

Qur'anic Pedagogical Ethics: An Exegetical Study of the Etiquette of Teaching the Qur'an

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Abstrak

Penurunan nilai adab di kalangan pemimpin, guru, dan siswa dalam dunia pendidikan berpotensi merendahkan kualitas pendidikan. Sejumlah guru yang seharusnya menjadi teladan justru melakukan tindakan menyimpang, seperti kekerasan, pelecehan seksual, dan rendahnya komitmen profesional. Fenomena ini merusak nama baik individu serta profesi pendidik secara keseluruhan. Penelitian ini bertujuan untuk menggali panduan al-Qur'an mengenai etika dan adab pengajar al-Qur'an dengan merujuk pada kitab tafsir. Metode yang digunakan adalah kualitatif dengan jenis penelitian kepustakaan. Menggunakan analisis dengan tafsir *mawḍū'ī*, artikel ini berupaya mengungkap konsep etika dan adab pengajar dalam kitab tafsir. Hasil penelitian menunjukkan bahwa QS. Hud [11]: 15-16 dan Asy-Syura [42]: 20 menegaskan pentingnya menjaga niat ikhlas, QS. al-Maidah [5]: 8 menegaskan keadilan dan objektivitas dalam mendidik, QS. al-Ahzab [33]: 21 menampilkan Rasulullah SAW sebagai teladan utama bagi pengajar, dan QS. al-Nahl [16]: 125 mengajarkan pentingnya bijak dan kelembutan dalam memberi nasihat. Kajian ini berkontribusi dalam memperkaya pemahaman tafsir tematik tentang etika dan adab pengajar al-Qur'an sekaligus memberikan pedoman praktis bagi pendidik untuk menerapkan nilai-nilai al-Qur'an dalam pendidikan modern.

Kata Kunci: *Etika, Pengajar al-Qur'an, Pedagogis, Tafsir al-Qur'an*

Abstract

The decline in ethical standards among leaders, teachers, and students in the field of education has the potential to undermine the quality of education. A number of teachers, who should serve as role models, have instead engaged in misconduct, such as violence, sexual harassment, and a lack of professional commitment. This phenomenon tarnishes the reputation of both individuals and the teaching profession as a whole. This study aims to explore the Qur'anic guidance regarding the ethics and conduct of Qur'an instructors by referring to exegetical works. The method used is qualitative, specifically a literature review. Employing an analysis based on thematic exegesis, this article seeks to uncover the concepts of ethics and conduct for instructors as presented in exegetical texts. The results of the study indicate that QS. Hud [11]: 15-16 and Asy-Syura [42]: 20 emphasize the importance of maintaining sincere intentions; QS. al-Maidah [5]: 8 emphasizes justice and objectivity in education; QS. al-Ahzab [33]: 21 presents the Prophet Muhammad, peace be upon him, as the primary role model for educators, and QS. al-Nahl [16]: 125 teaches the importance of wisdom and gentleness in offering advice. This study contributes to enriching the understanding of thematic exegesis regarding the ethics and conduct of Qur'an teachers while providing practical guidelines for

educators to apply Qur'anic values in modern education.

Keywords: *Ethics, Qur'an Teachers, Pedagogy, Qur'anic Exegesis*

INTRODUCTION

The contemporary landscape of education indicates a noticeable decline in the values of *adab* (ethical conduct) among educational stakeholders, including institutional leaders, teachers, and students. This condition has the potential to undermine the quality of education that institutions aspire to achieve.¹ In several cases, teachers who are expected to serve as moral exemplars have instead engaged in inappropriate or unethical behavior. For instance, there have been incidents in which teachers commit acts of violence against students without clear justification, actions that contradict the principles of compassionate education and violate the fundamental rights of children. In addition, some teachers demonstrate a lack of dedication in their teaching practices, reflecting a diminished sense of professional responsibility. More alarmingly, certain cases have emerged involving teachers implicated in sexual harassment toward students or other forms of deviant conduct. Such phenomena not only damage the reputation of the individuals involved but also tarnish the integrity and public trust associated with the teaching profession as a whole.²

In response to these concerns, the Indonesian Ministry of Religious Affairs has continued to pursue efforts to improve the quality of education, particularly in the field of Qur'anic education, by organizing workshops aimed at strengthening scholarly competence in Qur'anic pedagogy. These programs bring together experts, practitioners of Qur'anic education, academics, as well as representatives from regional offices of the Ministry of Religious Affairs. A former Vice Rector of UIN Sunan Kalijaga Yogyakarta emphasized the importance of restoring attention to ethical conduct and moral discipline within Qur'anic education, noting that the values of noble character (*akhlāq al-karīmah*) have gradually declined amid contemporary social transformations.³

A number of scholarly studies have also examined the ethical framework expected of Qur'anic teachers. One such study explores the thought of Imām al-Nawawī concerning the ethics of educators as articulated in his work *At-Tibyān fī*

¹ Sandy Aulia Rahman, Abd Basir, and Muhammad Noor Fuady, "Adab Belajar Dan Mengajar Dalam Perspektif Al-Qur'an Dan Al-Hadits (Telaah Konsep Pemikiran Imam Nawawi)," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 2, no. 2 (January 29, 2024): 97.

² Tansri Riziq Hilman Afif et al., "Adab Seorang Guru Dalam Perspektif Hadits Rasulullah SAW," *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam* 5, no. 2 (September 30, 2024): 586.

³ "Kemenag Dukung Penguatan Kompetensi Keilmuan Pendidikan Al-Qur'an," <https://pendis.kemenag.go.id/direktorat-pd-pontren/kemenag-dukung-penguatan-kompetensi-keilmuan-pendidikan-al-qur-an>. Diakses tanggal 16 Desember 2024.

Ādāb Ḥamalāt al-Qur'ān. The findings of this research indicate that Imām al-Nawawī placed strong emphasis on the ethical character of educators within the learning process. His conception of educational ethics is formulated into fifteen key principles, which are organized into four main categories: the ethics of educators toward themselves, the ethics of educators toward their students, the ethics of educators within the teaching process, and the ethics of educators toward knowledge itself.

