

TEACHER PROFESSIONALISM FROM THE PERSPECTIVE OF THE SOCIOLOGY OF ISLAMIC EDUCATION IN THE ERA OF REVOLUTION 5.0

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Abstract

This study examines teacher professionalism from the perspective of the sociology of Islamic education in the context of the Revolution 5.0 era. This study uses a qualitative approach through a literature review method by examining various theories, research results, and policy documents relevant to the development of the teaching profession and the integration of technology with Islamic values. The results of the study indicate that teacher professionalism is not sufficient based on technical competence alone, but must be accompanied by digital literacy, ethical awareness, and spiritual depth derived from the principles of the Koran. In Islamic education, teachers not only serve as mu'allim (teacher), but also murabbi (moral educator) and murshid (spiritual guide). Therefore, professional teachers in the Revolution 5.0 era are required to be able to combine intellectual skills, spiritual integrity, and social sensitivity. This study emphasizes that strengthening teacher professionalism needs to be done through an integrative approach that unites the dimensions of humanity and technology within the framework of Islamic spirituality. The concept of ulul albab—which reflects the ability to think critically, remember God, and do good—is a relevant conceptual model in building teacher professionalism with Islamic character amidst the changes of the digital era.

Keywords: Teacher Professionalism, Islamic Education, Sociology of Education, Revolution 5.0, Ulul Albab.

Abstrak

Penelitian ini mengkaji profesionalisme guru dalam perspektif sosiologi pendidikan Islam pada konteks era Revolusi 5.0. Penelitian ini menggunakan pendekatan kualitatif melalui metode kajian pustaka (literature review) dengan menelaah berbagai teori, hasil penelitian, serta dokumen kebijakan yang relevan dengan pengembangan profesi guru dan integrasi antara teknologi dengan nilai-nilai Islam. Hasil kajian menunjukkan bahwa profesionalisme guru tidak cukup hanya berlandaskan kompetensi teknis, tetapi harus diiringi dengan literasi digital, kesadaran etis, dan kedalaman spiritual yang bersumber dari prinsip-prinsip Al-Qur'an. Dalam pendidikan Islam, guru tidak hanya berperan sebagai mu'allim (pengajar), tetapi juga murabbi (pembina akhlak) dan mursyid (pembimbing spiritual). Oleh karena itu, guru profesional di era Revolusi 5.0 dituntut mampu memadukan kecakapan intelektual, integritas spiritual, dan kepekaan sosial. Penelitian ini menegaskan bahwa penguatan profesionalisme guru perlu dilakukan melalui pendekatan integratif yang menyatukan dimensi kemanusiaan dan teknologi dalam bingkai spiritualitas Islam. Konsep ulul albab—yang mencerminkan kemampuan berpikir kritis, mengingat Allah, dan berbuat kebajikan—menjadi model konseptual yang relevan dalam membangun profesionalisme guru berkarakter Islami di tengah perubahan zaman yang serba digital.

Kata kunci: Profesionalisme Guru, Pendidikan Islam, Sosiologi Pendidikan, Revolusi 5.0, Ulul Albab.



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INTRODUCTION

The rapid technological and social changes of the 21st century have given rise to a new discourse on the industrial revolution and its implications for national life, including education. The term Revolution 5.0 (or Industry/Industrial 5.0 in international literature) emphasizes a different direction from the previous paradigm: not just automation and efficiency optimization (characteristics of Industry 4.0), but rather the development of a more humane, sustainable, and resilient industry and social system, where human welfare and social values are the center of attention.¹

Reports and empirical studies show that several regions are experiencing significant loss of learning hours. Indonesia has even experienced a relatively long period of school closures compared to some countries, resulting in disparities in learning outcomes across regions and social groups. This situation demands the formulation of an education strategy that goes beyond adopting technology, but also considers inclusivity, equity, and restoring the quality of learning.²

In the policy realm, the Indonesian government has launched a number of programs and reforms that provide space for the transformation of teaching practices and teacher professionalism, for example the Merdeka Belajar initiative, which seeks to restructure the curriculum, assessment, and education management mechanisms, and the Teacher Leadership Education program, which is aimed at developing learning leadership at the school level.³ However, the implementation of this policy faces real challenges: the quality and relevance of teacher professional development programs, the suitability of training to real classroom needs, and effective mentoring and incentive mechanisms still require structural improvements to contribute to improving the quality of learning.⁴

Although teacher development policies and programs have been implemented, empirical evidence and evaluative studies indicate a gap between normative expectations about professionalism and the reality of practice in the field.⁵ Studies and program evaluations conducted over the past decade indicate that teacher certification and training programs in Indonesia have not

¹ Sharareh Shahidi Hamedani et al., "Transitioning towards Tomorrow's Workforce: Education 5.0 in the Landscape of Society 5.0: A Systematic Literature Review," *Education Sciences* 14, no. 10 (2024), <https://doi.org/10.3390/educsci14101041>.

² Gokmen Dagli et al., "Education for Sustainable Development: Challenges and Opportunities of Transformative Learning and Teaching," *Sustainability (Switzerland)* 17, no. 6 (2025): 2024–26, <https://doi.org/10.3390/su17062440>.

³ Irit Levy-Feldman, "The Role of Assessment in Improving Education and Promoting Educational Equity," *Education Sciences* 15, no. 2 (2025), <https://doi.org/10.3390/educsci15020224>.

