





# A Qur'anic Perspective on Teachers and Students

 Sri Rezki<sup>1\*</sup>  Alwizar<sup>1</sup>

<sup>1</sup> State Islamic University of Sultan Syarif Kasim Riau, Indonesia

\*Corresponding E-mail: [srezki1209@gmail.com](mailto:srezki1209@gmail.com)

## Keywords:

Teacher;  
Student;  
Qur'an;  
Islamic Education.

## Abstract:

This article explores the roles of teachers and students from the perspective of the Qur'an, which is the primary guide for Muslims. Using qualitative methods and a literature study approach, this research examines relevant Qur'anic verses and scholars' views on education. The results show that teachers play a significant role in shaping the character and personality of students, while students are expected to seek knowledge with sincere intentions. This study concludes that the relationship between teachers and students should be based on strong Islamic values. Recommendations include continuous training for teachers and increasing student awareness of the importance of knowledge in Islam.

## INTRODUCTION

Education serves the most essential and fundamental role in developing an individuals' character as well as intellectual quality, thus leading to a smart community and a morally upright society. As the main source of Islamic teachings, Qur'an has comprehensive teachings on the importance of education and emphasizes the crucial role of teachers and students (Herman et al., 2024; Izzati et al., 2023). Yet, the implementation of Qur'anic values in the context of modern education is often problematic. This occurs due to differences in interpretation and application of Islamic values in a dynamic and diverse educational environment (Afwadzi & Miski, 2022; Khoirunnissa & Syahidin, 2023). For instance, the influence of modern globalization and advances in information technology are often obscuring some of the traditional wisdom in the Qur'an (Huda et al., 2023), hence leaving a gap between educational theory and its practice. It shows that there could be a need for a more integrative approach in applying Qur'anic teachings in the contemporary educational context, in order to realize the holistic educational goals.

This study seeks to explore and address these gaps by analyzing the teacher's role and responsibilities as well as the nature of the student in the perspective of the Qur'an.

How to cite Rezki, S., & Alwizar, A. (2024). A Qur'anic Perspective on Teachers and Students. *Discourse: Journal of Multidisciplinary Studies*, 1(2). <https://doi.org/10.69493/discourse.v1i2.59>

Published by PT. Diwan Media Pustaka | Diwan Research Center

The core questions proposed are how does the Qur'an view on the roles of teachers and students on education, and how could the values in the Qur'an be effectively applied in the context of modern education. This is important as education serves as the main foundation in developing civilized society (Anam & Amri, 2020; Husaeni, 2023; Pee & Vululleh, 2020). This study involves a comprehensive review covering numerous pieces of literature, including Qur'anic commentaries and hadith, as well as the views of Muslim scholars on education. It is expected to find an effective and efficient alternative solution to integrate Qur'anic insights within contemporary educational practices.

The importance of an in-depth understanding of the role of education in Islam that is based on the Qur'an is the main reason for the exploration of this topic. Teachers, as mentors and educators, have a great responsibility in shaping the character of students and directing them to the right path (Nudin, 2016; Rohman & Muhid, 2022; H. Wulandari & Nurhaliza, 2023). In the Qur'an, teachers are not only conveyors of knowledge but also moral and spiritual nurturers (Anam & Amri, 2020). This is reflected in various verses that underline the teacher's duty to educate with wisdom and good advice. For example, Q.S. al-Baqarah verse 151 states that one of the duties of the Messenger is to teach the book and wisdom and purify the people. This shows that education in Islam focuses not only on the transfer of knowledge but also on moral development, which becomes the moral foundation for individuals and society. The importance of this moral development emphasizes the role of the teacher as a role model for students to follow in their daily lives.

