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ZUHUD VALUES AND TEACHERS' PERSONALITY COMPETENCE: A SYSTEMATIC LITERATURE REVIEW

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Kata Kunci:	ABSTRAK
Kompetensi Kepribadian Guru, Nilai-Nilai Zuhud, Internalisasi Nilai, Model Pembelajaran, Tinjauan Literatur, Pendidikan, Pengembangan Kepribadian	Kompetensi kepribadian guru merupakan aspek penting dalam menciptakan lingkungan pembelajaran yang positif dan kondusif. Penelitian ini bertujuan mengkaji dimensi kompetensi kepribadian guru, nilai-nilai zuhud yang relevan, serta model internalisasi nilai-nilai tersebut melalui metode Systematic Literature Review (SLR). Dari 120 artikel yang diseleksi, sebanyak 24 artikel memenuhi kriteria inklusi dan dianalisis. Hasil kajian menunjukkan bahwa belum ditemukan literatur yang secara khusus membahas model internalisasi nilai-nilai zuhud untuk menguatkan kompetensi kepribadian guru. Temuan ini mengidentifikasi kesenjangan penelitian sekaligus memberikan landasan bagi penelitian selanjutnya untuk mengembangkan model internalisasi nilai-nilai zuhud secara sistematis dan kontekstual.
Keywords:	ABSTRACTS
<i>Teacher Personality Competence, Zuhud Values, Value Internalization, Learning Model, Literature Review, Education, Personality Development</i>	<i>Teachers' personality competence is essential for creating a positive and conducive learning environment. This study aims to examine the dimensions of teachers' personality competence, the values of zuhud relevant to its development, and models for internalizing these values through a Systematic Literature Review (SLR). Of the 120 articles screened, 24 met the inclusion criteria and were analyzed. The findings indicate that no reviewed studies specifically address a model for internalizing zuhud values to strengthen teachers' personality competence. This finding identifies a research gap and provides a foundation for future studies to develop a systematic and contextually relevant model for internalizing zuhud values.</i>

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A. INTRODUCTION

Teachers' personality competence is a fundamental dimension of professional teaching. It encompasses personal stability and maturity, noble character, wisdom, authority, and the ability to act as a moral role model. Indonesian Law No. 14 of 2005 concerning Teachers and Lecturers identifies four domains of teacher competence: pedagogical, personality, social, and professional competence. Government Regulation No. 19 of 2005 and Minister of National Education Regulation No. 16 of 2007 provide further regulatory context for teacher standards. In practice, personality competence is reflected in ethical conduct, responsibility, emotional self-regulation, and consistency between professional commitments and everyday behavior.

The development of these qualities takes place amid social, economic, and professional pressures. Financial stress and exposure to harmful lending practices, for example, may affect individuals' well-being; however, such circumstances should not be treated as direct evidence of weak teacher character. The earlier manuscript's claim that 43% of illegal online-lending victims were teachers has been removed because the cited reference list did not establish a verifiable primary source, date, population, or sampling context for that percentage. The present study therefore frames the issue more cautiously: teacher development requires attention to ethical judgement, self-regulation, and responsible decision-making without attributing unverified statistics to teachers.

An Islamic ethical concept potentially relevant to these qualities is *zuhud*. In this review, *zuhud* is not understood as total withdrawal from worldly life, but as freedom from excessive attachment to material possessions, status, and desire while continuing to fulfil religious, social, and professional responsibilities. This understanding is compatible with Qur'an 57:23, which cautions against excessive grief over what has been lost and excessive rejoicing over what has been gained. The concept may therefore provide a spiritual-ethical lens through which moderation, self-discipline, and integrity can be discussed in relation to teachers' personality competence.

Previous studies have considered *zuhud* and related Sufi values in student character formation, spiritual practice, ethical conduct, and broader Islamic education. Huda and Maraimbang (2024) discuss Sufi values in character development among students at an Islamic boarding school, while Dewi (2021) examines *zuhud* in students'

lives. Safaat (2024) discusses the concept of zuhud in the thought of Shaykh Abdul Qadir al-Jilani, and Abidi (2021) addresses the internalization of Sufi values through spiritual guidance and practice. Other studies consider zuhud in relation to moral development, consumption, and public ethics (Satria & Qomaruzzaman, 2023; Susanti & Sulaiman, 2022; Saban, 2020). These studies provide relevant conceptual resources, but their populations, aims, and methods differ and should not be treated as direct evidence that a zuhud-based intervention improves teachers' personality competence.