⁴ Firuz Kamalov et al., *New Era of Artificial Intelligence in Education: Towards a Sustainable Multifaceted Revolution*, 2025, 1–27.

⁵ Marlinda et al., "Pengaruh Kebijakan Pemberian Bantuan Operasional Sekolah (BOS) Terhadap Kinerja Guru Bersertifikasi Di Madrasah Aliyah, Ma'had Al-Zaytun, Kecamatan Gantar, Indramayu," *Jurnal Birokrasi & Pemerintahan Daerah* 5, no. 3 (2023): 473–82.

consistently led to significant improvements in the quality of learning, prompting calls for redesigning professional development strategies that are more contextual, sustainable, and based on real-world classroom practice.⁶ These challenges become even more crucial when teachers also face socio-economic pressures, administrative burdens, and the need to address new issues (e.g., student mental health, disinformation, and social polarization) that arise in the digital age.⁷

Based on this background, this study questions: how the concept and practice of teacher professionalism can be reconstructed through the framework of Islamic educational sociology to be relevant to the demands of the Revolution 5.0 era, namely combining technological sophistication, social resilience, and commitment to Islamic values in pedagogical activities. This study attempts to bridge three analytical domains: (1) global and national dynamics that shape new demands on the teaching profession; (2) the practice of teacher development policies and programs in Indonesia; and (3) normative sources of Islamic education that are relevant to strengthening the ethical and social dimensions of professionalism.

LITERATURE REVIEW

Teacher Professionalism

In the context of education, Teacher professionalism refers to the ability, commitment and integrity of teachers in carrying out their duties as educators optimally, based on applicable competency standards and professional ethics.⁸

Teacher professionalism is generally defined as a combination of pedagogical competence, professional competence (mastery of material), personal competence, and social competence. This term is also adopted in teacher development policies. In addition to technical competence, the literature emphasizes the ethical-normative dimension (integrity, trustworthiness, professional ethics) as an integral part of meaningful professionalism.⁹

According to Hoyle, professionalism does not only involve technical skills (technical competence) but also involves professional ideology, namely moral awareness and social

⁶ Vitra Silvia Ningsih et al., "International Student Exchange Influence on an Indonesian EFL Student's Speaking Confidence," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 18, no. 1 (2025): 56–70, <https://doi.org/10.31332/atdbwv18i1.9728>.

⁷ Dedeh Sariah et al., "Internalisasi Nilai-Nilai Pendidikan Menurut Abraham Maslow Pada Kinerja Guru Di MTSN 6 Sumedang," *Jurnal Penelitian Ilmu Ushuluddin* 5, no. 1 (2025): 80–101, <https://doi.org/10.15575/jpiu.v5i1.43186>.

⁸ Halmuniati Halmuniati and Siti Sabania, "Pengaruh Kompetensi Profesional Terhadap Motivasi Kerja Guru Honorer TK Se Kecamatan Kendari Barat Kota Kendari," *Shautut Tarbiyah* 25, no. 1 (2019): 19, <https://doi.org/10.31332/str.v25i1.1346>.

⁹ La Ode Musaldin, "Fostering Cross-Cultural Understanding among Indonesian EFL Students: Exploring Progress and Challenges," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 18, no. 1 (2025): 71–80, <https://doi.org/10.31332/atdbwv18i1.11403>.

responsibility towards society and students.¹⁰ Meanwhile, Law Number 14 of 2005 concerning Teachers and Lecturers in Indonesia emphasizes that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students.¹¹

Sociology of Islamic Education

Etymologically, sociology comes from the words *socius* (Latin: companion, society) and *logos* (Greek: science). Sociology, then, means the science that studies society, relationships between individuals, and the patterns of social interaction that form social structures.¹²

According to Emile Durkheim, one of the founding figures of the sociology of education, education is "a social process that aims to shape individuals according to the social norms of society"¹³ Meanwhile, Talcott Parsons emphasized that education functions as a mechanism for selecting and socializing cultural values so that each individual is able to occupy a social position proportionally.¹⁴

From an Islamic perspective, education is not only seen as a social process, but also as social worship, namely an effort to develop humans to play an active role in improving the social order according to the principles of justice, mercy and monotheism.¹⁵

In the Islamic educational tradition, the role of teachers is often expressed through terms such as *mu'allim* (teacher), *murabbi* (educator/coach), *mudarris/muaddib* (moral instructor/educator)¹⁶ The scientific literature on Islamic education emphasizes that educators not only transfer knowledge (*talim*), but are also responsible for the process of moral and spiritual formation (*tarbiyah/tadib*), namely the holistic aspects: intellectual, moral, spiritual, and social. These concepts add a normative dimension to the definition of teacher professionalism: moral

¹⁰ Fatkhul Ibnu Prayoga et al., "Pentingnya Profesionalisme Guru Dalam Meningkatkan Kualitas Pendidikan Indonesia Fatkhul," *Social, Humanities, and Educational Studies* 1, no. 1 (2024): 103–12, <https://doi.org/10.24967/dikombis.v1i1.1768>.

¹¹ Abdul Khobir et al., *Implementasi UU. No. 14 Tahun 2005 Dalam Pengembangan Kompetensi Profesional Guru Era Modern*, 7, no. 14 (2025): 820–29.

