

The Concept of the Educator in Conservative and Progressive Education: A Comparative Analysis of the Philosophies of Ibn Jama'ah and John Dewey

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ABSTRACT

Objective: This article aims to analyze the concept of the teacher within conservative and progressive educational paradigms through a comparative examination of the philosophies of Ibn Jama'ah and John Dewey. The study addresses the contemporary crisis of teacher authority, wherein educators risk being diminished to mere technical facilitators of learning, while their pedagogical authority is caught in a tension between conservative domination and aimless progressive liberty. **Method:** Employing a qualitative library research methodology with a comparative-philosophical approach, the study utilizes Ibn Jama'ah's *Tazkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim* alongside John Dewey's *Democracy and Education* and *Experience and Education* as primary sources. Data were examined via close reading, qualitative content analysis, conceptual analysis, and a critical comparison focusing on authority structures, teacher-student dynamics, ethics (adab), experiential learning, and pedagogical methods. **Results:** The findings reveal that Ibn Jama'ah conceptualizes the teacher as an 'alim (scholar), a mu'addib (cultivator of character), and a moral-spiritual mentor whose authority is founded upon knowledge, adab, muraqabah (spiritual vigilance), muruah (dignity), haibah (reverence), compassion, and the responsibility for holistic student development. Conversely, Dewey envisions the teacher as a director of experiences, a facilitator of inquiry, an organizer of learning environments, and a guide for the social growth of students. **Novelty:** A comparative synthesis demonstrates that Ibn Jama'ah's conservative educational model cannot be simplified as rigid and authoritarian, as it inherently incorporates principles of gentleness, pedagogical adaptation to student capacities, continuous evaluation, and a profound respect for the learner's dignity. Similarly, Dewey's progressive education cannot be misconstrued as unguided freedom, given that the teacher retains a crucial role in imparting structure, direction, and educational value to the learning experience.

INTRODUCTION

The contemporary crisis in the teaching profession is characterized not merely by a shortage of educators, but by a profound shift in the conceptualization of teacher authority within an increasingly technocratic, digitalized, and efficiency-driven educational paradigm. This shift occurs as teaching practices are progressively reduced to curriculum execution, administrative compliance, and classroom management, while the educator's fundamental function as a pedagogical authority responsible for shaping students' ethics, critical reasoning, and character is increasingly marginalized. Within the context of Islamic Religious Education, this reduction is particularly consequential; religious educators are tasked not only with transmitting theological content but also with guiding students' epistemological frameworks, fostering an ethical disposition toward the truth, and cultivating moral responsibility in everyday life.

Furthermore, UNESCO and the International Task Force on Teachers for Education 2030 report a projected global deficit of approximately 44 million teachers by 2030. This statistic underscores that the profession is simultaneously facing severe quantitative pressures and imperatives for institutional transformation [1]. Additionally, the OECD's TALIS 2018 survey indicates that roughly one in five educators experiences significant occupational stress, with administrative burdens, accountability for student outcomes, and fluctuating government policies cited as primary stressors [2]. Concurrently, UNESCO asserts that the integration of generative AI in education must be governed by a human-centric vision, ensuring that technological advancements do not supplant the teacher's indispensable role as a pedagogical subject who facilitates the learning process, cognitive development, and value formation [3].

Ultimately, the contemporary challenges surrounding educators must be analyzed as a problem of transforming pedagogical authority. The central imperative lies in preserving the moral stature of teachers while simultaneously accommodating the contemporary demands for dialogical, reflective, and adaptive pedagogical practices in a rapidly evolving era. Although extensive research has explored the concept of the teacher in the educational philosophies of Badruddin Ibn Jama'ah and John Dewey, these figures are predominantly examined in isolation within their respective scholarly traditions. Consequently, Ibn Jama'ah's philosophy is typically interpreted through the lens of normative teacher-student ethics, whereas Dewey's theories are primarily situated within the paradigms of progressive education, experiential learning, and classroom democracy. This dichotomy has left the issue of teacher authority largely unexamined at the intersection of the adab-based conservative Islamic educational tradition and the experience-based modern progressive educational framework.

