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Reconstructing Teacher Competence through Islamic Educational Philosophy: A Conceptual Framework for the Integral-Rabbani Teacher Competence Model

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ABSTRACT

The teacher competence framework in Indonesian education regulations (pedagogical, personal, social, and professional) provides a clear minimum standard, yet it is built on a functional-performance logic that does not take the tawhidic worldview as its orienting foundation. This article aims to reconstruct the concept of teacher competence on the basis of Islamic educational philosophy. It employs a qualitative library research design with philosophical-conceptual analysis in four steps: critique of the regulatory construct, synthesis of ontological, epistemological, and axiological foundations, formulation of a model with indicators, and a coherence test. The findings show that (1) the regulations already contain religious-moral elements but position them as partial indicators rather than as an orienting foundation for all competence domains; (2) Islamic educational philosophy requires teachers to act integratively as murabbi, mu'allim, and mu'addib; and (3) the proposed Integral-Rabbani Teacher Competence Model consists of spiritual-rabbani competence as the foundation and four pillars, namely tarbawi-pedagogical, uswah-personal, ukhuwah-social, and itqan-professional competences. The model does not replace the four legal-formal competences; it supplies value orientation, relational structure, and indicators that can be operationalized in teacher selection, professional education, and performance appraisal. The findings are conceptual and call for further empirical validation.

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INTRODUCTION

Teachers have a very central role and are a key factor in translating the curriculum and educational goals into real learning experiences for students. Starting from the central role of teachers, the government (state) establishes qualification and competency requirements for teachers as part of efforts to ensure the quality of education. Regulations that require teachers to possess a number of competencies are contained in Law Number 14 of 2005 concerning Teachers and Lecturers, Article 8 states that teachers must have academic qualifications, competencies, educator certificates, physical and mental health, and the ability to realise national education goals. Teacher competencies include pedagogical competence, personality competence, social competence, and professional competence obtained through professional education (Article 10). The descriptions and indicators of these four competencies are elaborated in the technical regulations contained in articles 7 and 8 of the Minister of Education Regulation for Basic and Secondary Education Number 23 of 2026 concerning Standards for Educational Personnel in Early Childhood Education, Basic Education Level, and Secondary Education Level.

Documented in Law Number 20 of 2003 on the National Education System, the goal of national education based on religious-ethical principles is the development of students' potential into individuals who are faithful and devoted to God Almighty, possess noble character, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. Here, a philosophical issue arises that serves as the starting point of this article. The purpose of education is teleological-transcendental, while the competency framework that serves as its operational pathway is structured within a logic of observable and assessable abilities. If the operational logic is not rooted in a worldview that aligns with its purpose, there is a possibility of a gap emerging between the ideal and what is truly cultivated within the teacher.

Islamic Education Philosophy offers a different framework in which education is understood as a process of ta'dib (adab), which is the process of nurturing and developing noble manners and morals towards students in a gradual and continuous manner. Ta'dib in the context of Islamic education was popularised by a thinker and figure in Islamic education, namely al-Attas (in Hidayat and Mulyanto 2023), who views the concept of ta'dib as meaning that humans are subjects who can be educated and enlightened according to their position as cosmic beings. The emphasis on ta'dib is intended to ensure that the knowledge acquired can be used correctly and not misused by the individuals who possess it, because understanding is not value-free, but knowledge is value-laden, that is, it is imbued with Islamic values that must be practiced for the good and welfare of humanity. Al-Attas explains that ta'dib as education refers to the following hadith of the Prophet (peace be upon him): "My Lord has educated me, and He has made my education very good."

It is understood that for Al-Attas, ta'dib is the recognition and acknowledgement of the reality that knowledge and everything that exists consists of a hierarchy corresponding to its categories and levels. Adab has a close relationship with wisdom (hikmah), justice ('adl),

reality, and truth (haq). In other words, adab signifies the understanding of the concepts of wisdom, justice, and truth.