¹² Obby Taufik Hidayat et al., "Penguatan Pendidikan Karakter Pada Anak-Anak Pekerja Migran Indonesia Di Sanggar Bimbingan Malaysia," *Jurnal Socius: Journal of Sociology Research and Education* 12, no. 1 (2025): 41–51, <https://doi.org/10.24036/scs.v12i1.722>.

¹³ Anizar Anizar, "Relevansi Pendidikan Moral Menurut Emile Durkheim Dengan Pendidikan Ilmu Pengetahuan Sosial Di Tingkat Smp/Mts," *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi* 8, no. 1 (2024): 1–12.

¹⁴ Nurul Awwaliyah Aspan, "Madrasah Sebagai Sistem Sosial Perspektif Talcott Parsons," *Rabbani: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 56–71, <https://doi.org/10.19105/rjpai.v2i1.4337>.

¹⁵ Nauval Satria Pratama et al., "Implementasi Nilai-Nilai Keadilan Sosial Dalam Pendidikan Islam: Tantangan Dan Peluang," *Jurnal Ilmu Pendidikan Dan Sosial* 4, no. 2 (2025): 140–46, <https://doi.org/10.58540/jipsi.v4i2.943>.

¹⁶ Putri Utami Istiqomah and Ahmad Rifai, "Hakikat Guru Dan Pendidikan Islam," *TA'DIB: Jurnal Pendidikan Agama Islam* 3, no. 1 (2025): 29–43, <https://doi.org/10.69768/jt.v3i1.65>.

security (amanah), sincerity (ikhlas), and quality of ihsan (work quality), all of which serve as benchmarks for professionalism from an Islamic perspective.¹⁷

Teacher Professionalism in the Perspective of Islamic Education

In Islam, teachers (mu'allim, murabbi, or mursyid) have a very noble position.¹⁸ Rasulullah SAW himself was described as uswah hasanah (main role model) in education.¹⁹ According to Al-Ghazali, a true teacher not only transfers knowledge, but also instills good manners and cleanses the souls of students from evil.²⁰

The concept of murabbi emphasizes the dimensions of character formation and spirituality, while mu'allim emphasizes the intellectual process and teaching of knowledge.²¹ Teacher professionalism from an Islamic perspective means integrating the two: teaching knowledge with manners and guiding the mind with the heart.²²

Within that framework, professional teachers:

1. Realizing his profession as a trust and worship.²³
2. Carrying out duties with the intention of Lillahi Ta'ala.²⁴
3. Be a role model in morals, knowledge, and social commitment.²⁵
4. Sowing Islamic values in learning practices that are adaptive to modern technology.²⁶

RESEARCH METHODS

This research uses a qualitative approach with a literature review as the basis for analysis. This method was chosen because the focus of the research is not on field data collection, but rather on theoretical and conceptual analysis of various relevant literature, including books, journal articles, previous research results, and educational policy documents related to teacher

¹⁷ Srikandi Yudistira et al., "Peran Guru Sebagai Murabbi Dalam Perspektif Islam," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 9, no. 1 (2025), <https://doi.org/10.47006/er.v9i1.22528>.

¹⁸ Dewi Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam," *Central Publisher* 2 (2024): 292–99.

¹⁹ Iwan Sanusi et al., "Konsep Uswah Hasanah Dalam Pendidikan Islam," *Masagi: Jurnal Pendidikan Karakter* 1, no. 1 (2024): 1–12, <https://doi.org/10.29313/masagi.v1i1.3523>.

²⁰ Muhammad Faqih Mukaddam and Hairul Hudaya, "Kajian Metode Muqaran: Adab Murid Terhadap Guru Menurut Imam Ghazali Dan Kontekstualisasinya Dengan Kode Etik Guru Indonesia," *POTENSA: Jurnal Kependidikan Islam* 11, no. 1 (2025): 40–54.

²¹ Yudistira et al., "Peran Guru Sebagai Murabbi Dalam Perspektif Islam."

²² Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

²³ Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

²⁴ Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

²⁵ Iwan Sanusi et al., "Konsep Uswah Hasanah Dalam Pendidikan Islam."

²⁶ J. A. Rojak, "Penerapan Nilai-Nilai Islam Dalam Pendidikan Modern: Tantangan Dan Strategi Efektif," *Jurnal Pendidikan, Penelitian, Dan Pengabdian ...* 4, no. 2 (2024): 18–34.

professionalism, the sociology of Islamic education, and the challenges of education in the era of the 5.0 Revolution.²⁷

A qualitative approach was chosen because it allows researchers to examine the meaning and essence of complex social phenomena, such as teacher professionalism and educational transformation amidst modern technological developments. Research data was obtained through a search of various credible and up-to-date literature sources. Data analysis was conducted using content analysis techniques.

RESULTS AND DISCUSSIONS

Teacher Professionalism Amidst the Challenges of the 5.0 Revolution Era

The 5.0 Revolution era is a phase where digital technological advancements are combined with humanitarian values. While 4.0 Revolution focused on automation and efficiency, 5.0 embraces the spirit of collaboration between humanity and technology.²⁸ In the context of education, this means that teachers are not only required to master learning technology, but must also be able to instill moral, spiritual, and social values in students.²⁹

The reality in Indonesia shows that the challenges to teacher professionalism remain complex. Teachers are still found to have not fully mastered digital skills and adaptive learning methods.³⁰ On the other hand, the current of globalization and the rapid flow of digital information often causes students' moral values to degrade, such as poor manners, weak learning ethics, and increased consumerist and individualistic behavior.³¹ This condition shows that the role of teachers as educators (murabbi) and character builders (muaddib) is very important in maintaining the direction of civilized education.³²

From the perspective of Islamic education, teacher professionalism includes the dimensions of knowledge, charity and morals.³³ Professional teachers are not only skilled in teaching methodology, but also those who are able to exemplify the values of goodness and spirituality to their students. This is in line with the word of Allah SWT in Surah Al-Mujadilah verse 11:

²⁷ Putri Wahidah Luthfiyani and Sri Murhayati, "Strategi Memastikan Keabsahan Data Dalam Penelitian Kualitatif," *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 45315–28.

