

**REINTERPRETING JAMĀL AL-DĪN AL-QĀSIMĪ'S CONCEPT OF THE IDEAL EDUCATOR  
IN RESPONSE TO THE CRISIS OF TEACHER ROLE MODELING IN THE DIGITAL AGE**

**Ahmad Husen Efendi, Nur Iftitahul Husniyah**

Lamongan Islamic University, Lamongan Islamic University

[Efendisaja31@gmail.com](mailto:Efendisaja31@gmail.com) [iftita\\_tunggadewi@unisla.ac.id](mailto:iftita_tunggadewi@unisla.ac.id)

**Abstract:** *The crisis of teacher role modeling in the digital age is increasingly manifested in documented ethical breaches across social media, ranging from the commodification of students for viral content to the erosion of professional boundaries, which directly undermines educators' moral authority and institutional trust. This study aims to analyze the concept of the ideal educator in Jamāl al-Dīn al-Qāsimī's treatise *Adāb al-Dāris wa al-Mudarris* (1903) and reinterpret it within the context of contemporary digital challenges. Employing a qualitative library research design, the primary text was purposively selected for its authoritative codification of educator ethics during late Ottoman educational transitions, complemented by secondary literature systematically retrieved from academic databases. Data were analyzed using Philipp Mayring's qualitative content analysis guided by Gadamerian philosophical hermeneutics. The findings reveal that al-Qāsimī's ideal educator is constructed across four integrated dimensions systematically derived from the structural chapters of the treatise: (1) spiritual (anchored in sincere worship/*ikhlaṣ* and freedom from heart diseases/*amrāḍ al-qulūb* in *Adabuhu fī Nafsihi*), (2) personal (moral forbearance/*ḥilm*, scrupulousness/*wara'*, and gravitas/*waqār*), (3) pedagogical (compassionate mentoring, gradual-differentiated instruction/*tadrij*, and intellectual humility/*lā adri* in *Ādāb Ta'līmihi*), and (4) social-digital (public moral transparency and relational accountability from *Ādāb Musytarakah*). Synthesized through Albert Bandura's Social Learning Theory and Mike Ribble's Digital Citizenship framework, these classical *adab* values offer a vital ethical blueprint for counteracting performative online behavior and restoring teachers' holistic role modeling (*uswah ḥasanah*) in the digital era.*

**Keywords:** *Ideal Educator, al-Qāsimī, Teacher Role Modeling, Digital Age, Islamic Education.*



## INTRODUCTION

Teachers hold a strategic position in Islamic education because they serve not only as conveyors of knowledge but also as moral guides and role models for students. In the tradition of Islamic education, educational success is not determined solely by mastery of the subject matter but also by the quality of the educator's character and moral conduct. Therefore, exemplary conduct is one of the main foundations of the educational process.

However, the development of digital technology has presented new challenges for the teaching profession. The rise of social media and increasingly open digital spaces has given rise to various phenomena indicating a decline in the quality of exemplary conduct among some educators. Various cases involving teachers—ranging from unethical use of social media, the dissemination of content that does not reflect professionalism, to digital communication that fails to embody educational values—serve as indicators of a crisis in teachers' exemplary conduct in the digital age.

These phenomena demonstrate that technological proficiency does not necessarily go hand in hand with moral and ethical maturity. Yet, within the context of Islamic education, teachers are viewed as figures who must be able to maintain their personal integrity in both physical and digital spaces. When a teacher's behavior no longer reflects the values they teach, the process of character education risks losing its effectiveness.

Extant literature on educator ethics in Islamic education has largely centered on classical archetypes, particularly Imam al-Ghazālī's paradigm of spiritual purification (*tazkiyah al-nafs*) (Hafiz et al., 2024; Husniyah & Salim, 2023; Suban, 2020) and Burhānuddīn al-Zarnūjī's formulation of instructional decorum in *Ta'lim al-Muta'allim* (Zain et al., 2024). Meanwhile, academic inquiries into the pedagogical thought of Jamāl al-Dīn al-Qāsimī remain predominantly confined to his socioreligious reform in late Ottoman Syria (Commins, 1990; Fariz et al., 2025) or broad biographical overviews of his scholarship (Hrp et al., 2024). Conversely, contemporary scholarship examining the crisis of teacher conduct in the digital era has primarily focused on secular digital literacy, administrative regulatory policies, or generalized character education frameworks (Amelia et al., 2025; Husna, 2023; Warnick, 2016), leaving a theoretical void regarding how classical Islamic ethical treatises can directly address virtual dilemmas.

