

Value-based facilitator: Integrating *murabbi* and progressivism in Islamic education

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Abstract

This study aims to examine the conceptual relationship between murabbi in Islamic education and the facilitator in educational progressivism, and to formulate an integrative model for repositioning the role of contemporary educators. This research employed a qualitative library research method by analyzing primary and secondary literature on Islamic educational philosophy, tarbiyah, ta'dib, murabbi, progressivism, student-centered learning, value education, and character education. The data were collected through document study and analyzed using qualitative content analysis and comparative-philosophical analysis based on ontological, epistemological, and axiological dimensions. The findings show that murabbi emphasizes ethical-spiritual guidance, character formation, moral exemplarity, and holistic human development, whereas the progressive facilitator emphasizes learning experience, dialogue, learner autonomy, participation, and problem solving. The synthesis of these two concepts produces the value-based facilitator model, consisting of five dimensions: ethical-spiritual, facilitative, dialogical, transformative, and critical-contextual. This model offers a conceptual contribution to contemporary Islamic education by integrating value formation with active learning, enabling educators to guide learners without domination and facilitate autonomy without losing ethical direction.

Keywords: *murabbi; facilitator; progressivism; value-based education; Islamic education.*

Abstrak

Penelitian ini bertujuan mengkaji hubungan konseptual antara *murabbi* dalam pendidikan Islam dan fasilitator dalam progresivisme pendidikan, serta merumuskan model integratif untuk mereposisi peran pendidik kontemporer. Penelitian ini menggunakan metode kualitatif dengan jenis studi kepustakaan melalui analisis literatur primer dan sekunder tentang filsafat pendidikan Islam, tarbiyah, ta'dib, *murabbi*, progresivisme, pembelajaran berpusat pada peserta didik, pendidikan nilai, dan pendidikan karakter. Data dikumpulkan melalui studi dokumen dan dianalisis menggunakan analisis isi kualitatif serta analisis komparatif-filosofis berdasarkan dimensi ontologis, epistemologis, dan aksiologis. Hasil penelitian menunjukkan bahwa *murabbi* menekankan pembinaan etik-spiritual, pembentukan karakter, keteladanan moral, dan pengembangan manusia secara holistik, sedangkan fasilitator progresivisme menekankan pengalaman belajar, dialog, otonomi peserta didik, partisipasi, dan pemecahan masalah.

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Sintesis kedua konsep tersebut menghasilkan model value-based facilitator yang terdiri atas lima dimensi, yaitu etik-spiritual, fasilitatif, dialogis, transformatif, dan kritis-kontekstual. Model ini menawarkan kontribusi konseptual bagi pendidikan Islam kontemporer dengan mengintegrasikan pembinaan nilai dan pembelajaran aktif, sehingga pendidik dapat membimbing peserta didik tanpa dominasi serta memfasilitasi otonomi belajar tanpa kehilangan arah etik.

Kata kunci: fasilitator; *murabbi*; progresivisme; pendidikan nilai; pendidikan Islam.

Introduction

Contemporary educational transformation is marked by a shift in learning orientation from teacher-centered instruction toward a model that positions learners as active subjects in the learning process. This shift does not merely change instructional strategies; it also requires a more fundamental repositioning of the educator's role. Educators can no longer be understood only as transmitters of information, but must also be seen as designers of learning experiences, guides of thinking processes, managers of pedagogical interaction, and facilitators who enable learners to construct knowledge through experience, dialogue, collaboration, and problem solving. In the progressive tradition, this idea is rooted in Dewey's view of education as a process of reconstructing experience and in his emphasis on the relationship between learning, social life, democracy, and learners' growth (Dewey, 1916, 1938).

