

RECONSTRUCTION OF THE PROFILE OF PAI TEACHER AS MUADDIB IN THE PERSPECTIVE OF SYED MUHAMMAD NAQUIB AL-ATTAS IN THE DIGITAL ERA

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Abstrak

Penelitian ini bertujuan untuk mengkaji relevansi profil guru Pendidikan Agama Islam (PAI) dalam perspektif Syed Muhammad Naquib Al-Attas di era pendidikan modern. Perkembangan teknologi dan globalisasi membawa tantangan terhadap pembentukan karakter dan moral peserta didik, sehingga diperlukan guru yang tidak hanya kompeten secara akademik tetapi juga memiliki integritas moral yang kuat. Penelitian ini bertujuan untuk mendeskripsikan profil guru menurut perspektif Al-Attas, menganalisis karakteristik guru PAI di era pendidikan modern, serta mengkaji relevansi konsep tersebut dalam menghadapi tantangan pendidikan masa kini. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Data diperoleh dari buku, jurnal ilmiah, dan literatur yang relevan, kemudian dianalisis menggunakan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa profil guru menurut Al-Attas sebagai *muaddib* yang memiliki adab, pengetahuan luas, kesabaran, dan kepedulian memiliki relevansi yang kuat dalam pendidikan modern. Nilai-nilai tersebut mendukung terbentuknya guru yang profesional, adaptif, dan mampu membimbing peserta didik menghadapi perkembangan teknologi serta memperkuat pembentukan karakter. Implikasi penelitian ini menunjukkan bahwa konsep guru sebagai *muaddib* dapat menjadi landasan konseptual dalam pengembangan kompetensi dan profesionalisme guru PAI, khususnya melalui penguatan integritas moral, keteladanan, literasi digital, dan kemampuan mengintegrasikan ilmu pengetahuan dengan nilai-nilai Islam.

Kata Kunci: Profil Guru, Al-Attas, Pendidikan Islam, Pendidikan Modern

Abstract

This study aims to examine the relevance of the profile of Islamic Religious Education (PAI) teachers in the perspective of Syed Muhammad Naquib Al-Attas in the modern education era. The development of technology and globalization brings challenges to the formation of the character and morals of students, so that teachers who are not only academically competent but also have strong moral integrity are needed. This study aims to describe the profile of teachers according to Al-Attas' perspective, analyze the characteristics of PAI teachers in the modern education era, and examine the relevance of the concept in facing today's educational challenges. The research uses a qualitative approach with the type of library research. Data is obtained from books, scientific journals, and relevant literature, then analyzed using content analysis techniques. The results of the study show that the profile of teachers according to Al-Attas as *muaddib* who has manners, extensive knowledge, patience, and concern has strong relevance in modern education. These values support the formation of teachers who are professional, adaptive, and able to guide students to face technological developments and strengthen character formation. The implications of this study show that the concept of teachers as *muaddib* can be a conceptual foundation in the development of the competence and professionalism of PAI teachers, especially through strengthening moral integrity, example, digital literacy, and the ability to integrate science with Islamic values.

Keywords: Teacher Profile, Al-Attas, Islamic Education, Modern Education

Introduction

The development of education in the modern era has undergone very rapid changes along with the advancement of information technology, globalization, and increasingly complex social dynamics (Juwantara, 2019). The use of digital technology in learning has brought various conveniences in the educational process, such as wider access to information, online learning, and the integration of digital media in teaching and learning activities. On the one hand, technological advances provide great opportunities in improving the quality of learning, but on the other hand, it also presents new challenges, especially in terms of character and moral formation of students. The phenomenon of moral crisis, such as declining manners, low sense of responsibility, and increasing deviant behavior among students, is one of the problems that cannot be ignored in the modern world of education. This condition shows that education is not only required to produce students who excel intellectually, but also have noble character and morals.

In facing these challenges, the role of teachers has a very strategic position in determining the success of education. In particular, Islamic Religious Education teachers have more complex responsibilities because they not only function as conveyors of learning materials, but also as educators who play a role in shaping the character and personality of students based on Islamic values. PAI teachers are required to be able to instill moral, ethical, and manneristic values in students, so that they are able to face various life challenges in the modern era with a wise and responsible attitude. Therefore, the existence of PAI teachers who have high scientific qualities, personalities, and moral integrity is a very important need in today's education system.

