



Teacher Professional Ethics: Moral Foundations and Professionalism in Islamic Education

Abdul Rahman¹, Wedra Aprison¹, Hidayatul Dina¹, Budi Harto², Riri Susanti³

¹Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

²STIE El-Hakim Sulit Air Solok, Indonesia

³STAI Al Hikmah Pariangan Batusangkar, Indonesia

 abi04051989@gmail.com*

Abstract

This article examines the professional ethics of teachers, which form the moral and professional foundation for carrying out their duties as educators in Islam. The purpose of this study is to analyze the ethical values inherent in the teaching profession and their relevance in shaping character and the quality of Islamic education. This research uses a qualitative method based on literature study by examining classical and contemporary literature related to the concept of teachers in Islam. The results show that the professional ethics of teachers are an integral part of teaching duties, requiring teachers to always act fairly, honestly, trustworthily, and uphold noble moral values in all educational interactions. The essence of teachers in Islam includes the terms *murabbi*, *mu'allim*, and *mu'addib*. Teacher professionalism in Islamic education is seen in the Qur'an, among others, that teachers must be trustworthy, have integrity and honesty, and be able to be role models for students. The implications of this study emphasize that strengthening the professional ethics of teachers is not only important for improving the quality of Islamic education, but also serves as a foundation for building a generation with character, noble morals, and readiness to face the challenges of the times. This article discusses the professional ethics of teachers in Islamic education.

Article Information:

Received October 15, 2025

Revised November 28, 2025

Accepted December 21, 2025

Keywords: *Teacher professional ethics, Islamic education, morals, professionalism, character*

INTRODUCTION

In Islamic education, learning is inseparable from religious values, the revelations of the Quran and Sunnah, and spirituality, which form the foundation of every educational activity (Gani et al., 2024; Sholihah & Maulida, 2020). Furthermore, Islamic education requires the integration of scientific, intellectual, and emotional aspects so that humans are not only intellectually intelligent but also mature in faith and personality (Herwati, 2024; Kartina et al., 2024). Educators are the key to the success of education. An educator is the key to the success of education (Asnawi, 2013). If an educator can exert all their abilities in all aspects to their students, then the main objectives of education will be easily achieved. Educators are pedagogical

How to cite:

Rahman, A., Aprison, W., Dina, H., Harto, B., Susanti, R. (2025). Teacher Professional Ethics: Moral Foundations and Professionalism in Islamic Education. *Ahlussunnah: Journal of Islamic Education*, 4(3), 358-370.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

beings created by Allah SWT and elevated in status by Allah SWT (Darmini, 2015; Ramli, 2015).

To achieve this, educators must be professional and apply professional ethics in teaching. From an Islamic educational perspective, professional ethics for teachers are not merely guidelines for behavior, but rather the core of character building for educators, which integrally connects moral, spiritual, and professional aspects in carrying out their scientific and educational duties.

Teachers in the Islamic tradition are positioned as mentors and role models who are responsible for guiding students toward deep intellectual understanding and the formation of noble character, in accordance with the values of monotheism and Sharia (Mujrimin & Ali, 2025). The main foundation that shapes the character and integrity of teachers in carrying out their duties is professional ethics (Cholique et al., 2025; Wahidah et al., 2025). In Islamic education, professional ethics not only require academic competence and teaching skills, but also emphasize moral aspects in accordance with Islamic values. Therefore, a study of teacher professional ethics is needed to explore the ethics of teachers in Islamic education.

This article discusses professional ethics for teachers as an important moral and professional foundation in the current state of Islamic education, covering the basic concepts of professional ethics for teachers, terminology and ethics for teachers in Islam, and professionalism for teachers in the context of Islamic education.

METHODS

This study uses a qualitative approach with a library research method. This library research aims to obtain data and collect information with the help of various literature available in the library (Amnda et al., 2020; Asril et al., 2023; Engkizar et al., 2022, 2023; Mukhlis, 2024; Rahawarin et al., 2023; Salsabillah et al., 2025; Sargini & Ali, 2025; Yusnita et al., 2018). The focus of the research is a literature analysis of Teacher Professional Ethics: Moral Foundations and Professionalism in Islamic Education. The main data sources are scientific articles, namely the Quran and hadith, followed by journal articles. These articles were selected because they are relevant to the topic of teacher professional ethics. Data collection techniques were carried out through article identification, theme grouping, and recording of key concepts. The articles were categorized based on the essence of professional ethics and the essence of educators in the Islamic perspective. The collected data will be processed using a descriptive method, which involves describing the data, followed by analysis and interpretation of the data (Alfarikh et al., 2021; Burhanuddin et al., 2022; Engkizar et al., 2023; 2024, 2025; Oktarinda et al., 2021).

RESULT AND DISCUSSION

Basic Concepts of Professional Ethics for Teachers in Islam

Ethics is a measure of good and bad. Ethics comes from the Greek word *ethos*, which means character, morality, or custom. In Islam, ethics is known as *akhlak* and *adab* (Hardiono, 2020; Pujiyanti, 2022; Salsabillah et al., 2025; Wahyuningsih, 2022). A code of ethics is a set of rules or ethical procedures that serve as guidelines for behavior. Ethical means in accordance with the values and norms embraced by a particular group of people or community (Alamsyah, 2022; Lumbanraja & Naibaho, 2025).

