

## Teacher's Vision and Mission in the Affective Domain: A Takhrij Analysis of the Hadith "*Innama Bu'istu Mu'alliman*"

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**Abstract:** Modern education tends to prioritize the cognitive domain, often neglecting the affective domain, which plays a crucial role in moral and character development—especially in religious education. This study aims to examine the vision and mission of teachers from the perspective of hadith tarbawi, focusing on the role of educators as exemplified in Islamic teachings. The research analyzes the hadith "*Innama bu'istu mu'alliman*" (Indeed, I was only sent as a teacher), which reflects the prophetic mission of Prophet Muhammad as a moral guide and educator. A qualitative approach is employed through literature study and takhrij al-hadith. Primary sources include classical hadith books such as Sunan Ibn Majah, Sunan ad-Darimi, Musnad Abu Daud al-Tayalisi, Mishkat al-Masabih, and Al-Madkhal ila Sunan al-Kubra. The findings reveal that although the analyzed hadith is categorized as da'if in its sanad, it attains the status of hasan lighairihi due to corroborating authentic narrations regarding moral perfection. This study concludes that the hadith serves as a pedagogical foundation for teachers to prioritize their role as moral inspirators, ensuring a balance between intellectual intelligence and character building. The study is limited to the analysis of five main hadith sources. Future research is recommended to expand the scope by including a broader range of hadith texts and exploring additional educational hadiths more comprehensively.

**Keywords:** Affective Domain; Character Education; Hadith Authentication; Teacher's Vision

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## INTRODUCTION

The modern educational landscape is currently trapped in a paradigm that emphasizes cognitive achievement, such as the accumulation of academic knowledge and the results of formal exams, to systematically marginalize the affective realm. In fact, in the philosophy of Islamic education, the formation of morality is not just an additional attribute, but the core that underlies the entire educational process. This cognitive dominance contributes to the erosion of educational orientation, leading to a significant moral crisis in academic institutions. Data from the Indonesian Child Protection Commission (KPAI) throughout 2024 recorded an alarming number of 11,796 cases of violence against children, the majority of which occurred in the school environment. More specifically, bullying cases reached 141 reports until March 2024, which claimed 46 lives. This phenomenon is emphasized by a report by the Ministry of Education and Culture (2022) which indicates that around 40% of students in Indonesia have severe difficulties in internalizing moral principles in their daily lives. This empirical reality demands a holistic reorientation of education, in which the Islamic education system must re-emphasize the cultivation of moral integrity as the foundational dimension of student development (Ilahi et al., 2023; Nashihin & Musbikhin, 2021).

The urgency of revitalizing the affective realm has become a central concern in prior studies. Hafizon et al. (2023), in their study of "Turbawi Hadith Theory," construct hadith as a philosophical basis for formulating educational methods and evaluations that emphasize the spiritual and moral dimensions. However, although the literature on character education is very abundant, its implementation still faces methodological and applicative obstacles. Nashihin & Musbikhin (2021) explicitly state that morality is the primary goal of Islamic education, but their study has not provided concrete, practical guidance for teachers in the contemporary era. (Darlan et al., 2021) highlight the role of teachers as a central figure in the formation of character generations, but have not explored the relevance of this role through specific hadith texts. Globally, the character approach proposed by Schleicher (2011) emphasizes social-emotional intelligence for professional development, without addressing the essence of spirituality, a distinctive characteristic of Islamic education. In addition, the study of Julhadi & Faiz (2022), which attempts to outline the vision of hadith-based education, still has methodological weaknesses because it ignores the analysis of the validity of sanad through the takhrij method.

Previous research indicates a lack of attention to the affective dimension as the primary goal of education, particularly in the context of the formation of noble morals. The "*Innama Bu'istu Mu'alliman*" hadith has a good meaning, supported by authentic hadith, which strengthens its relevance. In addition, this hadith raises the role of teachers as inspirations and moral guides in the modern educational era (Darlan et al., 2021; Nashihin & Musbikhin, 2021). Thus, there is a research gap evident in the lack of alignment between the methodological verification of hadith texts and the formulation of the teacher's vision and mission as an affective inspiration. The hadith "*Innama bu'istu mu'alliman*" is often cited normatively, but it is rarely analyzed in depth through the scrutiny of *sanad*

and *matan* to establish a functional pedagogical foundation. This hadith has fundamental philosophical content because it presents the prophetic mission of Muhammad as that of a *mu'allim* (teacher) who not only conveys information but also guides the human soul (Julhadi & Faiz, 2022). Therefore, this research bridges this gap through a comprehensive analysis of *takhrij hadith* to assess the legitimacy of authoritative texts for the development of a more robust character education model.

