

PERSONALITY COMPETENCE OF EDUCATORS TO SA'ID HAWWA PERSPECTIVE

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ABSTRACT

Personality is the element that determines the interaction of educators with students as role models, educators must have personalities that can be used as profiles and idols. To examine the personality of educators, it is necessary to examine the previous scholars, because it is undeniable that there are not a few contributions given by the previous scholars, especially in the world of education, one of which is Sa'id Hawwa. The objectives of this research are. 1) To analyze the personality competencies of educators according to Sa'id Hawwa. 2) To analyze the relevance of the personality competencies of educators according to Sa'id Hawwa with contemporary Islamic education. In this research, the approach used is a qualitative approach with the type of character study research with two stages, namely inventory and critical evaluation. The data collection instrument in this study was documentation in the form of books by Sa'id Hawwa related to this research. The results show that 1) The personality competencies of educators according to Sa'id Hawwa are understanding, sincere, guiding the community, jihad/sincere, willing to sacrifice, obedient, consistent, brotherly/ukhuwah, honest, committed and intelligent. 2) The relevance of the personality competencies of educators according to Sa'id Hawwa with contemporary Islamic education is appropriate, even though the personality competencies of educators are contained in the Law on Educators and Lecturers No. 14 of 2005 which is intended for the public and decided nationally and is not based on Islam, but contains very Islamic values.

Keywords: Personality Competence, Educator, Sa'id Hawwa.

ABSTRAK

Kepribadian adalah unsur yang menentukan interaksi pendidik dengan anak didik sebagai teladan, pendidik harus memiliki kepribadian yang dapat dijadikan profil dan idola. mengkaji kepribadian pendidik perlu untuk mengkaji ulama terdahulu, karna tanpa dipungkiri bahwa tidak sedikit sumbangsih yang diberikan para ulama terdahulu khususnya dalam dunia pendidikan, salah satunya adalah Sa'id Hawwa. Adapun tujuan penelitian ini adalah. 1) Untuk menganalisis kompetensi kepribadian pendidik menurut Sa'id Hawwa. 2) Untuk menganalisis relevansi kompetensi kepribadian pendidik menurut Sa'id Hawwa dengan pendidikan Islām kontemporer. Dalam penelitian ini pendekatan yang digunakan adalah pendekatan kualitatif dengan jenis penelitian studi tokoh dengan dua tahap yaitu inventarisasi dan evaluasi kritis. Instrument pengumpulan data dalam penelitian ini adalah dokumentasi berupa buku-buku karya Sa'id Hawwa yang berkaitan dengan penelitian ini. Hasil penelitian menunjukkan bahwa 1) Kompetensi kepribadian pendidik menurut Sa'id Hawwa yaitu faham, ikhlas, membimbing masyarakat, jihad/bersungguh-sungguh, rela berkorban, taat, konsisten, persaudaraan/ukhuwah, jujur, komitmen dan cerdas. 2) Relevansi kompetensi kepribadian pendidik menurut Sa'id Hawwa dengan pendidikan Islām kontemporer sudah

sesuai, meskipun kompetensi kepribadian pendidik yang tertuang dalam Undang-undang Pendidik dan Dosen No 14 tahun 2005 yang diperuntukkan untuk umum dan diputuskan secara nasional serta tidak berbasis Islam, tetapi mengandung nilai-nilai yang sangat Islami.

Kata-kata Kunci: Kompetensi Kepribadian, Pendidik, Sa'id Hawwa.

1. INTRODUCTION

Competence is a combination of knowledge, ability, and application in carrying out tasks in the workplace (Huda, 2018). In another definition, personality competence is a personality ability that is stable, has noble character, is wise and authoritative and is a role model for students (Law Number 14 of 2005 article 10 paragraph (1)). In the explanation of Government Regulation Number 19 of 2005 concerning National Education Standards, it is stated that the personality competencies of educators are personality abilities that are: steady, stable, mature, wise and wise, authoritative, have noble character, become role models for students and the community, evaluate their own performance and develop themselves in a sustainable manner (Mulyani, 2017)

Imam al-Ghazali revealed that whoever pursues the task as a teacher, means that he is taking a very noble matter. Therefore, he must always maintain the etiquette and duties that accompany it (Al-Ghazali, 2018). Personality is a very influential factor in the success of an educator as a developer of human resources. This is because an educator is a role model and *uswatun hasanah* for their students, so that in developing human resources/students it starts with an example in the educator's own person. Personality is the main basis for self-realization as an effective educator both in carrying out his professional duties in education or in other life. As educators who are involved in education, educators must have a personality that reflects an educator. The demands of personality as an educator are sometimes felt heavier than in other professions (Janawi, 2019)

Personal competence is the ability of a strong personality, noble character, wise and authoritative, as well as being a role model for students. Thus, educators must have a solid personality attitude, so that they can become a source of inspiration for students (Priansa, Donni Juni, 2017). Aan Hasanah stated that personality competencies are a number of competencies related to personal abilities with all the characteristics that support the implementation of educator duties. Educators must be able to influence the direction of the process in accordance with values that are considered good and applicable in society (Hasanah, 2019).

