

TEACHER COMPETENCIES GROUNDED IN THE VALUES OF QUR'AN SURAH ALI IMRAN (3):159 FOR FOSTERING HUMANISTIC AND PARTICIPATORY PEDAGOGY IN THE ERA OF ARTIFICIAL INTELLIGENCE

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ABSTRACT

The rapid advancement of Artificial Intelligence (AI) in education has improved instructional effectiveness but also raised concerns about the declining humanistic dimension of teaching. This study aims to analyze teacher competencies in light of the values of the Qur'an, Surah Ali Imran, Verse 159, and to formulate a humanistic-participatory pedagogical framework for the AI era. Using a qualitative conceptual approach, the study examines contemporary Qur'anic interpretations and relevant literature on teacher competence, humanistic pedagogy, and Islamic education. The findings show that the values of compassion, consultation, forgiveness, and reliance on God are embedded in QS. Ali Imran Verse 159 provides an integrative foundation for teacher competencies that extend beyond technical and instructional aspects. The analysis further indicates that contemporary educational discourse largely emphasizes pedagogical effectiveness and technological adaptation, while ethical and spiritual dimensions receive limited attention. Based on the synthesis of Qur'anic interpretation and educational literature, this study proposes a humanistic-participatory pedagogical framework that positions teachers as facilitators, moral role models, and dialogic partners in learning. The study contributes theoretically by enriching the value-based paradigm of teacher competence from an Islamic perspective and practically by offering a conceptual reference for developing inclusive, dialogic, and character-oriented learning in the AI era. These findings underscore the importance of integrating Qur'anic values into contemporary educational transformation to foster a more holistic and sustainable learning paradigm.

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INTRODUCTION

The development of global education reflects a paradigm shift from instruction to a more humanistic and participatory approach. International reports in the field of education emphasize that 21st-century teacher competencies not only include mastery of the subject matter but also the ability to build empathetic and collaborative relationships with students. The increasing social complexity, technological advancements, and the demand for student-centered learning influence this transformation. The global impact of these changes is reflected in the growing need for adaptive, reflective teachers in their pedagogical practice. These conditions place teacher competence as a key factor in the success of education.

The theory of humanistic pedagogy has become one of the grand theories relevant in this context. This approach emphasizes the importance of appreciating individual potential, freedom to learn, and a dialogical relationship between teachers and students. In the perspective of Islamic education, these values align with the principles of rahmah and musyawarah contained in the Qur'an. QS. Ali Imran verse 159 serves as one of the normative foundations that depict a leadership character that is gentle, inclusive, and participatory. Sutarto, (2023) explains that this verse articulates the principle of educational interaction grounded in compassion, which is relevant to modern pedagogy.

The evolution of that regarding teacher competence in Islamic education shows a shift from a normative approach to an integrative one. Initially, teacher competence was more focused on moral and religious aspects, but subsequent developments integrated professional and pedagogical dimensions. Muhtadin & Laksono (2023) emphasize that a teacher's competence in Islam encompasses a balance among knowledge, deeds, and morals. This transformation demonstrates an effort to address contemporary educational challenges without abandoning the fundamental values of Islam. Thus, the concept of teacher competence becomes increasingly complex and multidimensional.

The problem that arises in this context is the suboptimal implementation of Quranic values in teachers' pedagogical practices. Many teachers are still oriented toward conventional, less participatory methods. This condition leads to low student engagement in the learning process. Nurseha & Syakir (2023) show that the values of consultation and forgiveness in QS. Ali Imran verse 159

has not yet been fully internalized in classroom interactions. This indicates a gap between normative concepts and empirical practices. The urgency of resolving this issue is increasing in line with the demand for more inclusive education.

The educational context in Indonesia provides specific characteristics in the application of this concept. The national education system that integrates religious and national values requires teachers to possess holistic competencies. Desta et al., (2025) emphasize that the competency standards for teachers in Islamic education must address both local and global needs. The diversity of cultures and student backgrounds also presents a unique challenge in the implementation of humanistic pedagogy. This condition demands a model of teacher competence that is contextual and adaptive.