In the treasure trove of Islamic scholarship, several terms are known for educators, each emphasising different dimensions of the teaching task. There is a term called mu'allim which emphasises the role of transferring knowledge, and murabbi which emphasises the role of guiding that gradually nurtures the potential of the learners. Murabbi is a person who educates and prepares students to be able to create and manage and maintain their creations so as not to cause disaster for themselves, their families, society, and their environment (Amin RM, et al. 2021), mu'addib emphasises the role of instilling manners, and mursyid emphasises the role of guiding the path of truth or happiness and being a spiritual example (Ramayulis 2015).

In addition to these four terms, there is another term called mudarris, which is understood as a teacher in the context of formal education, where a teacher must carry out learning by comprehensively introducing the three domains of educational objectives, namely cognitive, affective, and psychomotor. A mudarris must possess intellectual sensitivity and continuously develop their competencies as an effort to enlighten and explore the potential of their students (Amin RM, et al. 2021). These five terms indicate that, in the Islamic view, the task of educating is much broader and more complex in order to humanise students both as 'abd and as caliphs on earth.

Several studies on Islamic education have sought to incorporate a religious dimension into teacher competencies. Personality, social, and professional competencies are interpreted as personal-religious, social-religious, and professional-religious competencies (Mujib and Mudzakkir 2006; Adibah 2016), and a philosophical study of the concept of educators from the perspective of Islamic education philosophy has also been conducted (Abror 2022). At the regulatory level, the Minister of Religious Affairs Regulation Number 16 of 2010 adds leadership competencies for religious education teachers, which among other things relate to the cultivation of religious teachings in the school community (Article 16).

Based on the author's research, these studies generally involve the addition of religious attributes to existing competency domains. Three things still require further exploration. First, the systematic decline of competencies from the ontological, epistemological, and axiological structures of Islamic education. Second, an explanation of the relationships between competencies, namely which ones function as foundations and which as pillars. Third, the translation into indicators that can be mapped onto existing regulations so that they can be used in teacher education and performance assessment. In the environment of UIN Walisongo, the paradigm of the unity of sciences, which views all knowledge as originating from and culminating in Allah, provides epistemological resonance for reconstruction efforts (Fanani 2015; Junaedi and Wijaya 2021).

The purpose of writing this article is to analyse the construction of teacher competence in national regulations and its disparities when viewed from the philosophy of Islamic education, to formulate reconstruction principles based on the ontological, epistemological, and axiological foundations of Islamic education, and to offer a model of teacher competence along with its indicators and operational implications. The expected contribution is a

conceptual framework that can serve as a reference for the development of teacher education and a more comprehensive assessment of teacher performance.

METHOD

3.1. Research Design

This study employed a qualitative conceptual research design grounded in philosophical inquiry, critical document analysis, and integrative literature synthesis. Rather than investigating an empirical relationship between variables, the study aimed to reconstruct the concept of teacher competence by examining its philosophical foundations within Islamic educational thought and critically comparing them with the competency framework established in Indonesia's national education policies. Conceptual research is particularly appropriate for developing an integrated understanding of complex phenomena by identifying, interpreting, and connecting concepts derived from multiple disciplinary perspectives (Jabareen, 2009).

The philosophical inquiry was conducted through three interrelated dimensions: ontology, epistemology, and axiology. The ontological dimension examined the nature and purpose of teachers as human beings entrusted with educational responsibilities, particularly their dual roles as 'abd (servants of Allah) and khalifah (vicegerents on earth). The epistemological dimension explored the sources, characteristics, and processes of knowledge acquisition and transmission in Islamic education, including the interconnected roles of mu'allim, murabbi, mu'addib, mursyid, and mudarris. The axiological dimension investigated the ethical and spiritual values that should guide teachers' professional practices, including adab, hikmah (wisdom), 'adl (justice), and akhlaq (moral character).

These three dimensions served as the philosophical foundation for reconstructing teacher competence into an integrated framework that connects professional knowledge, pedagogical practice, personal integrity, social responsibility, and spiritual orientation. The conceptual reconstruction followed an iterative process of interpretation, comparison, abstraction, and synthesis to establish coherent relationships between the philosophical foundations and the proposed competency dimensions (Jabareen, 2009; Torraco, 2005).

