

Teaching Professional Ethics: A Comparative Study between Qur'an-Based Teaching Professional Ethics and Modern Professional Ethics

Eka Mahendra Putra

Universitas Muhammadiyah Makassar, Indonesia

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*Corresponding Author:

Name: Eka Mahendra Putra

Email:

ekamahendraputra@unismuh.ac.id

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Abstract

Ethics is a fundamental pillar of the teaching profession, as teachers not only serve as transmitters of knowledge but also as moral exemplars for their students. Contemporary educational realities reveal various challenges, including the decline of integrity, weak mastery of competencies, and violations of professional codes of ethics, all of which undermine the quality of education. On the other hand, modern professional ethics has been formulated through competency standards and professional codes, both nationally and internationally, such as the Indonesian Teachers' Association (PGRI) Code of Ethics and the UNESCO Teacher Code. However, the spiritual and transcendental dimensions remain relatively overlooked. This article aims to analyze the concept of professional ethics for teachers from the perspective of the Qur'an and to compare it with modern professional ethics. The study employs a qualitative library research method using a thematic (*maudhu'i*) approach, semantic analysis of key Qur'anic terms such as *'ilm*, *hikmah*, *amanah*, and *sidq*, and a comparative framework. The findings reveal that the Qur'an emphasizes teacher ethics in the domains of knowledge, trustworthiness, honesty, exemplary conduct, and moral commitment, whereas modern ethics highlights competency standards and regulatory frameworks. The comparative analysis identifies both convergences and divergences, suggesting that their integration offers a more comprehensive framework of teacher ethics encompassing spiritual, moral, and professional dimensions.

Ethics; Teaching Profession; Qur'an; Modern Ethics

Abstrak

Etika merupakan fondasi penting dalam profesi keguruan, sebab guru tidak hanya berperan sebagai pengajar, tetapi juga sebagai teladan moral bagi peserta didik. Realitas pendidikan kontemporer menunjukkan adanya berbagai persoalan seperti menurunnya integritas, lemahnya penguasaan kompetensi, serta pelanggaran kode etik guru yang berdampak pada merosotnya kualitas pendidikan. Di sisi lain, etika profesi modern telah diformulasikan melalui standar kompetensi dan kode etik, baik dalam lingkup nasional maupun internasional, seperti Kode Etik PGRI dan UNESCO Teacher Code. Namun, dimensi spiritual dan transendental masih kurang mendapat perhatian. Artikel ini bertujuan untuk menganalisis konsep etika profesi keguruan dalam perspektif Al-Qur'an, kemudian membandingkannya dengan etika profesi modern. Penelitian ini menggunakan metode kualitatif berbasis kajian pustaka dengan pendekatan tafsir *maudhu'i*, analisis semantik terhadap istilah-istilah kunci seperti *'ilm*, *hikmah*, *amanah*, dan *sidq*, serta analisis komparatif. Hasil kajian menunjukkan bahwa Al-Qur'an menekankan etika keguruan pada aspek ilmu, amanah, kejujuran, keteladanan, dan komitmen moral, sementara etika modern lebih berfokus pada standar kompetensi dan regulasi formal. Analisis komparatif mengungkap adanya titik temu sekaligus perbedaan mendasar, sehingga integrasi keduanya menawarkan kerangka etika keguruan yang lebih komprehensif, mencakup dimensi spiritual, moral, dan profesional.

Kata Kunci: Etika; Profesi Keguruan; Al-Qur'an; Etika Modern

INTRODUCTION

The teaching profession holds a highly strategic position in the development of human civilization (Pulukadang & Rosidi, 2024). Teachers function not only as transmitters of knowledge but also as moral exemplars, spiritual guides, and agents of social transformation. In much of the educational literature, teachers are often portrayed as central figures whose success or failure can significantly influence the trajectory of a nation's development. It is therefore not surprising that the classical adage states that "teachers are unsung heroes," given their vital role in shaping generations who are knowledgeable, virtuous, and possess strong character.