Extant literature on Ibn Jama'ah generally emphasizes teacher-student adab, pedagogical objectives, and the contemporary relevance of *Tazkirat al-Sami' wa al-Mutakallim* to Islamic education [4], [5], [6]. Conversely, scholarship on Dewey predominantly investigates progressive education, the reconstruction of experience, educational democracy, inquiry-based learning, and the teacher's role in cultivating participatory learning environments [7], [8], [9], [10], [11]. Concurrently, contemporary discourse on pedagogical authority posits that a teacher's authority is distinct from domination; rather, it is established through professional competence, responsibility, mutual trust, moral legitimacy, and constructive educational dynamics [12], [13], [14].

Therefore, the critical research gap addressed by this article is the absence of a robust comparative analysis between Ibn Jama'ah and Dewey aimed at conceptualizing the teacher as a pedagogical authority capable of effectively synthesizing adab-based conservative education with experience-based progressive education. This article aims to analyze the concept of the teacher in the educational philosophies of Ibn Jama'ah and John Dewey through a comparative-philosophical approach. This objective is of scholarly significance because the concept of a teacher cannot be adequately comprehended merely through the parameters of teaching duties, professional competencies, or instructional strategies. Rather, it necessitates an examination of the philosophical foundations that construct the relationship among the teacher, the student, knowledge, and the ultimate

aims of education. Through this framework, the position of the teacher is understood not simply as an executor of the learning process, but as an embodiment of pedagogical authority, moral responsibility, and a pivotal agent in shaping the educational experiences of students.

Specifically, this article seeks to elucidate the concept of the teacher in Ibn Jama'ah's thought, as articulated in his work, *Tazkirat al-Sami' wa al-Mutakallim fi Adab al-'alim wa al-Muta'allim*. Furthermore, it examines the corresponding concept in John Dewey's philosophy, particularly concerning progressive education, experiential learning, inquiry, and democratic education. Subsequently, the study compares the similarities and differences between the two paradigms and explores a potential synthesis of Ibn Jama'ah's and Dewey's concepts to advance contemporary Islamic Religious Education. By addressing these core inquiries, this article formulates a paradigm of the teacher that is fundamentally rooted in scholarly ethics (*adab*) while remaining highly responsive to the learning experiences of modern students. This article is predicated on the argument that the conceptualization of the teacher within contemporary Islamic Religious Education must transcend the conventional dichotomy between conservative and progressive educational paradigms.

This binary proves analytically insufficient when conservatism is reductively equated with authoritarian rigidity and progressivism with undirected academic freedom. A more nuanced reading necessitates positioning Ibn Jama'ah and John Dewey as distinct conceptual foundations that converge in their mutual emphasis on student development through the teacher-student relationship. Ibn Jama'ah exemplifies the conservative educational framework, conceptualizing the teacher as an *alim* (scholar), a *muaddib* (instiller of ethics), and a moral mentor who preserves the sanctity of knowledge, cultivates the student's moral conduct (*adab*), and organizes the pedagogical dynamic around spiritual and intellectual obligations [15].

Conversely, Dewey embodies the progressive educational framework, defining the teacher as a facilitator of experiential learning, an architect of the educational environment, and a guide for inquiry who enables students to bridge theoretical knowledge with practical social challenges [7], [8]. Synthesizing these two perspectives facilitates the formulation of an educational model wherein the teacher possesses moral authority while remaining dialogical, reflective, participatory, and receptive to the experiential realities of the learners. Consequently, this article posits the hypothesis that the quintessential teacher in contemporary Islamic Religious Education is a figure who adeptly harmonizes conservative authority with progressive sensibility to guide the intellectual, moral, and character development of students.

RESEARCH METHOD

This study centers on the concept of the teacher within the educational philosophies of Ibn Jama'ah and John Dewey, who serve as representations of conservative and progressive education, respectively. This specific focus was selected because both scholars address the role of the teacher in the educational process, yet they operate from

fundamentally divergent scholarly traditions, philosophical assumptions, and pedagogical orientations. Consequently, this article limits its scope; rather than examining their comprehensive educational paradigms, it solely investigates aspects pertaining to the teacher, the student, knowledge, authority, ethics (adab), experience, methodology, and educational objectives.

Ibn Jama'ah's framework is primarily analyzed through *Tazkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*, as this seminal work specifically delineates the ethics of the teacher, the student, and knowledge, alongside the dynamics of educational relationships within the Islamic tradition. Conversely, Dewey's perspective is examined through *Democracy and Education*, *Experience and Education*, and *The School and Society*. These texts are utilized because they articulate the conceptualization of education as a reconstruction of experience, a social process, and a democratic learning endeavor, while also highlighting the teacher's role in orchestrating the educational environment.

