

Professional Islamic Education Teacher in Pesantren on Imam Al Murtadla Az-Zabidi's Perspective (an Analysis of Ithafu As-Sadah Al-Muttaqin)

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Received March 29, 2025, Accepted June 1, 2025

Abstract

Purpose - Teachers in Islamic boarding schools (*pesantren*) play a central role not only in transferring knowledge but also in shaping students' character and spiritual growth. This study explores the concept of a professional Islamic education teacher from the perspective of Imam al-Murtadla az-Zabidi in his seminal work *Ithāf al-Sādah al-Muttaqīn*, with the aim of assessing its relevance to the professional standards of modern educators. **Methods** - Utilizing a qualitative library research method, the study conducts a critical textual analysis of Imam al-Zabidi's views and compares them with both classical and contemporary perspectives on teacher professionalism. **Findings** - indicate that a professional Islamic education teacher, according to Imam al-Zabidi, must embody four key competencies professional, pedagogical, personal, and social while internalizing their dual role: serving as both a devotional servant of Allah and a khalifah on Earth. Imam al-Zabidi emphasizes the teacher's responsibilities to act as a parental figure, a prophetic successor, a moral guide, and a consistent role model who practices what they teach. The teacher must tailor instruction to students' capacities, guide against moral decay with wisdom, and maintain ethical humility rooted in the pursuit of divine truth. **Implications** - of this study suggest that classical Islamic educational thought especially as framed by Imam al-Zabidi offers a rich normative framework for addressing today's educational challenges, particularly in the moral and spiritual domains. However, the research is limited in scope to the pesantren context and classical text interpretation, warranting further empirical validation in diverse educational environments. **Originality/value** lies in the study's contribution to bridging classical Islamic scholarship and contemporary educational theory, offering an integrative model of professional teacher identity grounded in Islamic ethics and character-based pedagogy.

Keywords: Teacher, Imam Al Murtadla, Ithafus As Saadah, Islamic Education, Pesantren.

INTRODUCTION

Teachers are indispensable in education, as their ability to facilitate discussions, create optimal learning environments, and develop effective materials advances educational objectives. Therefore, educational institutions must enlist proficient and exemplary teachers, who play a vital role in unlocking students' potential, since the students are not only learners but also individuals in need of guidance to develop and mature. Thus, teachers deserve students' respect, as they cultivate students' character to become authentic individuals who comprehend their obligation as servants of Allah Swt.¹

Education is a process designed to enhance, strengthen, and refine the diverse abilities and potentials inherent in individuals. It can also be perceived as humanity's endeavor to mold people in alignment with the prevalent values, conventions, and cultures of society. Present in even the rudimentary civilizations, education has existed since the dawn of humanity, beginning with Prophet Adam (AS). The Qur'an demonstrates that education began when Prophet Adam conversed with Allah Swt, a process beginning with Adam's aspiration and Allah's will, who acted as his direct instructor by imparting knowledge of numerous names.² This signifies that humans have an intrinsic need for education; without it, human existence would not be well organized and potentially endanger the systems of life on Earth, similar to the knowledge bestowed to Prophet Adam directly by Allah Swt.

Article 6 of Law of the Republic of Indonesia Number 14 of 2005 emphasizes teachers and lecturers' crucial role as professional educators accountable for implementing and achieving the national education system's goals. These goals strive to educate students into faithful, religious, morally upright, healthy, informed, skillful, independent, creative, and responsible citizens in a democratic society. To successfully realize these aims, it is crucial for educators to possess the necessary skills and competencies required to effectively carry out their primary responsibilities within the educational framework.³

Numerous studies have investigated teacher professionalism, particularly Ahmad Jalil's analysis of this concept through the lens of Islamic education, emphasizing commitment and proficiency. The Qur'an and Hadith outline essential traits that a professional teacher should possess: sincerity—executing duties exclusively for the sake of Allah Swt; piety—complying with Allah's directives and avoiding prohibitions; the pursuit of knowledge—an obligation in Islam; patience—crucial throughout the

¹ Mamat Saeful Qodir, "Pemikiran Syaikh Az-Zarnuji Adab Murid Terhadap Guru Dalam Kitab Ta'lim al Muta'allim," *AsSalam: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 4, no. 2 (August 2020): 1–16.

² Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Intregatif Di Sekolah, Keluarga, Dan Masyarakat* (Yogyakarta: LKiS, 2009).

³ Salim Hasan et al., "Optimalisasi Keterampilan Mengajar Guru PAI Berbasis Kompetensi Profesional Dan Pedagogik," *Journal of Gurutta Education (JGE)* 3, no. 2 (2024): 58–68, <https://doi.org/https://doi.org/10.33096/jge.v3i2.1792>.

educational process; and accountability in fulfilling responsibilities.⁴ Furthermore, Hasri Zahmi and Ahmad Rivauzi's study on Islamic Education teachers, grounded in Imam Ibn Jamaah's *Tadzkiratus Saaami' wal Mutakallim fii Adabil 'Alim wal Muta'allim*, highlights facets of professionalism, including the ongoing enhancement of academic standards, engagement in writing, specialization in particular areas, and proficiency in essential principles of knowledge.⁵

Syahraini Tambak et al. assert that the design of a professional Islamic teacher, grounded in the concept of *khalifah*, comprises two fundamental aspects. First, the teacher serves as a representative of Allah SWT on Earth, tasked with educating individuals, overseeing the natural world, engaging in prayer, and conveying moral ideals. Second, the educator fosters mastery of knowledge by utilizing the capabilities of the mind, senses, and emotions while exemplifying ethical behavior in their profession, thereby contributing to the advancement of civilization.⁶

However, this study examines the professional Islamic education teacher in pesantren through the lens of Imam al-Murtadla az-Zabidi, a subject that has not been previously explored. It investigates the notion of a professional teacher as defined by al-Murtadla az-Zabidi in his work *Ithafu as-Sadah al-Muttaqin syarh Ihya' Ulumiddin*, while also assessing the applicability of his concept to the roles and responsibilities of modern educators. An excellent teacher is not only capable of imparting knowledge but also of fostering holistic education. To achieve this, a teacher must not only grasp the subject matter and pedagogical techniques but also exemplify virtuous character.⁷

A nation devoid of effective policies concerning teachers obviously impacts the quality of education and its children. Numerous studies demonstrate that professional teachers are crucial to the success of both the state and educational institutions in promoting student advancement⁸. Imam al-Murtadla az-Zabidi, whose full name is As-Sayyid Al-Imam Al-Mujaddid Al-Mutafaqqih Abul Faidh Murtadho bin Muhammad bin Muhammad bin Abdur Razzaq Al-Husaini Az-Zabidi Al-Hanafi, was born in 1145 AH in Wasith, Baghdad, Iraq.⁹ He was a prominent scholar and educator recognized for his publications, including many focused on education and the journey of becoming a professional teacher. His pedagogical method prioritizes ethics and

⁴ Ahmad Jalil, "Guru Profesional Perspektif Pendidikan Islam (Telaah Ayat-Ayat al-Qur'an Dan Hadis Rasulullah Saw)" (Universitas Islam Negeri Alauddin Makassar, 2018).

⁵ Hasri Zahmi and Ahmad Rivauzi, "An-Nuha: Jurnal Pendidikan Islam Kompetensi Guru PAI Dan Relevansinya Dengan Pendidikan Masa Kini Perspektif Imam Ibnu Jamaah," *An-Nuha: Jurnal Pendidikan Islam* 2, no. 2 (2022): 389–407, <https://doi.org/https://doi.org/10.24036/annuha.v2i2.178>.

⁶ Syahraini Tambak, Amril Amril, and Desi Sukenti, "Islamic Teacher Development: Constructing Islamic Professional Teachers Based on The Khalifah Concept," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (March 15, 2021): 117–35, <https://doi.org/10.31538/nzh.v4i1.1055>.

⁷ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Jakarta: Kencana Prenada Media Group, 2012).

⁸ Steven Lewis and Jessica Holloway, "Datafying the Teaching 'Profession': Remaking the Professional Teacher in the Image of Data," *Cambridge Journal of Education* 49, no. 1 (January 2, 2019): 35–51, <https://doi.org/10.1080/0305764X.2018.1441373>.

