



# Educators in the Islamic Concept: Its Implementation for Islamic Religious Education Teachers in Elementary Schools

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## Abstract

Islamic education places educators as the primary figures in the formation of morals, character, and spiritual development of students, especially at the elementary school level. This article aims to explain the concept of educators in Islam, which includes the roles of *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid*, and analyze its application by Islamic Religious Education teachers in elementary schools. This study uses a qualitative approach through field research, with data collection techniques in the form of observation, structured interviews, and documentation. Research informants include Islamic Religious Education teachers, the principal, the teacher council, students, and parents at Padang Sago 06 Public Elementary School, Padang Pariaman Regency, Indonesia. Data were analyzed through a process of reduction, presentation, and verification to obtain a complete picture of the implementation of the concept of Islamic educators in learning practices. The results of the study indicate that Islamic Religious Education teachers have implemented Islamic educational values through exemplary behavior, fostering good manners, developing student potential, delivering knowledge systematically, and spiritual guidance. The implementation of educators' roles as *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* has a positive impact on strengthening students' religious character, discipline, and social behavior. These findings imply the importance of improving the capacity of Islamic Religious Education teachers to further integrate Islamic educational values into the learning process in elementary schools.

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## INTRODUCTION

Islamic education views educators as key figures who bear a great responsibility in shaping the morals, character, and spiritual development of students, especially at the elementary school level, which is the phase where moral and religious foundations are laid (Zein et al., 2020; Guna & Yuwantiningrum, 2024; Al Hadi et al., 2025).

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The thesis document that forms the basis of this research explains that these five roles complement each other, where educators are not only responsible for the intellectual aspect, but also involve the spiritual, moral, and emotional dimensions of students (Shahsavari & Kourepaz, 2020; Nguyen et al., 2020). In the context of elementary education, Islamic Religious Education teachers have a strategic role as role models for students in instilling Islamic values, cultivating morals, and fostering love for Allah and His Messenger (Firdaus & Suwendi, 2025; Engkizar et al., 2025). Current educational challenges such as increasing cases of intolerance, bullying, and moral deviations demonstrate that educators must act as authentic role models and guides capable of directing students towards behavior in accordance with Islamic teachings (Rafliyanto, 2025).

The actual state of Indonesian education shows that various problems involving students and even some educators pose a threat to the quality of character development of the younger generation (Akrim, 2022; Hidayat et al., 2024). Data in the thesis document outlines that three major sins in education intolerance, sexual violence, and bullying have entered the educational space and demand the presence of educators who are strong in personality, spirituality, and competence (Neves et al., 2025). In this situation, Islamic Religious Education teachers are required to play a broader role as guardians of students' psychological security, value guides, and moral leaders who can guide students towards a polite, moral, and dignified social life. This aligns with the concept of educators in Islam, which prioritizes character development as the core of the educational process (Arif & Aziz, 2023).

It is within this framework that the Ministry of Education's Teacher Leader program carries a significant mission to create learning leaders capable of bringing about positive change in schools (Leithwood, 2021). Teacher Leaders are required to possess self-leadership, instructional leadership, collaborative skills, and the ability to build a culture of learning (Trimmer et al., 2021). Islamic Religious Education teachers who have participated in the Teacher Leader program are expected to be not only proficient in religious content but also able to apply Islamic values comprehensively in their practice as educators, both in the classroom and in the social life of the school. Islamic Religious Education teachers must be role models, innovators, and spiritual guides who are present as drivers of a religious, inclusive, and character-oriented school ecosystem (Irpan & Sain, 2024; Rifdillah, 2025; Khan & Ahmed, 2025).

Padang Sago 06 Public Elementary School, Padang Pariaman Regency, Indonesia. The research location used as the basis for this article, is a school with a positive religious culture and a social environment that supports the development of students' religious character. The Islamic Religious Education teachers at this school not only carry out administrative duties or regular teaching, but also play a vital role in fostering good manners, guiding worship, and developing students' religious potential through extracurricular activities, habituating worship, and daily role models. Nevertheless, teachers still face challenges in implementing differentiated learning, understanding the diverse characteristics of students, and responding to the demands of the Merdeka Belajar curriculum, which demands creativity and innovation in Islamic Religious Education learning.