This study bridges this critical gap by providing a hermeneutical reinterpretation of al-Qāsimī's treatise *Adāb al-Dāris wa al-Mudarris* (1903). Unlike previous descriptive studies on al-Qāsimī, this research specifically extracts his multidimensional *adab* constructs and integrates them with Albert Bandura's Social Learning Theory and Mike Ribble's Digital Citizenship framework. In doing so, this study offers an actionable normative model that bridges classical Islamic virtues with contemporary digital ethics, revitalizing the educator's identity as a *murabbī* and *uswah ḥasanah* in virtual spaces.

Given these circumstances, this study aims to analyze the concept of the ideal educator according to Jamāl al-Dīn al-Qāsimī and to reinterpret it in response to the crisis of teacher role modeling in the digital age.

## METHOD

This study employs a qualitative library research design integrating Philipp Mayring's Qualitative Content Analysis (2014) with Hans-Georg Gadamer's philosophical hermeneutics (2013). This methodological combination ensures that the systematic textual categorization of classical literature is analytically integrated with contemporary interpretive frameworks to address modern educational dilemmas.

## Data Sources and Corpus Selection

The primary data source is the historical treatise *Adāb al-Dāris wa al-Mudarris* by the Syrian scholar Sheikh Jamāl al-Dīn al-Qāsimī (1866–1914), published by Maṭba‘ah al-Manār in Cairo (1903). This primary text was purposively selected based on three criteria: (1) its explicit thematic focus on the ethics of educators and instructional decorum rather than generalized legal-theological rulings; (2) its unique historical position during late Ottoman modernization, reflecting an early attempt to integrate classical Islamic scholarship with modern educational transitions; and (3) its systematic taxonomy of educator duties. Secondary data sources encompass peer-reviewed journal articles, institutional reports, and authoritative books retrieved through systematic searches in academic indexing databases (Google Scholar, DOAJ, SINTA, and Scopus). The search strategy employed combinations of keywords including "*Jamal al-Din al-Qasimi*", "*teacher ethics*", "*crisis of teacher role modeling*", "*social learning theory in Islamic education*", and "*digital citizenship*". The corpus was filtered for conceptual relevance and empirical currency (predominantly 2016–2025), along with the foundational theoretical works of Albert Bandura (1977, 1986) and Mike Ribble (2015).

## Data Analysis and Interpretive Framework

Textual data analysis was conducted systematically following Mayring's three-stage qualitative content analysis protocol, framed by Gadamer's hermeneutic circle and the *fusion of horizons* (*Horizontverschmelzung*):

1. Data Reduction and Unitizing: The Arabic textual corpus of *Adāb al-Dāris wa al-Mudarris* was thoroughly read, translated, and broken down into discrete thematic units addressing educator demeanor, instructional ethics, and interpersonal communication.
2. Inductive Categorization: Through category development, these textual units were grouped into four core dimensions corresponding to the structural chapters of the treatise: (a) *Spiritual* (*ikhlās* and eradication of *amrāḍ al-qulūb* from *Adabuhu fī Nafsihi*); (b) *Personal* (*ḥilm*, *wara'*, and *waqār*); (c) *Pedagogical* (gradual cultivation/*tadriḡ*, differentiated pedagogy, and intellectual modesty/*lā adri* from *Ādāb Ta'limihi* and *Adabuhu fī Darsihī*); and (d) *Social-Digital* (moral transparency regarding concessions/*rukḥṣah* and public demeanor from *Ādāb Musytarakah*).
3. Hermeneutical Synthesis and Reinterpretation: In this stage, the classical horizon of al-Qāsimī was brought into active dialogue with the contemporary horizon of the digital era. Albert Bandura's Social Learning Theory was operationalized as a middle-range psychological lens to explain the mechanisms of observational modeling (attention, retention, reproduction, motivation) in both physical classrooms and virtual spaces. Concurrently, Mike Ribble's Digital Citizenship framework (the nine elements across the domains of *Respect*, *Educate*, and *Protect*) was utilized as an operational tool to translate classical *adab* values into concrete, normative digital conduct for contemporary educators.

