

RESEARCH ARTICLE

Educational thought from Minangkabau: Mahmud Yunus's concept of professionalism among Islamic teachers

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Article Info

Article history:

Received: 2025-03-12

Accepted: 2026-05-08

Keywords:

Mahmud Yunus;
Islamic Professional
Teacher;
Teacher Competence;
Teacher Professionalism;
Islamic Education

ABSTRACT

The growing demand for high-quality Islamic education has intensified the need to strengthen teacher professionalism within madrasas, particularly through frameworks grounded in Islamic intellectual traditions. This study aims to examine how Mahmud Yunus' educational thought on teacher professionalism can be contextualized and operationalized to develop superior Islamic teachers in contemporary madrasa settings. Employing a qualitative design with a concept analysis approach, this research systematically analyzes key texts and ideas to construct a coherent framework of Islamic teacher professionalism. The findings reveal that Mahmud Yunus' model is structured around three core competencies: pedagogical mastery through effective teaching methodologies, moral integrity reflected in exemplary character, and deep expertise in Islamic sciences as a foundation of professional authority. These interconnected dimensions form a holistic model that integrates knowledge, ethics, and devotion as essential attributes of Islamic teachers. However, the study is limited by its conceptual nature and reliance on textual analysis, suggesting the need for future empirical validation in diverse educational contexts. The study offers originality by revitalizing classical Islamic educational thought and translating it into a contemporary framework for teacher development, with practical implications for designing training programs, professional standards, and value-based evaluation systems in madrasas.

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1. INTRODUCTION

Teachers are the heart of every education system (Namora, Hubbah, et al., 2025; Qoyyimah et al., 2023). In the Islamic scientific tradition, the position of the teacher goes far beyond just an instructional function; A teacher is *murabbi* (soul guide), *muallim* (science teacher), and *muaddib* (cultivator of manners) at once (Baihaki et al., 2025; Jaafar & Tamuri, 2012). The success or failure of an Islamic education system is ultimately determined by the quality of human resources who carry out the mandate of teaching (Widodo et al., 2020). This awareness is what drives Islamic education thinkers to seriously formulate comprehensive standards of professionalism for Islamic teachers. Studies have

shown that they are not only responsible for transmitting religious knowledge, but also guiding students in forming character and moral values in accordance with Islamic teachings. Through a holistic approach, Islamic professional teachers seek to create a learning environment that supports spiritual and intellectual growth, so that students can internalize religious teachings and apply them in daily life (De Gerone et al., 2022; Mumtaazah & Qamariah, 2024). This is evident in professionalism in managing learning through responsibility, empathy, and a humanist approach, fostering creativity and a better future for students (Mansir & Musadad, 2023). The series of literature illustrates that Islamic religious education teachers are the main foundation in facing various challenges faced in an effort to encourage the application of religious values in daily life. Especially in shaping the character and morals of students. Consistency between teacher teaching and day-to-day behavior can improve discipline, ethics, and student participation in learning. Interactive and contextual teaching methods applied by teachers also contribute significantly to students' understanding and application of religious values (Nurhakim et al., 2023).

But ironically, the professionalism of Islamic teachers in the modern era is greatly influenced by their ability to adapt to technological changes and the demands of globalization (Susanto et al., 2021; Wardhani, 2022). That is, some Islamic religious education teachers are expected to be creative, innovative, and consistent in upholding Islamic values and professions through targeted institutional development programs (Ibnudin & Syatori, 2023; Jazilurrahman et al., 2023). In fact, some Islamic teachers are also required to play the role of role models and moral guides who are responsible for instilling ethical and moral values based on Islamic teachings, so that students can develop noble character and integrity (Adawi'ah et al., 2023; Aliim & Darwis, 2024; Tambak, Firdaus, et al., 2023). Without being given the strengthening of professionalism in the modern era in Islamic Religious Education through religious figures and prophetic figures to absorb ideas of renewal from outside without losing their footing on fundamental Islamic values that can improve learning goals and maintain the quality of education (Faizin, 2021). This phenomenon reflects the challenges faced by the teaching profession in meeting societal expectations and the need for a deeper understanding of the complexity of an educator's roles and responsibilities (Kumari, 2024; Perliman, 2023; Piwowarski, 2024).