In reality, educators who have good teaching competence in the learning process are not easy to find, in addition, the teaching competence of educators is not a stand-alone problem but is influenced by several factors, including educational background, teaching experience, and educational training that has been followed. Thus, educators who have teaching competence will be able to create an effective and fun learning environment.

In order to examine the personality of educators, it is necessary to examine the previous scholars, because without denying that there are not a few contributions given by previous scholars, especially in the world of education, one of them is Sa'id Hawwa. Sa'id Hawwa's thoughts brought fresh air to education at that time. Sa'id Hawwa explained that included in the formation of the human personality in Islam is the obligation of each individual to form the personality of his family, and in the end, invites mankind to shape their respective personalities in Islam. What is meant by Sa'id Hawwa with the obligation to shape human personality in an Islamic way is that every individual should have fundamental ethics and Islamic knowledge.

The fundamental ethics in question is loyalty only to Allah and Rasulullah, love for Allah.; being compassionate to the believers; being firm with the infidels; and jihad. Because

what is the starting point for us Muslims in all things is the effort to revive humans with knowledge and education (tarbiyah). Without science and tarbiyah, then shaping the human personality in Islam will not succeed. From the description of the problem, this research is directed to examine the thoughts of Sa'id Hawwa which is focused on the competence of educators.

The factors behind the researcher choosing this figure are 1) his qualified competence in the fields of education, da'wah, and movement. this is proven by his writings and also the opinions of his friends and several figures who know him. specifically in the field of education, he offers the main and integral thoughts of Islamic education which are believed to be able to build human totality, the manifestation of perfection and the height of Gaudiya to Allah SWT. 2) his zuhud personality, sincerity and sincerity in preaching, a preacher who is spiritually strong, a strong reader and productive researcher as well as skilled in conveying his views scientifically in the pulpits of lectures. 3) the relevance of each of his works in accordance with the times. Because the basis used is based on the Qur'an and authentic hadith, it touches on the subject matter so that his work is printed several times by publishers, including in Indonesia. 4) His figure in the world of education, da'wah, and movement is recognized by the world so he is one of the most influential Islamic figures in the 20th century.

In the book of *Adab Al-Muallimin* by Ibn Sahnun there are at least six personality concepts that must be possessed by a teacher, namely: fair, taqwa, sincere, patient, being kudwah Hashanah, and caring for their students (Arizqi Ihsan Pratama, 2019). Professional teachers according to Imam al-Ghazali rebuke mistakes through satire, have patience in teaching and do not add lessons before students understand, Have principles, wisdom, and compassion for students, be role models for students, and provide lessons according to the level of understanding of the students, provide clear and bright lessons, respect the teacher's code of ethics and must be intelligent and perfect in mind. Meanwhile, according to Buya Hamka, a teacher who has enough knowledge, is able to keep up with the developments and progress of the times, has a wide association with the community, can provide instructions to his students, can help open the minds of his students, expand the business fields of his students, not only can transfer knowledge. students but can also instill noble moral values, can be a good example in terms of character, and can protect (Ahmad & Siregar, 2015).

The concept of competence in the perspective of M. Atiyah al-Abrasyi that educators in Islam must have competencies consisting of sincerity, forgiveness, zuhud, and mental cleanliness, educators are the parents of both students, and an educator must know the nature of students, and an educator must master the eye. lessons (Nafiah, 2021). According to Zakiah Daradjat, the teacher's personality is included in the learning process, thus his mind is able to work calmly and every problem can be understood objectively, especially in the students' learning process (Fitriana, 2019). The focus of this research is to analyze the personality competencies of educators according to Sa'id Hawwa and their relevance to contemporary Islamic education.

2. LITERATURE REVIEW

2.1 Definition of Competence

According to the *Kamus Umum Bahasa Indonesia*, the notion of competence is the power to determine or decide something. The basic definition of competence is ability or skill. (Language Dictionary Compilation Team, 2002). Competence can range from the repetition of facts and concepts to advanced motor skills to learned behaviors and professional values.

Hamzah (2007) said competence is a characteristic that stands out for a person and becomes ways of behaving and thinking in all situations, and lasts for a long period of time.

From this opinion it can be understood that competence refers to a person's performance in a job which can be seen from thoughts, attitudes, and behavior.

Spencer further in Hamzah (2007) says that the five characteristics of competence are as follows: (a) Motive, which is something that people think and want that causes something. (b) Traits, namely physical characteristics of consistent responses to situations. (c) Self-concept, namely attitudes, values, and image of a person. (d) Knowledge, namely information owned by a person in a particular field. (e) Skills, namely the ability to perform tasks related to physical and mental.

