



The concept of teachers and students from the perspective of the Quran

Putra Mahendra Gunawan Nasution

Islamic Religious Education Study Program, Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Sibolga, Sibolga, Tapanuli Tengah, Indonesia

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ABSTRACT

Contemporary Islamic education faces serious challenges in the form of reducing the role of teachers to mere technical instructors and the tendency to position students as merely cognitively oriented learning objects. This condition has the potential to erode the moral and spiritual dimensions of Islamic education, which are truly rooted in the values of the Quran. Therefore, this study aims to analyze in-depth the concept of teachers and students from the perspective of the Quran and its implications for contemporary Islamic education practices. This study uses a qualitative approach with a library research type. The primary data sources are Quranic verses relevant to the theme of education, and articles from accredited national scientific journals serve as secondary sources. The data were analyzed using content analysis techniques with a thematic-interpretive approach to explore the pedagogical meaning, educational relationships, and prophetic values contained in the Quranic text. The results of the study indicate that the Quran positions teachers as murabbi, moral role models, and agents of social transformation that integrate scientific, moral, and spiritual dimensions, while students are understood as active subjects who have natural dispositions, intellectual potential, and moral responsibility. This study concludes that the concept of teachers and students from the perspective of the Quran has strategic relevance for the development of contemporary Islamic education that is holistic, character-based, and oriented towards the formation of faithful, noble, and socially responsible individuals without losing the foundation of Quranic values.

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Corresponding Author:

Putra Mahendra Gunawan Nasution,
Islamic Religious Education Study Program,
Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Sibolga,
Jl. D.E Sutan Bungaran Panggabean (Damai) No. 24 A, Sibolga, 22533, Indonesia
Email: masgunword@gmail.com

INTRODUCTION

Islamic education views teachers and students as two main pillars in an integral educational process based on the revelation of the Quran. Within this framework, issues of Islamic education are not only related to the effectiveness of pedagogical practices, but also touch on epistemological issues regarding how knowledge, values, and educational goals are formulated and transmitted.

Teachers are not merely transmitters of knowledge, but also moral guides and spiritual role models, as is the principle of holistic and comprehensive Islamic education. The Quran describes the role of educators as *mu'allim* (givers of knowledge), *murabbi* (formers of morals), and sources of inspiration for values, while students are positioned as active subjects who learn with a humble attitude toward knowledge. The Quranic approach to this relationship contains moral, spiritual, and intellectual dimensions rooted in revelation, thus becoming the epistemological foundation of Islamic education, not merely a technical pedagogical practice (Kurniawan et al., 2025).

In the context of contemporary Islamic education, the phenomenon of moral and spiritual degradation often highlighted in various educational studies cannot be separated from the epistemological problems of Islamic education itself. When the relationship between teacher and student is understood reductively, primarily as a cognitively oriented instructional relationship, the value dimension and meaning of revelation are marginalized. Yet, in the epistemology of Islamic education, teachers play a central role in shaping a knowledge structure that unites knowledge, faith, and morals (Zamzam et al., 2023). Therefore, understanding the diverse roles of educators from a Quranic perspective is crucial, not only as a practical solution to moral degradation, but also as an effort to reconstruct the paradigm of Islamic educational knowledge itself. Similarly, contemporary Islamic educational literature positions the relationship between teacher and student as a key element in successful learning. However, this relationship cannot be understood simply as a mechanism for knowledge transfer, but rather as a relational system that facilitates the internalization of prophetic values. Educational interactions that emphasize role models, interpersonal communication, and character development demonstrate that Islamic education has a distinctive relational epistemology (Bahri et al., 2024). This study of educational relations emphasizes the fundamental differences between Islamic education and secular pedagogy which tends to separate knowledge from moral and spiritual dimensions.