It is in this context that Mahmud Yunus's thoughts on the professionalism of Islamic teachers become very relevant to be explored. As a person who was educated at Al-Azhar Cairo and was in direct contact with the Islamic reform movement in Egypt, Mahmud Yunus has a unique and rich perspective (Yunus, 1998). His unique position allows him to recognize the weaknesses of Islamic education from an insider's point of view, while carefully refining and adopting modern ideas without compromising the Islamic principles on which he is based (Abdullah, 2020). He then poured this experience into various monumental works that became an invaluable intellectual heritage for the world of Islamic education in Indonesia. Mahmud Yunus was one of the first figures in Indonesia to formulate the concept of professionalism of Islamic teachers systematically and in writing. In his various works, especially *At-Tarbiyah wa al-Ta'lim* (1942), *Principles of Education and Teaching* (1978), and *Special Methodical Religious Education* (1983), he not only talks about what an Islamic teacher should teach, but also how to teach it, how the personality of an Islamic teacher should be formed, and how the social role of Islamic teachers in society is carried out (Namora et al., 2023; Namora, Tambak, et al., 2025). His thoughts, which were formulated decades before the birth of regulations on teacher competence in Indonesia, proved to have a depth and sharpness of analysis that exceeded his time. More than that, Mahmud Yunus' thinking was born from the very strong roots of Minangkabau culture, which is known for its philosophy *A Tale of the Lost Ark -The Story of the Book of Mormon* (West, 2002). This philosophy places Islam and local wisdom in a synergistic and mutually reinforcing relationship, not opposite. This spirit colored all his thoughts on Islamic education, including in terms of teacher professionalism; that a true Islamic teacher is one who is able to combine the depth of religious knowledge with sensitivity to the social realities and needs of the times.

Unfortunately, although Mahmud Yunus' contribution to the world of Islamic education in Indonesia is enormous, academic studies that specifically and systematically analyze his conception of teacher professionalism are still very limited. Most of the existing research focuses more on the aspects

of biography, interpretive works, or his thoughts on the curriculum in general, while the dimension of teacher professionalism has not received proportionate attention. This gap is the starting point and academic justification for this study. Thus, the study of educational thought from Minangkabau: the concept of professionalism of Mahmud Yunus in Islamic teachers is important to be carried out and not only as an effort to preserve intellectual heritage, but more than that as an effort to find answers to real problems that are still entangled in the world of Indonesian Islamic education to this day. The purpose of this study is to examine Mahmud Yunus' views on the professionalism of teachers to improve the competence of Islamic religious teachers to form a superior, faithful, and pious generation. In particular, this research focuses on the analysis of Mahmud Yunus' thoughts on the criteria for professional madrasah teachers in the context of the development of Islamic education in the modern era. The results of this research are expected to contribute to the development of the professionalism of Islamic teachers who are not only in line with Islamic values, but also able to answer the needs of contemporary education.

2. LITERATURE REVIEW

According to Mahmud Yunus, teacher competence can be seen in four aspects, including: pedagogical aspects, personality aspects, professional aspects, and social aspects. When it is associated and adjusted to the current conditions and needs of teacher competencies, it turns out to be very appropriate and interrelated, because the ideas offered have an integration that supports each other with contemporary teacher competency theories (Safiq & Salamah, 2019). The concrete character of an educator is idealized by Mahmud Yunus, in the book *At-Tarbiyah wa At-Ta'lim*. It is stated that a teacher should: be affectionate and smiling, not easily angered, orderly and persistent, straightforward, meticulous, and physically healthy (Salamah & Safiq, 2019).

Research results Runtoni (2024) shows that Mahmud Yunus in his thinking applies three approaches, namely: a) rational approach, b) practical approach, and c) emotional approach. A rational approach is applied by emphasizing the depth of the material to bring students to critical thinking so that students can use their ratios to the fullest. A practical approach is applied by emphasizing the development of students' skills as much as possible. So that in addition to being critical and intelligent, students can also apply their knowledge to society. The emotional approach is applied by emphasizing how teachers are able to instill morals in students by setting a good example. Research Wardhana & Baidi (2025) stated that Mahmud Yunus contributed to improving the quality of Islamic religious education teachers. He encouraged the training of religious teachers to have pedagogical competence equivalent to general teachers. Its emphasis on teacher professionalism is part of a long-term strategy to make Islamic education not only a spiritual but also a social instrument. Meanwhile, the duties of a professional teacher include four teacher competencies, namely personality competencies related to a teacher's appearance, speech, way of dressing, and teacher behavior (Ainissyifa & Nurseha, 2022; Muliati & Rahman, 2019). In another study Wardhana & Baidi (2025) about Islamic education reform by Mahmud Yunus: *the integration of religious and general sciences in the modern curriculum* also stated that Mahmud Yunus contributed to improving the quality of Islamic religious education teachers. He encouraged the training of religious teachers to have pedagogical competence equivalent to general teachers. Its emphasis on teacher professionalism is part of a long-term strategy to make Islamic education not only a spiritual but also a social instrument.