From these definitions it can be concluded that competence is a set of mastery of abilities, skills, values and attitudes that must be owned, internalized and mastered by educators originating from their education, training and experience so that they can carry out their teaching duties in a professional manner.

2.2 Definition of Educator

Educators are people who have an important role in life. This is because he has the responsibility to determine the direction of education. That is why Islam highly appreciates and respects people who are knowledgeable and serve as educators. Islam raises their rank and glorifies them more than other Muslims who are uneducated and not educators.

In terms of language, in the *Kamus Besar Bahasa Indonesia*, Educators are people who educate (Team of Language Dictionary Compilation: 2002). This understanding gives the impression that educators are people who carry out activities in the field of education. If in terms of language educators are said to be people who educate, then in a broad sense it can be said that educators are all people or anyone who tries and influences the development of other people (students) so that they grow and develop their potential towards perfection.

In the sense that is commonly used, according to Abuddin Nata, educators are adults who are responsible for providing assistance to their students in their physical and spiritual development, so that they reach a level of maturity, are able to be independent in fulfilling their duties as servants and caliphs of Allah swt., and are able to carry out tasks as social beings and as independent individual beings (Nata: 2012).

Educators in Islam are those who are responsible for the development of students. In Islam, the most responsible person is the parents (father and mother) of the students. In the beginning the task of the educator was purely the task of both parents, but in the development of the times that have advanced as it is today, many of the tasks of parents as educators are left to schools, because they are more efficient and more effective (Tafsir: 1992).

Suparlan further explained that "Educator competency standards are measurements that are determined or required in the form of mastery of knowledge and behavior for an educator so that he is eligible to occupy functional positions according to the field of assignment, qualifications and level of education (Suparlan: 2019).

This statement leads to the notion that teaching is a profession, and the work of educators is professional work. Each professional job is required to have certain abilities or competencies so that the person concerned can carry out his professional duties. And from the description above it can be interpreted as the ability/skills of an educator in the form of knowledge, skills, attitudes and values obtained through education and training so that they can carry out their duties properly.

2.3 Functions and Duties of Educators

Abuddin Nata (1984) categorizes the functions and duties of educators in education into three parts, namely as follows: (a) As a teacher (instructional) in charge of planning and implementing programs that have been prepared and carrying out assessments after the

program is carried out. (b) As an educator (educator) who directs students to a level of maturity and good personality in line with the purposes of Allah SWT. create it. (c) As a leader (managerial) who leads, controls himself, students and society. (d) Related, to various issues related to efforts to direct, supervise, organize, control, and participate in educational programs carried out.

Then Naguib Al-Attas (1984) said the duties and responsibilities of educators are as follows: (a) Corrector, namely educators can distinguish which grades are good and which grades are bad, the corrections made are comprehensive from affective to psychomotor. (b) Inspirators, namely educators who become inspirations/inspirations for student/student learning progress, instructions on how to study well, and overcome other problems. (c) Informers, namely educators must be able to provide information on the development of science and technology. (d) Organizers, namely educators must be able to manage academic (learning) activities. (e) Motivators, namely educators must be able to encourage students to be passionate and active in learning. (f) Initiator, namely educators who spark ideas for progress in education and teaching. (g) Facilitators, namely educators can provide facilities that enable learning activities. (h) Supervisors, namely educators must be able to guide students who are capable moral adults. (i) Demonstrator, i.e. if necessary the teacher can demonstrate the lesson material that has been understood. (j) Class managers, namely educators must be able to manage classes to support educational interactions. (k) Mediator, namely the educator becomes a medium that functions as a communication tool to streamline the interactive educative process. (l) Supervisors, namely educators should be able to improve, and evaluate critically, the teaching process. (m) Evaluators, namely educators are required to be good and honest evaluators.

2.4 Educator Personality Competence

Personality is something that is contained within the individual which is a unity that cannot be separated from the psychological elements that are the source of all behavior, both the way of acting, acting and their character which can be seen from the way they feel, the way they think, the way they express opinions, the philosophy of life and confidence and adapt to the environment. (Sudjana: 2002)

The real personality is something abstract, which is difficult to see and know in real terms. What can be known is the scars or appearance in various aspects of daily life such as in talking, socializing, behaving, dressing, and in dealing with various problems or problems. Then Priansa (2014) said, The competency criteria inherent in the personality competencies of educators include: (a) Acting in accordance with Indonesian national religious, legal, social and cultural norms; (b) Presenting oneself as an honest, noble person, and a role model for students and society; (c) Present yourself as a stable, stable, mature, wise and authoritative person; (d) Demonstrating a work ethic, high responsibility, pride in being an educator and self-confidence, and (e) Upholding the ethical code of the teaching profession.

