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Teacher Professional Ethics In *Tafsīr Tarbawī* Studies: A Systematic Literature Review

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Abstract : *Tafsīr tarbawī* scholarship has increasingly been used to ground teacher professional ethics in Qur'anic authority, yet the resulting studies remain scattered across verses, exegetical sources, and competency dimensions. This systematic literature review maps and critically synthesizes that literature. Searches of Scopus, Crossref, and Google Scholar conducted in August 2026 and reported following PRISMA 2020 yielded 5,703 records; after removing duplicates and incomplete records, 4,784 were screened, 60 reports were assessed in full, and 23 peer-reviewed articles (2 Scopus-indexed and 21 Sinta-accredited) were included. Data were coded with a standardized extraction matrix and analysed through thematic synthesis. Sixteen of the 23 studies were published between 2022 and 2026. Passage-based studies concentrate on QS. Al-Kahfi 60–82, QS. Luqman, and QS. Ali 'Imran; personality and professional competence dominate, whereas social competence is least examined. Two analytical conceptions emerge: an attributive-individual conception (16 studies) that treats ethics as qualities of the teacher and a relational-normative conception (4 studies) that locates ethics in teacher–student obligations. Only two studies interrogate interpreter subjectivity or ideology. The review calls for paradigm-explicit, multi-commentary, and cross-competency research and outlines cautious implications for teacher education in madrasas and pesantren

Keywords : *tafsīr tarbawī;* teacher professional ethics; teacher competence; systematic literature review; Islamic education

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INTRODUCTION

Teacher professional ethics the normative standards that govern how educators exercise authority, relate to learners, and carry out their professional duties has become a pressing concern in Islamic education. Recent studies in this journal show that Islamic education teachers are expected to act simultaneously as role models, facilitators, and moral guides (Khairat, 2026) and that classical Islamic educator ethics needs to be reconstructed to remain meaningful for teachers working in digital environments (Aziz et al., 2025). Within

Indonesian scholarship, one prominent response has been to retrieve the foundations of teacher ethics directly from the Qur'an through *tafsīr tarbawī*, an educational mode of exegesis that reads verses through a pedagogical lens (Surahman, 2019).

The legitimacy of this approach remains contested. Surahman (2019), surveying 24 tafsīr tarbawī books written in Indonesia between 2000 and 2018, concludes that the genre is a valid form of exegesis that contributes both a paradigm and a body of concepts to Islamic education. Rosidin (2018), by contrast, reads Abuddin Nata's *Tafsīr Ayat-Ayat Pendidikan* through Ricoeur's hermeneutics and finds that the interpreter's horizon tends to overwhelm the text. Muhyiddin (2026) sharpens this concern by arguing that tafsīr materials used in religious-teacher education can carry an ideological agenda of purification. The study of teacher ethics through tafsīr tarbawī is therefore not a methodologically settled field.

Studies have nevertheless multiplied, but along divergent lines. Some interpret a single passage through a single commentary, such as QS. Al-Kahfi 60–82 read through *Tafsīr Al-Sha'rawi* (Prasetia & Fahmi, 2020) or QS. Ali 'Imran 18 read through *Tafsīr Nawawi* (Lestari et al., 2024), whereas others apply a structuralist lens to QS. Al-'Alaq 1–5 (Subakat et al., 2022). At the level of teacher competence understood here as the four statutory dimensions of pedagogical, personality, professional, and social competence through which these studies operationalize ethics the same research group has examined each dimension in a separate article (Cahyadi & Qomariyah, 2022, 2023; Qomariyah & Cahyadi, 2023; Qomariyah et al., 2022) without relating the dimensions to one another.

Divergence also appears in exegetical authority and in the subject of inquiry. Siahaan (2016) and Naza and Kalsum (2023) rely on Quraish Shihab's *Tafsīr Al-Mishbah*, while Fauzi (2026) reads QS. Al-Kahfi 60–82 through *Tafsīr Ibnu Katsīr*, raising the question of whether the resulting ethical profiles depend on the commentary selected. Other studies shift the object from the schoolteacher to the university lecturer (Irawan, 2026) or from the teacher's qualities to the student's etiquette toward the teacher (Nuruddaroini & Zubaidillah, 2022). This variation suggests that the construct of teacher professional ethics lacks a shared conceptual boundary in this literature.