Nevertheless, the reality of contemporary education reveals serious problems related to teaching professional ethics. Various cases of violations of teachers' codes of ethics frequently surface in the public sphere, ranging from abuse of authority, academic dishonesty, and verbal or physical violence against students, to the weakening of moral exemplarity. Such phenomena not only undermine the quality of education but also erode public trust in educational institutions themselves. This condition underscores that technical competence alone is insufficient to make a teacher truly professional; what is required is a strong ethical foundation that encompasses both moral and spiritual dimensions. A good teacher, therefore, is one who possesses not only adequate competence but also integrity and ethical commitment (Thesia et al., 2024).

In the modern context, efforts to establish teaching professional ethics have been formulated through various competency standards and codes of conduct. In Indonesia, for instance, the Code of Ethics of the Indonesian Teachers Association (*Persatuan Guru Republik Indonesia*) emphasizes responsibility, honesty, discipline, and professionalism (Latifa & Eliza, 2023; Mulyana et al., 2023). In addition, the government has also established formal regulations, such as the Regulation of the Minister of National Education No. 16 of 2007 concerning Teachers' Academic Qualifications and Competencies Standards (Setianingrum & Costa, 2023; Decker et al., 2021). At the global level, UNESCO, through the *Recommendation concerning the Status of Teachers* (1966), has also provided guidelines regarding the rights, responsibilities, and professional standards of teachers. All these regulations emphasize the importance of integrity, competence, and professionalism in safeguarding the dignity of the teaching profession (Holincheck & Galanti, 2023).

Nevertheless, a significant gap remains. Modern professional ethics tends to be oriented more toward regulatory and technical dimensions, while the spiritual-transcendental aspect that serves as the primary moral foundation is often marginalized. Teachers are increasingly perceived primarily as professional workers equipped with a set of competencies, rather than as moral figures carrying the noble mission of education. As a result, teaching ethics is often reduced to mere administrative compliance with regulations, rather than a spiritual commitment arising from deep ethical awareness. Therefore, teachers must be recognized as pivotal figures in shaping students' competencies, requiring not only administrative compliance but also a strong spiritual commitment, so that they may cultivate loyalty and dedication to the advancement of the nation (Setiyaningsih, 2020; Syaifurrohman & Lestari, 2024).

In the Islamic tradition, particularly from the perspective of the Qur'an, the teaching profession is regarded as a noble trust (*amanah*), as it bears the responsibility of transforming individuals toward improvement in the cognitive, affective, and psychomotor domains (Siregar,

2022). The Qur'an emphasizes the importance of knowledge (*'ilm*), wisdom (*hikmah*), honesty (*ṣidq*), trustworthiness (*amānah*), and exemplary conduct (*uswah ḥasanah*) as the ethical foundation of an educator. From the Qur'anic perspective, a teacher is not merely an instructor of knowledge but also a shaper of character and a guide of the soul toward truth. The exemplary model of the Prophet Muhammad (peace be upon him), described in the Qur'an as *uswah ḥasanah* (Qur'an, al-Aḥzāb: 21), serves as the primary paradigm for educators. These Qur'anic values provide a moral and spiritual framework that far surpasses the regulatory dimension of modern professional ethics, for the Qur'an is a universal guide. This is reflected in various verses that highlight justice, equality, and compassion, all of which remain highly relevant in shaping ethics across professions and social interactions in the modern era (Fatrin & Hakim, 2023).

Based on this, it is important to re-examine the concept of teaching professional ethics in the Qur'an and compare it with modern professional ethics. Such a comparative inquiry is necessary to identify points of convergence and divergence, as well as potential avenues for integrating the two, thereby yielding a more comprehensive framework for teaching ethics..