This paradigmatic shift has become increasingly relevant in the context of twenty-first-century education. Competencies such as critical thinking, creativity, collaboration, communication, digital literacy, and learner autonomy require participatory and reflective learning environments. Recent studies have also shown that learner engagement, learning autonomy, and the quality of pedagogical interaction are important factors in deepening learning and preparing learners to respond to social and technological change (Al-Khasawneh, Huwari, Alqaryouti, Alruzzi, & Rababah, 2024; Durmuş & Güven, 2025). Therefore, teachers are required to develop a facilitative role that opens spaces for exploration, provides meaningful feedback, and enables learners to participate actively in the process of inquiry and meaning-making.

Nevertheless, strengthening the teacher's role as a facilitator should not be simplistically understood as reducing the educator's authority. In educational practice, excessive emphasis on learner autonomy may create new problems when it is not accompanied by value guidance, clear pedagogical structure, and the educator's moral responsibility. Criticism of minimally guided instruction indicates that learning freedom without adequate guidance may hinder instructional effectiveness, particularly when learners do not yet possess

sufficient prior knowledge and self-regulation skills (Kirschner, Sweller, & Clark, 2006). Thus, the central issue in repositioning the educator's role is not choosing between teacher authority and learner freedom, but constructing a balance between learning facilitation, pedagogical guidance, and value formation.

From the perspective of educational philosophy, the tension between learner autonomy and value authority demonstrates that education is never axiologically neutral. Education is not only concerned with effectiveness or learning outcomes, but also with normative questions regarding the purposes of education, the kind of human subject to be formed, and the values that should ground the learning process (Biesta, 2010, 2015). In other words, educational success cannot be reduced to cognitive skills and academic performance alone. Education must also cultivate ethical orientation, social responsibility, and learners' moral maturity. This condition calls for a more integrative reinterpretation of the educator's role: as a facilitator of learning and, at the same time, as a guardian of value orientation.

In the Islamic educational tradition, this need finds a strong conceptual foundation in the notion of *murabbi*. Substantively, *murabbi* refers to an educator who does not merely teach knowledge, but also nurtures, develops, guides, and directs learners' holistic growth. This concept is closely related to *tarbiyah*, namely the gradual and comprehensive development of human potential, encompassing intellectual, spiritual, moral, social, and practical dimensions. Within the framework of Islamic education, the educator is not positioned merely as an academic instructor, but as a moral exemplar, a guide of character, and a director of personality formation. Islamic education has a strong value orientation because it aims to form human beings who are able to integrate knowledge, action, and moral responsibility in life (Halstead, 2004). In line with this view, education is understood as the inculcation of *adab*, namely the recognition and acknowledgment of the proper order in the self, knowledge, and action (Al-Attas, 1999).

It is important to note that within the discourse of Islamic educational philosophy, there is a conceptual debate concerning the most appropriate term to comprehensively describe the process of Islamic education. Al-Attas (1999) proposed the concept of *ta'dib* as a more precise term compared to *tarbiyah* and *ta'lim*, arguing that *ta'dib* explicitly emphasizes the inculcation of *adab* namely the recognition and acknowledgment of the proper place of the self, knowledge, and action within the order of reality as the core of the educational process. According to Al-Attas, the term *tarbiyah* carries an overly broad scope of meaning, as it is also used in non-human contexts (such as the rearing of animals or plants), whereas *ta'lim* tends to be limited to the transmission of cognitive knowledge.

Nevertheless, this article continues to use the terms *tarbiyah* and *murabbi* as the primary conceptual framework, considering that both terms are more commonly used in contemporary literature on the educator's role in Islamic education (Badrasawi, Preece, Hashim, & Azizi, 2017; Kazmi, 1999) and are more relevant for bridging the comparison with the concept of *facilitator* in progressivism, which likewise emphasizes holistic growth and formation. However, the dimension of *adab* that constitutes the core of the *ta'dib* concept remains accommodated in this article through its emphasis on the ethical-spiritual dimension of the *murabbi* concept, so that the essence of Al-Attas's thought is not disregarded despite the difference in terminology used.