A gap therefore remains at the intersection of three bodies of literature: the formal dimensions of teachers' personality competence, the conceptual content of zuhud, and mechanisms for internalizing values. The reviewed manuscript reports that none of the 24 included studies specifically develops a model for internalizing zuhud values to strengthen teachers' personality competence. This review consequently aims to map the relevant concepts, distinguish core zuhud themes from related virtues, and synthesize approaches to value internalization that may inform future research. It does not claim to develop or validate a complete model.

The review addresses three research questions: (1) What dimensions and characteristics of teachers' personality competence are identified in the literature? (2) Which values are presented as central to zuhud, and which are related supporting virtues? (3) What value-internalization approaches in the reviewed literature may inform future research on strengthening teachers' personality competence?

B. METHOD

This study uses a Systematic Literature Review (SLR) to identify and synthesize literature relevant to the three research questions. The original manuscript reports that the review was guided by PRISMA and that searches were conducted in Scopus, Web of Science, and Google Scholar for publications from 2020 to 2024. It reports 120 records from the three sources: Scopus (53), Web of Science (25), and Google Scholar (42). The manuscript also reports that 24 articles were included in the final review.

Search strategy

The original search terms combined concepts relating to models, value internalization, zuhud, teacher competence, and teacher personality. The reported combinations were: ("Model" AND "Value Internalization"); ("Value Internalization"

AND “Zuhud Internalization”); (“Teacher Competence” AND “Teacher Personality”); and (“Zuhud Internalization” AND “Teacher Personality”). The manuscript states that AND was used in the final combinations. Search dates, exact database-specific syntax, searchable fields, and export records were not reported in the source manuscript and must be supplied from the original search history rather than reconstructed from memory.

Database	Reported records	Search fields / exact syntax
Scopus	53	AUTHOR TO COMPLETE from original search history
Web of Science	25	AUTHOR TO COMPLETE from original search history
Google Scholar	42	AUTHOR TO COMPLETE from original search history

Source: Developed by the Author (2026)

Eligibility criteria

The source manuscript indicates a publication window of 2020–2024, Indonesian- or English-language publications, relevance to at least one research question, and full-text assessment. To make the review reproducible, the authors should confirm whether inclusion was restricted to peer-reviewed journal articles and whether books, conference papers, theses, and non-peer-reviewed materials were excluded. The following operational criteria are proposed for confirmation against the actual screening decisions:

Inclusion criteria (confirm against records)	Exclusion criteria (confirm against records)
Publication dated 2020–2024; written in Indonesian or English; relevant to at least one RQ; full text available for eligibility assessment.	Duplicate records; outside the publication window; language outside the stated limits; not relevant to any RQ; full text unavailable; publication type excluded by the review protocol.

Source: Developed by the Author (2026)

Screening and PRISMA reporting

The manuscript reports 24 included articles, but its PRISMA figure and narrative are internally inconsistent at the identification stage. The figure shows 120 records from databases and an additional 100 from registers, while the text reports 120 records in total (53 + 25 + 42). It also shows 88 records screened, 20 records excluded, 68 reports sought, 20 reports not retrieved, 48 reports assessed, 24 full-text reports excluded, and 24 studies included. The downstream sequence (88 → 68 → 48 → 24) is arithmetically consistent, but the identification totals are not reconcilable with the narrative. The authors must check the original database exports and screening log, correct the PRISMA diagram, and ensure that every count corresponds to a documented stage. No unverified number should be inferred.

PRISMA item	Value reported in manuscript	Action required
Records identified	Text: 120 total (53 + 25 + 42); figure: databases 120 + registers 100	RECONCILE against search exports; determine whether registers were actually searched.
Records screened	88	Verify after deduplication and all initial removals.
Records excluded at title/abstract stage	20 in figure; narrative elsewhere gives conflicting counts	Verify screening log and correct narrative.
Reports sought / not retrieved	68 sought; 20 not retrieved	Verify against full-text retrieval log.
Full-text assessed / excluded	48 assessed; 24 excluded	Confirm exclusion reasons sum to 24 and apply consistently.
Studies included	24	Confirm final list contains 24 unique studies and map each to RQ(s).

Source: Developed by the Author (2026)

Data extraction and synthesis

For each included study, the review should extract the bibliographic details, purpose, population or context, design, principal findings, and relevance to RQ1, RQ2, or RQ3. Synthesis should distinguish (a) regulatory dimensions of teacher personality competence, (b) core conceptual features of *zuhud*, (c) related virtues that may support *zuhud* but are not necessarily synonymous with it, and (d) internalization mechanisms. Approaches directed at students or general religious education should be reported as indirect conceptual resources, not as evidence of a tested teacher-development model.

