

Modern Islamic Education in the Perspective of Seyyed Hossein Nasr and Its Relevance for the Development of Madrasah Teacher Professionalism

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ABSTRACT

Modern Islamic education faces various challenges characterized by developments in science, technology, and globalization, which have impacted changes in the educational paradigm. In this context, the professionalism of madrasa teachers is a crucial aspect that needs to be developed to be able to meet the demands of the times without neglecting Islamic spiritual and moral values. This study aims to analyze the concept of modern Islamic education from the perspective of Seyyed Hossein Nasr and examine its relevance for the development of madrasa teacher professionalism. This study uses a qualitative approach with a library research type. Data were obtained from the works of Seyyed Hossein Nasr, books, scientific articles, and various relevant literature sources. Data analysis was conducted using content analysis techniques by identifying, classifying, and interpreting Nasr's ideas related to Islamic education. The results show that Islamic education according to Seyyed Hossein Nasr emphasizes the integration of intellectual, spiritual, and moral dimensions through the concept of the unity of knowledge and sacred knowledge. Nasr criticized modern education which tends to be secular and materialistic because it ignores the transcendental dimension in the educational process. This thinking is relevant to the development of madrasah teacher professionalism, particularly in strengthening pedagogical, professional, social, and personal competencies based on spiritual values. Thus, Seyyed Hossein Nasr's thinking can serve as a conceptual foundation for building madrasah teacher professionalism that not only excels academically but also possesses moral and spiritual integrity.

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1. INTRODUCTION

Islamic education currently faces various challenges arising from the rapid development of science, technology, and social change. This transformation requires Islamic educational institutions to continuously reform to meet the needs of modern society without losing their identity and fundamental Islamic values (Lahmi and Ayu 2019, p. 13). In this context, Islamic education is not sufficient to simply maintain existing traditions, but needs to reconstruct its rational system and scientific paradigm. This reconstruction is necessary to build a more open, critical, and adaptive way of thinking to the developments of the times, while maintaining elements that are still relevant to the spirit of progress in Islamic education. Islamic education will struggle to develop dynamically if it remains grounded in a closed and sectarian mindset (Rohmadi, Adib, and Duwila 2025, p. 851). Therefore, efforts are needed to develop a scientific tradition based on empirical research, critical thinking, and dialogue with contemporary scientific developments. In this way, Islamic education can play a more significant role in developing human resources who are not only intellectually superior but also possess moral and spiritual integrity.

The development of digital technology, artificial intelligence, and the increasingly massive flow of globalization have transformed the way humans acquire knowledge and interact with their social environment. This situation demands that the world of education, including Islamic education, be able to adapt to these changes. The ability to integrate technology into the learning process is an unavoidable necessity, but at the same time, Islamic education is also required to maintain the ethical, moral, and spiritual dimensions that are its hallmark (Sartika et al. 2023, p. 491). In efforts to achieve quality education, attention is directed not only to the development of educational facilities and infrastructure, but also to improving the quality of teachers as key actors in the learning process. Teachers hold a strategic position in determining educational success because they act as facilitators, educators, and role models for students (Adib 2022, p. 10). Therefore, improving teacher professionalism is a crucial aspect in the development of Islamic education.

Teacher professionalism is not only related to mastery of teaching materials and pedagogical skills, but also includes personality maturity, social skills, and moral commitment in carrying out their professional duties. The presence of professional teachers is an urgent need to produce a generation that is intelligent, competitive, and possesses strong character. To achieve this, planned, systematic, and sustainable teacher professional development and coaching are required (Rodiya and Suklani 2022, p. 137). For madrasas, the challenges of teacher professionalism are becoming increasingly complex. Madrasa teachers are not only required to

master academic and pedagogical competencies, but also to integrate Islamic values into the entire educational process. They are required to be figures capable of connecting the mastery of modern science with the development of students' character and spirituality.

In line with these goals, the Islamic education curriculum needs to be designed with a comprehensive approach by integrating Islamic values into all aspects of learning. Universal values such as justice, honesty, compassion, hard work, responsibility, and tolerance need to be systematically internalized in educational materials and practices (Faizin, Helandri, and Supriadi 2024, p. 105). Thus, the learning process is not only oriented towards academic achievement but also towards character development of students. In contemporary Islamic education discourse, one thinker who has paid significant attention to the relationship between Islam and modernity is Seyyed Hossein Nasr. Nasr is known as a prolific contemporary Muslim intellectual, with works spanning philosophy, theology, Islamic cosmology, science, and civilization. His thinking addresses the crisis of modern humanity, which he believes is rooted in the loss of the spiritual dimension in life, including education (Umam and Haj 2023, p. 633).