3. METHOD

This study uses a qualitative approach with the type of character study research. A qualitative approach is a research approach that is based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, the sampling of data sources is done purposively and snowball, the collection technique is triangulation (combined), data analysis is inductive or qualitative, and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2016). Therefore, in this study, the elements of the writing method

are used, including 1) Affirmation of the object of study which includes material objects and formal objects. The material objects in this study are some of Sa'id Hawwa's thoughts on the competence of educators which are contained in several of his works. 2) Data exploration includes inventory, critical evaluation and data analysis methods. The data analysis method can be taken in several stages, namely interpretation, induction and deduction, internal coherence, holistic, historical continuity, heuristics, and inclusive and analogous materials (Harahap, 2014).

4. RESULTS AND DISCUSSION

4.1 Personality Competence of Educators According to Sa'id Hawwa

Personality is one of the most important factors for an educator. With a broader understanding that the competence of educators is the ability/skills of an educator in the form of knowledge, skills, attitudes, and values obtained through education and training so that they can carry out their duties properly. Furthermore, Sa'id Hawwa mentions ten personality competencies that must be inherent in an educator, as Sa'id Hawwa said: "As for the elements of Islamic personality that Islam has achieved and is able to achieve its goals in the da'wah stage, there are ten elements: understanding, sincerity, charity, jihad, sacrifice, obedience, steadfast/patient, impartiality, brotherhood and tsiqah" (Sa'id Hawwa, 1996).

From the above expression, Sa'id Hawwa has mentioned the personality competencies that must be possessed by an educator. This personality will form students to have good morals if the educator understands their responsibilities well. This is in accordance with the main goal of Islamic education in forming high morals and noble character. Then Sa'id Hawwa explained in detail the personality competencies of an educator as follows:

4.1.1 Al-Faham (Knowledge)

In the book *fi Afaq al-Ta'alim* Sa'id Hawwa explains the principles of understanding the personality competence of an educator as follows: You understand Islam with the following three principles: Al-Qur'an and As-Sunnah which is a guide for every Muslim to know the laws of Islam, and understand the Qur'an according to the rules of the Arabic language without arbitrariness, and understand As-Sunnah, and ask experts and people who can be trusted (Sa'id Hawwa, 1996).

From the explanation above, it can be understood that Sa'id Hawwa wants an educator to really understand the teachings of Islam. First, to understand the Qur'an as the main guideline for the life of Muslims who are the signs in all aspects of human life. Because this is the main key that must be owned by an educator in carrying out his profession as a teacher at school. Apart from that, to understand the Qur'an, an educator must master the rules of the Arabic language so that he does not misunderstand the Qur'an and avoids interpretations that are not true or even misguided, especially the science of tools, namely nahwu, Sharaf, and balaghah.

Second, understand as-Sunnah (hadith) as the second guideline for Muslims to detail general Qur'anic verses. As it is known that hadith is every word, deed and decree of the Prophet Muhammad. Therefore, Prophet Muhammad is a role model and role model for Muslims and even humans who make Prophet Muhammad (pbuh) the number one leader in the world. In addition to the Prophet Muhammad was a prophet and apostle as well as an educator for his friends. Therefore, as an educator, there is a great opportunity to be able to imitate the nature, pattern, and style of educating and teaching the Prophet Muhammad. And to understand the hadith, it is also required to have sufficient mastery of Arabic.

Therefore, Sa'id Hawwa strongly emphasizes that the main personality competence that an educator must have is understanding the Qur'an and as-Sunnah because these two things become the foundation and support for an educator as educating and teaching students

at school. How is it possible if an educator does not understand both? Moreover, not being able to read the Qur'an properly and correctly. This is the main reason that an educator must be able to read the Qur'an properly and correctly and read Arabic texts correctly after reading the hadith of the Prophet in Arabic. Then Sa'id Hawwa confirmed after understanding the Qur'an and as-Sunnah properly and correctly. Sa'id Hawwa also explained the essence of true faith, worship, and endeavor. As Sa'id Hawwa said:

Faith and true worship and effort are the light and sweetness of Allah. instill in the heart of a servant what He wills, but inspiration, worry, insight, and vision do not come from the propositions of Shari'a law, and are not considered except on the condition that they do not conflict with religious rules and texts (Sa'id Hawwa, 1996).

As an educator, understanding the Qur'an and as-Sunnah is not enough, but it must also be coupled with true and sincere faith, worship and endeavor to seek the pleasure of Allah SWT. Because these three things are light and sweet that Allah (SWT) radiates into the heart of a servant, especially an educator where all three of them lead to or originate and grow from the heart.