C. RESULTS AND DISCUSSION

RQ1: Dimensions of teachers' personality competence

The literature summarized in the source manuscript points to religious adherence, personal maturity, ethical conduct, honesty, emotional stability, self-regulation, responsibility, and work ethic. These themes should not be presented as though all have the same formal status. The legal and regulatory framework establishes the official competence domain, while the reviewed studies provide additional descriptors and possible indicators.

Level of synthesis	Dimensions / themes	Interpretation
Regulatory core	Stable and mature personality; noble character; wisdom; authority; role-model conduct	These are the principal formal descriptors used to frame teacher personality competence in the Indonesian regulatory context.
Cross-study attributes	Integrity, honesty, responsibility, religious and social norm adherence, work ethic	These are recurring ethical and professional characteristics discussed in the reviewed studies.
Potential behavioral indicators	Emotional self-regulation, patience under pressure, consistency between stated	These may operationalize aspects of personality competence, but should be validated before being

	values and conduct, accountable decision-making	treated as a formal measurement scale.
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Source: Developed by the Author (2026)

The reviewed literature also includes studies on digital teaching platforms, certification, teacher identity, and teaching performance. Such studies may inform professional development more broadly, but they do not necessarily provide direct evidence about personality competence. Their relevance should therefore be described narrowly. The synthesis suggests that self-regulation can serve as a useful analytical bridge between the ethical-spiritual orientation discussed in zuhud literature and selected characteristics of teachers' personality competence. This is a conceptual proposition, not a causal finding established by the SLR.

RQ2: Core values of zuhud and related virtues

Across the studies summarized in the source manuscript, zuhud is most consistently associated with restraint from excessive worldly attachment, moderation, simplicity, and prioritization of spiritual and moral aims over material status. The literature also discusses qana'ah (contentment), ikhlas (sincerity), sabr (patience), and tawakkul (reliance upon Allah). These concepts are closely related, but they should not automatically be treated as interchangeable components of zuhud.

Conceptual category	Values / concepts	How to interpret them in this review
Core orientation of zuhud	Detachment from excessive worldly attachment; moderation; simplicity	Central orientation that limits the dominance of material desire without requiring withdrawal from legitimate worldly responsibilities.
Related supporting virtues	Qana'ah, ikhlas, sabr, tawakkul	Related Islamic virtues that may support the practice of zuhud; the reviewed literature does not establish that all are definitional components of zuhud.

Possible behavioral expressions	Measured consumption, gratitude, ethical choices, restraint, balanced engagement in professional and social life	Observable practices that may express the underlying orientation; they require careful operational definition in future research.
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Source: Developed by the Author (2026)

The distinction is important for model development. If every adjacent virtue is simply labelled a ‘zuhud value,’ the construct becomes too broad to define or measure. A more defensible approach is to treat freedom from excessive worldly attachment and moderation as the central orientation, while analyzing qana’ah, ikhlas, sabr, and tawakkul as associated virtues or potential supporting mechanisms where the source literature justifies that relationship. The reviewed studies also caution against construing zuhud as total renunciation of worldly affairs: professional work and social responsibility remain compatible with spiritual orientation.

RQ3: Internalization approaches and their relevance

The source manuscript discusses Sufi spiritual guidance, fasting-based spiritual discipline, problem-based learning, millennial da’wah, and progressive Islamic education. These approaches are conceptually different and should not be grouped as equivalent ‘models of zuhud internalization.’ Sufi guidance and spiritual discipline are closer to direct practices of religious formation; problem-based learning is an instructional model; da’wah is a communication approach; and progressive Islamic education is a broader educational orientation. Their relevance to teacher personality competence varies and should be stated explicitly.