Based on the results of observations and interviews contained in the thesis document, Islamic Religious Education teachers at Padang Sago 06 Public Elementary School, Padang Pariaman Regency, Indonesia, have demonstrated real efforts in implementing Islamic educational values through

a personal approach, compassionate guidance, and learning strategies tailored to the needs of students. Teachers also actively participate in various training and self-development activities such as learning communities, workshops, and Teacher Leader activities, which further strengthen their professional quality as educators. However, a more in-depth study is needed to objectively see how the application of Islamic educational concepts actually occurs in teachers' daily practices. Ultimately, this research is crucial for comprehensively examining the integration of the Islamic concept of educators with the practices of Islamic Religious Education teachers in elementary schools. This study not only provides a theoretical overview of the Islamic concept of educators but also explains its application in contemporary learning contexts that demand creativity, spirituality, and strong instructional leadership. Therefore, this article is expected to be a scientific contribution that can enrich the study of Islamic education and serve as a practical reference for Islamic Religious Education teachers in their professional development.

Many researchers have previously conducted studies on educators from an Islamic perspective. Research by [Rosmaini, \(2025\)](#) explains that educators, from a Qur'anic perspective, play a fundamental role in guiding, teaching, purifying the soul, and directing students toward noble morals. Rosmaini emphasized that the educator's role as *murabbi* (leader), *muallim* (teacher), *muzakki* (deliverer), and *muryid* (director) is the primary theoretical foundation that positions educators as multidimensional figures who not only teach but also foster spirituality and morality. This finding provides an important basis for understanding that the concept of an Islamic educator is comprehensive and goes beyond the modern definition of an educator, which tends to be limited to the instructional aspect.

Another study by [Alanoglu, \(2022\)](#) highlighted the effectiveness of the Teacher Leader program in improving teacher competency, particularly in instructional leadership. His research showed that teachers who had participated in the Teacher Leader training experienced significant improvements in classroom management, innovative learning design skills, and collaboration and communication skills. These findings demonstrate that the Teacher Leader training approach aligns with Islamic educational values, which require educators to continually improve themselves and develop their professional capacity. Furthermore, [Munawar et al., \(2020\)](#) research illustrates that driving teachers play a leadership role, capable of motivating learning communities in schools. He found that driving teachers contribute to building a collaborative, creative, and transformative educational ecosystem through five primary roles: learning leader, coach, collaborator, innovator, and community mobilizer. These findings further reinforce the notion that driving teachers have not only professional but also moral responsibilities as drivers of positive change in the educational environment.

Research conducted by [Rakha et al., \(2025\)](#) confirms that professional educators from an Islamic perspective are rooted in prophetic qualities, which include the ability to teach, foster morals, lead spiritually, and guide students towards a life of piety. This research shows that the character of educators in Islam is closely related to moral integrity and scientific capacity, so that the concept of Islamic educators cannot be separated from the aspects of exemplary behavior and spiritual development. These four studies illustrate that studies of educators in Islam have been conducted, but have not shown much direct integration between the concept of Islamic educators and the actual practices of Islamic Religious Education teachers who serve as Leading Teachers in elementary schools.

Based on the review of previous research, it is clear that there is still a scientific space that has not been widely explored, namely studies that specifically link the concept of Islamic educators with the practice of Islamic Religious Education teachers who play the role of Leading Teachers in elementary schools. Previous research tends to discuss the concept of educators theoretically or discuss Leading Teachers in general, without examining how the two concepts interact and form a model of learning practices rooted in Islamic values. Therefore, this study offers a novelty through an integrative approach that examines the implementation of the role of educators as *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* in the daily practice of Islamic Religious Education teachers in elementary schools.