However, empirical and theoretical studies on the concepts of teachers and students based on Quranic verses have not been comprehensively mapped in Indonesian literature. Most studies tend to discuss the role of teachers or student characteristics separately, without placing them within a coherent epistemological framework. This partial approach often results in the concept of Islamic education losing its relational dimension, even though the Quran views the educational process as a dynamic interaction between educators and students within an interconnected value system. This situation indicates an unaddressed theoretical gap in the study of revelation-based Islamic education. Research on students from a Quranic perspective indeed shows that they are viewed as more than mere objects of learning, but as human nature who must be guided toward a balance between knowledge and morality. These studies reveal the ideal nature, role, and attitude of students through Quranic stories that contain ethical and spiritual learning paradigms (Rifani & Rahman, 2023). However, these studies generally stand alone and have not been integrated into a single conceptual framework that unifies the roles of teachers and students as a Quranic relational system. Consequently, the theoretical foundation of Islamic education remains fragmentary and unable to fully address the epistemological problems underlying the moral and spiritual crisis in educational practice.

An analysis of the ideal characteristics of educators and students in the Quranic text shows that revelation offers a unique ethics and structure of educational knowledge. The principles of learning and teaching in the Quran are not merely normative, but also form an epistemological paradigm regarding the nature of knowledge, the relationship between educators and students, and the goals of education. Therefore, research that combines the interpretation of Quranic verses with contemporary educational studies is important to strengthen the theoretical framework of Islamic education, which is not trapped in a purely practical approach, but is rooted in the epistemology of revelation (Aisyah, 2022). This is also relevant to research findings that confirm the relationship between Quranic values and the effectiveness of educational practices through teacher personality competencies and student character (Masnah et al., 2025).

Based on these conditions, this study seeks to fill the theoretical gap by formulating the concept of teachers and students from the perspective of the Quran as a complete relational system. Unlike previous studies that discussed teachers and students separately, this article places both within a single, interconnected Quranic epistemological framework. Thus, this study aims not only to provide practical recommendations but also to contribute to strengthening the epistemology of Islamic education. Focusing on the Quran and its interpretation is expected to provide a more comprehensive conceptual synthesis and serve as a basis for developing Islamic education that is meaningful, value-oriented, and relevant to contemporary educational challenges.

RESEARCH METHODOLOGY

This study uses a qualitative approach with library research focusing on the study of the Quranic text and Islamic educational literature. The Quran is positioned as the primary data source, particularly verses related to the concepts of teachers, students, and educational relations, while classical and contemporary commentaries, Islamic education books, and articles from accredited national scientific journals are used as secondary data sources. This approach was chosen because the research aims to explore meaning, formulate concepts, and build a theoretical framework for Islamic education based on revelation, rather than to conduct empirical measurements. In this context, the Quran is not treated as normative legitimation of existing educational theories, but rather as a primary epistemological source with its own structure of meaning, internal logic, and conceptual horizon. Data collection was conducted through documentation techniques with systematic search and selection of relevant written sources. The collected data were then classified based on main themes and analyzed using content analysis with a thematic-interpretive approach. The analysis process began with an intratextual and contextual exploration of the meaning of the verses through linguistic studies, *asbab al-nuzul* (the reasons for the rulings), and inter-verse correlations (*munāsabah*), before being compared with the interpretations of commentators. Thus, the analytical framework was built inductively from the structure of the Quran's meaning itself, rather than from conceptual categories of modern education imposed onto the text.