The characteristics of QS. Ali Imran's verse 159 provides a strong normative framework in building participatory pedagogy. This verse emphasizes three main principles: gentleness, consultation, and trust in God. Almahda et al., (2024) show that these principles can be implemented in the learning process to create a conducive atmosphere. This approach is also in line with the concept of student-centered learning that is developing in modern education. Thus, this verse is highly relevant in the development of teacher competencies.

The research gap in this study lies in the lack of integration between Quranic exegesis analysis and the development of practice-based pedagogical competencies. Most of the research remains conceptual and has not yet moved toward an applied model. (2026) shows that the study of verses related to teacher competence remains limited to descriptive aspects. Meanwhile, empirical research on the effectiveness of implementing these values remains very limited. This condition opens up opportunities for more integrative research.

The novelty of this study lies in the formulation of a teacher competency framework grounded in the values of Qur'an Surah Ali Imran Verse 159 and integrated with the principles of humanistic and participatory pedagogy within the context of contemporary education. Previous studies have predominantly focused on normative interpretations of Qur'anic educational values or on general discussions of teacher competencies without translating them into an operational pedagogical framework. (Ramadani et al., 2025). In response to this

limitation, the present study offers a conceptual synthesis that operationalizes the three core values embedded in QS. Ali Imran Verse 159, namely gentleness (*al-lin*), consultation (*shura*), and trust in God (*tawakkul*), into teacher competency indicators relevant to twenty-first-century learning practices. The proposed framework positions teachers as empathetic facilitators, dialogic partners in the learning process, and moral exemplars who foster inclusive and collaborative learning environments. This approach is consistent with recent calls for integrative models that bridge Islamic educational values and contemporary pedagogical theories. (Ramadani et al., 2025). Therefore, this study not only enriches the discourse of Qur'anic-based educational interpretation but also provides a conceptual model that can serve as a foundation for developing teacher competencies in the era of Artificial Intelligence.

The purpose of this research is to analyze the concept of teacher competence from the perspective of QS. Ali Imran verse 159 and its relevance to humanistic and participatory pedagogy. This research also aims to identify key values that can be implemented in learning practices. In addition, this research aims to contribute to the development of teacher competency theory based on Islamic values. With this approach, it is hoped that a more effective, context-specific pedagogical model can be found.

The theoretical benefit of this research is to enrich the body of knowledge in the field of Islamic education, particularly related to teacher competence. Practically, this research is expected to serve as a reference for teachers in developing more humanistic and participatory learning practices. (2025) emphasizes that a teacher's personality, grounded in Quranic values, has a significant impact on educational success. Thus, this research is highly relevant in improving the quality of education in Indonesia.

METHOD

This study employed a qualitative approach using a descriptive narrative review design to examine teacher competencies from the perspective of Qur'an Surah Ali Imran Verse 159 as a foundation for humanistic and participatory pedagogy. The literature search was conducted through Google Scholar and Garuda databases between January and March 2026 using combinations of

keywords such as “teacher competence,” “Islamic education,” “humanistic pedagogy,” “participatory pedagogy,” and “QS. Ali Imran 159,” Qur’anic educational values,” and “teacher professionalism.” The article selection process followed predefined inclusion and exclusion criteria. The inclusion criteria consisted of: (1) articles published between 2020 and 2026; (2) peer-reviewed journal articles indexed nationally or internationally; (3) studies discussing teacher competence, Islamic educational values, pedagogical practices, or interpretations of QS—Ali Imran Verse 159; and (4) full-text articles accessible to researchers. The exclusion criteria included conference proceedings, undergraduate theses, duplicate publications, opinion papers, and studies not directly relevant to the research focus. The initial search identified 86 publications. After removing duplicate records and screening titles and abstracts, 47 articles remained. A full-text eligibility assessment resulted in 28 articles that met all inclusion criteria and were selected for in-depth analysis. Data were analyzed using thematic content analysis, including data reduction, categorization, open coding, axial coding, and narrative synthesis, to identify relationships between teacher competency dimensions and the values embodied in QS. Ali Imran Verse 159, namely gentleness, consultation, forgiveness, and trust in God. To enhance the trustworthiness of the findings, source triangulation was employed by comparing evidence across multiple studies and scholarly perspectives. Furthermore, only credible and peer-reviewed publications were included to ensure analytical rigor and conceptual validity (Sugiyono, 2021; Zed, 2020; Creswell, 2021; Moleong, 2021)