The novelty of this article lies in its comprehensive mapping of how Islamic Religious Education teachers apply the concept of Islamic educators in their context as Leading Teachers, a field that has not been widely studied empirically. This article also provides a new contribution in the form of an in-depth analysis of the relationship between Islamic educational values and the competency requirements of Leading Teachers, especially in the context of character building for students in elementary schools. Based on this, the objectives of this study are to describe the application of Islamic educator values in the practice of Islamic Religious Education teachers, analyze the alignment between the concept of Islamic educators and Leading Teacher competencies, and explain their impact on character building and student development in elementary schools.

## METHODS

This study uses a qualitative approach with a field research design to understand in depth how the concept of educators in Islam is applied by Islamic Religious Education teachers in elementary schools (Engkizar et al., 2023; Rahman et al., 2025). This approach was chosen because it allows researchers to explore data naturally according to real conditions in the field and provides a comprehensive understanding of the experiences, beliefs, practices, and values internalized by teachers in the learning process (Beemt et al., 2020; Maroungkas et al., 2023). The research location is Public Elementary School 06 Padang Sago, Padang Pariaman Regency, which was selected purposively because it has an Islamic Religious Education teacher who has become a Teacher Leader and is supported by a religious, conducive school environment, and has a strong culture of habituation of worship. The research subjects consisted of Islamic Religious Education teachers as the main informants, the principal, the vice principal for curriculum, the teacher council, students, and parents who were selected purposively to obtain a comprehensive picture of the implementation of the concepts of *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid*. Data collection techniques include direct observation of learning activities, religious habits, and teacher-student interactions; in-depth interviews to explore the understanding, practices, and perceptions of informants; and documentation in the form of learning tools, activity photos, school records, and archives of Teacher Leader training (Ying & Briffett-Aktaş, 2024; Dong et al., 2025). All of these methods were applied simultaneously to capture the dynamics of Islam and the pedagogical practices of Islamic Religious Education teachers in their entirety (Abdalla, 2025; Hambali & Badar, 2025).

The obtained data were then analyzed using the Miles and Huberman analysis model, which includes data reduction, data presentation, and conclusion drawing (Afikah et al., 2022; Engkizar et al., 2022). The reduction

process was carried out by selecting, focusing, and simplifying the raw data into relevant themes related to the practices of educators as educators of morality, spiritual guides, potential developers, conveyors of knowledge, and guardians of the purification of the soul. The reduced data were presented in the form of a thematic narrative to facilitate interpretation and in-depth understanding. Conclusions were drawn continuously throughout the research process to ensure that the findings were truly in line with the reality on the ground. Data validity was maintained through source triangulation by comparing information from teachers, principals, general teachers, students, and parents; method triangulation by matching findings from observations, interviews, and documentation; and time triangulation by collecting data at different moments to ensure data stability and avoid bias due to temporary situations. Furthermore, member checking was conducted by asking informants to confirm temporary findings to ensure accuracy, while audit trails and detailed recording of the analysis process were used to maintain the research's dependability and objectivity (Cantelmi et al., 2021; Correa et al., 2025). Thus, all these methodological procedures ensure that the research findings have strong credibility, transferability, and validity according to qualitative research standards.

## RESULT AND DISCUSSION

### Implementation of the Role of the *Muaddib* in Forming the Manners of Students

The implementation of the role of Islamic Religious Education teachers as *muaddib* (leaders) in the context of elementary education is evident through consistent and focused efforts to foster good manners in various learning activities and daily interactions at school (Sofwanudin et al., 2024; Umami et al., 2025). Teachers not only convey material on ethics or etiquette verbally, but also demonstrate concrete examples of how good manners are manifested through behavior that students can emulate. Teachers always begin lessons with greetings, recite prayers, and demonstrate humility and politeness in communicating with both fellow teachers and students. This exemplary attitude is a highly effective educational medium, considering that elementary school students are in a developmental phase that tends to imitate the behavior of adults they respect. Furthermore, teachers accustom students to maintaining the tidiness of school attributes, using good language with friends, respecting differences, and upholding the value of politeness in asking and answering questions during the learning process. The exemplary behavior displayed by teachers as *muaddib* creates a classroom atmosphere full of good manners, so that student character formation takes place through direct experience, not simply memorized theory (Yuyung, 2025).