Nasr is a leading critic of modernity, which he considers overemphasizing material aspects and instrumental rationality. He believes that the modern paradigm, dominated by a scientific-positivistic approach, has given rise to a desacralization of nature, humans, and knowledge (Akhsanudin 2024, p. 40). As a result, various crises have emerged in modern life, ranging from environmental crises to crises of meaning and spirituality. For Nasr, science should not be separated from divine values, as such a separation could potentially produce a technologically advanced human race but spiritually empty (Rahmayani et al. 2025, p. 289). Nasr's views are relevant for study in the context of Islamic education, particularly in efforts to develop the professionalism of madrasa teachers. Nasr's thinking offers a perspective that emphasizes the importance of balancing the intellectual, moral, and spiritual dimensions in the educational process. Teachers are positioned not only as transmitters of knowledge but also as guides who help students achieve self-perfection as human beings.

The selection of Seyyed Hossein Nasr as the focus of this study was based on several considerations. First, Nasr is a figure who has made significant contributions to the treasury of contemporary Islamic thought through his various ideas on the relationship between Islam, science, and modernity. Second, his thought has had widespread international influence and is widely used as a reference in contemporary Islamic studies. Third, Nasr is known as a multidisciplinary scholar who mastered various scientific fields, so his ideas offer a comprehensive perspective in understanding issues of Islamic education in the modern era (Redjeki 2022, p. 13). Based on this description, this study seeks to examine the concept of

modern Islamic education from Seyyed Hossein Nasr's perspective and analyze its relevance to the professional development of madrasa teachers. This study is crucial in an effort to present an educational paradigm that is not solely oriented toward mastery of science and technology but also toward strengthening the moral and spiritual dimensions of Islamic educational practice.

2. METHODS

This study uses a qualitative approach with library research. Library research was chosen because the focus of this study is to examine and analyze Seyyed Hossein Nasr's thoughts on modern Islamic education and their relevance to the development of madrasah teacher professionalism through various available literature sources. The data sources in this study consist of primary and secondary sources. Primary sources include the works of Seyyed Hossein Nasr on Islam, education, spirituality, science, and modernity. Secondary sources come from books, journal articles, research results, proceedings, and various other scientific literature related to the themes of modern Islamic education, madrasah teacher professionalism, and Seyyed Hossein Nasr's thoughts.

Data collection techniques were carried out through documentation studies by tracing, identifying, and inventorying various literature relevant to the research focus. Next, the collected data was analyzed using content analysis techniques. The analysis was conducted through several stages: data reduction, theme categorization, data interpretation, and conclusion drawing. In this stage, Seyyed Hossein Nasr's thoughts on modern Islamic education were examined in depth to identify key concepts, which were then analyzed for their relevance to the professional development of madrasah teachers. To ensure data validity, this study employed source triangulation techniques by comparing various literature related to the study's object. This technique provides a more comprehensive understanding of Seyyed Hossein Nasr's Islamic educational ideas and his contributions to the development of madrasah teacher professionalism in the contemporary era.

3. FINDINGS AND DISCUSSION

Intellectual Biography of Seyyed Hossein Nasr

Seyyed Hossein Nasr was born in Tehran, Iran, on April 7, 1933, into an educated family with strong religious and intellectual traditions. His family background had a significant influence on the formation of his character and scholarly orientation. His great-grandfather, Sheikh Fadl Allah Nuri, was known as one of Iran's leading scholars who played a significant role during the Iranian Constitutional Revolution of 1906. Meanwhile, his father, Seyyed Valiallah Nasr, was a physician, cleric, and academic who served as dean of several faculties at

the University of Tehran, including the Faculty of Medicine, the Faculty of Law, and the Faculty of Arts. He was also Minister of Education during the Qajar Dynasty and physician to the Iranian royal family (Redjeki 2022, p. 107).

Nasr's religious and intellectual family environment provided the initial foundation for his intellectual development. His father was his first teacher, introducing him to the Islamic scholarly tradition through the study of the Quran, Islamic sciences, and French. Since an early age, Nasr has received informal education in the form of teaching the Qur'an, Islamic history, and Persian literature in the family environment, in addition to the formal education he received through traditional schools in Iran (Rumana 2013, p. 13). Nasr grew up in the Shia religious tradition, the dominant sect in Iran. This tradition not only shaped his religious identity but also influenced the philosophical and spiritual thought that developed in his works. From a young age, he demonstrated a keen interest in various fields of knowledge, both religious and rational (Umam and Haj 2023, p. 635).