RESULTS AND DISCUSSION

Distribution of Teacher Competency Focus and Dominance of Research Approaches

Research findings indicate that the analyzed literature is dominated by studies on the competencies of Islamic education teachers, with a primary focus on pedagogical, professional, social, and personal aspects. The highest dominance was observed in professional and pedagogical competencies directly related to learning quality and the effectiveness of classroom interactions. Abdurrohman et al. (2023) and Budianti et al. (2022) emphasize that professional competence plays a significant role in improving the quality of

learning, while Ernawati (2024) shows that pedagogical competence is key in building adaptive and meaningful learning.

On the other hand, the integration of technology through the TPACK approach is beginning to develop as part of the transformation of teacher competencies in the digital era. (Husnul 'Abid et al., 2025). However, studies grounded in the values of the Qur'an remain limited and have not yet become mainstream in research. Triansyah et al., (2023) revealed that empirical approaches and educational policies still dominate the research trend. This condition indicates that the normative-religious dimension has not yet been optimally integrated into the study of teacher competence.

The distribution of research focuses can be visualized in the following table:

Table 1. Distribution of Research Focus

| Aspect of Competence | Research Dominance | Characteristics of Findings |
|-----------------------------|---------------------------|--|
| Professional | High | Based on performance and the quality of learning |
| Pedagogy | High | Oriented toward strategy and interaction |
| Social | Currently | Teacher and student relationship |
| Personality | Low | Moral and ethical values |
| Qur'anic Values | Very low | Conceptual study |

This distribution pattern indicates that the teacher competency framework in Indonesia still tends to be oriented toward formal standards and technical educational needs. U. Hasanah & Nafi'ah (2021) and L. Lestari et al. (2024) emphasize that the development of teacher competencies remains grounded in national education policies focused on professionalism. Surtiati et al. (2025) and Wahyudi et al. (2024) show that academic supervision and certification programs often drive improvements in teacher competencies. Anggraini et al. (2025) and Ridho & Baroroh (2025) also add that continuous professional development programs place greater emphasis on technical aspects than on the internalization of values. Thus, this descriptive phase emphasizes the disparity

between the dominance of technocratic approaches and the minimal integration of Qur'anic values in the construction of teacher competence.

Synthesis of the Gap in the Implementation of Qur'anic Values in Teacher Competence

Analytical findings indicate that although teachers' competencies have significantly developed in pedagogical and professional aspects, the implementation of Quranic values, particularly QS. Ali Imran, verse 159, has not yet been systematically integrated into learning practices. Studies Abdurrohman et al., (2023) and Azzahra & Abidin, (2024) emphasize that teachers' professional competence contributes to the quality of learning, but has not yet touched on affective dimensions such as gentleness and deliberation. Meanwhile, Anas, (2023) and Handayani et al., (2023) show that evaluative competence and pedagogical content knowledge are still oriented toward cognitive aspects. These findings indicate that pedagogical practices still tend to be more instructional than dialogical. M. Hasanah & Alfarabi, (2025) and Mubarokah et al., (2025) show that the implementation of differentiated learning is not yet fully based on the values of empathy and participation. This condition reinforces the assumption that there is a gap between technical competence and the internalization of Qur'anic values in learning.