Profession, etymologically speaking, is a profession in English, which is synonymous with vocation, occupation, or job, meaning profession or work (Mutmainnah et al., 2023). Professionalism comes from the English word professionalism, which means professional qualities. Professionalism can be defined as the commitment of members of a profession to improve their professional abilities and continuously develop strategies used in performing work in accordance

with their profession (Fauziyati, 2023; Rahimah, 2022).

Teaching is a profession that provides valuable experiences for individuals (Arsini et al., 2023; Warsono, 2017). It is a position or job that requires expertise from its members. In theory, a profession cannot be practiced by just anyone who is not trained or prepared for it. Therefore, education and training are required to become a professional. The teacher's code of ethics serves as a guide for teachers to act and behave in accordance with their duties as educators.

Professional ethics for teachers in the context of Islamic education are the moral and professional foundation that guides teachers' behavior in the learning process (Indriawati et al., 2025). According to Gholampoura, the development of a code of ethics for teachers from an Islamic perspective encompasses two main dimensions: the contextual dimension and the professional dimension (Gholampour et al., 2020).

The teacher code of ethics is a guideline that directs teachers in carrying out their duties and responsibilities in fulfilling their mandate to educate the nation. The teacher code of ethics is something that is very much needed in the midst of efforts to promote teacher professionalism. In Indonesia, the teaching of professional ethics is officially regulated in several important documents. One of the most prominent is the Indonesian Teacher Code of Ethics (Rusman & Rosdiana, 2025). Teachers are required to have academic qualifications, competence, teaching certificates, physical and mental health, and the ability to realize national education goals.

In carrying out their duties, teachers as a profession must be guided by academic philosophy and scientific work procedures, honesty, critical thinking, creativity, openness, and simplicity (Hamid, 2020). This attitude requires teachers to always perform their duties to the best of their ability and to constantly strive for innovation in carrying out their teaching duties.

In Islam, educational ethics refer to the principles that guide interactions between educators and students, as well as the manner in which knowledge is conveyed and received. In this context, educational ethics not only focus on teaching and learning methodologies, but also encompass the moral, social, and spiritual dimensions that shape attitudes and actions in the educational process (Brutu et al., 2023). The teacher code of ethics serves as a guide for teachers to act and behave in accordance with their duties as educators (Naibaho & Nainggolan, 2025).

The Essence of Teachers in the Islamic Perspective

Teachers are professional educators whose main duties are to educate, teach, guide, direct, train, assess, and evaluate students in early childhood education, formal education, basic education, and secondary education. Teachers not only act as instructors, but also as mentors and role models who contribute directly to the character and competency development of students (Darmadi, 2015). This law emphasizes that teachers must meet academic qualification standards, competencies, and educator certification as proof of their professionalism in carrying out their duties. Teaching is a profession that provides valuable experiences for individuals. It is a position or job that requires expertise from its members. In theory, a profession cannot be practiced by just anyone who is not trained or prepared for it. Therefore, education and training are required to become a professional in that field.

Teachers, commonly known as educators, come from the word *educate*, which means to nurture, care for, and provide training. So, in terms of language, an educator is defined as a person who educates. In terms of terminology, an educator is someone who is entrusted with the task of fostering the growth and development of a person in terms of their cognitive, affective, and psychomotor skills. A teacher is a professional educator, therefore, in practice, they have committed themselves to accepting and shouldering some of the responsibilities of education (Sudrajat et al., 2021). In carrying out their work, they are aware that what they do or work on is a

profession for each individual that will produce something from their work. In this context, a teacher, in the simplest sense, is someone who imparts knowledge to students.

In the Islamic perspective, teachers are known by several terms, the first of which is *Murabbi*. The word *murabbi* comes from the word *rabba yarubbu*, which means to improve, control, lead, protect, and nurture (Illahi, 2020). *Murabbi* is a person who educates and prepares students to be creative, as well as able to manage and maintain their creations so as not to cause disaster for themselves, society, and the surrounding environment. The concept of *Murabbi* refers to educators who not only teach knowledge but at the same time try to educate the spiritual, physical, and mental aspects of their students to appreciate and practice the knowledge they have learned.

The second is *Mu'allim*. *Mu'allim* comes from Arabic, which means a person who teaches. The word *mu'allim* is related to the verse of the Quran surah al-Baqarah verse 151, as follows:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning: *Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know* (QS. Al-Baqarah: 151)

As a *muallim*, a teacher must be knowledgeable. If we look at the meaning contained in the word '*alim*', ideally a teacher must be someone who is '*alim*'. The word '*alim*', whose plural form is *ulama*, basically has a broad meaning, namely "a knowledgeable person" or scientist. *Ulama* is also defined as a person who is an expert in Islamic religious knowledge (Rahman et al., 2024). Thus, an '*alim*' teacher means that he or she is a scientist. Therefore, one of the roles of a teacher is as a scientist (the most knowledgeable person). In this context, a *muallim* is someone who masters knowledge and is able to develop it and explain its function in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalize it, and implement it.