Furthermore, Imām al-Nawawī's discussion extends beyond the ethical responsibilities of teachers to include a detailed consideration of the ethical conduct expected from students in the learning process. Nevertheless, previous research has primarily focused on Imām al-Nawawī's conceptual framework without providing an exegetical analysis of the Qur'anic verses used as references. Consequently, readers have not yet gained a comprehensive understanding of the meanings of these verses and their relevance to the ethical framework for educators proposed by Imām al-Nawawī.⁴

Research examining QS. al-Baqarah [2]: 44 reveals that the ethics of a teacher encompass several fundamental dimensions, including sincerity of intention, integrity, and empathy toward students. Accordingly, teachers are expected to embody exemplary moral conduct for their learners. The study also highlights the strategic role of teachers as agents of change who bear significant responsibility in transmitting knowledge. However, the scope of this research remains limited because it focuses solely on the interpretation of verse 44, and therefore does not comprehensively portray the broader concept of teachers' ethics and adab within the wider framework of the Qur'anic teachings or within Islamic educational thought as a whole.⁵

A review of previous studies indicates the presence of a research gap, particularly in the lack of integration between the interpretation of Qur'anic verses and the perspectives of classical scholars regarding the ethics of Qur'anic teachers. Earlier works tend to adopt a partial approach either presenting the ethical thought of classical scholars or discussing Qur'anic exegesis independently without conceptually linking the two. Consequently, this study seeks to address that gap by offering a more comprehensive understanding of the ethics of Qur'anic teachers grounded both in the revealed text of the Qur'an and in the scholarly interpretations developed within the Islamic intellectual tradition.

⁴ Muhammad Nurudin, "Imam Al-Nawawī's Thoughts on Educator Ethics in the Book of At-Tibyan Fii Adabi Hamalatil Al-Qur'an," *ISEDU: Islamic Education Journal* 2, no. 1 (June 30, 2024): 61.

⁵ Ahmad Naufal et al., "Etiket Guru Dalam Proses Pembelajaran Menurut Perspektif Islam: Tela'ah Al Qur'an Surah Al Baqarah Ayat 44," *Jurnal Pendidikan Islam* 2, no. 2 (2025): 1, <https://doi.org/10.47134/pjpi.v2i2.1354>.

The novelty of this research lies in its effort to integrate textual analysis of Qur'anic verses concerning the ethics and adab of Qur'anic educators, namely QS. Hud [11]: 15-16, QS. al-Shura [42]: 20, QS. al-Ma'idah [5]: 8, QS. al-Ahzab [33]: 21, and QS. al-Nahl [16]: 125, with interpretations derived from classical tafsir literature in order to reveal a more comprehensive ethical framework for educators. Studies employing such an integrative approach remain relatively limited in existing scholarship; therefore, this research is expected to contribute new insights to the development of studies in Qur'anic sciences, tafsir, and Islamic education.

Academically, this study contributes to the advancement of thematic Qur'anic interpretation and Islamic educational studies, particularly through the integration of the normative source of the Qur'an with the intellectual legacy of classical scholars. Practically, the findings of this research are expected to serve as a reference for Qur'anic educators in cultivating ethical character, professional integrity, and pedagogical conduct that align with Qur'anic values in the contemporary era.

RESEARCH METHOD

This study employs a qualitative approach by examining various tafsir literatures to explore the ethics and adab of Qur'anic teachers. Primary data are derived from classical exegetical works such as *Tafsir al-Qur'an al-'Azim*, *Al-Jami' li Ahkam al-Qur'an*, and *Jami' al-Bayān fi Ta'wil al-Qur'an*. These works are selected because of their comprehensive analysis of the Qur'anic text and their contribution to understanding verses related to education and teaching. In addition, several classical works on educational ethics, such as *At-Tibyān fi Ādāb Ḥamalat al-Qur'an*, *Tadhkirah al-Sāmi' wa al-Mutakallim fi Ādāb al-Ālim wa al-Muta'allim*, and *al-Mu'allim Al-Awwal*, are also used to support the discussion. Contemporary literature on education and teaching ethics, including books and academic journals, is utilized to provide a modern perspective on Qur'anic teaching relevant to current educational challenges. This research applies the thematic (*mawḍū'ī*) approach in Qur'anic interpretation to analyze the ethics and adab of Qur'anic educators.⁶ This approach allows the researcher to explore deeper meanings and wisdom within the Qur'an that may not be immediately apparent. It is widely used because it helps address contemporary social issues and provides clear and systematic conclusions.⁷

The study focuses on the theme of teachers' ethics and adab because it is essential knowledge for anyone involved in teaching the Qur'an. Relevant Qur'anic verses related to this theme are first collected and then grouped according to similar

⁶ Eni Zulaiha and M Taufiq Rahman, "Makna dan Manfaat Tafsir Maudhu'i," n.d., 14.

⁷ Asri Khoirunnisa and Ahsyaf Muzakki, "Kelebihan dan Kekurangan Tafsir Tematik" 7 (2023): 28151.

themes. These verses are subsequently analyzed using the analytical (*taḥlīlī*) method based on classical tafsīr works such as *Tafsīr al-Qur'ān al-'Aẓīm*, *Al-Jāmi' li Aḥkām al-Qur'ān*, and *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*. Through this analysis, the researcher identifies the key concepts in each verse to clarify their meanings and educational messages. The study then reconstructs the views of classical *mufasssīrūn* on the ethics and adab of Qur'anic teachers within the framework of contemporary Islamic educational ethics. This reconstruction is based on the principles of *ta'dīb* (the cultivation of proper conduct) and *akhlaq al-mu'allim* (teachers' moral ethics) as core foundations of Islamic education. In this way, moral values from classical tafsir are contextualized for modern educational practice, contributing to a model of Qur'anic teaching ethics relevant to contemporary challenges.