The role of the *muaddib* is also evident in the teacher's strategy of developing etiquette through repeated and scheduled practices, resulting in positive behaviors that are firmly embedded in students (Almahfali et al., 2024). During learning activities, teachers accustom students to lining up in an orderly manner, arranging their seating neatly, and preparing learning materials before the lesson begins. Teachers instill the value of discipline in a subtle but consistent manner, for example by asking students to arrive on time, maintain classroom cleanliness, and respond quickly but politely to teacher instructions (Park & Cho, 2022). When students encounter inappropriate behavior, teachers do not immediately reprimand them with a punitive approach, but instead use dialogue that guides students to understand their mistakes. This approach makes fostering etiquette not merely a corrective activity, but an

educational process that fosters internal awareness. Teachers also routinely remind students of the importance of refraining from harsh words, controlling emotions, and not retaliating against mistreatment. Through these practices, students gradually understand that etiquette is part of a Muslim's identity, not simply a school rule. Thus, teachers, as *muaddib*, successfully internalize the norms of politeness and courtesy, which are reflected in students' daily behavior (Iskandar et al., 2022).

When viewed from its impact, the teacher's role as a *muaddib* contributes significantly to the formation of a civilized and harmonious school culture (Zakaria & Ismail, 2022). Research findings indicate behavioral changes in students, such as increased ability to manage conflict peacefully, use more polite language, and increased respect for teachers and peers. Students also show a tendency to help each other, ask permission politely, and correct mistakes without having to be repeatedly instructed. These changes are the cumulative result of teachers' ongoing process of fostering good manners through exemplary behavior, habituation, and educational dialogue. Teachers not only convey Islamic Religious Education material but also serve as moral figures who guide students in understanding the meaning of good manners as the foundation of Muslim behavior. Furthermore, the habituation patterns implemented by teachers have been proven to create an emotionally safe learning environment, allowing students to feel comfortable expressing themselves and asking questions without fear. In this context, implementing the role of a *muaddib* not only shapes individual behavior but also supports the creation of an educational ecosystem full of values, mutual respect, and a concrete reflection of Islamic principles.

### **The Role of *Murabbi* in Fostering Fitrah and Developing Potential**

The role of Islamic Religious Education teachers as *murabbi* is clearly visible in the way they foster the natural instincts of students through an approach filled with compassion, empathy, and commitment to their holistic development. As *murabbi*, teachers not only carry out teaching duties but also guide the development of children's minds, hearts, and personalities based on the principles of gradual and continuous Islamic education (Fadhlan et al., 2024). Research findings indicate that teachers fully understand the diverse character and abilities of each student, thus implementing learning strategies tailored to their individual needs. Teachers pay special attention to students experiencing learning difficulties or emotional problems by providing more intensive support through calming communication and building self-confidence. At certain times, teachers also provide reflective activities such as reflecting on behavior, understanding the wisdom behind actions, and providing space for students to express their feelings. All of these approaches demonstrate that teachers fulfill the *murabbi* function of fostering basic human potential holistically, not simply imparting theoretical knowledge (Abd Mubi et al., 2024).

In the context of learning, the role of the *murabbi* is evident in how teachers develop students' potential through active, creative, and participatory learning methods (Arim et al., 2024). Teachers provide opportunities for students to engage in activities that stimulate their intelligence, such as prayer simulations, Quran memorization, educational games, small group discussions, and practical assignments that connect the material to everyday life. Teachers also provide moral recognition to students who demonstrate development in aspects of character and religious skills, so that students feel valued and motivated to continue improving themselves. In addition, teachers identify

students' strengths, such as the ability to read the Quran well, the courage to lead prayers, or the diligence in helping friends, then assign small responsibilities according to their abilities. This strategy demonstrates that teachers not only see potential from an academic perspective, but also from a spiritual, social, and emotional perspective. Thus, teachers act as *murabbi* who gradually develop students' natural potential so that they grow into individuals with a balance between intelligence and morals (Megawati & Sulisworo, 2024).

