



JOURNAL OF ISLAMIC EDUCATION  
Vol. 9 No. 2 July – December 2024  
P-ISSN 2503-5363; E-ISSN 2528-0465  
<http://www.ejournal.stitmuhbangil.ac.id/index.php/jie>

## The Role of Teachers in Realising the Vision of Modern Islamic Education

**Afiful Ikhwan**

Universitas Muhamamdiyah Ponorogo, Jl. Budi Utomo No.10, Ronowijayan,  
Ponorogo, East Java 63471, Indonesia  
[afifulikhwan@gmail.com](mailto:afifulikhwan@gmail.com)

Article Information	Abstract
<b>Received:</b> 26 June 2024	<i>The vision of Islamic education in the 21st century focuses on creating individuals who are faithful, knowledgeable, morally upright (akhlaqul karimah), and capable of facing global challenges. In this context, the role of teachers is crucial as value transmitters and guides for a quality generation. This article aims to examine the impact of the 21st-century Islamic education vision on teachers' roles and identify the challenges while reinforcing their position in education. Using a descriptive qualitative method, the study explores 21st-century Islamic education at PAS Baitul Qur'an and finds that today's teachers must not only master Islamic knowledge but also possess technological skills, creative teaching methods, and the ability to foster students' character development. Some challenges include a lack of training, shifts in learning approaches, and limited institutional support. Therefore, strategies to strengthen the teacher's role should involve professional development, spiritual reinforcement, and collaboration between schools and the government.</i>
<b>Revised:</b> 23 December 2024	
<b>Accepted:</b> 26 December 2024	
<b>Published:</b> 27 December 2024	
<b>Keywords:</b> <i>21st-century Islamic education, teacher's role, educational transformative.</i>	

Visi pendidikan Islam abad 21 difokuskan pada pembentukan individu yang beriman, berilmu, berakhlaqul karimah, dan mampu menghadapi tantangan global. Dalam konteks ini, peran guru sangat penting sebagai penyampai nilai dan pembimbing generasi yang berkualitas. Artikel ini bertujuan untuk mengkaji dampak visi pendidikan Islam abad 21 terhadap peran guru dan mengidentifikasi tantangan sekaligus memperkuat posisi guru dalam pendidikan. Dengan menggunakan metode kualitatif deskriptif, penelitian ini mengeksplorasi pendidikan Islam abad 21 di PAS Baitul Qur'an Ponorogo dan menemukan bahwa guru masa kini tidak hanya harus menguasai ilmu pengetahuan Islam tetapi juga memiliki keterampilan teknologi, metode pengajaran yang kreatif, dan

---

kemampuan untuk menumbuhkan karakter siswa. Beberapa tantangan tersebut antara lain kurangnya pelatihan, pergeseran pendekatan pembelajaran, dan terbatasnya dukungan kelembagaan. Oleh karena itu, strategi untuk memperkuat peran guru harus melibatkan pengembangan profesional, penguatan spiritual, dan kolaborasi antara sekolah dan pemerintah.

## **I. INTRODUCTION**

Muslims have high hopes for the revival of Islamic education with the renewal of Islamic science, the Islamisation of science, and so on. However, the reality is that this has not been maximised by Muslims themselves, with the main reason being that new ideologies from the Western world are slowly entering the Islamic world (Abrori et al., 2024). As a result, the structuring of Islamic education in life is not well processed with the abundance of secular education.

The 21st century is experiencing rapid and dynamic social, cultural, technological and economic changes. The digital revolution and globalisation have created a shift in values in society that requires education to adjust quickly and responsively. Islam, which integrates the formation of noble human beings who are spiritually and intellectually intact, cannot be separated from these demands, making the renewal of the vision of Islamic education a must. With the realisation that the progress of Islamic education will play an important role in society, economy, culture and politics, Muslims increasingly aspire to a vision that will never disappear (Ikhwan et al., 2025).

Teachers are the prime movers and leaders in forming students' intellectual and character. The role of the teacher is not just to distribute knowledge, but to be an educator, *Murobbi*, *Murshid*, *Uswah Hasanah*, and a facilitator in meeting the challenges of civilisational change. In the conditions of the second century marked by the digital revolution and globalisation of values, teachers are required to take on a broader and more dynamic role.