RESULT AND DISCUSSION

General Overview of Teacher Ethics and *Adab*

Etymologically, the term *ethics* originates from the Greek words *ethos* and *ethikos*. The word *ethos* refers to character, disposition, customs, or socially accepted practices, while *ethikos* denotes morality, civility, and commendable conduct.⁸ Ethics is therefore understood as a field of study that examines individual behavior within a social context in accordance with established norms and principles that regulate proper conduct.⁹

In line with this definition, teacher ethics constitutes a specific domain related to the moral responsibilities of educators. It encompasses the principles, norms, and moral values that guide teachers' attitudes and actions in fulfilling their professional duties. This includes their relationships with students, fellow educators, parents, and their involvement in the learning process.¹⁰ Consequently, teacher ethics reflects the moral obligation of educators to guide future generations while maintaining professional standards within the educational sphere. In Islamic education, professional ethics plays a crucial role, as teachers who uphold ethical values not only transmit knowledge but also demonstrate exemplary conduct that contributes to the holistic character formation of students.¹¹

⁸ R. Suyato Kusumaryono, "Etika Profesi Guru Teknologi Informasi, Dan Komunikasi Dalam Meminimalisasi Pelanggaran Kode Etik," *Syntax Literate; Jurnal Ilmiah Indonesia* 7, no. 10 (2022): 16124, <https://doi.org/10.36418/syntax-literate.v7i10.12086>.

⁹ "Etika Sebagai Landasan Perilaku Sehari-Hari," <https://stekom.ac.id/artikel/etika-sebagai-landasan-perilaku-sehari-hari>. Diakses tanggal 20 November 2024.

¹⁰ Mitra M. Saputra, "Konsep Etika Guru Dalam Berinteraksi Dengan Siswa, Relevansinya Dengan Adab Siswa (Tela'ah Kitab Tadzkiratus Sami' Wal Mutakallim Fii Adabil 'Alim Wal-Muta'allim)" (Riau, Universitas Islam Megeri Sultan Syarif Kasim Riau, 2024), 14.

¹¹ Rinah Rinah, "Integrasi Etika Profesi Dan Profesionalisme Guru Dalam Meningkatkan Mutu Pendidikan Islam Di Era Digital," *Journal of Innovative and Creativity* 5, no. 2 (2025): 19653–58, <https://doi.org/10.31004/joecy.v5i2.2948>.

Beyond the concept of ethics, this discussion also addresses the notion of *adab*, which holds a fundamental position in Islamic education. Linguistically, the Arabic term *adab* refers to education, discipline, and training. Within Greek intellectual tradition, it is often associated with the concept of ethics.¹² Terminologically, *adab* denotes a set of customary practices and behavioral norms that embody moral virtues and are transmitted across generations. It represents practical expressions of virtue and goodness recognized both by religious law and rational judgment.¹³ Thus, *adab* may be regarded as conceptually comparable to ethics.¹⁴

More specifically, *adab* or moral character (*akhlāq*) refers to an internal disposition that prompts individuals to act spontaneously without extensive deliberation. This disposition may arise naturally from innate character or be cultivated through habituation and continuous training. Although actions may initially require conscious reflection, repeated practice eventually transforms them into stable character traits.¹⁵ In the context of Indonesian educational traditions, the concept of teachers' *adab* is often associated with the teacher's code of ethics, which consists of a set of norms and guiding principles that regulate teachers' attitudes and behavior in performing their duties as educators as well as members of society and the state.¹⁶

The good *adab* of a teacher serves as an example for students in shaping their attitudes and behavior. For this reason, discussions on teachers' *adab* remain relevant and have frequently attracted the attention of Muslim scholars,¹⁷ including in works such as *Tadhkirat al-Sāmi' wa al-Mutakallim fī Ādāb al-Ālim wa al-Muta'allim* by Ibn Jama'ah. The shift from theoretical discourse to practical application highlights the significance of *adab* as a primary foundation that precedes knowledge, as reflected in the well-known expression: "*al-Adab qabl al-'Ilm*" (adab before knowledge).

According to Law of the Republic of Indonesia Number 14 of 2005 on Teachers and Lecturers, Chapter III Article 7, concerning the principles of

¹² Sandy Aulia Rahman et al., "Adab Belajar Dan Mengajar Dalam Perspektif Al-Qur'an Dan Al-Hadits (Telaah Konsep Pemikiran Imam Nawawi)," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 2, no. 2 (2024): 126, <https://doi.org/10.35931/am.v2i2.3236>.

¹³ Bahagia Bangun, "Etika Seorang Guru Dalam Pembelajaran Al-Qurān Menurut Imam An-Nawawi Dalam Kitab At-Tibyān Fī Adabi Hamalah Al-Qurān" 1 (2021): 2.

¹⁴ Muhammad Syawal Karo-Karo et al., "Adab Dan Kepribadian Guru Dalam Hadits Nabi," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 9, no. 1 (2024): 14–24, <https://doi.org/10.37216/tarbawi.v9i1.1576>.

¹⁵ M. Ahim Sulthan Nuruddaroini and Muh Haris Zubaidillah, "Adab Murid Kepada Guru Perspektif Alquran (Telaah Tafsir Maudhu'i)," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 1, no. 1 (2022): 79, <https://doi.org/10.35931/am.v1i1.1047>.

¹⁶ Sandy Aulia Rahman et al., "Adab Belajar Dan Mengajar Dalam Perspektif Al-Qur'an Dan Al-Hadits (Telaah Konsep Pemikiran Imam Nawawi)," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 2, no. 2 (2024): 130, <https://doi.org/10.35931/am.v2i2.3236>.

¹⁷ Sandy Aulia Rahman, Basir, and Fuady, "Adab Belajar Dan Mengajar Dalam Perspektif Al-Qur'an Dan Al-Hadits (Telaah Konsep Pemikiran Imam Nawawi)," 103.

professional conduct for teachers and lecturers, the teaching profession is defined as a specialized field of work implemented based on several principles: possessing talent, interest, vocation, and idealism; maintaining a commitment to improving educational quality, faith, piety, and noble character; holding appropriate academic qualifications and educational background; demonstrating the competencies required for professional duties; bearing responsibility for professional tasks; receiving income determined according to work performance; having opportunities for continuous professional development through lifelong learning; obtaining legal protection in performing professional responsibilities; and being affiliated with a professional organization authorized to regulate matters related to teachers' professional duties.