A crucial phase in Nasr's intellectual journey was his direct involvement in the classical Islamic philosophical tradition. He studied with a number of prominent Iranian scholars and philosophers, such as Muhammad Kazim Assar, Muhammad Husayn Tabataba'i, and Sayyid Abu al-Hasan Qazwini. Under their guidance, Nasr delved into classical Islamic philosophical works, including Mulla Sadra's *Al-Asfar al-Arba'ah* and Hadi Sabziwari's *Sharh al-Manzumah*. This intellectual experience became an important foundation in the formation of his philosophical perspective, which integrates rational, spiritual, and metaphysical aspects (Maimun 2015, p. 51).

In addition to receiving a traditional Islamic education, Nasr also had the opportunity to pursue higher education in the West. His academic experiences in a modern Western educational environment broadened his intellectual horizons and exposed him to various traditions of modern thought. This encounter between Islamic intellectual traditions and the Western academic world later shaped Nasr's distinctive thinking, namely, an attempt to bridge the intellectual heritage of Islam with the challenges of modernity. Nasr's academic career spanned not only Iran but also internationally. He has taught and spoken at various prestigious universities, including Harvard University, Princeton University, the University of Utah, and the University of Southern California. In addition to teaching, Nasr has also played a role in the development of Islamic and Iranian studies at various higher education institutions in the United States (Redjeki 2022, p. 113).

Nasr's intellectual productivity is reflected in the sheer volume of his work. He has written dozens of books and hundreds of scholarly articles covering a wide range of subjects,

including Islamic philosophy, Sufism, the history of science, Islamic cosmology, world religions, the environment, and modernity. His works have been translated into numerous languages and serve as important references in contemporary Islamic studies. In 1984, he also founded the Foundation for Traditional Studies, an institution focused on the development and dissemination of traditional thought and perennial philosophy (Redjeki 2022, p. 118).

Within the landscape of contemporary Islamic thought, Seyyed Hossein Nasr occupies a unique position as a Muslim intellectual who sought to integrate the Islamic intellectual tradition with the challenges of the modern world. Unlike some Muslim thinkers who emphasized modernization through rationalistic or reformist approaches, Nasr placed great emphasis on the importance of preserving the spiritual and metaphysical dimensions of human life. Nasr is known as a major figure in the perennial school of philosophy (*perennial philosophy*) which emphasizes the existence of universal truths that are at the heart of all religious traditions. Through this perspective, he attempts to demonstrate that modernity should not separate humans from the transcendent values that are the source of life's meaning. According to Nasr, the various crises facing modern humanity, including moral crises, environmental crises, and identity crises, are rooted in the loss of spiritual awareness due to the dominance of a secular worldview (Umam and Haj 2023, p. 642).

In his various works and thoughts, Nasr consistently criticized the modern paradigm, which is overly oriented towards materialism and scientific positivism. He believed that modern science had undergone a process of secularization, thus detaching itself from divine and ethical values. Therefore, Nasr proposed the concept of integrating religion and science as an effort to restore science's function as a means of knowing God and understanding the essence of reality in its entirety. Nasr's position in contemporary Islamic thought is often positioned as a representative of the traditionalist group seeking to preserve the intellectual heritage of classical Islam amidst the tide of modernization. However, Nasr's traditionalism does not imply a rejection of scientific and technological developments. On the contrary, he encourages the use of modern science while remaining grounded in Islamic spiritual and ethical values.

Nasr's scholarship can generally be grouped into three main areas: Islamic studies, religious studies, and the history and philosophy of science. These three areas are interrelated and form the basis of his various ideas on the relationship between religion, science, humanity, and the universe. His thinking was influenced by several key factors, namely his religious and intellectual family environment, the Shia tradition that developed in Iran, and his academic experiences in the West (Fuady 2022, p. 36). Through these ideas, Seyyed Hossein Nasr is known not only as a Muslim philosopher but also as a thinker who offered a profound critique of

modern civilization while presenting an alternative paradigm that places spirituality at the center of human life. Therefore, his thoughts are relevant for study in various fields, including Islamic education, particularly in efforts to build an educational system capable of balancing intellectual, moral, and spiritual development.