²⁸ Kurniati Rahmadani et al., "Revolusi Pendidikan Indonesia Di Era 5.0," *CENDEKIA Jurnal Pendidikan Dan Pembelajaran* 18, no. 01 (2024): 65–71.

²⁹ Edi Utomo and Miftahir Rizqa, "Pendidikan Karakter Di Era Masyarakat 5.0: Strategi Dan Tantangan Menuju Pendidikan Individu Berintegritas Dalam Lingkungan Digital Terkoneksi," *Proceeding 2nd Tarbiyah Suska Conference Series: Character Building and Religiosity in Era Society 5.0*, 2, no. 1 (2023): 11–23.

³⁰ Randa al Hudaya et al., "Tantangan Profesional Guru Di Era Digital," *Cemara Education and Science* 2, no. 3 (2024): 1–7, <https://doi.org/10.62145/ces.v2i3.86>.

³¹ Muhtar Hidayat and Joko Subando, "Strategi Penanaman Nilai-Nilai Karakter Dalam Mencegah Degradasi Moral Siswa Pada Era Digital," *Kependidikan* 13, no. 001 (2024): 523–34.

³² Yudistira et al., "Peran Guru Sebagai Murabbi Dalam Perspektif Islam."

³³ Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

“Allah will exalt those who believe among you and those who are given knowledge, by degrees.” (QS. Al-Mujādilah: 11)

This verse shows that knowledge is a glory that is not only measured from the cognitive aspect, but also from the sincerity in practicing it. Therefore, a teacher who is both knowledgeable and devout is a reflection of true professionalism from an Islamic perspective.

From the perspective of the sociology of Islamic education, teachers not only function as transmitters of knowledge, but also as transformers of values (carriers of moral, cultural and religious values which are the foundation of life in a civilized society).³⁴

The Prophet Muhammad (peace be upon him) also provided a real example of how a true educator should behave.³⁵ In a hadith it is stated:

"Indeed, I was sent for no other reason than to perfect noble morals." (HR. Ahmad, no. 8729)

This hadith emphasizes that education in Islam is rooted in the formation of morals. Therefore, teacher professionalism must be seen as a unity of intellectual competence, pedagogical competence, and moral-spiritual competence.

From the perspective of the sociology of Islamic education, this phenomenon can be explained through the theory of the social function of education, where educational institutions, including the role of teachers in them, have the responsibility to instill social values that ensure a balance between progress and morality. Ibn Khaldun, in his *Muqaddimah*, emphasized that education must pay attention to the social context and human civilization. According to him, teachers should not be trapped in mere teaching routines, but should be pioneers of civilization by instilling manners and wisdom in their students.³⁶

This is in line with the view of Al-Attas who stated that the aim of Islamic education is to produce civilized human beings who are able to place knowledge and good deeds in their proper place.³⁷ In this context, a professional teacher is someone who not only understands the substance of knowledge but also internalizes Islamic values in their educational practices. Such a teacher serves a dual role: as a *mu'allim* (teacher of knowledge), a *murabbi* (moral and spiritual guide), and a *muaddib* (instiller of manners and civilization).

Therefore, efforts to strengthen teacher professionalism must cover two directions: strengthening technological competence to face the dynamic digital world, and strengthening

³⁴ Anang Romli and Muhammad Nashihin, “Urgensi Teori Sosiologi Dalam Pengembangan Pendidikan Agama Islam,” *Darajat: Jurnal Pendidikan Agama Islam* 7, no. 1 (2024): 11–26, <https://doi.org/10.58518/darajat.v7i1.2775>.

³⁵ Zahrudin, *Profesionalisme Guru Dalam Perspektif Islam* (2021).

³⁶ Fery Yanto, “Konsep Pendidikan Sosiologi Menurut Perspektif Ibn Khaldun,” *Rayah Al-Islam* 4, no. 02 (2020): 184–99, <https://doi.org/10.37274/rais.v4i02.332>.

³⁷ Yudistira et al., “Peran Guru Sebagai Murabbi Dalam Perspektif Islam.”

Islamic spirituality so that technology remains under the control of human values.³⁸ Education that is oriented towards divine values is what will make the era of Revolution 5.0 not just a machine revolution, but a moral revolution and human civilization.

Teacher Professionalism in the Perspective of Sociology of Education

Sociology of education views teachers as social actors who have a strategic role in forming and reproducing social values in society.³⁹ Emile Durkheim called education a social process that functions to instill collective values and norms to maintain social integration.