The research findings also revealed that the teacher's development pattern as a *murabbi* (leader) significantly impacted the character development of students. Students demonstrated improvements in their sense of responsibility, independence, honesty, and ability to collaborate with peers. The teacher's development of the natural disposition (*fitrah*) focused not only on improving behavior but also on fostering an internal awareness of the importance of being a good person according to Islamic teachings. Teachers encouraged students to understand the moral reasons behind their actions, so that students obeyed not only because they were told to, but because they understood the underlying spiritual values. The teacher as a *murabbi* also successfully created a positive emotional bond between them and their students, as students felt valued, heard, and understood in the learning process. This warm relationship provided a strong foundation for guiding them toward more mature character development. Thus, the *murabbi's* role not only strengthened the learning aspect but also strengthened the moral and spiritual foundations of students, which are the primary goals of Islamic education in elementary schools.

### **The Role of *Muallim* in the Delivery of Knowledge and the Learning Process**

The role of Islamic Religious Education teachers as *muallim* is evident through their ability to convey religious knowledge systematically, clearly, and in accordance with the cognitive development level of students in elementary schools (Arif & Aziz, 2023). Teachers prepare learning plans well by formulating learning objectives, selecting methods, and preparing relevant learning media so that Islamic Religious Education material can be easily understood. Research findings show that teachers use various approaches, such as storytelling, question and answer sessions, demonstrations, discussions, and even religious practices, so that students can understand abstract religious concepts more concretely (Diggele et al., 2020). Teachers also provide explanations that are close to students' life experiences, for example, linking moral material to everyday events at school, or explaining the concept of worship with real-life examples they practice at home. This contextual approach demonstrates that teachers not only teach formally, but also ensure that religious knowledge is truly understood, internalized, and applied by students according to their abilities.

As a *muallim*, teachers also fulfill their role by paying attention to pedagogical aspects, namely how they manage the class, develop educational interactions, and provide constructive feedback to students. Teachers are able to create an active and enjoyable learning atmosphere by engaging students in various activities, such as practicing ablution and prayer, reading the Quran together, and playing educational games that serve to strengthen their understanding of Islamic values (Huda et al., 2024). Through this process, students do not just learn passively, but actively participate in the learning process. Teachers also provide opportunities for students to ask questions, respond to friends' opinions, and try to solve simple problems related to

religious material. After that, teachers provide feedback in the form of encouragement, corrections using polite language, and appreciation for students' efforts. This interaction pattern demonstrates that teachers carry out the role of *muallim* professionally, namely teaching knowledge with wisdom while also training students to develop critical thinking and deep understanding.

Beyond imparting knowledge, the role of the *muallim* (leader) is evident in teachers' efforts to instill a correct understanding of Islamic teachings and encourage students to apply this knowledge in their daily lives. Teachers focus not only on cognitive achievement but also emphasize the implementation of religious values through habituation and direct practice. For example, teachers encourage students to practice daily prayers, recite short surahs with tartil (recitation), and train them to understand social etiquette and manners toward teachers and peers. The instillation of these values by teachers goes beyond simply delivering commands, but through explanations that impart spiritual and moral meaning, enabling students to internalize each teaching they learn. Research findings indicate that this approach helps students better understand the relationship between religious knowledge and real life, enabling the learning process to develop religious awareness, not merely through memorization. Implementing the *muallim's* role in this way demonstrates that teachers are not merely transmitters of academic material but also mentors who guide students toward behavior in accordance with Islamic teachings.