## RESEARCH FINDINGS AND DISCUSSION

### A. The Concept of the Ideal Educator from the Perspective of Sheikh al-Qāsimī

Based on a study of the book *\*Adāb al-Dāris wa al-Mudarris\**, the concept of the ideal educator according to Sheikh Jamāl al-Dīn al-Qāsimī is not built solely on mastery of knowledge and the ability to convey learning material. The ideal educator is positioned as an individual who embodies a harmonious integration of knowledge, action, and moral character. It is not enough for a teacher to merely know the values of goodness; they are required to practice them in daily life so that their behavior can

serve as a tangible example for students. Thus, al-Qāsimī's concept of the ideal educator is integrative in nature, as the intellectual, spiritual, personal, and pedagogical dimensions are inseparable from one another.

These findings indicate that, for al-Qāsimī, the quality of an educator is determined first and foremost by the educator's personal qualities rather than the quality of their teaching. A teacher may possess extensive mastery of subject matter, but if that knowledge is not reflected in their behavior, then the educational process has not achieved its true purpose. Within this framework, education is not merely the transmission of knowledge from teacher to student, but rather a process of human formation through the interaction of knowledge, character, and exemplary conduct. This perspective also demonstrates that *adab* is not an additional element in Islamic education, but an integral part of the educator's identity.

Al-Qāsimī's perspective becomes even more significant when considered in light of the characteristics of education today. Technological advancements have enabled students to access knowledge from a variety of sources. Teachers are no longer the sole source of information, as they were in conventional educational models. Students can access materials through digital books, search engines, social media, educational videos, and various other platforms. In such a situation, a teacher's excellence cannot be maintained solely through mastery of information. Rather, the quality of their character, their ability to guide, and their exemplary conduct have become the aspects that increasingly distinguish the teacher's role from that of a mere provider of information.

Thus, al-Qāsimī's concept establishes the principle that the more open the information landscape becomes, the more important the moral quality of educators becomes. Teachers do not lose their relevance because of technology, but rather experience a shift in the nature of their authority. A teacher's authority no longer stems solely from the possession of knowledge, but also from integrity in using and applying that knowledge. This is where al-Qāsimī's concept of the ideal educator holds strong relevance to contemporary educational issues.

#### 1. Sincerity and an Orientation Toward Worship

One of the fundamental characteristics of the ideal educator according to al-Qāsimī is sincerity in carrying out educational activities. Teachers should not view the teaching profession merely as a job, but rather as a trust and part of their devotion to Allah. This orientation provides a spiritual foundation for all educational activities, as the purpose of teaching extends beyond students' academic achievements to the development of knowledgeable and morally upright individuals.

Conceptually, al-Qāsimī posits that sincerity (*ikhlas*) serves not merely as a private spiritual disposition, but as a regulative pedagogical principle. When teaching is ontologically framed as an act of worship (*'ibadah*), the educator's primary objective shifts from mechanical curriculum completion to the holistic intellectual and spiritual flourishing of the learners. Within al-Qāsimī's ethical paradigm, this orientation directly informs how teachers interact with students, exercise instructional patience, and conduct equitable assessments. This normative conception is corroborated by recent empirical literature on Islamic educator ethics; Nasirudin et al. (2023) observed that teachers operating with internalized spiritual sincerity exhibit greater relational empathy, higher instructional commitment, and a more constructive approach toward student diversity compared to those governed solely by extrinsic administrative metrics.

In the context of modern education, this principle is crucial because the teaching profession faces administrative demands, learning outcome targets, evaluations, and various performance indicators. While all these demands are indeed necessary for teacher professionalism, if education is reduced solely to administrative achievements, the humanistic and spiritual dimensions of education risk being undermined. Al-Qāsimī's concept reminds us that professionalism must not be separated from moral orientation.

When considered in light of the crisis of teacher role modeling in the digital age, sincerity can also serve as an internal check on teachers' behavior in the public sphere. Teachers who view their profession as a trust will exercise greater caution when using social media, creating content, commenting, or sharing aspects of their personal lives. The issue is not whether teachers are allowed to use social media, but rather how social media can be used without compromising their moral identity as educators.

To construct an explicit analytical bridge between classical adab and contemporary challenges, a clear distinction must be made between al-Qāsimī's original textual proposition and its modern application. Textually, al-Qāsimī situated his ethical warning within the socio-religious dynamics of his era, explicitly barring scholars from seeking worldly prestige (*al-jāh*), fame (*al-syuhrah*), material gain (*al-māl*), or the mere accumulation of disciples (*takthīr al-mukhtalifīn ilayhi*), arguing that activities driven by extrinsic aims inevitably deteriorate once those temporary gains are realized.