⁹ Stefan Reichmuth, *The World of Murtada Al Zabidi* (Oxford: Gibb Memorial Trust, 2009).

virtuous character, highlighting the importance of studying it, especially given the current educational crisis centered on moral dilemmas.

METHOD

The research employs a qualitative method in the form of library research, examining the thoughts of Imam Al-Murtadla az-Zabidi in his book *Ithafu as-Sadah al-Muttaqin Sharh Ihya' Ullumiddin* and comparing these with the perspectives of other educational figures regarding the concept of professional teachers in pesantren.

The methodology involves several steps: 1) Appropriate source selection prioritizes relevance, quality, and credibility by rigorously choosing from books, journal articles, conference papers, and other documents.¹⁰ 2) Literature Collection organizes items into study themes and subthemes, requiring extensive academic and digital library searches to cover key topics.¹¹ 3) Comprehensive Examination—the core of literature analysis—focuses on analyzing the ideas, concepts, and arguments within the literature. The researcher identifies significant facts, patterns, linkages, and interpretations that support the study's objectives.¹² 4) Synthesis and Interpretation, where the findings from the literature review are synthesized and analyzed to enhance research comprehension. The researcher identifies patterns, similarities, differences, and contradictions in the concepts discussed in the literature.

RESULT AND DISCUSSION

The Qualifications and Competencies of Professional Islamic Education Teachers in Pesantren on Islamic Perspective

Teachers possess an integrated and indivisible role that encompasses the skills of educating, guiding, instructing, and training, all of which are interrelated.¹³ To qualify as an Islamic education teacher, one must be a Muslim and meet the academic criteria for teaching, which include not only religious qualifications but also demonstrating essential competencies. Teacher competency generally refers to the ability to apply knowledge acquired through education. There are six categories of competencies: Knowledge, which denotes cognitive awareness in a specific domain; Understanding, which reflects the depth of cognitive and emotional comprehension; Skills, which refer to the capacity to perform assigned tasks; Values, representing the behavioral norms that have been internalized; Attitude, which signifies emotional responses to external

¹⁰ John W Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (London: Sage Publications., 2017).

¹¹ Norman K Denzin and Yvonna S. Lincoln, *The Sage Handbook Of Qualitative Research* (London: Sage Publications., 2018).

¹² David Silverman, *Qualitative Research* (London: Sage Publications., 2016).

¹³ Alkaf Ma Rodiallah, "Pengembangan Kompetensi Profesional Dalam Meningkatkan Kinerja Guru PAI" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023).

stimuli, such as economic changes or salary increases; and Interest, indicating the inclination to engage in specific activities.¹⁴

Salaf scholars, including al-Zarnuji and al-Mawardi, have held teachers in high regard as knowledgeable, ethical, and pious figures who exemplify moral conduct for others.¹⁵ In this context, various terms used by specialists in Islamic education denote individuals in the teaching profession, including *ustadz*, *muallim*, *murabby*, *mursyid*, *mudarris*, and *muaddib*.¹⁶ In his work *Ihya' Ulumuddin*, Imam Al-Ghazali specifically employs the term *muallim*.

The term *muallim* originates from the root word 'ilm, signifying the comprehension of a subject's essence. Every domain of knowledge includes both theoretical and practical aspects, requiring teachers to elucidate its core, clarify its dimensions, and motivate students to apply it in practice. In line with the teacher's role, Allah dispatched His Messenger, among objectives, to impart the teachings of al-Kitab and al-Hikmah, which encompass the tenets of good judgment and the competencies required to provide benefits while avoiding harm.¹⁷

The prior explanation clarifies that the term "teacher" in Imam Al-Ghazali's *Ihya' Ulumuddin* refers to "*muallim*" who is anticipated to elucidate the essence of knowledge, encompassing both its theory and practice, while motivating students (*muta'allim*) to implement it in their daily lives.