However, the reality of education shows that PAI teachers in the modern era face various complex problems. The growing demands of mastery of learning technology, changes in the characteristics of students that are increasingly dynamic, and the influence of cultural globalization that is so fast are challenges for teachers in carrying out their duties. In addition, there is still a gap between the mastery of science and the internalization of moral values in learning practices. Some teachers still have difficulty in integrating Islamic values with modern technology-based learning approaches. This shows the need for a concept of teacher profiles who are not only professionally competent, but also have strong spiritual and moral depth in carrying out their role as educators.

In Islamic educational thought, the ideas put forward by Syed Muhammad Naquib Al-Attas have had a great influence on the development of the concept of contemporary Islamic education (Al-Attas, 1972). Al-Attas is a prominent Muslim scholar who was born in 1931 in Bogor, Indonesia. He is known as a philosopher, educational thinker, and scientist who has made many contributions in the field of Islamic educational philosophy. His works have discussed a lot about the concept of Islamic

education, especially about the importance of adab in the educational process. According to Al-Attas, the main goal of education is the formation of civilized human beings through the process of ta'dib, which is the cultivation of adab as the core of education. In his view, teachers do not only play the role of teachers (mu'allim), but also as educators who function as muaddib, namely individuals who instill adab values in students. The concept of muaddib put forward by Al-Attas shows that the role of teachers is not only limited to the transfer of knowledge, but also includes the formation of the character and personality of students as a whole (Al-Attas, 1972)

A number of previous studies have examined Syed Muhammad Naquib Al-Attas's thoughts on the concept of education and teacher profiles. Previous research shows that the concept of teachers in Al-Attas' perspective emphasizes the role of teachers as muaddib who is in charge of instilling adab values in students and has characteristics such as civilized, having broad knowledge, patience, and being attentive to students. These studies make an important contribution to understanding the concept of Islamic education according to Al-Attas, especially in the philosophical and conceptual aspects of the role of teachers in Islamic education.

However, based on the analysis of previous research, there is still a knowledge gap in the study of Syed Muhammad Naquib Al-Attas's thoughts on teacher profiles. Previous research tends to focus on conceptual studies of the concept of teachers as muaddib and the characteristics of teachers in the perspective of Al-Attas, but there has not been much in-depth study of the relevance of the concept of teacher profiles in facing modern educational challenges characterized by the development of digital technology, cultural globalization, and changes in student characteristics. In fact, understanding the relevance of these concepts is very important to know the extent to which Al-Attas' thinking can be implemented in the context of today's education.

Based on the background and gaps in the research, the formulation of the problem in this study focuses on how the teacher profile according to the perspective of Syed Muhammad Naquib Al-Attas' thought and how the relevance of the concept of the teacher profile in facing the challenges of modern education. The formulation of the problem is the basis for determining the direction of this research study. Therefore, this study aims to describe the profile of teachers according to the perspective of Al-Attas, analyze the characteristics of teachers of Islamic Religious Education in the modern era of education, and examine the relevance of the teacher profile of Al-Attas' perspective in facing the challenges of modern education. Thus, this research is expected to make a theoretical contribution in the development of the concept of Islamic education as well as a practical contribution in formulating the profile of Islamic Religious Education teachers in accordance with the needs of education in the modern era.

Research Methods

This research uses a qualitative approach with the type of *library research* (Supandi et al., 2024) This study aims to examine the concept of teacher profiles in the perspective of Syed Muhammad Naquib Al-Attas' thought and its relevance in modern education through the analysis of various relevant literature sources. The sources in this study consist of secondary data. Secondary data is obtained from scientific journal articles, reference books, and previous research relevant to the research topic. The data collection process is carried out through searching online scientific journals and collecting literature that is in accordance with the research focus. The data collection technique is carried out by the documentation method, namely by collecting and selecting literature that is relevant to the research theme. Furthermore, the data is analyzed using the content analysis technique, which is by examining the content of the literature in depth to identify important concepts related to the profile of teachers in the perspective of Syed Muhammad Naquib Al-Attas, then analyzed to determine its relevance in the context of modern education.