Reinterpreting this classical proposition through a contemporary hermeneutical lens, we argue that al-Qāsimī's critique directly corresponds to modern algorithm-driven social media cultures. Today, the desire for *syuhrah* and *takthīr al-mukhtalifīn* manifests in the relentless pursuit of digital followers, viral metrics, and online monetization. Therefore, our present-day reinterpretation does not suggest that educators must abstain from digital media; rather, al-Qāsimī's concept of *ikhhlāṣ* is reactualized as an internal self-regulatory framework. It requires teachers to actively audit their intentions when producing online content, ensuring that digital engagements remain oriented toward communal benefit (*manfa'ah*) and ethical role modeling rather than commercialized performativity or the exploitation of students for social media validation.

## 2. Patience, *Forbearance*, and Noble Character

Al-Qāsimī also identifies patience and noble character as essential traits for educators. Teachers interact with students who possess varying abilities, backgrounds, personalities, and needs. Therefore, the educational process cannot be conducted through an emotional or reactive approach. Patience is necessary so that teachers can address students' challenges with an educational mindset, rather than merely imposing punishment or displaying anger.

The concept of *hilm* expands upon the meaning of patience. *Hilm* is not merely the ability to restrain one's emotions, but the ability to maintain composure and a mature attitude when facing unpleasant situations. In the context of the teacher-student relationship, this character trait is crucial because a teacher's response to a student's mistake can serve as an educational experience in itself. A reprimand delivered wisely can foster awareness, whereas one delivered with humiliation can leave students with a negative experience.

This demonstrates that a teacher's moral character serves a pedagogical function. The way a teacher speaks, reprimands, offers praise, or handles conflicts

indirectly teaches students how to deal with problems. In other words, students learn not only from the material presented by the teacher but also from how the teacher behaves in real-life situations.

At this point, al-Qāsimī's concept can be reinforced through Albert Bandura's Social Learning Theory. Bandura explains that humans can learn by observing the behavior of role models. In an educational context, teachers are key figures who serve as behavioral models. When teachers demonstrate patience in dealing with students' mistakes, students gain concrete examples of how emotions and conflicts should be managed.

Thus, a teacher's patience is not merely a personal quality but also serves as a mechanism for social learning. This is one of the key points of convergence between al-Qāsimī's thought and Bandura's theory. Al-Qāsimī provides a normative foundation stating that teachers must possess good character and patience, while Bandura offers a psychological explanation of how such behavior can be learned by students through the processes of observation and modeling.

### 3. Protecting Oneself from Diseases of the Heart

The next dimension is al-Qāsimī's focus on diseases of the heart such as *riyā'*, *'ujub*, and *hasad*. This demonstrates that the concept of the ideal educator is not only related to observable behavior but also to the inner state that underlies that behavior.

In the context of the teaching profession, this issue becomes particularly relevant when considered within a digital environment. Social media allows individuals to gain recognition very quickly through the number of followers, comments, *likes*, and various other forms of appreciation. Such conditions can create a new orientation in a teacher's professional life if not accompanied by moral self-control.

Therefore, the concept of *riyā'* discussed in the Islamic ethical tradition can be reinterpreted within the context of digital popularity culture. Teachers creating educational content is certainly not a negative thing. In fact, educational content can serve as a beneficial tool for da'wah and learning. However, problems arise when students are turned into objects of popularity, when educational actions are undertaken solely to gain public attention, or when the line between educational interests and personal interests becomes blurred.

This critical perspective is directly rooted in al-Qāsimī's primary textual injunction regarding internal moral governance (*adabuhu fī nafsihi*):

الْحَذَرُ مِنَ الْحَسَدِ وَالرِّيَاءِ وَالْإِعْجَابِ، وَتَرْكِيَةِ النَّفْسِ وَازْدِرَاءِ النَّاسِ، وَإِنْ كَانُوا دُونَهُ بِدَرَجَاتٍ

(“An educator must beware of envy [*hasad*], ostentation [*riyā'*], self-admiration [*'ujub*], self-glorification [*tazkiyat al-nafs*], and belittling others [*izdirā' al-nās*], even if they are many degrees below him”).

Methodologically, connecting this classical formulation to contemporary digital dynamics requires a Gadamerian hermeneutical fusion of horizons. In al-Qāsimī's classical horizon, *riyā'* and *tazkiyat al-nafs* were understood as psychological deformations that transform knowledge from a divine trust (*amānah*) into an instrument of social posturing. In the contemporary horizon, modern digital platforms systematically institutionalize these very tendencies through algorithmic feedback loops (quantified via likes, shares, and viral metrics).