3.2. Sources of Data

The study relied on secondary data obtained from authoritative policy documents, classical and contemporary Islamic educational literature, and relevant scholarly publications. The data sources were classified into three categories.

First, normative and regulatory documents consisted of Indonesian legislation and educational policies concerning national education objectives and teacher competency standards. These included Law No. 20 of 2003 on the National Education System, Law No. 14 of 2005 on Teachers and Lecturers, Government Regulation No. 74 of 2008 on Teachers and its amendments, and relevant ministerial regulations governing teacher qualifications, competencies, and professional standards. These documents were examined to identify the normative foundations, dimensions, and operational indicators of nationally recognized teacher competencies.

Second, primary and secondary sources of Islamic educational philosophy included classical and contemporary scholarly works addressing the concepts of Islamic education, the

nature of human beings, knowledge, adab, and the roles of educators. Particular attention was given to the educational philosophy of Syed Muhammad Naquib al-Attas, especially the concept of ta'dib, alongside relevant discussions of tarbiyah, ta'lim, and the five educator roles: mu'allim, murabbi, mu'addib, mursyid, and mudarris. These sources provided the philosophical basis for identifying the essential characteristics of an integral and spiritually oriented teacher.

Third, relevant scholarly publications consisted of peer-reviewed journal articles, academic books, and research reports discussing teacher competence, Islamic educational philosophy, professional teacher development, educational ethics, and competency-based teacher education. The literature was selected based on its conceptual relevance, academic credibility, and contribution to understanding the relationship between Islamic values and contemporary teacher professionalism.

3.3. Data Collection Techniques

Data were collected through structured literature identification and documentary analysis. The process involved identifying, selecting, reviewing, and organizing relevant scholarly publications and regulatory documents. Document analysis was employed as a qualitative technique for examining written materials to extract meaning, develop understanding, and generate empirical or conceptual insights relevant to the research problem (Bowen, 2009).

The literature identification process focused on several key concepts, including Islamic educational philosophy, teacher competence, ta'dib, tarbiyah, ta'lim, mu'allim, murabbi, mu'addib, mursyid, mudarris, teacher professionalism, and Islamic teacher education. The literature was examined in relation to the research objectives rather than merely classified according to publication topics.

The selection of documents followed three inclusion criteria: (1) the source directly addressed Islamic educational philosophy, teacher competence, or relevant national educational regulations; (2) the publication provided a clear theoretical, philosophical, normative, or empirical contribution to the reconstruction of teacher competence; and (3) the source was academically credible and sufficiently relevant to the Indonesian educational context. Documents with insufficient relevance, unclear authorship, or inadequate scholarly authority were excluded from the conceptual synthesis.

A documentary analysis matrix was developed to organize the selected materials according to their sources, central concepts, philosophical assumptions, competency dimensions, and implications for teacher education. This procedure facilitated systematic comparison between the normative competency framework and the philosophical principles of Islamic education.

3.4. Data Analysis Techniques

Data were analyzed using qualitative content analysis, philosophical interpretation, and conceptual synthesis. The analysis was conducted through five interconnected stages.

First, document identification and classification. Relevant regulatory documents, Islamic philosophical texts, and scholarly publications were classified according to their respective contributions to the research objectives. National regulations were examined to

identify the established dimensions of teacher competence, while Islamic educational literature was reviewed to identify the underlying philosophical principles of teacher identity and professional responsibility.

Second, philosophical deconstruction. The existing teacher competency framework was critically examined to identify its underlying assumptions concerning the nature of teachers, the sources of professional knowledge, and the ethical purposes of educational practice. This analysis was undertaken through the ontological, epistemological, and axiological dimensions of Islamic educational philosophy. Particular attention was given to the extent to which conventional competency standards accommodate the spiritual, moral, intellectual, and social dimensions of teachers' professional identities.

Third, conceptual categorization and comparative analysis. The identified concepts were organized into analytical categories and compared across the regulatory framework and Islamic educational philosophy. The four nationally recognized teacher competencies—pedagogical, personal, social, and professional—were examined alongside the five educator roles of mu'allim, murabbi, mu'addib, mursyid, and mudarris. This comparison was intended to identify conceptual convergence, complementary dimensions, and areas requiring philosophical reconstruction.