Subsequently, the verse 164 of *Ali 'Imran* chapter in the Qur'an highlights the importance of the teacher's role as a spiritual guide to assist students in understanding and practicing the teachings of Islam in their daily lives. The teacher's responsibility in Islam is not confined to the school classroom (Rosidi, 2019), but extends beyond the academic environment to nurture the student's personality as well as their characters (Syamsuardi et al., 2024). Teachers are expected to be good role models on every aspect of life, thus allowing students to learn and internalize the positive teachings and values (Anam & Amri, 2020; Faizin et al., 2023). Consequently, the role of teachers becomes very strategic in developing a generation with intellectual intelligence and noble character (Maksudin, 2023; Saripudin et al., 2023). Furthermore, the teacher should be able to deal with the challenges of modernization and globalization while maintaining authentic Islamic values (Daulay & Rohman, 2023; Izzati et al., 2023), thereby providing relevant and inspiring models for their students.

Students are growing individuals in need of a loving and consistent guidance (Baker et al., 1997; Brunzell et al., 2015). In the light of Islam, they should be considered as trustworthy individuals that should be safeguarded and guided towards kindness (Kulsum & Muhid, 2022). The pursuit of knowledge with sincere intentions is one of the main obligations for every Muslim (Adib, 2023), as stated in various hadiths of the Prophet Muhammad SAW. It is important that the education process is based on sincere intentions to seek Allah's pleasure and improve one's quality of life. It has been shown that students who are educated with an approach that respects Islamic values tend to have better behavior and higher academic achievement (Pradita, 2023). This points to the importance of integrating spiritual values in the education process, which can shape students into intellectually, emotionally and spiritually balanced individuals.

This study seeks to answer key questions related to the roles of teachers and students from a Qur'anic perspective and how these principles can be effectively applied

in modern education. This research is expected to make a significant contribution to the development of Islamic education that is more holistic and based on Qur'anic values. By digging deeper into the meaning and application of the Qur'anic teachings, it is hoped that relevant and applicable solutions can be found to improve the quality of Islamic education in the modern era. The application of these principles is expected to not only improve the quality of education but also strengthen the moral and spiritual foundations of students, so that they can become a generation capable of facing the challenges of the times while adhering to Islamic values.

## **METHOD**

This study employs a qualitative approach using literature review methods to deeply understand the roles of teachers and students from the perspective of the Qur'an. This approach is chosen because it allows the researcher to analyze and interpret sacred texts and related literature in depth.

### *Data Sources*

The primary data sources for this research are relevant Qur'anic verses and Hadiths of Prophet Muhammad PBUH related to education. Additionally, secondary literature such as Qur'anic exegesis, Islamic education books, academic journals, and works by Muslim scholars and intellectuals are also utilized.

### *Research Procedure*

#### 1. Data Collection

Data is collected through a literature review by examining Qur'anic verses and Hadiths related to the roles of teachers and students in education. Secondary literature sources, such as Qur'anic exegesis, Islamic education books, and academic journal articles, are also gathered and reviewed.

#### 2. Data Analysis

Data is analyzed using content analysis methods, where each verse and Hadith is identified, categorized, and interpreted in the context of education. Analysis is also conducted on secondary literature to understand the views of scholars and Muslim intellectuals regarding the roles of teachers and students in education.

#### 3. Data Triangulation

To ensure the validity and reliability of the data, triangulation is performed by comparing findings from various data sources. This includes comparing the interpretations of Qur'anic verses with exegesis from various scholars and other academic literature.

#### 4. Data Presentation

The results of data analysis are presented descriptively with an emphasis on providing an in-depth explanation of the roles of teachers and students from the

perspective of the Qur'an. The research findings are then connected to the context of modern education to provide practical recommendations that can be implemented.

#### 5. Strengths and Limitations of the Method

The qualitative approach with a literature review method has strengths in providing a deep and comprehensive understanding of the research topic. However, the limitation of this method is the lack of empirical data that can be obtained through direct observation or interviews, making the recommendations more theoretical and conceptual. It's hoped to gain a better understanding of how educational principles in the Qur'an can be effectively implemented in the context of modern education. This study seeks to bridge the gap between theory and practice and provide significant contributions to the development of more holistic Islamic education based on Qur'anic values.