RESULTS AND DISCUSSIONS

The Concept of Teachers from the Al-Quran Perspective

Teachers are the ones who provide advice, norms and various kinds of knowledge and skills, the ones who help shape children, and the ones who help humanize children (Jumadil & Arif, 2022). Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education on the formal education path, basic education and secondary education (Hisyam & Ilfayati, 2024). However, when viewed from the perspective of the Quran, teachers are not merely focused on teaching, but also encompass the development of the character, morals, and spiritual life of students. The Quran conveys that the role of teachers encompasses a holistic educational dimension, namely, transcendental and worldly at the same time. Teachers are not merely conveyors of information, but also role models that reflect the true values of Islam. Teachers must be able to serve as role models who internalize faith and morals to students in every daily educational interaction (Fadhil et al., 2024). In Islam, teachers have very important duties and responsibilities in the educational process, because one of the determining factors in the success or failure of education is the teacher (Yusuf & Iskandar, 2021). Furthermore, verses in the Quran teach that teachers must possess strong faith and great patience in educating. Patience (*sabr*) is a value frequently mentioned in the educator-learner relationship in the Quranic holy text, as the educational process is often challenging and requires a strong commitment from educators so that knowledge and examples can be effectively transferred to students. This concept has significant relevance in 21st-century education, which is full of rapid change and social complexity. Patience serves as a principle of

learning management that enables teachers to consistently and sustainably address the diverse character and psychological dynamics of students.

Teachers are also seen as individuals with the noble task of awakening students' self-awareness, enabling them to understand their purpose in life as servants of God. In the Quran, education is not merely aimed at acquiring skills, but also at encouraging the search for truth (haq) and the formation of upright character (tawhidiah). It is teachers who provide this value guidance through understanding sacred texts, dialogical discussions, prayers, and the application of ethical life practices both inside and outside the classroom. Numerous scientific studies emphasize the responsibility of teachers to combine academic aspects with moral and spiritual aspects. The role of imparting knowledge must be accompanied by concrete actions to help students build relationships with God and with others. This role is even referred to as an amanah (great trust) that must be carried out with sincerity and integrity (Fadhil et al., 2024). Trust is positioned as a principle of pedagogical professionalism that directs teachers' responsibilities in planning, implementing, and evaluating learning with integrity and fairness.

The concept of the teacher as a learning facilitator from the perspective of the Quran also emphasizes the importance of a humanistic and participatory approach. The Quran provides examples of educational relationships that are personal and compassionate, as depicted in the teachings of love between the Prophets Moses and Aaron while guiding the Children of Israel. Rahmah serves as a relational principle that shapes humanistic, dialogical, and adaptive educational interactions, thereby strengthening the effectiveness of learning, character formation, and the internalization of Islamic values contextually. This educational pattern demonstrates that teachers must employ strategies for delivering knowledge that encourage active student involvement and strengthen respectful interpersonal relationships. Furthermore, the teacher's role also encompasses the function of a murabbi, namely a moral educator. The verses of the Al-Quran contain ethical values which are the basis for teachers not only to convey facts, but also to instill good moral attitudes in students. Teachers as murabbi must be able to set an example in everyday life through actions that reflect Quranic values such as honesty, patience and compassion. This concept is also emphasized in journals which discuss the role of teachers in Quranic education in general which sees teachers as motivators and evaluators for student involvement in reading, understanding and appreciating the Al-Quran (Luthfiyyah et al., 2025).

From a Quranic perspective, teachers are also viewed as agents of social transformation who play a role in guiding the wider community through knowledge and morality. Thus, a teacher's contribution is not limited to the classroom but extends to the community as a shaper of Quranic culture and human values. This role is crucial for bridging the world of education with the challenges of modern social life. In a scientific context, the concept of a Quranic teacher is closely related to the development of spiritual competence, defined as the teacher's ability to integrate religious values into all aspects of the curriculum and learning. This includes the use of relevant Quranic verses to strengthen students' understanding of the purpose of life, social relationships, and responsibility towards the environment. This approach reinforces the relevance of Quranic teachings in every educational process.

Based on the above discussion, it can be concluded that the concept of a teacher from the perspective of the Quran places educators as central figures who play a multidimensional role, not only as instructors of knowledge, but also as moral, spiritual, and social guides for students. Teachers are seen as role models (uswah) who internalize the values of faith, morals, and transcendental awareness in every educational process, so that learning is not reduced to mere cognitive aspects. Based on patience, compassion, and integrity, teachers function as murabbi and facilitators who build humanistic and participatory educational relationships. Moreover, Quranic teachers also play a role as agents of social transformation who bring Islamic values into the lives of society at large, making education a means of forming people who are faithful, have noble morals, and are able to respond to the challenges of the times wisely and responsibly.