Fourth, conceptual integration and model reconstruction. The results of the comparative analysis were synthesized into an integrated conceptual structure. The reconstruction process involved identifying the foundational principles, determining the relationships among competency dimensions, and formulating the conceptual architecture of the proposed Integral-Rabbani Teacher Competence Model. The model was designed to position Islamic educational philosophy as its foundational orientation while connecting spiritual and moral integrity with pedagogical, professional, personal, and social responsibilities. The synthesis process followed the principles of conceptual framework development, in which interconnected concepts are progressively integrated into a coherent explanatory structure (Jabareen, 2009; Torraco, 2005).

Fifth, formulation of operational implications. The reconstructed model was translated into preliminary competency dimensions and indicative performance domains that could be related to existing national teacher competency standards. This stage aimed to establish the conceptual relevance of the proposed model for teacher education, professional development, and teacher performance assessment without claiming that the proposed indicators had undergone empirical validation.

3.5. Conceptual Trustworthiness and Analytical Rigor

To strengthen the credibility and rigor of the conceptual reconstruction, the study applied source triangulation, theoretical consistency, and traceable analytical procedures. Source triangulation involved comparing regulatory documents, primary Islamic philosophical works, and contemporary scholarly publications to minimize dependence on a single theoretical perspective. Theoretical consistency was maintained by ensuring that each proposed competency dimension was logically connected to the ontological, epistemological, and axiological foundations of Islamic education.

Furthermore, the conceptual relationships were examined through repeated comparison between the original sources, the identified analytical categories, and the emerging competency structure. The resulting framework was evaluated in terms of conceptual coherence, philosophical alignment, internal consistency, and relevance to existing teacher competency standards. These procedures are consistent with the iterative nature of qualitative conceptual framework development described by Jabareen (2009).

The study was limited to conceptual and documentary analysis; therefore, it did not claim empirical effectiveness, psychometric validity, or practical feasibility of the proposed model. Such claims would require subsequent expert validation, stakeholder consultation, and empirical testing in teacher education and school settings.

RESULTS AND DISCUSSION

1. The Construction of Teacher Competencies in National Regulations and Their Philosophical Gaps

In carrying out their teaching and educational responsibilities, teachers are expected to possess several competencies, namely personal, social, pedagogical, and professional competencies. Law No. 14 of 2005 establishes these four teacher competencies as an integrated and comprehensive framework for implementing teaching and education within educational institutions. A broader understanding of teacher competencies in the contemporary context is further elaborated in the Regulation of the Minister of Primary and Secondary Education No. 23 of 2026 concerning Standards for Educational Personnel in Early Childhood Education, Primary Education, and Secondary Education. Specifically, Islamic Religious Education teachers are required to possess not only these four competencies but also spiritual and leadership competencies, as stipulated in the Decree of the Minister of Religious Affairs No. 11 of 2011 concerning National Standards for Islamic Religious Education in Schools.

Pedagogical competence refers to teachers' ability to manage the learning process, which encompasses, at a minimum, an understanding of educational foundations and perspectives, an understanding of learners, curriculum development, instructional planning and implementation, the utilization of educational technology, learning outcome assessment, and the facilitation of learners' growth and development. Personal competence includes, at a minimum, possessing faith and piety, noble character, wisdom, democratic attitudes, stability, authority, emotional maturity, honesty, sportsmanship, and the ability to serve as a role model for learners and society, as well as a commitment to self-development. Social competence encompasses the ability to communicate effectively, utilize information and communication technology, interact effectively and courteously with all stakeholders, and uphold the principles of genuine brotherhood and solidarity. Finally, professional competence refers to teachers' mastery of knowledge in their respective fields, including science, technology, arts, and culture. At a minimum, this involves mastery of subject matter, concepts, and disciplinary methods within their areas of expertise and/or the subjects they teach (Article 3 of Government Regulation No. 74 of 2028 concerning Teachers).