Previous studies have extensively discussed teacher ethics from both Islamic perspectives and modern professional ethics. However, most of these studies remain partial: some examine Qur'anic values only in a normative sense, while others focus primarily on modern regulations and codes of conduct for teachers. Several studies on teaching professional ethics have been conducted, such as the research by Wagiman Manik et al., which explores the existence of teaching professional ethics in the era of Society 5.0. Nevertheless, their discussion tends to remain centered on the domain of modern professional ethics, which is heavily framed within regulatory aspects (Manik et al., 2024). Another study that also focuses on modern teaching professional ethics is the work of Siti Nurhaliza and Suryatik, which adopts the perspectives of the National Education Association (NEA) as the main reference in defining teaching as a profession (Siti Nur Haliza & Suryatik, 2024). Another study focusing on teaching professional ethics from the perspective of the Qur'an is that of Albert and Charles, who discuss the notion that teachers embody three dimensions of ethics based on Qur'anic verses. However, their work does not address modern conceptions of teaching professional ethics (Albert & Charles, 2022). Research that directly conducts a comparative analysis between Qur'an-based professional ethics and modern professional ethics remains very limited. This constitutes the research gap addressed in this article.

Therefore, this study aims to describe the concept of teaching professional ethics from the perspective of the Qur'an, to analyze modern teaching professional ethics as applied within contemporary educational systems, and to conduct a comparative examination between these two approaches. Through this analysis, it is expected that points of convergence will be identified that integrate spiritual, moral, and professional values. Ultimately, this study seeks to offer a conceptual synthesis as a comprehensive framework of teaching ethics that is relevant to the needs of education in the modern era.

The scientific contribution of this study lies in the integration of Qur'anic values with modern ethical standards to construct a new paradigm for the teaching profession. This integration is believed to address the shortcomings of each approach: the Qur'an provides a spiritual-transcendental dimension, while modern ethics offers a regulatory structure and professional competence. Thus, the findings of this study not only enrich academic discourse but also carry

practical implications for strengthening teachers' codes of ethics in the contemporary era. On this basis, the present article is structured using a *tafsīr maudhū'ī* (thematic exegesis) approach to compile relevant Qur'anic verses, a semantic analysis to explore the meanings of key terms, and a comparative analysis of modern professional ethical standards. Through this methodological combination, it is expected that a more comprehensive, relevant, and applicable framework of teaching professional ethics can be developed to address the challenges of contemporary education.

METHOD

This study employs a qualitative method with a library research approach. All data are derived from relevant literature sources, including the Qur'anic text, classical and contemporary tafsīr works, Islamic educational literature, and official documents related to modern teaching professional ethics. The primary approach applied is *tafsīr maudhū'ī* (thematic exegesis), which systematically gathers Qur'anic verses related to specific issues in this case, the teaching profession, ethics, trust (*amānah*), honesty, exemplary conduct, and the moral responsibilities of educators. The collected verses are then analyzed comprehensively to identify the Qur'anic concept of teaching ethics.

In addition, this study also employs semantic analysis as developed by Toshihiko Izutsu to explore the deeper meanings of key terms in the Qur'an (Suwarno et al., 2022). Several key terms analyzed include *ilm* (knowledge), *ḥikmah* (wisdom), *amānah* (trust/responsibility), *ṣidq* (honesty), and *uswah ḥasanah* (exemplary conduct). This analysis aims to uncover an interconnected network of conceptual meanings that can form an ethical framework for the teaching profession rooted in Qur'anic values.

The Qur'anic findings are then compared with modern teaching professional ethics through a comparative analysis. In this regard, the Code of Ethics of the Indonesian Teachers Association (PGRI), UNESCO's *Recommendation concerning the Status of Teachers* (1966), and national regulations such as the Regulation of the Minister of National Education No. 16 of 2007 on Teachers' Academic Qualifications and Competency Standards serve as the primary references. Thus, this analysis reveals both the convergences and divergences between Qur'anic values and modern standards, ultimately offering a more comprehensive integrative framework.

RESULTS AND DISCUSSION

Teaching Professional Ethics in the Qur'an

The Qur'an places great emphasis on issues of education, knowledge, and the cultivation of human character (Mursalin, 2024). Although the Qur'an does not explicitly mention the term "teacher" in a specific sense, many verses can be interpreted as references to the role of an educator. From the Qur'anic perspective, teaching is not regarded merely as a technical profession but as a trust (*amānah*) that entails moral and spiritual responsibility. Consequently, the teaching professional ethics in the Qur'an are highly comprehensive, encompassing knowledge, responsibility, honesty, exemplary conduct, and the commitment to guide future generations toward righteousness.