As stated above, one of the fundamental principles of professionalism is the commitment to enhancing the quality of education, faith, piety, and moral character. Therefore, *adab* is essential for Qur'anic educators. Furthermore, the effectiveness of Qur'anic teaching does not depend solely on instructional methods or the enthusiasm of learners, but also on the ethical conduct and moral character of the teacher, as exemplified by Muhammad.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

*"Indeed, I was sent only to perfect noble character."*¹⁸

As a continuation of the importance of a teacher's *adab*, it must be recognized that the knowledge conveyed by a Qur'anic teacher represents the most noble form of knowledge, namely the Qur'an itself. A narration reported by Al-Khatib al-Baghdadi recounts that when Al-Awza'i saw a young person attending his study circle, he asked, "Have you recited the Qur'an?" If the young man replied "yes," he would ask him to recite the verse:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

"Allah instructs you concerning your children (in matters of inheritance)" (QS. al-Nisa [4]: 11).

However, if the answer was "no," he would say, "Go and learn the Qur'an before seeking other knowledge."¹⁹

This narration demonstrates that the Qur'an occupies the highest position of knowledge, and that scholars traditionally prioritized learning it before pursuing other disciplines. Consequently, a teacher must possess noble character and sincere dedication in teaching the Qur'an. Moreover, the outcomes of students taught by

¹⁸ Muhammad bin Ismail Al-Bukhari, *Al-Adab Al-Mufrad*, ed. Muhammad Fu'ad Abdul Baqi (Al-Mathba'ah As-Salafiyyah, 1375), 104.

¹⁹ Abu Bakr Ahmad bin Ali bin Tsabit bin Ahmad bin Mahdi, *Al-Jami' Li Akhlaq Ar-Rawi Wa Adab As-Sami'*, ed. Dr. Mahmoud Ath-Thahan, vol. 1 (Riyadh: Maktabah Al-Ma'arif, 1403), 108.

teachers with strong ethical conduct and proper *adab* will differ from those taught by teachers who lack such qualities. Students often regard their teachers as role models in daily life; therefore, the conduct of a teacher significantly influences the character formation of learners. This illustrates that teachers play a central role in the educational process, and without competent and ethical educators, effective learning cannot be achieved.

Ethics and *Adab* of Educators in the Qur'an

Muhammad demonstrated great enthusiasm in teaching the Qur'an and encouraged his companions to study it by emphasizing the virtues of learning and teaching the Qur'an. Among his statements is the following:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you are those who learn the Qur'an and teach it." (HR. Al-Bukhari dan Muslim)²⁰

According to this prophetic tradition, those who study the Qur'an belong to the best of people. However, the full realization of this virtue is attained when one not only learns the Qur'an but also teaches it to others.²¹ Therefore, a Qur'anic educator should cultivate a sense of gratitude for being granted the honor of becoming among the best servants of Allah, entrusted with teaching His revealed book.

Such virtue requires clear guidance, and that guidance is found in the Qur'an. The teachings of the Qur'an revealed to Muhammad serve as a comprehensive framework for human life, including the ethics and *adab* of Qur'anic educators. Therefore, these teachings should be followed, as they provide direction for human conduct in accordance with divine commands and the example of the Prophet. As the best role model, the Prophet represents the ideal standard of conduct, and those who follow his guidance will be among those who receive divine mercy and true guidance. Allah states:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسْبُنَا أُولَٰئِكَ رَافِقًا

"And whoever obeys Allah and the Messenger will be among those whom Allah has blessed: the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions." (QS. al-Nisa [4]: 69)

²⁰ Abu Abdillah Muhammad bin Isma'il bin Ibrahim bin Al-Mughirah Al-Ju'fi Al-Bukhari, *Shahih Al-Bukhari* (Kairo: Dar At-Ta'shil, 1433), 555.

²¹ Lukman Nul Hakim, Eko Zulfikar, Abdul Kher, "Belajar Al-Qur'an Di Era Disrupsi: Peluang, Tantangan Dan Solusi", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (2024): 522-534. <https://doi.org/10.19109/jsq.v4i2.24326>.

These four groups function not only as spiritual exemplars but also as motivational forces that shape individuals' affective and behavioral responses. The exemplary conduct of the prophets, the truthful, the martyrs, and the righteous provides behavioral models that, when deeply internalized, can guide individuals in cultivating a religious and piety-oriented environment. This indicates that the formation of strong spiritual character contributes directly to the development of a value-based social environment, demonstrating the significant social influence of exemplary education.²²

The relationship between individual and social dimensions can further be understood through the exemplary model of the prophets and messengers as ideal educators. Their success as educators reflects a combination of personal integrity, divine guidance, and the practical application of knowledge in daily life. The teachings they conveyed to their companions and subsequent generations shaped their character as figures worthy of being regarded as *uswah hasanah* (excellent role models) for humanity.²³

1. Sincere Intention as the Primary *Adab* of Qur'anic Teachers

The phenomenon in which some Qur'anic teachers carry out their duties primarily to obtain worldly benefits – such as praise, recognition, or social status – reflects a shift in the meaning of Qur'anic instruction from an act of worship to merely a professional activity.²⁴ The Prophet Muhammad firmly emphasized the importance of correct intention before performing any action, stating: “*Actions are judged by intentions, and every person will obtain what they intended.*”²⁵ Therefore, Qur'anic educators should continually purify their intentions so that their teaching becomes an act of worship that attains the pleasure of Allah.

Maintaining sincerity in intention requires a proper understanding of teaching as an act of worship that demands both sincerity and adherence to prophetic guidance. Teaching is considered a noble form of devotion in the sight of Allah; however, like all acts of worship, it will not be accepted unless it fulfills two essential conditions: sincere intention solely for Allah and implementation in accordance with the teachings of the Prophet Muhammad. Allah states in QS. Hud verses 15–16:

²² Abdurrohman Sholeh et al., “Analisis Teori Sosial Kognitif Dalam Q.S An-Nisa Ayat 69 dan 140,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 04 (2024): 600, <https://doi.org/10.23969/jp.v9i04.19996>.

²³ Sirojuddin Abror, “Konsep Pendidik Dalam Perspektif Filsafat Pendidikan Islam,” *JUPE: Jurnal Pendidikan Mandala* 7, no. 4 (2022), <https://doi.org/10.58258/jupe.v7i4.4313>.

²⁴ Fu'ad bin Abdul Aziz asy-Syalyhub, *Al-Mu'allim Al-Awwal*, trans. Jamaluddin, Lc (Jakarta: Darul Haq Jakarta, 1443), 5.