Research Findings and Discussion

Curriculum theory is a foundation of thought that explains how the curriculum is designed, developed, implemented, and evaluated in education. In the sources I found, curriculum theory is also understood as a statement tool that gives meaning to the curriculum and serves as a guideline for decision-making in curriculum planning and evaluation. The Constitution in question usually refers to the 1945 Constitution as the constitutional basis of education in Indonesia. The national curriculum is developed by referring to Pancasila and the 1945 Constitution, so that the direction, objectives, and content of education must be in harmony with constitutional values. In the development of the Indonesian curriculum, curriculum changes have also been associated with adjustments to the implementation of the 1945 Constitution purely and consequentially (Mulyani, 2009) The Relationship between Curriculum Theory and the Constitution. Curriculum theory provides a scientific framework for compiling the content and direction of education, while the 1945 Constitution provides a legal basis and values that must be adhered to. This means that curriculum theory answers how the curriculum is structured, while the Constitution answers its normative foundation. The two complement each other so that the curriculum is not only effective pedagogically, but also constitutionally valid.

Thus, curriculum theory is the basis for thinking to design and assess the curriculum. The Indonesian curriculum must be in accordance with Pancasila and the 1945 Constitution. For example, when schools compile civics education materials, curriculum theory helps to choose methods, order of materials, and

evaluations. The 1945 Constitution ensures that the material instills national values, citizens' rights, and constitutional responsibilities.

Biografi Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib al-Attas was a prominent Muslim scholar and philosopher from Malaysia who is known as the initiator of the concept of Islamization of science. He passed away on March 8, 2026, leaving a great legacy in the thought of Islamic civilization. Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin al-Attas was born on September 5, 1931 in Bogor, West Java, Indonesia, to an Arab noble family (Al-Attas, 1972) His basic education began in Johor, Malaysia, then moved to Madrasah Al-'Urwat-ul-wuthqa in Sukabumi during the Japanese occupation to learn Arabic. He received his military education at Sandhurst Academy, England, before returning to Johor after World War II to complete secondary school with an interest in Malay literature and Western culture. Al-Attas went on to study at the University of Malaya, a master's degree at McGill University (thesis on Raniri and Wujudiyah), and a doctorate at the University of London with a focus on the mystic Hamzah Fansuri.

After graduation, he served as Head of the Malay Literature Division of the University of Malaya (1965-1968) and Dean of the Faculty of Literature and Social Sciences (1968-1970). In 1987, he founded the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur for the study of Islamic thought and criticism of Western civilization. Al-Attas is known for his thesis "Permanent Confrontation" as the antithesis of the theory of the Clash of Civilizations, as well as the idea of Islamization of science to integrate Islamic knowledge with modern science. He is included in the 500 Influential Muslims of 2024 and received the Honorary Degree of the Crown of Malaysia (Descendants et al., 1931).

Profile of PAI Teacher Perspective Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib Al-Attas has a view of PAI teachers as muaddib which is ism fā'il from the word addaba which means one who gives manners, educates. In Islam, there are three names to refer to teachers, namely muallim (people who teach), murabby (who guides students in developing their potential), and also muaddib (who teaches or educates students' manners) (Salamat & Imalah) Al-Attas also gives a special view of the position of teachers as well as the position of fathers, because a teacher takes care of and feeds the soul (spirit) with knowledge and manners. The concept of *Ta'dib* in Al-Attas' view emphasizes that teachers educate students to be civilized, which is the essence of human happiness. In short, teachers provide spiritual life and guidance towards the salvation of this world and the hereafter (Wahyudi, 2021).

Karakteristik guru PAI prespektif Syed Naquib Al-Attas

Respect for a teacher can be given if the teacher not only has academic ability but must also be a moral example for his students. For this reason, a PAI teacher must have noble personality characteristics in every joint of his life. The characteristics of PAI teachers according to Al-Attas are as follows:

1. Civilized, According to Al-Attas, the first thing that must be carried out by a teacher and students is to practice adab first, this is because knowledge will not enter students unless they have adab (Soraya, 2020)
2. Having knowledge in various fields. Mastery in various sciences allows teachers to transform knowledge to students. And most importantly, so that teachers are able to relate one material to another. This is because PAI consists of various disciplines, some of which are interrelated.
3. Patience, According to Al-Attas, teachers must have patience in educating their students, because each student has a different quality of understanding. Therefore, the patience of teachers is needed in developing the potential of their students. In addition, in the educational process, teachers must understand that education has a double process, namely the first part is the entry of the units of meaning of an object of knowledge into a person's soul; and the second is the arrival of the soul in these units.
4. Attention, the attitude of attention possessed by PAI teachers according to Al-Attas, like the attention of a father, can be shown by the teacher's displeasure or even anger when he sees students making mistakes that should be responded to, but nevertheless the teacher's soul must remain in control.