First, the Qur'an affirms the central position of knowledge as the primary foundation of teacher professionalism. In Qur'an 58:11 (al-Mujādilah), it is stated that Allah elevates in rank those who believe and those who are granted knowledge by several degrees. This verse underscores that knowledge is both a distinguishing factor and a source of dignity that must be possessed by an educator. A teacher who does not master knowledge adequately will not be able to fulfill their duties professionally. In this context, teacher professionalism according to the Qur'an is rooted in the mastery of sound, profound, and continuously renewed knowledge. Knowledge is not merely an instrument for teaching but also a means of shaping character and guiding humanity toward truth. A teacher who possesses extensive knowledge will inevitably differ from one whose knowledge remains limited (Sari & Retnaningsih, 2023).

Second, the Qur'an regards *amānah* (trust) as one of the main pillars of teaching ethics. Qur'an 4:58 (an-Nisā') commands that trusts be delivered to those entitled to them and that judgments be rendered with justice. Thus, the principal message of this verse is the upholding of trust and justice (Lubis, 2025). In the teaching profession, *amānah* encompasses the responsibility to impart knowledge honestly, without concealing the truth, and without misusing one's position as an educator. A Qur'anic teacher must be fully aware that teaching is not merely an occupation but a great responsibility before Allah. Neglecting the duty to educate properly, practicing discrimination against students, or engaging in physical or verbal violence constitutes a betrayal of this trust.

Third, honesty (*ṣidq*) is an essential value emphasized by the Qur'an. Qur'an 9:119 (at-Taubah) instructs the believers to remain conscious of Allah and to be among those who are truthful (Mardiah & Napratilora, 2021). In the context of the teaching profession, honesty does not only mean speaking the truth but also performing one's duties with full integrity. For instance, teachers must refrain from manipulating grades, committing plagiarism, or misleading students with false information. Honesty also entails consistency between words and actions, enabling teachers to serve as genuine moral exemplars.

Fourth, exemplary conduct (*uswah ḥasanah*) constitutes a crucial aspect of teaching ethics strongly emphasized in the Qur'an. Qur'an 33:21 (al-Aḥzāb) presents the Prophet Muhammad (peace be upon him) as the ultimate role model for Muslims. A teacher, as the inheritor of the prophetic mission and a moral exemplar, must present themselves as a model for their students in character, discipline, patience, and enthusiasm for learning. Without exemplarity, a teacher's advice loses its meaning, as students are more inclined to imitate actual behavior than to merely listen to words. This exemplarity also entails consistency between the values taught and the attitudes demonstrated in daily life, with a strong emphasis on ethical principles (Irayanti et al., 2024).

Fifth, the Qur'an emphasizes moral consistency in the teaching profession. Qur'an 61:2–3 (aṣ-Ṣaff) strongly criticizes those who say what they do not practice. This verse is highly relevant to the teaching profession, as one of the most striking ethical deviations lies in the inconsistency between words and actions. A teacher who teaches honesty but acts dishonestly, or one who emphasizes discipline yet is frequently absent without valid reason, exemplifies this misalignment. Moral consistency is an essential requirement for the integrity of an educator, ensuring coherence between speech and conduct (Masruroh et al., 2018).

In addition to these five aspects, the Qur'an also emphasizes the importance of *hikmah* (wisdom) in the educational process. Qur'an 16:125 (an-Nahl) commands that da'wah be carried out with wisdom, good instruction, and courteous dialogue. This verse indicates that teachers must employ methods that are wise, gentle, and adapted to the psychological condition of their students. Harsh, rude, or dignity-offending approaches are contrary to the principle of *hikmah* taught by the Qur'an. Thus, teaching ethics from a Qur'anic perspective highlights not only the substance of knowledge but also the method of its transmission, which should be humanistic and filled with compassion (Zahraini & Andrian, 2024).