Teachers of religious education are not only required to possess the four aforementioned competencies but are also expected to demonstrate spiritual and leadership

competencies. The spiritual-moral competence of religious education teachers emphasizes that education should be carried out with sincerity and teaching should be regarded as a calling of the soul, understood as an act of worship, and manifested through trustworthy and responsible conduct. It should be acknowledged that the spiritual-moral dimension is not absent from the regulatory framework. Leadership competence is incorporated to foster the practice of religious teachings and noble character within educational institutions, while maintaining harmony among religious communities within the framework of the Unitary State of the Republic of Indonesia (Ministry of Religious Affairs, 2010 and 2011).

An analysis of this competency framework reveals at least three structural concerns. First, fragmentation: all competencies are positioned as separate domains without an overarching principle to integrate them, potentially allowing teachers to master each domain technically without achieving meaningful integration. Second, an orientation toward compliance: religiosity is formulated as conformity with established norms, positioned alongside legal, social, and cultural norms. Consequently, the objectives of spiritual purification (*tazkiyat al-nafs*) and exemplary conduct (*uswah hasanah*) have not yet emerged as the overarching orientations of teacher development. Third, an instrumental epistemology of knowledge: knowledge is treated as a technically neutral competency rather than as a trust (*amanah*) associated with the meaning of existence and accountability before God.

Globally influential frameworks of teacher knowledge, such as *Pedagogical Content Knowledge* (Shulman, 1986) and *Technological Pedagogical Content Knowledge* (Mishra & Koehler, 2006), strengthen the epistemological dimension of professional knowledge but are not intended to address questions of *adab* and spirituality. These frameworks are more appropriately positioned as instruments that can be integrated into professional competence rather than as substitutes for a value-oriented foundation. In practical terms, assessment instruments based on written tests and documentation tend to capture pedagogical and professional domains more readily than personal and spiritual dimensions. This tendency represents the author's analysis and requires empirical investigation.

The following section presents the author's analysis of the philosophical gaps in teacher competency frameworks established through government regulations and legislation.

Table 1. Analysis of Philosophical Gaps in Teacher Competencies within Regulatory Frameworks

Domain	Regulatory Provisions	Limitations from the Perspective of Islamic Educational Philosophy	Direction for Reconstruction
Pedagogical	Learner characteristics, including moral and spiritual aspects, as well as the design, implementation, and assessment of	Spiritual aspects are recognized as objects of understanding but have not yet been established as developmental objectives guiding the	*Tarbawi* pedagogy: integrating *ta'lim*, *tarbiyah*, and *ta'dib* into a unified process.

	educational learning processes.	entire educational process.	
Personal	Acting in accordance with religious, legal, social, and cultural norms; demonstrating honesty, noble character, exemplary conduct, work ethics, and adherence to professional codes of ethics.	Religiosity is understood as compliance with norms positioned alongside other norms, while the underlying source of exemplary conduct remains insufficiently articulated.	*Uswah*-oriented personality: the unity of knowledge and action grounded in Prophetic exemplarity.
Social	Inclusiveness, objectivity, non-discrimination, effective communication, empathy, and courtesy.	Social relationships are primarily understood as communication skills, while the dimensions of brotherhood and worship-oriented compassion remain insufficiently emphasized.	*Ukhuwah*-oriented social competence: relationships grounded in compassion, justice, and the cultivation of values.
Professional	Mastery of subject matter, disciplinary structures, concepts, and ways of thinking, as well as reflective professional development.	Knowledge is treated as a technically neutral competency, while its meaning as a trust (*amanah*) and the unity of knowledge have not yet become the overarching framework.	*Itqan*-oriented professionalism: knowledge as a trust, the integration of knowledge, and continuous self-development.
Leadership (Islamic Religious Education Teachers)	Fostering the practice of religious teachings and noble character within educational institutions and maintaining harmony among religious communities.	This represents an important reinforcement but remains an additional domain that has not yet been integrated with the spiritual foundation.	Integrating leadership into the cultivation of values (*qiyadah tarbawiyah*) within the pillar of social-*ukhuwah* competence.

