

Revitalization of The Role of PAI Teachers: From Mudarris to Murabbi in The Era of Society 5.0

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ABSTRACT

The development of digital technology in the Society 5.0 era has led to a change in the character of students, where many students are more likely to seek religious knowledge through social media than from direct teachers. This phenomenon has led to a shift in religious authority and a shallow spiritual understanding. The urgency of this research lies in the need to revive the integral role of PAI teachers as teachers, guides, and cultivators of manners that shape the character and spiritual direction of students in the midst of digital currents. This research aims to examine in depth the role of PAI teachers in Islamic education, analyze the challenges of teachers in the era of Society 5.0, and understand the transformation of the role of teachers from mudarris (teachers of knowledge) to murabbi (builders of morals and character). The research method uses a qualitative approach with a type of literature study (library research). Primary data is sourced from the works of Syed Muhammad Naquib al-Attas, Muhaimin, and Abuddin Nata, while secondary data comes from relevant journals and articles. Data analysis is carried out with content analysis to examine the meaning, message, and relevance of the source. The results of the study show that PAI teachers have an integrative role covering intellectual, moral, and spiritual dimensions. The transformation from mudarris to murabbi requires mastery of knowledge, moral example, and spiritual guidance so that teachers are able to integrate Islamic values with technology in shaping civilized people in the digital era.

Keywords: Era Society 5.0, Mudarris, Murabbi, The Role of PAI Teachers, Revitalization

Introduction

The development of information technology in the Society 5.0 era makes the role of Islamic Religious Education (PAI) teachers need to be strengthened. Ideally, teachers should still be the main figures in conveying religious knowledge,

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guiding faith, and instilling morals, even though Generation Z and Alpha are more likely to seek religious knowledge through social media. In their role, PAI teachers are not only enough as *mudarris* or lesson presenters, but also as *mu'allim* who help understand knowledge correctly, *murabbi* who forms morals, and *muaddib* who instills manners in daily life, including in the digital world (Ramidi T, 2024). With the provision of knowledge and strong morals, teachers should be able to be information selectors in the midst of a lot of religious content circulating on social media. Teachers are also expected to equip students with digital literacy skills, so that they do not easily receive wrong information (Satrioso & Efendi, 2023). In the ideal picture, PAI teachers are present not only to teach, but also to maintain the authenticity of Islamic teachings and help form a Muslim personality that is balanced in knowledge, faith, and morals. That way, teachers remain an important pillar for the younger generation to face the challenges of a fast-paced and digital era.

The challenge of Islamic Religious Education (PAI) teachers in dealing with generations Z and Alpha is getting tougher because most of them learn more about religion through social media than from teachers or *ustadz* directly. This condition causes the authority of PAI teachers to weaken, and it is not uncommon to be considered less relevant than *ustadz* or religious content creators in cyberspace. As a result, students are more likely to trust short lecture snippets, or instant da'wah content circulating on social media, even though the source is not necessarily clear and guaranteed to be true (Al Arafat et al., 2024). This poses a serious danger, because the information they consume can be very superficial, incomplete, and even biased, so that religious understanding becomes partial and prone to causing misunderstandings. Worse still, there is not a small amount of religious content on social media that contains elements of provocation, hate speech, or radical ideologies, which can unknowingly affect students' perspective on religion and social life. PAI teachers often lose control over the formation of their students' religious understanding, as their role is shifted by social media algorithms that are more dominant in determining what content is consumed (Zuhri et al., 2024). This situation makes the process of religious education in schools prone to losing direction and depth of meaning.