### **The Role of *Muzakki* in the Development of Morals and Purification of the Souls of Students**

The role of Islamic Religious Education teachers as *muzakki* is reflected in their efforts to guide students to cleanse their souls of reprehensible morals and instill noble moral values in accordance with Islamic teachings. In this study, teachers were seen consistently providing gentle but meaningful advice whenever students exhibited bad behavior, such as fighting, swearing, or being undisciplined (Fitriadi et al., 2024). Teachers did not reprimand with anger, but used a dialogical approach to help students understand their mistakes and encourage them to improve themselves. Teachers connected each behavior to its moral and spiritual consequences, so that students not only knew what was right and wrong but also understood the wisdom behind it. This kind of guidance fostered internal awareness in students, allowing them to gradually develop positive habits without feeling forced. This effort to purify the soul is an important part of the *muzakki's* role, because teachers not only correct behavior but also cleanse students' hearts of traits that damage their character (Fiorella, 2020).

In addition to advice and dialogue, teachers play the role of *muzakki* (payers of charity) by guiding students in spiritual activities aimed at strengthening their bond with God, such as reading the Quran, reciting dhikr (remembrance of God), praying before and after studying, and practicing mindful prayer. Teachers teach the correct prayers, guide students in reciting short surahs (chapters) with tartil (recitation), and model how to pray devoutly and with hope in God (Cahyanti et al., 2024). By involving students in daily spiritual activities, teachers help cleanse their hearts of laziness in worship, lack of discipline, or lack of concern for religious values. Research findings indicate that these spiritual habituation activities have a significant influence on changes in student behavior, such as increased politeness, the emergence of empathy for friends, and increased discipline in participating in learning activities. Thus, the spiritual guidance provided by teachers functions as a process of tazkiyah

(religious guidance), namely the gradual purification of the soul through consistent practice of worship.

The impact of implementing the role of *muzakki* is evident in the development of students' moral character. Students who were previously easily offended become calmer, those who frequently broke rules become more obedient, and those who lacked respect for their peers become more caring. These changes are the result of a process of spiritual purification carried out through moral development and regular strengthening of worship. Teachers also encourage students to engage in self-reflection when they make mistakes by asking what caused the behavior and how it should be corrected. This process of self-reflection helps students recognize their weaknesses and understand their moral responsibility as Muslims. The relationship between teachers and students also becomes closer because students feel guided, not judged. Thus, the teacher's role as *muzakki* not only cleanses students' outward behavior but also instills a strong spiritual foundation so that students grow into individuals with noble morals. This role is crucial in shaping the religious character of students in elementary school, as it touches the deepest aspects of a child's moral development.

### **The Role of *Mursyid* in Spiritual Guidance and Teacher Exemplarity**

The role of Islamic Religious Education teachers as *mursyid* is evident through their ability to provide spiritual guidance to students with an approach filled with wisdom, empathy, and a strong emotional presence. Teachers do not simply teach formal worship, but also serve as a place for students to ask questions about various religious or personal issues they face (Ridwan & Ikhwan, 2021; Andri et al., 202). Research has found that students spontaneously approach teachers when experiencing confusion about etiquette, difficulty memorizing, or even social problems such as disagreements with friends. Teachers respond patiently, provide advice in soothing language, and direct students toward true spiritual understanding. This type of guidance demonstrates that teachers serve not only as instructors of knowledge but also as spiritual guides who provide moral and emotional direction for student development. The teacher's presence as *mursyid* makes students feel they have a safe role model, thus building a strong emotional bond between teacher and student and supporting the process of internalizing religious values within them.

A teacher's exemplary conduct in worship is a core aspect of the role of a religious teacher (*mursyid*), which significantly influences students' spiritual development. Teachers demonstrate reverence during prayer, discipline during prayer, and consistency in reciting the Quran with tartil (a clear recitation of the Quran) (Rois et al., 2023; Sahri, 2024). This exemplary conduct provides a concrete example of how a Muslim performs worship correctly, enabling students to imitate it directly. Research shows that students are more easily moved to worship correctly when they see their teacher perform it in real life, rather than simply hearing advice or instructions. Teachers also encourage students to participate in religious activities such as tadarus (recitation of the Quran), congregational prayer, and group prayer, strengthening the spiritual atmosphere in the classroom and school. Teachers' exemplary conduct extends beyond rituals to morals, such as speaking calmly, assisting students without anger, or showing patience when dealing with challenging student behavior. All of this reinforces the teacher's role as a religious teacher, guiding students through concrete examples, not just words (Sáez et al., 2025; Thobroni et al., 2025).