First, an educator must have the right faith; do not commit shirk (associating partners with Allah). This is the first and foremost foundation for every Muslim. Iman is a matter of belief that comes from the heart of a Muslim. Moreover, the profession of an educator would be nice to be sincere because of Allah SWT. Second, an educator is required to worship properly. Worship in the broadest sense is all good deeds that are intended for the sake of Allah. The profession as an educator is worship if it is intended for Him and is worth a reward in the sight of Allah SWT. Third, an educator should make the right effort. Initial means an effort where an educator when teaching should try as much as possible both in mind and energy well to achieve the desired learning goals. The right effort will bear sweet fruit, and vice versa.

Then Sa'id Hawwa explained that the personality competencies that must be possessed by an Educator are intelligence, friendly with nature, knowledge, and all of Allah's creations are not in vain, as Sa'id Hawwa said: "Islam gives freedom of thought, encourages friendship. with the universe, elevating the status of science and scholars, and seeing it as the most beneficial of all things" (Sa'id Hawwa, 1996).

An educator must always learn in the sense of developing abilities, expertise, or expertise in pursuing his profession. Therefore, coaching and training to develop the teaching profession that has been programmed by the government should be encouraged and can be followed by every educator. In addition, an educator must also be willing and aware independently to keep learning from the learning media available for his profession.

4.1.2 Sincere

Furthermore, Sa'id Hawwa explained that the second personality competency that must be possessed by an educator is sincerity. and good reward, regardless of reward, appearance, prestige, or title, sooner or later (Sa'id Hawwa, 1996a).

From the explanation above, Sa'id Hawwa explained in detail the concept of sincerity, namely as an educator sincerely teaches and educates to seek the pleasure of Allah SWT in words, deeds and sincerity, an educator is only intended to worship Allah without expecting anything in return according to the logo of the ministry of religion. The Republic of Indonesia, namely sincere charity. This is also emphasized by Sa'id Hawwa in his book *Jundullah Tsaqafan wa Akhlaqan*, he said: "Every Islamic work that is below this high level is a work that is lacking and partly where the owner will be rewarded according to his dedication. to Allah, but if he is hindered from the way of Allah. straight, then he is a sinner" (Sa'id Hawwa, 1992).

Sincerity comes from a word that means pure, not mixed, clean, clear, pure from mixture and pollution. Something pure means clean without any mixture, both material and non-material. Meanwhile, in terms of efforts to purify and purify the heart so that it really only focuses on Allah alone. Meanwhile, before the success of the effort, the heart was still filled with something other than Allah (M. Quraish Shihab, 2002). The word sincere is defined as pure, clean, not mixed with sincerity, sincerity, and purity (Munawwir, 2009).

Islamic education perspective educators are considered to have a sincere personality. Ikhlas has the meaning of clearing the intention of worldly dust and establishing a goal to seek the pleasure of Allah. Sincerity in its implementation for educators is maximal in working, tireless, and continuously trying to develop the potential of students as a whole. Therefore, an educator should be sincere in teaching his students all things. Sincerity is a condition where a person does not expect anything in return for what he has done. Therefore, an educator should not make his profession only to seek worldly pleasures. However, one must also be sincere in carrying out his profession and only expect the pleasure of Allah.

4.1.3 Charity

In the book *fi Afaq al-Ta'alim* Sa'id Hawwa explains the levels of charity on the personality competence of an educator as follows: From the explanation of Sa'id Hawwa above it can be concluded that an educator should always improve himself so that he becomes a role model who has good morals, is polite and civilized, has an educated and brilliant mindset has good faith, is able to manage time well and uses time for positive things. From this, it can be understood that to become a competent educator from the aspect of personality is quite complex both from the cognitive, affective, and psychomotor domains. These three things are the foundation of an ideal educator for his students.

Furthermore, Sa'id Hawwa explained that an educator must be able to build an ideal household, as Sa'id Hawwa said: *Forming a Muslim household: by making his family respect opinions and maintain Islamic ethics in all aspects of domestic life, choosing a good wife, is responsible for rights and obligations, and raises children and takes good care of them, and educates them with Islamic principles, and it is the duty of every Muslim* (Sa'id Hawwa, 1992).

There are seven levels of work required of a person: to improve himself to become; a person who has a strong character, is educated in thinking, is able to obtain good faith, is good at managing his time for certain affairs, takes advantage of the time for useful things, and that is the obligation of each Muslim separately (Sa'id Hawwa, 2020).