The Concept of Students from the Perspective of the Quran

Students are a crucial component in the Islamic educational process. Students are defined as those who participate in the educational process. In the teaching and learning process, students are the ones with goals, aspirations they wish to achieve optimally (Fakhrurrazi, 2020). Students are a mandate for their educators (Nurfadilah, 2019). In the Quran, students are viewed as subjects of education endowed with a high dignity bestowed by Allah SWT, not merely objects of mechanical learning. Students are human beings created with unique innate qualities and potential, thus requiring holistic development across spiritual, moral, intellectual, and social dimensions. This view is emphasized in several Quranic commentaries on education and human development from early childhood through adulthood. This understanding serves as the primary foundation of Islamic education, which is oriented toward the formation of perfect human beings with noble character, critical thinking, and devotion to Allah SWT (Rifani & Rahman, 2023).

The Quran often depicts students through stories that reflect the process of individual learning and growth, such as the story of the Prophet Moses and Khidr or Luqman al-Hakim educating his son. In the story of Luqman al-Hakim (QS. Luqman: 12-19), students are invited to understand the values of monotheism, morality, and social ethics in the context of human relationships with God, family, and society. The content of these verses demonstrates that education from a Quranic perspective is not merely the transfer of knowledge, but also the transformation of character and the formation of a balanced personality (Rifani & Rahman, 2023).

In this context, students are seen as a mandate (trust) from Allah SWT, so that the education given to them must include moral development (tazkiyah), instilling the value of monotheism, and intellectual development (ta'lim). This concept of mandate emphasizes that the responsibility of educators is not only towards the cognitive aspects, but also the moral and spiritual aspects of students, so that they are able to carry out social and religious roles in everyday life (Rifani & Rahman, 2023). In the Quran, students are also depicted as developing beings with personal moral responsibilities. This means that every individual who learns must be aware of the nature of their existence on earth and the purpose of their learning. This awareness forms the basis for students to be active in the learning process, not merely passively receiving information but also engaging in reflection, self-evaluation, and behavioral transformation in accordance with the teachings of the Quran. In contemporary studies, students are defined as individuals possessing spiritual, intellectual, emotional, and social potential that must be developed in a balanced and contextual manner through education based on the Quran and Sunnah. This approach guides students to become superior human beings (ulul albab) who are not only academically intelligent but also strong in ethics and spirituality (Rahmatullah et al., 2025). Thus, Islamic education strives to produce students who are responsive to the challenges of the times and at the same time steadfast in Islamic principles.

The Quran's emphasis on the active role of students is also evident in numerous verses that encourage humans to think (yatafakkarun), understand (ya'qilun), and examine the realities of life using the reason bestowed by Allah SWT. This demonstrates that students are viewed not merely as passive objects, but as active and responsible agents of learning in the process of seeking knowledge. This active involvement reinforces the concept of education, which rests on a deep and reflective understanding of religious teachings and social realities (Rahmatullah et al., 2025). In the Quran, students are also viewed as beings with specific innate qualities and needs that must be met through appropriate education. Islamic education addresses the physical, emotional, and spiritual needs of students, as each aspect is related to an individual's ability to understand, practice, and internalize Quranic values in everyday life. This demonstrates that education in Islam is not solely oriented toward academic achievement, but also toward the harmony of the soul (nafs), reason (aql), and morals (akhlaq) (Rahmawati et al., 2024).

The role of students as active subjects in the Quranic education process also reflects the importance of intrinsic motivation in learning. The Quran instills the concept that learning is an act

of worship, and every effort to seek beneficial knowledge is a form of obedience to Allah SWT. This encourages students to pursue knowledge not merely for grades or achievement, but as a means of developing noble character, social responsibility, and devotion to humanity (Zaky et al., 2024).