In the context of the Society 5.0 era, the role of Islamic Religious Education (PAI) teachers demands the strengthening of multidimensional functions that are not only limited to the delivery of religious knowledge, but also to the formation of religious and moral character of students. PAI teachers must play the role of teachers, guides, motivators, and facilitators who are able to foster spiritual awareness and lead students to a solid faith. This is in line with the view of Zakiah Daradjat who emphasized that the personality of the teacher determines the success of students' moral and religious education. In a classical perspective, Imam al-Ghazali emphasized the importance of understanding the psychology of students so that the learning process runs according to their intellectual abilities, so as not to cause confusion or despair. In addition, the concept of *mudarris* in the hadith describes a professional educator, able to foster a harmonious atmosphere, arouse the spirit of learning, and make the Qur'an a source of educational value. As stated by Noornajihan Jaafar and Azhar Ahmad, the role of PAI teachers should ideally include the functions of *mudarris*, *mu'allim*, *muaddib*, *murabbi*, and

murshid which complement each other (Aprillia & Iryanti, 2024). Therefore, the revitalization of the role of PAI teachers in the digital era must be directed to strengthen the spiritual, ethical, and pedagogical dimensions in order to be able to form a religious generation that is adaptive to technological advances (Hanniyah, 2021).

Therefore, the urgency of revitalizing the role of Islamic Religious Education teachers is increasingly urgent in the midst of digital currents that affect the learning patterns of generation Z and Alpha. The position of the teacher is no longer enough as a *mudarris* or teacher of knowledge alone, but must be present as a *mu'allim* who forms understanding, a *murabbi* who builds morals, and a *muaddib* who instills manners and ethics. This function is increasingly important because PAI teachers are not only tasked with transferring knowledge, but also being spiritual guides and directing students' religious behavior. In line with that, Imam al-Ghazali in *Ihya' Ulumuddin* emphasized the importance of the teacher's psychological sensitivity in conveying knowledge so as not to cause doubts in students (Al-Ghazali, 2003). In fact, the hadith narrated by Abu Daud emphasizes that the role of teachers includes professionalism, harmony, and attachment to the Qur'an as a source of educational value. Thus, the urgency of this research lies in the need to revive the integral role of PAI teachers who not only convey knowledge, but also instill manners, shape character, and provide spiritual direction in the midst of the challenges of the digital era.

Various previous studies have shown that discussions about the role of Islamic Religious Education (PAI) teachers in the digital era have been carried out from various perspectives, although no one has comprehensively highlighted the transformation of the role of teachers from *mudarris* to *murabbi* in the context of Society 5.0. Suwandi (2021) explained the importance of innovative strategies for PAI teachers in transforming moral values through technology-based learning (Suwandi, 2021). Furthermore, Sholichah (2022) highlighted that digital literacy is the key to the professionalism of PAI teachers to remain relevant in the midst of technological advances (Sholichah et al., 2022). Mulyadi and Hasanah (2020) emphasized that the role of *murabbi* is needed to foster students' spiritual character in depth (Mulyadi & Hasanah, 2020). Maulana (2023) reveals the major challenges faced by teachers when social media replaces the function of teachers as the main source of religious knowledge (Maulana, 2023). Meanwhile, Wulandari (2021) discussed the importance of integrating Islamic values with technology so that learning remains contextual (Wulandari, 2021). Hidayat and Lestari (2022) emphasized the urgency of teachers playing the role of *mu'allim* and *muaddib* to fortify students from misleading information (Hidayat & Lestari, 2022). Nurfadilah (2023) found that there is a shift in the scientific authority of PAI teachers due to the dominance of digital *ustadz* (Nurfadilah, 2023). Meanwhile, Zainuddin and Fitri (2024) emphasized the need to strengthen spirituality and adapt teachers' technology (Zainuddin & Fitri, 2024). From these various studies, it appears that research that combines the concept of the role of teachers thematically and holistically in the context of Society 5.0 is still very limited.

The purpose of writing this article is to explore in depth the role of PAI teachers in Islamic education, analyze the challenges of Islamic religious

education teachers in the society 5.0 era, and understand the transformation of the role of teachers from *mudarris* (teachers of knowledge) to *murabbi* (moral and character builders) in the Society 5.0 era. This study is directed to understand the nature of the role of teachers as initiated in the Islamic scientific tradition, and to relate it to contemporary challenges that arise due to the rapid development of digital technology. Through this analysis, this article aims to formulate a conceptual framework that reaffirms the function of PAI teachers as teachers, guides, cultivators of manners, as well as the formation of a complete personality. Thus, it is hoped that this research can make a theoretical and practical contribution in strengthening the relevance and professionalism of PAI teachers in guiding the digital generation to adhere to the moral values of *karimah*.