## RESULTS AND DISCUSSION

### *Teacher in Qur'anic Perspective*

Teachers have a huge contribution to the success of education, especially in learning activities (Izzati et al., 2023). A teacher also has a great impact in supporting the personal development of students (Mu'anayah & Setiyoko, 2020; H. Wulandari & Nurhaliza, 2023). Therefore, teachers are required to have proportional personality competence (Nashoih et al., 2022) because this competence will underlie other competencies such as pedagogical competence, social competence, and professional competence. In the perspective of Islamic education, in addition to competence in accordance with the requirements of the law, a good educator must know how the psychological development of students and explore the factors that influence their development (Aisyah, 2022; A. Wulandari & Fauzi, 2021). Some of these factors include family, school, and the surrounding environment.

In addition, teacher in Sanskrit means a person whose words are obeyed (Hadi & Muhid, 2022). Teachers have an important role in shaping the personality of students (Anam & Amri, 2020). In Islam, teachers must fulfill criteria such as loving their students, teaching with the intention of getting closer to Allah, and setting a good example (Anam & Amri, 2020; Kadar, 2013, p. 62). This task includes teaching science as well as instilling spiritual and moral values. Teachers in Islam must have high moral integrity and the ability to guide their students towards goodness. A good teacher should be able to motivate his students to continue learning and develop their potential.

According to Imam Ghazali, the task of teachers was to complete, to cleanse, and to lead the human heart to be close (*taqarrub*) to Allah SWT. This is reflected in various verses that underline the teacher's duty to educate with wisdom and good advice. For example, the verse 151 of al-Baqarah states that one of the duties of the Messenger is to teach the book and wisdom and purify the people. This shows that the role of the teacher in Islam is not only as a conveyer of knowledge but also as a moral and spiritual builder. Teachers are responsible for developing students' potential both intellectually and spiritually.

Furthermore, the Qur'an in chapter *Ali 'Imran* verse 164 emphasizes that Allah sent His Messenger to teach His verses, purify the soul, and teach the book and wisdom. This verse underlines that education in Islam must include three main aspects: teaching science, moral development, and spiritual development (Alhashmi & Moussa-Inaty,

2021). Thus, the role of the teacher in the Qur'anic perspective includes academic, moral, and spiritual aspects (Sikes, 1998). Teachers are not only responsible for conveying knowledge but also for guiding their students to have good morals and strong faith.

In Islamic education literature, there are several criteria that must be possessed by a teacher. Al-Ghazali, for example, states that teachers should love their students as they love their own children, not expect material rewards, and teach knowledge with the intention of getting closer to Allah (Aqil, 2021). The teacher must also be a good example and be able to instill the values of faith into the souls of his students. Thus, the role of teachers in the Qur'anic perspective is multifaceted, covering academic, moral, and spiritual aspects (Surawan & Fatimah, 2021). Teachers must have a broad and deep knowledge of the material they teach and the ability to convey it in a way that is easily understood by students. In addition, teachers must also have the ability to understand and overcome various problems faced by their students in the learning process.

### *Students in the Perspective of the Qur'an*

The term 'student' (*murīd*) in Arabic is derived from the word '*arāda*, which means "to desire." In the Qur'an, a student is depicted as an individual who is in the process of development and requires consistent guidance (Faizin et al., 2023). Q.S. Yaasiin verse 82 states that Allah created humans with the potential to learn and grow. Therefore, every individual must develop their potential through the process of education. In the Islamic view, a student must have sincere intentions in seeking knowledge (Aisyah, 2022). Seeking knowledge is one of the primary obligations for every Muslim, as stated in various hadiths of the Prophet Muhammad SAW. Students are expected to seek knowledge not only for worldly benefits but also to draw closer to Allah and improve their self-quality.

Students should possess humility, discipline, and diligence in learning. They must realize that seeking knowledge is a long process that requires patience and perseverance (Afwadzi & Miski, 2022). In the educational process, students must also respect their teachers and follow the advice and guidance given by them. Respecting teachers is one of the important values in Islam that must be instilled from an early age in every student. Research shows that educational approaches that appreciate Islamic values can positively impact the character development and academic achievements of students (Mu'anayah & Setiyoko, 2020; Yandi et al., 2023). Students educated with an approach that values Islamic principles tend to exhibit better behavior and higher academic achievements.