Characteristics of Modern Islamic Education According to Seyyed Hossein Nasr

According to Seyyed Hossein Nasr, one of the main characteristics of modern Islamic education is its rejection of the dichotomy of knowledge. Nasr believes that all knowledge ultimately comes from God, thus the separation between religious and general knowledge is a modern construct unknown in the classical Islamic intellectual tradition. He believes that knowledge must be understood as a complementary whole that helps humans understand reality, both material and spiritual. Modern Islamic education views general knowledge as part of God's knowledge that must be studied for the benefit of the community. Therefore, the integration of religious and general knowledge is aimed at developing individuals who possess a balance between spirituality and intellect. Through this integration, students are expected to actualize Islamic values in modern life while mastering various skills and knowledge needed in technology, economics, politics, and other areas of life (Mudzakkir et al. 2024, p. 181).

In the context of contemporary education, this integration faces significant challenges. Developing a curriculum that accommodates advances in science and technology while maintaining Islamic values is a significant undertaking for Islamic educational institutions. This challenge is evident in the efforts to design a learning system that can adapt to modern technological developments without losing its Islamic moral and spiritual orientation (Fathra 2023, p. 211). Nasr's view on the integration of knowledge stems from the concept of sacred knowledge. According to him, all branches of knowledge must be connected to divine values, so that knowledge serves not only as a tool for mastering nature but also as a means to know God and understand the purpose of human existence. Therefore, modern Islamic education produces graduates not only academically intelligent but also possessing a strong spiritual awareness.

Furthermore, modern Islamic education is also required to produce graduates with global competencies. Islamic education is no longer solely oriented toward developing religiously devout individuals, but also individuals capable of adapting and competing in an increasingly open world. These competencies include foreign language proficiency, technological literacy, an understanding of global economic dynamics, and critical and creative thinking skills (Mudzakkir et al. 2024, p. 182). The next characteristic is the emphasis on balance between intellectual, moral, and spiritual aspects. Nasr criticized the modern education system for

focusing too much on cognitive aspects and technical skills, while paying too little attention to character development and students' spiritual awareness.

Modern Islamic education still places morality, etiquette, and spirituality as an integral part of the educational process. The goal of education is not only to produce individuals with high intellectual abilities, but also individuals who are devout, have noble morals, and are able to make a positive contribution to society (Mudzakkir et al. 2024, p. 184). Nasr views the development of modernity as an inevitable part of the long journey of human civilization. The advancement of science and human creativity in the modern era is in fact a continuation of the achievements of previous generations. Therefore, modernity should not be rejected, but rather directed to remain in harmony with spiritual and humanitarian values (Heriyudanta 2022, p. 192). Based on this, according to Nasr, Islamic education must develop all dimensions of humanity in a balanced manner. Education that emphasizes only intellectual intelligence has the potential to produce individuals who lack moral orientation, while education that focuses solely on spiritual aspects without mastery of knowledge will struggle to meet the challenges of the times. A balance between these three aspects is a crucial foundation for developing a complete human being (*insan kamil*).

Modern Islamic education also needs to create an educational environment capable of forming a productive generation of Muslims, able to utilize time effectively, adhere to Islamic teachings, maintain Islamic identity, and maintain the purity of faith amidst the various challenges of globalization (Parhan et al. 2022, p. 187). For Seyyed Hossein Nasr, the greatest crisis facing modern humanity is not merely a crisis of knowledge, but a crisis of meaning and a loss of spiritual awareness. Therefore, education must serve as a means of cultivating morals that enable humans to understand their place before God, their fellow humans, and the universe. Modern Islamic education continues to prioritize etiquette as a key foundation in shaping students' personalities. Etiquette is not only understood as politeness in interactions, but also encompasses moral awareness, social responsibility, and the ability to place things in accordance with their true nature and place.

In Nasr's view, *adab* (good manners) is closely related to knowledge. Knowledge without *adab* (good manners) has the potential to lead to the misuse of knowledge for harmful purposes to humans and the environment. Conversely, *adab* (good manners) guides knowledge to be used wisely for the common good. Therefore, Islamic education is not only responsible for transferring knowledge but also for shaping the character and wisdom of students. Instilling good manners is increasingly important in the digital age, when students have vast access to a wide variety of information. The ease of acquiring knowledge must be balanced with the moral

ability to filter, understand, and use information responsibly in accordance with Islamic values. From Nasr's perspective, teachers hold a crucial role in the educational process. They serve not only as transmitters of knowledge but also as spiritual guides, helping students understand the meaning of life and develop a sense of divinity within themselves.