Students must also be viewed as social beings engaged in dynamic social interactions. Quranic-based education teaches that relationships between students and educators, fellow students, families, and the social environment must be mutually respectful, compassionate, and civilized. These social values provide an ethical foundation for positive and productive educational interactions. Furthermore, the Quran makes the development of noble character one of the primary goals of education. Students are encouraged to recognize moral values such as honesty, patience, trustworthiness, and tolerance, all of which are integral parts of Quranic learning. These character traits must be the focus of student development so that they grow into individuals with morals and play an active role in social life (Rifani & Rahman, 2023). Islamic education, derived from the Quran, also emphasizes that students are constantly evolving (dynamic) beings. The educational process is a long journey encompassing learning experiences, self-evaluation, and continuous character development. Effective education, from a Quranic perspective, is one that guides students to become spiritually, intellectually, and socially independent individuals (Rahmatullah et al., 2025). By integrating all these spiritual, moral, social, and intellectual dimensions, Quran-based Islamic education provides students with a holistic educational framework that aligns knowledge with essential life values. Such education prepares students not only for worldly challenges but also for the afterlife, as all learning is directed toward achieving happiness in both this world and the hereafter.

Based on this description, it can be concluded that the Quran views students as dignified subjects of education, possessing multidimensional innate potential and potential that must be developed holistically through education based on monotheism, morality, and knowledge. Students are not merely recipients of information, but rather active agents of learning who are required to think critically, reflect on the meaning of life, and take responsibility for their own moral and spiritual development. The concept of students as trusts emphasizes that the Islamic educational process is not only oriented towards cognitive achievement, but also on character formation, awareness of worship, and readiness to carry out social roles in a civilized manner. Thus, Quranic education aims to produce individuals who are well-informed and possess a balance between intellectual intelligence, spiritual steadfastness, and moral maturity, enabling them to face the challenges of the times without losing their orientation towards Islamic values and the goal of life, which is to achieve happiness in this world and the hereafter.

Educational Relationship between Teachers and Students

The educational relationship between teachers and students in Islamic education is a fundamental aspect that determines the quality of the learning process and the formation of students' character. From an Islamic educational perspective, this relationship is not only instructional or technical, but also moral, spiritual, and humanistic. This is emphasized in the study "Teacher-Student Relationships in Islamic Education," which shows that educational interactions are built on prophetic values, such as compassion, effective communication, and the instilling of moral and spiritual values in the teaching and learning process (Bahri et al., 2024).

According to Islamic education literature, the ideal educational relationship involves constructive two-way communication, where teachers not only provide material but also listen to students' aspirations and learning needs. Hiwar functions as a pedagogical mechanism through two-way communication and participatory dialogue that encourages active student involvement and the development of reflective understanding. Studies on Islamic Religious Education teacher interactions have found that the teaching and learning process and extracurricular activities often serve as the primary medium for teachers to guide students holistically, including strengthening social attitudes and religious values through exemplary teacher behavior. The relationship built

between teachers and students is also closely linked to the internalization of religious values and character in everyday life. Effective educational interactions can encourage students to internalize the values of mutual respect, mutual assistance, and deliberation, as seen in the implementation of religious habits in schools led by Islamic Religious Education teachers (Saputri & Putra, 2022).

In this context, educational relationships also encompass the development of students' social piety, where teachers act as facilitators of learning Islamic social values through their attitudes and role models. Role models (*uswah*) serve as implicit learning instruments that enable the internalization of values through consistent teacher attitudes and behaviors in daily educational practices. Such interactions not only focus on cognitive aspects but also support students' affective development, fostering empathy, social responsibility, and moral behavior consistent with Islamic teachings (Saputri & Putra, 2022). Harmonious teacher-student relationships have also been shown to influence student motivation and interest in learning. The emotional connection between teachers and students demonstrates that the quality of teachers' interpersonal communication significantly impacts student learning interest, particularly in the context of Islamic Religious Education (PAI) learning. Warm, adaptive, and responsive interactions help students feel more secure and motivated in their learning (Ridho et al., 2025). *Rahmah* acts as a relational mechanism that creates a safe and supportive learning climate, thereby increasing learning motivation and facilitating the internalization of Quranic values in a contextual manner.