When viewed more broadly, the Qur'an outlines several core principles of teaching ethics. First, the teacher is a scholarly figure who must continually develop themselves. Second, the teacher is a trustee who is obliged to carry out their duties with full responsibility. Third, the teacher is a moral exemplar who must embody the values of honesty and exemplary conduct. Fourth, the teacher is a wise communicator in conveying knowledge. Fifth, the teacher is a consistent figure who upholds integrity in every aspect of life. Taken together, these principles show that the teaching profession is not merely a formal occupation but rather a spiritual and moral mission of the highest order (Tambak et al., 2021).

Thus, it can be affirmed that the Qur'an provides a comprehensive framework of teaching ethics encompassing spiritual, moral, and professional dimensions. A teacher is not merely an instructor who meets administrative standards, but a figure who carries a prophetic mission to guide humanity toward truth. Teaching ethics in the Qur'an not only serve to safeguard the integrity of individual teachers but also play a crucial role in maintaining the quality of education, fostering civilization, and upholding human values. Therefore, the exploration and internalization of these Qur'anic values are essential for reconstructing the teaching profession as one that is authoritative, dignified, and capable of exerting a positive influence on society at large.

Modern Teaching Professional Ethics

Modern teaching professional ethics emerged from the awareness that the teaching profession is not merely a technical occupation, but a vocation that demands high levels of moral, social, and professional responsibility, as well as a foundation that ensures the proper functioning of education (Saputra & Mumpuni, 2025). In the context of modern society, teachers are regarded as strategic actors in developing the quality of human resources capable of competing at the global level (Juita et al., 2024). Therefore, there arises a need to formulate ethical standards that both safeguard the dignity of the teaching profession and ensure the quality of education. Such ethics are generally articulated in the form of professional codes of conduct and competency standards that every teacher is required to possess.

In Indonesia, teaching professional ethics are formally regulated in several key documents. One of the most prominent is the Indonesian Teachers' Code of Ethics established by the Indonesian Teachers Association. This code outlines fundamental principles that every teacher must uphold, including maintaining the dignity of the profession, carrying out duties with full responsibility, treating all students fairly, preserving academic honesty, avoiding discrimination, and engaging in continuous self-development. The code functions as a moral compass, encompassing values and norms to be observed, while also serving as a benchmark for teachers' conduct in daily educational practice (Sari & Safriadi, 2024).

In addition, the Regulation of the Minister of National Education No. 16 of 2007 concerning Teachers' Academic Qualifications and Competency Standards also serves as an important reference in regulating teacher professionalism in Indonesia (Fitri et al., 2024). This document sets forth four core dimensions of teacher competence: pedagogical, professional, social, and personal. Pedagogical competence emphasizes the teacher's ability to design, implement, and evaluate learning processes. Professional competence requires mastery of subject matter and skills in managing the educational process. Social competence highlights the ability to communicate, collaborate, and interact effectively with students, parents, and the wider community. Meanwhile, personal competence relates to integrity, independence, work ethic, and moral exemplarity of a teacher. These four dimensions reflect the view that modern teaching ethics encompass not only moral aspects but also the technical competencies inherent in the teaching profession.

At the international level, UNESCO's *Recommendation concerning the Status of Teachers* (1966) provides global standards regarding the role, rights, and responsibilities of teachers. This document affirms that teachers hold a key role in nation-building and the advancement of civilization, and therefore their professional dignity must be safeguarded through a strong code of ethics. UNESCO emphasizes the importance of integrity, justice, professionalism, and social responsibility within the teaching profession. Teachers are also required to engage in continuous professional development in order to adapt to the rapid progress of science and technology (ILO & UNESCO, 2008).

In practice, modern teaching professional ethics also respond to new challenges in the era of globalization and digitalization. Teachers are confronted with situations in which access to information is increasingly open, students possess greater critical abilities, and societal demands for educational quality are rising. Therefore, modern professional ethics extend beyond honesty and responsibility to include adaptability, creativity, and the ethical use of technology in the learning process. Teachers are expected not only to master conventional methods but also to serve as facilitators of digital learning and the use of technology, while at the same time ensuring that such use does not violate the ethical principles of education (Lusmanizah, et al., 2024).