²⁵ Abu Abdillah Muhammad bin Isma'il bin Ibrahim bin Al-Mughirah Al-Ju'fi Al-Bukhari, *Shahih Al-Bukhari*, 179.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ. أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبُطِلَ مَا كَانُوا يَعْمَلُونَ

“Whoever desires the worldly life and its adornments – We shall fully repay them for their deeds therein, and they will not be deprived in it. They are those for whom there is nothing in the Hereafter except the Fire; what they did therein will be in vain, and worthless is what they used to do.”

Ibn Kathir explains in *Tafsir al-Qur’an al-‘Azim* that those who perform deeds for the sake of being seen or praised will receive their recompense in this world in the form of the recognition they seek. However, in the Hereafter those deeds will hold no value, rendering their actions futile. Conversely, those who act with the intention of attaining the Hereafter will receive divine reward from Allah.²⁶ A similar message appears in QS. Ash-Shura: 20: *which states that whoever seeks the harvest of the Hereafter will have it increased, whereas whoever seeks the gains of the worldly life will receive a portion of it but will have no share in the Hereafter.*

In this context, *ḥarth al-ākhirah* refers to deeds performed for the sake of the Hereafter. When a person seeks the reward of the Hereafter, Allah assists their efforts and multiplies their reward – granting recompense that may reach tenfold, seven hundredfold, or even more according to His will. In contrast, those who pursue *ḥarth al-dunyā*, meaning purely worldly gain without concern for the Hereafter, may receive what they seek in this life but will be deprived of reward in the Hereafter.²⁷

The interpretation of Ibn Kathir demonstrates that intention constitutes a crucial element, not merely as a moral consideration but as the spiritual core of a Qur’anic teacher’s vocation. Within contemporary Islamic education, sincerity remains a fundamental value that cannot be replaced by technological advancement, professional certification, or pedagogical innovation. Despite significant transformations in education due to digitalization and globalization, the spiritual and ethical dimensions of the teaching profession remain central indicators of long-term educational success. Sincerity also carries psychological and social implications: teachers who teach with genuine intention experience inner tranquility and often gain respect and affection from their students. Such sincerity fosters mutual trust and emotional closeness between teachers and learners, which ultimately becomes an essential foundation for effective learning.²⁸

²⁶ Ibnu Katsir, *Tafsir Al-Qur’an Al-‘Azhim*, ed. Hikmat bin Basyir bin Yasin (Arab Saudi: Dar Ibnu Al-Jauzi, 1431), 438.

²⁷ Ibnu Katsir, *Tafsir Al-Qur’an Al-‘Azhim*, 545.

²⁸ Bayu Mujrimin et al., “Kontribusi Pemikiran Al-Ghazali Terhadap Pembentukan Guru Ideal Dalam Pendidikan Islam Modern,” *Arriyadhah* 22, no. 1 (2025): 51.

It is widely acknowledged that many scholarly works by Muslim scholars have gained broad acceptance within society. One of the key factors underlying this reception is the sincerity of the scholars in writing and disseminating knowledge. This value is reflected in the work of the renowned scholar of *tajwīd*, Sulaiman al-Jamzuri, who expressed the importance of sincerity in the verses of his didactic poem *Tuhfat al-Atfal*:

أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا وَالْأَجْرَ وَالْقَبُولَ وَالنَّوَابَا

Through these lines, he expressed the hope that his composition would benefit students and become a deed rewarded by Allah.²⁹ His sincere intention in seeking divine reward significantly contributed to the acceptance of the poem among learners, particularly those studying the Qur'an and the science of *tajwīd*. This attitude reflects a key ethical principle of Qur'anic educators: sincerity as the fundamental basis for transmitting knowledge.

The relevance of sincerity is further emphasized in the writings of scholars who warn against excessive attachment to worldly matters. Burhan al-Din al-Zarnuji explains in *Ta'lim al-Muta'allim Tariq al-Ta'allum* that worldly life is insignificant and transient. Those who become absorbed in worldly concerns occupy a low spiritual state, and the deception of worldly attractions can render many people blind and deaf to truth, leading them into confusion without proper guidance.³⁰

This discussion leads to another scholar who elaborates more specifically on the ethical conduct of scholars in maintaining purity of intention and behavior. Ibn Jama'ah states in *Tadhkirat al-Sāmi' wa al-Mutakallim fī Ādāb al-Ālim wa al-Muta'allim* that a scholar should intend to teach and disseminate knowledge, spread the benefits of the Sharī'ah, convey the divine rulings entrusted to him, increase knowledge, uphold truth, remain ready to return to truth, gather in the remembrance of Allah, greet fellow Muslims, and pray for the righteous generations of the early Muslims.³¹

Therefore, educators should purify their intentions and regard teaching solely as a means of seeking the pleasure of Allah. Such sincerity should be reflected in every aspect of educational practice, whether in offering advice, supervising students, or administering discipline. Through this attitude, the educational process becomes not only more effective but also a source of divine reward and approval. When teachers cultivate sincere intention, they convey knowledge with genuine

²⁹ Miftahul Arifin, *Syarah Tuhfatul Athfal*, 1st ed., ed. Abdul Rauf Harits and Hielma Hasanah (Bogor, 2019), 15.

³⁰ Ruli Destian et al., "Kompetensi Kepribadian Guru Perspektif Syaikh Burhanuddin Az-Zarnuji Dan Hadratussyaikh K.H. Hasyim Asyari Serta Relevansinya Dengan Undang-Undang Nomor 14 Tahun 2005 Tentang Guru Dan Dosen," *Jurnal Al-Qiyam* 4, no. 1 (2023): 14, <https://doi.org/10.33648/alqiyam.v4i1.263>.