This research specifically aims to analyze the quality of the hadith "*Innama bu'istu mu'alliman*" and formulate its pedagogical implications for the teacher's vision and mission. The primary focus of this paper is to shift the paradigm of educators from merely transmitting knowledge (knowledge transfer) to driving character transformation. By strengthening the status of the hadith through the support of other *shahih* narrations, this study offers a new perspective: educational success should not be measured solely by cognitive parameters but also by students' affective and moral qualities. The results of this study can be a strategic reference for teachers to revitalize their teaching vision and for policymakers to strengthen a curriculum based on prophetic values in the face of the challenges of the modern morality crisis.

## RESEARCH METHODS

This research employs a qualitative, library-based approach to explore the pedagogical values of hadith texts in depth. The object of this research is the *Tarbawi hadith* on the urgency of teachers' role, with the main sample being the hadith "*Innama bu'istu mu'alliman*," which is traced through five authoritative books (*al-mashadir al-ashliyyah*). Data collection is conducted through literature review, classified as primary and secondary data to ensure the validity of the information (Anam, 2020).

The research tools and instruments used include digital tools such as *Maktabah Syamilah* and *Jawāmi' al-Kalīm* for the accuracy of *sanad* and *matan*, as well as manual references such as *Mu'jam al-Mufahras*, *Tahzīb al-Tahzīb*, *Taqrīb al-Tahzīb*, and *Tahzīb al-Kamāl* for verification of the credibility of the narrator. Secondary data were collected from relevant scientific journal articles and Islamic education textbooks to support the theoretical analysis. The data analysis technique applied includes three stages: first, *takhrij hadith* to trace the source; second, the criticism of *sanad* and *matan* to determine the quality and validity of the hadith; and third, pedagogical analysis through the *istinbath al-qiyam* approach to formulate the implications of the text on the teacher's vision and mission (Anam, 2020). The results of the analysis are then described qualitatively to provide a comprehensive understanding of the reorientation of the affective realm in modern Islamic education.

## RESEARCH RESULT AND DISCUSSION

### *Takhrij Hadist "Innama Bu'istu Mu'alliman"*

The study of hadith cannot be separated from the analysis related to the quality of the hadith to be studied. Therefore, in assessing the quality of a hadith, the author employs the method of *takhrij*. *Takhrij hadith* is a discipline used to

evaluate the number of sanad, the number of narrators, and the quality of the hadith under study (Birbik, 2020). In practice, *takhrij hadith* proceeds through several steps, including consulting hadith-relevant sources such as *maṣādir al-ashliyyah* (Hidayat, 2018), recording information about the hadith's narrators to evaluate their reliability, and constructing a sanad tree to trace the sanad of the hadith in question.

In the process of *takhrij hadith*, the author uses two approaches: digital and manual. For the digital method, the author relies on the CD *Maktabah Syamilah* and *Jawāmi' al-Kalīm*. In contrast, for the manual process, the author cites several books, including *Mu'jam al-Mufahras*, *Tahzib al-Tahzib*, *Taqrib al-Tahzib*, *Tahzib al-Kamal*, *Siyar A'lam al-Nubala*, and others.

It began with the discovery of a hadith in the Book of Sunan Ibn Majah which states that:

حَدَّثَنَا بِشْرُ بْنُ هِلَالَ الصَّوَافُ حَدَّثَنَا دَاؤُدُّ بْنُ الزَّبِرْقَانِ عَنْ بَكْرِ بْنِ خُنَيْسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مِّنْ بَعْضِ حُجَّرِهِ فَدَخَلَ الْمَسْجِدَ فَإِذَا هُوَ بِحَلْقَتَيْنِ إِحْدَاهُمَا يَقْرَئُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ وَالْأُخْرَى يَتَعَلَّمُونَ وَيَعْلَمُونَ فَقَالَ النَّبِيُّ كَ: " كُلُّ عَلَىٰ خَيْرٍ هَوَلَاءِ يَقْرَئُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ فَإِنَّ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ وَهَوَلَاءِ يَتَعَلَّمُونَ وَإِنَّمَا بَعْثَتُ مُعَلِّمًا فَجَلَسَ مَعَهُمْ "