Third is *Muaddib*. The term *muaddib* in Islamic education is defined as a person who educates someone to behave politely or civilly. *Muaddib* is a person who is able to prepare students to be responsible in building a quality civilization in the future. *Muaddib* can be understood as someone who is tasked with guiding students to have good character, both in the classroom and outside of learning activities. Their duties are more focused on the affective domain, namely shaping the Islamic character of students (Hasibuan, 2016). As a *muaddib*, a teacher is someone with good character who is tasked with educating their students' character, so teachers must educate gently, as reflected in the following verse:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: *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]* (QS. Ali-Imran: 159)

In a broader sense, educators in the perspective of Islamic education are people who are responsible for the physical growth and spiritual development of students so that they are able to carry out their human duties (both as *Khalifah fi al-ardh* and '*abd*') in accordance with Islamic values. Therefore, educators are not limited to those who work in schools, but include all those involved in the process of educating children from the womb until they reach adulthood, and even until they died. The Quran emphasizes the importance of education, knowledge, and character

building. Although the Quran does not directly mention the word “teacher,” many verses indicate the role of an educator. Teaching is not just a job, but a mandate that requires moral and spiritual responsibility. Therefore, the professional ethics of teachers according to the Quran include knowledge, responsibility, honesty, exemplary behavior, and a commitment to guiding future generations toward goodness. From the perspective of the Quran, teaching is not only viewed as a technical profession, but as a trust (*amanah*) that carries moral and spiritual responsibility. Therefore, the professional ethics of teaching in the Quran are very comprehensive, covering knowledge, responsibility, honesty, exemplary behavior, and a commitment to guiding future generations towards piety (Mirza & Gunawan, 2025).

The position of teachers in Islam is very special. There are many textual arguments that indicate this. According to Ahmad Tafsir, the high position of teachers in Islam cannot be separated from the view that all knowledge comes from Allah, as mentioned in Surah al-Baqarah verse 32:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: *They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."* (Al-Baqarah:32)

The hadith also mentions the position and virtue of teachers. One of these virtues is that they are prayed for by the inhabitants of heaven and earth.

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّهُ لَيَسْتَعْفِرُ لِلْعَالَمِ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ. إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ لَمْ يَرُثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ

Meaning: *Whoever seeks knowledge, Allah will make easy for him the path to Paradise, and indeed the angels spread their wings for the seeker of knowledge, because they are pleased with what he does. Indeed, the inhabitants of the heavens and the earth, even the fish in the sea, ask forgiveness for the learned. The superiority of a learned person over a devout worshiper is like the superiority of the full moon over all the stars. And indeed, the scholars are the heirs of the Prophets, and indeed, the Prophets did not leave behind dinars or dirhams, but rather left behind knowledge. Therefore, whoever takes it has indeed obtained a great portion* (Sunan Abu Daud: No. 3157)

It is understandable that teachers hold a very high position in Islam. Therefore, Allah elevates the status of those who are knowledgeable. The reason why teachers hold such a noble position in Islam is related to the obligation of all Muslims to seek knowledge. The learning process takes place under the guidance of a teacher. Without teachers, it is difficult for students to acquire knowledge properly and accurately. That is why the position of teachers in Islam is so special. To be someone who is worthy of obedience and emulation, it is not wrong for teachers to reflect on what al-Zarnuji said: *"Wa amma iktiyaru al-ustadzi fayambaghi an yakhtara al-'alam wa al-aura'a wa al-asanna kama iktara Abu Hanifah binaidzin Hamad bin Abi Sulaiman ba'da al-ta'ammuli wa al-tafakkuri* (Burhanuddin Al-Zarnuzi).

Imam Al Ghazali said that a teacher who practices his knowledge is better than someone who fasts and prays every night. Educators are described as eternal lights; those who are still alive will receive the light of their knowledge. If there were no teachers in this world, humans would be like animals because education aims to transform humans from animalistic nature to human nature. In addition, he stated that the main task of an educator is to perfect, cleanse, and purify the hearts of humans so that they may draw closer to Allah SWT.

He believes that education is an effort to draw closer to Allah SWT (*taqarrub ilallah*). Imam Al Ghazali emphasizes that he is in the highest position as an educator, which places him among the prophets. He states that humans are the most noble

creatures in the world, and their hearts are the most noble part of their substance. A person who is busy perfecting, honoring, and purifying others is a teacher. As a result, teaching knowledge is not only teaching how to worship Allah, but also teaching how to be *His khalifah*.

Teacher Ethics as a Moral Foundation in Islam

Teacher ethics are divided into three categories: personal ethics, ethics towards others, and professional ethics. To become a teacher, there are several ethical requirements that must be met, covering all three categories (Thesia et al., 2024). The requirements are as follows: Believing in Allah and doing good deeds, performing religious duties obediently, having a high level of dedication to education, being sincere in carrying out educational duties, mastering the knowledge taught to students, being professional in carrying out duties, and being firm and authoritative in dealing with problems experienced by students.

Personal ethics is one of the competencies of teachers in relation to personality competencies. Personality competencies are related to personal character. There are indicators that reflect the positive personality of a teacher, namely: being sociable, patient, disciplined, honest, humble, authoritative, polite, empathetic, sincere, virtuous, acting in accordance with social norms, laws, and many others.