The primary analytical categories explored in these texts encompass the sources of pedagogical authority, the nature of teacher-student relations, the status of knowledge, experiential learning, instructional methods, and the developmental orientation of the learner. Ultimately, this study aims to provide a proportional comparative analysis of the structural concept of the teacher in Ibn Jama'ah's conservative educational model and Dewey's progressive framework. This study employs a qualitative library research design utilizing a comparative-philosophical approach. This methodology was selected because the primary research data consist of texts, concepts, argumentations, and structural frameworks of thought, rather than survey data, field observations, or quantitative measurements. The comparative-philosophical approach is utilized to analyze the fundamental assumptions, logical arguments, conceptual categories, similarities, differences, and potential syntheses between the thoughts of Ibn Jama'ah and Dewey. Creswell and Poth elucidate that qualitative research enables scholars to comprehend meanings and intellectual constructs through an interpretive reading of the examined data [16].

Furthermore, Bowen posits that document analysis can be applied within qualitative research to interpret texts, uncover meanings, and construct a comprehensive understanding of the investigated phenomena [17]. George and Bennett assert that a comparative approach is instrumental in systematically identifying conceptual patterns, similarities, and distinctions across various cases or ideas [18]. Consequently, this research design is highly relevant for examining the concept of the teacher as a philosophical construct originating from two distinct educational traditions. The data sources for this study comprise primary and secondary materials selected for their relevance to the concepts of the teacher, conservative education, and progressive education. Delineating these sources is imperative to ensure the analysis remains anchored in the foundational texts of the studied figures, rather than depending solely on the interpretations of other scholars. Secondary literature is employed to substantiate the theoretical context, critically evaluate prior interpretations, and avoid the

oversimplification of Ibn Jama'ah's and Dewey's intellectual contributions. The primary source for Ibn Jama'ah is *Tazkirat al-Sami' wa al-Mutakallim fi Adab al-'Alim wa al-Muta'allim*, while the supporting materials include 'Abd al-Amir Syamsuddin's examination of Ibn Jama'ah's educational thought and literature discussing the teacher-student ethics delineated in the manuscript [15], [19], [5], [6].

The primary sources for Dewey consist of *Democracy and Education*, *Experience and Education*, and *The School and Society*, whereas the supplementary sources encompass studies on progressivism, experiential learning, democratic education, and the role of the educator in Dewey's paradigm [8], [7], [8], [10], [20]. Furthermore, scholarship on pedagogical authority, conservative education, progressive education, and educational philosophy is utilized as a conceptual framework to systematically direct the analysis of the primary data [12], [13], [21], [22]. Ultimately, the data sources in this research are strategically organized to preserve a rigorous balance between the direct interpretation of primary texts and critical dialogue with relevant academic literature.

RESULTS AND DISCUSSION

The Concept of the Teacher in Ibn Jama'ah's Conservative Education

The conceptualization of the teacher within Ibn Jama'ah's intellectual framework is predicated upon the theological legitimation of the nobility of knowledge and the esteemed status of scholars. This legitimation is crucial, as the educator is not perceived merely as a facilitator of instructional activities, but rather as a custodian of knowledge who occupies a profound moral and religious position within society. Consequently, pedagogical authority in Ibn Jama'ah's conservative educational paradigm derives from the intrinsic nexus between knowledge, religion, and the responsibility of human character formation. In *Tazkirat al-Sami' wa al-Mutakallim*, Ibn Jama'ah initiates his discourse by citing Qur'anic verses and Prophetic traditions concerning the virtues of knowledge, scholars, learning, and teaching [15].

A primary foundational principle he employs is the fundamental distinction between the knowledgeable and the ignorant, as articulated in Q.S. al-Zumar, verse 9. Furthermore, the inherent dignity of individuals who possess both faith and knowledge is elucidated through the principle of divine elevation of status, as delineated in Q.S. al-Mujadilah, verse 11. Ultimately, Ibn Jama'ah's conception of the educator is fundamentally anchored in a theological-epistemological paradigm wherein knowledge is ascribed paramount dignity, and the teacher's authority is intrinsically derived from their association with this sacred knowledge. According to Ibn Jama'ah, the ideal educator must possess moral and spiritual integrity prior to fulfilling their pedagogical functions. This integrity is imperative because, within the framework of conservative Islamic education, a teacher's competence is not solely determined by their mastery of the subject matter, but also by their purity of heart, consistency in righteous actions, and personal honor. Consequently, Ibn Jama'ah posits the internal disposition of the teacher as a fundamental prerequisite for the efficacy of the educational relationship. He asserts

that a scholar ('alim) must maintain continuous mindfulness (muraqabah) of Allah, both in private and in public, while rigorously guarding their speech and conduct [15], [23].