Meaning: "Narrated to us [Bisyr bin Hilal Ash Shawwafi] said, narrated to us [Dawud bin Az Zibirqan] from [Bakr bin Khunais] from [Abdurrahman bin Ziyad] from [Abdullah bin Yazid] from [Abdullah bin 'Amru] he said; One day the Messenger of Allah (peace and blessings of Allaah be upon him) came out of one of his rooms and entered the mosque. Then he came across two halaqahs: one involved reading the Qur'an and praying to Allah, while the other involved teaching and learning. The Prophet Muhammad(Sallallahu'alaihiwasallam/peace and blessings of Allaah be upon him) said: "Everyone is above goodness, they recite the Qur'an and pray to Allah, if Allah wills, He will give it and if He does not will, He will not give it. And they were studying, while I was sent as a teacher, and he sat down with them."

From the CD *Jawami' al-Kalim*, it can be seen that *al-mashadir al-ashliyah*, the above hadith is: 1) Sunan Ibn Majah, 2) Sunan Ad-Darimi.

Based on the above dilalah or taustiq, a recapitulation of *al-mashadir al-ashliyah* is made, which contains the above hadith as follows:

**Table 1. Recapitulation of Al-Mashadir Al-Ashiyah**

No.	Tautsiq	Al-Mashadir al-Ashliyah
1	Maktabah Syamilah	Musnad Abu Daud Al-Tayalisi, Miskat al-Mashabih
2	Sunnah.com	Miskat al-Mashabih, Sunan Ibn Majah, dan Sunan ad-Darimi
3	CD Jawami' al-Kalim	Sunan Ibn Majah, Sunan ad-Darimi, Al-Madkhal ila sunan al-kubro lilbaihaqi, Musnad Abu Daud Al-Tayalisi

Thus, al-Mashadir al-Ashliyah from the above hadith are:

1. Sunan Ibn Majah
2. Sunan ad-Darimi
3. Musnad Abu Daud al-Tayalisi
4. Miskat al-Mashabih
5. Al-Madkhal Ila Sunan al-Kubro lilbaihaqi

The hadith, which is said to be "*Innama bu'istu mu'alliman*", turns out to have a diversity of pronunciations. Nevertheless, they are all condensed in the same sense. For more details, we can recap the comparison of the words themselves, as follows:

**Table 2. Recap The Comparison of The Words Themselves**

No.	<i>Mashadir al-Ashliyah</i>	Matan
1	Sunan Ibn Majah	خرج رسول الله ﷺ ذات يومٍ من بعض حجره فدخل المسجد فإذا هو بحلاقتين إحداهما يقرئون القرآن ويذعنون لله والآخر يتعلمون ويعلمون فقال النبي ﷺ: "كُل على خيرٍ هؤلاء يقرئون القرآن ويذعنون لله فإن شاء أعطاهم وإن شاء منعهم وهؤلاء يتعلمون وإنما بعثت معلماً فجلس معهم"
2	Sunan Ad-Darimi	أن رسول الله ﷺ مر بمجلسين في مسجده فقال: "كلاهما على خير وأحدهما أفضل من صاحبه أما هؤلاء فيذعنون إليه فإن شاء أعطاهم وإن شاء منعهم وأما هؤلاء فيتعلمون الفقه والعلم ويعلمون الجاهل فهم أفضل وإنما بعثت معلماً" قال: ثم جلس فيهم
3	Al-Madkhal ila Sunan Al-Kubro lil Baihaqi	أن رسول الله ﷺ مر بمجلسين في مسجده: أحد المجلسين يذعنون لله ويرغبون إليه والآخر يتعلمون الفقه ويعلمونه فقال: "كلا المجلسين على خير وأحدهما أفضل من صاحبه أما هؤلاء فيذعنون لله ويرغبون إليه وأما هؤلاء فيتعلمون الفقه ويعلمونه الجاهل فهو أفضل وإنما بعثت معلماً" ثم جلس فيهم.
4	Musnad Abu Daud At-Tayalisi	دخل النبي ﷺ المسجد وقوم يذكرون الله وقوم يتذكرون الفقه فقال النبي ﷺ: "كلا المجلسين إلى خير أما الذين يذكرون الله ويسألون ربهم فإن شاء أعطاهم وإن شاء منعهم وهؤلاء يعلمون الناس ويتعلمون وإنما بعثت معلماً وهذا أفضل" فقعد معهم