According to Rahaman and Muhaimin, teachers in Islamic education play a role as a trigger in instilling Islamic values while preparing students to face an increasingly advanced and changing world. Teachers who not only distribute material based on classical text theory, but are also obliged to develop interactive,

collaborative and contextual learning by the needs of the times (Ikhwan et al., 2019).

## **II. METHOD**

This research adopts a descriptive qualitative method to gain in-depth insights into the important role of teachers in implementing the vision of education in the 21st century in Baitul Qur'an's Pesantren Anak Sholeh Ponorogo. This method was chosen because it can reveal how teachers carry out educational functions by inspiring and transforming students to form students who excel academically and are also strong in spiritual and moral aspects. Using observation, interviews, and document collection, this research seeks to describe the reality of modern Islamic education that aligns with the Qur'an values and the challenges faced in this modern era (Ikhwan, 2020).

## **III. FINDINGS AND DISCUSSION**

### **Vision of 21st Century Islamic Education and Implications for the Role of Teachers**

The integration of faith, knowledge and charity is the foundation of the vision of Islamic education. A perfect learner is academically intelligent, strong in faith, noble in morals, and productive in charity. As explained by Fauzi and Widodo, this vision directs Islamic education to produce graduates with deep faith, mastery of science, and the ability to practice Islamic values in real life. In this context, the master facilitates integration between the otherworldly and rational dimensions in the educational process (Kurniawan et al., 2025; Zhahrani et al., 2025).

In line with that, 21st-century Islamic education must adopt the 21st-century competency framework, which includes four main skills: 4C Critical Thinking, Creativity, Communication, and Collaboration. The development of the world of work and social life that students will face requires them to have the ability to think analytically, work together across cultures, and innovate in facing challenges. The role of teachers in this context is not only to deliver material but

also to guide learners in developing these skills integratively with Islamic values (Barbosa & Souza, 2021).

In addition, technological literacy is a significant component that should not be ignored. Islamic education must answer modern challenges by providing information technology skills while fortifying students about the negative impact of information flows that do not follow Shari'a or Islamic values. The competence of teachers can be seen in how they use technology wisely to enhance learning and maintain Islamic values (Ikhwan & Qomariyah, 2022).

The world of education implies that teachers carry a double responsibility, namely, being educators regarding values and promoting 21st-century competencies. They must combine character and competency-based curricula that will create an interactive learning atmosphere and be a role model material in morality and work (AlZaabi & Masters, 2025)—teachers who are always required to be consistent, flexible and creative in producing globalisation of Islamic values.

Thus, the vision of 21st-century Islamic education is to transform the role of the teacher from a purveyor of knowledge to an architect of civilisation development who continues to foster faith and piety by providing knowledge and directing every treatment through an appropriate approach to the times (Kononenko et al., 2022).

### **Required Teacher Competencies**

Modern Islamic science teaching combines pedagogical competence with basic principles derived from the Qur'an, sunnah and previous knowledge heritage with contemporary methods, technology and learning approaches. The main direction that still leads to *Insan Kamil* is still oriented on methods that are contextual, dialogical, and flexible to the challenges of the times (Ikhwan et al., 2023; Marniwati et al., 2025).

The development of Islamic education methodology remains based on the values of *tauhid* and *akhlakul karimah*. However, it can be developed with an interdisciplinary, scientific approach, depending on the needs of the times. This signifies a shift from doctrinalisation to a more critical, communicative and creative approach (Allen, 2024). There are several definitions of Islamic science within the