No study has yet mapped this body of work systematically. A narrative overview cannot show how studies are distributed across verses, commentaries, and competency dimensions, nor whether their conclusions rest on comparable assumptions (Page et al., 2021; Thomas & Harden, 2008). This review therefore addresses three research questions. RQ1: How are tafsīr tarbawī studies on teacher professional ethics distributed by publication year, venue, Qur'anic passage, exegetical source, and interpretive approach? RQ2: How do these studies construe teacher professional ethics across the four competency dimensions, and to what extent can their constructions be synthesized? RQ3: How do the studies position themselves toward the neutrality of tafsīr tarbawī, and what does this imply for the validity of their conclusions? By answering these questions, the review offers a synthetic and critical map for future research and for teacher education in Islamic schools, madrasas, and pesantren.

METHOD

This study is a systematic literature review (SLR). Unlike a conventional library study or a narrative review, in which sources are selected by the researcher's judgement, an SLR specifies its questions, search strategy, and eligibility criteria in advance and documents every selection decision so that the review can be reproduced (Page et al., 2021). This design suits the present problem because the aim is to characterize an entire, dispersed body of studies rather than to interpret selected texts. PRISMA 2020 serves as a reporting guideline that structures how the search and selection are reported, not as a method of synthesis, whereas the synthesis itself follows thematic synthesis procedures for qualitative evidence (Thomas & Harden, 2008). The review protocol was not registered, and because the study analyses published documents only, no human participants were involved and ethical approval was not required.

The searches were conducted between 22 and 25 August 2026 and were limited to documents published from 2011 to 2026, with each source playing a defined role. Scopus was searched through its advanced search interface using the TITLE-ABS-KEY field to capture internationally indexed studies. Crossref and Google Scholar were searched through Publish or Perish, with Crossref supplying DOI-registered metadata and Google Scholar extending coverage to Indonesian journals published on Open Journal Systems, most of which are not indexed in Scopus. Sinta was not used as a search engine but was consulted to verify the accreditation status and grade of every candidate journal, while Garuda served only to retrieve full texts and cross-check the metadata of Indonesian articles and did not contribute separately counted records. Search terms combined English and Indonesian because the literature is published mainly in these two languages (Page et al., 2021), and the exact search strings are reported in Table 1.

Table 1. Search strategy by source

Source	Interface and fields	Search strings (Boolean)	Records
Scopus	Advanced search; TITLE-ABS-KEY; 2011–2026	S1: ("tafsir tarbawi" OR "educational tafsir" OR "pedagogical exegesis" OR "Quranic exegesis" OR "Qur'anic interpretation") AND ("teacher ethic*" OR "professional ethic*" OR "teacher character" OR "teacher moral*" OR "teacher professionalism") S2: ("tafsir" OR "Quran*") AND ("adab" OR "akhlak" OR "teacher personality" OR "teacher competenc*") AND "Islamic education" S3: ("Luqman" OR "Al-Kahf*" OR "An-Nahl" OR "Ali Imran") AND ("teacher" OR "educator") AND "tafsir"	1,888

Source	Interface and fields	Search strings (Boolean)	Records
Crossref and Google Scholar (Publish or Perish)	Title and keyword fields; 2011–2026; maximum 1,000 records per query	Q1: "tafsir tarbawi" AND ("etika guru" OR "akhlak guru" OR "kepribadian guru") Q2: "kompetensi guru" AND (tafsir OR "Al-Qur'an") Q3: "profesionalisme guru" AND tafsir Q4: ("Quranic exegesis" OR "tafsir tarbawi") AND ("teacher ethics" OR "teacher professionalism")	3,815
Total			5,703

Note. Sinta was used to verify journal accreditation and Garuda to retrieve full texts; neither contributed separately counted records.

The eligibility criteria, defined before screening, are summarized in Table 2. Indexation in Scopus or accreditation in Sinta served as a minimum threshold of peer review, and each study was classified once according to its highest indexation tier, so that the Scopus and Sinta categories reported in the Results are mutually exclusive. Candidate journals were also examined for indicators of paper-mill activity, such as highly templated titles and the same co-author recurring across many unrelated articles (Abalkina, 2023; Page et al., 2021).