Al-Ghazali posits that a teacher is responsible for refining, enlightening, and directing students towards a closer relationship with Allah Swt, as knowledge is the key to comprehending faith.¹⁸ Al-Ghazali's remark also exemplifies the esteemed status and role of a teacher within the hearts and minds of individuals. The teacher's work includes perfecting, purifying, and guiding the heart to enable this connection to Allah Swt. The impartation of knowledge serves both as an act of devotion to Allah Swt and as a manifestation of the function of a *khalifah* (vicegerent). Allah Swt opens the hearts of the knowledgeable to His divine attributes, making them like guardians of His most precious treasures, and grants them the permission to share these treasures with those who seek them.¹⁹

An Islamic education teacher must demonstrate a dedication to fostering a generation that is not only exceptional, moral, and ethical but also actively contributes to the advancement of the Muslim community. In Islam, the teacher is a pivotal

¹⁴ Moh Faizin, Mochamad Fachrul Afiq, and Ristya Rini, "Strategi Peningkatan Kompetensi Profesionalisme Guru PAI Di SMAN 1 Babat Lamongan," *Journal of Research and Thought on Islamic Education (JRTIE)* 6, no. 1 (2023): 1–13, <https://doi.org/10.24260/jrtie.v6i1.2250>.

¹⁵ Sya'roni, *Model Relasi Ideal Guru Dan Murid* (Yogyakarta: Teras, 2007).

¹⁶ Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Surabaya: PSAPM, 2003).

¹⁷ Muhaimin.

¹⁸ Windi Ariani and Nicky Estu Putu Muchtar, "Interpretasi Ilmu Dan Iman Perspektif Pendidikan Islam Ibnu Sina," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 20, no. 1 (March 2023): 25–36, <https://doi.org/https://doi.org/10.54069/attaqwa.v20i1.405>.

¹⁹ Imam Al Ghazali, *Ihya' Ulumiddin* (Mesir: Maktabah Syuruq al-Dauliyah, 2010).

individual in conducting Islamic education that upholds the moral tenets of Islam, with the anticipation that they can embody all that they advocate.²⁰

An Islamic education teacher must possess essential competencies: professional, pedagogical, social, and personal. As a '*khalifah*' (vicegerent), the Islamic professional teacher developed based on the *khalifah* concept encompasses two main aspects. First, the teacher acts as a representative of Allah Swt, responsible for educating individuals, managing the surrounding, and imparting ethical principles. Second, the teacher must comprehend the learning process, utilizing the cognitive, sensory, and emotional faculties granted by Allah Swt.²¹ These elements enhance professional competencies, including comprehensive mastery of the subject matter.²² A teacher with pedagogical expertise understands instructional theories, designs curricula, optimizes student potential, communicates effectively, and assesses learning outcomes.²³ Furthermore, a teacher with social competency actively engages in the educational process, moving beyond mere information dissemination to foster knowledge, faith, piety, worship, virtuous conduct, and exemplary character.²⁴ Ultimately, a teacher with personal competency serves as an exemplary role model (*uswatun hasanah*).

Professional teachers in pesantren, according to Soedijarto, meet these criteria: comprehending students based on their backgrounds and abilities, excelling in knowledge as both a learning resource and a framework for understanding, demonstrating a robust grasp of the subject, exhibiting profound pedagogical insight, and embodying the values of Pancasila in character and ethos.²⁵ The professional and pedagogical competencies of Islamic education teachers encompass the skills and authority necessary to execute teaching responsibilities, based on their knowledge.

Another viewpoint delineates seven attributes of Islamic education teachers in pesantren: 1) Islamic personality, 2) Management of educational programs, 3) Utilization of media and resources, 4) Assessment of student performance for instructional objectives, 5) Delivery of guidance and counseling, 6) Management of school affairs, and 7) Acknowledgment of student accomplishments.²⁶ Islamic education teachers in pesantren must demonstrate adequate professional proficiency in line with educational standards. Their professional and personal competencies

²⁰ Syaiful Anam, "Kompetensi Profesional Dan Kompetensi Pedagogik Guru Pendidikan Agama Islam (PAI) Di SMA Negeri Se-Kecamatan Mranggen," *Jurnal Inspirasi* 4, no. 1 (January 2020): 1–24.