In Islamic education, morality is *akhlak* or *adab*. Several key aspects of ideal educator ethics in the Islamic perspective are, first, sincere intentions. According to (Faizin, 2016; Ridwan, 2016), educators must carry out their work with sincere and pure intentions, namely to obtain Allah's pleasure and provide benefits to their students. Sincere intentions in teaching refer to pure motivations and goals in carrying out the duties of an educator, with the main focus on obtaining Allah's pleasure and providing benefits to students. This ensures that every action and effort in the teaching process is carried out with noble intentions and not for personal gain, such as praise or material benefits. If done with sincere intentions, teaching is considered a form of worship in Islam. In other words, an educator must do their job to fulfill their obligations and help students, not to gain praise, recognition, or personal gain.

Sincere intentions in teaching mean that educators must focus on the main objective, which is to improve the knowledge and character of students. This includes paying full attention to the teaching and learning process, striving to deliver material in a clear and effective manner, and supporting students in reaching their potential. With sincere intentions, educators will be more motivated to work hard, face challenges with patience, and seek the best solutions for students' learning needs without expecting rewards or recognition from others (Abdullah, 2025).

The impact of such teaching is also related to the importance of sincere intentions. When teachers have pure intentions, they not only convey technical knowledge but also shape the character and morals of students. They will influence the way teachers interact with students, treat them fairly, and provide positive encouragement and motivation. This enhances a more productive and blessed learning environment where lessons have spiritual benefits in addition to academic benefits.

The second is integrity and honesty. Educators are expected to be honest and transparent in imparting knowledge. They must present lesson material accurately and not manipulate information for specific interests. This honesty also includes maintaining integrity in assessment and evaluation, ensuring that students are assessed fairly and objectively. Integrity in teaching is when the principles, values, and actions of teachers are consistent with each other during the educational process. In carrying out their responsibilities as educators, integrity means honesty, transparency, and steadfastness. An honest educator will always ensure that lessons are delivered correctly, without manipulating or hiding important facts. This shows that teachers

act based on firm convictions and are not influenced by pressure or personal interests.

In the context of teaching, integrity also means that educators must be fair and consistent in their assessment and evaluation of students. This includes providing objective, unbiased assessments based on clear criteria. Decisions related to assessment and feedback must be made with integrity, without favoritism or discrimination. Integrity in assessment ensures that students are assessed fairly and that the results reflect their actual efforts and abilities.

In addition, integrity in teaching involves adherence to professional ethics and applicable educational standards. Educators must comply with the code of ethics established by educational institutions and ensure that all teaching activities are carried out in accordance with existing rules and regulations. This creates a safe and quality-assured learning environment, where students can trust the educational process and feel confident that they are receiving valid and relevant information.

Finally, integrity also shows that teachers are committed to moral and spiritual principles when teaching. In Islamic education, an educator with integrity does not only focus on professional aspects, but also on adherence to religious teachings. Educators with integrity will ensure that their teaching is in line with Islamic values and set a good example in their daily lives. Thus, integrity in teaching contributes to the character building of students and ensures that the education provided is not only professionally effective, but also religiously effective.

The third is *Zuhud*. *Zuhud* means *raghaba'an syai'in wa tarakahu*, which means not being interested in something and abandoning it. However, what is meant by *zuhud* here is not abandoning the world completely. First, *zuhud*. *Zuhud* means *raghaba'an syai'in wa tarakahu*, which means not being interested in something and abandoning it.

The fourth is fairness. Fairness has been explained by the Prophet in a hadith as follows:

Abu Bakar bin Abi Syaibah, Zubair bin Harb, and Ibnu Numair narrated to us, saying: Sufyan bin 'Uyainah narrated to us from 'Amru that is, Ibnu Dinar from 'Amru bin Aus from Abdullah bin 'Amru, and Ibnu Numair and Abu Bakar mentioned something that reached the Prophet, peace be upon him. and in Zubair's hadith, he said: "The Messenger of Allah, peace be upon him, said: "Those who act justly will be with Allah on a platform made of light, to the right of the Most Merciful, the Exalted and Glorious for both of Allah's hands are right that is, those who are just in their judgments, just in their families, and just in fulfilling the duties entrusted to them." (Sahih Muslim 3406)

It is understandable that Islam strongly encourages fairness in carrying out duties. Therefore, a teacher must be fair to their students, and even more than that, teachers must be able to love their students as they love their own children.

The fifth principle is empathy. Respecting students is an important principle in Islamic educational ethics. Educators must treat each student fairly, respect differences, and understand individual backgrounds and needs. Empathy towards students helps create a supportive and inclusive learning environment and motivates them to learn better.

The ability of educators to understand, feel, and respond to students' feelings and needs with full attention and care is called empathy in teaching (Afifah et al., 2024). Empathy also includes seeing situations from the students' perspective, identifying the challenges and difficulties they face, and providing appropriate support to help them overcome these problems. By empathizing, teachers can build better relationships with their students, which in turn improves the quality of education.