A strong educational relationship also strengthens students' discipline and religious devotion. Islamic Religious Education teachers' interpersonal communication styles demonstrate that effective communication can enhance students' discipline and engagement in worship and religious practices, reflecting the religious dimension of educational relationships within the context of Islamic education (Jannah et al., 2024). Furthermore, meaningful educational relationships help teachers understand students' individual needs, including emotional, social, and academic aspects. When teachers are able to recognize and respond to students' psychological dynamics, the learning process becomes more relevant and personalized, creating effective and meaningful learning experiences. This aligns with Islamic educational principles, which emphasize a personalized approach to each student as a unique individual (Bahri et al., 2024).

In its implementation, teachers are required to consistently act as facilitators, motivators, and role models. Teachers' exemplary attitudes, discipline, and morality will be reflected in students' behavior, strengthening healthy and productive reciprocal relationships. This type of interaction creates a conducive learning environment and encourages students to continuously improve themselves academically and spiritually (Bahri et al., 2024). Educational relationships must also be adaptive to contemporary challenges, such as technological developments and modern student behavior. While not all focus on Islamic teacher-student relationships, other studies show that cultural and technological changes influence how teachers and students interact, requiring teachers to develop contextual and relevant communication strategies to maintain strong educational relationships in the millennial era (Amirudin & Arikarani, 2020).

Based on this explanation, it can be concluded that the educational relationship between teachers and students in Islamic education is an integral, holistic relationship, encompassing pedagogical, moral, spiritual, and social dimensions. This relationship is not only oriented towards delivering material, but is built through humanistic two-way communication, role modeling, and the internalization of Islamic values in every learning interaction. The quality of a warm, empathetic, and adaptive relationship has been proven to significantly influence students' learning motivation, character formation, discipline, and social and religious piety. Therefore, teachers are required to fulfill their roles as facilitators, motivators, and role models who are able to understand the individual needs of students and respond wisely to the dynamics of the times. So that the educational relationship that is built can create a meaningful, contextual Islamic education process, and is oriented towards the formation of faithful, noble, and responsible individuals.

Implications of the Concept of Teachers and Students on Contemporary Islamic Education

In contemporary Islamic education, the implications of the concept of teacher and student, as understood from the perspective of the Quran and Islamic pedagogical tradition, fundamentally influence the direction of learning. Teachers are no longer merely instructors, but rather guides (murabbi) who provide a holistic educational experience, integrating mastery of knowledge, moral development, and spiritual facilitation. When teachers position themselves as role models of moral values, the educational relationship with students helps build strong character and commitment to the broader goals of Islamic education. The teacher's role as a facilitator of these values shapes students not only to be academically competent but also to excel ethically and spiritually, a crucial need in facing the challenges of contemporary education. A teacher-student relationship based on prophetic values can strengthen students' internalization of moral and spiritual values and enhance their overall educational responsibility within the context of modern Islamic schools (Bahri et al., 2024).

This changing role of teachers also has an impact on strengthening educator professionalism. Teachers, as contemporary Muslim educators, are required to possess strong pedagogical competence and a deep appreciation of Islamic values. This encourages increased professional training, the development of pedagogical competence, and learning technology skills to effectively facilitate complex educational processes. The need for teacher professionalism arises because today's students demand not only the delivery of material but also engagement in contextual, collaborative, and critical learning experiences. This implication gives rise to an institutional responsibility to facilitate teachers in 21st-century learning that remains faithful to Islamic sources (Amrullah et al., 2025). Furthermore, the integration of the concept of the learner into contemporary Islamic education also requires changes in curriculum design and assessment. The ideal curriculum in Islamic education must reflect the holistic developmental needs of learners, encompassing spiritual, moral, social, and intellectual aspects. The concept of the learner in the Quran, which demands active involvement (yafqahuna, thinking) and reflection on life experiences, demands a curriculum that encourages learning by doing, critical thinking, and creative problem-solving. This differs from traditional learning models, which often tend to be teacher-centered. The curriculum must provide space for learners to explore their potential while maintaining religious and moral foundations (Sinulingga, 2023).