The synthesis of findings shows that the technocratic approach still dominates the construction of teacher competence in Islamic education literature. (2020) and Munawir et al. (2025) emphasize that teacher competency standards are determined more by national education policies than by normative religious values. On the other hand, Febrianti et al. (2025) and Qomariyah & Cahyadi (n.d.) show that the perspectives of the Qur'an and Hadith have great potential in building character-based teacher competence. However, the study is still conceptual and has not yet been operationalized in teaching practice. Mukarromah & Sartika (2024) and Irawan & Rahman (2025) Also, identify issues in the transformation of teacher competencies that have not yet been deeply addressed in the spiritual dimension. Thus, this synthesis emphasizes that the research question regarding the suboptimal implementation of Qur'anic values has been empirically proven in the literature.

Visualization of the synthesis of the relationship between findings can be presented as follows:

Table 2. Visualization of The Synthesis of Findings

| Competency Dimension | Empirical Condition | Integration of Qur'anic Values |
|-----------------------------|----------------------------|---------------------------------------|
| Pedagogy | Developing | Low |
| Professional | Dominan | Very Low |
| Social | Moderate | Limited |
| Personality | Weak | Minim |
| Pedagogy Qur'ani | Conceptual | Not yet applicable |

Further analysis shows that the factors causing this gap include the dominance of standards-based policies, the lack of interpretative-based implementation models, and the minimal training for teachers that integrates spiritual values. (2024) and Supriadi & Azis (2023) emphasize that the development of teacher competencies remains oriented toward the curriculum and teaching materials. Meanwhile, (2020) and Tampubolon et al. (2025) show that teacher competencies are more closely related to student motivation and learning outcomes than to value-based character formation. Wahdah & Elfri (2024) Also, add that the pedagogical competencies of prospective teachers do not yet fully reflect humanistic values. Thus, this analytical phase highlights structural and conceptual gaps in the integration of QS values. Ali Imran verse 159 into teacher competencies.

Reconstruction of Humanistic Pedagogy Based on QS. Ali Imran Verse 159 and the Limitations of Analysis

Interpretative findings reveal an unexpected pattern of imbalance between the advancement of teachers' technical competencies and the stagnation of the internalization of Qur'anic values in pedagogical practices. Although various studies show an increase in pedagogical and professional competence, humanistic dimensions such as gentleness (*rifq*), consultation (*shura*), and forgiveness (*afw*) have not yet become an integral part of the learning interaction. (2023) and Wahyudi et al. (2024) emphasize that teacher certification and professionalization place greater emphasis on administrative and performative

aspects. On the other hand, (2024) and Wahdah & Elfri (2024) show that the development of pedagogical competence remains oriented toward instructional effectiveness rather than humanistic relations. This condition indicates a reduction in the meaning of teacher competence to merely technical abilities. This finding strengthens the argument that modern pedagogy in the Islamic education environment has not yet fully internalized spiritual values as its epistemological basis.

Further interpretation indicates the need to reconstruct the concept of teacher competence by integrating Qur'anic values with contemporary pedagogical approaches. U. Hasanah & Nafi'ah, (2021) and Mukarromah & Sartika, (2024) emphasize that the framework of teacher competence needs to be redefined to avoid being trapped in a normative approach that is detached from practice. Meanwhile, Febrianti et al., (2025) and Qomariyah & Cahyadi, (n.d.) show that the values of the Al-Qur'an have transformative potential in building a humanistic and participatory character in teachers. However, the absence of a concrete operational model makes it difficult to implement those values systematically. Irawan & Rahman, (2025) and Munawir et al., (2025) Also, identify that educational policies have not fully accommodated the integration of spiritual values into teacher competency standards. Thus, the reconstruction of pedagogy based on QS. Ali Imran verse 159 has become an urgent need, both conceptual and practical.