From an Islamic perspective, the teacher's social function is in line with the words of the Prophet Muhammad:⁴⁰

"Indeed, the parable of a person who teaches goodness to people, while he forgets himself, is like a lamp that burns itself to illuminate others."(HR. Ath-Thabrani)

This hadith emphasizes the social and spiritual dimensions of the teaching profession. They not only transmit knowledge but also serve as a light for their environment, even at the cost of sacrifice. In a sociological context, teachers are agents of moral and social reproduction; in an Islamic context, teachers are bearers of divine light, illuminating the path of human life.

Pierre Bourdieu explains that schools, including the role of teachers, are an arena for social reproduction through the mechanisms of habitus and cultural capital.⁴¹ Teachers have symbolic power in determining what values are considered legitimate and worthy of being taught. In this context, teachers are not merely professional workers but also hegemonic agents who, consciously or unconsciously, instill certain values and worldviews in their students.⁴²

In the context of the 5.0 Revolution, where humans and technology collaborate, teachers play a crucial role in ensuring that technological advancements do not displace human values. Technology is merely a tool; humans determine the direction of its use. Professional teachers in this era are not merely instructors skilled in using digital media, but also mentors capable of fostering critical awareness and social empathy in students.⁴³

³⁸ Shafira Nadia and Mohammad Saat Ibnu Waqfin, "Profesionalisme Guru PAI Berbasis Digitalisasi Pada Era Society 5.0 Di SMP Negeri 2 Mojoagung Jombang," *Islamika* 5, no. 4 (2023): 1409–23, <https://doi.org/10.36088/islamika.v5i4.3781>.

³⁹ Warsono Warsono, "Guru: Antara Pendidik, Profesi, Dan Aktor Sosial," *The Journal of Society & Media* 1, no. 1 (2017): 1, <https://doi.org/10.26740/jsm.v1n1.p1-10>.

⁴⁰ Muthmainnah Choliq et al., *Guru Sebagai Waratsatul Anbiya : Tinjauan Literatur Terhadap Status , Fungsi Dan Peran Guru Dalam Islam*, 7, no. 4 (2025): 969–80.

⁴¹ Ardyanto Allolayuk, "Menyingkap Sisi Gelap Pendidikan sebagai Arena Reproduksi Kesenjangan Sosial Berdasarkan Perspektif Pierre Bourdieu," *Syntax Idea* 3, no. 8 (2021): 1803–13.

⁴² Muhammad Yasin et al., "Peran Guru Sebagai Agen Perubahan Di Sekolah Dan Masyarakat," *Jurnal Ilmu Pendidikan & Sosial (Sinova)* 2, no. 3 (2024): 279–88, <https://doi.org/10.71382/sinova.v2i3.164>.

⁴³ Sandra Yulihartati and Jhon Veri, *Adaptasi Guru Terhadap Revolusi Teknologi Pendidikan : Analisis Systematic Literature Review (SLR) Tentang Kompetensi Digital Di Era 5 . 0*, 25, no. c (2025): 160–66.

Paulo Freire's ideas in *Pedagogy of the Oppressed* are highly relevant here. He rejects the "banking system" model of education, which positions students as empty vessels filled with knowledge. Instead, he offers a dialogical, reflective, and liberating model of education, where both teachers and students are subjects in the learning process. In the Islamic context, this approach aligns with the concept of *ta'dib* (the imparting of manners), which teaches not only what must be known but also how humans should behave toward knowledge and each other.⁴⁴

The Prophet Muhammad (peace be upon him) himself exemplified humanistic and transformative education. He not only taught knowledge but also shaped the spiritual, moral, and social awareness of his followers. His saying about a lamp burning itself to enlighten others illustrates an educator's total dedication to the welfare of society. From the perspective of Islamic educational sociology, this demonstrates that the teaching profession carries the value of social sacrifice (*al-itsar*) and high moral responsibility.⁴⁵

Thus, teachers in the Islamic context are not only social agents, but also agents of *da'wah* (preaching) and civilization. They serve as a bridge between knowledge and practice, between reason and the heart, between technological progress and the nobility of spirituality. When many sectors of life are trapped in materialistic and utilitarian logic, teachers emerge as guardians of society's moral balance. Through their role, education is reinterpreted as a process of humanization, not merely the industrialization of humanity.

In the long term, the success of teachers in carrying out their social and spiritual functions will determine the quality of the nation's civilization.⁴⁶ Teachers who are faithful, knowledgeable and civilized will give birth to a generation that is not only intellectually intelligent, but also morally and spiritually mature. This is the essence of teacher professionalism from the perspective of the sociology of Islamic education, a profession that integrates knowledge, charity and morals within the framework of devotion to Allah SWT and the benefit of humanity.

The Concept of Teacher Professionalism from an Islamic Perspective

In Islamic tradition, the term "guru" is known by various terms: *mu'allim* (teacher), *murabbi* (educator who cultivates personality), and *mursyid* (spiritual guide). All three reflect the depth of

⁴⁴ M. M. S. Ajilla, "Pendidikan Pembebasan Menurut Paulo Freire Dalam Perspektif Filsafat Pendidikan Islam," in *Eprints.Walisongo.Ac.Id* (2020).

⁴⁵ Muhammad Fahmi et al., "Menyandingkan Pendidikan Pembebasan Paulo Freire Dengan Pendidikan Islam," *JURNAL TARBAWI STAI AL FITHRAH* 10, no. 1 (2021): 1–31, <https://doi.org/10.2207/jjws.91.328>.