The concept of *murabbi* is particularly strong in its ethical-spiritual dimension because it positions education as a process of holistic human formation. In Islam, *murabbi* cannot be reduced to the notion of teacher in a merely technical-instructional sense, since this role contains moral, spiritual, and social responsibilities (Kazmi, 1999). The concept of *murabbi* is related to exemplary conduct, guidance, compassion, and character formation rooted in the educational practice of the Prophet Muhammad (Badrasawi et al., 2017). Thus, *murabbi* offers a conceptual basis for ensuring that education does not lose its value orientation amid strong demands for pedagogical innovation.

However, the concept of *murabbi* also requires reinterpretation so that it is not narrowly understood as a hierarchical, doctrinal, and one-way pedagogical relationship. In contemporary education, value internalization cannot be sufficiently carried out through normative transmission alone; it must also involve dialogue, reflection, experience, and learners' active participation. Character education in Indonesia, for example, shows that value internalization requires consistency among teachers' understanding, instructional design, school culture, and learners' reflective practices (Hidayat, Rozak, Hakam, & Kembara, 2022). Similarly, studies on Islamic character education models emphasize the importance of integrating religious values, learning experiences, and the social system of education so that character formation does not remain at the cognitive-normative level (Miftahuddin, Aman, & Yuliantri, 2024).

On the other hand, educational progressivism makes an important contribution to the formulation of active, contextual, democratic, and experience-oriented learning. From Dewey's perspective (Dewey, 1916, 1938), education must begin from learners' experiences and be directed toward the growth of thinking ability, problem solving, and social participation. Within this framework, the teacher acts as a facilitator who organizes the learning environment, connects subject matter with learners' experiences, and encourages reflective learning. However, progressivism also has a vulnerable point when the

principles of freedom and experiential learning are understood merely as active methods without a strong value orientation. If reduced to a learning technique, the facilitator's role may lose its ethical and transformative dimensions.

A mapping of recent literature shows that studies on the educator's role can be grouped into three major tendencies. First, studies in Islamic education often position teachers as moral guides, exemplars, value directors, and guardians of the ethical-spiritual orientation of education. This tendency appears in discussions of *murabbi*, *adab* education, Islamic character education, and teacher competence in Islamic educational contexts (Badrasawi et al., 2017; Kazmi, 1999; Memon, 2011; Miftahuddin et al., 2024). Second, studies on modern pedagogy, progressivism, and twenty-first-century learning tend to emphasize the teacher's role as a facilitator who promotes learner autonomy, experience, dialogue, collaboration, and problem solving (Al-Khasawneh et al., 2024; Biesta, 2015; Durmuş & Güven, 2025; Kirschner et al., 2006). Third, contemporary character education studies attempt to connect values with instructional practice, school culture, and learners' learning experiences, but they have not specifically positioned the concepts of *murabbi* and progressive facilitator within a systematic comparative-philosophical framework (Hidayat et al., 2022; Miftahuddin et al., 2024).

This state-of-the-art mapping reveals an important theoretical gap. Previous studies have tended to discuss *murabbi* within the framework of value and character formation, or to discuss the progressive facilitator within the framework of active learning and learner autonomy. Studies that explicitly integrate the two through ontological, epistemological, and axiological analysis remain limited. Yet contemporary educational challenges require a model of educator capable of maintaining a balance between value authority and learner autonomy, between character formation and learner participation, and between ethical-spiritual depth and pedagogical flexibility.

This theoretical gap forms the basis of the novelty of this article, namely the formulation of the *value-based facilitator* model as a conceptual synthesis between *murabbi* and the progressive facilitator. Unlike previous studies that generally position *murabbi* as a figure of value formation or position the facilitator as a manager of active learning, this article formulates the educator as a facilitative, dialogical, transformative, and ethical-spiritual figure at the same time. The novelty of this article does not lie merely in combining two terms, but in constructing a model that situates learners' autonomy within a clear value orientation while placing the educator's authority within a reflective, dialogical, and participatory relationship.