From the expression of Sa'id Hawwa above, it can be understood that an educator is not only educating in the school environment but in the household also must be considered properly. Sa'id Hawwa argues that after an educator is able to organize himself into a good Muslim person, an educator is also required to organize his household environment so that it becomes a *Sakinah mawaddah and rahmah* household, and becomes an ideal household according to Islam. If Sa'id Hawwa's explanation above is related to the personality competencies of educators, it can be concluded that an educator must be required to be able to form a class atmosphere that respects the opinions of each class member, is able to educate ethical and civilized students both to the teacher and to fellow students, an educator must be able to find learning references both textbooks, methods and learning media so that the learning process can run properly and correctly and achieve the desired learning goals, an educator must be responsible for each student during school hours, an educator must be able to educate and keep their students better, and an educator must be able to carry out his obligations as a teacher, namely teaching and educating his students and giving them their rights such as asking the teacher, permission to go to the toilet and so on.

Then Sa'id Hawwa also explained that an educator is required to be able to socialize with his environment, as Sa'id Hawwa said: Guiding the community: by inviting good, fighting evil and evil, motivating to do good, ordering something good, and taking the initiative to do something. well, that is the duty of each and the task of the community as a work environment (Sa'id Hawwa, 1996).

According to Sa'id Hawwa guiding the school community. Amar ma'ruf nahi munkar also needs to be instilled. Educators who are in the field of general scientific disciplines can integrate Islamic values in learning materials and the nature of educators when in front of their teaching participants. From the explanation above, it can be concluded that according to Sa'id Hawwa there are three main points that must be considered by an educator in filling his personality competencies in practicing the teaching profession, namely improving an educator's self, forming a harmonious classroom atmosphere full of responsibility and building socialization. with the school community.

4.1.4 Jihad/Seriously

Furthermore, Sa'id Hawwa explained the fourth personality competence of educators, namely jihad/earnest:

Jihad is a denial of the heart, and the highest is: fighting in the way of Allah, and among these are jihad with the tongue, pen, and hand, and truth with unjust rulers. life except by jihad, and as high as a noble and wide-ranging vocation, the greatness of jihad in the way of Allah, and the high cost required to support it. And a just reward (Sa'id Hawwa, 2020).

According to Sa'id Hawwa, the jihad of an educator is fighting in the way of Allah. or better known as jihad fii sabilillah. Sa'id Hawa detailed the jihad of an educator in carrying out his profession as a teacher, namely 1) jihad bi al-listen, namely fighting using the tongue. An educator conveys subject matter to his students and is required to be active in speaking. 2) jihad bi al-qalam, which is the struggle to use a pen where an educator writes subject matter or related to writing and is required to actively write such as journaling etc. 3) jihad bi al-yad, namely fighting with hands where an educator is required to work hard in teaching and not easily give up in achieving the desired goal. 4) jihad bi al-tabligh fii al-haaq is the struggle to convey the truth where an educator should be firm and straightforward in conveying the truth to his students if he makes a mistake.

Therefore, educators want their education to be successful by having good morals, an educators must struggle in providing knowledge to their students. Furthermore, Sa'id Hawwa explained about jihad ta'limi:

As for jihad in the field of education, it is fighting alongside those who accept Islam to teach, educate and raise them, and they sometimes go hand in hand, but differences remain. The measure of success in jihad education is that we can provide complete Islamic education and correct, safe, and integrated Islamic education to every Muslim (Sa'id Hawwa, 1995)

From Sa'id Hawwa's explanation above, it can be concluded that in the world of education an educator should have a fighting nature with other educators for the formation of students who have the knowledge and good morals and are able to develop their potential properly and correctly. Teaching is a noble profession. So as a Muslim educator, an educator must intend his profession to educate the life of mankind. Educators are asked to be knowledgeable or knowledgeable because their profession is to transfer knowledge or knowledge from it to students. With knowledge too, educators become professionals. Expert in the field of science he teaches and is able to carry out educational tasks properly and correctly.

4.1.5 Willing to Sacrifice

Furthermore, Sa'id Hawwa mentions that the fifth personality competence of educators is that educators should have the nature of being willing to sacrifice: "Being willing to sacrifice is to give soul, money, time, life, and everything to achieve the ultimate goal, and not jihad or sacrifice only in the world as well as in the world. with sacrifices in the form of thoughts, but all of them bear great and beautiful rewards" (Sa'id Hawwa, 1996).

From the explanation of Sa'id Hawwa above, it can be understood that an educator must be willing to sacrifice in educating and teaching as a whole and should not be half-hearted from the soul, finances, and time. Because these three things are needed when teaching students. How is it possible that in teaching an educator does not need teaching equipment and to get it money is needed and so on? What educators have is to sacrifice themselves for their students. Wherever he is, a true educator is a perfect example of a sense of responsibility. He is always ready to sacrifice all the gifts he has received from Allah without the slightest doubt, for the sake of the students.