⁴⁶ Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

the teacher's role, not only in transferring knowledge but also in shaping the morals and life orientation of students.⁴⁷

Al-Ghazali in *Ihya' Ulumuddin* explains that teachers must be moral role models for their students. He wrote:⁴⁸

"Teachers should be a good example for their students in their words, actions and morals, because a student's sight is sharper than their hearing."

This opinion emphasizes that moral exemplarity is the essence of professionalism from an Islamic perspective. Intellectual competence without morality will lose its direction, just as technological progress without values will lead to dehumanization.

Furthermore, Ibn Sina, in *As-Siyasah*, emphasized that education should be directed toward developing civilized and socially minded individuals. According to him, the teacher's task is not only to teach rational knowledge, but also to cultivate wisdom and noble character. This opinion emphasizes the importance of balancing the intellectual and spiritual aspects in teacher professionalism.⁴⁹

Teacher professionalism in Islam is also rooted in the values of trust and sincerity.⁵⁰ A professional teacher must be aware that his/her duty is worship, as stated by Allah SWT in Surah Al-Baqarah verse 30, regarding the role of humans as caliphs on earth:

"Indeed, I want to make a caliph on earth."(QS. Al-Baqarah: 30)

This verse can be interpreted to mean that teachers, as caliphs in the field of education, are responsible for prospering the earth with knowledge and good morals.⁵¹ The professionalism of teachers in Islam means carrying out the role of caliph responsibly, competently, and oriented towards the welfare of the community.

The views of these classical scholars demonstrate that the teaching profession in Islam is not merely a worldly occupation, but a prophetic mission rooted in the values of revelation. Teachers not only impart knowledge but also carry on the prophetic mission of disseminating truth, guiding humanity toward wisdom (*hikmah*), and establishing a civilized order of life.

A professional teacher does not work solely for recognition or reward, but rather out of the awareness that the knowledge they impart will become a lasting charity. The Prophet Muhammad (peace be upon him) said:

⁴⁷ Wan Ali Akbar Wan Abdullah et al., "Model Guru Pendidikan Islam Komprehensif," *ASEAN Comparative Education Research Journal on Islam and Civilization* 4, no. 1 (2021): 63–74.

⁴⁸ Rahman Padung, "Guru dalam Perspektif Pendidikan Islam (Telaah Pemikiran Al-Ghazali)" (2018).

⁴⁹ Miftaku Rohman, "Konsep Pendidikan Islam Menurut Ibn Sina Dan Relevansinya Dengan Pendidikan Modern," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013), <https://doi.org/10.21274/epis.2013.8.2.279-300>.

⁵⁰ Sundari, "Profesionalisme Guru atau Pendidik dalam Perspektif Islam."

⁵¹ Yudistira et al., "Peran Guru Sebagai Murabbi Dalam Perspektif Islam."

"When a person dies, his deeds are cut off except for three things: charity, useful knowledge, and pious children who pray for him." (HR. Muslim, no. 1631)

This hadith underscores the eschatological dimension of the teaching profession. Knowledge taught sincerely becomes an eternal legacy that lights the light of civilization even after the teacher is gone.⁵² Therefore, professionalism in Islam is not only measured by technical skills and academic abilities, but also by how well a teacher fulfills his or her spiritual mandate.

A teacher who has the spirit of a mu'allim, murabbi, and murshid will place students not just as objects of learning, but as trusts who must be cared for, guided, and guided towards spiritual maturity. He not only teaches with words, but also educates by example. This is in line with the words of the Prophet Muhammad SAW:

"The best of you are those who learn the Qur'an and teach it." (Narrated by Bukhari, no. 5027)

This hadith demonstrates that teachers hold a noble position because they serve as intermediaries between revelation and humanity. In the modern context, professional teachers are those who are able to bring Qur'anic values to contemporary life, guiding students to be digitally savvy without losing their spiritual direction, productive without losing their empathy, and critical without losing their manners.⁵³

Thus, teacher professionalism from an Islamic perspective demands a balance between three main dimensions:⁵⁴

1. Knowledge (intellectual competence), mastery of knowledge and skills that are relevant to current developments.
2. Amal (professional competence), the ability to apply knowledge with responsibility and high work ethics.
3. Morals (spiritual competence), exemplary behavior, sincerity, and politeness are the moral foundations of his profession.

As emphasized by Syed Muhammad Naquib al-Attas, the ultimate goal of Islamic education is to give birth to human beings, namely civilized people who know their place before Allah, fellow humans and the universe.⁵⁵ Therefore, a professional teacher in the Islamic perspective is one who not only enlightens the mind, but also guides the heart towards divine awareness.

⁵² Choliq et al., *Guru Sebagai Waratsatul Anbiya : Tinjauan Literatur Terhadap Status , Fungsi Dan Peran Guru Dalam Islam*.

⁵³ Nadia and Waqfin, "Profesionalisme Guru PAI Berbasis Digitalisasi Pada Era Society 5.0 Di SMP Negeri 2 Mojoagung Jombang."

⁵⁴ Zahrudin, *Profesionalisme Guru Dalam Perspektif Islam*.

⁵⁵ Fahmi et al., "Menyandingkan Pendidikan Pembebasan Paulo Freire Dengan Pendidikan Islam."