Furthermore, the importance of the student's role in Islamic education is as an individual who continuously grows and learns throughout life. The educational process should encompass the development of the intellectual, emotional, and spiritual potential of students (Dahlan et al., 2021; Simanjuntak et al., 2021). In this regard, students are expected to be active in the learning process and highly motivated to seek knowledge. Students must also have a sense of responsibility towards themselves and their community. They should be able to apply the knowledge they have learned for the benefit of the community (*ummah*) and to improve societal conditions.

In the context of Islamic education, students are viewed as trusts that must be cared for and guided properly. The educational process should be conducted with love and attention. Teachers and parents must work together to educate their children to

become individuals with noble character and knowledge (Musawamah, 2021). Students are also expected to always remember the ultimate goal of seeking knowledge, which is to draw closer to Allah and achieve happiness in this world and the hereafter. Thus, Islamic education does not only focus on the academic aspect but also on the formation of strong and noble character.

### *Integrating of Qur'anic Values into Modern Education*

It requires a holistic and adaptive approach to integrate Qur'anic values into modern education. One of the main challenges is how to adapt the traditional values taught in the Qur'an to the ever-evolving educational context. Globalization and advancements in information technology present new challenges for teachers and students in maintaining Islamic values (Dewi, 2019). A holistic approach in Islamic education emphasizes the importance of developing all aspects of a student's personality, including intellectual, moral, and spiritual aspects (Arifiah, 2021; Rohman et al., 2023). Teachers must be able to integrate Qur'anic values into their curriculum and teaching methods.

This includes teaching students to have a critical, creative, and innovative attitude while maintaining faith and noble character. Teachers must also continuously update their knowledge and skills to face the challenges of the times and provide relevant and meaningful education for their students (Casanova, 2019). Implementing Qur'anic values in modern education also requires support from all parties, including families, communities, and the government. Families should be the first environment to instill Islamic values in their children. Communities should support schools and educational institutions in their efforts to integrate Qur'anic values. The government should provide policies and resources that support education based on Islamic values.

To improve the quality of Islamic education in the modern era, efforts are needed to integrate Qur'anic values into the curriculum and teaching methods. Teachers should be trained to teach Islamic values effectively and relevant to the context of the times. In addition, support from families, communities, and the government is crucial to creating an educational environment conducive to the development of students' character and intellect (Nurdiani, 2019). With proper implementation, Qur'anic values can provide a strong foundation for education that not only produces intelligent individuals but also those with noble character. Education based on Qur'anic values will produce a generation capable of facing the challenges of the times while adhering to Islamic principles.

Moreover, the importance of collaboration between schools, families, and communities in integrating Qur'anic values cannot be overlooked. Schools must actively play a role in providing education that integrates Islamic values into every aspect of learning. Families should support and reinforce the education provided at school by applying Islamic values in daily life (Amaruddin et al., 2020; Nurdiani, 2019). Communities should also create an environment conducive to the moral and spiritual development of children. The government, on the other hand, must ensure that educational policies support the integration of Qur'anic values into the national education system (Hamidah & Mulyani, 2023). This includes providing training and resources for teachers to teach Islamic values effectively. The government must also ensure that the national curriculum includes learning focused on character and moral

development, in line with the teachings of the Qur'an (Basir et al., 2022; Moslimany et al., 2024). Thus, all components of society have complementary roles in creating a holistic education system based on Islamic values.

The use of technology in modern education should also be directed to support the integration of Qur'anic values. Technology can be an effective tool to deliver Islamic educational materials more attractively and interactively (Alimuddin et al., 2023). For example, learning applications and e-learning platforms can be used to teach Qur'anic values through various media such as videos, animations, and simulations. However, it is important to ensure that the content delivered through this technology maintains Islamic values and does not deviate from Qur'anic teachings.

Education based on Qur'anic values must also be able to address the challenges of globalization and rapid social change. Globalization brings positive impacts in terms of access to information and knowledge, but it also brings challenges in the form of foreign cultural influences that may not align with Islamic values (Widianto & Mutmainnah, 2022). Therefore, Islamic education must equip students with the ability to filter the information and culture they receive and to maintain Islamic identity and values in the face of globalization. Education rooted in Qur'anic values will help students become critical, independent, and strong-identity individuals.