Although the literature on Mahmud Yunus's educational thought is quite abundant, some gaps are still visible: *First*, many studies on teacher professionalism in Mahmud Yunus' thought are still comparative-textual (matching the law), and not many have explored how the concept is perceived and applied concretely among Islamic teachers in the field. *Second*, the dimension of Minangkabau as a socio-cultural context that shaped Mahmud Yunus' thinking has not been sufficiently explicit in existing studies. *Third*, studies on the relevance of his thinking in the era of Society 5.0 are still very limited, although previous research has opened this discussion in the context of curriculum integration in Islam. The proposed research, with a focus on the concept of Mahmud Yunus' professionalism among Islamic

teachers, fills this gap by approaching the problem from the point of view of the figure's thinking rooted in the Minangkabau intellectual tradition and its implications for Islamic teaching practice.

3. RESEARCH METHOD

This type of research is a concept analysis research method, which is carried out by collecting data from journals, books, articles, and various types of writing (van Dongeren et al., 2007) of the Mhamud Yunus' thought of the teacher professionalism. The implementation in this study uses a qualitative method which explains that in the qualitative research method, researchers are required to collect and analyze information and data from relevant literature or documents in order to understand the research problem and develop it into a solid theoretical foundation (Alvesson & Kärreman, 2011). This is also in line with the opinion of Okoli & Schabram, in their journal "a guide to conducting a systematic literature review of information systems research" which explains that the qualitative research method of literature study is one of the research approaches that uses qualitative analysis to understand and analyze certain research topics or themes through a literature approach by utilizing various articles, journals, books, and documents, as well as a focus on the analysis of texts and literary content relevant to the research theme (Okoli & Schabram, 2015), namely Educational Thoughts from the Land of Minang: Exploring Mahmud Yunus' thoughts on the development of teacher professionalism.

The data sources in this study consist of two types, namely primary sources and secondary sources. Primary sources are data obtained directly from the source. Meanwhile, secondary sources are data that are not obtained directly from the source (Scott, 2010). The primary source in this study is related to the professionalism of teachers in the book *Special Methodology for Religious Education* by Mahmud Yunus. While secondary sources are books or other references related to this research. Based on the description above, the researcher will try to explain the relevance between the variables of teacher professional development to teacher professionalism both according to Mahmud Yunus in his book and explain the theoretical basis of the research by collecting and analyzing data using a systematic and critical approach (Qalyubi, 2013). In its implementation method, this study also seeks to explore the understanding of research topics from relevant data sources, such as books, articles, journals, research reports, and other documents (Scott, 2010). In this case, the researcher will ensure that this research is supported by a strong and solid theoretical foundation, and strengthened by reviewing and analyzing literature data relevant to the research theme, this is done to be able to provide the best research results. This research is an analytical descriptive model by collecting various types of data related to the development of teacher professionalism and its relevance to the concept of Islamic religious teachers in Mahmud Yunus' book entitled *Special Methodology for Religious Education*, then interpreting the data obtained, analyzing, and interpreting the data. Therefore, the researcher wants to explore the concept of Islamic religious education teachers in Mahmud Yunus' book (Yunus, 1980). In this case, the researcher will try to identify Mahmud Yunus' thoughts on the development of teacher professionalism according to Mahmud Yunus and then analyze the relevance of teacher competence.