Method

This research uses a qualitative approach with the library research method. Primary data in this study comes from sources such as books by Syed Muhammad Naquib al-Attas on the concept of *adab* and the purpose of Islamic education, Muhaimin on the concept of contextual and integrative Islamic education, and Abuddin Nata on the thought of modern Islamic education and its relevance to global challenges, classical literature of Islamic education. Meanwhile, secondary data was obtained from academic articles, the results of previous research that are relevant to the transformation of the role of PAI teachers in the context of technological developments, educational digitalization, and the competency demands of the society 5.0 era (Moleong, 2019). The data collection technique was carried out using keywords such as "PAI teachers", "*mudarris*", "*murabbi*", "the role of religious teachers", and "Society 5.0" to filter literature that was appropriate to the research topic. The literature found is then analyzed using the content analysis technique, namely by examining the content, meaning, and main message contained in each source (Sugiyono, 2020).

The analysis process involves identifying the main themes related to the role of teachers, including pedagogical, spiritual, moral, social, and digital dimensions. In addition, the research also highlights the paradigm shift of PAI teachers from just *mudarris* (teachers) to *murobbi* (educators who foster personality and spirituality) in accordance with the needs of society in the Society 5.0 era (Huda, 2022). With this literature study approach, the research is expected to be able to provide a comprehensive picture of the revitalization of the role of PAI teachers in facing the changing times. The results of this study are expected not only to affirm the urgency of PAI teachers as transformative educators, but also to make practical and theoretical contributions to the development of Islamic education that is adaptive, humanist, and relevant to the demands of technology-based society and humanity in the era of Society 5.0 (Nuraisyah & Chusniatun, 2025).

Results & Discussion

The Role of PAI Teachers in Islamic Views

According to Syed Muhammad Naquib al-Attas in an article written by Komaruddin Sassi, Islamic education is not only interpreted as a process of knowledge transfer, but as a process of *ta'dib*, which is the formation of adab that puts everything in its proper place. In this view, Islamic Religious Education (PAI) teachers have a very important role as educators who not only teach, but also shape the personality, morals, and spirituality of students. PAI teachers are seen as *murabbi* who instill moral values, foster awareness of human standing before Allah, and guide students to become civilized individuals, not just intellectually intelligent (Sassi, 2020). In addition, in the article written by Andri Setiawan Rafli et al, Syed Muhammad Naquib al-Attas views teachers as *mursyid* or spiritual guides who are role models in behavior and morality. The teacher plays the role of the heir of the prophetic task (*waratsatul anbiya'*), which is to lead people to truth and true happiness (*sa'adah*). Thus, according to al-Attas, the role of PAI teachers includes a complete intellectual, moral, and spiritual dimension, in order to produce civilized and noble people of character (Andri Setiawan Rafli, 2025).