Integrating Qur'anic values into education also requires an inclusive and adaptive approach. Islamic education must be able to embrace all students from diverse backgrounds and provide them with equal opportunities to develop (Surawan & Fatimah, 2021). This means that teaching methods should be tailored to the needs and potentials of each student. Teachers must be sensitive to individual differences and able to create an inclusive and supportive learning environment (Faizin et al., 2023). Thus, each student can develop according to their potential and contribute positively to society.

The integration of Qur'anic values into modern education is essential for creating an education system that not only produces intelligent individuals but also those with noble character. Teachers, families, communities, and the government must work together in supporting this effort. With a holistic and adaptive approach, and the proper use of technology, Islamic education could address the challenges of the times and remain relevant in the context of globalization and social change. Education based on Qur'anic values will produce a generation capable of facing various challenges while adhering to Islamic principles and contributing positively to the progress of the ummah and society.

## CONCLUSION

This study highlights the importance of the role of teachers and students in the Qur'anic perspective and the integration of Qur'anic values in modern education. Teachers in Islam not only act as conveyors of knowledge but also as moral and spiritual nurturers, responsible for developing students' potential both intellectually and spiritually. Students, on the other hand, are described as developing individuals who need consistent guidance. Islamic education emphasizes the development of all aspects of a student's personality, including intellectual, emotional, and spiritual aspects. Demanding knowledge with sincere intentions, *tawadhu*, discipline, and respect for teachers are the main values that every student should have.

The integration of Qur'anic values in modern education requires a holistic and adaptive approach, as well as support from all parties, including the family, community and government. Globalization and advances in information technology provide new challenges, but with the right approach, Qur'anic values can be integrated into the curriculum and teaching methods effectively. With good cooperation between teachers, families, and government, education based on Qur'anic values will produce a generation that is not only intelligent but also noble, able to face the challenges of the times, and make a positive contribution to the progress of the people and society.

#### **AUTHOR CONTRIBUTION STATEMENT**

The study featured two authors, Sri Rezki (SR) and Dr. Alwizar (AW), who collaboratively designed the research concept and design, including setting the objectives, research questions, and research method. SR was responsible for primary data gathering, which included reviewing relevant Qur'anic verses and hadith. Meanwhile, AW was responsible for secondary data gathering, including tafsir literature and other relevant academic sources. In the data analysis, SR conducted primary data analysis, identified main themes, and interpreted the findings in accordance with the context of Islamic education. While AW, on the other hand, conducted secondary data analysis and provided additional interpretations to support the findings from the primary data.

During the drafting process, SR wrote the initial drafts for the abstract, introduction, methods, results, and discussion sections. AW contributed by writing the conclusions and recommendations section and providing input on the revision and editing of the initial draft. The revision and editing process was carried out jointly by SR and AW to ensure the quality, coherence, and clarity of the article, as well as ensuring compliance with academic standards and publication ethics. SR prepared the final manuscript for submission to scientific journals, including ensuring all parts of the article were complete and well-formatted according to journal guidelines. AW conducted the final review of the manuscript before it was submitted for publication. Both authors declare that all work done in this study is the result of collaborative work and there is no conflict of interest related to the research and writing of this article.

#### **REFERENCES**

- Adib, M. A. (2023). Rahmah El Yunusiyah: Konsep Pendidikan Agama Islam dan Relevansinya di Abad-21. *Al-Fikra: Jurnal Ilmiah Keislaman*, 21(2), 99–112. <https://doi.org/10.24014/af.v21i2.19407>
- Afwadzi, B., & Miski, M. (2022). Islam Moderat di Perguruan Tinggi Muhammadiyah: Interpretasi dan Penerimaan Mahasiswa. *Cakrawala: Jurnal Studi Islam*, 17(2), 59–80. <https://doi.org/10.31603/cakrawala.8014>
- Aisyah, A. (2022). Konsep Karakteristik Pendidik dan Peserta Didik Ideal dalam Tafsir Al-Qur'anul Adhim. *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir*, 2(1), 77–97. <https://doi.org/10.58404/uq.v2i1.95>

