedagogical discourse. Practically, the findings offer educators, curriculum developers, and policy-makers a principled framework for strengthening character education, ethical leadership, and spiritually grounded pedagogy in modern educational institutions. By articulating a Qur'anic-based model of teacher identity, this study seeks to enrich global educational conversations and provide an alternative paradigm for more humane, ethical, and holistic educational practices.

METHOD

This study employs a qualitative library-based research design using the thematic Qur'anic interpretation (*tafsir maudhu'i*) method, enriched by the tarbawi interpretative perspective, which emphasizes the exploration of educational meanings embedded in Qur'anic discourse (Supena, 2024; Surahman, 2019). This approach is designed to systematically reconstruct the Qur'anic conceptualization of teachers and the educational principles derived from sacred texts within contemporary educational contexts. The primary data consist of selected Qur'anic verses that explicitly and implicitly discuss the roles, characteristics, and ethical responsibilities of teachers, including QS. Al-Baqarah: 269 concerning knowledge and wisdom, QS. Ali Imran: 159 on gentleness and compassion, QS. Al-Ahzab: 21 as the foundation of moral and spiritual exemplarity, QS. Adz-Dzariyat: 56, QS. Luqman: 13, QS. Luqman: 19, QS. Al-Mujadilah: 11, and QS. Al-Kahf: 66, which elaborate key Qur'anic educational principles such as tawhid as the foundation of education, the prioritization of adab and moral conduct, the integration of knowledge and wisdom, exemplary behavior, and dialogic and participatory pedagogical practices. Secondary data were obtained from classical and contemporary works of tafsir, peer-reviewed scientific literature in the field of Islamic education, and recent studies addressing modern pedagogical theory.

Data collection was conducted through a systematic process that involved identifying relevant Qur'anic verses using keyword-based searches such as 'ilm, hikmah, tarbiyah, adab, dan qudwah through thematic Qur'anic indices and digital Qur'anic databases, compiling interpretative explanations from authoritative classical and contemporary tafsir, and organizing the data into conceptual categories including moral exemplarity, intellectual authority, spiritual guidance, and pedagogical interaction. The analysis stage was carried out through an interpretative-comparative procedure that examined intra-textual relationships among verses, compared meanings across various tafsir traditions, and abstracted core conceptual constructs of the Qur'anic teacher model. These conceptual findings were then synthesized with contemporary educational theories to evaluate their relevance and applicability to current educational challenges.

To ensure the trustworthiness of the study, source triangulation was applied by cross-checking interpretations across multiple tafsir traditions and scholarly works. The consistency of the analytical procedure was maintained through systematic documentation of interpretative steps to support dependability and confirmability. Repeated cycles of close reading, coding, and thematic refinement were conducted to minimize researcher bias and to maintain interpretative rigor. Ethical considerations were observed by ensuring accurate citation practices, respecting the sacred character of Qur'anic texts, and avoiding decontextualized or instrumentalized interpretations, thereby maintaining scholarly responsibility toward both classical Islamic scholarship and contemporary academic standards.

RESULT AND DISCUSSION
The Concept of Teachers in the Qur'an
Teachers as Bearers of Knowledge and Wisdom

In the Qur'anic epistemological framework, knowledge (*'ilm*) is inseparable from wisdom (*ḥikmah*), which is understood not merely as intellectual capacity but as a divine endowment that enables ethical discernment and responsible leadership in guiding others (Kayange, 2023). Therefore, teachers in the Qur'an are positioned not simply as transmitters of information, but as custodians of wisdom who transform knowledge into ethical awareness and social responsibility. This conceptualization is explicitly grounded in Qur'anic revelation, as stated:

يُؤْتِى الْحِكْمَةَ مَنْ يَّشَاۤءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Qur'an 2:269).

Zubdatut Tafsir Min Fathil Qadir by Muhammad Sulaiman Al-Ashqar explains that the phrase يُؤْتِي signifies that wisdom is a gift exclusively bestowed by Allah, which includes not only knowledge but also profound understanding of the Qur'an and Sunnah, as well as precision in speech and judgment (Tajwid, n.d.). The expression وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا highlights the elevated status and extensive social function of those endowed with wisdom, enabling them to place matters in their proper context and to generate benefit beyond individual interests (Yazicioglu, 2021). This exegetical explanation shows that wisdom is both a personal virtue and a public responsibility within the Qur'anic framework of education.