Furthermore, educators are required to embody asceticism (zuhud), refraining from instrumentalizing knowledge for the pursuit of status, wealth, popularity, or worldly interests. They are also expected to avoid any actions that could diminish their dignity, even if such actions are fundamentally permissible. In his comprehensive analysis of Ibn Jama'ah's educational philosophy, 'Abd al-Amir Syamsuddin categorizes this dimension as the teacher's etiquette toward oneself, which encompasses moral, religious, and scholarly professional characteristics [19]. Ultimately, pedagogical authority in Ibn Jama'ah's conservative educational paradigm is constructed through muraqabah, zuhud, muru'ah, reverence (haibah), and scholarly diligence, all of which collectively preserve the educator's dignity before their students and society. Ibn Jama'ah accords considerable attention to a teacher's instructional readiness and performative ethics within the educational assembly. This emphasis is critical, as the veneration of knowledge is articulated not strictly through instructional content, but equally through the educator's self-presentation to their students. Consequently, within the framework of conservative education, the teaching process is not construed merely as a technical undertaking, but rather as a profound scholarly event necessitating both physical and spiritual preparedness. To demonstrate reverence for knowledge, Ibn Jama'ah mandates that educators instruct in a state of ritual purity, don clean and appropriate attire, utilize fragrance, and maintain a composed seated posture [15].

Furthermore, he advises against excessive jesting and laughter, as such conduct can erode a teacher's scholarly authority (haibah). Syamsuddin further elucidates that an educator's teaching etiquette encompasses personal preparation, maintaining tranquility within the assembly, methodical organization, and the prompt resolution of students' inquiries without unwarranted deferral [19]. Ultimately, Ibn Jama'ah's conceptualization of the educator integrates a vital performative dimension, positing that pedagogical authority is systematically cultivated through cleanliness, composure, earnestness, and the profound veneration of the learning environment.

The conservative educational framework of Ibn Jama'ah should not be conflated with pedagogical rigidity, as it inherently incorporates principles of compassion, gradual instruction, and the alignment of teaching methods with the cognitive capacities of the students. These principles are paramount; the authority of the educator is not designed to subjugate the student, but rather to foster their intellectual and moral maturation in a balanced manner. Therefore, within Ibn Jama'ah's paradigm, educators are required to demonstrate methodological competence alongside their moral authority. Ibn Jama'ah emphasizes that teachers must simplify complex concepts, reiterate explanations when necessary, substantiate lessons with illustrative examples and logical arguments, and refrain from instructing on subjects beyond their area of expertise [15].

Furthermore, instructors are urged to cultivate student motivation by emphasizing the divine elevation of those endowed with knowledge. They are also advised to assess comprehension, prompt the recitation of memorized material, and offer positive

reinforcement for accurate responses. In instances where a student errs or struggles to grasp the lesson, the educator is strictly prohibited from humiliating them; instead, they must re-teach the content with patience and a willing disposition. Consequently, the conceptualization of the teacher within Ibn Jama'ah's conservative educational philosophy is characterized by distinct pedagogical indicators: motivation, repetition, simplification of subject matter, evaluation, positive reinforcement, non-coercive methods, and a profound consideration for student readiness. According to Ibn Jama'ah, the teacher-student relationship encompasses profound affective and ethical dimensions. These dimensions are crucial, as a student's respect for the teacher does not exist in isolation; rather, it must be reciprocated by the educator's affection, humility, and attentiveness to the student's circumstances. Consequently, the ideal educator does not merely maintain an authoritative distance but also cultivates an educational proximity that allows students to feel valued and guided. Ibn Jama'ah asserts that teachers should treat their students as their own beloved children, demonstrating gentleness, kindness, and patience while abstaining from coercion or violence, given that the primary objective of education is guidance [15].