Characteristics of Teachers According to the Constitution

Based on the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, teachers are defined as professional educators who have the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students (Mulyani, 2009) As professionals, teachers are required to have academic qualifications (at least S1/D-IV), competencies, educator certificates, and physical and spiritual health, as well as having the ability to realize national education goals. The law stipulates four main competency standards, namely pedagogic competence (ability to manage the learning process), personality competence (noble character and role model), social competence (communicating and interacting effectively with the community and fellow educators), and professional competence (mastery of learning materials broadly and in-depth). In addition, teachers are expected to be inclusive, objective, non-discriminatory to the background of students, able to adapt to various socio-cultural diversity, and have a high moral responsibility and

work ethic to shape the character of the next generation of the nation with the spirit of Pancasila (Akhwani et al., 2021)

Characteristics of Islamic Religious Education Teachers in the Modern Education Era

Education is a fundamental aspect in achieving success in life, where in the learning process it plays a vital role in determining the quality of education. In the context of Islamic education, Islamic Religious Education (PAI) is a conscious and planned effort in preparing students to know, understand, believe, and practice religious teachings from the Qur'an and Hadith (Azzet, 2016). The current generation of learners, namely Generation Z, Therefore, the characteristics and abilities of teachers are very important, because every line of life is always in contact with technology. Thus, PAI teachers in the modern era are required to have characteristics that are adaptive, professional, and responsive to the development of the times. PAI teachers are not only required to have in-depth religious knowledge, but also have strong moral and ethical standards, digital literacy skills, and the ability to communicate and interact wisely in a diverse society. These characteristics reflect the ability of PAI teachers to integrate the values of religious moderation and Islamic digital ethics in the learning process, so as to be able to guide students to become balanced, polite, and tolerant individuals (tasāmuh and tawāzun) in the midst of the dynamics of the modern era (Andriani et al., 2025). The following are the characteristics that teachers must possess in the modern era:

1. Digital literacy, the characteristics of PAI teachers in the modern era are also reflected in good digital literacy skills, namely mastery of information and communication technology (ICT) in supporting the learning process. PAI teachers are required to be able to utilize various digital media, such as social media, learning videos, and *Learning Management Systems* (LMS), to create learning that is innovative, interactive, and in accordance with the demands of technological developments in the modern era (Sari & Al Hamidi, 2024)
2. Innovative and creative, the characteristics of PAI teachers in the modern era are also characterized by innovative and creative attitudes in developing learning. PAI teachers are required to be able to package PAI materials into interesting and easy-to-understand learning content, as well as apply various innovative learning methods, such as *problem-based learning* and *project-based learning*, to increase students' activeness and understanding (Fauziyah & Triyono, 2020)
3. Being an example of good morals (role model), PAI teachers in the modern era are seen in their ability to act as role *models* that are consistent in displaying moral, disciplined, and religious behavior, both in direct interaction and in the digital space, so as to be able to guide students in facing the challenges of hedonistic values that develop in the modern era (Mudzhar, 1998)

The characteristics of Islamic Religious Education teachers in the modern era of education as a role model of morals can be seen from the ability of teachers to be direct examples in daily behavior, not just convey theories about morals. PAI teachers must display personalities that reflect Islamic values such as honesty, patience, humility, compassion, and responsibility in interactions with students, peers, and the wider community. As a role model, PAJ teachers are required to be consistent between words and deeds, where what is taught is in harmony with what is practiced in real life, so that students can see firsthand the implementation of the Islamic values taught (Mulyani, 2009)

The role of PAI teachers as moral role models in the modern era is also shown through the ability to foster students' morals with a humanist and contextual approach, not only relying on lecture methods but through direct examples. Effective PAI teachers show a tolerant attitude towards pluralism, respect differences, be fair to all students without discrimination, and display polite and polite behavior in communication. In facing the challenges of the digital era and globalization, PAI teachers as role models must be able to show how to apply Islamic values in the context of modern life, such as the ethical use of social media, dealing with hoaxes wisely, and adhering to religious principles in the midst of changing times.