- Alhashmi, M., & Moussa-Inaty, J. (2021). Professional learning for Islamic education teachers in the UAE. *British Journal of Religious Education*, 43(3), 278–287. <https://doi.org/10.1080/01416200.2020.1853046>
- Alimuddin, A., Juntak, J. N. S., Jusnita, R. A. E., Murniawaty, I., & Wono, H. Y. (2023). Teknologi Dalam Pendidikan: Membantu Siswa Beradaptasi Dengan Revolusi Industri 4.0. *Journal on Education*, 5(4), 11777–11790.
- Amaruddin, H., Atmaja, H. T., & Khafid, M. (2020). Peran Keluarga dan Media Sosial Dalam Pembentukan Karakter Santun Siswa di Sekolah Dasar. *Jurnal Pendidikan Karakter*, 11(1), 33–48. <https://doi.org/10.21831/jpk.v10i1.30588>
- Anam, K., & Amri, A. (2020). Pendidik dalam Perspektif Pendidikan Islam. *Akademika: Jurnal Keagamaan Dan Pendidikan*, 16(1), 86–94. <https://doi.org/10.56633/jkp.v16i1.173>
- Aqil, A. D. (2021). *Paradigma Pendidikan Akhlak Bagi Pendidik Perspektif Syaikh Badruddin Ibnu Jama'ah Al-Kanani Di Dalam Kitab Tadzkiratu Al-Sami' Wa Al-Mutakallim Fi Adab Al-Alim Wa Al-Muta'allim (Analisis Relevansinya Dengan Kompetensi Guru Pendidikan Islam Modern)*. [Master Thesis]. Universitas Islam Negeri Maulana Malik Ibrahim.
- Arifiah, D. A. (2021). Solusi Terhadap Problematika Pendidikan Dalam Pembelajaran di Pesantren Pada Era Globalisasi. *Jurnal Pendidikan*, 9(2), 36–43. <https://doi.org/10.36232/pendidikan.v9i2.1110>
- Baker, J. A., Bridger, R., Terry, T., & Winsor, A. (1997). Schools as Caring Communities: A Relational Approach to School Reform. *School Psychology Review*, 26(4), 586–602. <https://doi.org/10.1080/02796015.1997.12085888>
- Basir, A., Yahya, M. D., Mubarak, H., Akhyar, S., & An, A. N. (2022). The relevance of the message of the Qur'an to the goals of national education: An overview of ummah's educational literacy. *Linguistics and Culture Review*, 6(S5), 92–105. <https://doi.org/10.21744/lingcure.v6nS5.2059>
- Brunzell, T., Waters, L., & Stokes, H. (2015). Teaching with strengths in trauma-affected students: A new approach to healing and growth in the classroom. *American Journal of Orthopsychiatry*, 85(1), 3–9. <https://doi.org/10.1037/ort0000048>
- Casanova, J. (2019). Global Religious and Secular Dynamics: The Modern System of Classification. *Brill Research Perspectives in Religion and Politics*, 1(1), 1–74. <https://doi.org/10.1163/25895850-12340001>
- Dahlan, F., Alwi, A. M. S., & Sapada, A. O. (2021). Toleransi dan Pendidikan Karakter Anak Sejak dalam Keluarga; Pemukiman Toraja Kelurahan Jongaya Kecamatan Tamalate Kota Makassar. *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam*, 2(1), 14–27. <https://doi.org/10.55623/au.v2i1.15>
- Daulay, R. M. S., & Rohman, F. (2023). Keteladanan Guru Membentuk Kedisiplinan Beribadah Siswa: Analisis Implementasi pada Siswa Madrasah Aliyah. *Hikmah*, 20(1), 69–80. <https://doi.org/10.53802/hikmah.v20i1.194>
- Dewi, E. (2019). Potret Pendidikan di Era Globalisasi Teknosentrisme dan Proses Dehumanisasi. *Sukma: Jurnal Pendidikan*, 3(1), 93–116. <https://doi.org/10.32533/03105.2019>