²¹ Tambak, Amril, and Sukenti, "Islamic Teacher Development: Constructing Islamic Professional Teachers Based on The Khalifah Concept."

²² Dedi Sahputra napitupulu, *Etika Profesi Guru Pendidikan Agama Islam*, ed. Maknun, 1st ed. (Sukabumi: Haura Utama, 2020), <https://www.researchgate.net/publication/348433193>.

²³ Agus Subairi, Nazir Karim, and Zaitun, "Kompetensi Pedagogik Dan Profesional Guru PAI Dalam Penerapan Strategi Pembelajaran Pendidikan Agama Islam," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Keagamaan* 21, no. 1 (2024): 512–26, <https://doi.org/10.46781/al-mutharahah>.

²⁴ Listia, "Pengembangan Kompetensi Profesional Guru PAI," *Jurnal Edukatif* 1, no. 2 (2023): 222–28, <https://ejournal.edutechjaya.com/index.php/edukatif>.

²⁵ Anam, "Kompetensi Profesional Dan Kompetensi Pedagogik Guru Pendidikan Agama Islam (PAI) di SMA Negeri Se-Kecamatan Mranggen."

²⁶ Listia, "Pengembangan Kompetensi Profesional Guru PAI."

significantly impact student motivation, as teachers who are well-versed in their subject foster innovative, effective, and enjoyable learning environments, thus engaging and motivating students.

In line with the earlier explanation, a professional Islamic education teacher in pesantren is obligated to apply and disseminate their expertise to others. Teaching is regarded as both an act of devotion to Allah Swt and a realization of the position of *khalifah*. The professional Islamic education teacher in pesantren, as a representative of Allah Swt, is entrusted with educating, stewarding creation, and instilling ethical values. They must also master pedagogical knowledge, leveraging cognitive, sensory, and emotional faculties endowed by Allah Swt.

The Concept of Professional Islamic Education Teachers in Pesantren According to Imam Al-Mutadha Az-Zabidi in the Book Ithafu as-Sadah al-Muttaqin

The educational process depends on the presence of a teacher, who plays a vital role through direct engagement with students in both formal and informal contexts. Therefore, the authors aim to delineate the attributes of a teacher as articulated by Imam al-Murtadla in his work *Ithafus Saadah al-Muttaqin*. This exploration acts as a framework for teachers, signifying that a teacher is considered professional when they execute fundamental responsibilities, including:

The first:

الشفقة على المتعلمين وان يجزيهم مجرى بنيه

"A teacher is a parent to their students."

Islamic education teacher in pesantren must exhibit compassion for all students, to the devotion demonstrated towards their own children. This empathy fosters trust, closeness, and a supportive learning environment, which in turn enhances knowledge transfer and transformation. Regrettably, students frequently view teachers solely as professionals paid to teach. This impression obstructs a teacher's capacity to effectively advise, coach, and direct students towards personal growth and independence.²⁷

The second:

ان يقتدي بصاحب الشرع صلوات الله عليه وسلامه

"A teacher is a successor of the Prophets."

Islamic education teacher in pesantren are expected to teach with sincerity, striving for proximity to Allah Swt rather than seeking material profit. They ought to educate their students to prioritize learning rather than pursuing credentials, income, position, popularity, or other possessions, as these goals may foster materialistic

²⁷ Muhammad Az Zabidi, *Itthaf As-Saadah Al- Muttaqin; Bisyarhi Ithya' Ullum Ad-Din* (Bairut Lebanon: Muassasah At-Tarikh Al-Arobi, 1994).

mindsets. An avaricious teacher will not only harm themselves but also adversely influence their students.²⁸

The third:

أن لا يدع من نصح المتعلم شيئاً

"A teacher must be able to provide good advice to their students."

Islamic education teacher in pesantren must teach their students with patience and diligence, providing systematic guidance for knowledge acquisition, step by step. This method is essential, as individuals cannot assimilate knowledge all at once during a single developmental phase. Furthermore, teachers should offer guidance to their students as a caution regarding learning orientation: the pursuit of knowledge should not be driven by the desire for status and material prosperity. The true essence of seeking knowledge lies in cultivating, sharing, and drawing closer to Allah Swt. As the Prophet stated, "Religion is counsel," which applies to Allah, His Messenger, and all of people.²⁹

The forth:

أن يزجر المتعلم عن سوء الأخلاق بطريق التعريض

"Preventing students from bad character through sarcastic remarks."