³¹ Imam Badruddin Ibnu Jama'ah al-Kinani asy-Syafi'i, *Tadzkiroh As-Sami' Wa al-Mutakallim Fi Adab al-Alim Wa al-Muta'allim*, trans. Izzudin Karimi, Lc (Jakarta: Darul Haq, 1441), 45.

dedication and do not easily feel disappointed when students respond slowly or struggle to understand lessons.³²

Any praise received after acting sincerely should be regarded as glad tidings granted by Allah.³³ Abu Dharr al-Ghifari reported that the Prophet Muhammad was asked about a person who performs a good deed sincerely for Allah and then receives praise from others. He replied:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

“That is the glad tidings granted in advance to a believer.” (HR. Muslim)³⁴

2. Acting Justly and Objectively

The concept of justice (*al-'adl*) in the Qur'an encompasses a broad and profound scope that covers various dimensions of human life. In addition to the term *'adl*, the Qur'an also employs the words *al-qist* and *al-mizān* to convey the meaning of justice. These terms collectively emphasize the importance of upholding fairness, balance, equality of rights, and equitable treatment toward all people.³⁵

The Qur'an affirms that the implementation of justice is inseparable from piety. Therefore, justice becomes an essential element in a Muslim's effort to draw closer to Allah. Every action, statement, and decision should be grounded in the principles of justice, without discrimination based on race, religion, social status, or any other background.³⁶ This understanding provides a conceptual foundation for applying justice in various aspects of life, including education and human relations.

Justice may be understood as a condition in which ideal moral principles are realized in practice, both in interpersonal relationships and in interactions involving different entities.³⁷ According to Mahmud Yunus, as cited by Ahmad Tafsir, teachers should embody noble qualities such as respecting and caring for students as they would their own children, guiding them with wisdom, and instilling the understanding that the pursuit of knowledge aims to draw closer to Allah rather than to achieve personal pride. Teachers should not demean other branches of

³² Taufiqurrahman Taufiq et al., “Kompetensi Kepribadian Guru Prespektif KH Hasyim Asy'ari Dalam Kitab Adabul Alim Wal Muta'allim,” *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 12, no. 1 (2023): 42, <https://doi.org/10.54437/urwatulwutsqo.v12i1.835>.

³³ Fu'ad bin Abdul Aziz asy-Syalhub, *Al-Mu'allim Al-Awwal*, 7.

³⁴ Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Shahih Muslim*, ed. Muhammad Fuad Abdul Baqi (Kairo: Matba'ah Isa al-Babi al-Halabi wa Syirkah, 1374), 2034.

³⁵ Mardian Idris et al., “Analisis Ayat-Ayat Keadilan Dalam Tafsir Ayat Politik,” *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 2 (2025): 609, <https://doi.org/10.56832/edu.v5i2.1300>.

³⁶ Mardian Idris et al., “Analisis Ayat-Ayat Keadilan Dalam Tafsir Ayat Politik.”

³⁷ Hana Malika Rahmah Sitorus and Fadila Putri, “Keadilan Ekonomi Dalam Islam: Konsep, Prinsip Dan Implementasi,” *Jurnal Nuansa : Publikasi Ilmu Manajemen Dan Ekonomi Syariah* 3, no. 3 (2025): 240, <https://doi.org/10.61132/nuansa.v3i3.1957>.

knowledge, should encourage students to think critically, apply knowledge in daily life, and treat all students fairly without discrimination.³⁸

This perspective corresponds with the view of Muhammad Athiyah al-Abrasyi, who explains that justice includes compassion, concern, fulfillment of students' needs, and the provision of balanced guidance, instruction, and evaluation for all learners. Injustice on the part of educators may erode students' trust and negatively affect the success of the learning process.³⁹ Allah states in QS. al-Ma'idah [5]: 8:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe, stand firmly for Allah as witnesses in justice. Do not let the hatred of a people cause you to act unjustly. Be just; that is closer to piety. And be mindful of Allah; indeed, Allah is fully aware of what you do."

This verse calls upon believers to uphold truth with justice for the sake of Allah rather than for human interests. It also commands them to bear witness with fairness.⁴⁰ Testimony must be delivered objectively, without being influenced by personal interests, closeness, or hostility, because justice is universal and must not be compromised even toward those who are disliked. The verse concludes with a call to piety, emphasizing that Allah is fully aware of all human actions and that neglecting justice will result in negative consequences both in this world and in the Hereafter.⁴¹

A number of scholars explain that the concept of justice in Islam also possesses a spiritual dimension; justice is not limited to legal rulings but also includes moral character and personal conduct.⁴² As taught by Muhammad regarding the importance of giving every individual their rightful due, this principle can be applied in the field of education, particularly in Qur'anic instruction. A Qur'anic teacher should treat all students fairly without favoritism or discrimination. Such justice includes providing objective corrections of Qur'anic recitation and evaluating students according to their respective abilities and

³⁸ Salsa Billa Fitriah and Nur Fitriatin, "Analisis Standar Etika Pendidik Dalam Pendidikan Islam; Prespektif Hukum Islam," *JoIEM (Journal of Islamic Education Management)* 6, no. 1 (2025): 15, <https://doi.org/10.30762/joiem.v6i1.3841>.

³⁹ Yulistira et al., "Peran Guru Sebagai Murabbi Dalam Perspektif Islam," 114.

⁴⁰ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim*, 350.

⁴¹ Salsabilla Azhara Ritonga et al., "Ayat-Ayat Al-Qur'an Tentang Keadilan.

⁴² Yulianti Yulianti and Dwi Noviani, "Pemahaman Konsep Keadilan Dalam Al-Qur'an; Analisis Ayat-Ayat Hukum," *Intelegensia: Jurnal Pendidikan Islam* 12, no. 2 (2024): 99, <https://doi.org/10.34001/intelegensia.v12i2.7277>.

efforts.⁴³ It is inappropriate for a teacher to give excessive assessment due to certain relationships, such as personal closeness or the social status of a student.

Within the context of character formation, this principle also reflects the complementary roles of teachers and parents. In essence, both share similar responsibilities in guiding and educating children. Teachers are often regarded as second parents for students within the school environment. Therefore, educators are expected to demonstrate fairness and maturity in both speech and conduct. A teacher's justice is reflected in impartial treatment of students regardless of social background and in providing equal opportunities for each learner to express their opinions.⁴⁴

Consequently, the implementation of justice should not only apply within the learning process but also in the distribution of recognition and rewards. When teachers provide appreciation or gifts to students, such recognition should ideally be distributed fairly among them. Exceptions may occur when rewards are given based on outstanding achievement or individual effort. Hence, educators must consistently maintain fairness both toward themselves and toward their students so that the educational process can function effectively.