The impact of spiritual guidance and the exemplary role of teachers as *mursyid* is clearly visible in the development of students' religious attitudes and behavior. Students become more confident in leading prayers, read the Quran more fluently, and demonstrate increased sincerity in worship. Furthermore, the relationship between students and teachers becomes closer because the teacher is not merely an authoritative figure, but also a guide who understands their spiritual needs. This closeness creates a conducive classroom atmosphere, where students feel free to ask questions, consult, or seek advice on personal and religious matters. In the long term, the *mursyid's* role fosters a strong spiritual foundation, helps students build a stable religious awareness, and develops more mature character. The teacher as *mursyid* also plays a role in maintaining a balance between students' emotional and spiritual intelligence, so that education does not focus solely on cognitive aspects but also touches the heart and soul. Thus, this role is a crucial pillar in the formation of a holistic Islamic character in elementary school students.

### **Integration of the Five Roles of Islamic Educators in Learning Practices**

The integration of the five roles of Islamic educators *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* is evident in the learning practices of the Islamic Religious Education teachers studied. Teachers do not perform these five roles separately, but rather interconnect and integrate them in every interaction process and learning activity. In a single learning session, for example, a teacher can simultaneously act as *muallim* when delivering material, as *muaddib* when demonstrating politeness and courtesy, as *murabbi* when fostering *fitrah* through motivation and personal attention, as *muzakki* when advising and correcting behavior, and as *mursyid* when providing spiritual guidance. This natural integration demonstrates that the concept of education in Islam is indeed comprehensive and cannot be separated from teaching, moral development, and spiritual guidance. The research findings show that teachers are able to integrate these five roles in their daily activities without making it seem forced, but rather as part of the personality of a mature Islamic educator committed to the holistic development of their students (Li et al., 2020; Porat et al., 2023).

This integration is also evident in the teacher's ability to balance the cognitive, affective, and spiritual aspects of students in the learning process. The teacher delivers religious material in a structured manner as a *muallim* (leader), while simultaneously emphasizing etiquette through exemplary behavior as a *muaddib* (leader) and providing character building through habituation as a *murabbi* (leader). When behavior that does not reflect noble morals occurs, the teacher gently acts as a *muzakki* (payer of zakat) to guide students towards self-improvement (Osei & Bjorklund, 2024; Zhang & Tian, 2025). Conversely, when students exhibit confusion in worship or experience emotional problems, the teacher acts as a *mursyid* (leader) to provide explanations, advice, and reassurance. Research shows that this combination of roles creates a comprehensive learning environment that touches all aspects of the learner. Students not only understand the lesson intellectually but also experience an education that touches their hearts, resulting in a deeper and more lasting learning experience. This integration is a hallmark of Islamic education, which emphasizes the development of the whole person, not just academic achievement.

The impact of integrating these five roles of Islamic educators is evident through positive changes in students' behavior, attitudes, and spiritual abilities. Students become more disciplined, more polite in their speech, more

cooperative, and more willing to take responsibility for religious activities such as leading prayers or reciting the Quran. They demonstrate progress in understanding Islamic values and are able to apply them in their daily lives. Research findings indicate that this integration of teacher roles creates a religious and supportive classroom culture, where students feel valued, guided, and encouraged to continuously improve themselves. Teachers serve as central role models, providing moral and spiritual direction for all classroom educational dynamics. Thus, the integration of the roles of *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* not only creates quality learning but also serves as an important foundation for the formation of a holistic Islamic character in elementary school students. This integration can be seen as an ideal model for Islamic Religious Education and is worthy of wider development.