4. RESULTS

Basically, the provisions regarding teacher competence, Mahmud Yunus formulated a fairly detailed conception of the professionalism of Islamic teachers. If we do a systematic mapping of his thinking, there are at least three dimensions of professionalism that he puts forward, which are interesting, namely: mastery of varied and contextual teaching methodologies; Have high morals and good manners; deep mastery of Islamic sciences (Mahmud, 1978). Based on this sentence, it can be said that the professionalism proposed by Mahmud Yunus can be described as follows:

4.1. Mastery of the right teaching methodology

Mahmud Yunus views methods not just as techniques, but as "*road/khittah*" which is planned carefully before entering class and carried out throughout the learning process. The right method for

him is varied, adapted to the psychology of the learner, and touches the intellect, heart, and action (Mahmud, 1978). The method must be at once rational (logical-critical), emotional-spiritual (example, advice, close teacher-student relationship), and practical (practice, demonstration, real application) (Wardhana & Baidi, 2025). The right method is one that is planned before teaching, varied and adjusted to the subject and context, according to the age and psychology of the students, instilling morals as well as knowledge, encouraging critical thinking and real practice (Abdullah, 2020). Teachers are obliged to avoid one method constantly, and it is recommended to create new variations so that students learn happily, understandably, and are motivated throughout life (Ainissyifa & Nurseha, 2022). So for Mahmud Yunus, the right methodology is a series of planned steps: pre-learning (recognizing student psychology, motivating), during learning (delivery strategy), and post-learning (concluding, question and answer, direction of the next task (Rain, 2020). For Mahmud Yunus, there is no single method that is most appropriate; the right combination of methods is varied, planned, psychological, moral-spiritual, and practical, so that science is easy to understand, appreciate, and practice.

4.2. Have high morale and good manners

In Mahmud Yunus' educational thinking, teachers are not only teachers of knowledge, but also character builders and moral examples. Therefore, teachers are required to have high morals and good manners in all educational interactions (Muliati & Rahman, 2019). Mahmud Yunus's idea of high morals and manners is evident in his interpretation of Surah al-Hujurat which states that there are a number of character values that are the standard of morality, which are very relevant for teachers: good manners, respect for others, speaking kindly, fair, kind, tolerant, humble, pious, integrity, honesty, and responsibility ('Ilmah et al., 2023). Having high morals and good manners in the study of Jonah's educational methods, namely the relationship between teacher and student must be warm, affectionate, like parents and children, not full of hatred or violence ('Ilmah et al., 2023; D. L. Akbar & Anam, 2022). Thus, having high morals and manners for teachers according to Mahmud Yunus' ideas means: having a noble character personally (honesty, trust, fairness, tawadhu'), maintaining soft and respectful speech and treatment, and making oneself an example of character for students (Nurhakim et al., 2023). Mahmud Yunus places morals, especially manners, honesty, justice, humility, and compassion as the core of the teacher's personality. Teachers who have high morals and manners not only convey knowledge, but also instill values and shape civilization through daily examples.

4.3. Deep mastery of Islamic sciences

In Mahmud Yunus' thought, it is not enough for religious teachers to know the basics of Islamic science; He must master it deeply, and then be able to relate it to general knowledge, character, and the needs of the times. This mastery is the basis for the professionalism and credibility of teachers. Mahmud Yunus redefined the deep mastery of Islamic sciences as an integrative process that combines in-depth study of core religious disciplines with the acquisition of general knowledge, an active pedagogical approach tailored to the needs of students, character building as the main goal, and openness to curricular innovation (Baihaki et al., 2025; Trinaldi et al., 2022). This model has shaped generations of Indonesian Muslim scholars and remains highly relevant amid the ongoing modernization process. So the ideal teacher, according to Yunus, must be "knowledgeable and deep in his mastery of science" He requires educators to continue to dig and find information so that they do not only repeat old knowledge so that knowledge transfer is maximized (Anini et al., 2021). For Mahmud Yunus, the ideal teacher is one who masters Islamic sciences broadly and deeply (texts, methodologies, and values), is able to access them through Arabic, and then integrates them with general knowledge and moral development. The depth of this knowledge is the foundation to educate people who are ready to live in the modern world without losing their Islamic identity.

5. DISCUSSION

In this section, discussing the strategies reported from research findings in the context of teacher professionalism, Mahmud Yunus emphasized that the ideal teacher demands contextualization that departs from the needs of students, not from the trend of tools. Then the crisis of teacher moral exemplarity is increasingly evident in the era of social media, where teacher behavior in cyberspace is now an extension of the classroom. And the profound Islamic sciences must be expanded to answer the questions of contemporary fiqh that arise from the digital world, so that teachers do not lose their scientific authority in the presence of their students.