Islamic education teacher in pesantren must guide students toward constructive behaviors and deter them from detrimental behaviours. This guidance should be delivered delicately to avoid hurting their feelings and to maintain emotional balance during the learning process. Directly reprimanding students may result in shame, disappointment, and a loss of respect, ultimately hindering their academic success.

Furthermore, teachers should serve as pivotal figures for their students. Al-Zabidi advises that they take on the roles of role models and central figures, as exhibiting charisma is essential for effectively directing students toward their goals.³⁰

The fifth:

أن المتكفل ببعض العلوم ينبغي أن لا يقبح في نفس المتعلم العلوم التي وراءه

"Avoiding teaching subjects within their field of expertise for students."

Islamic education teacher in pesantren should refrain from disparaging knowledge beyond their expertise. Instead, they must encourage enthusiasm for their subjects while ensuring students appreciate the value of other field, avoiding a narrow focus on a single discipline. As motivators, teachers also must acknowledge that knowledge cannot be comprehended all at once.³¹

²⁸ Az Zabidi.

²⁹ Az Zabidi.

³⁰ Az Zabidi.

³¹ Az Zabidi.

The sixth:

أن يقتصر بالمتعلم على قدر فهمه

"Teaching students in alignment with their understanding capacity."

Islamic education teacher in pesantren must comprehend the varying intellectual levels of their students, as cognitive development can differ significantly even within the same age group.

In this regard, the Prophet Muhammad Saw said:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أُمِرْنَا أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ، وَنُكَلِّمُهُمْ عَلَى قَدْرِ عُقُولِهِمْ

"We, the prophets, are mandated to place people in their rightful status and to converse with them based on their intellectual capacity."

As a result, Islamic education teacher in pesantren should track their students' intellectual (cognitive) development to discern their psychological traits and accurately determine the appropriate teaching methods.³²

The seventh:

أن المتعلم القاصر ينبغي أن يلقي إليه الجلي اللائق به

"Delivering clear and suitable information to students who have a limited capacity for understanding."

Imam al-Zabidi emphasizes that a Islamic education teacher in pesantren must be able to identify groups of young students and provide knowledge tailored to their psychological development. For this early childhood group, it is more appropriate to offer practical knowledge without heavy and exhausting arguments.³³

The eighth:

أن يكون المعلم عاملا بعلمه فلا يكذب قوله فعله

"Putting their knowledge into practice, so that their actions correspond with their words."

Islamic education teacher in pesantren function as role models for their students, steering humanity toward the right path. The Prophet Muhammad, endowed by Allah with virtuous character, stands as an archetype for all. His words resonated with his heart, and his actions epitomized his teachings.³⁴ According to al-Zabidi, teachers must embody this principle in their practice, ensuring their actions reflect the counsel they provide to their students.

³² Az Zabidi.

³³ Az Zabidi.

³⁴ Az Zabidi.

The Relevance of the Concept of a Professional Islamic Education Teacher in Pesantren from Imam al-Murtadla's Perspective with Modern Teachers

Al-Murtadla asserts that Islamic education teacher in pesantren must continually refine their character, beginning with self-discipline. He highlights the importance of a teacher's conduct, focus in teaching, pedagogical skill, and scientific attitude driven by a love for truth. Islamic education teacher in pesantren should embody humility, dedication, modesty, and submission to Allah Swt, while patiently guiding students without reprimand. This aligns with the four competencies outlined in both Government Regulation No. 19 of 2005 and the Minister of National Education Regulation No. 16 of 2007: pedagogical, personal, professional, and social.³⁵

