

Teachers as Murabbi: An Analysis of the Teacher's Role in Character Formation from the Perspective of Islamic Educational Philosophy at SD Persatuan Islam Karawang

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ABSTRACT

This study addresses the urgent concern in contemporary education regarding the weakening of student character due to the influence of external cultures and the growing tide of modernity that misaligns with Islamic values. In this context, the role of the *murabbi* becomes pivotal. The aim of this research is to analyze how teachers at SD Persatuan Islam (Persis) Karawang implement their role as *murabbi* in shaping students' character based on Islamic educational philosophy. Using a qualitative case study approach, data were collected through in-depth interviews, participatory observation, and document analysis involving homeroom teachers, Islamic religious education teachers, principals, and purposively selected students. The data were analyzed using the Miles and Huberman model and verified through triangulation and credibility measures. The findings reveal that teachers consistently integrate Islamic values into the learning process and school life through exemplary conduct, value habituation, and spiritual mentoring. In conclusion, the holistic implementation of the *murabbi* role proves effective in fostering Islamic character among students and offers a replicable model for Islamic-based character education at the elementary level. This study contributes by offering a conceptual framework of the *murabbi* role rooted in Islamic educational philosophy and grounded in empirical findings from elementary school settings.

Keywords: Murabbi, Islamic Educational Philosophy, Elementary School, Persatuan Islam

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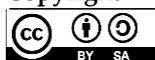
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INTRODUCTION

In today's modern era, marked by rapid technological advancement and cultural globalization, the character formation of students has become a central issue in the field of education, particularly at the elementary school level. Challenges such as the free flow of information, moral degradation, and exposure to external cultural influences that contradict Islamic values pose significant obstacles to shaping well-rounded and morally grounded children (Ferdino & Handayani, 2024; Fitriyono, 2023; Febriyanti et al., 2025). Within Islamic-based schools such as SD Persatuan Islam (Persis) Karawang, the responsibility of character development lies not only in the curriculum, but also fundamentally in the hands of teachers, who play a central role in the daily lives of students. Teachers are expected to not only transmit academic knowledge but also cultivate noble character, responsibility, and spiritual awareness. Field observations reveal that despite being exposed to Islamic teachings in the classroom, many students still exhibit behaviors such as disrespect toward teachers, lack of discipline, and weak social responsibility.

Islamic education literature consistently acknowledges the esteemed position of the teacher as a *murabbi*—an educator who nurtures students holistically: spiritually, morally, socially, and intellectually. However, much of the existing theoretical discourse has emphasized pedagogical techniques over the practical application of Islamic philosophical values in character education. Several studies have underlined the importance of teacher role models and the integration of Islamic values into curricula, but few provide in-depth insights into how the *murabbi* concept is actualized in daily school practices at Islamic elementary institutions (Fatmawati, 2015); (Khoiru Nada & Puspitaningrum, 2024). This theoretical gap widens due to the lack of contextual research linking Islamic educational philosophy to the daily functions of teachers in classroom settings, particularly within primary Islamic institutions.

This study aims to explore in depth how teachers at SD Persis Karawang perform their roles as *murabbi* in the character formation of their students. It addresses four main objectives: first, to identify and understand the various roles played by teachers in guiding, teaching, and shaping student character—including their function as role models, spiritual guides, learning facilitators, and motivators; second, to describe the Islamic educational philosophical foundations that underpin their roles—particularly how values such as *tauhid*, noble character (*akhlaq*), knowledge, and *hikmah* are integrated into their instructional and mentoring practices; third, to determine how these roles contribute to the moral, spiritual, social, and intellectual development of students in the school environment; and fourth, to develop an effective implementation model of the *murabbi* role at SD Persis Karawang.

The urgency of this research lies in the need to bridge the gap between theory and practice concerning the *murabbi* role in Islamic elementary education. Amid growing concerns over the moral decline among children, a value-based and spiritually grounded educational approach is becoming increasingly relevant. SD Persis Karawang, as a strongly religious educational institution, provides an ideal context to investigate how teachers actualize the Islamic educational philosophy in shaping student character. By uncovering teacher practices and the values that guide them, this research seeks to reinforce the position of teachers as agents of moral and spiritual transformation and to produce a practical framework that can be replicated across similar Islamic educational settings (Andini dkk., 2024).