In the book "Thinking and Actualization of the Development of Islamic Education", Muhaimin said that in Islamic educational literature, the word education has many meanings of *ta'lim*, *tarbiyah*, *irsyad*, *tadris*, *ta'dib*, *tazkiyah*, and recitation. Likewise, the educators can be called *ustad*, *mu'allim*, *murabbi*, *mursyid*, *mudarris*, *mu'addib*, and *muzakki*. *Taklim* is a learning process that aims to help students understand the meaning implied behind the things that are written, develop knowledge insights, and explain its application in life, both in the realm of theory and practice. Thus, *taklim* includes knowledge transfer activities, internalization of values, and the application of practical practices in a comprehensive and integrated manner. *Tarbiyah* is an educational process that aims to help students to be able to manage, maintain, develop, improve, and improve themselves and all their potential, including their ability to interact and contribute to the social life of the community gradually and continuously. *Irsyad* is a coaching process that aims to improve the quality of morals and personality of students, as well as a means of providing examples in attitudes and behaviors. *Tadris* is an educational process that aims to educate students, eliminate ignorance, and develop skills according to their talents, interests, and abilities, so that they can become skilled and productive individuals. *Ta'dib* is an educational process that focuses on the formation of students' responsibilities in preparing themselves to build a superior and dignified civilization in the future. *Tazkiyah* is an effort to purify the soul of students so that they are able to return to their holy and noble nature. Recitation is the process of inheriting and instilling Divine and human values to students as part of the formation of their character and spirituality (Muhaimin, 2011). The task of educating is the duty to prepare the next generation who will live in their time in the future, as stated by the companion of Ali bin Abi Talib r.a. which reads:

عَلِّمُوا أَوْلَادَكُمْ فَإِنَّهُمْ سَيَعِيشُونَ فِي زَمَانِهِمْ غَيْرَ زَمَانِكُمْ فَإِنَّهُمْ خُلِقُوا لِرَمَانِهِمْ وَنَحْنُ خُلِقْنَا لِرَمَانِنَا

This means that education is the main pillar for people's lives, so it requires serious attention and handling from competent parties, especially teachers and students, because both play a role as the main actors in the process of implementing education. Education seeks to instill an understanding of science

and the values of wisdom, wisdom, and skills in applying this knowledge in order to bring benefits while avoiding all forms of harm. Based on the various educational concepts that have been explained earlier, the role of teachers in the Islamic perspective can be formulated as follows:

- a. Improve and develop their professionalism continuously in carrying out their role as educators through activities *ta'lim*, *tarbiyah*, *irsyad*, *tadris*, *ta'dib*, *tazkiyah*, and *tilawah*.
- b. Develop knowledge insights that include theoretical, practical, and functional aspects for students.
- c. Encourage and develop the creativity, potential, and nature possessed by students.
- d. Improving the quality of morals and personalities of students as well as instilling and developing human and divine values.
- e. Preparing students to become skilled and productive human resources.
- f. Realizing the development of a superior civilization with Islamic values for the future.
- g. Guiding students in the process of purifying the soul so that they can return to their holy nature.
- h. Instilling and bequeathing divine and humanitarian values to students.

The role of PAI teachers in the Society 5.0 era is very important. This era is accompanied by the acceleration of digital technology, the integration of artificial intelligence, and information that is very fast to spread. This situation has a big impact on the world of education, including religious education which not only plays a role in transferring knowledge but also plays a role in the formation of character and morality. In the perspective of Islamic education, teachers have a very noble position. He is not only a teacher who only transfers his knowledge (*mudarris*) but also a teacher as a coach in daily life (*murabbi*) to as a life example (*uswatun hasanah*). This view reinforces that the role of teachers is not enough and cannot even be replaced by sophisticated technology, because in this educational process it concerns spiritual, moral, and spiritual aspects that cannot be separated.

This is in line with the thoughts of M. Yunus Abu Bakar, Azdatil Arifah Nayyiroh, Khurun In Kamila in their article entitled The Position and Role of Teachers in the Islamic View. They agreed that the role of teachers is not only to educate but also includes mentoring and training. Teachers must also be able to manage the classroom, become motivators, mediators, demonstrators and assessors (Bakar et al., 2024). Teachers in this position are also responsible for preparing learning programs, planning/preparing materials to be delivered carefully, regulating the state of the classroom, determining sitting positions according to the physical condition and ability of students to receive materials (Muflihin & Makhshun, 2025). The above opinion is also supported by Ki Hadjar Dewantara written in Vera Nita's article, that Educating is a process of guiding and directing all the natural potentials and strengths that children have, both as individuals and as members of society, so that they can achieve the highest safety and happiness. Teachers can be said to be the main actors in education in schools. Learning activities cannot run without teachers. Therefore, teachers are required

to have competence and professional abilities in carrying out their duties. That way, teachers can carry out their roles, namely:

- a. Playing the role of a facilitator who is in charge of providing convenience for students in the learning process.
- b. Acting as a supervisor who accompanies and assists students in the learning process.
- c. Acting as a learning environment provider that seeks to create a calm, comfortable, and conducive atmosphere for the learning process.
- d. Acting as a communicator who builds and maintains effective communication relationships with students and with the community.
- e. Acting as an example (*uswatun hasanah*) who is able to provide examples of good behavior and attitudes for his students.
- f. Acting as an evaluator who has the ability to assess and evaluate students' learning outcomes so that they can be material for reflection and improvement.
- g. Acting as an innovator who seeks to develop and disseminate ideas and reform efforts in the world of education to the public.
- h. Acting as moral and political agents who contribute to fostering the morals of the community and students, as well as supporting various nation-building efforts.
- i. It plays a role as a cognitive agent that functions to disseminate science to the wider community.
- j. Acting as a manager who is responsible for managing and directing the learning process in the classroom so that it takes place effectively and regularly (Nita, 2023).

Based on the results of the research quoted from one of the articles on the Role of Islamic Religious Education (PAI) Teachers in Fostering Student Morals, written by Sholihin Agung, it can be explained that teachers have a great responsibility in shaping the character and morals of students. The role played by Islamic Religious Education (PAI) teachers in shaping students' personalities is: (Agung, 2021).

- a. Teachers as Supervisors. Teachers play a role in supervising student behavior both inside and outside the classroom. When students make mistakes, teachers immediately give reprimands and advice so that students can improve themselves and not repeat them.
- b. Teacher as a Supervisor. PAI teachers act as supervisors and second parents at school. Teachers provide direction, motivation, and guidance so that students grow into individuals who have faith, good morals, and responsibility.
- c. Teachers as Examples. Teachers are a real example for students through polite speech, discipline, neatly dressed, and polite behavior. This example is an effective means of shaping the Islamic character of students (Sari, 2024).
- d. Teachers as Punishment and Rewards. Teachers punish students who break the rules to foster awareness and a sense of responsibility, as well as provide rewards or rewards for students who behave well as a form of appreciation and motivation.

With these roles, PAI teachers not only teach, but also educate, guide, and instill Islamic moral values in order to form civilized and moral students.

Challenges for PAI Teachers in the Society Era 5.0

In facing the Society 5.0 era, Islamic Religious Education Teachers (PAI) have a great responsibility to maintain the purity of knowledge and instill manners in the midst of the rapid flow of digitalization and secularization of values. Based on the view of Syed Muhammad Naquib al-Attas in his book *The Concept of Education in Islam*, the essence of Islamic education is not only the imparting of knowledge, but the process of *ta'dib* or the formation of a civilized human being who understands his position and everything according to its essence (Al-Attas, 1980). In this context, various challenges arise, such as:

- a. The difficulty of instilling manners in the digital space tends to be instant and permissive.
- b. The need to integrate technology with spiritual values so that digital media can be a means of strengthening faith, not just entertainment (Hanif & Prasetianingtiyas, 2023).
- c. The decline of the example of educators as *murobbi* and *mursyid* in the midst of changes in modern style.
- d. The deviation of the direction of education that is more oriented towards material achievement than the formation of civilized people as affirmed in the book by Syed Muhammad Naquib al-Attas *Prolegomena to the Metaphysics of Islam* (Al-Attas, 1995).

