



Internalization of *Ilahiyah* and *Insaniyah* Values in Microteaching for Professional Teachers

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Abstract

Microteaching plays a crucial role in preparing prospective teachers, as it serves as a platform for integrating theory and practice. However, the internalization of *ilabiyah* and *insaniyah* values in microteaching has not yet been fully optimized, resulting in limited adaptability among students during teaching practice in schools. This article aims to analyze the urgency of applying *ilabiyah* and *insaniyah* values in microteaching as a foundation for shaping professional teachers with Islamic character. The study employs a qualitative approach using content analysis, based on literature review, policy documents, and previous studies related to Islamic value-based microteaching. The analysis highlights basic teaching skills integrated with Quranic values such as *qaulan sadida* (truthful speech), *qanlan baligha* (impactful words), and *qaulan karima* (noble words). The findings indicate that the internalization of *ilabiyah* and *insaniyah* values strengthens pedagogical, social, professional, and personal competencies of prospective teachers. Islamic value-based microteaching not only enhances technical teaching skills but also builds moral, ethical, and spiritual foundations that contribute to teacher professionalism. The implications of this study emphasize that developing microteaching grounded in Islamic values can serve as an effective strategy to improve teacher education quality while addressing regulatory demands and modern curriculum needs.

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INTRODUCTION

Microteaching is a crucial component in teacher education, particularly within faculties of *tarbiyah* and teacher training (Abduldayev & Mokhtar, 2024; Iswanti & Sesmiarni, 2021; Karim et al., 2025; Ramang, 2023). It functions as a pedagogical laboratory where theory and practice are directly combined. Through microteaching, prospective teachers are trained in fundamental teaching skills such as opening lessons, asking questions, providing reinforcement, guiding group discussions, explaining, and closing lessons (Fernández, 2010; Fitriá, 2025; Kusmiyati & Merta, 2024; Nasution et al., 2023). However, microteaching should

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not be limited to technical skills alone; it must also serve as a medium for shaping teacher character grounded in Islamic values (Asril et al., 2018; Mahara, 2025). Therefore, the integration of *ilabiyah* values (divine values) and *insaniyah* values (human values) into microteaching is essential to produce professional teachers with noble character.

Furthermore, the rapid advancement of science and technology requires teachers not only to master academic content but also to possess strong moral and spiritual foundations. Professional teachers must act as role models for their students, rather than merely functioning as transmitters of knowledge. In this regard, Islamic value-based microteaching offers a relevant strategy to address contemporary challenges while reinforcing the identity of Islamic education (Engkizar et al., 2023; Kasmar et al., 2019; Reddy, 2019; Yusnita et al., 2018).

Despite its long implementation in teacher education curricula, observations reveal that the internalization of *ilabiyah* and *insaniyah* values in microteaching remains suboptimal. Many students struggle to adapt during teaching practice in schools, indicating a gap between technical teaching skills and Islamic character formation (Mahbubi et al., 2025; Munawarsyah, 2023). Without systematic integration of these values, microteaching risks producing teachers who are technically competent but weak in moral, ethical, and spiritual dimensions. This condition threatens the quality of education, as teachers are expected to embody values and serve as ethical exemplars for their students.

Ilabiyah values are derived from the Quran and Sunnah, normative and enduring, serving as theological foundations in education (Fatimah et al., 2025; Khoiriah & Sujanto, 2026). They encompass faith, worship, and ethics, shaping teachers as spiritual role models. In microteaching, *ilabiyah* values manifest through Quranic expressions in teaching practices, such as *qaulan sadida* (truthful speech), *qaulan baligha* (impactful words), and *qaulan karima* (noble words). *Insaniyah* values represent humanistic principles that evolve through rationality, cultural traditions, and social phenomena. These values are dynamic, adapting to societal needs, and function as a balance in education. In microteaching, *insaniyah* values are reflected in teachers' ability to understand students, manage classrooms humanely, and foster respectful, empathetic communication (Noh et al., 2025; Umar, 2024; Adnyana & Citrawathi, 2019; Isnaniah & Imamuddin, 2022).

Islamic value-based microteaching emphasizes the integration of pedagogical skills with *ilabiyah* and *insaniyah* values. This approach transforms microteaching from a purely technical exercise into a process of internalizing Islamic principles in teaching practice. Prospective teachers are thus trained not only to master instructional skills but also to build moral and spiritual foundations.

This theoretical framework affirms that integrating *ilabiyah* and *insaniyah* values into microteaching strengthens teacher competencies holistically (Adigun, 2025). Teachers become not only technically proficient but also moral and spiritual exemplars for their students (Babatunde et al., 2025; Campbell, 2014; Htay et al., 2025; Oktavia et al., 2023; Wangi et al., 2022). Consequently, Islamic value-based microteaching can serve as a model for developing professional teachers aligned with modern curriculum demands while reinforcing the identity of Islamic education.