In practice, the relationship between teachers and students, manifested through effective interaction patterns, can strengthen students' character, a core component of Islamic education. A humanistic and dignified approach creates a school climate conducive to the development of religious character, strong morals, and social responsibility. When teachers consistently model Islamic behavior, students more easily internalize these values in their daily lives. Islamic Religious Education (PAI) learning significantly improves the quality of students' character through a consistent, reflective, and meaningful learning process (Yuliana et al., 2024). Furthermore, the implications of this concept are also evident in the use of contemporary Islamic learning technology. Changing times compel teachers and educators to optimize technology as a tool to enrich the learning experience while maintaining an Islamic value orientation. Appropriate technological approaches, such as digital-based learning that integrates Quranic content, hadith, and academic skills, can increase learning effectiveness and student engagement. Adapting technology helps students understand religious messages in a more interactive and relevant way to their daily lives in the digital age (Nijo et al., 2024).

The social implications of the concept of teacher and learner in a contemporary approach also include strengthening students' social and ethical concerns. When teachers instill values such as honesty (sidq), trustworthiness, discipline, and tolerance, students not only acquire knowledge but also act as moral agents in society. This is relevant to the urgency of character education in an increasingly heterogeneous global society. These values play a crucial role in guiding students to become responsible and ethical citizens in various contexts of public life (Samsudin et al., 2025). The practice of strong educational relationships also profoundly influences student motivation and

engagement. When teachers act as supportive and respectful facilitators, students feel respected as individuals with a role and voice in the learning process. This fosters a sense of responsibility and active engagement in learning, which in turn fosters academic achievement and character development. These implications emphasize the importance of a supportive school culture and meaningful interpersonal interactions as the foundation of contemporary Islamic education (Bahri et al., 2024).

Overall, it can be concluded that the implications of the concept of teachers and students in contemporary Islamic education emphasize the need for a transformation of the learning paradigm that is holistic, humanistic, and Qur'anic in orientation. Teachers are positioned as professional murabbi who not only master pedagogical and technological competencies, but also are able to serve as role models of moral and spiritual values, while students are understood as active subjects with multidimensional potential to be developed in a balanced manner. This concept has an impact on strengthening teacher professionalism, developing an integrative curriculum, participatory learning, and utilizing technology that is aligned with Islamic values. Educational relationships built on the basis of prophetic values have been proven to strengthen learning motivation, character formation, and social responsibility of students, so that contemporary Islamic education can produce a generation that is knowledgeable, has noble morals, is adaptive to changing times, and remains steadfast in Islamic principles.

CONCLUSION

Overall, this article emphasizes that the concept of teachers and students from the perspective of the Quran is the epistemological and pedagogical foundation of holistic, transformative, and prophetic Islamic education, where teachers are positioned as murabbi, moral role models, and agents of transformation who integrate the dimensions of knowledge, morals, and spirituality, while students are understood as active subjects who have natural dispositions, intellectual potential, and moral responsibility that are developed through humanistic and dialogical educational relationships. These conceptual implications require strengthening teacher professionalism, integrative curriculum, meaningful educational relationships, and the use of learning technology that remains grounded in Quranic values, so that Islamic education is not only oriented towards academic achievement, but also on the formation of faithful, noble, critical, and socially responsible individuals, while also opening up the direction for further research development to operationalize Quranic concepts into applicable Islamic educational models and emphasize the original contribution of this article in formulating Islamic educational theory based on the structure of meaning of the Quran as the main conceptual source.

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