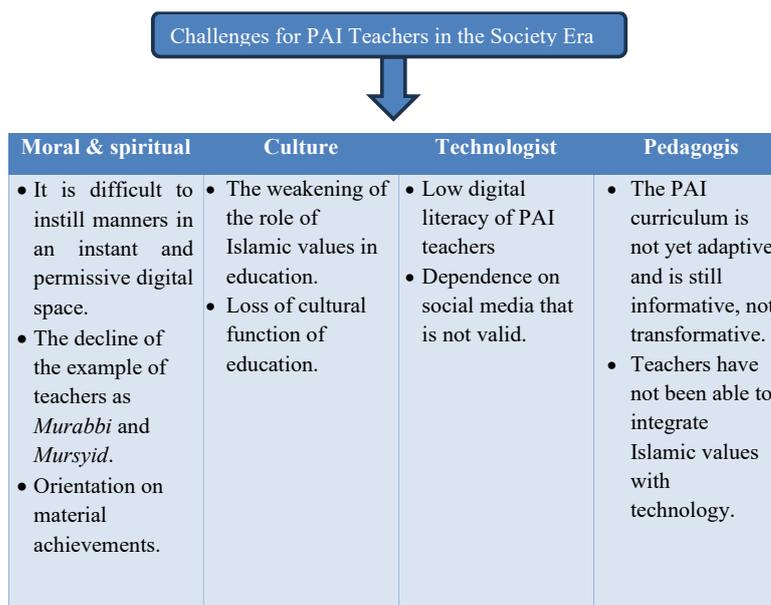
According to Prof. Dr. H. Abuddin Nata, M.A., as quoted by Muhammad Yusuf Sya'bani, he considers that the transition period towards the Society 5.0 era presents a big challenge for Islamic Religious Education (PAI). PAI is considered to have lost its cultural role because it has not been able to form a generation with Islamic character and is resilient in the face of globalization. The quality of education is still limited, both from the curriculum and the competence of teachers. Digital progress also brings negative impacts such as the rise of cybercrime, moral disorientation, and weak spirituality, while modern technology risks shifting human values without strengthening moral education (Sya'bani, 2023). And according to Prof. Dr. H. Abuddin Nata, M.A., in a journal article cited by Irzan, et al (2024) explained that Islamic Religious Education (PAI) teachers in the Society 5.0 era are faced with various challenges that require the ability to adapt to technological developments and social dynamics. These challenges include the weakening of the cultural role of Islamic education, the quality of educators that still need to be improved, and the negative influence of digital technology on student morale. On the other hand, the current of globalization can also shift spiritual and humanitarian values. Therefore, PAI teachers need to combine technological advances with Islamic principles to shape the character and morals of future generations (Irzan et al., 2024).

Based on the primary data described above, the challenges faced by Islamic Religious Education (PAI) teachers in the Society 5.0 era include complex moral, spiritual, and cultural aspects. Syed Muhammad Naquib al-Attas in *The Concept of Education in Islam* explained that Islamic education is actually a process of *ta'dib*, which is the formation of civilized human beings who understand their nature

and place knowledge in accordance with the truth. However, the reality of the instant and permissive digital era makes instilling the value of manners even more difficult, while educational orientation tends to focus on material achievements. Abuddin Nata assessed that Islamic education began to lose its cultural function due to the weak integration of spiritual and moral values in the education system, coupled with the low ability of teachers to adapt to technological developments and globalization currents. Therefore, PAI teachers are required not only to master digital literacy, but also to strengthen pedagogic competencies based on Islamic values and to display examples in behavior. The discussion needs to be directed to strategies to strengthen the role of PAI teachers through Islamic value-based technology training, integrative curriculum reform, and the use of digital media as a means of da'wah in forming a civilized and moral generation.

This is also strengthened by the results of Ikrima Mailani's study which both highlight the crisis of relevance and quality of Islamic education in the midst of digital advances. Mailani emphasized that PAI teachers often do not have adequate competence in utilizing technology as a means of moral formation, while the PAI curriculum tends to be not adaptive and is still informative, not transformative. This makes Islamic values vulnerable to being marginalized by the instant and permissive culture of the digital world (Mailani, 2025). Meanwhile, Nurlaili et al. added that the main challenge of PAI lies not only in the weakening of students' morale due to the free flow of information, but also in the credibility of religious science sources on social media which are often misleading. Even so, both consider that technology can still be a great opportunity to strengthen faith and morals if it is integrated wisely in the educational process. Thus, PAI teachers need to reconstruct the curriculum, improve digital literacy, and make technology a da'wah medium based on spiritual values so that the goal of Islamic education as the formation of civilized people is maintained (Nurlaili et al., 2024).