In real life, empathy means that educators must actively listen to their students and pay sincere attention to what they feel and experience. For example, an empathetic educator will try to understand the situation and provide the necessary

assistance, such as additional explanations, emotional support, or practical solutions. This empathy not only makes the learning environment more helpful, but also makes students feel valued and heard. Empathy also includes the ability to adapt teaching methods to the unique needs of students.

Sixth is leadership by example. Teachers are expected to be moral role models. Their behavior and perspectives must reflect Islamic values, such as respect, responsibility, and virtue, both inside and outside the classroom. Educators can inspire their students to follow in their footsteps by setting a good example. Leadership and exemplary behavior in teaching refer to the ability of educators to inspire and motivate their students and to be moral examples in every aspect of behavior and ethics (Suhifatullah et al., 2020). In education, leadership does not only mean providing lesson materials and managing the classroom, but also helping students develop morally and characteristically. With good leadership, teachers can provide effective guidance and set clear learning objectives.

For example, educators must behave in a manner consistent with the principles they teach. This means that educators should not only talk about values such as honesty, hard work, and respect, but also apply them in their daily lives. For example, if educators emphasize the importance of discipline and responsibility, they must demonstrate the same attitude in the way they manage their time, carry out their duties, and perform their tasks well.

Good leadership also means creating a learning environment that supports and empowers students. To be good leaders, teachers must be able to manage their classrooms well, handle conflicts fairly, and create a positive learning environment. They must support, encourage, and provide constructive feedback to motivate students to progress academically and personally. Under good guidance, students feel motivated to learn and believe in their own abilities.

Teacher Professionalism in the Context of Islamic Education

Teacher professionalism as educators needs to be developed. Teacher professional development not only improves individual competence, but also has a direct impact on learning effectiveness and overall education quality (Prayoga et al., 2024).

In Islam, educators are required to be professional because if they are not professional, the objectives of education will not be achieved. The Quran emphasizes the importance of education, knowledge, and character building. Although the Quran does not mention the word “teacher” directly, many verses indicate the role of an educator. Teaching is not just a job, but a mandate that requires moral and spiritual responsibility. Therefore, the professional ethics of teachers according to the Quran and hadith include knowledge, responsibility, honesty, exemplary behavior, and a commitment to guiding future generations toward goodness (Nurgenti et al., 2025).

First, the Quran emphasizes the central position of knowledge as the main foundation of teacher professionalism. In the Quran, Surah Al-Mujādilah verse 11, it is stated that Allah raises the status of believers and people of knowledge several degrees.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: *O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do* (QS. Al-Mujadilah: 11)

This verse emphasizes that knowledge is a distinguishing factor and a source of dignity that must be possessed by an educator. A teacher who does not have a good command of knowledge will not be able to carry out their duties professionally. In this context, according to the Quran, teacher professionalism is rooted in a command of knowledge that is valid, profound, and constantly updated.

Second, the Quran views trust (*amanah*) as one of the main pillars of ethical teaching. The Quran, Surah An-Nisa', verse 58, commands that trust be given to those who are entitled to receive it and that decisions be made fairly.

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 render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing* (QS. An-Nisa:58)

Third, honesty (*sidq*) is an important value emphasized by the Quran. The Quran, Surah At-Taubah verse 119, commands believers to always be mindful of Allah and to be honest people.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: *O you who have believed, fear Allah and be with those who are true* (QS. At-Taubah:119)

In the context of the teaching profession, honesty means not only telling the truth, but also performing one's duties with complete integrity. For example, teachers must avoid manipulating grades, plagiarism, or misleading students with false information. Honesty also includes consistency between words and actions, which allows teachers to be true moral role models.

Fourth, exemplary behavior (*uswah hasanah*) is a crucial aspect of ethical teaching that is strongly emphasized in the Quran. The Quran, Surah Al-Ahzab verse 21, presents the Prophet Muhammad as the primary role model for Muslims.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: *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* (QS. Al-Ahzab:21)

As the heir to the prophetic mission and moral example, a teacher must present themselves as a role model for their students in terms of personality, discipline, patience, and enthusiasm for learning. Because students are more likely to imitate actual behavior than just listen to the teacher's words, the teacher's advice will lose its value if there is no example. Furthermore, this example emphasizes that the values taught must be consistent with the attitudes demonstrated in daily life, with a strong emphasis on ethical principles.

Fifth, the Quran emphasizes moral consistency in the teaching profession. Quran Surah As-Saff verses 2 and 3 strongly condemn those who say what they do not practice. This verse is very relevant to the teaching profession, because one of the most striking ethical deviations lies in the inconsistency between words and actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Meaning: *O you who have believed, why do you say what you do not do?; Great is hatred in the sight of Allah that you say what you do not do* (As-Saff 2-3)

It can be concluded that teacher professionalism in the context of Islamic education can be defined as the total integration of educational competence and the practice of Islamic values. Professional teachers, from the perspective of the Quran,

possess profound knowledge, honesty, and exemplary behavior, as exemplified by the Prophet Muhammad SAW.