This study focuses on three main questions. First, how is the concept of *murabbi* constructed in Islamic education? Second, how is the educator as facilitator constructed in educational progressivism? Third, how can the synthesis of these two concepts be formulated into the *value-based facilitator* model as a repositioning of the contemporary educator's role? The objectives of this article are to analyze the concept of *murabbi* in Islamic education, to analyze the concept of facilitator in educational progressivism, and to formulate an integrative *value-based facilitator* model that is relevant to the development of contemporary Islamic educational theory and practice.

The urgency of this study lies in the need to present a model of educator capable of responding to the challenges of modern education without being detached from value foundations. Amid digitalization, social plurality, changing learning cultures, and increasing demands for twenty-first-century competencies, education requires educators who are not only skilled in managing active learning, but also capable of guiding learners in developing character, *adab*, responsibility, and ethical awareness. Therefore, repositioning the educator's role through the synthesis of *murabbi* and the progressive facilitator is expected to provide theoretical contribution to the development of Islamic educational philosophy and practical contribution to the strengthening of active, reflective, and value-based pedagogy.

Research Method

This study employed a qualitative approach using library research. This design was selected because the object of the study was not empirical behavior in a specific field setting, but the conceptual construction of the educator's role in two educational traditions: the concept of *murabbi* in Islamic education and the concept of facilitator in educational progressivism. A literature-based method is appropriate for examining, interpreting, comparing, and synthesizing theoretical ideas when the aim of the study is to develop a conceptual model (Snyder, 2019).

The data sources consisted of primary and secondary literature. Primary sources included works on Islamic educational philosophy, *tarbiyah*, *ta'dib*, *murabbi*, and progressive education, particularly Dewey's ideas on experience, democracy, and active learning. Secondary sources included books, national and international journal articles, and previous studies related to teacher roles, Islamic pedagogy, student-centered learning, value education, character education, and twenty-first-century learning. The literature was traced through Google Scholar, Scopus, Crossref, DOAJ, Garuda, SINTA, and official journal websites. The keywords used included *murabbi*, *tarbiyah*, *ta'dib*, *Islamic education*,

Islamic pedagogy, teacher as facilitator, progressivism education, student-centered learning, value education, character education, and pedagogical role of teacher.

The selection of sources was based on relevance, academic credibility, publication quality, and direct contribution to the research questions. Literature was included when it discussed educator roles in Islamic education, progressive pedagogy, teacher-student relations, active learning, character formation, or value-based education. Popular, non-academic, unidentified, and conceptually irrelevant sources were excluded.

Data were collected through document study. The research procedure involved four stages: identifying relevant literature, selecting sources based on inclusion and exclusion criteria, reading the selected works critically, and recording the main concepts for comparison and synthesis. The unit of analysis was conceptual propositions concerning the educator's role, covering five aspects: the nature of the educator, teacher-student relations, sources of value and pedagogical authority, educational aims, and learning strategies.

Data were analyzed using qualitative content analysis and comparative-philosophical analysis. Qualitative content analysis was used to identify themes, categories, and meanings in the selected literature (Elo & Kyngäs, 2008; Krippendorff, 2018). The comparative-philosophical analysis examined the ontological, epistemological, and axiological dimensions of *murabbi* and the progressive facilitator. The analysis proceeded through data condensation, thematic presentation, comparison of concepts, and conclusion drawing, following the logic of qualitative analysis proposed in qualitative research methodology (Miles, Huberman, & Saldaña, 2014). To strengthen validity, source triangulation was conducted by comparing classical literature, academic books, reputable national journals, and international journal articles. The final stage of analysis formulated the value-based facilitator model as a conceptual synthesis between the ethical-spiritual strength of *murabbi* and the participatory-dialogical strength of educational progressivism.