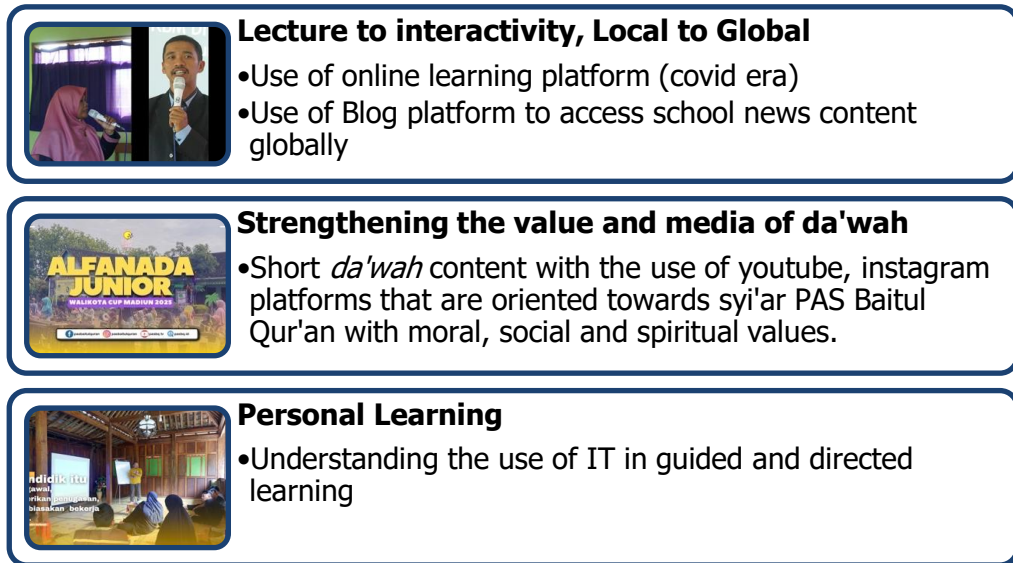
scope of modern Islamic pedagogy. In order to be more effective and efficient, the author has put the definitions in a matrix so that a more comprehensive conclusion can be drawn.

**Table 1. Some Definitions of Islamic Science in the Scope of Modern Islamic Pedagogy**

No	Definition of Characteristics	Key Components
1	Tauhid-based and scientific ethics	Behave ethically when learning to work instil an awareness of the presence of Allah SWT
2	Humanistik dan Emansipatoris	The concept of fitrah Promoting individual freedom and responsibility
3	Participatory and Reflective	Teacher as facilitator and guide
4	Contextual and Innovative	Learning Process: dialogue, collaboration, project-based, critical reflection, problem-based learning

The passage of time and the rapid development of the times make technology an important component in education. Islamic education should not be knocked down because of technological stuttering that isolates it from its progress. So Islamic education must strengthen spiritual values by balancing technological sophistication to remain balanced and solution-oriented to developmental problems. According to Hashim, the prosecution of technology is not only technical, but becomes a medium for *da'wah* connectivity, and expands the reach of knowledge to build students' character effectively (Ikhwan et al., 2024; Muslim, 2022).

So with the paradigms of education and learning technology and digital experience that mushroomed in his day, Pesantren Anak Sholeh Baitul Qur'an, for the past 10 years, has formed an alliance for human resources with the scope of the community, teachers, and students:

**Figure 1.** *Baitul Qur'an PAS Technology Experience Over 10 years*

With the extensive use of technology in education at Pesantren Anak Sholeh Baitul Qur'an, criticisms and challenges arise hand in hand, as the author summarises in the following table:

**Table 2. Critiques and Challenges of Reality**

No	Critique	Reality Challenge
1	Overtchnology	Losing the spirit of education because it erodes the depth of the relationship between teachers and students
2	Digital divide	Not all students are in a stable economic situation, causing problems with the technology gap
3	Media ethics	Decreased media manners due to low self-control

The above table shows the challenges of reality and criticism due to the impact of technological development in the 21st century. With that, the author suggests answers to the challenges of maximising technology in Islamic education in the 21st century with: Digital-minded training for teachers and students; ICT-based Islamic curriculum development; Seminar or socialisation on media ethics; Collaboration between parents and teachers to become ethical supervisors (Hamdi et al., 2024).

Along with the rapid development of technology, globalisation and shifting social values, especially in education, do not focus only on the development of cognitive aspects. Instead, what is more urgent is character building and strengthening of learners. Therefore, Islamic education in the 21st century places

spiritual development and akhlakul karimah as the primary foundation to form a generation that is intellectually superior and morally and spiritually strong.

Quoted from Subekti and Hilmy in 2024, Islamic education must be based on the value of *tauhid* in all aspects of learning so that students are knowledgeable and have faith and morals. In Islamic education, spirituality is understood as a form of awareness of the deep presence of God (*taqwa*), a strong inner attachment to Allah SWT, and practising spiritual values in everyday life (Subekti & Hilmy, 2024). Morals are seen as a real expression in one's behaviour that reflects Islamic principles, such as honesty, justice, politeness, trustworthiness, and mutual respect.