Through this hermeneutical bridge, it becomes evident that technology does not inherently generate moral progress; rather, it functions as an amplifier of human intent (*niyyah*) and underlying behavioral dispositions. When deployed by educators with internalized moral restraint, digital media expands the reach of educational benevolence. Conversely, when operated in the absence of spiritual vigilance, digital affordances amplify latent narcissistic traits, transforming instructional platforms into vehicles for student commodification and self-aggrandizement. Thus, al-Qāsimī's classical prohibition against spiritual heart diseases serves as a rigorous internal self-regulatory filter for modern digital practice.

#### 4. Preserving Self-Respect: *Wara'*, *Waqār*, and *Tawāḍu'*

Al-Qāsimī places significant emphasis on educators' self-respect. Teachers are required to uphold *wara'*, *waqār*, and *tawāḍu'*. These three qualities indicate that a teacher must maintain moral boundaries in their behavior and interactions.

In the current context, a teacher's dignity is shaped not only by their behavior at school but also by their digital footprint. What teachers write, share, comment on, or post on social media can influence how students and the public perceive them. The digital space has thus expanded the scope of a teacher's role as a role model.

This phenomenon can be critically examined through Mike Ribble's foundational Digital Citizenship framework (Ribble, 2015). Ribble conceptualizes digital citizenship not merely as mechanical technical literacy, but as the norms of appropriate, responsible, and ethical behavior regarding technology use, systematically categorized into three overarching domains: *Respect* (digital etiquette, access, and law), *Educate* (digital communication, literacy, and commerce), and *Protect* (digital rights and responsibilities, safety, and security) (Ribble, 2015). When applied to the teaching profession, digital competence must transcend instructional software management to encompass professional self-regulation, communicative decency, and moral accountability across all virtual interactions.

The ideal teacher in the digital age must possess strong digital citizenship. This means they are capable of using technology productively while also considering the social, moral, and professional impacts of their digital activities.

Thus, al-Qāsimī's concepts of *wara'* and *waqār* can be reinterpreted as forms of self-restraint in the digital space, while *tawāḍu'* can be understood as the ability to maintain simplicity and proportionality in shaping one's digital presence. This demonstrates that classical values have not lost their relevance but require adaptation to address new challenges.

### B. Teacher Exemplarity from the Perspective of Social Learning Theory

The concept of exemplary behavior is one of the most important points in al-Qāsimī's thought. Teachers are not only required to say what is true but must also demonstrate that truth through their behavior. This principle finds theoretical reinforcement through Social Learning Theory, developed by Albert Bandura.

According to Bandura, human learning occurs not only through direct experience but also through observation of others' behavior. Individuals can observe a behavior, remember it, reproduce it, and then consider the consequences that follow. In education, this mechanism positions teachers as role models for students to observe.

From this perspective, a teacher's exemplary conduct can be understood not merely as a moral imperative but also as serving a learning function. When a teacher demonstrates honesty, students gain a model of honesty. When a teacher demonstrates patience, students gain a model of self-control. Conversely, when a teacher exhibits aggressive behavior, belittles students, or uses social media unethically, such behavior can also serve as a model that students observe.

This illustrates why the crisis of teacher role modeling has become a serious educational issue. Its impact extends beyond the teacher's image. A teacher's behavior has the potential to become part of the learning environment that students observe.

Furthermore, the digital age has expanded this modeling process. Whereas students previously observed teachers primarily in the classroom and school environment, teachers' behavior can now be observed through various digital platforms. Thus, a teacher's digital footprint can serve as an extension of the pedagogical space.

This theoretical synthesis demonstrates that while al-Qāsimī's primary text historically formulated *uswah* (exemplary conduct) as an omnipresent obligation across all public interactions beyond the formal classroom, integrating his ethical tenets with Bandura's observational learning framework allows for a coherent conceptual extension. Bandura's theory posits that symbolic modeling occurs across all observable environments, which today includes virtual networks (Bandura, 1977, 1986). Consequently, we theoretically synthesize these classical and contemporary perspectives to propose that an educator's digital presence functions as an active extension of the instructional space. The ideal educator in the digital era is therefore conceptualized not merely as a pedagogical model within physical classrooms, but as a holistic *digital role model* whose virtual footprint constitutes an integral component of the observational learning ecosystem.