Results and Discussion

A. Conceptual construction of *murabbi* and progressive facilitator

The document analysis shows that *murabbi* and progressive facilitator both refer to the role of the educator, but each concept emphasizes a different pedagogical orientation. The concept of *murabbi* positions the educator as a value guide, moral exemplar, character nurturer, and director of learners' holistic development. In this construction, the educator is not merely responsible for knowledge transmission, but also for the formation of *adab*, moral conduct,

spiritual awareness, and social responsibility. This finding indicates that *murabbi* has a strong ethical-spiritual orientation and places education within the broader project of human formation.

The progressive facilitator, by contrast, emphasizes the educator's role as a designer of learning experiences, organizer of the learning environment, guide of dialogue, and companion in problem-solving activities. In this construction, the educator is not regarded as the sole source of knowledge, but as a facilitator who helps learners construct knowledge through experience, collaboration, reflection, and active participation. This finding indicates that progressivism has a strong participatory-pedagogical orientation and places learning within the process of inquiry, interaction, and reconstruction of experience.

The difference between the two concepts does not indicate an absolute contradiction. Rather, it shows a possibility of conceptual integration. *Murabbi* contributes the ethical-spiritual foundation of education, while the progressive facilitator contributes dialogical and participatory learning strategies. This finding supports the need for a model of educator that can maintain value guidance without weakening learner autonomy, and can facilitate active learning without losing moral direction.

This interpretation is consistent with the view that Islamic education is closely related to the formation of adab and moral responsibility (Al-Attas, 1999; Halstead, 2004). The finding is also supported by studies that emphasize *murabbi* as a moral and spiritual guide rather than merely a technical-instructional teacher (Badrasawi et al., 2017; Kazmi, 1999). Recent studies in Islamic education and character education also strengthen this position by showing that professional madrasah teachers require Islamic psychosocial competence, Islamic behavior, teacher identity, and pedagogical commitment (Tambak & Sukenti, 2020; Zamsiswaya, Mounadil, & Abdel-Latief, 2024). In relation to progressivism, the finding is in line with the idea that learning should be developed through experience, reflection, democratic participation, and reconstruction of experience (Dewey, 1916, 1938). However, this article differs from previous studies by placing Islamic educational tradition and educational progressivism in a single comparative-philosophical framework.

B. Comparative categorization of *murabbi* and progressive facilitator

The processed document data produced five major comparative categories: ontological, epistemological, axiological, pedagogical relation, and learning strategy. These categories were used to identify the conceptual emphasis of each tradition and the possibility of synthesis between them. The results of the categorization are presented in Table 1.

Table 1. Comparative categorization of *murabbi* and progressive facilitator

Dimension of analysis	<i>Murabbi</i> concept	Progressive facilitator	Synthesized finding
Ontological	Learners are viewed as human beings with <i>fitrah</i> , moral, spiritual, and holistic potential	Learners are viewed as active subjects who develop through experience and social interaction	Learners are active subjects with moral-spiritual potential who require both participation and value guidance
Epistemological	Knowledge is related to revelation, reason, <i>adab</i> , scholarly tradition, and teacher guidance	Knowledge is constructed through experience, inquiry, dialogue, collaboration, and problem solving	Knowledge should be constructed through learning experiences guided by values and ethical reflection
Axiological	Education aims to form civilized, moral, and responsible human beings	Education aims to form critical, democratic, adaptive, and problem-solving individuals	Education should form critical, autonomous, participatory individuals rooted in ethical-spiritual values
Pedagogical relation	The relationship is authoritative-transformative through exemplarity, guidance, and moral formation	The relationship is egalitarian-dialogical through facilitation, participation, and communication	The ideal relationship is dialogical-transformative, where teachers guide values without suppressing learner participation
Learning strategy	Advice, exemplarity, habituation, character formation, and moral mentoring	Discussion, project, exploration, experience, collaboration, and problem solving	Learning strategies should be active-reflective and value-based

Source: Processed document data of the research

Table 1 shows that the distinction between *murabbi* and progressive facilitator is rooted in different assumptions about human beings, knowledge, educational aims, pedagogical relations, and learning strategies. Ontologically, *murabbi* emphasizes learners as moral-spiritual beings who must be nurtured holistically, whereas progressivism emphasizes learners as active subjects who grow through experience. Epistemologically, *murabbi* emphasizes the relationship between knowledge and value, while progressivism emphasizes inquiry and experiential construction of knowledge. Axiologically, *murabbi* emphasizes *adab* and moral responsibility, while progressivism emphasizes growth, participation, and problem-solving capacity.