One of the critical issues in modern professional ethics is the matter of academic integrity. Numerous cases reveal instances of grade manipulation, plagiarism, and cheating in examinations. Modern professional ethics emphasize that teachers must be at the forefront of safeguarding academic integrity, thereby fostering a culture of honesty among students, since integrity constitutes a fundamental foundation of the teaching profession (Pangaribuan et al., 2025). A teacher who is dishonest in academic practice undermines students' trust and simultaneously weakens the overall quality of education.

In addition to integrity, the principle of justice also constitutes an essential component of modern professional ethics (Panjaitan & Naibaho, 2024). Teachers are required to treat all students fairly, regardless of their social, economic, cultural, or religious backgrounds. Any form of discriminatory behavior is considered a violation of the professional code of ethics. Justice in this context does not mean treating all students identically, but rather providing proportional treatment in accordance with each student's needs and potential.

Another key concern of modern professional ethics is the aspect of social responsibility. Teachers are regarded not only as educators within the classroom but also as members of society

who bear social responsibilities. They are expected to make positive contributions to their social environment, whether through community service activities, character development of the younger generation, guidance for society, or active involvement in national educational issues (Yasin et al., 2023).

Although modern teaching professional ethics have been well formulated, their implementation often faces various challenges. On the one hand, many teachers have not fully internalized or understood the contents of the code of ethics, while on the other hand, social, political, and economic pressures make it difficult for teachers to consistently uphold their professional ethics (Arfa et al., 2024). For instance, excessive administrative burdens often cause teachers to focus more on formal reporting than on meaningful educational interactions. In addition, the low level of teacher welfare in certain regions also serves as an inhibiting factor in maintaining professionalism and integrity.

Conceptually, modern teaching professional ethics provide an important regulatory and normative framework for strengthening the teaching profession. However, this framework tends to emphasize technical and administrative aspects, while the spiritual-transcendental dimension receives relatively little attention. Modern professional ethics are more oriented toward how teachers can meet predetermined competency standards, but they place less emphasis on cultivating ethical awareness rooted in spiritual values. This indicates the existence of a gap that can, in fact, be filled by Qur'anic values (Raffin et al., 2024).

Thus, modern teaching professional ethics can be viewed as an ethical system that emphasizes competence, regulation, and technical professionalism. Codes of ethics, competency standards, and educational regulations have provided clear guidance on how teachers ought to conduct themselves. However, without the reinforcement of the spiritual dimension, such ethics risk being reduced to mere administrative rules. Therefore, while modern professional ethics are essential for maintaining educational quality standards, the integration of Qur'anic values is crucial to ensure that the teaching profession rests upon a stronger moral and spiritual foundation.

Comparative Analysis

A comparative study between Qur'an-based teaching professional ethics and modern professional ethics reveals both significant commonalities and fundamental differences. This analysis is important because it allows for the development of a more comprehensive conceptual synthesis one that is not only rooted in Qur'anic spiritual values but also aligned with the regulatory and technical demands of modern education.

In terms of similarities, both the Qur'an and modern professional ethics emphasize the importance of responsibility, honesty, integrity, and exemplary conduct. The Qur'an underscores *amānah* (trust) as a fundamental component of a teacher's ethics (Qur'an 4:58, an-Nisā'), while modern ethics, as reflected in the PGRI Code of Ethics and UNESCO's recommendations, places responsibility as a core principle of the profession (ILO & UNESCO, 2008). Similarly, the value of honesty (*ṣidq*) emphasized in the Qur'an (Qur'an 9:119, at-Tawbah) aligns with modern demands that teachers uphold academic integrity and avoid practices such as grade manipulation or plagiarism. The principle of exemplary conduct taught in the Qur'an (Qur'an 33:21, al-Aḥzāb) is likewise highlighted in modern ethics, though articulated under the notion of "personal competence." Thus, at the level of fundamental principles, both approaches share common

ground: teachers must be professional, honest, responsible, and serve as role models for their students.