Another problem lies in the narrow perception that mastering subject matter alone is sufficient for teacher professionalism. Such a view contradicts modern curriculum demands, which emphasize a balance between knowledge, skills, and

attitudes. Teachers who lack *ilabiyah* and *insaniab* values risk losing direction in guiding students, resulting in education that focuses solely on academic achievement while neglecting character development.

Previous studies have highlighted the importance of microteaching in developing teacher competencies. Arsal, (2014) demonstrated its effectiveness in both *pre-service* and *in-service training*. Akbar et al., (2025) emphasized basic teaching skills as the core of microteaching. However, explicit integration of *ilabiyah* and *insaniab* values has been scarcely addressed. Bibliometric analysis of 67 documents revealed frequent use of keywords such as teacher and microteaching, yet no studies directly linked microteaching with *ilabiyah* and *insaniab* values. This gap underscores the need for further exploration to enrich Islamic education literature. The following are the results of the data analysis based on Scopus data, sorted by the authors' names listed below.

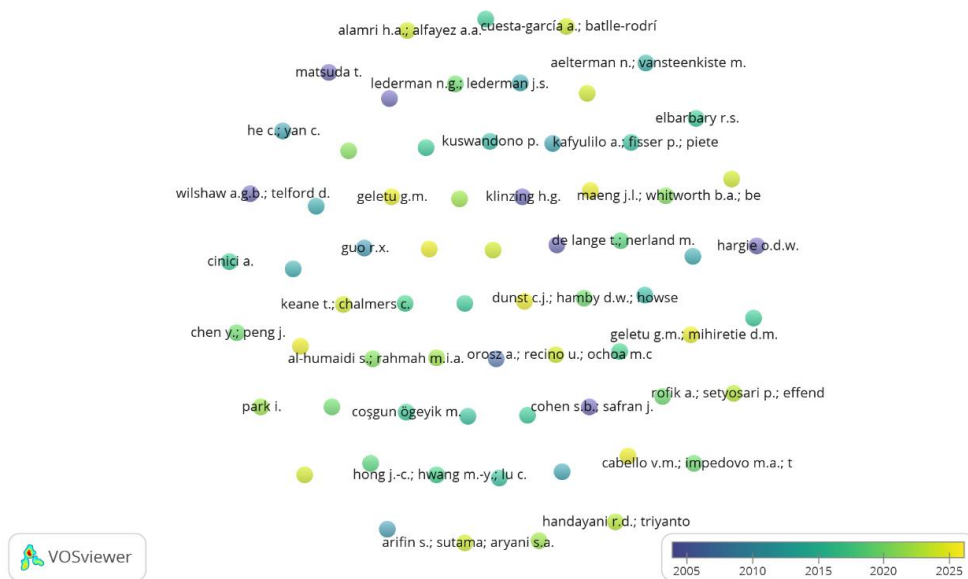


Fig 1. Visualization of Network and Word Cloud for Author and Keywords

Based on the results of a Scopus data analysis related to this article, research on microteaching is still dominated by studies on the development of teachers’ core competencies, both in the context of pre-service and in-service training. The most frequently appearing keywords are “teacher” and “microteaching,” which underscore the primary focus on pedagogical skills and teaching practices. However, among the 67 documents analyzed, no studies were found that explicitly linked microteaching to divine or humanistic values. This indicates a significant research gap, particularly in the literature on Islamic education, where the integration of spiritual and humanistic values has not been extensively explored. Thus, further studies are needed to enrich the perspective of microteaching so that it is not only oriented toward technical skills but also capable of instilling values that support the holistic character development of teachers.

character (Amiruddin et al., 2025; Aryasutha et al., 2025; Baroud et al., 2025; Budianti et al., 2025; Engkizar et al., 2026; Kasim et al., 2021; Khumairah et al., 2023; Ritonga & Nurmawati, 2025; Wulandari et al., 2022).

The primary data sources consist of scholarly literature, including books, journal articles, and educational policy documents relevant to microteaching and Islamic value-based education. Secondary data were drawn from previous studies that addressed basic teaching skills, the integration of values in education, and research on teacher professionalism. Data selection was conducted purposively, ensuring that only materials directly relevant to the research focus were included to strengthen the validity of the analysis.

Data analysis was carried out using thematic analysis. The process began with the collection of literature and documents, followed by close reading to identify core concepts related to *ilabiyah* values, *insaniyah* values, and microteaching practices. These concepts were then coded to facilitate the grouping of themes. The next stage involved identifying major themes, such as the integration of *ilabiyah* values into basic teaching skills, the application of *insaniyah* values in classroom management, and the relevance of Islamic value-based microteaching to the development of professional teachers. These themes were analyzed comparatively against previous studies to highlight similarities, differences, and research gaps.