The processed findings in Table 1 demonstrate that the two concepts can be integrated through a dialogical-transformative understanding of the educator's role. This means that the educator remains a value guide while also becoming a facilitator of active learning. Such synthesis is necessary because contemporary education requires not only competent and autonomous learners, but also morally responsible subjects. This interpretation strengthens the argument that education must not be reduced to effectiveness or measurable learning outcomes, but must also address normative questions about educational purpose, subject formation, and value orientation (Biesta, 2010, 2015).

The findings are also consistent with studies showing that character education requires the integration of values, learning practice, and educational environment (Hidayat et al., 2022). Islamic character education also requires learning experiences and social systems that allow values to be practiced, not only taught as abstract norms (Miftahuddin et al., 2024). Other recent studies confirm that value formation becomes stronger when it is embedded in concrete educational practices, cultural contexts, and school-based habituation, as shown in studies on noble character-based learning, local culture-based character empowerment, and religious habituation in the digital era (Ambarwati, Rohidi, Syakir, Syarif, & Pamadhi, 2024; Ramadhana, Henie Irawati Al Muhdhar, & Sulistijiono, 2023; Trisnantari, Mutohar, Jabbar, & Ismail, 2026). The difference is that this article does not merely discuss value internalization; it formulates a comparative framework that connects value guidance with active learning facilitation.

C. The *value-based facilitator* model as conceptual synthesis

Based on the comparative categorization, this study formulates the *value-based facilitator* model as a conceptual synthesis between *murabbi* and progressive facilitator. This model positions the educator as a figure who facilitates active, dialogical, and reflective learning while maintaining ethical-spiritual values as the orientation of education. The educator is not positioned as the sole center of knowledge, but is also not reduced to a manager of learning activities. The educator maintains value authority, but this authority is exercised reflectively, dialogically, and participatorily.

The *value-based facilitator* model consists of five main dimensions: ethical-spiritual, facilitative, dialogical, transformative, and critical-contextual. These dimensions are presented in Table 2.

Table 2. Dimensions of the *value-based facilitator* model

Model dimension	Conceptual meaning	Educator's function	Practical indicator
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Ethical-spiritual	Learning is guided by values, <i>adab</i> , morality, and responsibility	Becoming an exemplar, guardian of value orientation, and moral guide	Connecting subject matter with values, providing exemplarity, building a culture of <i>adab</i>
Facilitative	Learners actively construct knowledge through experience	Designing activities, providing learning resources, and giving scaffolding	Discussion, project, exploration, inquiry, and problem solving
Dialogical	Teacher-student relations are built through reflective communication	Opening questioning spaces, listening to learners' voices, and guiding reflection	Triggering questions, classroom deliberation, and experiential reflection
Transformative	Education is directed toward changes in attitude, character, and awareness	Guiding value internalization and personality development	Mentoring, habituation, attitude assessment, and value reflection
Critical-contextual	Values and knowledge are connected to real-life issues	Relating learning to social, cultural, digital, and environmental issues	Case study, digital literacy, social project, and real problem solving

Source: Conceptual synthesis of the research

Table 2 shows that the *value-based facilitator* model is not a mechanical combination of two terms. It reconstructs the educator's role into five interrelated dimensions. The ethical-spiritual and transformative dimensions are primarily derived from the strengths of the *murabbi* concept. The facilitative and dialogical dimensions are derived from the strengths of progressivism. The critical-contextual dimension becomes the meeting point between the two because values and learning experiences are placed in relation to contemporary social realities.