Table 2. Inclusion and exclusion criteria

Criterion	Inclusion	Exclusion
Publication period	2011–2026	Published before 2011
Language	English or Indonesian	Other languages
Document type	Peer-reviewed journal article	Theses, books, book chapters, proceedings, preprints
Indexation	Scopus-indexed or Sinta-accredited journal (S1–S6) at the time of verification	Unaccredited journal, unverifiable accreditation, or paper-mill indicators
Relevance to tafsīr tarbawī	Interprets Qur'anic verse(s) through tafsīr (tarbawī, analytical, or thematic) or evaluates tafsīr tarbawī methodology	Keyword-only matches (e.g., the scholar "Ahmad Tafsir" or the honorific "Tuan Guru")
Focus	Ethics, character, competence, or professionalism of teachers or educators	Studies centred on students, parents, or general character education

Criterion	Inclusion	Exclusion
Access	DOI and full text available	Full text unavailable

Once the records from all sources had been merged, within-source duplicates (n = 742) and records lacking author metadata (n = 177) were removed before screening, and duplicates across sources were resolved manually during screening. The titles and abstracts of 4,784 records were then screened against the criteria in Table 2, after which the full texts of potentially eligible reports were assessed, and citation tracking and hand searching of Indonesian journals identified three further reports. All screening and eligibility decisions were made by the author and recorded in a screening log listing the reason for every full-text exclusion, and the number of records at each stage is reported in Figure 1 (Page et al., 2021).

Data were extracted from the full text of each included article using a standardized coding matrix developed from the research questions before analysis began (Table 3). The 23 included articles constitute the data of this review. Qur'anic commentaries such as *Tafsīr Al-Mishbah*, *Tafsīr Ibnu Katsīr*, and *Tafsīr Al-Sha'rawi* were not analysed directly but were recorded only as the exegetical sources reported by each included study, and conceptual literature was used solely to contextualize the findings (Thomas & Harden, 2008). No formal critical appraisal tool was applied, because no established instrument exists for exegetical-conceptual studies of this kind. Peer review and verified indexation instead served as a minimum quality threshold, and two indicators of reporting transparency—whether a study identifies the verses it analyses and whether it names its exegetical source—were recorded descriptively without being used to exclude or weight studies; the review therefore does not claim to have assessed methodological quality systematically (Page et al., 2021).

Table 3. Data extraction matrix and alignment with research questions

Field	Content or codes	RQ
Bibliographic data	Authors, year, journal, DOI	RQ1
Indexation	Scopus; Sinta grade	RQ1
Qur'anic passage	Sūrah and verses analysed	RQ1
Exegetical source	Named tafsīr work(s)	RQ1
Interpretive approach	Single passage with named tafsīr; single passage without a single named tafsīr; thematic (*mawḍū'ī*); methodological (meta-level)	RQ1
Competency dimension	Pedagogical; personality; professional; social; teacher–student relational norms; methodological	RQ2
Conception of ethics	Attributive-individual; relational-normative; not applicable	RQ2

Field	Content or codes	RQ
Stance toward interpretation	Critical; affirmative; foundational	RQ3
Transparency indicators	Verses identified (yes/no); exegetical source named (yes/no)	Appraisal
Principal findings	Claims about teacher professional ethics	RQ2–RQ3