The personality competence of PAI teachers in fostering morals also includes the ability to draw conclusions from the good behavior shown, give sincere praise for students' positive efforts, and provide constructive corrections when students make mistakes. PAI teachers as role models do not only focus on the cognitive aspects of religious understanding, but rather emphasize on the affective and psychomotor aspects, namely the formation of Islamic character and behavior. Teachers who succeed in becoming role models will be able to inspire students to imitate good behavior spontaneously because they are influenced by the example shown by the teacher, not because of coercion or threats. (Mulyani, 2009)

1. Religious moderators, The characteristics of PAI teachers in the modern era are characterized by their ability to act as religious moderators (*wasathiyah*), which is able to instill a moderate, tolerant (*tasamuh*), and balanced understanding of Islam (*tawazun*) in students, so that they are able to appreciate diversity and avoid the influence of extreme religious beliefs (Budiywono, 2017)
2. Adaptive and flexible, the characteristics of PAI teachers in the modern era are characterized by an adaptive and flexible attitude in dealing with changing times. PAI teachers are required to be able to adapt to technological developments, social dynamics, and the characteristics of millennials and generation Z who tend to be rational, critical, and familiar with the digital world. (Mauludin, 2024) Islamic Religious Education Teachers in the modern education era have adaptive and flexible characteristics in response to very rapid technological, social, and cultural changes. Adaptive PAI teachers are able to adapt to the development of digital technology, such as the use

of online learning platforms, multimedia applications, and social media to deliver PAI materials effectively. Flexible teachers can change from conventional teacher-centered to student-centered learning methods, adapt teaching strategies to diverse student learning styles, and be able to switch from full face-to-face learning to *hybrid* or online learning when needed without compromising the quality of learning (ABSUHALINI, 2015) The adaptive characteristics of PAI teachers can be seen from their ability to respond to the diverse needs of students in the modern era, including a more contextual understanding of religion, the need for learning that is relevant to daily life, and the challenges of globalization that affect religious values. Adaptive PAI teachers not only update learning materials with contemporary issues such as radicalism, intolerance, digital morality, and modern social ethics, but also integrate Islamic values with the development of science and technology. The flexibility of PAI teachers is demonstrated through the ability to design differentiated learning that adapts to different abilities, interests, and backgrounds of students, as well as providing a choice of varied learning methods according to the needs of the class (Andi Tejawati & Adab, 2025) The implementation of adaptive and flexible learning in the digital era can be seen from the transformation of the PAI learning model that integrates technology optimally. Adaptive PAI teachers use *the Learning Management System* (LMS) to provide learning materials that can be accessed at any time, utilizing learning videos, religious podcasts, and interactive applications to increase student engagement. The flexibility of PAI teachers is also reflected in the ability to conduct varied assessments, relying not only on written tests but also on more authentic projects, portfolios, and performance-based assessments. Flexible teachers are able to adjust the learning time and pace, provide students with opportunities to learn independently at their own pace, and provide constructive and timely feedback through various communication channels. (Hasbi & Rahman, 2025)

3. Facilitator and motivator, The characteristics of PAI teachers in the modern era are shown through their role as facilitators and motivators in the learning process. PAI teachers not only play a role as a source of knowledge, but also as companions who are able to guide, motivate, and foster the spirit of students in innovating and building their moral and spiritual character.

The Relevance of Syed Muhammad Naquib Al-Attas' Perspective Teacher Profile in Facing the Challenges of Modern Education

Syed Muhammad Naquib Al-Attas's thoughts on the profile of teachers as *muaddib* have relevance in answering the increasingly complex challenges of modern education. The era of modern education is marked by advances in digital technology, changes in the character of students, and the increasing need for character education and religious moderation (Al-Attas, 1972) In this context, the

concept of teachers put forward by Al-Attas is not only philosophically relevant, but also has practical implications in the development of the professionalism of Islamic Religious Education teachers.

The concept of the teacher as *muaddib* places adab as the core of education. In Al-Attas's perspective, education is not just a transfer of knowledge, but a process of forming a civilized human being. The relevance of this concept is very visible in dealing with moral crises that arise due to technological developments and cultural globalization. Students in the digital era are faced with various ethical challenges, such as the abuse of social media, individualistic behavior, and hedonistic tendencies. Therefore, the role of teachers as adab educators is very important in guiding students to be able to use technology wisely and responsibly.

In addition, the characteristics of civilized teachers in Al-Attas' thinking are in accordance with the demands of PAI teachers in the modern era as *role models*. In the modern education system, teachers not only play the role of conveying material, but also as moral figures who become a reference for students' behavior. The example of teachers in behaving, communicating, and interacting, both in the real world and in the digital space, is an important factor in the formation of students' character (Ahmadi et al., 2025) Thus, the value of adab emphasized by Al-Attas can strengthen the function of teachers as a consistent moral model.