- Faizin, M., Inayah, E. S., & Azizah, R. (2023). Relasi guru dan murid dalam perspektif Islam menurut ulama Imam Al-Ghazali dan Thomas Aquinas berdasarkan teori Empirisme. *Jurnal Pendidikan Islam*, 12(1), 1-10.
- Hadi, M. S., & Muhid, A. (2022). Nilai-nilai Pendidikan Karakter dalam pembelajaran kitab Balaghah di pesantren: Literature review. *Risalah, Jurnal Pendidikan dan Studi Islam*, 8(1), 35-51. [https://doi.org/10.31943/jurnal\\_risalah.v8i1.215](https://doi.org/10.31943/jurnal_risalah.v8i1.215)
- Hamidah, Z., & Mulyani, S. (2023). *Pemikiran Pendidikan Islam (Sumber, Karakteristik, Konsep)*. CV Literasi Nusantara Abadi.
- Herman, H., M, M. G., & Rosmini, R. (2024). Pendidikan dalam Perpektif Al-Qur'an. *JUPENJI: Jurnal Pendidikan Jompa Indonesia*, 3(2), 80-95. <https://doi.org/10.57218/jupenji.Vol3.Iss2.1083>
- Huda, M. N., Duwila, M., & Rohmadi, R. (2023). Menantang Disintegrasi Moral di Era Revolusi Industri 4.0: Peran Revolusioner Pondok Pesantren. *Journal of Islamic Education*, 9(1), 1-13. <https://doi.org/10.18860/jie.v9i1.22805>
- Husaeni, M. F. (2023). Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools. *Muslim Education Review*, 2(1), 65-98. <https://doi.org/10.56529/mer.v2i1.163>
- Izzati, A. N., ZamZam, A. F., & Prabowo, M. I. (2023). Peran Guru dalam Pendidikan Islam Perspektif Al-Qur'an dan Hadits. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan*, 7(4), 251-259. <https://doi.org/10.47006/er.v7i4.16442>
- Kadar, M. Y. (2013). *Tarbawi (Pesan-pesan Al-Qur'an tentang Pendidikan)*, (Jakarta:Bumi Aksara, 2013). Bumi Aksara.
- Khoirunnissa, R., & Syahidin, S. (2023). Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme di Kalangan Mahasiswa. *Jurnal Penelitian Pendidikan Islam*, 10(2), 177-192. <https://doi.org/10.36667/jppi.v10i2.1276>
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 12(2), 157-170. <https://doi.org/10.33367/ji.v12i2.2287>
- Maksudin, M. (2023). Uncovering the Moral Nexus, Morality, Akhlaq, and Character in Islamic Religious Education: A Comprehensive Conceptual Analysis. *Jurnal Pendidikan Agama Islam*, 20(1), 119-131. <https://doi.org/10.14421/jpai.v20i1.7028>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52-73. <https://doi.org/10.35335/beztg009>
- Mu'anayah, N. A., & Setiyoko, W. (2020). *Peran Guru Pendidikan Agama Islam Dalam Menanamkan Perilaku 5S Pada Peserta Didik SMKN 2 Temanggung*. 3(2), 1-21.
- Musawamah, M. (2021). Peran Orang Tua Dan Guru Dalam Membentuk Karakter Anak di Kabupaten Demak. *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 3(1), 54-70.
- Nashoih, A. K., Fadhli, K., Taqiyuddin, A., Khorib, A., Sholikhah, I. N., & Putriningtyas, C. (2022). Penguatan Kompetensi Guru Melalui Pelatihan dan Pendampingan Pembuatan Media Pembelajaran Kartu BiZi Bagi Guru Bahasa Arab di Jombang.