2. The Philosophical Foundations of Islamic Education for the Concept of Teachers

a. Ontological Foundation: Human Nature and the Role of Teachers

The Islamic perspective on human beings provides the ontological foundation for the concept of teachers. Human beings are understood as creatures possessing both physical and spiritual dimensions, created with an innate disposition (*fitrah*) by Allah (Qur'an, Surah al-Dhariyat [51]: 56), appointed as *khalifah fi al-ard* (stewards on earth) (Qur'an, Surah al-

Baqarah [2]: 30), and endowed with the potential to acquire and develop knowledge (Qur'an, Surah al-Baqarah [2]: 31).

In fulfilling their trust and responsibilities as educators, this understanding has at least two implications for teachers. First, learners should not be regarded merely as objects of knowledge acquisition but as individuals endowed with *fitrah*, whose potential needs to be actualized in a balanced manner. Second, the role of teachers cannot be reduced to an instructional function. Islamic educational tradition identifies this role through several concepts: *murabbi* (an educator who nurtures and facilitates gradual development), *mu'allim* (a teacher who imparts knowledge), and *mu'addib* (an educator who instills *adab*) (al-Attas, 1980; Hasibuan, 2016). The esteemed position of teachers in this tradition is reflected in the hadith stating that scholars are the heirs of the prophets (reported by Abu Dawud and al-Tirmidhi). This elevated status corresponds to the substantial responsibility of serving as role models and fulfilling the accompanying educational trust.

b. Epistemological Foundation: The Nature of Knowledge and Its Transmission

From an epistemological perspective, knowledge in Islam originates from revelation, reason, and empirical experience, and is ultimately regarded as originating from Allah. Consequently, all branches of knowledge are understood as interconnected within a unified whole (Abdullah, 2006; Fanani, 2015). The paradigm of the unity of knowledge in Islamic higher education emphasizes that knowledge originates from Allah and ultimately leads human beings toward Him, through strategies involving the humanization and spiritualization of knowledge (Junaedi & Wijaya, 2021). For teachers, this entails that mastery of a particular discipline cannot be separated from an awareness of its position within the framework of *tawhid*. Beneficial knowledge requires consistency between what is known and what is practiced. Therefore, teachers who advocate goodness without embodying it in their own conduct undermine their moral authority (Qur'an, Surah al-Saff [61]: 2).

Another epistemological dimension concerns the use of multiple teaching strategies and approaches in the classroom. Teachers should facilitate learners' development gradually, according to their readiness and abilities, without employing violence or coercion that may undermine their enthusiasm for learning. This process should incorporate wisdom, sound advice, and courteous dialogue (Qur'an, Surah al-Nahl [16]: 125).

c. Axiological Foundation: Educational Objectives and Values

From an axiological perspective, the ultimate objective of Islamic education is the formation of individuals who possess faith, piety, and noble character, whereas knowledge and skills function as means rather than ultimate ends (al-Abrasyi, 1970; Daradjat, 2014; Langgulung, 1986). These values are objective because they originate from divine revelation and are manifested through professional work regarded as an act of worship and a noble trust (*amanah*) (Muhaimin, 2001). The elevated status of those who possess faith and knowledge (Qur'an, Surah al-Mujadilah [58]: 11) establishes faith and knowledge as an inseparable unity of values and expressions rather than two distinct domains.

3. Principles of Reconstruction

The three philosophical foundations outlined above can be translated into five principles that serve as criteria for reconstructing teacher competencies. These are: (a) the principle of *tawhid*, whereby all competencies are oriented toward God-consciousness and are therefore not understood as value-neutral abilities (Tafsir, 2005); (b) the principle of *adab*, whereby competencies are directed toward cultivating proper conduct and character, making the cultivation of *adab* an educational objective accompanying the acquisition of knowledge (al-Attas, 1980); (c) the principle of the unity of knowledge, action, and character, whereby teachers' knowledge must be reflected in their actions and behavior (al-Ghazali; Fanani, 2015); (d) the principle of *rahmah* and *tadrij*, whereby relationships and instructional methods are grounded in compassion and implemented gradually according to learners' readiness (Ibn Khaldun, 1967); and (e) the principles of *itqan* and *amanah*, whereby educational responsibilities are performed with dedication and understood as a trust for which teachers are accountable (Ramayulis, 2015; Muhaimin, 2001). A competency formulation may be considered valid from a reconstructive perspective when it aligns with these five principles while remaining mappable onto the applicable formal legal framework.