In the 21st century, the importance of spiritual and moral development is increasing as the rapid flow of unfiltered information can erode spiritual values. In addition, the various moral crises plaguing the younger generation, such as cyberbullying, deviant sexual behaviour, and instant culture, are increasingly alarming. In these conditions, spirituality is a counterweight that helps individuals survive the pressures of life and global competition. As stated by Hasan, strengthening moral and spiritual values is not just an additional aspect. However, Islamic education's primary foundation determines the direction and quality of future civilisations (Hasan & Nasim, 2020).

Technically educated but poor humans are the result of knowledge taught without the spirit of *tauhid*. Spiritual and moral development is not only imposed on religious studies. General subjects must contain the value of Islamic teachings and be associated with the majesty of Allah's creation, which forms the perfection between faith and knowledge (Ilham et al., 2020).

Teachers are role models as moral formers and spiritual guides for their students. His behaviour, words, and everything he does must reflect the morals of the Apostle. The school environment also has its role, because there is an ecosystem of spiritual encouragement, such as prayers done in congregation, morning and evening dhikr, and other Islamic activities.

In this modern era, learning or spiritual development is no longer the classic way, lecturing and reading books. However, with the era of digitalisation

development, everything can be changed to be more modern, such as studying podcasts, online daily dhikr and prayer platforms, online recitation classes, or moral challenge media on social media that are neatly and attractively wrapped.

Moral development that is carried out based on experience makes it more meaningful because of the involvement of students in these activities. In Pesantren Anak Sholeh, several real activities have been implemented as summarised in the table below:

**Table 3. Social Activities**

<b>No</b>	<b>Social Activities</b>	<b>Purpose</b>
<b>1</b>	Anak Sholeh Berkhitan	Providing access to free circumcision to orphans/orphans / dhu'afa children and the general public for religious duties to maintain personal hygiene
<b>2</b>	Zakat Fitrah Payment	Providing experience to students to foster responsibility for themselves, so that they understand that there are rights that need to be paid for.
<b>3</b>	Social Service Zakat Fitrah Distribution	Providing experience to students to foster a sense of sympathetic care and empathy for people in need.

Therefore, flexible and dynamic education at Pesantren Anak Sholeh has created a diversity of tastes and Islamic values. However, coaching and mentoring still need to be done. The 24-hour curriculum helps us (teachers, students, and guardians) to develop and purify Islamic teachings. So, the management of the 24-hour curriculum is based on cooperation between teachers, guardians, and students, which is neatly packaged in the form of a connecting book.

The curriculum should reflect the needs of the times and the real situation. In 21st-century Islamic education, the curriculum must combine Islamic values with modern knowledge and skills needed in the 21st century, such as critical thinking, teamwork, digital literacy and creativity.

Furthermore, with that, Pesantren Anak Sholeh Baitul Qur'an further develops its curriculum to run in the school environment with six aspects as listed in the following figure:





**Figure 2.** Aspects of the Baitul Qur'an PAS Curriculum

The teacher is the central element in disseminating knowledge and values, not only as a *mu'allim*, but as a *murobbi*. Human resources in the 21st-century era in Islamic education face a significant challenge from the digital era, not only demanding academic excellence, but also the flexibility of teachers in the age of rapid technology by integrating the value of technology.

The urgency of teacher human resource quality demands a renewal of teacher competence in social change and advances in digital technology. Mastery to be able to take advantage of digital to develop learning tools and interactive media is needed, so this is a strategy that fully encourages mastery of digital pedagogics by doing several things, such as: (a) Provision of integrative workshops between pedagogy and digital technology such as workdhop on the use of LMS (Learning Management System); (b) Provision of Islamic value-based soft skill development such as Islamic classroom management, civilised leadership; (c) Use of a reflective andragogical approach. Teachers are trained to organise strategies that suit the learner's age (Hidayati et al., 2025).

Facilities and infrastructure are critical to achieving effectiveness in teaching and learning. In the 21st-century Islamic education domain, the demand for facilities such as physical buildings, classrooms, laboratories, and libraries, as well as digital facilities such as devices, internet access, and E-learning platforms, is crucial. Good facilities help to create a supportive, innovative, technology-connected learning environment.