In previous studies, the significance of teachers' roles as *murabbi* in Islamic education has been extensively discussed. For instance, Jaafar et al. (2012) emphasized the importance of self-efficacy among Islamic Education Teachers (IET) in fulfilling their holistic role as *murabbi*, yet their work remains conceptual and does not address empirical realities within elementary school settings (Jaafar dkk., 2012). Another study by Malengo and Noon (2017) explored teachers' perceptions of the *murabbi* concept in Islamic Integrated Schools in Zanzibar, but the research lacked an in-depth connection to Islamic educational philosophy (Malengo & Noon, 2017). Javeed and Othman (2023) identified a strong correlation between in-service training and teacher character development as *murabbi*, but their focus centered more on teacher empowerment than on the direct impact on students' character formation (Javeed & Othman, 2023). Similarly, Saepudin (2023) acknowledged the role of Islamic Education teachers in instilling character values, but did not construct a systematic conceptual model of the *murabbi* role in elementary schools (Saepudin, 2023). Meanwhile, Paramboor and Ibrahim (2013) offered a philosophical interpretation of the *murabbi* role in the context of globalized education, yet their work was not directly tied to elementary school-based character formation (Paramboor & Ibrahim, 2013). Therefore, the novelty of this research lies in its empirical, in-depth case study approach that explores how the *murabbi* role is implemented by teachers at SD Persis Karawang, framed within the philosophy of Islamic education. This study not only provides empirical findings but also offers a practical conceptual model applicable to other Islamic elementary school contexts.

Literature Review

The term *murabbi* within the context of Islamic education holds a broader meaning than merely a teacher or instructor. A *murabbi* is an educator tasked with nurturing the complete development of a student—spiritually, morally, socially, and intellectually. This concept is rooted in the understanding that education is a value- and character-based process rather than

simply the transmission of academic information (Irbadi dkk., 2024). From the Islamic perspective, a *murabbi* is responsible for guiding students to become individuals who are accountable to both Allah and society. Therefore, a *murabbi* is not only a facilitator of learning but also a moral and spiritual exemplar who demonstrates Islamic ethics in everyday life (Zidan dkk., 2025).

The role of the *murabbi* can be categorized into several concrete functions, such as educator, mentor, caretaker, and instiller of values. A teacher acting as a *murabbi* instills *adab* (manners), as conceptualized by Syed Muhammad Naquib al-Attas, forming students into individuals who are ethical and spiritually responsible (Irbadi dkk., 2024). This role manifests in the habituation of Islamic values in daily routines, such as reminding students to greet others, promote honesty, and guide communal prayer. Teachers also function as spiritual facilitators, not merely explaining religious knowledge but shaping students' hearts and souls to remain spiritually connected to Allah through daily *adab*, practices, and supplications.

Islamic educational philosophy is a body of thought that addresses fundamental questions concerning the aims, nature of humanity, and methods of Islamic education. It is built upon foundational Islamic principles such as *tauhid*, *adab*, knowledge (*'ilm*), and accountability to Allah as the basis of all educational processes (Irbadi dkk., 2024). According to this view, education is not only meant to sharpen the intellect but also to purify the soul and strengthen the learner's morality. Thus, Islamic educational philosophy merges intellectual and spiritual approaches into an inseparable whole, differing from secular educational systems that often prioritize only cognitive development or skill acquisition.

The implementation of Islamic educational philosophy in practice includes designing curricula that integrate revealed and rational knowledge, teaching that prioritizes the cultivation of *adab*, and teacher-student relationships grounded in compassion and exemplary behavior. Al-Attas' concept of *ta'dib* is a prominent manifestation of this philosophy, placing the instillation of ethical values at the core of the educational process (Zidan dkk., 2025). Islamic schools oriented toward character education typically incorporate routine worship activities, story-based teaching from prophetic traditions, and the cultivation of noble conduct in social interactions as part of implementing this philosophical framework (Syafri dkk., 2021).

An Islamic elementary school is a strategic educational level for instilling lifelong values and behavior patterns. In Islamic thought, childhood is considered the optimal time to instill *adab* and *tauhid*, as emphasized in both classical and contemporary Islamic scholarship (Jiyanto, 2022). Thus, an Islamic elementary school is not merely a place for literacy development—reading, writing, and arithmetic—but also a space for nurturing Islamic values such as honesty, responsibility, and compassion. Within this framework, the elementary school is viewed as an environment that supports the formation of a complete human being (*insan kamil*) from an early age. The realization of Islamic values at the elementary school level is evident in curriculum design, religious school culture, and teacher-student relationships based on love and respect. Islamic schools often include activities like morning *tadarus* (Qur'anic recitation), congregational prayers, and values-based social programs in their daily schedules (Adisti, 2016). Success in Islamic elementary education is measured not only by students' academic performance but also by their behavior reflecting Islamic character. This holistic approach, balancing cognitive, affective, and spiritual aspects, is a defining feature of Islamic schools that base their instruction on Qur'anic and Prophetic values.