Mahmud Yunus requires teachers to have *mastery of the right teaching methodology*. Mahmud Yunus strongly emphasized the importance of mastering the right teaching methodology. In *At-Tarbiyah wa al-Ta'lim* and *the special method of religious education*, he explains in detail various effective teaching methods for Islamic religious education materials, ranging from the question-and-answer method, demonstration method, discussion method, to recitation and field trip methods. For him, a religious teacher who only masters the material but does not understand how to convey it well, cannot be called a professional teacher. He strongly criticized the practice of learning traditional Islamic religion which is too verbalistic and memorized without understanding. Teachers, according to him, must be able to develop students' critical thinking skills, not just transfer knowledge mechanically (Jalil, 2024; Mahmud, 1978). Yunus emphasized that teaching methods are more important than subject matter, emphasizing that teachers must master various methods, such as lectures, discussions, assignments, demonstrations, group work, hands-on methods (especially for language), problem-based learning, and good example (*uswatun hasanah*) (Salam et al., 2022). He emphasized that methods must be planned before classes start (*khittah*), as well as adjusted during the learning process based on the needs of students and the specificity of the subject matter (Jalil, 2024).

And in the teacher professionalism context, this requirement is called *competence in pedagogy*, which means that teachers have the ability to manage student learning (Solihin et al., 2021). Teachers who are pedagogically competent are teachers who have the ability to manage students. Pedagogic competence places students as an important element who has rights and obligations in the framework of a comprehensive and integrated education system (Nirmalawaty et al., 2021). Consistently, it emphasizes that mastery of various teaching methodologies is the core of Mahmud Yunus' educational philosophy (Badriah, 2022; Muliati & Rahman, 2019). Its emphasis on method rather than material reflects the progressive attitude of teachers not only to know what to teach, but also how best to facilitate learning tailored to the needs of students. The integration of the cognitive (critical thinking), affective (moral formation), and psychomotor (practical skills) domains is aligned with modern educational best practices (Harefa et al., 2020; Rianda & Sayekti, 2023). Its emphasis on teacher professionalism has anticipated current educator competency standards in pedagogical planning, classroom management, evaluation skills, ethical behavior, and adaptability (Afrianto et al., 2024).

A principle that is even more relevant in the era when students live in an all-digital and fast-paced information ecosystem. Teachers, for Mahmud Yunus, are not the sole conveyors of truth, but rather the designers of learning experiences that are adaptive to the context of their students (Amaly et al., 2022). If Mahmud Yunus were alive today, he would find an interesting paradox: technology gives teachers access to hundreds of innovative teaching methods at once but classroom practice is still often mired in one-way lectures. The digital age is not just about providing new tools; Mahmud Yunus fundamentally changed the way Generation Z and Alpha perceive time, attention, and the authority of knowledge (Riskiyah et al., 2024). Mahmud Yunus' thinking is not obsolete; he has actually gained new urgency. In an era where the Merdeka Learning curriculum encourages differentiated learning, problem-based projects, and authentic assessments, Yunus' vision of teachers as designers of contextual and varied learning experiences is the foundation (Ramdan, 2025). Then with teacher certification, it should not be the end point, but the starting point of a continuous methodological reflection process. And in this digital age, that reflection cannot only be done in the classroom it must respond to the digital ecosystem that surrounds our students twenty-four hours a day.

Mahmud Yunus also emphasized that teachers *have high morale and good manners* not only the transmitter of knowledge, but the shaper of morals and civilization. Therefore, the personality of the teacher must be supported by high morals and good manners, in line with the moral values and character that he emphasizes in his works of interpretation and educational ideas. The moral and moral characteristics of teachers emphasized by Mahmud Yunus are that the teacher-student relationship must be warm and loving, like parents and children (Wardhana & Baidi, 2025). Then teachers are prohibited from hating, degrading, oppressing, or alienating students in the classroom. Teachers are obliged to be kind and compassionate, prepare a conducive and characterful environment, and help students achieve success in this world and hereafter (Amiruddin, 2024; Badriah, 2022). (‘Ilmah et al., 2023) Explaining from Mahmud Yunus’s commentary on QS. al-Hujurat in *tafsir al-karim*, it is clear that the values that are the measure of the teacher’s morals: Manners, good speech, respect for others, not prejudice, not seeking and spreading disgrace, maintaining peace and brotherhood. Then in the research (Mahmud et al., 2022; Mahmud, 1978) also expresses the values of morals and manners that are the standard “*squirrel*” (humble), fair, kind, tolerant, responsible, honest, integrity, grateful, and pious.