Hasanah states that the availability of facilities over time will encourage the birth of Islamic education that is adaptive, responsive and superior at the global level (Hasanah et al., 2024). The following is a presentation of the development of infrastructure facilities for the Baitul Qur'an Sholeh Children's Boarding School.



**Figure 3.** *Development of infrastructure*

### **Strategies for Strengthening the Role of Teachers**

Teachers play an important role in providing quality education. In the context of Islamic education in the 21st century, a teacher is not only required to master traditional teaching materials and methods but must also be able to combine Islamic values with modern challenges, such as technology, cultural diversity, and social change. Therefore, strengthening the role of teachers is crucial and should be done through continuous professional development programmes.

Continuous professional development encompasses various types of training and mentoring designed to improve teachers' competencies continuously, including in pedagogic, professional, social, spiritual and educational technology aspects.

Yusuf and Latifah (2023) state that teachers who actively engage in continuing professional development usually improve teaching quality, innovations in learning, and good moral examples (Rudneva, 2020).

A form of strengthening programme in the teaching profession is PPG, an official activity to improve teacher professionalism through academic methods and

hands-on practice, which focuses on combining Islamic and general knowledge, pedagogical skills based on Quranic values, as well as morals and teaching strategies that are in line with the needs of today.

Islamic education in the modern era cannot function properly if it relies on educational institutions alone. Today's challenges, such as moral issues, differences in access to technology and the decline of spiritual values, encourage the need for strong cooperation between community education institutions and the government. Ahmed states that the cooperation of these three elements is an important foundation for creating a responsive, inclusive, and sustainable Islamic education system. Types of cooperation include collaboration in developing policies, developing teachers' skills, providing facilities, and combining the national curriculum with Islamic values (Ahmed, 2024).

#### **IV. CONCLUSION**

The strategic role of PAS Baitul Qur'an teachers in implementing 21st-century education by making teachers the centre of a flexible and dynamic educational place that has created diverse Islamic flavours and values. With the teacher as a guide and guidance needed for the continuity of education, Islamic education in the modern era cannot function properly if it only depends on educational institutions alone. Today's challenges, such as moral issues, differences in access to technology, and spiritual decline, encourage the need for strong cooperation between educators and their environment.

#### **BIBLIOGRAPHY**

- Abrori, I., Ikhwan, A., Malang, U. M., Java, E., Ponorogo, U. M., & Java, E. (2024). Strengthening Islamic Religious Education Values in Developing Independent Character. *Al-Hayat: Journal of Islamic Education*, 8(3), 1135–1157. <https://doi.org/10.35723/ajie.v8i3.580>
- Ahmed, C. (2024). The Impact of Ideological Polarisation on Algeria's Education Policy. *Akofena*, 9(13), 353–364. <https://doi.org/10.48734/akofena.n013.vol.7.28.2024>
- Allen, R. J. (2024). Preaching beyond Binary Categories: An Approach from Process Theology. *Religions*, 15(2). <https://doi.org/10.3390/rel15020221>
- AlZaabi, A., & Masters, K. (2025). Assessing medical students' readiness for