Integration of Sociology of Education and Islamic Values in the Formation of Professional Teachers

The integration of the sociology of education and Islamic values produces a holistic educational paradigm that blends modern rationality with transcendent spirituality. From a sociological perspective, teachers are social agents who transform society.⁵⁶ From an Islamic perspective, teachers are servants of Allah who carry the mandate to spread knowledge as a form of worship.⁵⁷

This integrative concept is in line with the principle of *Rahmatan lil 'Alamin* as emphasized in Surah Al-Anbiya verse 107:

"And We did not send you (Muhammad), but to be a mercy to the universe."(QS. Al-Anbiya: 107)

This verse is the moral basis for all Muslim educators to make education a way to spread universal mercy and goodness.⁵⁸ A professional teacher is not only someone who has methodological skills, but also someone who is able to instill compassion, wisdom, and justice in social interactions.

The integration of the sociology of education and Islamic values is essentially a synthesis of reason and revelation, social reality and divine guidance. This paradigm emphasizes that education is not merely a process of transferring knowledge, but also the formation of a complete human being (*insan kāmīl*), an individual capable of critical social thinking while simultaneously being spiritually submissive. Within this framework, teachers are positioned as a bridge between the empirical world and the world of values, between dynamic social facts and eternal moral principles.

The value of *Rahmatan lil 'Alamin* as mentioned in QS. Al-Anbiya verse 107 is the ethical foundation for Islamic education amidst global change.⁵⁹ Teachers who internalize this value will see their profession as a means of spreading universal compassion and wisdom. They educate not to create competition, but to collaborate; not to instill domination, but to respect diversity. In the context of a pluralistic society like Indonesia, this paradigm is crucial to prevent education from becoming an instrument of social fragmentation, but rather a vehicle for strengthening human solidarity.

⁵⁶ Yasin et al., "Peran Guru Sebagai Agen Perubahan Di Sekolah Dan Masyarakat."

⁵⁷ Rizqy Mutmainah Amin et al., "Guru Dalam Perspektif Islam," *Pendidikan Agama Islam* 1, no. 1 (2021): 46–47.

⁵⁸ Fitrah Dinanti Massofia and Rahmawati, "Konsep Rahmatan Lil 'Alamin Pada QS. Al-Anbiya: 107 (Kajian Tafsir Qur'an)," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 143–50, <https://doi.org/10.58363/alfahmu.v2i2.84>.

⁵⁹ Nurdila Nasution and Tomi Prandana, "Mewujudkan Islam Rahmatan Lil' Alamin," *At Tazakki* 9, no. 1 (2025): 54–65.

Sociologically, teachers have a dual responsibility: preserving the noble values of the past while simultaneously preparing the next generation for the future. This role demands a balance between cultural conservation and social innovation. Teachers firmly rooted in Islamic values will be able to critically analyze global culture, embracing what is beneficial and rejecting what is harmful. They serve as moral filters amidst the rapid flow of digitalization that brings foreign values into the classroom and into students' lives.⁶⁰

Humanist-technological and spiritual-transformative teachers are ideal figures for the 5.0 Revolution era.⁶¹

1. Humanist, because he understands students not as objects of learning, but as subjects who have potential and dignity.
2. Technological, because he is able to use technology as a medium of liberation, not as a tool of domination.
3. Spiritual, because every step is based on the values of monotheism, sincerity, and moral responsibility to Allah SWT.
4. Transformative, because he is aware that true education is a tool for social change towards a just, civilized and civilizational society.

Within this framework, teacher professionalism is no longer merely an administrative or technical measure, but rather a meaningful professionalism, one grounded in spiritual awareness, social sensitivity, and civilized responsibility. Such teachers will be the successors of the prophetic mission (*waratsat al-anbiya*), bringing the light of knowledge and mercy into the darkness of the modern age.⁶²

By integrating the sociology of education with Islamic values, the direction of education in the era of Revolution 5.0 is no longer solely focused on efficiency and competence, but rather on a civilized and just spiritual order. Education becomes a means of returning humanity to its natural state: thinking, acting, and being civilized under the auspices of Allah SWT's grace.

Implications for the World of Islamic Education in Indonesia

The results of this study indicate that improving teacher professionalism cannot be achieved solely through technical training or administrative certification. An integrative approach is needed

⁶⁰ Choliq et al., *Guru Sebagai Waratsatul Anbiya : Tinjauan Literatur Terhadap Status , Fungsi Dan Peran Guru Dalam Islam*.

⁶¹ Yulihartati and Veri, *Adaptasi Guru Terhadap Revolusi Teknologi Pendidikan : Analisis Systematic Literature Review (SLR) Tentang Kompetensi Digital Di Era 5 . 0*.

⁶² Choliq et al., *Guru Sebagai Waratsatul Anbiya : Tinjauan Literatur Terhadap Status , Fungsi Dan Peran Guru Dalam Islam*.

that combines digital competency training with strengthening spirituality and social awareness.⁶³ Islamic educational institutions in Indonesia, including Islamic boarding schools, madrasas, and public schools, need to strengthen their scientific vision, rooted in the values of the Qur'an and Sunnah, and oriented towards developing individuals with the character of *ulul albab*.

The concept of *ulul albab*, as mentioned in Surah Ali Imran verses 190–191, describes a person who is capable of critical thinking (*tafakkur*), remembering Allah (*dhikrullah*), and doing good deeds (*amal shalih*). These values can be used as a model for teacher professionalism in the modern era: intellectually intelligent, spiritually aware, and socially active.⁶⁴

Thus, the *ulul albab* paradigm serves as a relevant conceptual foundation for building teacher professionalism in the era of Revolution 5.0. Teachers with an *ulul albab* spirit not only understand knowledge textually but are also able to interpret and relate it to the social and humanitarian context. They use their reason to think critically about contemporary phenomena, but their hearts remain bound to divine values. In such teachers, a balance is achieved between *dhikr* (spiritual awareness) and *fikr* (intellectual awareness), which gives rise to wise, civilized, and just educational behavior.