Consistently, Mahmud Yunus positions a teacher who has high morals and good manners, ethics and has noble values can develop as an educator and become a good role model for students, and can ensure the effectiveness and success of the Islamic education system (Ayub et al., 2018). Therefore, educators must act as good role models for students, by instilling Islamic values through personal ethics, teaching, and interaction with students (Bahri et al., 2021; Mohammad Karimulla & Ajeng Khodijah, 2023). In the Indonesian context, this requirement is referred to as *personality competencies*, which means that teachers are the most important figures in shaping students’ personalities because humans have an instinct to imitate others. So indirectly, when a teacher is closer to the student, the more likely it is that the student will imitate the teacher’s personality (Ilyas, 2022; Syofyan et al., 2020). In the perspective of Mahmud Yunus (Yunus, 1980), a professional educator is required to apply an educational approach based on the principles of tenderness and compassion in his interactions with students. Pedagogical interactions should reflect a friendly and open attitude, prioritizing equal and fair treatment of all learners without discrimination. The concept of equality in treatment is a manifestation of the basic principle that every student has the same right to receive optimal attention and guidance from educators in the learning process (Himmah et al., 2021; Ruswandi, 2021).

The principle used by Mahmud Yunus in education is that an educator must have good morals and personality, as well as have continuous self-development as the foundation of professionalism, so that educators can be role models with noble figures such as being consistent in Islamic values and being gentle (Solong & Husin, 2020). According to Mahmud Yunus in the book *Special Methodology for Islamic Religious Education*, the competence that an educator needs to possess is that a professional educator must apply *karimah* morals and discipline that reflects Islamic values (Kurnia et al., 2024; Mansir et al., 2020). Then build educational interactions that are applied based on friendly attitudes and polite speech and create a conducive learning atmosphere (Abrar, 2020; Mahagandi & Wiza, 2023). Mahmud Yunus also highlighted the competence of educators in discipline and seriousness in carrying out learning tasks as a form of educators’ professional responsibility, which is reflected in punctuality, consistency in implementing rules, and commitment to sustainable development of learning quality (Mahmud, 1978; Salamah & Safiq, 2019)

In an era when teachers’ authority is questioned by students who have unlimited access to information, and when social media accelerates the virality of cases of moral deviation of educators, the moral example of teachers is becoming increasingly irreplaceable (Wulandari et al., 2022). Yunus emphasized that the manners and morals of teachers are not just professional ethics, but the core of the process of transmitting values in Islamic education. The student learns not only from what the teacher says, but from who the teacher is, the way he speaks, the way he treats the sluggish student, the way he behaves when he is wrong. This is a dimension that no certificate can achieve if it does not live in the daily life of the teacher. For Yunus, the morality of teachers is not an additional requirement but a foundational dimension, which is the root that determines the direction and meaning of all teaching

activities. Teachers with noble character become *uswah hasanah* that cannot be replaced by any curriculum or technology. Manners, patience, honesty, and exemplary daily life are the hidden curriculum that has the most influence on the formation of students' character.

Then the condition that teachers must have, according to Mahmud Yunus, is to set very high standards for teachers, namely *deep mastery of Islamic sciences*. An Islamic teacher, according to him, must master the core Islamic sciences in depth, including the Quran and its interpretations, Hadith and Aqidah, Fiqh and Ushul Fiqih, morals, and Islamic history. (Anini et al., 2021) emphasizing that a deep mastery of Islamic sciences is not just memorizing theories, but being able to put into practice (*to do*), appreciate (*to act*), and live together in an Islamic way (*to live together*). Then Mahmud Yunus stated that the teacher religion is not enough just to be pious; it must be true- Truly experts in the knowledge he teaches. In his thoughts, Mahmud Yunus emphasized that the curriculum he built was always centered on the core religious sciences: Tafsir, Hadith, Fiqh/Ushul Fiqh, faith, morals, and Islamic history (Wardhana & Baidi, 2025). In the cognitive framework, Mahmud Yunus emphasized the deepening of material to train critical thinking and the ability to apply knowledge in real life (Abdullah, 2020).