Tafsir al-Jalalayn further clarifies that wisdom represents useful knowledge that motivates constructive action and creative contribution, leading individuals toward inner tranquility and ethical productivity (TafsirQ, n.d.). Likewise, Shaykh Abdurrahman bin Nashir as-Sa'di, in Tafsir as-Sa'di, defines wisdom as a comprehensive integration of beneficial knowledge, sound reasoning, mature intellectual judgment, and the practical realization of truth in words and deeds. Such wisdom enables individuals to move from ignorance to divine guidance, from confusion to clarity, and from moral deviation to uprightness, thereby becoming beneficial both in religious and worldly domains (Abdelnaeim, El-Sherbiny, & El-Bassiouny, 2024).

From the perspective of *tafsir tarbawi*, Surah Al-Baqarah verse 269 is understood as an educational mandate that places wisdom at the center of pedagogical practice (Surahman, 2019). Educational studies affirm that effective teaching requires the integration of intellectual mastery with moral responsibility and pedagogical sensitivity (Zaman, Mawardi, & Muna, 2024). Moreover, the clause وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ indicates that education should cultivate critical thinking, reflection, and ethical discernment rather than merely memorization, so that learners are able to distinguish between beneficial and harmful knowledge (Jasmi et al., 2022). In contemporary contexts characterized by information overload and digital acceleration, wisdom functions as an epistemic filter that transforms abundant information into meaningful knowledge and ethical orientation.

Therefore, the Qur'anic conceptualization of teachers as bearers of knowledge and wisdom implies a dual pedagogical responsibility: expanding students' intellectual horizons and shaping their moral judgment. This challenges modern technocratic educational approaches that prioritize technical competence while neglecting ethical formation. By restoring wisdom as the core of education, the Qur'anic model offers a transformative framework for producing intellectually competent, morally mature, and socially responsible individuals.

1. Teachers as Compassionate Guides

Compassion is a central pedagogical value in the Qur'anic discourse on education, framing the relational ethics between teachers and learners (Mian, 2019). The Prophet Muhammad is portrayed as an archetype of gentleness and emotional sensitivity, as expressed:

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۚ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Qur'an 3:159).

Zubdatut Tafsir Min Fathil Qadir by Shaykh Muhammad Sulaiman Al-Ashqar explains that the phrase لِنْتَ لَهُمْ reflects a deliberate ethic of gentleness facilitated by divine mercy, through which the Prophet was enabled to unite hearts and reform social and religious affairs (Hatab, 2022). Similarly, Li Yaddabbaru Ayatih by Shaykh Umar bin Abdullah al-Muqbil interprets the Prophet's gentleness toward those who hesitated or violated commands as a manifestation of divine grace that transforms disobedience into opportunities for moral cultivation (Soliman, 2021). These interpretations demonstrate that compassion in education is not sentimental weakness, but a strategic, theologically grounded pedagogical method.

From the perspective of *tafsir tarbawi*, QS. Ali Imran: 159 establishes compassion, forgiveness, deliberation, and trust in God as core educational principles (Surahman, 2019). Contemporary educational research supports this framework by affirming that psychologically safe and empathetic learning environments significantly enhance student engagement, resilience, and moral

development (Ampofo, Bentum-Micah, Xusheng, Sun, & Mensah Asumang, 2025; Nagata & Uetake, 2025). The Qur'anic principle of *shura* (consultation) aligns with participatory and dialogical learning models that promote student agency and collective problem-solving (McClintock, Fainstad, Blau, & Jauregui, 2023). The command to forgive students' mistakes reframes errors as pedagogical resources for character building rather than grounds for punitive exclusion (Musubika, 2025).

Furthermore, the instruction to act with determination and then rely upon Allah integrates professional discipline with spiritual trust, forming educators who are resolute yet humble in their pedagogical practice (Gondal, Adil, Shujja, & Yousaf, 2023; Gondal, Adil, Yasin, & Shujja, 2022; Kandemir, 2022). In contemporary education systems often dominated by performance pressure and emotional burnout, the Qur'anic model of compassionate pedagogy offers a critical alternative to authoritarian and transactional teaching styles. It reframes the teacher's role from behavioral control to holistic human development, thereby strengthening both academic outcomes and moral formation.