CONCLUSION

The conclusion of this article emphasizes that professional ethics for teachers in Islam are a very important moral and professional foundation in carrying out their duties as educators. Teachers in Islam not only play the role of educators, but also as character builders who must act fairly, honestly, trustworthily, and with noble character in accordance with Islamic teachings. The essence of a teacher is seen in the terms *murabbi*, *mu'allim*, and *mu'addib*, which require teachers to be role models in knowledge and morality. The professionalism of teachers in Islamic education is reflected in the practice of the values of integrity, honesty, and responsibility, as well as the ability to be an example for students. With a proper understanding and application of professional ethics, teachers can make an optimal contribution to shaping a generation with noble character and competitiveness in the modern era. Therefore, professional ethics for teachers are the key to improving the overall quality of Islamic education.

REFERENCES

- Abdullah, Y. (2025). Kinerja Guru PAI dalam Meningkatkan Mutu Pembelajaran di SD Inti Olaya Kecamatan Parigi Kabupaten Parigi Moutung. *Journal of Educational Management and Islamic Leadership (JEMIL)*, 4(1), 48–61. <https://doi.org/10.56338/jemil.v4i1.7303>
- Afifah, E. N., Astutik, D., Masitoh, S., & Khoidah, I. A. (2024). Pembentukan Empati Siswa Melalui Pengembangan Metode Pembelajaran Aqidah Akhlak di Madrasah Ibtidaiyah. *Social Science Academic*, 2(2), 163–180. <https://doi.org/10.37680/ssa.v2i2.5795>
- Alamsyah, A. (2022). Pengaruh Kode Etik Guru Terhadap Perilaku Kerja Tenaga Pendidik. *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIIES 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2022, Volume 1 Teknologi Menurut Pandangan Islam*, 1(1), 92–96.
- Alfarikh, R. F., Saleh, F. A., Hartati, S., Susilo, M., Puspita, E., Hartini, Y., & Ramadhani, H. (2021). Implementation Religious Character Values for Students Through School Extracurricular Programs. *International Journal of Multidisciplinary Research of Higher Education*, 4(3), 111–123. <https://doi.org/10.24036/ijmurhica.v4i3.87>
- Amnda, V., Wulandari, S., Wulandari, S., Nabila Syah, S., Andi Restari, Y., Atikah, S., Engkizar, E., Anwar, F., & Arifin, Z. (2020). Bentuk Dan Dampak Perilaku Bullying Terhadap Peserta Didik. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 5(1), 19–32. <https://doi.org/10.34125/kp.v5i1.454>
- Arsini, Y., Yoana, L., & Prastami, Y. (2023). Peranan Guru Sebagai Model dalam Pembentukan Karakter Peserta Didik. *MUDABBIR Journal Reserch and Education Studies*, 3(2), 27–35. <https://doi.org/10.56832/mudabbir.v3i2.368>
- Asnawi, M. (2013). Kedudukan Dan Tugas Pendidik Dalam Pendidikan Islam. *Tribakti: Jurnal Pemikiran Keislaman*, 23(2). <https://doi.org/10.33367/tribakti.v23i2.28>
- Asril, Z., Engkizar, Syafril, S., Arifin, Z., & Munawir, K. (2023). *Perspective Chapter: A Phenomenological Study of an International Class Program at an Indonesian University*. <https://doi.org/10.5772/intechopen.110325>
- Brutu, D., Annur, S., & Ibrahim, I. (2023). Integrasi Nilai Filsafat Pendidikan Dalam Kurikulum Merdeka Pada Lembaga Pendidikan Islam. *Jambura Journal of Educational ...*, 4(September), 442–453. <https://doi.org/10.37411/jjem.v4i2.3075>

- Burhanuddin, B., Ramadan, D., Nursyda, F., Marianti, E., & Safitri, W. (2022). Teacher's Strategies for Increasing Students' Interest in Learning Moral Lessons. *International Journal of Multidisciplinary Research of Higher Education*, 5(3), 108–114. <https://doi.org/10.24036/ijmurhica.v5i3.138>
- Choliq, M., Zilmi, Z., Aizaroh, N. Q., & Ainiyya, D. (2025). Profil Profesional Pendidik: Kajian Terhadap Kompetensi dan Etika Keguruan. *PIJAR: Jurnal Pendidikan Dan Pengajaran*, 3(3), 282–295. <https://doi.org/10.58540/pijar.v3i3.977>
- Darmadi, H. (2015). Tugas, peran, dan tanggung jawab menjadi guru profesional. *Fakultas Keguruan Dan Ilmu Pendidikan*, 13(2), 1–12. <https://doi.org/10.31571/edukasi.v13i2.113>
- Darmini, I. (2015). Peningkatan Kompetensi Pedagogik Guru PAI dalam Pembelajaran. *Mudarrisuna*, 4(2), 704–719. <https://doi.org/10.22373/jm.v5i2.630>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Fakhruddin, F. M., Oktavia, G., & Febriani, A. (2023). Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia. *International Journal of Islamic Studies Higher Education*, 2(3), 240–258. <https://doi.org/10.24036/insight.v2i3.240>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: A Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92–108. <https://doi.org/10.24036/insight.v4i2.232>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah?. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Faizin, M. (2016). Peran Manajemen Qalbu Bagi Pendidik. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(1), 122. <https://doi.org/10.15642/jpai.2013.1.1.122-139>
- Fauziyati, W. R. A. (2023). Peningkatan Profesionalisme Guru Melalui Inovasi Pembelajaran. In *Jurnal Iqra': Kajian Ilmu Pendidikan* (Vol. 3, Issue 2, pp. 373–390). <https://doi.org/10.37680/almikraj.v4i1.4582>
- Gani, A., Oktavani, M., & Suhartono, S. (2024). Pendidikan Agama Islam: Fondasi Moral Spiritualitas Bangsa. In *Al-I'tibar: Jurnal Pendidikan Islam* (Vol. 11, Issue 3, pp. 289–297). <https://doi.org/10.30599/jrek7951>
- Gholampour, M., Pourshafei, H., Farasatkah, M., & Ayati, M. (2020). Developing the Moral Codes of Teachers in Islam: Synthesis Research Based on the Roberts's Model. *International Journal of Ethics & Society*, 2(3), 24–36. <https://doi.org/10.52547/ijethics.2.3.24>
- Hamid, A. (2020). Profesionalisme Guru dalam Proses Pembelajaran. *Aktualita: Jurnal Penelitian Sosial Keagamaan*, 10(01), 1–17.
- Hardiono, H. (2020). Sumber Etika Dalam Islam. *Jurnal Al-Aqidah*, 12(2), 26–36. <https://doi.org/10.15548/ja.v12i2.2270>
- Hasibuan, A. A. (2016). Ta'dib sebagai Konsep Pendidikan: Telaah atas Pemikiran