4.1.6 Obey

Then Sa'id Hawwa mentions that the sixth personality competency that an educator must have is obedience "what is meant by obedience: obeying orders and carrying them out secretly, relaxed, active, and without coercion" (Sa'id Hawwa, 1996)

From the explanation of Sa'id Hawwa above, it can be seen that educators must obey state law, sharia law, and community law. State law for educators is obeyed to become professional educators in their fields. Shari'a law is used by educators to become good people according to the guidance of Islamic religious teachings. Educators obey Allah's commands. in carrying out his orders and avoiding his prohibitions. Meanwhile, obeying community law or ethical norms is an educator's effort to respect the ethical norms that apply in schools. In addition, it is also easy to mingle with the guardians of students and their students.

4.1.7 Consistent

Then Sa'id Hawwa mentions the seventh personality competence of educators is consistent (fixed/unchanging): "what is meant by being consistent is to get rid of the mind of all other people's principles (Sa'id Hawwa, 1996). From Sa'id Hawwa's explanation, it can be concluded that what educators have is consistent with what is said by action.

In addition to consistency, the example and morality of educators are also important. There is no meaning in his competence if the educator concerned is not able to show good morals. Competence and exemplary cannot be separated. Therefore, the consistency of educators must be in line with exemplary. Educators do not only act as teachers but more importantly as educators. As educators, educators must show good morals. Educators must provide good examples to students and to the community.

4.1.8 Brotherhood

Then Sa'id Hawwa mentions that the eighth personality competence of educators is having a sense of brotherhood. "What is meant by brotherhood is that the heart and soul are connected by a bond of faith, and faith is the strongest and highest bond, and brotherhood is a believing brotherhood" (Sa'id Hawwa). en Eve, 1996). In addition, Sa'id Hawwa also added the personality competence of educators:

Every Messenger of Allah need to be characterized by four basic qualities in order to be worthy of receiving a tract. The four characteristics are Absolute honesty that does not invalidate in any case, so that if he tests every statement, it will be in accordance with reality if he promises, promises, tells, or prophesies. If this characteristic is void because of a rebuttal, then the claim of the letter is null and void. Since people are not afraid of the untrue

Messenger and the true Messenger, you won't find anywhere in his words any false hood in anything (Sa'id Hawwa, 1996a).

From Sa'id Hawwa's explanation above, it can be understood that an honest attitude is very necessary when looking at the phenomenon of moral degradation around the world, including in our nation. Honesty is the root of all good and lies or dishonesty is the beginning of evil.

In addition, commitment is also required for an educator as said by Sa'id Hawwa: Full commitment to what he calls for in the name of Allah; the message of the Apostle is to convey to the people about Allah's commandments. If the Messenger himself did not perform the task, this indicates that he did not interact with the task, and this is evidence of his lies in conveying the prophetic treatise; For the messenger to whom Allah. communicate for the glory of Allah. and therefore disobeyed his commandments; Because breaking His commandments is treason, and unfaithful people are not qualified to carry Allah's message (Sa'id Hawwa, 1983).

From the explanation above, it can be concluded that what Sa'id Hawwa wants as an educator must have a high commitment to conveying knowledge to his students so that what the educator says must be in accordance with his actions. An educator should not be fickle in making decisions in front of his students.

In addition, educators should convey the material in its entirety, as stated by Sa'id Hawwa: Delivering complete and continuous information about the content of the message, ignoring people's anger, torturing, hurting, plotting, or making people tremble, upholding Allah's commands swt. and do not deviate from it, whatever the temptation. Because without messages, messages do not appear, and without perseverance and patience, messages do not persist, and subject to pressure or temptation of people is evidence of false claims about informing about Allah. Allah's message. not communicated except to those who desire Allah. for others, and only Allah the Most Great for him, and he does not care without His pleasure (Sa'id Hawwa, 1983).

From the explanation of Sa'id Hawwa above, it can be understood that an educator should convey the lesson material completely so that the message received by the students is intact and not misunderstood. Then Sa'id Hawwa said that an educator must have a bright view and mind:

Great mind, as a person does not submit to Islam and does not follow a human being unless he is the most intelligent of them; To be convinced that he did not lead them in the wrong way, just as without great minds the writer cannot convince others of the truth with him, especially those of broad perception and great minds, and he cannot fend off the attacks of the sinners, those who arrogant, those who go astray, and those who benefit by deviation. The envoy must be the smartest, the smartest, the wisest, the wisest, and the most complete in understanding so that he can make an argument (Sa'id Hawwa, 1983).

4.2 The Relevance of Educator Competencies According to Sa'id Hawwa With Contemporary Islamic Education

Contemporary Islamic Education is an activity that is carried out in a planned and systematic manner to develop the potential of students based on the principles of the Islamic religion at this time (Anwar, 2009). The challenges of contemporary Islamic education include: 1) can the Indonesian Islamic education system become a center of excellence for the development of science and technology that is not value-free, namely developing science and technology with the source of the teachings of the Qur'an and Sunnah. 2) Can the Indonesian Islamic education system become a center for the renewal of Islamic thought that is truly able to respond to the challenges of the times without ignoring the dogmatic aspects that must be followed. 3) Can Islamic education experts grow a personality that truly believes and is

devoted to God complete with scientific reasoning abilities that know no final limit (Al-Aqil & Abdullah, 2003).