- artificial intelligence after pre-clinical training. *BMC Medical Education*, 25(1). <https://doi.org/10.1186/s12909-025-07008-x>
- Barbosa, R., & Souza, R. (2021). Drivers and Indicators of Innovation in Educational Software. *Informatics in Education*, 20(1), 1–17. <https://doi.org/10.15388/infedu.2021.01>
- Hamdi, Rizal, S. U., Hikmah, N., Syabrina, M., Sulistyowati, & Mualimin. (2024). Developing Digital-Based Islamic Religious Education Teaching Modules on the Subject Matter of Duha Prayer in Elementary Schools. *Jurnal Pendidikan Agama Islam*, 21(1), 131–146. <https://doi.org/10.14421/jpai.v21i1.7520>
- Hasan, A., & Nasim, S. (2020). Effectiveness of Spiritual Self-Care Training on Nurses' Self-Compassion and Moral Courage. *Journal of Research in Behavioral Sciences*, 18(3), 371–381. <https://doi.org/10.29252/rbs.18.3.393>
- Hasanah, I. F., Istiqomah, Hasanah, U., & Budiman, H. (2024). Connecting with Nature: Tadabur Alam and its Effect on Islamic Value Learning. *E3S Web of Conferences*, 482. <https://doi.org/10.1051/e3sconf/202448204020>
- Hidayati, D., Widiati, U., Zen, E. L., & Ivone, F. M. (2025). Developing an LMS-based of ESP course for Islamic undergraduate students. *Social Sciences & Humanities Open*, 11, 101635. <https://doi.org/10.1016/j.ssaho.2025.101635>
- Ikhwan, A. (2020). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistematikanya)*. STAI Muhammadiyah Tulungagung.
- Ikhwan, A., Febriansyah, F. I., Agiyanto, U., Bambang Dwi, K., & Imam, M. (2024). Optimising Family Assistance in Increasing Quran Reading and Writing Activities in Study Groups. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 12(2), 194–203. <https://doi.org/10.54956/edukasi.v12i2.658>
- Ikhwan, A., Fina Kholij, Z., Syamsul, A., Muhammad, M., & Anisah, T. (2025). Inventory Management of Educational Facilities and Infrastructure. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(1), 16–28. <https://doi.org/10.31538/ndhq.v10i1.9>
- Ikhwan, A., Marzuki, K., & Sabila, A. M. (2023). Trimurti Leadership as Central Figure in Pondok Modern Darussalam Gontor. *Al-Hayat: Journal of Islamic Education*, 7(1), 1–12. <https://doi.org/10.35723/ajie.v6i1.312>
- Ikhwan, A., Oktio Frenki, B., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *DINAMIKA ILMU*, 19(2), 323–335. <https://doi.org/10.21093/di.v19i2.1746>
- Ikhwan, A., & Qomariyah, S. N. (2022). Manajemen Sarana dan Prasarana di Era Disrupsi Sebagai Pendukung Proses Pembelajaran Pasca Pandemi Covid-19. *JIE (Journal of Islamic Education)*, 7(1), 100–114. <https://doi.org/10.52615/jie.v7i1.253>
- Ilham, M., Amiruddin, M. M., & Arif, A. (2020). Islamic Harmony Exemplar: The Qur'an's Frame on Social Interaction with Non-Muslims. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 6(2), 191–206. <https://doi.org/10.24952/fitrah.v6i2.2777>

- Kononenko, L., Atamas, O., Nazarova, H., Selishcheva, Y., & Kononenko, S. (2022). Optimisation of Small Agricultural Producer's Taxation by Creating Innovative-Integrated Structures. *Scientific Horizons*, 25(6), 100–110. [https://doi.org/10.48077/scihor.25\(6\).2022.100-110](https://doi.org/10.48077/scihor.25(6).2022.100-110)
- Kurniawan, B. D., Ikhwan, A., Setiawan, W., Redho Syam, A., & Zukhrufin, F. K. (2025). *Improving the Quality of Qur'an Learning Through the Ummi Method*. 16(1), 1–13. <https://doi.org/10.24042/002025162339400>
- Marniwati, Ikhwan, A., & Fadhli, M. (2025). Musyrifah in Increasing the Effectiveness of Learning in PESMA (Pesantren Mahasiswa). *International Journal of Learning and Education*, 1(1), 75–87. <https://najahaofficial.id/najahajournal/index.php/IJLE>
- Muslim, J. (2022). Implementation of Da'wah Management in Developing the Professionalism of Islamic Religious Educators. *Al-Hayat: Journal of Islamic Education*, 6(1), 240. <https://doi.org/10.35723/ajie.v6i1.300>
- Rudneva, T. I. (2020). Innovative orientation of the university lecturer activity. *Vestnik of Samara University. History, Pedagogics, Philology*, 26(2), 107–111. <https://doi.org/10.18287/2542-0445-2020-26-2-107-111>
- Subekti, S., & Hilmy, M. (2024). Constructing Education in Sustaining Islamic Values Based on Local Culture Among the Fisherfolk Community. *Al-Hayat: Journal of Islamic Education*, 8(2), 711–723. <https://doi.org/10.35723/ajie.v8i2.575>
- Zahrani, E. D., Ikhwan, A., & Erwahyudin, D. D. (2025). Realisation of Hubbul Ilmii Book to Improve Basic Reading Skills in Lower Grade Students. *Journal of Islamic Education (JIE)*, 12(1), 378–397. <https://doi.org/10.52615/jie.v10i1.646>