- Naquib Al-Attas. *Jurnal At-Turas*, 3(1), 43–54. <https://doi.org/10.33650/at-turas.v3i1.181>
- Herwati, H. (2024). Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 8(2), 218. <https://doi.org/10.22373/jm.v8i2.3397>
- Illahi, N. (2020). Peranan Guru Profesional Dalam Peningkatan Prestasi Siswa Dan Mutu Pendidikan Di Era Milenial. *Jurnal Asy-Syukriyyah*, 21(1), 1–20. <https://doi.org/10.36769/asy.v21i1.94>
- Indriawati, P., Azzahra, F., Nisa, N. T., & Enggar, C. I. (2025). JKIP : Jurnal Kajian Ilmu Pendidikan Eksplorasi Kode Etik Guru Dalam Konteks Pendidikan. *JKIP : Jurnal Kajian Ilmu Pendidikan*, 5(4), 851–862. <https://doi.org/10.55583/jkip.v5i4.1128>
- Kartina, K., Zakariah, A., & Novita, N. (2024). Peran Pendidikan Agama Islam Dalam Mengembangkan Potensi Intelektual Peserta Didik. *Jurnal Intelek Insan Cendikia*, 1(7), 2901–2907. *Jurnal Intelek Insan Cendikia*, 1(7), 2901–2907.
- Lumbanraja, S., & Naibaho, D. (2025). Peran Kode Etik Guru Dalam Membangun Profesionalisme Dan Etika Mengajar Di Sekolah. *Pediaqu : Jurnal Pendidikan Sosial Dan HumanioraV*, 4(1), 1–23. <https://publisherqu.com/index.php/pediaqu>
- Mirza, I., & Gunawan, M. M. (2025). Efektivitas Prinsip Tafsir Tarbawi dalam Pembentukan Etika Profesi Pendidik. *Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi*, 5(1). <https://doi.org/10.59818/jpi.v5i1.1179>
- Mujrimin, B., & Ali, D. (2025). Kontribusi Pemikiran al-Ghazali terhadap Pembentukan Guru Ideal dalam Pendidikan Islam Modern. *Arriyadhab*, 22(1), 46–60.
- Mukhlis. (2024). Analisis Hubungan Pendidikan Agama Islam dengan Pengembangan Karakter Serta Dampaknya Terhadap Peningkatan Etika Profesi. *Al-Barkah: Jurnal Ilmiah Keagamaan, Pendidikan Dan Multidisiplin Ilmu*, 1(4), 24–1. <https://osf.io/5eaks/download>.
- Mutmainnah, M., BN, A. M. T., Jamaluddin, S., & Nazaruddin, N. (2023). Konsep Profesi Perspektif Islam. *Ethics and Law Journal: Business and Notary*, 1(3), 21–39. <https://doi.org/10.61292/eljbn.v1i3.52>
- Naibaho, D., & Nainggolan, N. (2025). Peran Kode Etik Guru Dalam Membangun Profesionalisme Dan Etika Mengajar Di Sekolah. *Pediaqu : Jurnal Pendidikan Sosial Dan HumanioraV*, 4(1), 1–23.
- Nurgenti, S., Hidayat, A., Muslimah, Z., & Salsabila, Z. A. (2025). Membangun Profesional Guru Pendidikan Agama Islam Berbasis Nilai Qur'an Di Mts Al-Furqon. *Jurnal Penelitian Dan Pendidikan Agama Islam*, 2(2 April), 559–566.
- Oktarinda, O., Ulawal, R., Wulandari, W., & Musfiroh, W. (2021). Development of Moral Education in Students Through Religious Extracurriculars in Senior High Schools. *International Journal of Multidisciplinary Research of Higher Education*, 4(1), 1–10. <https://doi.org/10.24036/ijmurhica.v4i1.149>
- Prayoga, F. I., Masruroh, N., & Safitri, N. V. (2024). Pentingnya Profesionalisme Guru dalam Meningkatkan Kualitas Pendidikan Indonesia. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 7(3). <https://doi.org/10.20961/shes.v7i3.91633>
- Pujianti, E. (2022). Etika Dalam Pendidikan Agama Islam. *Braz Dent J.*, 33(1), 1–12. <http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/172%0Ahttp://journal.an-nur.ac.id/index.php/mubtadiin/article/download/172/166>
- Rahawarin, Y., Taufan, M., Oktavia, G., Febriani, A., Hamdi, H., & Yakub Iskandar, M. (2023). Five Efforts in building the character of students. *Al-Kayyis: Journal of Islamic Education*, 1(1), 37–44. <https://ojs.stai-bls.ac.id/index.php/ajie/index>