It can be known that the number of sanad or rawi from the above hadith from all *al-Mashadir al-Ashliyah* is:

**Table 3. The Number of Sanad or Rawi**

No	Rawi/Sanad			Rutbah		Thabaqah	
	Nama	Laqab	Kunyah	JRH	TA'DIL	Tahdzib & Taqrib	S-T
1	Bisyar Bin Hilal		Abu Muhammad		Tsiqat	الوسطى من التابعين	T4
2	Daud bin Zibriqan		Abu 'Amr		Matruk Hadits	من كبار التابعين	T3
3	Bakr bin Al-'abid Khunais				Dhoiful Hadits	من كبار التابعين	T2
4	Abdurrahman bin Ziyad		Abu Ayyub, Abu Khalid		Dhoiful Hadits	من كبار التابعين	T2
5	Abdullah bin Yazid		Abu Abdirrahman		Tsiqot	من كبار التابعين	T1
6	Abdurrahman bin Rafi'		Abu al-jahm, Abu al-Hajar		Dhoiful Hadits	من كبار التابعين	T1
7	Hasan bin Ali bin Muammal		Abu Muhammad		Tsiqat	الصغرى من التابعين	T7
8	'Amr bin Abdillah bin Zahid Dirham		Abu Ustman		Tsiqat	الصغرى من التابعين	T5
9	Muhammad bin Abdul Wahab	Hamak	Abu Ahmad		Tsiqat 'Arif	الوسطى من التابعين	T4
10	Ja'far bin 'Aun		'Aun		Tsiqat	من كبار التابعين	T3
11	Abdullah bin Almubarik		Abu Abdirrahman		Tsiqat Tsabit	من كبار التابعين	T3
12	Abdullah bin 'Amr		Abu Muhammad, Abu Nashr		Shahabi	Shahabi	S

### Analysis of Tashih and Tathbiq Hadith

As has been stated, this hadith is seen from the point of view of *tashih* as a *dhoif hadith*, in the sense that it does not qualify to be made a *maqbul hadith*. This is because the hadith has not fulfilled the rules of the validity of *sanad*, where the elements of justice and narration have not been fulfilled, and the *sanad* has not been connected. In terms of *matan hadith*, there are also *syadz* and *illat*. Therefore, in *tathbiqi*, this *hadith* is a *dhoif hadith* that is *mardud*, has weak power to practice, and cannot be used as an argument. However, if we formulate teachers' vision and mission based on the principles of the hadith (إنما بعثت مُعلِّماً), we can relate the importance of education to teachers' responsibilities in the modern era. This hadith emphasizes that the primary purpose of the Messenger of Allah (peace be upon him) was to serve as an educator. This shows that teachers play a central role in shaping students' character and knowledge.

The hadith "*Innama bu'istu mu'alliman*" is stated as a *dha'if hadith* based on the analysis of *sanad* and *matan*. However, the hadith of *dha'if* can rise to the level of *hasan lighairihi* if other shahih hadiths support it as a reinforcement. One relevant *shahih* hadith is "*The best thing for parents to give to their children is good morals*" (HR. Tirmidzi), which emphasizes the importance of moral education as the core of the educational mission. In the context of education, this *shahih* hadith supports the essence of the hadith "*Innama bu'istu mu'alliman*," which emphasizes the Prophet Muhammad role as a moral educator and guide to the character of the ummah. The ideal education in Islam is not only oriented toward the transmission of knowledge but also toward the cultivation of noble morals as its primary foundation.

Based on the science of hadith, a hadith that was initially considered *dhoif* (weak) can be upgraded to *hasan li ghairihi* (both because of other reinforcements) if there is a *shahih hadith* that can corroborate it. This process occurs when a weak hadith is strengthened by another hadith with a stronger *sanad* or quality, thereby elevating its status from weak to more acceptable. One example is the hadith "*Innama bu'istu mu'alliman*" (Indeed I was sent as a teacher), which, in some narrations, is classified as *dhoif*. Still, with the reinforcement of other *shahih* hadiths, the degree increases to *hasan li ghairihi*. This shows that although the hadith is weak in its *sanad*, the reinforcement of other, more authentic hadiths can confer greater legitimacy on its content and meaning.