### **Analysis of Findings Based on the Concept of Islamic Educators and Its Implications**

An overall analysis of the research findings indicates that the implementation of the five roles of educators in the concept of Islamic education *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* can be implemented effectively and concretely by Islamic Religious Education teachers at the elementary school level (Fatoni & Subando, 2024). Teachers not only carry out these roles as part of their formal duties, but also internalize them as part of their professional and spiritual identities. In daily practice, teachers demonstrate exemplary behavior that is the main foundation of the role of *muaddib*, provide character strengthening as *murabbi*, convey knowledge communicatively as *muallim*, foster morals through a gentle approach as *muzakki*, and provide spiritual guidance as *mursyid*. All of these roles appear to be integrated naturally in every interaction between teachers and students. This analysis confirms that the concept of an Islamic educator is not merely a normative ideal, but rather a model that can be implemented concretely and have a significant impact on student development if teachers have adequate religious commitment and pedagogical competence. This indicates a strong alignment between the theory of the concept of an Islamic educator and its implementation in the field (Husaeni, 2023).

The research findings reveal that these five roles of Islamic educators collectively have a strong impact on the development of character, social behavior, discipline, and spirituality of students. The teacher's exemplary role as a *muaddib* (leader) gradually shapes students' manners; personal development as a *murabbi* (leader) provides a sense of security and appreciation for each child's potential; the delivery of knowledge as a *muallim* (leader) enables students to understand religious teachings correctly; moral guidance as a *muzakki* (payer of zakat) cleanses negative behavior and replaces it with better character; while the teacher's role as a *mursyid* (leader) strengthens students' emotional and spiritual connection to religion. Data analysis shows that the combination of these roles creates an educational ecosystem that not only teaches religious cognition but also deeply shapes students' character and spirituality. An important implication of these findings is that Islamic Religious Education at the elementary school level will be most effective if teachers are able to integrate all the roles of Islamic educators into the learning process, rather than just focusing on delivering material.

Further implications of these findings relate to the importance of developing the professionalism of Islamic Religious Education teachers so they can comprehensively carry out their role as Islamic educators. Teachers need to receive training that not only improves pedagogical competence and religious content, but also strengthens aspects of spirituality, personality, and professional ethics, as these

aspects are central to the roles of *muaddib*, *murabbi*, and *mursyid*. Schools also need to create an environment that supports the practice of adab habits and spiritual activities, so that teachers' efforts are continuous and can run in harmony with the school culture. The findings of this study provide an important contribution to the development of Islamic Religious Education, namely that the Islamic educator model can serve as a framework for strengthening the quality of learning and shaping students' character more effectively. Thus, this study confirms that the implementation of the concept of educator in Islam is not only relevant to modern educational conditions but also has broad implications for the character formation of a young generation with noble morals, discipline, and strong spiritual awareness.

## CONCLUSION

The results of the study indicate that the concept of educators in Islam which includes the roles of *muaddib*, *murabbi*, *muallim*, *muzakki*, and *mursyid* can be implemented comprehensively by Islamic Religious Education teachers in elementary schools, and have a significant impact on character formation, spiritual development, and improving the quality of student behavior; teachers are able to combine role models, fostering fitrah, conveying knowledge, purifying the soul, and spiritual guidance naturally in learning practices and daily interactions in the classroom, so that education is not only oriented to cognitive, but also touches the emotional and spiritual dimensions of students. The implementation of the five roles of Islamic educators has succeeded in creating a religious, warm classroom ecosystem and supporting the growth of discipline, empathy, politeness, and courage in students to worship and practice Islamic values in everyday life; this study confirms that character and spiritual education can run effectively when teachers have good pedagogical competence as well as moral integrity and strong religious commitment. Based on these findings, it is recommended that Islamic Religious Education teachers continue to improve their professional and spiritual competence through training that not only focuses on mastery of material, but also on strengthening personality, ethics, and role models; Schools need to support this by providing a conducive environment for the continuous cultivation of good manners and religious activities, so that the role of teachers as Islamic educators can run optimally and contribute more to forming a young generation with noble morals, discipline, and a mature and sustainable religious awareness.

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