The interpretation of findings was conducted by linking the identified themes to the theoretical framework established earlier. This ensured that the analysis was not merely descriptive but also provided deeper insights into how *ilabiyah* and *insaniyah* values can be systematically internalized within microteaching. Through this approach, the article contributes an academic perspective that emphasizes the holistic development of teacher professionalism, combining technical competence with moral and spiritual integrity.



Fig 3. Stages of the research methodology

RESULT AND DISCUSSION

Having established the methodological foundation through a qualitative content analysis of relevant literature, policy documents, and prior studies, the next stage of this article is to present the results derived from thematic interpretation. The analysis identified recurring concepts and patterns related to the integration of

ilabiyah and *insaniyah* values in microteaching, their influence on teacher professionalism, and their implications for Islamic education. These findings are not only descriptive but also interpretive, offering insights into how values can be systematically embedded within teacher training practices (Bagarti, 2024; Blitz et al., 2019; Rapley, 2018). The following section narrates the results in detail and discusses them comprehensively, situating the outcomes within both theoretical and practical contexts of teacher education.

Integration of *Ilahiyah* Values in Microteaching

The findings of this study reveal that the integration of *ilabiyah* values within microteaching significantly strengthens the moral and spiritual foundation of prospective teachers. In practice, *ilabiyah* values manifest through Quranic principles embedded in teaching communication, such as *qaulan sadida* (truthful speech), *qaulan baligha* (impactful words), and *qaulan karima* (noble words). These values guide teachers not only in delivering content but also in shaping ethical interactions with students. The analysis of literature and policy documents indicates that when prospective teachers consciously apply these values during microteaching sessions, they demonstrate greater sincerity, clarity, and respect in their instructional communication (Deocampo, 2024; Shakoor & Sharjeel, 2025; Syaputra, 2021; Taja et al., 2019).

This finding aligns with Islamic educational philosophy, which emphasizes that teaching is not merely a transfer of knowledge but also an act of worship and moral responsibility. By embedding *ilabiyah* values into microteaching, prospective teachers begin to internalize the notion that their role extends beyond academic instruction to embodying spiritual leadership. This integration ensures that microteaching becomes a holistic exercise, preparing teachers to act as role models who exemplify integrity, honesty, and devotion in their professional practice.

Additional analysis shows that the presence of *ilabiyah* values also influences the way teachers perceive their responsibilities. Rather than viewing teaching as a profession limited to technical delivery, they begin to see it as a sacred trust (*amanah*) that requires accountability before God (Putra, 2025). This perspective fosters humility, sincerity, and perseverance, qualities that are essential for sustaining professionalism in challenging educational contexts.

Moreover, the integration of *ilabiyah* values provides a framework for ethical decision-making in the classroom. Teachers who internalize these values are better equipped to handle dilemmas such as fairness in assessment, discipline, and inclusivity. Their decisions are guided not only by institutional regulations but also by spiritual principles, ensuring that their actions remain consistent with Islamic ethics.

Application of *Insaniyah* Values in Classroom Management

The study also highlights the importance of *insaniyah* values, which represent humanistic principles such as empathy, respect, and social responsibility. In microteaching, these values are reflected in the ability of prospective teachers to manage classrooms with fairness, build positive relationships with students, and foster an atmosphere of mutual respect. Thematic analysis of prior studies shows that teachers who integrate *insaniyah* values are more effective in creating inclusive learning environments, where students feel valued and supported.

For example, the application of *insaniyah* values encourages teachers to adopt participatory teaching methods, listen actively to student concerns, and respond with compassion. This humanistic approach not only enhances classroom dynamics

but also contributes to the development of students' social and emotional competencies (White & Shin, 2017). The findings suggest that microteaching sessions that emphasize *insaniah* values prepare teachers to balance authority with empathy, thereby cultivating classrooms that are both disciplined and nurturing. Further reflection indicates that *insaniah* values also promote cultural sensitivity in diverse classrooms. Teachers trained with these values are more likely to respect differences in student backgrounds, traditions, and perspectives. This sensitivity is crucial in multicultural educational settings, where inclusivity and respect for diversity are essential for effective teaching (Tonbuloglu et al., 2016).

Additionally, *insaniah* values strengthen the teacher-student relationship by fostering trust and openness. When students perceive their teachers as empathetic and respectful, they are more motivated to engage in learning and more willing to express their ideas. This dynamic enhances the overall quality of classroom interaction, making teaching and learning processes more collaborative and meaningful (Zhou, 2025).

Synergy Between *Ilahiyah* and *Insaniah* Values

A key result of this study is the recognition of the synergy between *ilabiyah* and *insaniah* values in microteaching. While *ilabiyah* values provide the spiritual and ethical foundation, *insaniah* values ensure that teaching practices remain human-centered and socially responsive. The integration of both dimensions creates a comprehensive framework for teacher professionalism, where technical competence is inseparable from moral and spiritual integrity.