One of the hadiths that corroborates is "*Innama bu'stu li utammima makarimal akhlak*" (إِنَّمَا بُعْثِثُ لِأَنَّمَّا مَكَارِمُ الْأَخْلَاقِ). This hadith was narrated by Imam Malik in Muwatta and Imam Ahmad in Musnad, and is considered *shahih* by hadith scholars such as al-Albani. This hadith is strengthened by a stronger *sanad* and is accepted by the scholars of hadith, with a clearer history and no defects in the narration. Thus, the hadith "*Innama bu'istu mu'alliman*," which was initially considered weak, can be regarded as *hasan li ghairihi* due to the support of a more authentic hadith, which demonstrates that the primary purpose of the Prophet Muhammad was to teach and perfect the morals of his people.

### **The Urgency of the Affective Domain in Educating Students**

A good education is the best gift that parents can give to their children. The Prophet Muhammad said, "*The best thing parents give to their children is a good education*" (HR. al-Bukhari, no. 5972) (Al-ju'fi & al-Bukhari, 2000), which emphasizes the importance of the role of parents in educating their children by providing a comprehensive education. A good education is not limited to the teaching of science; it also includes the cultivation of noble character and morals. Therefore, parents' role as the first educators is vital in laying the foundation for children's education, a role that should be continued and strengthened by the formal education system in schools. In this case, the school or the wider education system functions as an extension of parents' role, where the educational values provided by parents must be continued and enriched within the school environment.

However, errors in student education today often arise from fundamental misconceptions about education itself. Many education systems prioritize

cognitive aspects, such as academic knowledge, over the formation of noble morals. This approach ignores the character values that should be the primary foundation of Education (Sultani et al., 2023). Meanwhile, according to the hadith, "*Innama bu'istu mu'alliman*", which shows that the primary purpose of the Prophet Muhammad was to teach his people, not only in the aspect of science, but also in the formation of character and morals. By emphasizing character development, education can cultivate individuals with noble character and sound ethics, which, in turn, will have a positive effect on social progress and morality. This hadith indicates that balanced education in morals and knowledge is the key to the Prophet Muhammad mission of educating the people.

In this context, affective and character-formation aspects should take precedence over cognitive ones, since effective learning not only teaches students to be knowledgeable but also to have good attitudes and behaviors. Education that prioritizes affective will produce a generation that is not only intelligent, but also wise and responsible (Rasyid et al., 2024). Therefore, educators and the education system need to strike a balance between cognitive and affective learning, so that students not only become intellectually brilliant but also excel in moral development.

### **Teacher's Vision and Mission: Teachers as Inspirers, Not Just Knowledge Transfer**

The findings of this study reveal that the teacher's vision in the perspective of the hadith "*Innama bu'istu mu'alliman*" is not just to grow students' knowledge, but also includes character formation and the cultivation of moral values. The hadith shows that the prophetic mission of the Prophet Muhammad as a *mu'allim* (educator) is not limited to imparting knowledge, but also to guide the *ummah* affectively and spiritually. Therefore, the ideal teacher's vision is to create an educational environment that enables students to develop optimally, both academically and characteristically. This vision is not only about academic ability but also includes life values that shape students into reasonable and responsible individuals. Teachers with a strong vision can motivate students to reach their full potential and help them become independent and responsible members of society (Schleicher, 2011). A vision oriented towards long-term learning can create an inclusive learning environment in which students are encouraged to continue to grow, both academically and personally.

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A teacher's mission includes a commitment to teaching, guiding, and supporting students' holistic development. Teachers must be able to build

positive relationships with students, facilitate effective teaching, and adapt teaching methods to diverse student needs (Schleicher, 2011). With this mission, teachers focus not only on students' academic achievement but also on their social-emotional development. For example, in the context of independent curriculum learning, teachers should serve as facilitators who encourage critical and collaborative thinking, in addition to basic cognitive skills. Thus, the mission of a professional teacher should be oriented towards the formation of a whole and adaptive student.

In addition, teachers must have a mission to develop themselves sustainably through professional learning. In a UNESCO (2020) report, teacher professional development is key to improving the quality of education and maintaining the relevance of the teaching methods employed (Sriprakash et al., 2020). Therefore, teachers need to engage in training, seminars, and research that can update their knowledge and skills. This is important because the educational landscape continues to evolve with advances in technology and science. This mission also includes participation in classroom action research to identify practical solutions to the challenges in teaching and learning they face.