The relevance of Al-Attas' thinking can also be seen in the importance of broad mastery of science. In his perspective, teachers must have the ability to integrate various disciplines in order to be able to provide comprehensive understanding to students. (Laksita et al., 2025) This principle is in line with the demands of digital literacy in the modern era which requires teachers to master information and communication technology. Mastery of technology allows PAI teachers to develop innovative learning methods, such as the use of digital media, learning videos, and online learning platforms that support an effective and engaging learning process.

The characteristics of patience emphasized by Al-Attas also have high relevance in dealing with the characteristics of modern generation students, especially Generation Z who have a fast, critical learning style, and tend to require a varied learning approach. Patient teachers are able to understand the differences in students' abilities and provide continuous assistance in the learning process. This attitude is important in facing the challenges of technology-based learning that require flexibility in learning strategies (Akhyar, 2025) Furthermore, the concept of teacher attention which is likened to the attention of a father shows relevance to the role of teachers in the modern era as facilitators and motivators. Modern education requires teachers to be able to build positive emotional relationships with students. An attitude of attention and concern for students' academic and emotional development can increase learning motivation and create a conducive learning environment. The concept of *ta'dib*

in the thought of Syed Muhammad Naquib Al-Attas has a very strong relevance to efforts to strengthen religious moderation in Islamic education in the modern era. *Ta'dib* is not only interpreted as a process of teaching knowledge, but as a process of instilling manners that includes the recognition of the essence of something precisely and the placement of things in their proper place. Through this concept, education is directed to form human beings who are able to understand religious teachings in their entirety, not solely textual.

In the context of a plural and dynamic modern society, students live in the midst of a diversity of cultures, religions, and views of life. This condition requires Islamic Religious Education teachers to not only teach aspects of religious rituals, but also instill the values of religious moderation such as tolerance (*tasamuh*), balance (*tawazun*), and moderation (*wasathiyah*) (Baidawi et al., 2025). The value of tolerance (*tasamuh*) encourages students to respect differences in beliefs and opinions without losing their religious identity. Meanwhile, the value of balance (*tawazun*) teaches the importance of maintaining harmony between spiritual, intellectual, and social aspects in daily life. The moderate attitude (*wasathiyah*) leads students to avoid excessive attitudes (*ghuluw*) and underestimating religious teachings.

Adab-based education as emphasized in the concept of *ta'dib* allows students to understand Islamic teachings comprehensively and contextually. Comprehensive understanding means that students not only memorize religious materials, but are able to understand the meaning, purpose, and wisdom behind these teachings. Meanwhile, contextual understanding allows students to adapt religious values to the reality of modern life, including in the increasingly complex use of technology and social interaction. With this approach, students are expected to be able to develop a rational, open, and responsible religious attitude.

Thus, the application of the concept of *ta'dib* in Islamic education has the potential to be an effective strategy in preventing the emergence of extremism and intolerance among students. PAI teachers who play the role of *muaddib* not only transfer religious knowledge, but also guide students to internalize adab values in real life. This makes Islamic education not only oriented to the mastery of knowledge, but also to the formation of moderate characters who are able to maintain social harmony in a pluralistic society. Overall, the profile of teachers according to Al-Attas' perspective shows a strong suitability with the demands of teacher professionalism in the modern era of education. The values of manners, mastery of knowledge, patience, and attention that are the main characteristics of teachers in Al-Attas' thinking are not only conceptually relevant, but also applicable in facing the challenges of technological development, changes in students' character, and the needs of character education in the digital era.

Conclusion

Curriculum theory and the 1945 Constitution complement each other in the development of education in Indonesia, where curriculum theory is the scientific foundation, while the Constitution is the normative basis. In this context, Syed Muhammad Naquib Al-Attas's thoughts on teachers as *muaddib* are very relevant to the demands of modern education. PAI teachers not only play the role of transmitters of knowledge, but also shapers of manners, moral examples, and spiritual guides. Characteristics such as civilized, knowledgeable, patient, and attentive are in line with the competence of professional teachers and the needs of the digital era that demand innovation, technological literacy, and religious moderation. Thus, the integration of the concept of ta'dib with the demands of modern education is able to produce learning that is not only intellectually intelligent, but also morally and socially strong.

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