However, there are also several fundamental differences that highlight the distinctive characteristics of each approach. First, the Qur'an emphasizes the spiritual-transcendental dimension of the teaching profession (Fadhil et al., 2024). A teacher is not only an educator but also a moral guide who carries a prophetic mission. Qur'anic ethics place the teaching profession as a divine trust (*amānah*) that will ultimately be held accountable before Allah. In contrast, modern ethics tend to emphasize regulatory, administrative, and technical competency aspects. Teachers are viewed as professional workers with specified competency standards, leaving the spiritual dimension insufficiently addressed. This difference in orientation renders Qur'anic ethics more holistic, while modern ethics are more practical and measurable.

Second, in terms of methodological approach, Qur'anic ethics are grounded in universal moral values that remain valid across time. The Qur'an emphasizes not only formal regulations but also ethical consciousness that arises from faith and piety. In contrast, modern ethics are contextual, formulated in response to specific social, political, and cultural needs. This can be seen, for instance, in UNESCO's Code of Ethics, which was designed to address the challenges of global education in the twentieth century, or in the PGRI Code of Ethics, which emerged from the dynamics of national education in Indonesia (Prihanto et al., 2022). Thus, Qur'anic ethics are normative-transcendental in nature, whereas modern ethics are regulatory-contextual.

Nevertheless, this comparative analysis does not end with merely identifying similarities and differences. More importantly, it seeks to uncover a space of integration where the two approaches can complement one another. Such integration is crucial, as modern teaching professional ethics are often criticized for being overly technical and lacking spirituality, while Qur'anic ethics are sometimes regarded as overly normative if not accompanied by a clear regulatory framework. By bringing the two together, it becomes possible to construct a more solid and relevant ethical framework for the teaching profession in addressing contemporary challenges (Mubarok, 2025).

For instance, the principle of *amānah* in the Qur'an can serve as a spiritual foundation for the standard of teacher responsibility in modern codes of ethics. Likewise, the value of *uswah ḥasanah* can strengthen the dimension of exemplary conduct within teachers' personal competence. The principle of *ḥikmah* taught in the Qur'an (Qur'an 16:125, an-Nahl) can complement modern pedagogical competence, enabling teachers not only to teach technically but also to act wisely in understanding the psychological and social conditions of their students. Conversely, the regulatory standards established by UNESCO and PGRI can serve as instruments to ensure that Qur'anic values do not remain at the level of moral ideals, but are truly implemented in educational practice (Andris, 2023).

Thus, the integration of Qur'anic ethics and modern ethics produces a new and comprehensive conceptual framework. The ideal teacher is not only one who meets technical competency standards but also one who possesses deep spiritual awareness. A teacher is not merely a professional in the administrative sense but also a moral figure who inspires. Within this framework, the teaching profession may be regarded as a "transcendental profession" that combines technical expertise with spiritual commitment.

CONCLUSION

This study finds that the teaching profession is inherently inseparable from its ethical dimensions. The analysis demonstrates that the Qur'an emphasizes teaching ethics rooted in spiritual-transcendental values such as trust (*amānah*), honesty, wisdom, and exemplary conduct, while modern ethics focus more on regulatory aspects and administratively standardized professional competencies. A comparison of the two reveals points of convergence—both demand teacher responsibility, integrity, and exemplary conduct—yet they differ in orientation: Qur'anic ethics are normative and universal, whereas modern ethics are more practical and contextual. The conceptual synthesis offered here is an integrative framework that encompasses spiritual, moral, and professional dimensions, enabling teachers to function simultaneously as professional and spiritual figures.

However, this study has certain limitations, as it focuses solely on the comparison between teaching professional ethics in the perspective of the Qur'an and modern ethics as formulated in formal codes, without incorporating empirical data from actual teaching practices in the field. Moreover, the scope of the study remains largely normative and conceptual, and thus it does not fully capture how the integration of Qur'anic values and modern ethics can be implemented within diverse educational contexts, both at the local and global levels.

Therefore, future research is recommended to expand the study through empirical approaches, such as surveys, interviews, or case studies involving teachers at various educational levels. Subsequent scholars may also broaden the scope by examining the implementation of the integrative ethical framework within teacher education curricula, professional training programs, and teacher performance evaluations in the digital era. In this way, future findings can further strengthen a framework of teaching ethics that is more applicable, relevant, and contributive to the development of both Islamic education and contemporary educational systems at the global level.

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