A teacher's vision and mission must also include a role as an agent of social change. Teachers have responsibilities not only as educators but also as community leaders who can make a positive impact beyond the classroom (Datnow, 2020). This means that a professional teacher is committed to upholding the values of inclusion, social justice, and cross-cultural understanding. Thus, this vision and mission provide a basis for teachers not only to focus on academic outcomes but also to shape students' character as caring and responsible citizens. In line with this vision and mission, professional teachers are expected to serve as role models in creating a more equitable and meaningful educational environment.

### **Vision and Mission of Islamic Perspective Teachers**

From an Islamic perspective, a teacher's vision is grounded in their primary role as educators committed to cultivating a generation of faith, piety, and noble character. This role reflects the concept of education in Islam, which aims to achieve the degree of human beings, namely spiritually, morally, and socially perfect individuals. Islam views education as a means of fostering a personality that is obedient to divine values, as expressed in QS. Al-Anbiya (21:107) interprets education as aiming to realize grace in all of nature by fostering affection and harmony among humans (Nashihin & Musbikhin, 2021).

The mission of a teacher, from an Islamic perspective, is more than merely imparting knowledge; it also includes the formation of the student's character. Teachers play the role of *murabbi*, *muallim*, and *muadib*—namely as guides, givers of knowledge, and moral educators. This shows that an Islamic teacher not only focuses on knowledge but also on exemplary morality and manners, in QS. In Al-Baqarah (2:31), the term *muallim* refers to those who are responsible for transmitting correct knowledge. In contrast, the term *murabbi* emphasizes the teacher's role as a spiritual guide to his students (Tafsir, 2010).

Meanwhile, the mission of the glasses teacher, Roestiyah (1989), in Islam includes efforts to create an educational environment that supports the development of strong faith and morals. Teachers are expected to develop students comprehensively across the cognitive, affective, and psychomotor domains so that they become individuals who benefit society. It is based on the moral and social responsibility of a teacher to guide students toward spiritual maturity that reflects the Islamic vision of human creation (Roestiyah, 1989).

The competencies required of an Islamic teacher include a deep understanding of religious sciences, professionalism, and a commitment to sustained self-development. Teachers need to have an honest, responsible nature, and be dedicated to continuing to improve the way of teaching according to the times. Through a holistic approach, Islamic education aims to cultivate individuals who are not only intellectually capable but also possess high moral integrity (Solihah & Irham, 2022).

Abdullah Nashih Ulwan emphasized that the Prophet Muhammad is a salient example of kindness for educators to emulate when conveying educational materials to children (Almuhajir, 2021). There are several things an educator can do to set an example for children.

*First*, an educator must always behave honestly (Mustofa, 2019). Honesty is like a crown that a teacher has. A child will lose trust in an educator if the educator has lost their integrity (Gunawan, 2012).

*Second*, a teacher must set an example of behaving wisely and intelligently. An educator must provide a child with an example of wise and intelligent behavior, as exemplified by the Prophet Muhammad who wisely resolved dilemmas concerning the placement of Hajar al-Aswad. Examples of wise and intelligent behavior provided by educators to children can help them, in the future, solve problems wisely and intelligently, both personal and societal issues (Almuhajir, 2021).

*Third*, a teacher must set an example of good morals. According to Ahmad Tafsir, morals are the standards of good and bad for a human being, and Allah SWT commanded the Prophet Muhammad to improve and elevate human morals (Makmudi et al., 2019). Therefore, an educator must set an example of good moral standards and qualities for a child so that, in the future, the child will develop strong moral character (Setiawan et al., 2016). This is because a child is likely to imitate their educator's behavior, including emotions, language, and ethical standards (Almuhajir, 2021; Mahmud et al., 2013; Minarti, 2013).

### **Affective Dimension as the Main Goal of Education**

Although the hadith "Innama bu'istu mu'alliman" (إِنَّمَا بُعِثْتُ مُعَلِّمًا) is stated to be dhoif and cannot be used as an argument, it is corroborated by *shahih* hadith, and the message contained in the hadith is very relevant to the current educational challenges. This message emphasizes the importance of teachers' role as educators in shaping students' character and morals. In the contemporary academic context, teachers must serve as role models and leaders, not only teaching science but also instilling affective and spiritual values in students (Zuhaeriah et al., 2020). Therefore, even though the hadith is dhoif, it has a *shahih*

hadith as a reinforcement and has good values taken from the message can guide the teacher in carrying out their duties.