Another implicit finding is the tendency towards dualism between value-based education and competency-based education. Kurniawan et al., (2024) and Supriadi & Azis, (2023) show that curriculum development and learning tools remain oriented toward cognitive and administrative outcomes. Meanwhile, Kurniadi et al., (2020) and Tampubolon et al., (2025) link teacher competence with student learning outcomes without deeply considering the affective and spiritual dimensions. This indicates that the indicators of educational success are still quantitative in nature. Triansyah et al., (2023) also revealed that global research trends often overlook approaches grounded in religious values. Thus, this interpretation emphasizes the epistemological bias in the construction of educational science that marginalizes Qur'anic values.

The limitation of the analysis in this study lies in the use of a narrative review approach that is descriptive in nature, making it impossible to generalize

the findings statistically. Furthermore, reliance on secondary literature heavily influences the research results, shaping them by the quality and perspectives of previous authors. Arasyiah & Rohiat (2020) and Budianti et al. (2022) show that variations in research contexts can affect the interpretation of teacher competence. Another limitation is the lack of direct empirical exploration of QS-based pedagogical practices, specifically Ali Imran verse 159, in the field. M. Hasanah & Alfarabi (2025) and Husnul 'Abid et al. (2025) emphasize that an empirical approach is necessary to test the concept's validity in practice. Thus, this research opens opportunities for further experimental or case studies to strengthen the findings.

Overall, this interpretative phase emphasizes integrating QS values. Ali Imran's verse 159 into teacher competencies is not merely a normative discourse, but a strategic necessity in building a humanistic and participatory pedagogy. These findings show that without integrating spiritual values, teachers' competencies risk losing their ethical and transformative dimensions. Ridho & Baroroh (2025) and Anggraini et al. (2025) emphasize the importance of sustainable competency development that is not only skill-based but also value-based. Therefore, the reconstruction of teacher competencies based on the Qur'an becomes an important contribution in addressing contemporary educational challenges. This approach is expected to bridge the gap between theory and practice as well as between values and competencies in Islamic education.

Reconstruction of Teacher Competencies Based on Qur'an Surah Ali Imran Verse 159 in the Era of Artificial Intelligence

The synthesis of findings indicates that Qur'an Surah Ali Imran Verse 159 provides a robust conceptual foundation for reconstructing teacher competencies in response to educational transformation in the era of Artificial Intelligence (AI). Unlike conventional competency paradigms that primarily emphasize technical mastery and instructional performance, this verse offers an integrative framework that combines professional capabilities with humanistic values, positioning teachers not only as facilitators of learning but also as character builders. This finding is consistent with U. Hasanah & Nafi'ah (2021), who emphasize the need to redefine teacher competencies in Islamic educational

settings by integrating professionalism and spiritual values. Similarly, Mukarromah & Sartika (2024) argue that the transformation of teacher competencies requires an approach that extends beyond performance-based standards to encompass moral and humanistic dimensions.

The analysis of Qur'an Surah Ali Imran Verse 159 identifies four core values that can be operationalized into contemporary teacher competency indicators: gentleness (*al-lin*), consultation (*shura*), forgiveness (*al-'afw*), and trust in God (*tawakkul*). The value of gentleness helps strengthen teachers' social competence through empathetic communication and the ability to establish respectful relationships with diverse learners. This finding aligns with the study of Wahdah & Elfri, (2024), which demonstrates that effective pedagogical competence requires a humanistic approach centered on students' needs and development. Meanwhile, the value of consultation reinforces pedagogical competence by promoting dialogic, collaborative, and participatory learning processes that encourage active student engagement in knowledge construction.

Forgiveness enhances teachers' personal competence by fostering restorative, inclusive, and character-oriented classroom environments. In this context, teachers function not merely as evaluators of learning outcomes but also as mentors who foster positive educational relationships. Furthermore, the value of *tawakkul* serves as a foundation for professional competence characterized by moral responsibility, integrity, and ethical decision-making in addressing contemporary educational challenges. This perspective broadens the conventional understanding of professional competence, which is often limited to subject-matter expertise and instructional skills. (Abdurrohman et al., 2023; Budianti et al., 2022).