Theoretically, this model answers the limitations of both concepts. The *murabbi* concept may become too hierarchical if it is not interpreted dialogically. Conversely, the facilitator concept may become too procedural if active learning is not guided by ethical-spiritual orientation. The *value-based facilitator* model addresses this tension by positioning the educator as a guide who does not dominate and as a facilitator who does not lose moral direction.

This synthesis is supported by the critique that minimally guided instruction is not always effective, especially for learners who do not yet possess sufficient prior knowledge (Kirschner et al., 2006). It is also consistent with the argument that not all experiences are educational; experiences become educational only when they are organized, directed, and reflected upon (Dewey, 1938). In contemporary Islamic education, the importance of structure and teacher quality

is reflected in studies on teacher-made assessment quality, creative teaching practice, discussion-based learning, and teacher identity in project-based learning (Tambak et al., 2022; Waty, Nengsih, Handrianto, & Rahman, 2024; Zamsiswaya et al., 2024; Zulkifli, Hamzah, & Razak, 2022). Therefore, the value-based facilitator model does not reject learner autonomy, but places it within structured guidance and ethical reflection.

D. Practical implications of the *value-based facilitator* model

The synthesis also shows that the *value-based facilitator* model can be operationalized in learning stages. The model is not only a theoretical formulation, but can also serve as a framework for designing active, reflective, and value-based learning. The practical implications are presented in Table 3.

Table 3. Practical implications of the *value-based facilitator* model in learning

Learning stage	Teacher's role as <i>value-based facilitator</i>	Practical example
Planning	Determining cognitive objectives and value orientation	Designing a social project based on care and responsibility
Orientation	Presenting real problems and value-based questions	Presenting cases of digital ethics, environmental responsibility, or honesty
Exploration	Facilitating discussion, research, collaboration, and problem solving	Learners investigate social or environmental problems around the school
Reflection	Connecting learning experiences with values and responsibility	Reflective journal, value dialogue, and presentation of experiential meaning
Evaluation	Assessing knowledge, process, attitude, participation, and value internalization	Project rubric, attitude observation, self-assessment, and reflective portfolio

Source: Conceptual synthesis of the research

Table 3 indicates that the *value-based facilitator* model can be applied through project-based learning, reflective discussion, case studies, problem-based learning, mentoring, character habituation, and holistic assessment. In Islamic Religious Education, the model may be applied through social care projects, digital ethics studies, zakat-based social practice, and case discussions on honesty and responsibility. In science or social studies learning, teachers may connect environmental issues with the value of stewardship. In digital literacy, teachers may guide learners to understand the responsibility of sharing information, communication ethics, and the danger of hoaxes.

The practical implications of this model are consistent with studies showing that learner autonomy is shaped by environmental support, learning strategies,

motivation, and the educator's role (Al-Khasawneh et al., 2024). They are also consistent with research showing that twenty-first-century skills can be developed through learning designs that allow active participation (Durmuş & Güven, 2025). Cooperative learning has also been shown to strengthen students' critical thinking in Islamic studies, while discussion methods remain relevant in Islamic higher education when they are applied accurately and contextually (Kurjum, Muhid, & Thohir, 2020; Tambak et al., 2022). However, this article extends those findings by arguing that participation and autonomy need ethical-spiritual grounding so that learning does not merely produce competence, but also character and responsibility.

E. Agreement and difference with previous studies

The findings of this study are in agreement with several previous studies, but also offer a distinctive conceptual contribution. The first agreement lies in the importance of values in education. Character internalization requires integration among values, learning practices, and educational environment (Hidayat et al., 2022). Islamic character education also requires social systems and learning experiences that allow values to be practiced (Miftahuddin et al., 2024). Moderation-based Islamic character education can be integrated into elementary school curricula, while religious habituation can strengthen students' character in the digital era (Masdul, Tang, Kuliawati, Rahmawati, & Alwalid, 2026; Trisnantari et al., 2026). This article agrees with those studies by placing values at the center of education, but differs by directly connecting value formation with the teacher's role as facilitator of active learning.