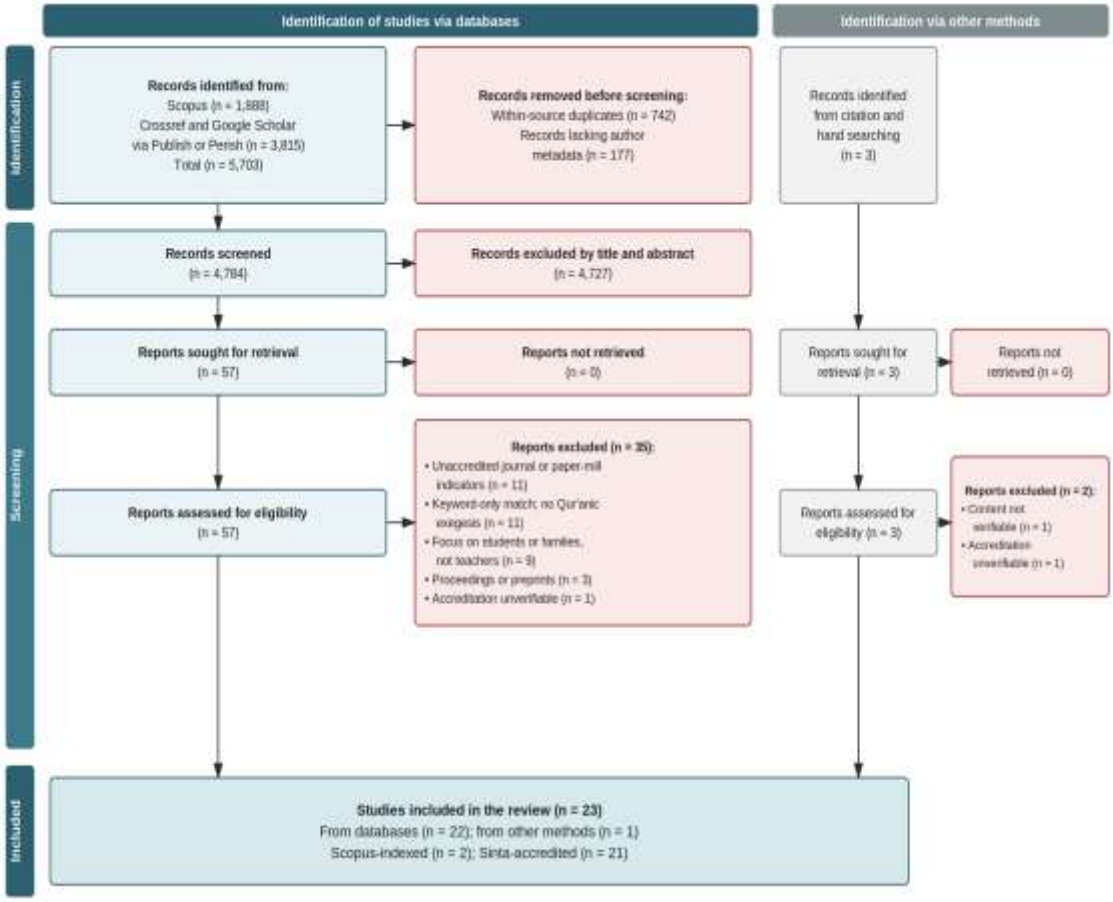
The synthesis followed the three stages of thematic synthesis (Thomas & Harden, 2008). The findings of each study were first coded line by line using the matrix categories, the codes were then grouped into descriptive themes corresponding to competency dimensions and exegetical patterns, and analytical themes were finally developed by asking how each study defines its unit of analysis and how it treats the act of interpretation. Two decision rules guided this last stage. A study was coded as attributive-individual when it defined teacher ethics as qualities or competencies possessed by the teacher and as relational-normative when it defined ethics as rights, duties, or *adab* operating between teacher and student; it was coded as critical when it explicitly interrogated interpreter subjectivity, ideology, or hermeneutic validity and as affirmative when it presented exegetical conclusions as directly derived from the text. Frequencies are reported only to describe the corpus and are not treated as measures of evidential strength (Page et al., 2021).

RESULTS

A. Study selection

The searches identified 5,703 records (Scopus, n = 1,888; Crossref and Google Scholar, n = 3,815). After 742 within-source duplicates and 177 records without author metadata were removed, 4,784 records were screened by title and abstract, of which 4,727 were excluded. Of the 57 reports assessed in full, 35 were excluded: 11 appeared in unaccredited journals or outlets showing paper-mill indicators, 11 were keyword-only matches that did not interpret Qur'anic verses, 9 focused on students or families rather than teachers, 3 were proceedings or preprints, and 1 appeared in a journal whose accreditation could not be verified. Two of the excluded outlets displayed highly templated titles and a recurring co-author across many unrelated articles, a pattern associated with paper-mill production (Abalkina, 2023). Citation and hand searching yielded three further reports, one of which met the criteria. The final corpus comprised 23 studies (Figure 1), reported in line with PRISMA 2020 (Page et al., 2021).