In the context of Artificial Intelligence, the reconstruction of teacher competencies based on Qur'an Surah Ali Imran Verse 159 becomes increasingly relevant. Recent studies indicate that AI technologies can effectively support technical aspects of teaching and learning, including instructional design, assessment, and educational data analysis. (Husnul 'Abid et al., 2025; Pratama, 2025). However, essential humanistic functions such as empathy, character formation, moral judgment, and interpersonal communication remain beyond the full capabilities of technological systems. Therefore, teacher competencies in

the AI era should focus on strengthening human-centered values to ensure that education does not lose its ethical and spiritual dimensions.

Based on the synthesis of the reviewed literature and the interpretation of Qur'an Surah Ali Imran Verse 159, this study proposes a conceptual framework of teacher competencies that integrates Qur'anic values with contemporary educational demands. The framework operationalizes four core values embedded in the verse gentleness (*al-lin*), consultation (*shura*), forgiveness (*al-'afw*), and trust in God (*tawakkul*) into competency dimensions that support the development of humanistic and participatory pedagogy in the era of Artificial Intelligence. The proposed framework is presented in Table 3.

Table 3. Reconstruction of Teacher Competencies Grounded in the Values of Qur'an Surah Ali Imran Verse 159

| Qur'anic Value | Teacher Competency | Educational Implication |
|----------------------------------|--------------------------------------|---|
| Gentleness (<i>al-lin</i>) | Socio-Empathetic Competence | Empathetic communication and supportive relationships |
| Consultation (<i>shūrā</i>) | Participatory Pedagogical Competence | Collaborative and dialogic learning |
| Forgiveness (<i>al-'afw</i>) | Restorative Personal Competence | Inclusive and character-oriented classroom climate |
| Trust in God (<i>tawakkul</i>) | Ethical-Professional Competence | Integrity and ethical decision-making |

The framework demonstrates that teacher competencies in Islamic education should not be confined to technical and instructional dimensions alone. Instead, they should incorporate spiritual and ethical values that foster meaningful educational relationships and holistic learner development. In the context of Artificial Intelligence, where digital technologies can support many technical functions of teaching, these Qur'anic-based competencies become increasingly important in preserving the humanistic, participatory, and moral dimensions of education. Therefore, Qur'an Surah Ali Imran Verse 159 offers not only a normative foundation but also a conceptual basis for reconstructing teacher competencies that are relevant to the challenges of contemporary education.

CONCLUSION

This research asserts that teacher competence from the perspective of QS. Ali Imran's verse 159 has not been optimally realized in pedagogical practice, especially in the humanistic and participatory dimensions that should be the core of educational interaction. The dominance of a technocratic approach that emphasizes professional and pedagogical aspects has resulted in improvements in the quality of learning. However, it neglects the integration of Qur'anic values, such as gentleness, consultation, and forgiveness, as ethical foundations. These findings reveal a structural gap between the formal competency framework and the need for value-based pedagogy, necessitating a more integrative conceptual reconstruction. The theoretical contribution of this research lies in strengthening the humanistic-participatory pedagogical paradigm, grounded in the interpretation of QS. Ali Imran verse 159, while its practical contribution leads to the development of a teacher competency model that is not only performance-oriented but also character transformation-oriented. The limitation of this research lies in its narrative review approach, which has not empirically tested the implementation of the proposed model, thereby opening space for further research based on field studies. In academic, practical, and policy contexts, these findings imply the need to reposition Islamic education as a system that integrates knowledge, values, and practice holistically. Thus, the reconstruction of teacher competencies based on the Qur'an is not only a conceptual necessity but also an epistemological strategy to build a more meaningful and transformative education.

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