4. The Integral-Rabbani Teacher Competency Model

Based on these principles, this study proposes an integral-*rabbani* teacher competency model. The term *integral* refers to the integration of spiritual, intellectual, social, and professional dimensions within a unified structure, whereas *rabbani* refers to individuals who teach and study the Scripture while maintaining a God-oriented personality (Qur'an, Surah Ali 'Imran [3]: 79).

Spiritual-*rabbani* competence serves as the foundation because it addresses the question of why a teacher teaches before addressing how teaching is carried out. This competence does not replace any of the four legally established competencies; rather, it functions as the foundational orientation that unifies them. The four pillars represent the translation of the four regulatory competencies into the value framework of Islamic education. The key indicators and their mapping onto existing regulations are presented in the following table.

Table 2. Competencies, Philosophical Foundations, and Key Indicators of the Integral-Rabbani Competency Model

Competency	Philosophical Foundation	Key Indicators	Regulatory Mapping
Spiritual-*rabbani*	Ontological: human beings as servants of God and stewards on earth; the principle of *tawhid*.	- Understanding the teaching profession as an act of worship and a trust (*amanah*). - Maintaining awareness of God's constant observation (*muraqabah*) in carrying out professional duties.	Serves as the orientation for all competency domains and is associated with the realization of

		-	Practicing worship and spiritual purification (*tazkiyat al-nafs*). d. Connecting instructional content with God-consciousness through the spiritualization of knowledge.	national educational objectives.
Pedagogical-*tarbawi*	*Fitrah*; *ta'lim*, *tarbiyah*, and *ta'dib*.	-	Designing learning activities based on learners' characteristics and the developmental stages of their *fitrah*. - Integrating knowledge, skills, and *adab* objectives into instructional planning, implementation, and assessment. - Applying wisdom, sound advice, courteous dialogue, and gradual instructional methods. - Utilizing technology as a means rather than an end.	Pedagogical competence.
Personal-*uswah*	The unity of knowledge and action; exemplary conduct.	-	Demonstrating honesty, trustworthiness, courage in upholding the truth, and wisdom. - Maintaining consistency between words and actions. - Managing emotions through patience and gentleness. - Conducting regular *muhasabah* (self-reflection) on professional performance and personal character.	Personal competence.
Social-*ukhuwah*	Axiological: *rahmah*, justice, and *maslahah*.	-	Treating learners fairly and compassionately without discrimination. - Collaborating and engaging in consultation with colleagues, parents, and the wider community. - Taking initiatives to cultivate religious values and noble character within the school community.	Social competence; leadership competence for Islamic Religious Education teachers.

		- Maintaining social harmony and interreligious tolerance within the framework of national unity.	
Professional-*itqan*	Knowledge as a trust; the unity of knowledge.	- Demonstrating in-depth mastery of subject matter and disciplinary ways of thinking while relating them to Islamic values. - Meaningfully integrating content knowledge, pedagogy, and technology. - Pursuing continuous professional development as an expression of the obligation to seek knowledge. - Upholding academic integrity and professional codes of ethics.	Professional competence.

The mapping presented in the final column of Table 2 demonstrates that this model is compatible with the existing regulatory framework and can therefore be implemented without modifying the formal legal structure. This model differs from approaches that merely add religious attributes in three respects. First, its components are systematically derived from ontological, epistemological, and axiological foundations. Second, the model explains the relationships among competencies as a foundation-and-pillars structure rather than as a list of parallel domains. Third, it translates these competencies into observable indicators that can be mapped onto existing regulations, while incorporating *muhasabah* as a mechanism for feedback and teacher self-development.