Professional teachers have broad responsibilities, encompassing personal, social, intellectual, moral, and spiritual responsibilities. These responsibilities require teachers to continuously develop their qualities, enabling them to become independent individuals, self-management experts, and role models for students (Yunita, Janah, and Suwadi 2025, p. 86). Teachers who continually develop their competencies and participate in various professional development activities will gain broader insights, deeper knowledge, and continually update their skills. This ultimately leads to improved learning quality in madrasas (Sartika et al. 2023, p. 491). In addition to serving as role models, teachers also serve as facilitators, connecting Islamic values with students' learning experiences. Teachers need to develop creative, contextual, and life-relevant learning approaches so that Quranic values can be understood practically and not merely theoretically. Various methods, such as providing concrete examples, case discussions, and reflection, can be used to foster students' awareness of Islamic values (Sugari et al. 2025, p. 39).

Thus, according to Seyyed Hossein Nasr, the characteristics of modern Islamic education rest on the integration of knowledge, a balance between intellectualism and spirituality, the strengthening of adab as the foundation of education, and the strategic role of teachers as intellectual and spiritual guides. These four aspects form a crucial foundation for building an Islamic education system capable of meeting the challenges of modernity without losing its fundamental Islamic identity and values.

The Relevance of Seyyed Hossein Nasr's Thoughts to the Development of Madrasah Teacher Professionalism

Teacher professionalism is a crucial factor in determining the quality of education. Professionalism is not only related to mastery of subject matter, but also encompasses pedagogical competence, skills in managing learning, utilizing educational technology, and a commitment to continuous competency development throughout their professional careers. Professional teachers are required to adapt to developments in science and technology without neglecting their moral and ethical responsibilities as educators (Yaqin 2024, p. 40).

In the context of madrasas, teacher professionalism encompasses a broader scope than the teaching profession in general. Madrasa teachers serve not only as instructors who transfer knowledge to students, but also as educators tasked with instilling Islamic values, shaping

character, and guiding students' spiritual development. Therefore, the professional development of madrasa teachers needs to be directed at a balance between academic competence, pedagogical skills, moral integrity, and spiritual depth so that the goals of Islamic education can be optimally realized.

a. Relevance to Strengthening Pedagogical Competence

Seyyed Hossein Nasr's thinking has made a significant contribution to the development of the pedagogical competence of madrasa teachers. According to Nasr, education serves not only as a means of transferring knowledge but also as an instrument of self-transformation encompassing the intellectual and spiritual dimensions of students. Therefore, the learning process should not only be oriented towards academic achievement but also towards developing a deep spiritual awareness (Akhsanudin 2024, p. 36). This perspective suggests that madrasa teachers need to develop a learning approach that integrates cognitive, affective, and spiritual development in a balanced manner. In this context, teachers serve not only as transmitters of learning material but also as facilitators, helping students discover the meaning behind each learning process.

Nasr believes that knowledge is not limited to empirical reality alone, but encompasses both external and internal realities. The concept of monotheism serves as a primary foundation, affirming that all reality originates from and leads to Allah SWT. Therefore, the educational process must foster divine awareness in every learning activity (M et al. 2025, p. 18). Islamic education also focuses not only on training the intellect, but also on training the soul through the process of tazkiyat al-nafs (purification of the soul). Thus, students are expected to develop not only intellectually but also to possess a purity of heart, which is reflected in their daily behavior and attitudes (Nursyahbani et al. 2024, p. 23). For madrasah teachers, this thinking demands the development of learning strategies that not only pursue curriculum targets but also build character, spiritual awareness, and moral maturity in students. Learning becomes a process of developing the whole person, not simply a process of conveying information.

b. Relevance to Strengthening Personality Competence

Personality competence is a highly emphasized aspect in Nasr's thinking. According to him, the greatest crisis facing modern humanity is the loss of awareness of its true nature and its separation from the spiritual dimension of life. This condition arises from the dominance of a modern outlook on life that overemphasizes material aspects and ignores the

transcendental. Nasr emphasizes the importance of *scientia sacra*, or sacred knowledge, as a path to restoring human awareness of its origins and purpose (Dharma and Manufa 2024, p. 70). From Nasr's perspective, education should contribute to the formation of good human character. The primary goal of education is not merely to produce intelligent individuals, but also to shape people with moral and spiritual integrity (Jihan et al. 2023, p. 2138). This view aligns with Al-Ghazali's thinking, which asserts that education that focuses solely on intellectual intelligence without considering spiritual aspects will produce individuals who lack moral direction. Conversely, education that emphasizes only spirituality without mastery of knowledge is also inadequate to face the challenges of modern life (Zamhariroh et al. 2024, p. 179).