Figure 1. Challenges for PAI Teachers in the Society Era



The Transformation of the Teacher's Role from Mudarris to Murabbi.

In Syed Muhammad Naquib al-Attas's view, Islamic education is not just a transfer of knowledge (*ta'lim*), but a process of *ta'dib*, which is the formation of manners and personalities based on divine values. This indicates that teachers are not enough to play the role of *mudarris* (teachers who deliver material), but must rise to become *murabbi* (true educators) who guide the spiritual, moral, and intellectual development of students. In his work *The Concept of Education in Islam*, al-Attas explained that the purpose of education is to produce civilized human beings who place knowledge and charity in accordance with the true truth (Al-Attas, 1980). Thus, the transformation of the role of PAI teachers requires an integration between knowledge, faith, and morals. Teachers not only convey religious teachings theoretically, but also become role models who bring Islamic values to life in their behavior and social life. This thinking is in line with the concept of Islamization of knowledge developed by al-Attas, where education should lead people to the knowledge of God, not just academic or professional achievements. Therefore, PAI teachers as *murabbi* function to instill the values of manners and spirituality so that students grow into knowledgeable, faithful, and noble people (Al-Attas, 1980).

According to Prof. Dr. H. Abuddin Nata, M.A., in the article written by Dewi Rokhmah et al, it is explained that the role of teachers in Islamic education is not limited to transmitting knowledge, but also moral and spiritual coaching. PAI teachers do not only act as *mudarris* who teach theory, but also as *murabbi* who instill Islamic values through exemplary attitudes and behaviors. This role transformation emphasizes that education must be based on the Qur'an and As-Sunnah and include intellectual, spiritual, and social aspects, so that teachers function to form a person of faith, morality, and balanced personality in the midst of the challenges of the times (Dewi Rokhmah., dkk, 2024). And according to Prof. Dr. H. Abuddin Nata, M.A., in the thesis quoted by Siti Kholijah Hutahun, explained that the change in the role of Islamic Religious Education (PAI) teachers from *mudarris* to *murabbi* is an important step in the reform of the Islamic education system. Teachers are not only tasked with conveying knowledge, but also play the role of mentors who shape the morals, personalities, and spirituality of students. In the position of *murabbi*, teachers are required to be role models who instill Islamic values through behavior and speech. Thus, Islamic education is directed not only at intellectual intelligence, but also at the development of moral and noble character (Siti Kholijah Hutahun, 2024).

The thoughts of Syed Muhammad Naquib al-Attas and Abuddin Nata above have the same that Islamic education aims to form civilized human beings through the integration of knowledge, faith, and morals. Al-Attas emphasized that education is a process of *ta'dib*, that is, the formation of manners that place humans and knowledge according to their essence, not just the transfer of knowledge. Meanwhile, Abuddin Nata emphasized that Islamic education must produce a balanced personality intellectually, spiritually, and morally by making teachers the main figures in character development. These two views affirm that PAI teachers do not only play the role of *mudarris* (teachers), but also as *murabbi* (true educators) and *muaddib* (cultivators of manners) who lead students to moral and spiritual maturity. In the modern context, PAI teachers are required to

carry out a more comprehensive role by guiding the spiritual, moral, and intellectual development of students through real examples. The concept of Islamization of knowledge according to al-Attas also emphasizes that education must lead people to the knowledge of God, not just academic achievements. Thus, the transformation of the role of PAI teachers from *mudarris* to *murabbi* is an important step to realize comprehensive Islamic education and form knowledgeable, faithful, and noble people.