This integrative approach is important to answer the challenges of modern education which is often reductionist, emphasizing cognitive and technological aspects alone without paying attention to moral and spiritual dimensions.⁶⁵ When teacher professionalism is measured solely through administrative indicators such as certification or performance evaluations, the essence of education loses its soul. In fact, from an Islamic perspective, true professionalism stems from deep spiritual awareness and social responsibility.⁶⁶

As emphasized by Syed Naquib al-Attas, true Islamic education aims to produce civilized humans, not just knowledgeable humans. Therefore, teacher professionalism must be directed at developing *adab*, namely the ability to put things in their place: knowledge to truth, technology to benefit, and education to devotion to Allah.⁶⁷

⁶³ Muhamad Slamet Yahya, "Transformasi Pendidikan Agama Islam Di Era Digital: Implementasi Literasi Digital Dalam Pembelajaran Di Wilayah Banyumas," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 1 (2023): 609–16, <https://doi.org/10.62775/edukasia.v4i1.317>.

⁶⁴ Yunita Yunita et al., "The Concept Of Ulul Albab According To M. Quraish Shihab In Tafsir Al-Mishbah QS. Ali Imran Verse 190-191 And Its Implication On Character Education," *ZAD Al-Mufassirin* 6, no. 1 (2024): 126–44, <https://doi.org/10.55759/zam.v6i1.204>.

⁶⁵ Tutuk Ningsih et al., "Integration of Science and Religion in Value Education," *IJORER: International Journal of Recent Educational Research* 3, no. 5 (2022): 569–83, <https://doi.org/10.46245/ijorer.v3i5.248>.

⁶⁶ Irma Rachmadiani and Budi Haryanto, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta'dib Dalam Membentuk Manusia Beradab," *Tasfiah: Jurnal Pemikiran Islam* 9, no. 1 (2025): 27–49, <https://doi.org/10.21111/tasfiah.v9i1.13709>.

⁶⁷ Rachmadiani and Haryanto, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta'dib Dalam Membentuk Manusia Beradab."

In this context, a professional teacher is not merely a teacher (mu'allim), but also a murabbi (leader) who instills comprehensive Islamic values, and a mursyid (leader) who guides students toward spiritual maturity. Teachers who adhere to the ulul albab paradigm will make knowledge not a tool of domination, but a means of liberating humanity from ignorance, moral poverty, and spiritual alienation.⁶⁸

Thus, the results of this study confirm that the future of Islamic education in Indonesia depends heavily on teachers' ability to integrate three key elements: adaptive technological competence, profound Islamic spirituality, and transformative social awareness. These three are the pillars of teacher professionalism in building an intellectually advanced, morally sound, and spiritually noble Islamic civilization.

CONCLUSION

This study demonstrates that teacher professionalism in Islamic education is not merely technical competence, but rather arises from a balance between intellectual intelligence, spiritual depth, and social sensitivity. Professional teachers are not only instructors (mu'allim), but also educators (murabbi) and spiritual guides (mursyid) who guide students toward maturity in faith, knowledge, and good deeds. An integrative approach between digital competence, Islamic spirituality, and social awareness is a crucial foundation for facing the era of Revolution 5.0, emulating the concept of ulul albab, which combines dhikr, fikr, and good deeds.

Research Implication

The results of this study have implications for the development of teacher professionalism in contemporary Islamic education. This research emphasizes that teacher professionalism must encompass both social and spiritual dimensions. The integration of the sociology of education and Islamic values provides a new framework for a holistic theory of Islamic education, in which teachers act as agents of knowledge as well as agents of moral and social transformation.

Limitations

This study has several limitations that should be considered as a basis for further research. First, methodologically, it employed a literature review approach, making it conceptual and reflective in nature, lacking empirical field data on teacher professionalism practices in the 5.0 Revolution era. Second, the study's scope is limited to the integration of educational sociology and Islamic values, and it does not yet encompass policy, economic, or institutional dynamics in depth.

⁶⁸ Yunita et al., "The Concept Of Ulul Albab According To M. Quraish Shihab In Tafsir Al-Mishbah QS. Ali Imran Verse 190-191 And Its Implication On Character Education."

Third, contextual limitations arise because this research was developed within the dynamic context of the 5.0 Revolution era, so its relevance may shift with technological and social developments. Fourth, from an analytical perspective, this study focuses solely on the sociological approach to Islamic education without integrating other disciplines such as psychology, philosophy, or educational management. Therefore, further research is expected to develop an interdisciplinary approach for more comprehensive and applicable results.

Suggestion

The government and educational institutions need to design integrative teacher training, encompassing technical skills, professional ethics, and spiritual strengthening. Teachers are also required to have a reflective awareness to continuously learn and adapt to changing times without losing their moral compass. Future researchers can develop this study empirically to deepen their understanding of teacher professional practices in the field. With this collective effort, it is hoped that intelligent, spiritual, and resilient *ulul albab* teachers will emerge, capable of realizing a humanistic, modern, and civilized Islamic education.

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