Becoming a modern teacher is closely tied to the educational environment and the need to adapt to current educational trends. Advancing professional teacher education enhances the efficacy of teaching and learning. Theoretical and empirical research highlights three key elements influencing teacher growth: (1) educational content, including deep knowledge of disciplines and psychological-pedagogical aspects, especially regarding student learning and teacher accountability; (2) the educator's learning process, involving clear objectives, modeling, coaching, and guided practice; and (3) the learning environment, focusing on strategies and structures.³⁶ Education should equip students with knowledge, skills, and values, facilitated by skilled educators proficient in applying pedagogical practices.³⁷

Professional development pertains to teacher learning, the acquisition of knowledge by educators, and its application in practice to foster student growth.³⁸ Teacher professional development is a multifaceted process requiring cognitive and emotional involvement, at both individual and collective levels. Educators must assess their beliefs and explore alternatives for improvement. This process occurs within diverse educational policy and school culture contexts, some of which are more conducive to learning than others.

Snezana Jovanova introduces the concept of 'PTD (Professional Development of Teachers),' which pertains to the ongoing professional and personal growth of teachers occurring through regular daily practice and reflection. This is a protracted and continuous process that commences with initial preparation and persists throughout their existence. This procedure is executed through multiple approaches, including

³⁵ Viki Bayu Mahendra, "Konsep Profesionalisme Guru Dalam Perspektif Pendidikan Islam," *RayahAl-Islam; Jurnal Ilmu Islam* 5, no. 2 (2021): 419–26, <https://doi.org/10.37274/rais.v5i02.472>.

³⁶ Monika Finsterwald et al., "Fostering Lifelong Learning - Evaluation of a Teacher Education Program for Professional Teachers," *Teaching and Teacher Education* 29, no. 1 (January 1, 2013): 144–55, <https://doi.org/10.1016/j.tate.2012.08.009>.

³⁷ Ramli Bakar, "The Influence of Professional Teachers on Padang Vocational School Students' Achievement," *Kasetsart Journal of Social Sciences* 39, no. 1 (January 1, 2018): 67–72, <https://doi.org/10.1016/j.kjss.2017.12.017>.

³⁸ Beatrice Avalos, "Teacher Professional Development in Teaching and Teacher Education over Ten Years," *Teaching and Teacher Education* 27, no. 1 (January 2011): 10–20, <https://doi.org/10.1016/j.tate.2010.08.007>.

educator training that imparts information, skills, innovative strategies in their discipline, and the utilization of suitable technologies.³⁹

The criteria for a Islamic education teacher in pesantren, as articulated by Al-Murtadla, remain pertinent to contemporary educational discourse even over a millennium later. These requirements encompass aspects such as attitude, behavior, ethics, interests, and a scientific disposition. It is crucial for modern teachers utilizing information and technology to maintain their ethical integrity. One distinction is that Al-Murtadla did not examine physical standards for teachers, whereas modern teachers must also consider physical attractiveness. Al-Murtadla views the teacher as a pivotal figure and spiritual authority, upon whom students significantly rely to achieve happiness in the afterlife.

CONCLUSION

The researcher's analysis concludes that Professional Islamic Education teachers in pesantren demonstrate professional, pedagogical, social, and personal competencies. Teaching knowledge encompasses two aspects: devotion to Allah Swt and fulfilling the role of khalifah. A professional Islamic education teacher in pesantren is seen as a representative of Allah Swt, responsible for enlightening humanity, managing guiding societal affairs, and imparting ethical principles while mastering knowledge through the intellect, senses, and heart bestowed by Allah Swt. According to Imam Al-Murtadha Az-Zabidi in *Ithafu as-Sadah al-Muttaqin*, a professional Islamic education teacher in pesantren assumes a parental role, embodies the legacy of the prophets. They offer sound counsel, deters misconduct through discreet guidance, refrains from teaching beyond their expertise, and imparts knowledge appropriate to students' comprehension levels. Imam al-Murtadla's definition of a professional Islamic education teacher in pesantren emphasizes the importance of character, active engagement in the learning process, pedagogical proficiency, and a scholarly disposition grounded in a passion for truth.

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³⁹ Snezana Jovanova-Mitkovska, "The Need of Continuous Professional Teacher Development," in *Procedia - Social and Behavioral Sciences*, vol. 2, 2010, 2921–26, <https://doi.org/10.1016/j.sbspro.2010.03.441>.

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