Furthermore, educators are expected to facilitate their students' affairs, address them by their preferred names, inquire about their well-being, and avoid displaying excessive favoritism to prevent alienating or hurting the feelings of other students. Within Syamsuddin's classification, these aspects are categorized under the teacher's etiquette (adab) toward students, which entails providing motivation, showing respect to students who struggle with comprehension, adapting instructional methods, and exhibiting humility [19]. Thus, the framework established by Ibn Jama'ah demonstrates that conservative, adab-based education effectively integrates teacher authority with affection, relational justice, and a deep sensitivity to the students' dignity.

The Concept of the Teacher in John Dewey's Progressive Education

An analysis of *Democracy and Education* and *Experience and Education* reveals that John Dewey's conceptualization of the teacher is fundamentally rooted in his critique of conservative education, which he argued was excessively teacher-centric and predominantly focused on the mere transmission of knowledge. This critique stems from the premise that an educational paradigm positioning the teacher solely as a conduit for the curriculum inherently reduces students to passive recipients, thereby stifling their active cognitive engagement. Dewey does not dismiss the necessity of the teacher's role; rather, he repudiates the traditional model of pedagogical authority that subordinates educational aims to the teacher's dictates and alienates academic knowledge from the students' lived experiences.

Dewey views education as an intrinsically social process facilitated by the communication of experiences across generations, individuals, and their environments [7]. Furthermore, while he opposes the rigidity of traditional education, he simultaneously warns against the potential for progressive education to degenerate into undirected liberty [8]. Consequently, a primary theme emerges: in Dewey's progressive framework, the teacher's authority is not eradicated but rather reoriented from

unidirectional knowledge transmission to the deliberate orchestration of learning experiences. Ultimately, Dewey posits that the ideal teacher is an educator who effectively cultivates an environment where students actively think, inquire, experience, and integrate their knowledge with real life. In John Dewey's educational philosophy, the teacher functions as a director of experiences and an organizer of the learning environment.

According to Dewey, experience does not inherently possess educational value; rather, an experience translates into education only when it demonstrates direction, continuity, and a correlation with the learner's developmental growth [8]. Consequently, educators must be capable of designing learning scenarios that are authentic, relevant, and interactive, thereby facilitating student exploration and reflection. These findings align with Mualifah's interpretation, which asserts that Dewey's progressivism emphasizes participatory education, learner interests, and active engagement in the pedagogical process [20], [24]. Rather than merely dispensing academic content, the teacher integrates this material with tangible experiences, societal issues, collaborative discussions, and problem-solving activities. Therefore, a secondary pattern emerges, indicating that Dewey's progressive education positions the teacher as a facilitator of learning experiences that are inherently active, contextual, and reflective. Within this paradigm, the ideal educator guides the students' experiential learning without compromising their intellectual autonomy.

Additional data demonstrate that, from Dewey's perspective, the teacher fulfills a profound social function. Education transcends the individualistic acquisition of knowledge; it serves as an instrument for social reconstruction, the cultivation of democratic citizenship, and the enhancement of communal living competencies. Within this framework, educators must actively engage with the community, model exemplary civic behavior, and assist learners in comprehending the intersection of knowledge, action, and social existence. Dewey posits that education is fundamentally intertwined with communication and participation in collective life, necessitating that educational institutions remain integrated with the broader society [7]. Consequently, learners are perceived as possessing intrinsic social motivations and the aptitude to acquire knowledge through interpersonal interactions, rather than solely through the passive reception of teacher-led instruction. Thus, a third pattern becomes evident: the teacher in Dewey's progressive education operates as a social agent who bridges the classroom with the broader societal context. The exemplary educator is a figure who not only delivers classroom instruction but also cultivates the students' capacity for reflective participation in social life.

Dewey conceptualizes the teacher-student relationship as a reciprocal dynamic that intrinsically requires pedagogical direction. Learners are not relegated to the role of passive objects; rather, they contribute experiences, interests, inquiries, and perspectives that must be integrated into the learning process. Conversely, the educator does not devolve into a passive facilitator who uncritically accepts all student viewpoints. Within the framework of progressive education, the teacher incorporates student input and

interprets their perspectives on the curriculum, yet simultaneously evaluates, challenges, and guides these experiences to ensure they possess educational value. Consequently, the teacher's authority operates dialogically rather than dominatively. Thus, the fourth discernible pattern is that the Deweyan educator embodies a progressive authority, synthesizing an openness to student experiences with the pedagogical responsibility to provide direction. The ideal educator in this paradigm is one who actively listens to learners while retaining the capacity to guide and correct them.