2. Teachers as Moral and Spiritual Role Models

The Qur'an establishes moral exemplarity as the most effective pedagogical strategy, positioning the Prophet Muhammad as a comprehensive model of ethical and spiritual integrity, as stated:

لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ

"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." (Qur'an 33:21).

Tafsir al-Tahlili explains that this verse functions as both warning and guidance, emphasizing that despite the existence of a perfect role model, many individuals fail to emulate him due to weak spiritual commitment and moral inconsistency (Unsal, 2016). Tafsir al-Wajiz further clarifies that the Prophet represents a universal example across all aspects of life, from personal morality to social leadership, yet this example becomes meaningful only for those who sincerely aspire to divine approval and accountability in the Hereafter (Udin & Dananjoyo, 2023). The emphasis on frequent remembrance of Allah (*dhikr*) operates as the spiritual mechanism through which moral consistency is sustained and internalized (Dewantoro & Susilo, 2025).

From a *tafsir tarbawi* perspective, this verse establishes that teaching is not merely a technical profession but an ontological practice wherein the educator's personal integrity becomes an integral component of pedagogy (Guo et al., 2023). Contemporary educational research confirms that students internalize values more effectively through consistent observation of teachers' conduct than through abstract moral instruction (Zheng, 2022; Malmström & Öqvist, 2025). Thus, the Qur'anic framework positions the teacher's personal character as the primary curriculum through which ethical and spiritual values are transmitted.

In modern educational contexts dominated by bureaucratic standardization, commercialization, and performance-based metrics, the role of teachers as moral and spiritual exemplars is increasingly marginalized. However, the Qur'anic model insists that without embodied ethics, education risks devolving into value-neutral technical training. Therefore, positioning teachers as moral and spiritual role models is not an idealistic aspiration but a structural necessity for restoring the

integrity, credibility, and transformative power of contemporary education. Through this lens, the Qur'anic concept of teachers operates not only as a theological ideal but as a critical framework for rehumanizing education and re-centering ethical and spiritual formation within modern pedagogical practice.

Principles of Qur'anic Education

1. Principle of Wisdom (*Ḥikmah*) in Qur'anic Education

The findings demonstrate that wisdom (*ḥikmah*) functions as the epistemological foundation of Qur'anic education. As explicitly stated in Qur'an Surah Al-Baqarah verse 269, wisdom is conceptualized as a divine endowment that enables individuals to differentiate truth from falsehood and to utilize knowledge for ethical and constructive purposes rather than harm (Abdelnaeim et al., 2024; Aslam Akbar, 2025; Yazicioglu, 2021). Within the framework of *tafsir tarbawi*, this principle reconstructs the role of the teacher as a moral-intellectual guide who cultivates reflective judgment and ethical responsibility rather than merely transmitting factual content. In contemporary educational discourse, this aligns with the growing emphasis on critical literacy and ethical reasoning as essential competencies for navigating complex information ecosystems (Kirabaev, 2023).

Allah bestows wisdom upon whom He wills in the form of cognitive clarity and moral discernment, enabling the individual to distinguish between divine guidance and deceptive impulses (Arroisi, Zarkasyi, Salim, & Taqiyuddin, 2022). The process of acquiring such wisdom requires a disciplined and rational intellect capable of analyzing empirical realities through evidence-based reasoning (Kazem & Karim, 2025). Those who attain wisdom are positioned as morally vigilant subjects who integrate sensory perception, rational reflection, and spiritual consciousness in evaluating what is beneficial and what is harmful (Karataş, 2024). Thus, wisdom in Qur'anic education is not reduced to intellectual excellence alone, but is framed as an integrated spiritual-ethical capacity that forms the basis of a meaningful and purposeful human life.

2. Principle of Compassion and Gentleness in Pedagogical Practice

The analysis reveals that compassion and gentleness constitute a relational ethic in Qur'anic pedagogy. In Surah Ali 'Imran verse 159, the Qur'an highlights that the Prophet's success in guiding his companions was inseparably linked to his gentleness, empathy, and forgiving attitude. This verse establishes that effective educational leadership must be grounded in emotional intelligence and interpersonal care rather than coercion or authoritarianism. From a pedagogical standpoint, this principle demonstrates that learning effectiveness is significantly shaped by the affective environment created by the teacher (Paschal, Awanga, Tungu, & Ndomondo, 2024).