For madrasah teachers, personal competence is measured not only by their ability to manage themselves and carry out professional duties, but also by their moral and spiritual qualities. Teachers must be figures who embody the values of honesty, responsibility, discipline, exemplary behavior, and divine awareness in their daily lives, thereby serving as real examples for their students.

c. Relevance to Strengthening Professional Competence

Nasr's thinking also has strong relevance for developing the professional competence of madrasa teachers. One of Nasr's main ideas is the importance of integrating science and religion. He believes that Islam provides a solid foundation for the development of science, but this development must always be guided by moral responsibility and spiritual awareness (Agustini and Sofa 2024, p. 367). Nasr rejected the dichotomy of knowledge that separates religious knowledge from general knowledge. In his view, all knowledge shares the same goal: to lead humanity to a better understanding of reality and closer to God. Furthermore, Nasr criticized modern science for separating the spiritual aspect from scientific activity. He argued that knowledge should be a means to a deeper understanding of God, not merely a tool for mastering nature and fulfilling human material needs (Agustini and Sofa 2024, p. 372). Nasr also emphasized the importance of developing a curriculum that is able to integrate Islamic values with modern science so that a balance is created between religious aspects and contemporary scientific developments (Akhsanudin 2024, p. 36).

In practice, developing teacher professional competencies can be done through various professional development activities such as seminars, training, workshops, research, and other scientific forums. These programs play a role in improving insight, creativity, and the quality of learning in madrasas, although various obstacles remain, such as limited resources, low commitment among some teachers, policy changes, and budget constraints (Fitria and Slamet 2024, p. 412). According to Nasr, teacher professionalism is not simply

defined as mastery of subject matter and teaching methods. Professionalism must also encompass the ability to integrate modern science with Islamic values, ensuring that learning has both intellectual and spiritual dimensions.

d. Relevance to Strengthening Social Competence

In the context of social competence, Nasr's thinking emphasizes the importance of education that can produce individuals with social awareness and responsibility for communal life. Islamic education offers an approach based on the values of moderation, tolerance, appreciation of differences, and respect for humanity. Through these values, education contributes to shaping a generation that is not only intellectually intelligent but also possesses a strong social conscience (Naila, Asiah, and Ifendi 2025, p. 33). Nasr also emphasized the importance of maintaining a harmonious relationship between humans, nature, and spirituality. He believes that the crisis in the modern world is not only related to interpersonal relationships but also to the damaged relationship between humans and nature due to the loss of spiritual awareness (Vella and Rizal 2024, p. 166). Educational success is inextricably linked to the role of teachers as spiritual guides and character builders of students. Teachers are not only tasked with transferring knowledge but also guiding students in building positive relationships with God, fellow human beings, and their environment (Nursyahbani et al. 2024, p. 33).

The relevance of Nasr's thinking to the development of madrasah teacher professionalism demonstrates that his ideas are not only important within the realm of Islamic philosophy but also have practical implications for education. As a modern Islamic thinker who has produced extensive work in the field of Islamic studies, Nasr offers an educational paradigm that places the integration of knowledge, morality, and spirituality as the primary foundation of human development (Ulfiani and Hambali 2023, p. 769). Seyyed Hossein Nasr's thinking provides an important lesson: education cannot be separated from the spiritual dimension. Therefore, all educational institutions need to develop learning systems that emphasize not only academic achievement but also the development of moral and spiritual awareness. Amidst the persistent separation between religious and general knowledge, an integrated approach to knowledge is a relevant alternative for reconstructing education, thus producing individuals who are both intellectually superior and spiritually mature (Abduh and Kerwanto 2023, p. 9).

4. CONCLUSION

Seyyed Hossein Nasr's thoughts offer a relevant perspective in efforts to develop the professionalism of madrasa teachers. Nasr's critique of modern education, which tends to be

oriented towards material and technical aspects, serves as a reminder that education is not solely aimed at producing intellectually intelligent individuals, but also individuals with moral and spiritual awareness. From this perspective, the professionalism of madrasa teachers is measured not only by their teaching abilities and mastery of knowledge, but also by their ability to serve as role models, spiritual guides, and bridges between modern science and Islamic values. Therefore, Nasr's ideas can serve as a conceptual foundation for strengthening the various competencies of madrasa teachers so they can meet the challenges of education in the modern era without losing their value orientation and spirituality.

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