Teachers' vision should include the creation of a generation that is not only intellectually capable but also of good character. This is in line with the verse of the Qur'an which states, "*And I did not create the jinn and mankind but that they should worship Me*" (QS. Adh-Dhariyat: 56). In this verse, there is an emphasis on the purpose of human creation, which is to worship, which includes self-development and mastery of science. By adopting this vision, teachers should strive to integrate Islamic teachings into every aspect of learning, thereby cultivating in students balanced individuals who combine knowledge and morals. Teachers should emphasize the importance of character education, in which students are taught not only to think critically but also to act in accordance with Islamic values. Thus, this vision will shape a generation that is not only academically oriented but also spiritually deep. The missions that must be embedded in the soul of the teacher from the perspective of the Qur'an and hadith are as follows:

### Improving the Quality of Teaching

The mission of PAI teachers should focus on improving the quality of teaching in an innovative and relevant way. In this context, the teacher can refer to the saheeh hadith which reads, "*The best human being is the most beneficial to other human beings*" (Hadith Narrated ath-Thabrani, Al-Mu'jam al-Ausath, vol. VII, p. 58, from Jabir bin Abdullah r.a.. Shahih Muhammad Nashiruddin al-Albani in the book: *As-Silsilah Ash-Shahihah*). This hadith underlines the importance of the positive contribution that a teacher can make to their students and society. In the face of criticism of existing teaching methods, PAI teachers must adapt and develop more engaging approaches, such as the use of technology and interactive learning media.

### Strengthening Relationships with Students

Another critical mission for PAI teachers is to strengthen relationships with students. In carrying out this mission, teachers must prioritize empathy and good communication. Building a positive relationship between teachers and students will foster a comfortable and supportive learning environment. By listening to students' aspirations and concerns, teachers can better attend to each individual's needs. This is important for building students' confidence, which, in turn, will encourage greater engagement in their learning.

### Strengthening Character Education

In addressing moral challenges in contemporary education, PAI teachers' mission is to strengthen character education by instilling Islamic values. Teachers must be good role models, practicing the values taught in the Qur'an, such as honesty, responsibility, and empathy. The Qur'anic verse that is relevant to this mission is "*Indeed, Allah has commanded you to convey the message to those who are right*" (QS. An-Nisa: 58). According to the interpretation of tahlili, this verse can be related in the context of education; teachers have a mandate to educate

students to grow into good individuals. By providing examples in daily behavior, teachers can help students understand and apply those values in their lives (Department of Religion R, 1990).

### Encouraging Lifelong Learning

The final mission for PAI teachers is to encourage students to become lifelong learners. In this case, teachers must foster a strong spirit of learning and curiosity among students. The Qur'anic verse that supports this is "Read! In the name of your Lord who created" (QS. Al-Alaq: 1), which invites people to continue to seek knowledge. Teachers should encourage students to continue learning both inside and outside the classroom so that they recognize the importance of education as a continuous process. Thus, students will realize that learning is not only an obligation but also a necessity that will help them face future challenges.

## CONCLUSION

Based on the results of this study, it was found that teachers' vision and mission, as reflected in the hadith "Innama bu'istu mu'alliman," extend beyond an academic instructional function. The main findings show that the essence of the prophetic mission as a teacher focuses on character transformation and the internalization of moral values as the highest goal of education. This addresses the problem of modern education, which tends to be trapped in cognitive achievement, by emphasizing that the affective realm is the primary foundation for sustainable learning success. In the context of Islamic education, these findings strengthen the position of teachers as holistic figures who integrate the roles of mu'allim, murabbi, and muadib at the same time, in order to guide students towards the degree of kamil, people who have a balance between intellect and spiritual integrity.

The contribution of this research lies in the provision of a pedagogical framework that positions teachers as moral inspirers rather than merely conveyors of information (transfer of knowledge). Practically, this research has implications for reorienting learning policies and practices to be more responsive to contemporary moral crises, such as bullying and violence in the school environment. Through an exemplary approach (uswah) derived from prophetic traditions, educators are expected to create a transformative learning environment (character transformation). Thus, strengthening the affective realm through the right vision and mission of teachers is the strategic key in producing a generation that is not only intellectually intelligent, but also noble in character and has high social concern.

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