In general, previous studies have offered conceptual understandings regarding the essential role of teachers as *murabbi* in Islamic education, yet most of these works have not thoroughly integrated empirical and conceptual dimensions within elementary school contexts. For instance, Jaafar and Said (2016) highlighted the ideal qualities of Islamic Education teachers as *murabbi* derived from classical Muslim scholars, but their study lacked contextual analysis of real-life school practices (Jaafar dkk., 2012). Mustafidin et al. (2024) explored the *murabbi* concept within the realm of counseling services in Islamic boarding schools, but not in the context of formal elementary education (Mustafidin dkk., 2024). Javeed and Othman (2023) found a strong correlation between in-service teacher training and teachers' character formation as *murabbi*, though their focus was limited to professional development, not day-to-day teacher-

student engagement (Javeed & Othman, 2023). Paramboor and Ibrahim (2013) discussed the philosophical interpretation of *murabbi* under educational globalization, but did not elaborate on its practical implementation at the elementary level (Paramboor & Ibrahim, 2013). Meanwhile, Albab (2019) investigated the teacher's role in nurturing students' spirituality in the digital disruption era, but did not construct a practical conceptual framework of *murabbi* grounded in formal curricula (Albab, 2019). Accordingly, this present study aims to fill that gap by offering empirical findings through a school-based case study, presenting a conceptual model built directly from teacher practices in Islamic elementary education. It integrates Islamic educational philosophy with the real-world application of character formation.

METHOD

This study focuses on the phenomenon of the teacher's role as a *murabbi* in shaping student character at SD Persatuan Islam (Persis) Karawang. The emergence of this phenomenon is a response to the increasing challenges in character education in modern times, including the influence of digital content, rising individualism, and declining social interaction among children. These concerns highlight the need for a holistic educational approach grounded in Islamic values. SD Persis Karawang was chosen as the research site due to its strong Islamic identity and explicit institutional commitment to character-based education. The central phenomenon examined involves how teachers internalize and enact the role of *murabbi*, the specific Islamic values that underlie their practice, and how these roles influence the moral and behavioral development of students in daily school life (Syadzali, 2024).

This research adopts a qualitative case study approach aimed at thoroughly exploring the process and meaning behind the *murabbi* role within the context of Islamic education. Primary data were collected through in-depth interviews with homeroom teachers, Islamic religious education (PAI) teachers, school principals, and students who were purposively selected. These interviews explored personal experiences, perceptions, and the practical execution of educational responsibilities related to character formation. Secondary data consisted of relevant literature supporting the conceptual framework of this study, including theories on *murabbi*, Islamic educational philosophy, and character education models in Islamic elementary schools. These secondary sources were used to triangulate findings and strengthen interpretation (Damayanti, 2024) (Kartika Mr dkk., 2024).

The participants in this study included three main groups relevant to the research objectives. The first group consisted of homeroom and PAI teachers at SD Persis Karawang who directly enact the role of *murabbi* in classroom settings. The second group comprised school principals who provided institutional perspectives on policy and school culture related to Islamic character education. The third group consisted of purposively selected students based on teacher recommendations or observed behavioral development. Additionally, one supporting informant from the regional leadership of Persis Karawang was involved to provide insight into the ideological framework and educational vision of the institution. This diverse participant composition ensured data validity and allowed for a multidimensional understanding of the research phenomenon (Indrayani dkk., 2024).

Data collection utilized three primary techniques: in-depth interviews, participant observation, and documentation. Interviews explored informants' reflections and practices in fulfilling the *murabbi* role. Participant observation was conducted to capture live interactions, classroom dynamics, and expressions of Islamic values during routine school activities, such as morning prayers, shared meals, and informal conversations. Documentation analysis included reviewing lesson plans (RPP), teacher journals, homeroom notes, and official school programs related to character development. These techniques were combined through triangulation to ensure credibility and provide a comprehensive, real-world depiction of the phenomena studied (Damayanti, 2024; Syadzali, 2024).

Figure 1. Researcher Conducting In-Depth Interview With A Classroom Teacher



The participants in this study consisted of three main categories directly involved in character development at SD Persis Karawang. First were homeroom teachers and Islamic Religious Education (PAI) teachers who actively assumed the role of *murabbi* in classroom settings. A total of six teachers were interviewed, with two teachers selected from each of the three schools. Second were the school principals, responsible for policy direction and institutional strategies related to Islamic character education, comprising three individuals—one from each school. Third were purposively selected students from grades 4 and 5, totaling six students across the schools, based on teacher recommendations. Additionally, one supporting informant from the regional leadership of Persis Karawang was included to provide insight into the institutional vision and educational values upheld by the organization. The selection of participants was based on role representation, availability, and their direct relevance to the research focus. This composition allowed for a comprehensive and in-depth understanding of how the *murabbi* role is implemented in the context of Islamic elementary education.

Data analysis followed the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing/verification. Data reduction involved condensing relevant information from interviews, observations, and documents into thematic categories aligned with the research objectives. Data were then presented narratively and visually to facilitate interpretation, with conclusions iteratively verified for consistency. Data trustworthiness was ensured through triangulation and the application of four qualitative criteria: credibility, dependability, transferability, and confirmability. The findings were analyzed as an in-depth case study to derive both theoretical insight and practical recommendations for advancing character-based Islamic education (Arif dkk., 2024; Syadzali, 2024).

RESULT AND DISCUSSION

The research data indicate that teachers at SD Persis Karawang possess a deep understanding of their role as *murabbi*. They enact this role not only through formal teaching activities but also by shaping students' character through modeling and habituation of Islamic values. Observation data reveal that teachers actively integrate Islamic values into daily interactions, such as offering greetings, leading prayers, and consistently reminding students of proper *adab* in interpersonal behavior. Teacher journals and homeroom logs document frequent

reflections on daily character-building efforts. The school's curriculum clearly states that its primary goal is to develop Qur'anic generations of noble character. This finding is reinforced by lesson plans that incorporate values such as responsibility, patience, and virtuous conduct in instructional objectives (Saepudin, 2023).

“Being a *murabbi* means that we must set an example. Not only teaching how to read the Qur'an, but also showing how the Prophet Muhammad SAW behaved in everyday life. When I am teaching, I always strive to be patient, speak gently, and show affection to the children.” (GR 1, Grade 3 Homeroom Teacher, SDIT Ar-Rasyidi)

Figure 2. Researcher observing character-building instruction in an Islamic classroom setting.



The teacher's role as *murabbi* extends beyond classroom behavior to encompass spiritual and emotional nurturing. They guide students through daily religious routines like morning *tadarus*, *sholat dhuha*, and informal moral advice. School documentation highlights structured programs such as *pesantren kilat* and the *tahfidz club*, designed to reinforce systematic character formation. Observations reveal warm teacher-student interactions outside the classroom, such as during breaks or shared meals, demonstrating that their relationships are built not only on academic but also on emotional and spiritual dimensions (Javeed & Othman, 2023).

“Mr. Azzam is very kind, sir. If I make a mistake, he doesn't get angry right away, but gives me advice first. Also, if a friend is in trouble, he helps them. I have learned to do good deeds as well.” (W.S.1, Grade 4 Student, SD Quran Terpadu Nurul Islam)

This real-world application of the *murabbi* role reflects an integrated approach to spiritual and social character education. It directly addresses the main issue of this study: how Islamic values are tangibly implemented in school settings. Despite the modern era's challenges, the results affirm that teachers at SD Persis Karawang play more than an instructional role—they cultivate student personalities through habituation, exemplary behavior, and spiritual orientation, aligned with the *murabbi* concept in Islamic education.

Based on interviews and documentation, it is evident that most teachers and school leaders base their roles on the philosophical values of Islamic education. *Tauhid* serves as a foundational principle, with each educational activity intended as worship and a means to draw students closer to Allah. The school's vision and curriculum affirm a holistic human development model—spiritual, intellectual, and social. Observations confirm that lessons begin with prayer, and teachers consistently connect academic material to Islamic values. Stories from the Prophet and companions are often incorporated to internalize faith and morality (Malengo & Noon, 2017).

“The essence of the role of a *murabbi* is to educate people holistically, to be faithful and moral. This is in accordance with Islamic teachings, which teach that the purpose of our lives is to serve Allah. Therefore, every lesson and every piece of guidance must always be intended for the sake of Allah.” (W.GR.2, PAI Teacher, SD Islam As-Sunah)

Islamic educational philosophy is implemented systemically through various school programs. Teachers view these values not as abstract ideals but as ethical guides in every educational act. Observations show active teacher involvement in reinforcing *adab*, such as dining etiquette, proper speech, and respectful dress. Documentation indicates regular training for teachers on integrating Islamic values into instruction. Reflective journals demonstrate teachers' conscious efforts to evaluate their actions based on *tauhid* and Islamic morality (Jaafar dkk., 2012).

“Our school’s vision is to produce a Qur’anic generation with noble character. This is a reflection of the Islamic educational philosophy that we uphold. The role of teachers as *murabbi* is key to realizing this vision, because they are the spearhead in the classroom.” (W.KS.1, Principal, SDIT As-Sunah)

These findings demonstrate a strong correlation between the philosophical underpinnings of Islamic education and the teacher’s practical role in shaping student character. They directly address the central research issue: the need for a holistic, values-integrated educational model in the face of modern moral challenges. At SD Persis Karawang, the integration of *tauhid*, morality, and knowledge forms the foundation of a strong Islamic character-building system, exemplified by committed and spiritually grounded educators (Hasanuddin & Iskandar, 2022).

Figure 3. A teacher guiding students in Qur'anic recitation inside the school mosque.



The Islamic elementary school in this study functions as a space that fuses religious and general education in students' daily lives. Observations show that SD Persis Karawang’s learning environment fosters character development, with clean, orderly classrooms and respectful, empathetic peer interactions. Documentation reveals structured programs like *tadarus*, communal prayers, and Islamic extracurricular activities. Lesson plans and teacher logs show Islamic values taught not just cognitively, but embedded through role modeling and routine. The principal and teaching staff work collaboratively to maintain a school culture that is both Islamic and humanistic (Kasmar dkk., 2019).

“I have become more courageous in saying ‘sorry’ and ‘thank you’ after being reminded by Ms. Halwa. I used to forget sometimes, but now it has become a habit.” (W.S.2, Grade 5 Student, SDIT Ar-Rasyidi)

Figure 4. A teacher guiding students pray dluha in mosque.



The teacher’s role as *murabbi* is evident in the emotional and spiritual closeness they cultivate with their students. In daily classroom interactions, teachers not only deliver academic material but also act as spiritual companions who guide students’ character through consistent modeling and habituation. Observational data show that teachers consistently greet students with *salaam*, open lessons with prayers, and incorporate Islamic values during interpersonal conflicts. Teachers also utilize non-instructional time—such as during recess and lunchtime—to foster caring relationships and reinforce student character development. Documentation from teacher logs reveals reflective notes on students’ character progress and teachers’ strategies for addressing behavioral challenges.

“Mr Haris is very kind, sir. When I make a mistake, he doesn't get angry right away, but gives me advice first. And if a friend is having trouble, he helps them. That made me learn to do good as well.”

(W.S.1, Grade 4 Student, SD Quran Terpadu Nurul Islam)

Interview and document analysis confirm that SD Persis Karawang implements multiple strategies to reinforce character formation. The school creates a supportive environment through Islamic visual symbols, active prayer spaces, and value-oriented social programs. Documentation of annual programs confirms the continuity of activities like *pesantren kilat*, regular study sessions, and community-building events. Teachers also offer emotional support when students struggle academically or socially. These initiatives position the school as more than a place of learning—it is a space for comprehensive spiritual and social growth (Sa'diyah, 2019).

“I see a change in the children. They care more about each other, are more willing to share, and are more enthusiastic about learning religion. This is certainly due to our role as *murabbi* who continuously remind and guide them.” (W.GR.3, Grade 4 Teacher, SDIT As-Sunah)

In addition to emotional and spiritual engagement, teachers fulfill their role as *murabbi* by systematically integrating Islamic values into structured learning activities. For instance, teachers begin lessons with stories from the Prophet Muhammad SAW to relate academic material to moral values such as honesty, responsibility, and patience. Classroom observations showed that teachers were not only instructional agents but also role models whose behavior was mirrored by students—in speech, dress, and problem-solving. This reflects teachers' full awareness of their role as moral educators, whose influence extends beyond the classroom into the students' daily social life at school.

“I noticed changes in the children. They care more about each other, are more willing to share, and are more enthusiastic about learning religion. This is definitely because of our role as *murabbi*, consistently reminding and guiding them.” (W. GR.3, Grade 4 Teacher, SD Islam As-Sunah)

“Being a *murabbi* means we must be exemplary. It's not just about teaching Qur'an recitation, but also demonstrating the character of the Prophet Muhammad SAW in daily life. When I teach, I always стараюсь (try) to be patient, speak gently, and show compassion to the children.” (GR 1, Grade 3 Teacher, SDIT Ar-Rasyidi)

These findings affirm that Islamic elementary education can effectively instill desired character traits when the institution actively functions as a site of Islamic value cultivation. Field data show that SD Persis Karawang has developed a culture and system that supports teachers as *murabbi*, demonstrating how Islamic educational philosophy can be concretely implemented through curriculum, daily routines, and interpersonal relationships to nurture spiritually strong and morally upright students.

Visual observations conducted at SD Persis Karawang revealed that the physical environment of the school consistently reflects Islamic values that support character formation among students. Each classroom displayed Islamic motivational posters and Qur'anic verses that serve as daily reminders about patience, honesty, and responsibility. In Grade 4 at SD Islam As-Sunah, for example, a large poster read, “Allah is with those who are patient,” alongside another one stating, “Pray before you study.” These visuals are not merely passive decorations, but active tools that shape students' moral consciousness. Additionally, documentation in the form of lesson plans (RPP) demonstrated that Islamic character values were integrated across all subjects, even in general studies such as Mathematics and Bahasa Indonesia. In one Mathematics lesson plan, the teacher included objectives such as “practicing patience in problem-solving” and “being grateful for the abilities granted by Allah SWT.” This highlights that spiritual and moral values are not treated as separate from academic content but are deeply intertwined. Other visual cues included polite and respectful student interactions in the school corridors and the active use of prayer rooms by both students and teachers during breaks.

Altogether, these findings indicate that the school functions not merely as an academic institution but as a holistic value-based ecosystem.

Figure 5. School vision and mission statement emphasizing Qur'anic and moral character formation.



DISCUSSION

The findings of this study show that teachers at SD Persis Karawang carry out their role as *murabbi* not only by transferring knowledge but also by internalizing Islamic values through consistent modeling, habituation, and spiritual nurturing. These roles are manifested through their involvement in religious routines, emotional guidance, and reflective teaching practices grounded in Islamic educational philosophy. The school, supported by a vision rooted in *tauhid*, creates an environment where character building is not incidental but systematically embedded in every aspect of school life. These results highlight that Islamic education, when truly implemented, does not separate intellectual and spiritual development but rather integrates both to form a whole person (*insan kamil*).

In comparison to previous studies, this research demonstrates a more comprehensive and grounded implementation of the *murabbi* role in a real-world setting. For example, Jaafar and Tamuri (2012) emphasized the importance of self-efficacy for Islamic Education Teachers (IETs) to fulfill their role as *murabbi* but did not explore the institutional support structures or reflective practices involved (Jaafar dkk., 2012). Similarly, Malengo and Noon (2017) discussed teachers' perceptions of the *murabbi* concept in Zanzibar but lacked empirical observation of behavior and systemic application in schools (Malengo & Noon, 2017). In contrast, this study combines interviews, observations, and documentation to paint a holistic picture of how Islamic values are lived daily, demonstrating the practical strength of the *murabbi* model at SD Persis Karawang.

These findings reflect the potential impact of integrating Islamic educational philosophy into daily school practices. Teachers are not merely conveying values in abstract terms but

embedding them into routines, emotions, and student-teacher relationships. The reflection logs and lesson plans show intentionality, suggesting that character development is a deliberate outcome of the teacher's personal piety and professional ethic. This aligns with the concept that education in Islam must mold both mind and soul, highlighting how *murabbi*-based approaches can contribute to moral resilience in the face of modern challenges (Alwani, 2019) (Kasmar dkk., 2019).

The implications of this study point to the need for educational institutions to consciously position teachers as *murabbi*, supported by systematic programs that align curriculum, extracurricular activities, and school culture with Islamic values. The SD Persis Karawang model offers a reference for how Islamic education can be effectively contextualized through daily school life. It demonstrates that the formation of a religious and ethical student identity requires both institutional commitment and the spiritual competence of teachers. This model can inform teacher training programs and school leadership frameworks seeking to integrate character education more deeply and authentically.

The effectiveness of this implementation stems from several factors. First, the clarity of the school's vision that explicitly states character formation as its primary objective. Second, the teachers' awareness and internalization of *tauhid*-based intentions in teaching. Third, the consistent practice of embedding values into routines, from prayer to discipline. And finally, the integration of cognitive, emotional, and spiritual dimensions in the learning process. All of these factors together ensure that character education is not fragmented or superficial but deeply rooted in Islamic epistemology and pedagogy (Saepudin, 2023).

Therefore, based on the findings, it is necessary for Islamic schools to develop structured models for implementing the *murabbi* role. These should include routine teacher training focused on the integration of Islamic values, character-based curriculum design, and mechanisms for ongoing teacher reflection. Additionally, strengthening the school culture through symbols, rituals, and community engagement will reinforce the character development agenda. Future research can expand this model into different educational levels and institutional contexts to validate its adaptability and broader impact.

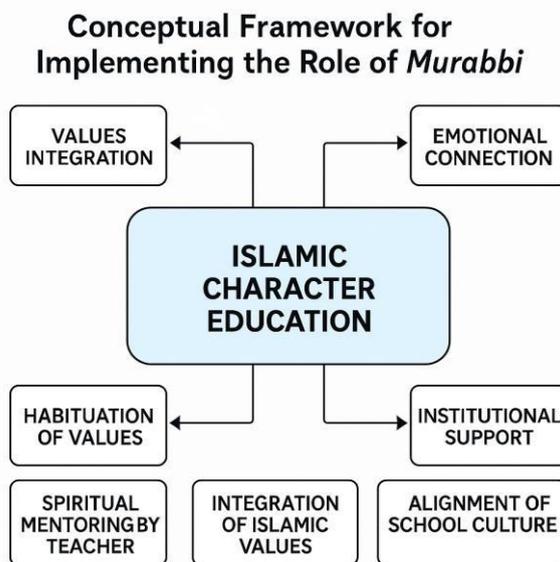
Tabel 1. Findings

Research Objective	Research Findings
1. To analyze the role of teachers as <i>murabbi</i> in shaping students' character at SD Persis Karawang	Teachers actively perform the role of <i>murabbi</i> by serving as moral exemplars, spiritual mentors, and facilitators of value-based education. This is evident in their daily routines, which include guiding prayers, promoting Islamic manners, and encouraging mutual respect. Their character-building role goes beyond academic instruction, shaping student behavior through consistent modeling of Islamic values.
2. To explain the philosophical foundation of Islamic education that underpins the teacher's role as <i>murabbi</i>	The role is rooted in core principles of Islamic philosophy such as <i>tauhid</i> , <i>adab</i> , knowledge (<i>'ilm</i>), and divine purpose. Teachers implement these values through intentional teaching practices that connect lesson content with spiritual meaning. Curriculum documents and vision statements reflect a strong commitment to nurturing holistic human beings who are intellectually, morally, and spiritually developed.
3. To identify the contribution of the <i>murabbi</i> role to students' character development at SD Persis Karawang	The implementation of the <i>murabbi</i> role has led to significant improvements in students' moral behavior, spiritual awareness, and social empathy. Students demonstrate increased honesty, responsibility, discipline, and compassion. This is evident in both their interactions inside and outside the classroom, showing that character education has been internalized through consistent teacher influence.
4. To develop an effective	The research produced a conceptual model for Islamic character

model for implementing the role of *murabbi* at SD Persis Karawang

education, emphasizing values integration, emotional connection, and institutional support. Key strategies include value habituation, teacher-led spiritual mentoring, integration of Islamic values into all subjects, and alignment of school culture with Islamic ethics. This model can be adopted by other Islamic schools seeking to enhance their character-building frameworks.

Figure 5. Conceptual Framework



The conceptual framework titled “*Conceptual Framework for the Implementation of the Murabbi Role in Islamic Character Education*” illustrates a systematic model for how teachers at SD Persis Karawang implement their role as *murabbi* in fostering students’ character, based on the principles of Islamic educational philosophy. The framework begins with the core values of Islamic education—*tauhid* (divine unity), *adab* (proper conduct), *ilm* (knowledge), and *hikmah* (wisdom)—which serve as the philosophical foundation for the entire educational process. These values inform and shape the multifaceted role of the teacher as *murabbi*, who acts not only as an instructor but also as a moral role model, spiritual mentor, learning facilitator, and emotional guide. The implementation of this role is operationalized through five strategic dimensions: exemplary personal conduct, value-based routines, curriculum integration of Islamic principles, emotionally and spiritually supportive teacher-student relationships, and strong institutional backing from the school’s leadership and culture. Collectively, these strategies contribute to the ultimate goal of Islamic education: the holistic development of students’ character—morally, spiritually, socially, and intellectually. This model offers a replicable and context-sensitive approach for Islamic elementary schools seeking to strengthen character education grounded in authentic Islamic values.