Figure 1. PRISMA 2020 Flow Diagram of Study Selection



Note. Adapted from the PRISMA 2020 flow diagram template (Page et al., 2021).

B. Characteristics of included studies

Table 4 summarizes the 23 included studies. The corpus spans 2016 to 2026, and 16 studies (69.6%) were published between 2022 and 2026, with a peak of six studies in 2023 (Figure 2a). The studies appeared in 21 venues: two Scopus-indexed journals (Rosidin, 2018; Surahman, 2019) and 19 Sinta-accredited journals, only two of which published more than one included study (Cahyadi & Qomariyah, 2022, 2023; Qomariyah & Cahyadi, 2023). Among the 21 Sinta-accredited articles, two appeared in Sinta 2 journals, four in Sinta 3, four in Sinta 4, two in Sinta 5, and nine in journals whose accreditation was verified but whose grade was not recorded at retrieval (Figure 2b).

Table 4. Characteristics and Coding of Included Studies (N = 23)

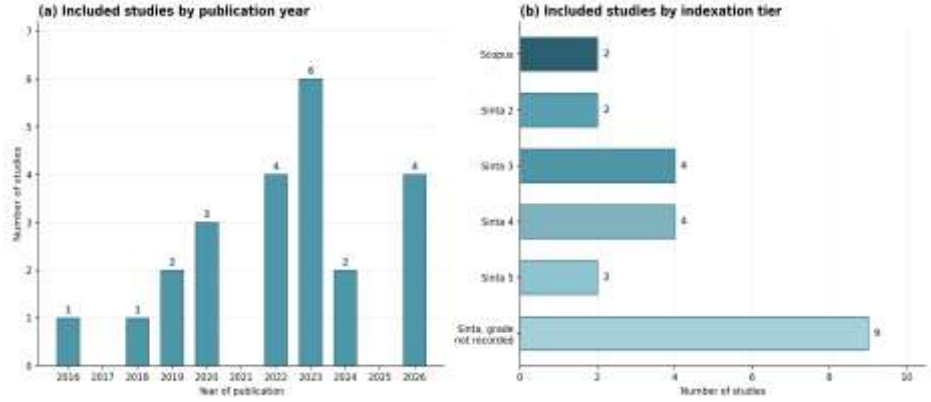
No	Study	Index	Passage	Tafsīr source	Appr.	Dimension	Conception
1	Surahman (2019)	Scopus		24 tafsīr tarbawī books	MT	Methodological	N/A

No	Study	Index	Passage	Tafsīr source	Appr.	Dimension	Conception
2	Rosidin (2018)	Scopus		Nata's *Tafsīr Ayat-Ayat Pendidikan*	MT	Methodological	N/A
3	Subakat et al. (2022)	S3	Al-'Alaq 1–5		SP	Professional	A
4	Nurhayat & Winaningsih (2026)	S4	Thematic		TH	Professional	A
5	Prasetia & Fahmi (2020)	S5	Al-Kahfi 60–82	Al-Sha'rawi	SP-T	Personality	A
6	Cahyadi & Qomariyah (2023)	S4	Thematic		TH	Personality	A
7	Qomariyah & Cahyadi (2023)	S4	Thematic		TH	Professional	A
8	Lestari et al. (2024)	S3	Ali 'Imran 18	Nawawi	SP-T	Personality	A
9	Nurchamidah et al. (2023)	S3	Ali 'Imran 164		SP	Professional	A
10	Cahyadi & Qomariyah (2022)	S2	Thematic		TH	Pedagogical	A
11	Qomariyah et al. (2022)	S2	Thematic		TH	Social	R
12	Ridwan & Harahap (2020)	S4	Hud 88		SP	Pedagogical	A
13	Malik (2019)	S3	Thematic		TH	Social	R
14	Siahaan (2016)	Sinta	Thematic	Al-Mishbah	TH	Professional	A