Comparative Findings on the Concept of the Teacher in Ibn Jama'ah and John Dewey

A comparative analysis of the data indicates that both Ibn Jama'ah and Dewey reject the reduction of the educator to a mere transmitter of information; however, they construct the foundation of teacher authority upon divergent sources. Ibn Jama'ah positions the teacher as an 'alim, mu'addib, and moral guide, deriving legitimacy from knowledge, adab, murāqabah, muru'ah, and spiritual responsibility. In contrast, Dewey posits the teacher as a director of experience, an organizer of the learning environment, and a facilitator of inquiry, whose legitimacy stems from the ability to bridge knowledge with empirical experience and social life. This divergence illustrates that the concept of the teacher in conservative education transitions from the sanctity of knowledge to the cultivation of adab, whereas in progressive education, it progresses from experiential learning toward the holistic growth of the student. Nevertheless, both paradigms recognize the educator as an indispensable figure in the process of human development. Therefore, the primary comparative finding is that the distinction between Ibn Jama'ah and Dewey does not lie in the necessity of the teacher, but rather in the source, manifestation, and trajectory of the teacher's authority. While the educator remains pivotal in both theoretical frameworks, they function through fundamentally distinct pedagogical mechanisms.

Although the conservative educational philosophy of Ibn Jama'ah and the progressive pedagogy of John Dewey exhibit distinct accentuations, they are not fundamentally contradictory. Ibn Jama'ah posits that educators must first attain moral and spiritual competence prior to undertaking their pedagogical responsibilities, whereas Dewey emphasizes the teacher's capacity to organize experiences that facilitate student growth. Within Ibn Jama'ah's paradigm, the educator functions to uphold the dignity of knowledge and cultivate adab (refined moral character); conversely, in Dewey's framework, the educator serves to guide experiences and foster social competencies. Both paradigms accommodate a profound consideration for the students' conditions, albeit articulated through the lexicon of adab by Ibn Jama'ah and the terminology of experiential learning by Dewey. Furthermore, both scholars unequivocally reject instructional methods that are harsh, disproportionate, or disregard the learners' cognitive and emotional readiness. Consequently, the principal finding of this study indicates that the conceptualization of educators within contemporary Islamic Religious Education (PAI) can be substantially enriched by synthesizing adab-based conservative authority with experience-driven progressive capacity. This synthesis establishes a foundational framework for redefining the PAI teacher as a dialogical figure

who preserves knowledge, cultivates moral character, guides experiential learning, and creates avenues for holistic student development.

The Crisis of Teacher Authority

The findings of this research indicate that the fundamental issue regarding the concept of the teacher lies not in the presence or absence of authority, but rather in the form, source, and operational mechanism of that authority within the educational process. This matter is of significant importance, as conservative education is frequently critiqued for its potential to foster teacher domination, while progressive education faces criticism for potentially undermining pedagogical direction if student autonomy is not responsibly structured [25], [26], [13]. Consequently, the dichotomy between conservative and progressive educational paradigms cannot be resolved merely by adopting one extreme; instead, it requires a critical examination of the dysfunctions inherent in both approaches. Harjunen posits that pedagogical authority is not synonymous with a teacher's formal power; rather, it is cultivated through trust, responsibility, mutual respect, and an educative relationship that is acknowledged and accepted by the students [12]. Furthermore, Kitchen illustrates that educational authority is not inherently oppressive. Conversely, legitimate authority can facilitate students' access to knowledge, traditions, and cognitive faculties they have yet to develop [13].

Biesta argues that the erosion of the significance of teaching in contemporary education frequently diminishes the teacher's role to that of a mere learning facilitator, despite the fact that education inherently requires a figure to provide direction, assessment, and accountability in achieving educational objectives [21], [22]. Therefore, the discourse surrounding teachers within Islamic education must transcend the reductive binary of the authoritarian versus the facilitative educator, advancing instead toward a conceptualization of pedagogical authority that is morally legitimate, academically robust, and educationally productive. The crisis of teacher authority within Islamic education can be interpreted as the consequence of two extreme paradigms: the sacralization of educators, which stifles critical inquiry, and the technocratization of the teaching profession, which erodes its moral stature. The former tendency emerges when the reverence accorded to teachers is detached from the prerequisites of their own *adab* (ethical conduct)—such as *muraqabah* (spiritual vigilance), *tawaduk* (humility), compassion, and the fundamental obligation to nurture students. Conversely, the latter tendency occurs when educators are reduced to mere implementers of curricula, classroom managers, or facilitators of learning activities, entirely devoid of moral and spiritual profundity. Ibn Jama'ah posits that a teacher's authority is legitimate only when substantiated by erudition, *adab*, *muruah* (dignity), *zuhud* (asceticism), *haibah* (reverential awe), gentleness, and the capacity to safeguard the students' dignity [15].