- Jumat Pendidikan: Jurnal Pengabdian Masyarakat*, 3(1), 18–25.  
<https://doi.org/10.32764/abdimaspen.v3i1.2285>
- Nudin, B. (2016). Penanaman nilai-nilai pendidikan agama Islam pada Pendidikan Anak Usia Dini melalui metode Montessori di Safa Islamic Preschool. *Millah*, 16(1), 41–62. <https://doi.org/10.20885/millah.vol16.iss1.art3>
- Nurdiani, P. R. (2019). Konsep Institusi Keluarga dalam Islam. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran*, 6(3), 130–157. <https://doi.org/10.21093/twt.v6i3.1726>
- Pee, S., & Vululleh, N. (2020). Role of Universities in Transforming Society: Challenges and Practices. In E. Sengupta, P. Blesinger, & C. Mahoney (Eds.), *International Perspectives on Policies, Practices & Pedagogies for Promoting Social Responsibility in Higher Education* (Vol. 32, pp. 67–79). Emerald Publishing Limited. <https://doi.org/10.1108/S2055-364120200000032005>
- Pradita, A. P. (2023). Forming Human Excellence on Education through 4Cs Characters: A Literature Study. *Spiritualitas Ignatian: Jurnal Kerohanian Dalam Dunia Pendidikan*, 23(1), 38–68.
- Rohman, A., & Muhid, A. (2022). Character Education of Islamic Boarding School Students in the 4.0 Industrial Revolution Era: Literature Review: *Halaqa: Islamic Education Journal*, 6(1), 59–65. <https://doi.org/10.21070/halaqa.v6i1.1591>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2), 1–17. <https://doi.org/10.1080/2331186X.2023.2268456>
- Rosidi, R. (2019). Konsep Pendidikan Anak Prasekolah dalam Perspektif ibn Qayyim Al-Jawziyyah. *Tarbawy: Jurnal Pendidikan Islam*, 6(1), 1–14. <https://doi.org/10.32923/tarbawy.v6i1.869>
- Saripudin, M., Hamdan, A. H., & Asiah, N. (2023). Indonesian Muslim Students' Perception on the Concept of Peace, Characteristics of Peaceful People, and Non-Peaceful Experiences in Madrasah Aliyah. *Muslim Education Review*, 2(1), 42–64. <https://doi.org/10.56529/mer.v2i1.162>
- Sikes, P. (1998). Parent teachers: Reconciling the roles. *Teacher Development*, 2(1), 87–105. <https://doi.org/10.1080/13664539800200044>
- Simanjuntak, F., Simanjuntak, I. F., Widjaja, F. I., Sanjaya, Y., & Tarigan, J. (2021). Dari Spiritualitas kepada Moralitas: Pelajaran Kepemimpinan dari Kehidupan Yusuf. *EDULEAD: Journal of Christian Education and Leadership*, 2(2), 251–275. <https://doi.org/10.47530/edulead.v2i2.79>
- Surawan, S., & Fatimah, C. (2021). Peran guru PAI mengatasi kesulitan siswa dalam literasi al-Qur'an. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 4(2), 106–115. <https://doi.org/10.30659/jpai.4.2.106-115>
- Syamsuardi, E. M., Ridha, A., Yolanda, D., & Hudia, T. (2024). Peran guru dalam membentuk lingkungan belajar multikultural yang inklusif. *Paramurobi: Jurnal Pendidikan Agama Islam*, 7(1), 63–77. <https://doi.org/10.32699/paramurobi.v7i1.6357>

- Widianto, & Mutmainnah, F. (2022). Penguatan Nilai Toleransi Melalui Budaya Sekolah di SMK Plus 2 Mei. *Jurnal Multidisiplin Madani*, 2(1), 267–276.
- Wulandari, A., & Fauzi, A. (2021). Urgensi Pendidikan Moral dan Karakter dalam Membentuk Kepribadian Peserta Didik. *Edupedia: Jurnal Studi Pendidikan dan Pedagogi Islam*, 6(1), 75–85. <https://doi.org/10.35316/edupedia.v6i1.1393>
- Wulandari, H., & Nurhaliza, I. (2023). Mengembangkan potensi guru yang profesional dalam proses belajar mengajar. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 9(2), 2487–2509. <https://doi.org/10.36989/didaktik.v9i2.990>
- Yandi, A., Putri, A. N. K., & Putri, Y. S. K. (2023). Faktor-Faktor yang Mempengaruhi Hasil Belajar Peserta Didik (Literature Review). *Jurnal Pendidikan Siber Nusantara*, 1(1), 13–24. <https://doi.org/10.38035/jpsn.v1i1.14>