This synergy was evident in the analysis of teaching practices documented in prior research. Teachers who combined *ilabiyah* and *insaniah* values were able to deliver lessons that were not only academically rigorous but also ethically grounded and socially relevant (Zul et al., 2026). Such integration transforms microteaching into a multidimensional process, equipping teachers with the ability to inspire students intellectually, morally, and emotionally (Iliasova et al., 2025). Expanding on this synergy, the study suggests that the dual integration of values creates resilience in teachers. Faced with challenges such as student misbehavior, curriculum demands, or institutional pressures, teachers who embody both sets of values are better prepared to respond with patience, wisdom, and fairness. Their professionalism is sustained not only by technical expertise but also by moral conviction and human empathy.

Furthermore, the synergy between *ilabiyah* and *insaniah* values contributes to the holistic development of students. Lessons delivered with this integration do not merely impart knowledge but also cultivate ethical awareness and social responsibility among learners. This dual impact ensures that education fulfills its broader mission of shaping individuals who are intellectually competent, morally upright, and socially conscious.

Implications for Teacher Professionalism

The implications of these findings are profound for the development of teacher professionalism. Professionalism in teaching is often defined in terms of pedagogical, social, personal, and professional competencies. However, this study demonstrates that without the integration of *ilabiyah* and *insaniah* values, these competencies remain incomplete. Teachers must embody spiritual integrity and humanistic sensitivity to fulfill their role as educators in Islamic contexts.

The integration of values into microteaching contributes to the holistic development of teachers by ensuring that they are not only technically proficient

but also morally and spiritually exemplary. This approach addresses the limitations of conventional microteaching, which tends to focus narrowly on instructional techniques. By embedding values, microteaching becomes a transformative process that prepares teachers to act as agents of moral guidance and social change.

In addition, the findings imply that teacher education institutions must revise their training modules to explicitly incorporate value-based components (Syafika & Marwa, 2024). Professionalism should be redefined to include ethical and spiritual dimensions, ensuring that graduates are prepared to meet both academic and moral expectations. This redefinition would align teacher education with the broader goals of Islamic education, which seeks to produce educators who embody both competence and character.

The synthesis of findings demonstrates that the integration of *ilabiyah* and *insaniyah* values within microteaching creates a holistic framework for teacher professionalism. *Ilabiyah* values provide the spiritual and ethical foundation, ensuring that teaching is perceived as a sacred responsibility, while *insaniyah* values emphasize empathy, respect, and humanistic sensitivity in classroom practice (Yusuf et al., 2025). Together, these values transform microteaching from a purely technical exercise into a multidimensional process that prepares teachers to be both competent educators and moral exemplars. This dual integration not only enhances instructional quality but also reinforces the identity of Islamic education in the modern era.

Moreover, the discussion highlights that value-based microteaching addresses gaps in conventional teacher training, which often prioritizes technical skills over ethical and spiritual dimensions. By embedding values into microteaching, prospective teachers develop resilience, cultural sensitivity, and ethical decision-making abilities that are essential in diverse and complex educational contexts. The synthesis underscores that professionalism in teaching cannot be separated from character formation; rather, it must encompass technical competence, moral integrity, and spiritual leadership (Murugan et al., 2025; Sanjani, 2024). In this way, the study contributes a novel paradigm for teacher education, offering both theoretical enrichment and practical implications for the development of professional teachers in Islamic and global contexts.

CONCLUSION

This study concludes that the integration of *ilabiyah* and *insaniyah* values into microteaching provides a comprehensive framework for developing teacher professionalism. The findings demonstrate that *ilabiyah* values establish the spiritual and ethical foundation of teaching, positioning it as a sacred responsibility, while *insaniyah* values ensure that classroom practices remain empathetic, respectful, and socially responsive. Together, these values transform microteaching from a technical exercise into a multidimensional process that prepares teachers to be both competent educators and moral exemplars. In answering the research questions, the study shows that the internalization of *ilabiyah* and *insaniyah* values can be systematically embedded in microteaching, significantly influencing the formation of professional competencies. Furthermore, Islamic value-based microteaching offers a strategic response to curriculum demands and regulatory expectations in modern education, while reinforcing the identity of Islamic schooling. Thus, professionalism in teaching must be understood not only in terms of pedagogical and technical skills but also as the embodiment of moral integrity and spiritual

leadership, ensuring that teachers contribute meaningfully to both academic excellence and character development.

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Author contribution

Zainal Asril: data curation, writing-original draft preparation, **Fathiyah Mohd Fakhruddin:** conceptualization, methodology, **Zainul Arifin & Torkis Lubis:** visualization, editing, analysis.

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