No	Study	Index	Passage	Tafsīr source	Appr.	Dimension	Conception
15	Muhyiddin (2026)	Sinta		Tafsīr teaching materials	MT	Methodological	N/A
16	Irawan (2026)	Sinta	Thematic		TH	Professional	A
17	Nuruddaroini & Zubaidillah (2022)	Sinta	Thematic		TH	Relational norms	R
18	Sifa (2020)	Sinta	Luqman 13–19		SP	Relational norms	R
19	Efendi et al. (2023)	Sinta	Luqman 13	Al-Sha'rawi	SP-T	Personality	A
20	Azka (2023)	Sinta	Al-Kahfi 60–82		SP	Personality	A
21	Fauzi (2026)	Sinta	Al-Kahfi 60–82	Ibnu Katsīr	SP-T	Professional	A
22	Naza & Kalsum (2023)	Sinta	Thematic	Al-Mishbah	TH	Personality	A
23	Azizah & Nugraha (2024)	S5	At-Taubah 105	Al-Wahidi (*Al-Basīṭ*)	SP-T	Social	A

Note. S2–S5 = Sinta grade; Sinta = accreditation verified, grade not recorded at retrieval. Appr. = interpretive approach: SP-T = single passage with named tafsīr; SP = single passage without a single named tafsīr; TH = thematic (mawḍū'ī); MT = methodological. A = attributive-individual; R = relational-normative; N/A = not applicable. Stance toward interpretation: No. 1 foundational; Nos. 2 and 15 critical; all other studies affirmative.

Figure 2. Included Studies by (a) Publication Year and (b) Indexation Tier



Note. Classification by highest indexation tier; categories are mutually exclusive.

C. Passages, exegetical sources, and interpretive approaches

Ten studies analyse specific passages, ten adopt a thematic (*mawḍū'ī*) approach across verses, and three address tafsīr tarbawī at a methodological level (Muhyiddin, 2026; Rosidin, 2018; Surahman, 2019). Among the ten passage-based studies, seven concentrate on three passages: QS. Al-Kahfi 60–82 (Azka, 2023; Fauzi, 2026; Prasetia & Fahmi, 2020), QS. Luqman 13–19 (Efendi et al., 2023; Sifa, 2020), and QS. Ali 'Imran (Lestari et al., 2024; Nurchamidah et al., 2023). The remaining three examine QS. Al-'Alaq 1–5, QS. Hud 88, and QS. At-Taubah 105 (Azizah & Nugraha, 2024; Ridwan & Harahap, 2020; Subakat et al., 2022).

Only seven studies name a primary exegetical work. *Tafsīr Al-Mishbah* (Naza & Kalsum, 2023; Siahaan, 2016) and *Tafsīr Al-Sha'rawi* (Efendi et al., 2023; Prasetia & Fahmi, 2020) are each used twice, whereas *Tafsīr Ibnu Katsīr*, *Tafsīr Nawawi*, and Al-Wahidi's *Al-Basiṭ* are each used once (Azizah & Nugraha, 2024; Fauzi, 2026; Lestari et al., 2024). No single commentary therefore dominates the corpus. Rather, 16 of the 23 studies do not anchor their analysis in one identified commentary, classical Nusantara exegesis appears only once, and the corpus contains no study comparing different commentaries on the same passage, even though QS. Al-Kahfi 60–82 is read through two different commentaries and once without a named commentary.

D. Distribution across competency dimensions

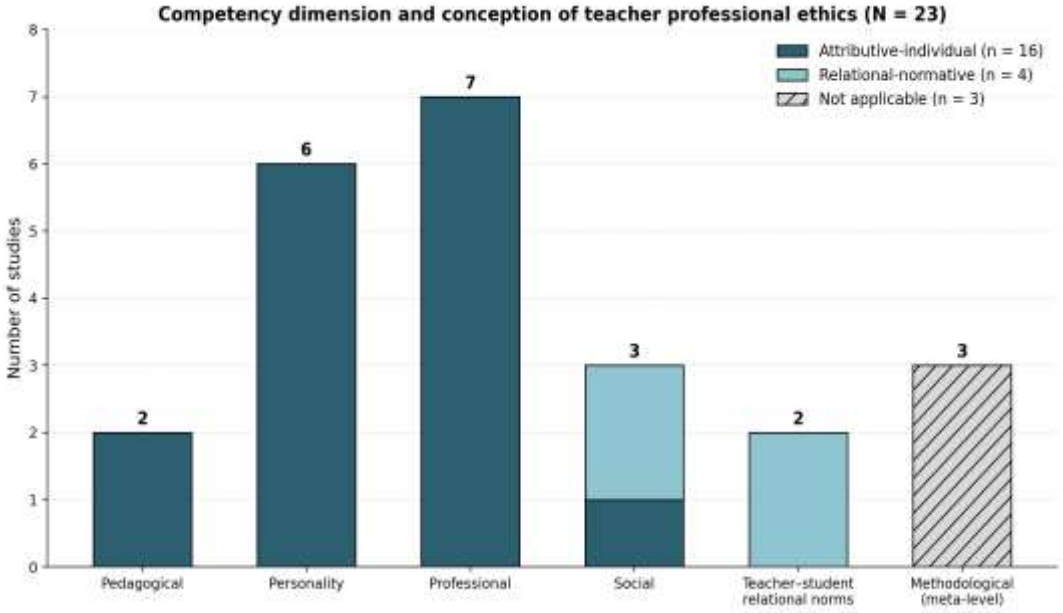
Personality competence (six studies) and professional competence (seven studies) together account for more than half of the corpus, whereas pedagogical competence (two studies) and social competence (three studies) receive less attention; two further studies address teacher–student relational norms (Figure 3). Personality-oriented studies emphasize humility, spiritual quality, and exemplarity, drawing particularly on the Moses–Khidr narrative (Azka, 2023; Prasetia & Fahmi, 2020) and on *Tafsīr Al-Mishbah* (Naza & Kalsum, 2023). Professional-competence studies diverge in how they define professionalism: some treat it as technical and administrative mastery (Nurchamidah et al., 2023; Qomariyah & Cahyadi, 2023), while others extend it to sincerity and moral responsibility (Siahaan, 2016) or frame it through transcendental structuralism (Subakat et al., 2022).

E. Conceptions of ethics and stances toward interpretation

Applying the decision rules described in the Method section, 16 studies construe teacher professional ethics attributively, as qualities or competencies held by the teacher, and four construe it relationally. The relational studies describe the teacher as a parental figure (Malik, 2019), specify reciprocal rights and obligations (Sifa, 2020), articulate student *adab* toward the teacher (Nuruddaroini & Zubaidillah, 2022), or define social competence through relations with learners and the community (Qomariyah et al., 2022). As Figure 3 shows, the attributive conception covers every study on pedagogical, personality, and professional competence, whereas the relational conception appears only in the social and relational-norm categories. Regarding interpretation, two studies are critical (Muhyiddin, 2026; Rosidin, 2018), one is foundational and affirms the validity of the genre (Surahman,

2019), and the remaining 20 present their exegetical conclusions as directly derived from the text without discussing the interpreter's position.

Figure 3. Competency Dimension and Conception of Teacher Professional Ethics in the Included Studies



Note. Conception codes were assigned using the decision rules described in the Data synthesis section.

DISCUSSION

This review responds to a gap that the existing literature had left open. Although tafsīr tarbawī studies on teacher ethics have multiplied, they had never been examined as a body of evidence: Surahman (2019) mapped tafsīr tarbawī books rather than research articles on teacher ethics, and Rosidin (2018) critiqued the methodology of a single work. The present synthesis shows that what appears to be a productive field is in fact a set of parallel studies that rarely speak to one another. Passage-based studies concentrate on three narratives, commentaries are never compared even when the same passage is read through different works, and competency dimensions are examined in separate articles by the same research group (Cahyadi & Qomariyah, 2022, 2023). The concentration on QS. Al-Kahfi 60–82 is understandable, because the Moses–Khidr narrative is widely read as a paradigmatic teacher–learner episode, yet it leaves other passages relevant to teaching largely unexamined.

The first novelty of this review is therefore empirical, in that it replaces an impression of abundance with a documented map of where the literature is dense and where it is thin. This map corrects an assumption that individual studies might easily suggest, namely that a few authoritative commentaries such as *Tafsīr Al-Mishbah* dominate the field (Naza & Kalsum, 2023; Siahaan, 2016). In fact, no commentary dominates, most studies do not anchor their argument in an identified commentary at all, and classical Nusantara exegesis is almost absent (Lestari et al., 2024). The gap is thus not only thematic but also methodological,

because conclusions about teacher ethics are frequently drawn from the Qur'an without making the exegetical route explicit.