In the Indonesian context, this requirement is referred to as *professional competence*, namely mastery of learning materials more broadly and in-depth (Ilyas, 2022; National, 2003). It includes mastery of the subject curriculum material and the substance of knowledge that oversees the learning material and masters the structure and scientific methodology. The Islamic scientific competence that Yunus refers to is integrative, that is, it is not limited to memorizing classical texts, but the ability to read, analyze, and contextualize primary sources of Islam (Qur'an, hadith, fiqh, tafsir, Sufism) into the real life of students (Bistara, 2020; Pulungan & Hayati, 2024). Yunus pioneered an integrated curriculum that combined religious and general science lessons in madrasahs and other formal institutions (Wardhana & Baidi, 2025) according to Mahmud Yunus, religious science shapes morals, general knowledge equips life skills; The two must be balanced so that there is no scientific inequality (Anini et al., 2021). Yunus' idea is a reference for the implementation of an integrative curriculum, the use of technology (e-learning, audio-visual media, educational games), and teacher digital competency training, while still emphasizing character and values (Badriah, 2022). Mahmud Yunus interprets the mastery of Islamic sciences as a complete mastery: deep in religious texts as well as open to modern science and real-life problems. In the contemporary era, Yunus's ideas of curriculum integration, moral emphasis, and active-contextual methods are a strong foundation for the development of relevant, digital-friendly, yet rooted in divine values.

6. CONCLUSION

The concept of teacher professionalism according to Mahmud Yunus is the mastery of the right teaching methodology, having high morals and good manners, and deep mastery of Islamic sciences. These three requirements are very relevant for the professional development of madrasah teachers and Islamic religious teachers so that they are professional in carrying out their competencies in the future. This study reveals that the concept of professionalism of Islamic teachers formulated by Mahmud Yunus can be integrated into the overall competency framework of madrasah teachers to form superior teachers, and become a solid foundation for madrasah teachers in developing self-quality oriented towards the integrity of knowledge, morals, and social service. This finding has substantial implications, namely enriching the discourse on the professionalism of madrasah teachers by presenting a new paradigm that integrates Minangkabau intellectual wisdom, Islamic spirituality, and the demands of modern professional competence. This research contributes to clarifying the gap between madrasah teachers' understanding of professionalism and its application in daily practice, especially in terms of pedagogical, personality, social, and professional competencies as conceptualized by Mahmud Yunus, while highlighting the need to strengthen teacher training and coaching in a sustainable manner based on fundamental Islamic values.

However, this study is limited by its scope of literature and focuses more on the thoughts of one figure, so the results cannot fully represent the dynamics of the implementation of the professionalism

of madrasah teachers in the field at large. Nevertheless, these findings still contribute to uncovering the urgency of building a structured teacher development system, which includes synergistic communication between teachers, parents, and educational institutions, as well as the development of periodic evaluation mechanisms to ensure that madrasah teachers truly fulfill their role as effective role models in shaping the character and intellect of students, as aspired by Mahmud Yunus. For further research, it is suggested that the study be expanded to involve more madrasah institutions from various regions in Indonesia in order to obtain a more comprehensive picture of the relevance of Mahmud Yunus' thought in the current context, as well as to develop empirical studies both qualitative and quantitative to measure the extent to which the values of professionalism initiated by Mahmud Yunus have been internalized and applied by madrasah teachers in the field. In terms of practice, it is important for Islamic education policymakers to develop madrasah teacher training programs that are evenly distributed and value-based, improve coordination between Islamic educational institutions, and provide ongoing support to teachers in order to build a teacher education model that simultaneously develops academic capacity, social competence, and spiritual integrity which in turn will produce madrasah graduates who have intellectual, emotional, and moral balance as Mahmud Yunus' great vision for Indonesian Islamic education.

AUTHOR CONTRIBUTIONS

Contributions of the authors in this article: Dian Namora contributed as concepts and drafters of the article, critically, and revising the article; Abdul Rashed bin Abdullah contributed as data analyzers and interpreters; Asrori as the drafter of the manuscript; Maskiah Masrom and Mohd. Nasir contributed in collecting data and critically revising the article. All authors agree to take responsibility for all aspects of this work.

DISCLOSURE OF INTERESTS

We declare that none of us, as authors, no conflict of interest in writing this manuscript. We all agree that we wrote this manuscript collaboratively without any individual interests.

ACKNOWLEDGEMENTS

Author thanks to Department of Islamic Religion, Faculty of Islamic Religion, Universitas Islam Riau, Pekanbaru, Indonesia; Jamiah Islam Syeikh Daud Al-Fathoni, Yala, Thailand; Department of Islamic Religious Education, Universitas Muhammadiyah Surabaya, Indonesia; Universiti Islam Johor Sultan Ibrahim, Johor Baru, Malaysia; and Institut Agama Islam Negeri Zawiyah Cot Kala, Langsa, Aceh, Indonesia.

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