- Rahimah, R. (2022). Urgensi Profesionalisme Guru Dalam Kehidupan. *IURIS STUDIA: Jurnal Kajian Hukum*, 3(3), 270–277. <https://doi.org/10.55357/is.v3i3.292>
- Rahman, A., Helmi, T., & Apriadi, D. (2024). Guru Ideal Menurut Imam Al-Zarnuji dalam Kitab Ta'lim Al-Muta'allim. *Baitul Hikmah: Jurnal Ilmiah Keislaman*, 2(1), 12–21. https://doi.org/10.46781/baitul_hikmah.v2i1.976
- Ramli, M. (2015). Hakikat Pendidik dan Peserta Didik M. Ramli. *Tarbiyah Islamiyah*, 5(1), 61–85. <https://doi.org/10.18592/jtipai.v5i1.1825>
- Ridwan, I. (2016). Tugas Dan Etika Guru Smk Dalam Perspektif Hadis Tarbawi. *Iwan Ridwan 153 | VANOS Journal Of Mechanical Engineering Education*, 1(2). <http://jurnal.untirta.ac.id/index.php/vanos>
- Rusman, A. H., & Rosdiana, R. (2025). Implementasi Kode Etik Guru Dalam Proses Pembelajaran Di Man 1 Soppeng. In *Inspiratif Pendidikan* (Vol. 11, Issue 1). Jurnal Penelitian Ilmu-Ilmu Sosial. <https://doi.org/10.24252/ip.v11i1.30089>
- Salsabillah, J., Andhini, M. D., Aisya, S., & Irma, A. (2025). Etika Profesi Sebagai Pilar Penguatan Kompetensi Profesional Guru. *JPIM: Jurnal Penelitian Ilmiah Multidisipliner*, 01(05), 1067–1072.
- Sargini, S., & Ali, M. (2025). Peran Dongeng dalam Etika Profesi Guru Pendidikan Agama Islam (PAI) Membentuk Karakter Peserta Didik. *Islamic Education: Jurnal Pendidikan Islam*, 1(02).
- Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. In *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* (Vol. 12, Issue 01, pp. 49–58). <https://doi.org/10.37680/qalamuna.v12i01.214>
- Sudrajat, T., Ahmad EQ, N., & Suhartini, A. (2021). Implementasi Kebijakan Tanggung Jawab Dan Profesionalisme Guru Sebagai Pendidik Bagi Kemajuan Pendidikan Islam. *Jurnal Andi Djemma: Jurnal Pendidikan*, 4(2), 59. <https://doi.org/10.35914/jad.v4i2.401>
- Suhifatullah, M. I., Thoyib, M., & Dahlan, J. A. (2020). Kepemimpinan Etis Guru Dalam Pendidikan Karakter. *Kelola: Jurnal Manajemen Pendidikan*, 7(1), 14–24. <https://doi.org/10.24246/j.jk.2020.v7.i1.p14-24>
- Thesia, D. P., Sembiring, E. B., Sijabat, Y. G. M., & Yunita, S. (2024). Dampak Pelanggaran Etika Profesi Guru Terhadap Keprofesionalannya Dalam Proses Pembelajaran. *CENDEKIA: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan*, 4(3), 163–167. <https://doi.org/10.55606/cendekia.v4i3.2987>
- Wahidah, S. H., Arianti, D., & Yahya, M. (2025). Etika Profesi Sebagai Landasan Moral Guru Dan Tenaga Kependidikan. *Jurnal Pendidikan Multidisiplin*, 02(02), 60–66.
- Wahyuningsih, S. (2022). Konsep Etika Dalam Islam. In *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman* (Vol. 5, Issue 8.5.2017). Kajian Ilmu-Ilmu Pendidikan dan Keislaman.
- Warsono, W. (2017). Guru: Antara Pendidik, Profesi, Dan Aktor Sosial. *The Journal of Society & Media*, 1(1), 1. <https://doi.org/10.26740/jsm.v1n1.p1-10>
- Yusnita, Y., Eriyanti, F., Engkizar, E., Anwar, F., Putri, N. E., Arifin, Z., & Syafril, S. (2018). The Effect of Professional Education and Training for Teachers (PLPG) in Improving Pedagogic Competence and Teacher Performance. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 3(2), 123. <https://doi.org/10.24042/tadris.v3i2.2701>

Copyright holder:

© Rahman, A., Aprison, W., Dina, H., Harto, B., Susanti, R.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA