

The Concepts of Murabbi, Muallim and Muaddib in Strengthening the Role of Islamic Religious Education Teachers in the Digital Era

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Abstract

This study aims to comprehensively examine the concepts of murabbi, muallim, and muaddib as philosophical foundations for strengthening the role of Islamic Religious Education (PAI) teachers in the digital era. The digital era presents fundamental challenges to Islamic education, where the transformation of information and communication technology not only changes the way students learn, but also demands a reorientation of the professional identity of PAI teachers. The research method used is library research with a conceptual and philosophical analysis approach to primary and secondary sources in classical and contemporary Islamic educational thought. The research findings indicate that: (1) the concept of murabbi emphasizes the spiritual dimension and holistic development of students' innate potential (fitrah); (2) the concept of muallim affirms the function of transferring knowledge derived from revelation and reason; and (3) the concept of muaddib emphasizes the formation of adab as the foundation of Islamic civilization. The integration of these three concepts in the digital context provides a strong pedagogical framework for PAI teachers to face the challenges of digital literacy, cyber radicalism, demoralization, and the Islamic identity crisis of the younger generation. This study recommends a digital PAI teacher model that integrates spiritual, intellectual, and moral dimensions as a response to digital disruption.

Keywords: *Murabbi; Muallim; Muaddib; Islamic Religious Education Teacher; Digital Era*

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Introduction

The 21st century is characterized by an unprecedented acceleration of digital transformation in the history of human civilization. The fourth industrial revolution, marked by artificial intelligence (AI), cloud computing, big data, the internet of things (IoT), and algorithm-based automation, has fundamentally changed not only how humans work and communicate, but also how they think, learn, and even find meaning in their existence (Schwab, 2016). Education, as both a mirror and determinant of civilization's future, cannot avoid this wave of transformation. In Indonesia, internet penetration reaching 212.9 million users, or approximately 77% of the total population (We Are Social, 2024), makes the country one of the largest digital societies in the world. This fact carries profound implications for the world of education, particularly Islamic religious education.

In Indonesia's socio-religious context, the digital era presents two contradictory faces. On one hand, digitalization offers unprecedented access to the treasury of Islamic knowledge from digitized classical texts, real-time lectures from scholars around the world, to innovative online Islamic learning platforms. This opportunity could theoretically accelerate Islamic education and significantly expand its reach. On the other hand, the digital space has become an extremely complex arena of ideological and moral contestation, where misleading religious content, cyber radicalism, pornography, religiously framed hoaxes, and various forms of digital demoralization systematically target young Muslims through social media algorithms (Ismaraidha et al., 2024).

Empirical data demonstrates the severity of this challenge. A 2022 survey by Indonesia's National Counter-Terrorism Agency (BNPT) revealed that 85% of radicalism content in Indonesia is disseminated through digital platforms, with young people aged 15–35 as the most vulnerable segment. Meanwhile, the Ministry of Communication and Informatics (2023) reported that over 800,000 pieces of religious hoax content were identified and handled between 2018 and 2022. At the individual student level, research by Harahap and Panggabean (2022) found that 67.3% of Muslim high school students in Indonesia admitted to receiving questionable religious content through WhatsApp or Instagram, and most lacked sufficient digital literacy to critically verify it.

Amid this complex reality, Islamic Religious Education (PAI) teachers occupy a paradoxical position. Normatively, PAI teachers hold a highly strategic role as the frontline in instilling Islamic values and shaping the character of the nation's Muslim generation. Law Number 20 of 2003 on the National Education System, Government Regulation Number 55 of 2007 on Religious Education, and the Minister of Religious Affairs Regulation Number 16 of 2010 on the Management of Religious Education in Schools all explicitly position PAI teachers as agents of the nation's moral and spiritual transformation. Yet empirically, many PAI teachers face a crisis of pedagogical self-confidence in the digital era feeling outcompeted by digital content, struggling to engage students accustomed to fast and interactive visual stimuli, and lacking clear guidance on how to position themselves as moral authorities in the digital ecosystem (Hadi Saputra Panggabean, Tumiran, Rita Nofianti, 2024).

This pedagogical crisis is fundamentally rooted in the ambiguity of the PAI teacher's professional identity. In a national education system heavily shaped by the legacy of colonial secular education, PAI teachers are often reduced to mere religion subject teachers figures whose tasks are limited to delivering PAI curriculum content and cognitively assessing student learning outcomes. This reduction is far removed from the true concept of the teacher in the Islamic scholarly tradition, which places educators as spiritual mentors (*murabbi*), heirs of the prophets (*muallim*), and architects of civilization (*muaddib*) (Al-Attas, 1980). When their professional identity is thus narrowed, PAI teachers lose the confidence to navigate digital complexity with the moral and spiritual authority that constitutes their genuine comparative advantage.

It must be understood that the challenges PAI teachers face in the digital era are not primarily technological challenges, but rather epistemological and ontological ones. The

fundamental question is not "how do PAI teachers use technology?" but rather "who are PAI teachers truly, and what is their fundamental mission that cannot be reduced by any change of era?" The answer to this ontological question will determine how PAI teachers respond to, adapt to, and even direct digital technological development in the service of Islamic education. It is within this framework that philosophical inquiry into the concepts of *murabbi*, *muallim*, and *muaddib* becomes highly relevant and urgent (Hasrian Rudi Setiawan, 2021).

The concepts of *murabbi*, *muallim*, and *muaddib* are three principal concepts in the intellectual tradition of Islamic education that describe different dimensions of the ideal Muslim teacher's identity and function. These three concepts are not merely different lexical terminology referring to the same profession, but represent three different ontological dimensions of a unified educational mission: *tarbiyah* (nurturing and developing *fitrah*), *ta'lim* (transmitting revealed knowledge), and *ta'dib* (forming *adab* and civilization). The most comprehensive systematization of these three concepts was undertaken by eminent Islamic education philosopher Syed Muhammad Naquib al-Attas (1980) in his work *The Concept of Education in Islam*, and subsequently developed by contemporary Islamic education thinkers from various parts of the world (Husni, 2016).

The relevance of these three concepts in the digital era context appears to have received insufficient attention in the Indonesian Islamic education academic literature. Previous studies on PAI teachers in the digital era generally focus on technical-methodological aspects such as digital learning media use, online learning design, and teacher information technology competencies (Sanjaya, 2020). The philosophical and ontological dimension the question of who the PAI teacher should be in the digital era and what their fundamental mission is remains very rarely discussed. This academic gap constitutes the primary justification for this research (Sariningsih, N., 2025).

This research also responds to a highly pressing practical need. The Directorate General of Islamic Education of the Ministry of Religious Affairs of Indonesia has invested heavily through various PAI teacher professional development programs in enhancing digital competencies. However, without a strong philosophical foundation regarding the *murabbimuallim-muaddib* identity, such investment risks producing PAI teachers who are technologically proficient but spiritually and morally impoverished a paradox that would further weaken Islamic education's capacity to face digital challenges (Bahtiar Siregar & Agustia, 2025). This study therefore offers a conceptual framework that can serve as the philosophical basis for more comprehensive, civilization-oriented PAI teacher professional development programs.

Based on the entire background elaborated above, this study formulates three interrelated research questions: First, how do the concepts of *murabbi*, *muallim*, and *muaddib* philosophically define the identity and role of the ideal PAI teacher? Second, what specific challenges do PAI teachers face in fulfilling their *murabbi*, *muallim*, and *muaddib* functions in the digital era? Third, how can the integration of the concepts of *murabbi*, *muallim*, and *muaddib* provide a philosophical foundation for holistically strengthening the role of PAI teachers in the digital era? The objectives of this study are: (1) to deeply analyze the philosophical content of the *murabbi*, *muallim*, and *muaddib* concepts in the Islamic education scholarly tradition; (2) to identify points of tension and opportunity between these three concepts and the reality of the digital era; and (3) to construct a conceptual model of *murabbimuallim-muaddib* integration as a holistic digital PAI teacher paradigm.

This research is expected to make at least three significant contributions: theoretically, enriching contemporary Islamic education discourse with a synthesis bridging classical thought and current challenges; methodologically, offering a conceptual analysis framework replicable for other Islamic educational thought studies; and practically, providing philosophical guidance that can be operationalized in PAI teacher professional development programs in Indonesia.

1. Murabbi: The Teacher as Spiritual Mentor and Developer of Fitrah

The concept of murabbi in Islamic educational literature is rooted in the concept of tarbiyah, whose Arabic derivation encompasses three core meanings. First, rabba-yarbu meaning to grow and develop (al-numuww wa al-ziyada). Second, rabiya-yarba meaning to become great and mature (al-nushu' wa al-tara'ra'). Third, rabba-yarubbu meaning to improve, lead, guard, and preserve (al-ishlah, al-siyada, al-ri'aya) (Ibn Manzhur, 1300). These three meanings collectively reflect a comprehensive vision of education as an act of nurturing, fostering, and cultivating human potential holistically encompassing physical, intellectual, and spiritual dimensions.

The most important dimension of the murabbi concept is its particular attention to the human fitrah. In Islamic theology, fitrah (QS. Ar-Rum: 30) is understood as the innate disposition of humanity to recognize and believe in the oneness of Allah (hanif), along with other positive potentials that Allah has implanted in every person from birth. The murabbi's task is to ensure that these fitrah potentials are not obscured, distorted, or deviated by negative environmental influences, but are continuously preserved, nurtured, and developed toward their optimal actualization (Latifah Hannum, 2022). In practice, this means the PAI teacher as murabbi must be a guardian of fitrah a person who with deep sensitivity and compassion can detect each student's hidden potential, nurture it with good example, and direct it toward meaningful realization.

The dimension of love and mercy (mahabbah wa rahmah) is an essential element distinguishing murabbi from ordinary teachers. Al-Ghazali in *Ihya Ulumuddin* states that the true teacher must treat their student as a father treats their child with sincere love, consistent attention, and care that transcends institutional formality. The murabbi-mutarabbiy (teacherstudent in tarbiyah context) relationship is therefore not a transactional relationship between buyer and seller of educational services, but an organic, transformative, and even spiritual relationship (Al-Ghazali, 2011). This dimension is highly relevant in the digital era context where human relationships tend to be reduced to impersonal, transactional screen-based interactions.

2. Muallim: The Teacher as Prophetic Heir and Transmitter of Revealed Knowledge

The term muallim derives from the Arabic root allama-yuallim-ta'liman, meaning "to teach" or "to mark" (al-ta'rif wa al-idza'). Semantically, this word is closely related to ilm (knowledge/science), one of the most important concepts in the Islamic worldview. The appearance of ilm and its derivatives more than 800 times in the Qur'an attests to the centrality of the concept of knowledge in Islam, and to the nobility of those who carry the mission of knowledge dissemination (al-muallimun) (Mubarak, 2023). In a hadith narrated by al-Tirmidhi, the Prophet Muhammad SAW explicitly identified himself with the title "al-muallim" "I have been sent as a teacher (muallim)" affirming that the teaching function is at the core of prophethood itself.

The epistemological distinction between ta'lim (teaching in the Islamic sense) and mere instruction or teaching in the modern pedagogical sense lies in the source and purpose of the knowledge transmitted. Ta'lim in the Islamic perspective is the transmission of knowledge originating from two complementary and non-contradictory sources: naqliyah knowledge (revealed knowledge from the Qur'an and Sunnah) and aqliyah knowledge (rational-empirical knowledge obtained through reason and observation of the universe). Both, within the tawhid framework, are viewed as different manifestations of one Truth, because both revelation and the universe are signs (ayat) of Allah pointing toward Him (Wan Daud, 2019). The true muallim, therefore, is one who can synthesize both sources of knowledge in an integrated, nondichotomous learning process.

The function of muallim in the Islamic scholarly tradition encompasses dimensions far broader than mere information delivery. Al-Nawawi in *Adab al-Alim wa al-Muta'allim*

identifies at least seven essential functions of muallim: (1) sincerity in teaching and distancing from worldly motivation; (2) love of knowledge and its seekers; (3) humility (*tawadhu'*) despite possessing extensive knowledge; (4) attending to the individual capacity and learning readiness of each student (*fard al-mura'ah*); (5) preserving and continuously renewing one's own knowledge; (6) attending to students' moral and spiritual dimension, not only cognitive aspects; and (7) praying for students' success. These seven functions reflect the complexity and depth of the muallim's role far exceeding the minimal definition of "teacher" in modern educational discourse.

3. Muaddib: The Teacher as Adab Cultivator and Civilization Architect

The concept of muaddib is Syed Muhammad Naquib al-Attas's (1980) most original contribution to contemporary Islamic educational thought. Arguing that *ta'dib* (of which muaddib is the active agent) is more precise and comprehensive than *tarbiyah* or *ta'lim* in describing the essence of Islamic education, al-Attas defines *ta'dib* as "the instilling and inculcation in man of the *adab*, which refers to recognition and acknowledgment of the right and proper place of things in the order of creation, and from which, as a result, comes the recognition and acknowledgment of God's proper place in the order of being and existence." This definition places *adab* the object of *ta'dib* not merely as social manners, but as a spiritualintellectual condition reflecting correct understanding of reality (the Islamic worldview) and its implementation across all aspects of life.

The concept of *adab* in al-Attas's (1980) perspective carries three interrelated layers of meaning. First, *adab* as self-discipline (*al-ta'dib al-nafsiy*) the ability to place oneself in the correct position in relation to Allah, fellow human beings, and the universe. Second, *adab* as intellectual discipline (*al-ta'dib al-aqliy*) the ability to place each form of knowledge in its correct hierarchy and position based on Islamic epistemology, preventing confusion in knowledge that results in moral and spiritual disorder. Third, *adab* as socio-civilizational discipline (*al-ta'dib al-ijtimaiy*) the ability to contribute to building a society and civilization grounded in Islamic values. These three layers of *adab* collectively form what al-Attas calls the "civilized human being" (*insan adabi*) the highest goal of Islamic education.

Research Methodology

This study employs a qualitative approach using the library research method. This method was chosen because the object of inquiry consists of philosophical and pedagogical concepts found in textual sources, both classical and contemporary. (Zed, 2018) suggests, library research has its own unique strengths in producing deep and comprehensive intellectual syntheses from various relevant sources. This study does not aim to produce statistical generalizations, but rather deep understanding (*verstehen*) and an interpretive framework that can guide Islamic educational practice in the digital era.

Primary data sources include classical works of Islamic education thinkers, notably: AlZarnuji's *Ta'lim al-Muta'allim*, Ibn Miskawaih's *Tahdzib al-Akhlaq*, Al-Ghazali's *Ihya Ulumuddin*, and the works of Syed Muhammad Naquib al-Attas, particularly *The Concept of Education in Islam*. Secondary data sources include scholarly articles published in internationally reputable journals (indexed by Scopus and Web of Science) within the period 2018–2024, as well as contemporary Islamic education reference books.

Data collection was conducted in three stages: first, inventorying relevant sources using keywords including *murabbi*, *muallim*, *muaddib*, *Islamic education teacher*, *digital era education*, *tarbiyah*, *ta'lim*, and *ta'dib*; second, classifying sources by relevance, credibility, and recency; and third, extracting conceptual data relevant to the research questions. Data analysis employed content analysis combined with conceptual analysis. Research validity was assured through source triangulation and internal confirmability among researchers.

Results 1. Murabbi in the Digital Context: Spiritual Mentoring in the Virtual Space

A deep understanding of the murabbi concept reveals that the core of this function is a transformative, compassionate relationship between the guide and the guided. This relationship, analogized in the Islamic tarbiyah tradition to that of parent and child, carries distinctive characteristics: it is long-term, comprehensive (encompassing all dimensions of the student's life), personal (attending to the unique conditions of each individual), and spiritually laden (oriented toward spiritual growth, not merely cognitive development) (Al-Ghazali, 2011).

In the digital era, the personal and spiritual dimensions of the murabbi-mutarabbi relationship face serious structural threats. Social media algorithms designed to maximize engagement tend to push reactive, emotional, and shallow interactions far removed from the quality of reflective, empathic, and deep interaction needed in tarbiyah relationships. Research by (Ahmad & Halim, 2021) shows that students spending more than four hours per day on social media experience significant declines in empathy, patience in learning, and openness to guidance from authority figures. This creates a genuine challenge for PAI teachers as murabbi whose work requires interactional qualities that are precisely threatened by students' digital habits.

However, the digital era also opens significant new opportunities for PAI teachers as murabbi. Digital platforms can serve as a medium for PAI teachers to extend the reach of spiritual mentoring beyond classroom walls and formal learning hours. Through valuable content that responds to young people's existential questions on social media, and by forming warm and supportive digital learning communities, PAI teachers can actualize the murabbi function within the digital ecosystem. (Musa, 2024) identifies effective "digital murabbi" strategies, including: building an authentic and consistent digital presence; responding to students' religious questions on digital platforms with patience and compassion; and creating digital spiritual reflection spaces (such as WhatsApp study groups or educational YouTube channels) that serve as "spiritual oases" amid the noise of digital content.

2. Muallim in the Digital Era: Scholarly Authority versus Democratization of Information

The greatest challenge for PAI teachers as muallim in the digital era is the structural erosion of scholarly authority occurring through the democratization of digital information. When anyone can become a "digital ustaz" with thousands of followers without possessing a clear scholarly lineage (sanad), the rigorous standards of Islamic scholarship become threatened. This phenomenon is particularly dangerous in the Islamic education context because, unlike general science that can be empirically verified, the truth of religious teachings requires legitimate interpretive authority (hujjah) obtained through a verified transmission chain of Islamic knowledge (Panggabean & Nasution, 2023).