### C. The Crisis of Teacher Role Modeling in the Digital Age

The contemporary educational landscape exhibits an acute structural tension between classical pedagogical ideals and the observable conduct of educators in digital spaces. Far from being an abstract or isolated theoretical concern, this crisis of teacher role modeling is evidenced by concrete, documented disciplinary cases across public and private institutions. In Bengkulu Selatan, for instance, three elementary school teachers were subjected to administrative disciplinary sanctions after deliberately staging and recording an aggressive reprimand against young students to produce sensationalized social media content (Supandi, 2024). Similarly, in Tabanan, Bali, a junior high school teacher published inappropriate photographs and videos of a student in provocative attire on personal social accounts, prompting the local education authority to issue a formal regulatory circular prohibiting educators from utilizing students as digital content props (Ginta & Rusiana, 2024).

These incidents demonstrate a wider communicative and ethical disorientation. In their empirical investigation, Amelia et al. (2025) documented that 60% of surveyed parents reported a substantial erosion of institutional trust toward schools due to teachers' inappropriate online conduct. Furthermore, Warnick (2016) demonstrated that improper social media boundaries severely undermine educators' professional moral authority, while Al-Qudah (2023) identified that blurring personal leisure with professional personas online induces role ambiguity that disorients students' moral perceptions. These documented cases corroborate that digital

proficiency devoid of ethical self-restraint results in a tangible crisis of exemplary conduct that disrupts the pedagogical relationship.

Cases of teachers creating content that humiliates or scolds students, for example, indicate a shift in the students' role from subjects of education to objects of content. Such actions are problematic not merely because of the use of social media, but because there has been a shift in orientation within the pedagogical relationship. Students should be the ones who are protected and guided, not a means to gain public attention.

Similarly, various posts by teachers that display behavior inconsistent with professional integrity reveal that the boundary between personal and professional spheres is becoming increasingly complex. While social media is indeed a personal space, a teacher's professional identity remains inseparable from the individual when they appear in the public sphere. Therefore, a teacher's digital behavior can be interpreted through a professional lens even when it occurs outside the school environment.

This tension leads to a fundamental analytical proposition: the educator's role-modeling status does not cease upon leaving the physical classroom, but persists as an unbroken ontological and social reality across physical and digital spaces. From al-Qāsimī's ethical perspective, *adab* (propriety) is not an episodic role performed solely during formal instruction, but an internalized disposition (*adab al-nafs*) that permanently defines the educator's identity across all public engagements.

This classical premise is directly reinforced by Albert Bandura's Social Learning Theory, which demonstrates that observational learning and symbolic modeling operate continuously without temporal or environmental boundaries; learners perceive educators as holistic behavioral models whose conduct outside the classroom remains an active learning stimulus (Bandura, 1977, 1986). Furthermore, contemporary professional ethics literature confirms that in open digital environments, the demarcation between private expression and professional standing is inherently permeable (Warnick, 2016; Rita Anisaturrizqi et al., 2025). Consequently, resolving the crisis of teacher role modeling cannot rely exclusively on external social media prohibitions, but necessitates the cultivation of internalized ethical consciousness that harmonizes personal demeanor with professional pedagogical responsibility.

From al-Qāsimī's perspective, the answer is likely no. An ideal educator does not merely exhibit good behavior while performing formal duties but makes propriety an integral part of their character. Therefore, the crisis of role modeling cannot be resolved solely through rules governing social media use. What is needed is the cultivation of educators' character, making ethics an internalized consciousness.

#### **D. Reactualizing al-Qāsimī's Concept of the Ideal Educator**

Based on the overall analysis, al-Qāsimī's concept of the ideal educator can be re-actualized within the context of digital education through four main dimensions: spiritual-personal, moral, pedagogical, and social-digital.

The spiritual-personal dimension places sincerity, self-control, *tawādu'*, and a focus on worship as the foundation of a teacher's personality. The moral dimension emphasizes ethics, patience, self-respect, and responsibility as guiding principles of behavior. The pedagogical dimension underscores that teachers must be able to educate with compassion, in a step-by-step manner, and with consideration for students' individual circumstances. Meanwhile, the social-digital dimension requires

teachers to translate these principles of adab into their media use and communication behaviors in the digital space.

Thus, the re-actualization of al-Qāsimī's thought does not mean bringing all forms of classical educational practices literally into the present day. What is re-actualized are the core values, which are then adapted to address contemporary educational challenges.