Furthermore, Dewey asserts that pedagogical authority remains educative only when it successfully orchestrates experiences, cultivates inquiry, and correlates learning with the students' social realities [7], [8]. Within this theoretical framework, the concept of pedagogical authority elucidates that educators must neither act as authoritarian figures who subjugate learners nor relinquish their capacity to provide direction,

corrective feedback, and structured learning experiences. Consequently, the central issue concerning educators in Islamic education is not the eradication of authority, but rather its transformation into a form of guidance that is ethically grounded, dialogic, and transformative.

Conceptual Structure: Adab, Experience, and Pedagogical Relations

The structural divergence in the concept of the teacher between Ibn Jama'ah and Dewey illustrates two distinct approaches to addressing the fundamental problem of education: whether a student's formation should commence with submission to the dignity of knowledge, or through the cultivation of the learner's lived experiences. For Ibn Jama'ah, the conceptual structure of the teacher progresses from knowledge to adab (ethics), and subsequently from adab to the moral and spiritual development of the student [15], [19]. Conversely, within Dewey's framework, the teacher is positioned as a figure who ensures that a student's experience does not remain a merely spontaneous activity, as an experience only acquires educational value when it is organized through purpose, reflection, inquiry, and integration with social life [8], [27]. Ibn Jama'ah designates the teacher as an 'alim (scholar) and mu'addib (educator of character) who preserves the sanctity of knowledge, reveres the learning assembly, guides students progressively, and treats them with compassion [15].

Syamsuddin reinforces this framework by categorizing the teacher's adab toward themselves, during instruction, and toward their students, thereby demonstrating that Ibn Jama'ah's conceptualization encompasses ethical, religious, professional, methodological, and relational dimensions [19]. Dewey, on the other hand, characterizes the teacher as a director of experience and an architect of the learning environment, asserting that an experience possesses educative value only if it entails continuity, interaction, direction, and a direct correlation with the student's developmental growth [8]. Consequently, while the foundational structures of the teacher concept differ significantly between the two scholars, both unequivocally affirm that the teacher serves as a formative cultivator of human character, rather than a mere transmitter of instructional material.

The intersection between Ibn Jama'ah's framework of adab and Dewey's construct of experience presents a novel perspective for analyzing the teacher-student dynamic within Islamic education. An educational relationship cannot be predicated solely upon vertical reverence, as respect devoid of experiential learning risks devolving into passive obedience. Conversely, it is equally insufficient to construct this relationship purely upon horizontal experience, given that experience lacking adab may become untethered from moral orientation and intellectual profundity. In *Tanwir al-Qulub*, Amin al-Kurdi illustrates that the murshid-murid (guide-disciple) relationship necessitates adab, exemplary modeling, the safeguarding of the heart, and spiritual mentorship, ensuring that the student achieves internal transformation rather than mere cognitive acquisition [28].

Furthermore, Abdullah al-Haddad, in *Risalat al-Mu'awanah and Adab Suluk al-Murid*, underscores the imperative of certainty, sincerity, spiritual striving (mujahadah),

and pedagogical guidance in forging the student's moral and spiritual trajectory [29], [30]. From a psycho-pedagogical standpoint, Vygotsky posits that a learner's development necessitates the scaffolding of a more competent individual via the zone of proximal development, thereby indicating that learning requires structured mentorship rather than spontaneous autonomy [31]. Consequently, the teacher-student nexus in Islamic education must be conceptualized as a simultaneous integration of adab and experience: the educator is accorded respect for their erudition and moral character, yet this authority must be actively operationalized to facilitate the student's experiential learning, intellectual inquiry, and holistic development.