This study revealed that teachers at SD Persis Karawang possess a deep understanding of their role as *murabbi*, which is concretely implemented through Islamic value habituation, spiritual engagement, and exemplary behavior. Teachers go beyond delivering academic content by fostering students’ character through daily interactions, value-based learning, and reflective practices on student development. Observational data also show that the school environment reinforces character formation through integrated spiritual and social cues, programs, and policies.

These findings align with and extend prior research by Saepudin (2023), which emphasizes teachers’ roles as spiritual and emotional figures in shaping Islamic character through modeling and habituation (Saepudin, 2023). However, this study moves beyond conceptual discussion by presenting tangible forms of character-building interventions in elementary school settings. It advances beyond Mustafidin et al. (2024), which explored the

murabbi role in boarding schools, by offering empirical insights within the formal elementary school context, where bureaucratic and pedagogical dynamics differ (Jaafar dkk., 2014) (Mustafidin dkk., 2024). The findings reflect the need for a holistic and integrated educational approach, where Islamic values are not merely taught cognitively but embodied in daily behavior and the school's atmosphere. Consequently, the central contribution of this research lies in demonstrating that character formation depends not solely on curriculum content, but more profoundly on the consistency and quality of teachers' role as *murabbi*.

Practically, this study implies that Islamic schools should develop programs that prioritize not only academic performance but also value internalization through habituation, exemplary behavior, and spiritually supportive learning environments. Teachers must be provided with professional development rooted in Islamic educational philosophy to perform the *murabbi* role comprehensively. School policies should align with this goal by embedding value-oriented objectives into curricular planning and assessment. These findings emerged due to the coherent alignment between the school's vision, teacher practices, and institutional culture. Teachers internalize Islamic values not only as theoretical constructs but as part of their professional identity. This supports Jaafar et al. (2012), who argued that the *murabbi* role is most effectively performed by teachers with strong spiritual awareness and high self-efficacy (Jaafar dkk., 2012) (Muhdi dkk., 2024). Based on these insights, future action should involve designing teacher training programs that focus on Islamic educational philosophy and the concept of *murabbi*, while strengthening collaboration among schools, parents, and local Islamic communities. In doing so, character education can be implemented collectively, systematically, and sustainably within elementary education settings.

CONCLUSION

The most striking finding of this study is that, despite the value disruptions of the modern era, teachers at SD Persis Karawang have successfully enacted the role of *murabbi* in a holistic manner. They are not only academic instructors but also spiritual exemplars who shape students' character through value habituation, emotional engagement, and the integration of Islamic principles into all aspects of learning and social interaction. This finding is particularly noteworthy as it demonstrates that deep-rooted Islamic character formation can be consistently fostered at the elementary level, provided there is alignment among teachers' personal values, the school culture, and institutional vision.

This study offers a significant theoretical contribution to the field of Islamic educational philosophy by showing that the *murabbi* concept is not only normatively relevant but also empirically implementable within elementary education. Practically, it presents a replicable conceptual framework for operationalizing the *murabbi* role, particularly in forming a tauhid-oriented, holistic character education ecosystem. This contribution can strengthen pedagogical foundations for teachers, policymakers, and Islamic educational institutions aiming to develop character education in today's complex sociocultural context. This study is limited by its focus on a single Islamic elementary school, which may restrict the generalizability of its findings to other contexts. Nonetheless, this limitation presents opportunities for further research involving comparative studies across various Islamic school models and including other key stakeholders such as parents and local communities. Future research may also explore quantitative or longitudinal approaches to evaluate the long-term effectiveness of the *murabbi* role in fostering students' holistic character development.

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AUTHOR CONTRIBUTION STATEMENT

IAM conceptualized the study design, conducted fieldwork, and led the manuscript drafting. N, MF contributed to data analysis, interpretation of findings, and manuscript editing. ASS provided methodological guidance and oversaw the validation process. AH assisted in the literature review, supported data triangulation, and contributed to final revisions. All authors read and approved the final manuscript.

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