The second and central novelty is conceptual. By coding how each study defines its unit of analysis, the review distinguishes an attributive-individual conception, in which teacher ethics consists of qualities or competencies held by the teacher (Prasetia & Fahmi, 2020; Subakat et al., 2022), from a relational-normative conception, in which ethics becomes visible only within the obligations binding teacher and student (Malik, 2019; Sifa, 2020). No previous study in this corpus has drawn this distinction, and it explains a problem the literature had left unaddressed: the four competency dimensions have not been integrated because they rest on different units of analysis, so simply combining them into one framework would merge two different accounts of where ethics resides. These conceptions are analytical constructs derived from the synthesis rather than positions declared by the reviewed authors, and their value lies in making that tacit difference explicit.

The distinction also connects tafsīr tarbawī research with empirical work on teacher ethics. Khairat (2026) reports that Islamic education teachers enact professional ethics through modelling, habituation, and guidance in daily interaction with students, an account closer to the relational than to the attributive conception, while Aziz et al. (2025) reconstruct classical Islamic educator ethics as a paradigm of professional *adab* for madrasah teachers in digital settings. Read alongside the relational strand of the corpus (Nuruddaroini & Zubaidillah, 2022; Sifa, 2020), these studies suggest that the relational conception, although numerically marginal in tafsīr tarbawī research, may connect most directly to classroom practice, a possibility that has yet to be tested empirically.

A third novelty concerns interpretation, although the contrast between affirmative and critical studies requires careful qualification. The critical position rests on only two studies, namely Rosidin's (2018) hermeneutic analysis of a single tafsīr tarbawī work and Muhyiddin's (2026) ideological reading of tafsīr teaching materials. These studies do not show that the other 20 studies are ideologically biased; they show that interpretive choices can shape the ethical conclusions drawn from a verse, whereas the affirmative studies do not claim neutrality but simply leave the interpreter's position undiscussed. The implication is methodological rather than accusatory: an ethical profile derived from a single commentary, as in studies relying solely on *Tafsīr Al-Mishbah* (Naza & Kalsum, 2023; Siahaan, 2016).

These findings carry theoretical and practical implications. Theoretically, they indicate that tafsīr tarbawī research on teacher ethics should declare its conception of ethics, compare several commentaries on the same passage, and treat reflection on the interpreter's position as part of its method (Rosidin, 2018; Surahman, 2019). Practically, the corpus offers teacher-education programmes in madrasas and pesantren a repertoire of passages and exegetical arguments for discussing humility, sincerity, and responsibility (Nurhayat & Winaningsih, 2026; Prasetia & Fahmi, 2020), while the thin coverage of social competence shows that such curricula say little about teachers' obligations toward colleagues, parents, and communities (Qomariyah et al., 2022).

CONCLUSION

This review set out to determine how tafsīr tarbawī studies on teacher professional ethics are distributed, how they construe ethics across competency dimensions, and how they position themselves toward interpretive neutrality. The 23 included studies form a recent and growing but fragmented literature in which passage-based studies cluster around a few Qur'anic narratives, interpretation is rarely anchored in an identified commentary, teacher ethics is construed predominantly as attributes of the individual teacher with only a small relational strand, and only two studies interrogate the interpreter's position. The original contribution of the review is the distinction between attributive-individual and relational-normative conceptions of teacher professional ethics, an analytical construct that explains why the competency dimensions have remained unintegrated and that helps teacher educators in Islamic schools, madrasas, and pesantren distinguish ethics as personal qualities from ethics as obligations enacted with learners.

This study has several limitations. The search was restricted to Scopus, Crossref, and Google Scholar in English and Indonesian, so Arabic-language studies and those indexed in other international databases may have been missed, and limiting inclusion to Scopus-indexed and Sinta-accredited journal articles excluded theses, books, and proceedings and may have introduced publication bias. No formal critical appraisal was conducted, the included studies vary in methodological transparency, and screening, coding, and synthesis were performed by a single reviewer, so the classification of studies into conceptions and stances involves interpretive judgement. Future research should therefore compare multiple commentaries on the same passage, including classical Nusantara works, analyse competency dimensions together, state its conception of ethics explicitly, and test both conceptions empirically in teacher professional development programmes.

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