Strengthening the muallim function in the digital era requires developing a new pedagogical competency called Islamic digital literacy. This competency encompasses the ability to critically evaluate digital religious content based on classical Islamic scholarly methodology, the ability to use digital platforms as effective learning media without sacrificing substantive depth, and the ability to integrate educational technology with value-centered tarbawi approaches. (Shalehah et al., 2025) found that PAI teachers with high Islamic digital literacy significantly improved the quality of their students' religious understanding compared to teachers who merely mastered technology without understanding Islamic epistemology. **3. Muaddib in the Digital Era: Cultivating Adab in a Corrupted Content Ecosystem**

The crisis of adab in the digital era manifests in several alarming forms. (Husni, 2016) identify five major manifestations: the loss of respect (ihtiraam) toward teachers in informal digital interactions; the spread of backbiting and slander through social media normalized as "entertainment content"; exposure to indecent content threatening moral integrity; digital radicalism through social media algorithms; and digital consumerism shifting life orientation from hereafter-centered to worldly-pleasure-centered. These five manifestations are not merely

individual moral problems, but systemic symptoms of a collective adab crisis requiring a structured and comprehensive pedagogical response from PAI teachers as muaddib.

(M Syarif, 2021) propose the ADAB-Digital model encompassing five components to operationalize the muaddib function in the digital era: Awareness (consciousness of the spiritual dimension of digital interaction), Discernment (ability to distinguish truth from falsehood in the digital space), Accountability (responsibility for every digital action as a form of worship), Balance (equilibrium between technology use and spiritual development), and Beauty (commitment to beauty and goodness in every digital expression). This model provides an operational framework for PAI teachers as muaddib to fulfill the Islamic civilizational mission in the digital era.

4. Integration of Murabbi, Muallim, and Muaddib: A Holistic Digital PAI Teacher Model

The three concepts of murabbi, muallim, and muaddib are not separate, mutually exclusive entities, but complementary dimensions of one whole and integral PAI teacher identity. Their integration yields a holistic digital PAI teacher paradigm with three pillars: the spiritual pillar (murabbi) ensuring all digital activities of PAI teachers are rooted in Godconsciousness and compassion; the intellectual pillar (muallim) ensuring PAI teachers possess deep mastery of Islamic sciences alongside digital competence; and the moral pillar (muaddib) ensuring every digital interaction and decision reflects high standards of Islamic adab. (Gunawan & Fatoni, 2023) developed the "Tri-Function Digital PAI Teacher" model based on this integration. In this model, the murabbi function is operationalized through digital spiritual mentoring and forming value-based Islamic learning communities; the muallim function through developing authentic digital learning content and facilitating Islamic digital literacy; while the muaddib function is operationalized through modeling civilized digital behavior, developing digital adab curricula, and advocating for a healthy and moral digital environment.

Implementation of this model requires systematic institutional support. (Fauzi, A., & Sulisty, 2024) found that most PAI teacher training programs still focus on technical competency in technology use, while the philosophical and spiritual dimension of digital pedagogy is almost entirely neglected. This must be urgently addressed through revision of PAI teacher training curricula that explicitly integrates the murabbi, muallim, and muaddib dimensions as core competencies. (Dewi Fatmawati, 2021) recommend peer coaching programs among PAI teachers as an effective mechanism for mutually strengthening one another in exercising their tri-function identity within the ever-evolving digital ecosystem.

Conclusion

This study has demonstrated that the concepts of murabbi, muallim, and muaddib are not merely classical Islamic educational intellectual heritage of historical value, but constitute a philosophical and pedagogical framework that is highly relevant and indeed urgently needed to face the challenges of the digital era. Murabbi, with its dimension of spiritual love and transformative compassion, serves as the antidote to digital depersonalization; muallim, with its revelation-based scholarly authority and knowledge transmission function, stands as a bulwark against digital religious misinformation; while muaddib, with its mission of adab formation and Islamic civilization building, serves as the moral compass for Muslim communities navigating the complex ocean of digital content.

The theoretical framework developed in this study shows that these three concepts possess very strong roots in the Islamic philosophical tradition of education from al-Ghazali and Ibn Miskawaih in the classical era to al-Attas, Langgulung, and Wan Daud in the contemporary era. Their relevance to the digital era is not coincidental, but reflects the depth and universality of the Islamic educational vision that transcends specific historical and technological contexts.

Practically, this study recommends: (1) revision of PAI teacher education curricula that explicitly integrates the murabbi, muallim, and muaddib dimensions as core competencies; (2) development of training programs encompassing spiritual development, Islamic digital literacy, and digital adab formation dimensions; (3) further empirical research to test the effectiveness of the tri-function PAI teacher model in digital learning contexts in Indonesian schools; and (4) collaboration between Islamic educational institutions, the Ministry of Religious Affairs, and digital platforms in creating a digital ecosystem that supports the tarbiyah, ta'lim, and ta'dib mission of Indonesian PAI teachers.

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