The second agreement lies in the importance of learner autonomy and participation. Learner autonomy is influenced by environmental support and the educator's role (Al-Khasawneh et al., 2024). Twenty-first-century skills can be developed through learning that provides space for active participation (Durmuş & Güven, 2025). The role of community facilitators in strengthening educational engagement for sustainable development also shows that facilitation is not merely a classroom technique, but a broader educational function (Sucipto, Nasih, Raharjo, & Fatihin, 2024). This article agrees with those findings, but adds that autonomy and participation must be situated within value orientation so that they do not lose ethical direction.

The third agreement lies in the critique of minimally guided learning. Minimally guided instruction is not always effective, particularly for learners who do not yet have adequate prior knowledge (Kirschner et al., 2006). This article accepts that critique and uses it to clarify that the facilitator should not be understood as a passive teacher. In the value-based facilitator model, the teacher

still provides direction, structure, and guidance, but without suppressing dialogue and learner participation.

The main difference between this article and previous studies lies in its synthetic construction. Studies on *murabbi* generally emphasize the teacher as value guide, moral exemplar, and character mentor. Studies on progressivism generally emphasize the teacher as facilitator of learning experience. This article brings the two together in a single conceptual model consisting of five dimensions: ethical-spiritual, facilitative, dialogical, transformative, and critical-contextual. Therefore, this article does not merely repeat the importance of values or active learning, but formulates how both can be integrated in the repositioning of the educator's role.

Another difference lies in the use of ontological, epistemological, and axiological analysis. Through this framework, the article does not only compare instructional methods or practical teacher functions, but also examines the underlying assumptions about human beings, knowledge, and educational purposes. This strengthens the position of the article as a conceptual-philosophical study that offers theoretical contribution to contemporary Islamic education.

F. Theoretical and practical contribution

The theoretical contribution of this article lies in expanding the meaning of *murabbi* in contemporary Islamic education. *Murabbi* is not only understood as a normative value guide, but also as an educator who can guide values through dialogical, participatory, and contextual learning experiences. At the same time, the model strengthens the concept of progressive facilitator by providing ethical-spiritual grounding, so that active learning does not lose its moral orientation.

Practically, the *value-based facilitator* model can be used as an initial framework for designing active and value-based learning. Teachers can begin learning by presenting real problems, facilitating exploration and discussion, guiding value reflection, and evaluating knowledge, attitudes, participation, and value internalization. In Islamic Religious Education, this model can be applied through social care projects, digital ethics learning, zakat-based social practice, and case discussions on honesty and responsibility. In broader educational contexts, the model can also be applied to environmental education, digital literacy, and character-based project learning.

Thus, the *value-based facilitator* model offers a conceptual framework for contemporary educators who seek to integrate active learning with value formation. Education does not need to choose between value authority and learner autonomy. Both can be integrated through the role of educators who

guide without dominating, facilitate without losing moral direction, and provide space for participation without abandoning moral responsibility.

Conclusion

This study concludes that *murabbi* in Islamic education and the facilitator in educational progressivism, despite their differing emphases the former on ethical-spiritual guidance, moral exemplarity, and holistic character formation, and the latter on learning experience, dialogue, and learner autonomy are complementary rather than contradictory, and can be synthesized to reposition the role of the contemporary educator. This synthesis produces the value-based facilitator model, comprising five interrelated dimensions (ethical-spiritual, facilitative, dialogical, transformative, and critical-contextual), which allows educators to guide learners' value formation without domination and to facilitate learning autonomy without losing ethical direction. The model extends the meaning of *murabbi* beyond normative value transmission toward dialogical and contextual practice, while grounding the progressive facilitator's participatory approach in ethical-spiritual orientation, thereby offering a conceptual bridge between Islamic educational tradition and progressive pedagogy. As this study is limited to conceptual and library-based analysis, further research is needed to empirically test the model's applicability through classroom-based studies, action research, or teacher training design.

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