The thoughts of Islamic education figures discussed in various literatures show continuity with the ideas of Syed Muhammad Naquib al-Attas and Abuddin Nata regarding the transformation of the role of PAI teachers from *mudarris* to *murabbi*. According to Imam al-Ghazali and Ahmad Tafsir, a teacher is not enough to only play the role of a transmitter of knowledge, but also to guide and foster the morals and spirituality of students. This view is in line with the concept of *ta'dib* put forward by al-Attas, namely education as a process of forming civilized human beings through the integration of Islamic values in intellectual, moral, and spiritual aspects. In addition, Ramayulis and Haidar Putra Daulay emphasized the importance of synergy between values, faith, and morals in education in order to create a balance between knowledge and character (Rizky Mutmainnah Amin, Nadrah, 2021). In line with that, figures such as Al-Ghazali, Ibn Khaldun, Hasan Langgulung, Fazlur Rahman, and Hassan Hanafi emphasized that Islamic education must be directed at the formation of a complete personality and noble character through the integration of faith, knowledge, and charity. This idea is in line with Abuddin Nata's thinking which places teachers as a central figure in the formation of kamil people, namely knowledgeable, faithful, and civilized human beings. Therefore, the role of PAI teachers is no longer limited to *mudarris* who transfers knowledge, but must develop into *murabbi* who guides, instills values, and fosters students' manners and noble morals (Javeed & Othman, 2023).

Conclusion

Based on the literature review and conceptual analysis of the thinking of classical and contemporary Islamic education figures, it can be concluded that the revitalization of the role of PAI teachers is a strategic need in the era of Society 5.0 to maintain a balance between technological advances and the formation of students' religious character. Therefore, it can be concluded from the discussion that has been presented that; First, conceptually, the understanding of Islamic education according to Syed M. Naquib al-Attas emphasizes education as a process of *ta'dib*, namely the formation of civilized people who place knowledge, faith, and relationship with God in a proportionate position. Therefore, the role of PAI teachers goes beyond the function of *mudarris* (material teachers) to *murabbi* who is responsible for fostering the spiritual, moral, and personality dimensions of students. This means that the focus of Islamic education must shift from just knowledge transfer to character transformation. Second, Facing the challenges of Society 5.0, PAI teachers are required to react adaptively and creatively. Generation Z and Alpha who are large in the digital ecosystem tend to be exposed to instant information that can weaken the authority of teachers and superficial religious understanding. Therefore, the development of digital literacy, innovative

pedagogical skills, and spiritual sensitivity are prerequisites for technology to be used as a medium that reinforces, not erodes, the goals of religious education. Third, this role transformation also requires the practice of exemplary (*uswah hasanah*), moral guidance (*irsyad*), and the cultivation of adab (*ta'dib*) by teachers. In the perspective of Muhaimin and Abuddin Nata, the ideal PAI teacher is a figure who combines intellectual competence, professional ethics, and spiritual depth to produce students who are knowledgeable, faithful, and moral

Overall, the shift in role from *mudarris* to *murabbi* is an important step to ensure that Islamic education not only develops cognitive intelligence, but also fosters manners and morals. In the midst of technological currents, PAI teachers are expected to remain spiritual guides who are able to incorporate divine values into the digital space so that the Muslim generation grows intelligent, ethical, and civilized. In terms of scientific contribution, this paper strengthens the conceptual framework on the shift in the role of PAI teachers in the context of educational modernization. However, this study has limitations, namely that it is a literature study so that it does not contain empirical evidence on how the concept of *murabbi* is implemented in technology-based learning practices. In addition, synthesis between sources needs to be strengthened and accompanied by applicable examples. It is hoped that for the next research, it is recommended to conduct field studies (interviews, observations, case studies) to evaluate the practice of *murabbi* in a digital context, as well as to design an operational model of PAI education that integrates the roles of *mudarris*, *mu'allim*, *muaddib*, and *murabbi*. Strengthening teachers' capacity through digital literacy training, spiritual leadership, and humanistic pedagogy is also a practical recommendation so that teachers can become effective agents of change in the Society 5.0 era.

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