The Synthesis of Ibn Jama'ah and Dewey's Educational Philosophies as a Teacher Model in Islamic Education

The synthesis of the educational philosophies of Ibn Jama'ah and John Dewey should not be construed as a mechanical amalgamation of two disparate traditions, but rather as a theoretical reconstruction addressing the problem of teacher authority within Islamic education. This issue emerges because teacher authority is susceptible to two simultaneous deviations: it becomes domineering when relying solely on the hierarchy of knowledge, or it becomes deficient when the educator is perceived merely as a facilitator of experiences without normative direction. In this context, Ibn Jama'ah and Dewey offer mutually complementary correctives. Ibn Jama'ah emphasizes that educators must not forfeit the dignity of knowledge, ethical conduct (adab), and moral-spiritual accountability; conversely, Dewey asserts that a teacher's authority must not suppress student experience, inquiry, and developmental growth [15], [7], [8].

Examined through the lens of pedagogical authority theory, both scholars demonstrate that legitimate educational authority is not a unilateral exercise of power, but rather the capacity to provide orientation, cultivate trust, orchestrate learning experiences, and mentor students toward holistic self-actualization [25], [12], [21]. Consequently, the Ibn Jama'ah-Dewey synthesis shifts the conceptualization of the teacher from a figure who commands respect merely by virtue of their hierarchical position, to one whose legitimacy is grounded in profound knowledge, adab, empathetic care, and the pedagogical efficacy to foster student development. This paradigm is most accurately designated as an integrative pedagogical authority—an authority that is fundamentally rooted in adab, yet operates dynamically through experiential learning, dialogic engagement, constructive correction, and continuous growth.

The theoretical contribution of this synthesis resides in its capacity to bridge two frequently dichotomized educational paradigms: the structure of adab and the structure of experience. Within the framework of adab, Islamic education necessitates educators who uphold the hierarchy of knowledge, serve as moral exemplars, and foster ethical teacher-student relations; nevertheless, this paradigm risks becoming overly formalistic if it fails to accommodate student inquiry, reflection, and actual lived experiences. Conversely, the experiential paradigm demands dialogue, inquiry, active participation, and the reconstruction of meaning. However, this approach may lack profoundness unless anchored by adab, moral objectives, and epistemic authority.

Bernstein's concepts of classification and framing provide a valuable lens for examining this divergence: Ibn Jama'ah exemplifies robust disciplinary boundaries and firm pedagogical authority, whereas Dewey advocates for a pedagogical configuration that is fundamentally open, interactive, and experiential [32]. In the realm of Islamic education, Halstead emphasizes that pedagogy is inextricably linked to moral imperatives and the cultivation of individuals grounded in divine consciousness. Furthermore, there is a critical need for Islamic education to engage with modernity without compromising its normative profundity [33], [34].

Consequently, the pedagogical model proposed herein transcends the binary of the conservative educator who merely preserves tradition and the progressive educator who solely facilitates student activation. Instead, it advocates for an educator who concurrently preserves the dignity of knowledge and vitalizes the learning process. Ultimately, synthesizing the philosophies of Ibn Jama'ah and Dewey engenders a paradigm of the Islamic educator as a custodian of adab, a facilitator of experiential learning, a mentor in inquiry, and a cultivator of moral, reflective, and socially responsible individuals.

CONCLUSION

Fundamental Finding : This article presents a comparative analysis of the concept of the educator according to Ibn Jama'ah and John Dewey. Both scholars reject the reductionist view of the teacher as a mere transmitter of information. Ibn Jama'ah conceptualizes the educator as a figure of profound knowledge and a moral-spiritual guide grounded in adab (ethics), compassion, and pedagogical responsibility. Conversely, Dewey envisions the teacher as a director of experiential learning, a facilitator of inquiry, and a companion in experience-based social development. The primary findings indicate that the paradigm of the educator within Islamic education can be understood through the intersection of the dignity of knowledge, adab, experiential learning, dialogue, and holistic human development. Furthermore, this study challenges the preconception that Ibn Jama'ah's educational philosophy is rigidly authoritarian, just as it refutes the notion that Dewey's approach equates to aimless freedom. **Implication :** From this theoretical intersection, an integrative pedagogical authority is formulated: a pedagogical model wherein the educator upholds the sanctity of knowledge and adab while simultaneously fostering dialogue, experiential learning, and developmental guidance, thereby avoiding both authoritarian dominance and unanchored facilitation. **Limitation :** The limitations of this study include its exclusive reliance on a literature review methodology, the absence of empirical testing within Islamic educational institutions, its narrow focus on only two historical figures, and the omission of contemporary challenges posed by the digital era and artificial intelligence (AI). **Future Research :** Consequently, future research is recommended to develop operational indicators, conduct empirical investigations, and broaden the scope of comparative studies to include additional educational philosophers.

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