For example, the concept of *wara'* should not be interpreted merely as caution in social life, as in the classical context, but can be expanded to include caution in creating and disseminating digital content. The concept of *waqār* can be realized through respectful digital communication. The concept of compassion can be realized through empathetic pedagogical communication, including when learning interactions take place via digital media. Meanwhile, the concept of exemplary behavior can be expanded to include setting a good example in building one's digital identity and digital footprint.

From Bandura's perspective, this re-conceptualization is important because students continue to learn through observation, while the objects of their observation are no longer limited to teachers' behavior in the classroom. From Ribble's perspective, this re-conceptualization indicates that teachers need more than just technological literacy; they need to be aware of their role as responsible digital citizens.

Thus, al-Qāsimī's ideas provide an ethical foundation, Bandura explains the mechanism of learning through modeling, and Ribble provides a framework for behavior in the digital space. These three perspectives can be synthesized to construct a concept of the ideal educator relevant to contemporary educational conditions.

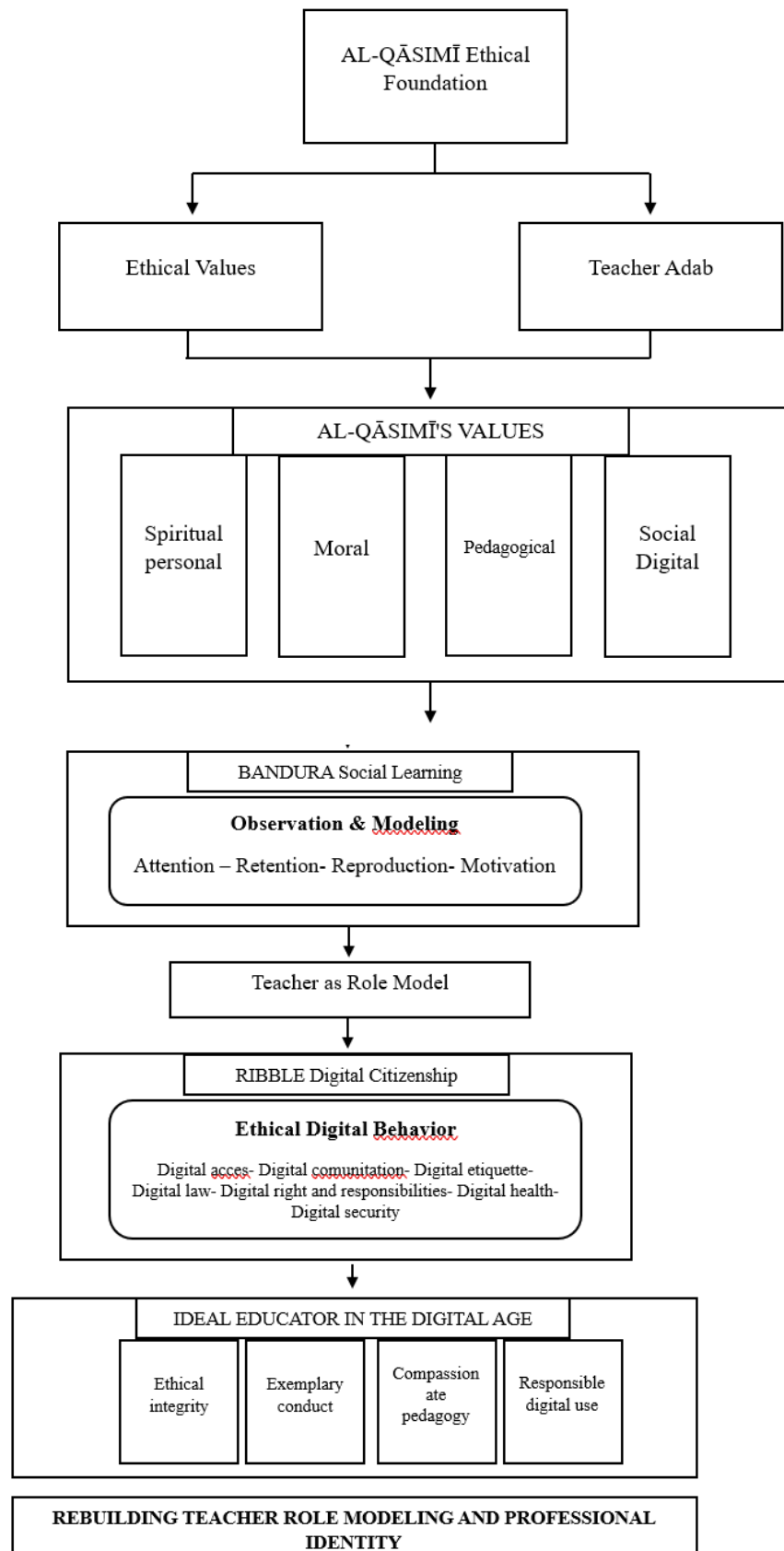


Table 1 demonstrates that the contribution of this study does not lie merely in restating al-Qāsimī's conception of educator ethics, but in synthesizing his ethical

framework with two contemporary theoretical perspectives. Al-Qāsimī provides the normative foundation by defining the moral and spiritual qualities that should characterize an educator. Bandura's Social Learning Theory complements this foundation by explaining the psychological mechanism through which teachers' observable behavior may become a source of learning and modeling for students. Meanwhile, Ribble's Digital Citizenship provides a contextual framework for extending these ethical responsibilities into digital environments.

The synthesis results in a contextualized framework of the ideal educator for the digital age, consisting of four interrelated dimensions: spiritual-personal, moral, pedagogical, and social-digital. These dimensions should not be understood as separate competencies, but as interconnected aspects of teacher identity. The spiritual-personal dimension provides the inner foundation for ethical conduct; the moral dimension translates this foundation into responsible character and behavior; the pedagogical dimension expresses these values through teacher-student relationships and educational practices; and the social-digital dimension extends the same ethical principles into online communication, digital content, and public digital identity.

The resulting framework therefore positions the ideal educator not merely as a competent teacher, but as an integrated moral model whose influence extends across physical and digital learning environments. In this framework, technological competence is not rejected but placed within an ethical structure. A teacher may use digital technology extensively, but such use should remain guided by sincerity, self-restraint, respect, responsibility, compassion, and exemplary conduct. In this way, the classical concept of *adab* is not reproduced literally but recontextualized as an ethical foundation for teacher professionalism in contemporary educational settings.