Furthermore, the Qur'anic directive to practice forgiveness and patience when learners fail or make mistakes nurtures psychological safety and strengthens learners' resilience and self-efficacy (Reis da Silva, 2024). In modern educational psychology, this principle resonates with trauma-informed pedagogy and social-emotional learning paradigms that emphasize empathy, acceptance, and relational trust as prerequisites for meaningful learning. Consequently, compassion-based teaching emerges as a transformative educational practice that develops not only academic competence but also emotional maturity and moral sensitivity.

3. Principle of Deliberation (*Shūrā*) and Participatory Learning

The same verse, Surah Ali 'Imran verse 159, also embeds the principle of deliberation (*shūrā*) as a foundational element of Qur'anic educational philosophy. This principle frames consultation not merely as a political ethic, but as a pedagogical process that legitimizes dialogue, shared reasoning, and collective decision-making within learning communities. By involving learners actively in discussions and decisions, educators cultivate ownership, responsibility, and critical thinking dispositions (Selim, 2022).

This participatory orientation is strongly aligned with contemporary theories of collaborative learning and student-centered pedagogy, where knowledge is constructed through interactive discourse and mutual inquiry rather than unilateral transmission (Egel, 2014; Ruhullah & Ushama, 2024). Additionally, participatory learning prepares learners for democratic engagement in broader social contexts by developing communication ethics, deliberative reasoning, and social accountability (Akbar, 2020). This demonstrates that *shūrā*-based pedagogy functions not only as a learning strategy but also as a mechanism of civic and moral formation.

4. Principle of Character Formation (*Tarbiyah akhlāqiyah*)

The findings further confirm that character formation constitutes the axiological heart of Qur'anic education. This is powerfully articulated in Surah Luqman verses 13–19, which explicitly state:

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ۗاِلَيَّ الْمَصِيْرُ وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖوَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗاِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۗاِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗاِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.' And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. [And Luqman said], 'O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the

earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys'." (Qur'an 31:13-19).

These verses establish that the primary objective of education is the internalization of *Tawḥīd*, filial piety, humility, patience, ethical communication, and social responsibility. Through Luqman's pedagogical dialogue with his son, the Qur'an presents a dialogical and moral-centered model of education that integrates spiritual awareness, ethical discipline, and social sensitivity (Rahmatullah & Marpuah, 2022). This framework positions education as a holistic enterprise that seeks to form morally accountable individuals rather than solely cognitively proficient subjects.

In contemporary educational contexts, this principle converges with character education frameworks that emphasize the integration of moral reflection, value internalization, and behavioral practice. The Qur'anic paradigm strengthens this framework by grounding ethics in transcendent accountability, ensuring that moral values are not merely socially constructed norms but spiritually anchored commitments. As a result, learners are oriented toward embodying integrity, respect, humility, and social responsibility as lived dispositions rather than abstract ideals.

5. Principle of Reliance on God (*Tawakkul*) in Educational Praxis

The Qur'an also emphasizes the principle of *tawakkul* (complete reliance upon God) as a spiritual foundation of educational practice. In Surah Ali 'Imran verse 159, after the process of consultation and decision-making, believers are instructed to place their trust in Allah. This principle integrates spiritual consciousness into the educational process by framing effort, planning, and evaluation within a metaphysical horizon of divine will. From an educational perspective, this produces a balanced ethos in which human agency is exercised responsibly while maintaining spiritual humility (Alan & Isi, 2023).

In modern pedagogical theory, this principle corresponds with frameworks that promote resilience, perseverance, and emotional regulation, allowing learners to confront uncertainty without experiencing existential anxiety or nihilism (Alan & Isi, 2023). The internalization of *tawakkul* cultivates psychological stability, humility, and ethical patience, particularly in highly competitive academic environments. As noted by Gondal, Adil, and Khan (2024), this orientation nurtures learners' capacity to maintain moral integrity and emotional balance amid complex cognitive and social pressures. Therefore, reliance on God emerges as an active pedagogical resource that strengthens learners' spiritual depth, cognitive resilience, and ethical maturity in contemporary educational landscapes.