As a practical manifestation of this commitment to justice, teachers must also restrain personal biases that may influence their judgment. They should control personal feelings, including dislike toward students' inappropriate behavior, so that the principle of fairness is not compromised. Instead, teachers should demonstrate patience in dealing with diverse student characteristics while continuing to provide equal instruction and guidance. Injustice—such as offering more comprehensive teaching to certain students while giving minimal attention to others—contradicts the values of fairness that educators are expected to uphold. Therefore, teachers need to understand individual differences among students and establish effective communication in order to create a positive learning environment. Fundamental teaching skills, such as classroom management, reinforcement, and fair evaluation, play a significant role in shaping students' motivation and concentration in learning.⁴⁵

Aisha bint Abu Bakr reported that Usama ibn Zayd once spoke to the Prophet Muhammad regarding a woman who had committed theft. The Prophet responded: *"Indeed, those before you were destroyed because they applied legal punishment to the weak*

⁴³ Fu'ad bin Abdul Aziz asy-Syalhub, *Al-Mu'allim Al-Awwal*, 21.

⁴⁴ Khanifatul Azizah and Muhammad Ali Fuadi, "Profesionalisme Guru Dalam Islam: Kajian Konseptual Hadits Tarbawi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 1 (2021): 79, [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6244](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6244).

⁴⁵ Herina Yanti et al., "Efektifitas Kompetensi Keterampilan Dasar Mengajar Guru Terhadap Hasil Belajar Peserta Didik Di MAN 1 Pasaman," *Jurnal Pendidikan Indonesia : Teori, Penelitian, Dan Inovasi* 5, no. 3 (2025): 144, <https://doi.org/10.59818/jpi.v5i3.1601>.

while leaving the elite unpunished. By the One in whose hand is my soul, if Fatimah bint Muhammad were to commit theft, I would cut off her hand.”⁴⁶ This prophetic attitude can be applied in Qur’anic teaching through the consistent implementation of clear consequences for violations committed by students. On this basis, educators are expected to impose sanctions fairly so that the principle of equality in education is upheld.

Teachers should adopt an inclusive and responsive approach that acknowledges the diverse needs and characteristics of learners during the learning process. Assessment of learning outcomes must be conducted objectively and fairly, without discrimination or bias that may disadvantage particular individuals or groups.⁴⁷ One of the key responsibilities of educators is the ability to treat all students impartially, without favoritism or discrimination. Teachers should provide attention and assistance according to the needs and capacities of each learner. Alignment in understanding between teachers and students regarding the challenges faced by learners will also support the effectiveness and continuity of the educational process.⁴⁸

3. Instilling Exemplary Conduct in Qur’anic Teaching

A teacher serves as a role model for students because the behaviors they display are often imitated and remembered by learners. Such exemplary conduct has a strong influence on shaping and developing students’ character.⁴⁹ Exemplarity is reflected not only in visible actions but also in the consistency between a teacher’s words and deeds, demonstrating values such as honesty, responsibility, discipline, and empathy.⁵⁰

Therefore, it is essential for teachers to cultivate noble character by following the example of Muhammad. Allah states:

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

“Indeed, in the Messenger of Allah you have an excellent example for whoever hopes

⁴⁶ Abu Abdillah Muhammad bin Isma’il bin Ibrahim bin Al-Mughirah Al-Ju’fi Al-Bukhari, *Shahih Al-Bukhari*, 442.

⁴⁷ Salwa Andini and Yakobus Ndona, “Pendidikan Sebagai Agen Perubahan Dalam Mengembangkan Budaya Keadilan Sosial,” *Lencana: Jurnal Inovasi Ilmu Pendidikan* 2, no. 3 (2024): 202–8, <https://doi.org/10.55606/lencana.v2i3.3766>.

⁴⁸ Syukron Darsyah and Isnaini Septemiarti, “A Etika Dan Tanggung Jawab Pendidik Dalam Pendidikan Islam (Telaah Pemikiran Pendidikan Ibn Sahnun Dalam Kitab *Ādāb Al-Mu’allimīn*),” *Journal of Education Research* 4, no. 3 (2023): 1132, <https://doi.org/10.37985/jer.v4i3.365>.

⁴⁹ Mushthofa et al., “Peran Suri Tauladan Guru Dalam Pembinaan Akhlak Siswa Sekolah Menengah Pertama Islam Terpadu,” *Al-Mau’izhoh: Jurnal Pendidikan Agama Islam* 5, no. 2 (2023): 427, <https://doi.org/10.31949/am.v5i2.7077>.

⁵⁰ Nurul Khotimah et al., “Guru Sebagai teladan: Strategiefektif Dalam Pendidikan Nilai,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 03 (2025): 362, <https://doi.org/10.23969/jp.v10i03.29161>.

in Allah and the Last Day and remembers Allah often.” (QS. al-Ahzab [33]: 21)

This verse emphasizes the obligation to follow the example of the Prophet in all aspects of life. In the context of Qur’anic teaching, educators who seek reward and divine mercy in the Hereafter should emulate the Prophet’s character and conduct. By adopting his patience and moral excellence, teachers not only perform their duties effectively but also become models worthy of imitation by their students.⁵¹ The Prophet Muhammad represents the highest model of moral excellence: a person of purity in youth, the most ascetic among people, the most just judge, a courageous defender of truth, and a guiding figure for the righteous and for educators. His character embodied the ethical values conveyed in the Qur’an.