## CONCLUSION

Based on the results of this study on the concept of the ideal educator in the book *\*Adāb al-Dāris wa al-Mudarris\** by Sheikh Jamāl al-Dīn al-Qāsimī and its relevance to the crisis of teacher role modeling in the digital age, it can be concluded that the ideal educator, from al-Qāsimī's perspective, is determined not only by the breadth of knowledge and teaching ability but primarily by the integration of knowledge, practice, and etiquette. Educators are required to perform their duties with sincerity, maintain purity of heart, possess noble character, uphold self-respect, care for their students, maintain a scholarly ethos, and be able to serve as role models in daily life. Thus, in al-Qāsimī's thought, a teacher is a figure who unites the dimensions of scholarship, spirituality, personality, and pedagogical responsibility.

The documented ethical vulnerabilities and emerging behavioral tensions in contemporary education highlight a notable divergence between these classical ideals and current digital practices. As substantiated by documented disciplinary cases and recent empirical surveys, the rapid expansion of digital media has extended the observable arena of educator conduct far beyond the physical classroom. These occurrences demonstrate that the scope of exemplary conduct is no longer confined to formal classroom instruction, but encompasses virtual communication, digital footprint management, and the maintenance of professional boundaries in online spaces. Interpreted through Albert Bandura's Social Learning Theory, these behavioral patterns carry profound pedagogical implications because virtual spaces function as active observational environments where teachers' public actions—both ethical and compromised—are continuously observed, interpreted, and potentially internalized by

students. Concurrently, Mike Ribble's Digital Citizenship framework reinforces that technological participation must be governed by responsibility, ethical awareness, and proactive self-regulation across all digital interactions. Al-Qāsimī's ideas, therefore, hold strong relevance for addressing the crisis of teacher role modeling in the digital age. Values such as sincerity, self-control, *wara'*, *waqār*, *tawadhu'*, compassion, responsibility toward knowledge, and exemplary conduct can be re-actualized in both teachers' professional lives and their digital activities. This revitalization is not intended to return education entirely to traditional patterns, but rather to make classical adab values the ethical foundation for addressing technological changes and the demands of modern professionalism. Thus, al-Qāsimī's concept of the ideal educator can serve as a conceptual alternative to reinvigorate the teacher's identity as *a mu'allim*, *murabbi*, and *uswah hasanah* amid the educational challenges of the digital age.

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