Table 1. Integrated Framework of Qur'anic Teacher Roles and Educational Principles for Contemporary Education

Qur'anic Verse	Core Tafsir Insight	Educational Principle	Contemporary Educational Implication
QS. Al-Baqarah:	*Ḥikmah* as divinely granted moral–epistemic capacity	Wisdom-oriented pedagogy	Development of critical, ethical, and reflective thinking in

269	(Abdelnaeim et al., 2024; Aslam Akbar, 2025; Yazicioglu, 2021)		learners (Kirabaev, 2023)
QS. Ali 'Imran: 159	Prophetic gentleness as the basis of educational leadership (Paschal et al., 2024; Reis da Silva, 2024)	Compassion and empathic teaching	Creation of emotionally safe, inclusive, and supportive learning environments
QS. Ali 'Imran: 159	*Shūrā* (consultation) as a dialogical educational method (Selim, 2022)	Deliberative and participatory learning	Student-centered, collaborative, and democratic classroom culture (Egel, 2014; Ruhullah & Ushama, 2024; Akbar, 2020)
QS. Luqman: 13–19	Moral-spiritual advice as the foundation of education (Rahmatullah & Marpuah, 2022)	Character and moral formation	Integration of values education into curricular and extracurricular programs
QS. Adz-Dzariyat: 56	Human existence as worship-oriented learning purpose	*Tawḥīd*-based educational orientation	Alignment of learning goals with spiritual and ethical life purposes
QS. Al-Mujādilah: 11	Elevation of knowledge as divine honor	Respect for knowledge and learners	Promotion of learning motivation, academic humility, and intellectual discipline
QS. Al-Kahf: 66	Teacher–student humility relationship (Moses–Khidr narrative)	Ethical teacher–student interaction	Development of humility, patience, and ethical learning attitudes
QS. Al-Ahzab: 21	Prophet as the ultimate moral role model	Exemplary-based pedagogy (*uswah ḥasanah*)	Integration of role modeling in professional teacher ethics and character formation
QS. Luqman: 13 & 19	*Tawḥīd* and moral etiquette as educational foundations	Moral discipline and spiritual character	Formation of balanced personal and social ethics

The integrated table synthesizes the complex relationship between Qur'anic verses, classical and contemporary tafsir insights, and their pedagogical implications within modern educational environments. It illustrates that Qur'anic educational principles operate as a coherent and interconnected system, in which intellectual development (*ḥikmah*), emotional intelligence (compassion), participatory reasoning (*shūrā*), moral character formation, and spiritual orientation (*Tawḥīd* and *tawakkul*) are not fragmented values but mutually reinforcing dimensions. This synthesis confirms that the Qur'anic concept of the teacher provides a comprehensive pedagogical framework capable of addressing contemporary educational challenges while preserving a strong ethical and spiritual foundation.

CONCLUSION

This study demonstrates that the Qur'anic conception of the teacher represents an integrated pedagogical model that transcends the conventional transmission of knowledge by uniting intellectual development, moral formation, and spiritual cultivation. Within the Qur'anic framework, teachers are portrayed as bearers of *ḥikmah* (wisdom), agents of compassion, and living exemplars whose conduct functions as a pedagogical text in itself. The analysis confirms that foundational principles such as *Tawḥīd*-based orientation, ethical discipline (*adab*), dialogical engagement, participation, and moral-spiritual exemplarity are not

merely theological ideals, but operational educational values that can be contextualized within contemporary teaching practices.

In the context of rapid digitalization, value disorientation, and increasing technocratic tendencies in modern education, these Qur'anic principles offer a critical corrective by re-centering education on ethical consciousness, reflective reasoning, and spiritual responsibility. The findings indicate that integrating Qur'anic educational insights into contemporary pedagogical frameworks contributes to the formation of learners who are not only cognitively competent, but also morally accountable and spiritually grounded. Therefore, the Qur'anic concept of teachers provides a coherent and sustainable framework for developing holistic education that balances intellectual excellence with character integrity and transcendental awareness.

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