Teachers should therefore continuously strive to improve themselves and practice the values contained in the Qur’an in their daily lives. Just as the character of the Prophet reflected the teachings of the Qur’an, teachers are expected not only to master Qur’anic recitation but also to understand the meanings of its verses and implement them in their conduct.⁵²

According to Al-Ghazali in *Ihya' Ulum al-Din*, teachers bear a significant responsibility in nurturing both the moral character and intellectual development of students. He describes teachers as the inheritors of the prophets, whose mission is to refine moral character and disseminate beneficial knowledge. Consequently, educators must maintain sincere intentions, strengthen faith, and exemplify noble conduct.⁵³ This perspective aligns with the character education theory proposed by Thomas Lickona (1991), which emphasizes that moral development involves three elements: the internalization of moral values, habituation to positive behavior, and the reinforcement of discipline through exemplary conduct.⁵⁴

However, it is sometimes observed that certain Qur’anic teachers display behaviors inconsistent with the moral values taught in the Qur’an—for instance, engaging in relationships that contradict Qur’anic teachings. Such conduct may produce negative effects, as students who observe these actions might imitate them or justify similar behavior by referring to their teacher’s example. In contrast,

⁵¹ Abu Ja’far Muhammad bin Jarir Ath-Thabari, *Jami’ al-Bayan ‘an Ta’wil Ay al-Qur’an* (Mekkah al-Mukarramah: Dar al-Tarbiyah wa al-Turath, n.d.), 235.

⁵² Matnur Ritonga et al., “Metode Keteladanan Sebagai Pondasi Pendidikan Islam,” *Edu Cendikia: Jurnal Ilmiah Kependidikan* 4, no. 01 (2024): 148, <https://doi.org/10.47709/educendikia.v4i01.4175>.

⁵³ Masasi Manjalani and Noor Isna Alfaein, “Peran Guru Pendidikan Agama Islam Dalam Membentuk Akhlakul Karimah Peserta Didik,” *Idarah Tarbawiyah: Journal of Management in Islamic Education* 6, no. 4 (2025): 354, <https://doi.org/10.32832/itjmie.v6i4.19903>.

⁵⁴ Ria Asriani et al., “Analisis Peran Guru Pendidikan Agama Islam Dalam Pembentukan Akhlak Siswa Kelas IV SD Muhammadiyah t Samarinda Tahun Ajaran 2025/2026,” *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 11, no. 04 (2026): 271-272, <https://doi.org/10.36989/didaktik.v11i04.8410>.

teachers who adorn themselves with noble character often become figures whose behavior is closely observed and imitated by their students. Exemplary conduct therefore becomes one of the most effective forms of education. Teachers not only transmit knowledge but also instill virtuous values that may become a form of ongoing charity (*sadaqah jāriyah*). The Prophet Muhammad said:

من دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

Whoever guides others to goodness will receive a reward equal to that of the one who performs it." (HR. Muslim no. 1893) ⁵⁵

This narration highlights that the virtues instilled by teachers in their students benefit not only the learners but also bring continuous reward and blessing to the teacher.

4. Providing Advice with Wisdom

Allah states in the Qur'an:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord knows best who has strayed from His path, and He knows best who is rightly guided." (QS. al-Nahl [16]: 125)

This verse emphasizes that conveying guidance and advice must be done with wisdom, gentleness, and proper methods. This principle also forms an important foundation in education, including the teaching of the Qur'an. As exemplified by Muhammad, Muslims are encouraged to convey truth with kindness and compassion rather than with harshness or aggression. ⁵⁶

In the educational context, teachers should possess strong communication skills so that the advice they deliver can reach the hearts of their students. This includes selecting appropriate teaching methods, arranging words carefully, and determining the proper time to offer advice.⁵⁷ When the matter relates to a student's personal issue, it is better for the teacher to provide advice privately so that the student can understand it clearly and respond positively. Teachers should also motivate students to remain enthusiastic about learning, reminding them of the virtues of studying the Qur'an and encouraging them to follow the path of the prophets by dedicating themselves to the Qur'an and Islamic knowledge. ⁵⁸

⁵⁵ Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Shahih Muslim*, 1506.

⁵⁶ Abu Abdillah, Muhammad bin Ahmad al-Anshari al-Qurthubi, *Al-Jami' Li Ahkam al-Qur'an*, ed. Ahmad al-Barduni dan Ibrahim Athfis (Kairo: Dar al-Kutub al-Misriyyah, 1964), 200.

⁵⁷ Fu'ad bin Abdul Aziz asy-Syalhub, *Al-Mu'allim Al-Awwal*, 60.

⁵⁸ Imam Abu Zakaria Yahya bin Syaraf, *At-Tibyan Fi Adab Hamalatil Qur'an* (Al-Qowwam, 2014), 33.

A noble teacher demonstrates wisdom when encountering students who struggle to memorize or understand lessons. With patience and empathy, such a teacher offers guidance without displaying anger or displeasure. Instead, the teacher attempts to understand the difficulties faced by the student and works together with them to find solutions. The teacher may also reflect upon their own teaching approach, considering whether the difficulty might partly arise from their methods, and thus humbly strives to improve themselves. At the same time, the teacher advises students to engage in self-reflection and to continuously improve their shortcomings in order to achieve better outcomes in the future.

This approach is particularly relevant in contemporary educational contexts, which face various challenges such as low learning motivation, psychological pressures on students, and the persistence of harsh or non-humanistic teaching practices. In some cases, teachers still focus primarily on achieving academic targets. As a result, when students fail to meet the expected standards or grades, teachers may respond with anger or inappropriate treatment without first engaging in constructive dialogue with them.

By contrast, an approach grounded in compassion and understanding is more readily accepted by students, as it avoids creating fear, trauma, or resentment toward the teacher. Such an approach can also foster students' motivation to learn and encourage them to repeatedly review and master the material. Therefore, a caring and wise approach is essential for teachers in order to create effective learning processes and nurture capable and morally grounded students.

CONCLUSION

This study explains the Qur'anic guidance concerning the ethics and manners of teachers of the Qur'an. Qur'anic educators are expected to emulate the character of Muhammad by maintaining sincerity, acting fairly and objectively, demonstrating exemplary conduct through the practical application of Qur'anic values, and offering advice with wisdom. These values are highly relevant in the context of contemporary Qur'anic education, particularly when some educators tend to emphasize the achievement of memorization targets or specific grades rather than the cultivation of moral character and humanistic dialogue. Therefore, Qur'anic ethics should not be viewed merely as a classical guideline but also as a solution for fostering a more empathetic, wise, and character-oriented learning environment. For future research, it is recommended to further explore aspects of the ethics and manners of Qur'anic teachers that have not yet been examined in this study. Such research should continue to refer to the Qur'an and authoritative works of tafsir, while presenting explanations in a clear and accessible manner so that these ethical principles can be more easily applied within modern educational contexts.

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