5. Operational Implications and Future Research Agenda

Operationally, this reconstruction entails several implications. First, in the selection and education of prospective teachers, teacher education institutions and teacher professional education programs need to strengthen spiritual and ethical development, for example, through the study of Islamic educational philosophy, teacher *adab*, and reflective practices, alongside mastery of subject matter and teaching methods. Second, in performance assessment, the indicators presented in Table 2 can serve as the basis for observation rubrics, portfolios, and multi-stakeholder assessments involving colleagues, learners, and parents. Third, in continuing professional development, learning communities, mentoring programs, and scholarly *halaqah* can serve as platforms for fostering the integration of intellectual development and spiritual growth. Fourth, school and madrasah leadership should demonstrate structural exemplarity, as an institution's spiritual culture is difficult to cultivate without the support of leaders who embody the same values.

An important epistemological consideration must be emphasized: what can be externally assessed is the outward manifestation of internal values, including behavior, exemplary conduct, teaching practices, and contributions to school culture. Sincerity (*ikhlas*), as an inward condition, lies beyond the scope of external assessment and can only be nurtured through self-reflection and mentoring. This distinction is essential to ensure that the implementation of the model does not become a means of judging individuals' intentions. Furthermore, this model is primarily designed for Islamic Religious Education teachers and teachers in Islamic educational institutions. For teachers of other subjects in religiously diverse schools, the *rabbani* component may be interpreted as a spiritual-ethical dimension consistent with their respective beliefs.

Since this study is conceptual in nature, its future research agenda includes validating the proposed model through expert assessment (for example, using the Delphi technique), developing and testing assessment instruments based on the proposed indicators, and conducting limited trials in selected madrasahs or schools to examine the model's applicability through field testing.

CONCLUSION

This study concludes that the national regulatory framework for teacher competence incorporates spiritual and moral dimensions; however, these dimensions remain partially embedded within specific competency domains rather than functioning as an overarching foundation that integrates all domains. This structural positioning potentially reinforces fragmented understandings of teacher competence, compliance-oriented professional practices, and an instrumental view of knowledge. In response, Islamic educational philosophy provides a comprehensive ontological, epistemological, and axiological foundation for reconstructing teacher competence. Its conception of human beings as servants of God ('abd) and vicegerents (khalifah), the unity of knowledge and action, and the pursuit of noble character, maslahah, and worship inform five foundational principles: tawhid, adab, the integration of knowledge, action, and morality, rahmah and tadrij, as well as itqan and amanah.

Building on these principles, this study proposes the Integral-Rabbani Teacher Competence Model, which positions spiritual-rabbani competence as its foundational dimension and organizes professional competence into four interconnected pillars: pedagogical-tarbawi, personal-uswah, social-ukhuwah, and professional-itqan. These dimensions provide an integrated conceptual framework for aligning teachers' spiritual orientation, pedagogical practices, personal integrity, social responsibility, and professional expertise with existing national competency regulations. The model offers implications for preservice teacher education, teacher recruitment and selection, performance assessment, continuous professional development, and school leadership. Nevertheless, as a conceptual contribution, the proposed model requires further validation through expert assessment and empirical testing across diverse educational contexts to establish its construct validity, practical applicability, and potential contribution to the development of holistic and ethically grounded teacher professionalism.

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AUTHOR CONTRIBUTIONS

Asmuni Asmuni: Conceptualization, theoretical framework development, literature analysis, and writing original draft. Mahfud Junaedi: Supervision, theoretical validation, critical review, and intellectual contributions to the development of the conceptual framework. Darmu'in Darmu'in: Methodological guidance, conceptual analysis, interpretation of Islamic educational philosophy, and writing review and editing. Sri Hida Wahyuni: Literature review, analysis of teacher competence perspectives, manuscript development, and writing review and editing. All authors contributed to the intellectual development of this manuscript, reviewed the final version, and approved its submission for publication.

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CONFLICTS OF INTEREST (10pt, space 1)

The authors declare that there are no conflicts of interest, financial or otherwise, that could have influenced the research, conceptual development, interpretation, or presentation of this manuscript.

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