Approach found in reviewed literature	Primary function in the source literature	Relevance and limitation for this review
Sufi guidance and spiritual exercises (Abidi, 2021)	Spiritual guidance and practice to internalize Sufi values	Potentially relevant as a direct value-internalization process; not shown in the reviewed evidence

		to be a validated teacher-specific zuhud model.
Fasting-based spiritual discipline (Hidayati, 2020)	Self-control and discipline through fasting practice	May be discussed as a spiritual practice associated with self-regulation; it cannot be assumed to improve teacher competence without direct evidence.
Problem-Based Learning (Sholihah & Niam, 2021)	Instructional strategy for learners' engagement with Islamic values	Indirect relevance only; PBL is not inherently a zuhud internalization model or a teacher personality-development model.
Millennial da'wah (Fajrussalam et al., 2023 as listed in the manuscript)	Communication of religious values to contemporary audiences	A communication approach, not a stand-alone personality competence model.
Progressive Islamic education (Idris & Mokodenseho, 2021)	Broad educational orientation emphasizing ethical and productive human development	Provides contextual framing but is not a specific mechanism for internalizing zuhud among teachers.

Source: Developed by the Author (2026)

The review therefore does not identify an existing, fully specified model that connects zuhud values to teachers' personality competence through defined inputs, mechanisms, outcomes, and indicators. Instead, it provides the elements from which a future conceptual framework may be developed. The strongest proposed link across the reviewed concepts is self-regulation: zuhud's emphasis on moderation may conceptually support restraint and balanced judgement, while self-regulation is relevant to emotional stability, responsibility, and consistent professional conduct. This relationship remains a proposition requiring further theoretical refinement and empirical testing.

Proposed conceptual synthesis for future testing

To make the theoretical contribution explicit without overstating the review's findings, the following framework is presented as a provisional synthesis for future research—not as an empirically validated model.

Stage	Provisional elements	Expected relationship / status
Conceptual foundation	Islamic ethical sources and the reviewed conceptual literature on zuhud	Defines the spiritual-ethical orientation; requires deeper primary-source analysis.
Core orientation	Moderation, simplicity, and reduced excessive attachment to material desire	Proposed core of zuhud for this review.
Related virtues	Qana'ah, ikhlas, sabr, tawakkul	Potential supporting virtues; their exact status must be specified theoretically.
Internalization processes	Knowledge and understanding → reflection and intention → repeated practice → habituation and self-monitoring	A provisional process sequence for future model design; not established as a result of the included studies as a whole.
Potential proximal mechanism	Self-regulation and moderation in decision-making	The most plausible conceptual bridge in the current synthesis; needs operational definitions and validation.
Potential professional manifestations	Integrity, emotional self-regulation, maturity, responsibility, work ethic, and role-model conduct	Potential outcomes to be assessed in future empirical studies, not outcomes demonstrated by this SLR.

Source: Developed by the Author (2026)

Figure 1 can be developed from this table as a directional diagram: conceptual foundation → core zuhud orientation and related virtues → internalization processes → self-regulation and moderation → potential manifestations of teachers' personality competence. Arrows should be labelled 'proposed relationship' rather than causal effects. The framework should be reviewed by Islamic education and teacher-competence experts before any empirical implementation.

D. CONCLUSION

This systematic literature review maps three intersecting areas: teachers' personality competence, the conceptual values associated with zuhud, and approaches to internalizing religious and ethical values. The reviewed literature describes teacher personality competence through formal characteristics such as maturity, noble character, wisdom, and role-model conduct, alongside related attributes including integrity, responsibility, work ethic, and self-regulation. Zuhud is most defensibly framed as freedom from excessive attachment to worldly desires and as moderation while continuing to fulfil legitimate social and professional responsibilities. Qana'ah, ikhlas, sabr, and tawakkul are relevant associated virtues, but their status as components of zuhud should be argued rather than assumed.

The review did not identify a study among the 24 reported included articles that specifically develops and validates a model for internalizing zuhud values to strengthen teachers' personality competence. The contribution of this study is therefore the mapping of relevant concepts, clarification of a research gap, and proposal of a provisional conceptual synthesis in which internalization and self-regulation may connect zuhud with selected dimensions of teacher personality competence. The review does not establish causal effects or demonstrate that a zuhud-based programme improves teacher competence.

1. Recommendation

Future work should proceed in stages. First, the conceptual status of zuhud and its relationship to qana'ah, ikhlas, sabr, and tawakkul should be examined through systematic engagement with authoritative primary Islamic sources. Second, the provisional framework should be reviewed by experts in Islamic education, Sufism, and teacher competence, potentially through a Delphi process. Third, researchers should

operationalize each construct and develop appropriate indicators. Fourth, a pilot implementation should assess feasibility and acceptability among teachers. Finally, a controlled or quasi-experimental study may examine changes in the defined outcomes, using validated measures and appropriate ethical safeguards. These stages would move the field from literature mapping to conceptual validation and, only subsequently, empirical evaluation.

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