Educators are models for students who are used as role models in their behavior both inside and outside the classroom. Therefore, educators must have good personality competencies, so that they become good role models for students. The personality competencies of these educators have indicators that are relevant to the competencies that must be possessed by educators as the basic foundation according to Sa'id Hawwa, namely:

- a) Educators must believe and worship properly and develop their own knowledge.
- b) Educators must have a sincere nature.
- c) Educators must be able to guide the community.
- d) Educators must seriously carry out the teaching profession.
- e) Educators must have a self-sacrificing nature.
- f) Educators must obey Shari'a law, the state, and society.
- g) Educators must have a consistent nature between words and actions.
- h) Educators must establish brotherhood/ukhuwah both to students and their guardians.
- i) Educators must be honest.
- j) Educators must be committed to achieving educational goals.
- k) Educators must be smart in teaching their knowledge to students (Sa'id Hawwa, 1983)

Meanwhile, the personality competence of educators according to the Law on Educators and Lecturers no. 14 of 2005 has been explained in Article 10 paragraph 1 which reads that the ability of a strong personality, noble character, wisdom, and authority as well as being a role model for students (President of the Republic of Indonesia, n.d.).

The next indicator is that there must be a good relationship between educators and students. The criteria are that an educator should imitate a father in his justice, and and patience, and he should be merciful in punishing his students, and and pity for his ugliness and stupidity so that he can correct the stupidity of that evil. The personality of an educator has a strong influence on the students themselves, the personality of an educator is also the main thing in the world of education. Because of the importance of the personality of an educator, Zakiah Drajat, (2017) confirm:

It is the personality that determines him as a good educator for his students, or even as a destroyer or destroyer for the future of his students. Professional educators as stipulated in Law No. 20 of 2003 concerning the National Education System, and reaffirmed in Law No. 14 of 2005, must have certain criteria as qualification requirements. Basically, the characteristics that must be possessed by an educator are discussed in detail by Sa'id Hawwa

Table 1. Educator Personality Competence

No	Contemporary Educator Personality Competence	Personality Competence of Educators According to Sa'id Hawwa
1.	Sincere	Sincere
2.	Feeling always watched by Allah.	Obey
3.	Honest	Honest
4.	Tawaduk	Jihad/Seriously

5. Be patient	Willing to sacrifice
6. Stable	Consistent
7. Discipline	Commitment
8. Wise	Understand
9. Authoritative	Guiding the community
10. Be a role model for students	Brotherhood
11. Noble	Intelligent

Of the several qualifications that must be possessed and carried out by an educator, namely at least having competence in their fields, both formal, personal, social and also holding a code of ethics. The teaching profession also contains elements of noble devotion with a sincere day, educators guide their students to become human beings who can occupy a noble status because they have educated the soul, heart, and mind of their students as self-development that has been given by Allah. Therefore, the personality of an educator who has been proposed by Sa'id Hawwa is expected to be sufficient to contribute to improving the quality and quality of educators, where educators are able to become exemplary figures, able to act as parents of students, so that students do not look at educators. as someone else who only delivers learning materials because they are paid (Azhar, 2019).

The personality of the educator in the Islamic point of view is taken from the previous discussion regarding the understanding and position of educators in Islam and the competence of the educator's personality which is still universal. The values derived from the previous discussion are expected to be able to construct the personality competencies of educators from an Islamic perspective. Therefore, it can be drawn several personality points that must be possessed by an educator, including the following:

First, Spirited Leader. Educators are parents of students when they are in the school environment. If it is a woman, then as a mother and if the educator is a man, then act like a father. To educate, guide, and foster students, a leader is needed (Ginanjar, 2017). The explanation, an educator has the responsibility to take the people he leads, in this case it is to take students who are fostered, guided, and educated to achieve goals and will be held accountable.

Second, Becoming a Role Model. Educators as role models mean that educators are role models or examples in speaking and acting. Educators are rule models for students. So, an educator must also be consistent with his character or characterization as a professional educator in behaving (Muali & Qodratillah, 2018).

This role model actually represents other personality points. Where in the future what students will emulate is not the term role model, but a personality that can be emulated from an educator. This exemplary personality makes educators become role models for their students. The next indicator is that there must be a good relationship between educators and students. The criteria is that an educator must imitate a father in his justice, patience, and he should be merciful in punishing his students, and pity for his ugliness and stupidity so that he can correct the stupidity of that evil.

Furthermore, educators must care about children and childhood learning. The point is that the educator must be a person who has nobility who educates himself from humiliation and fulfills it from bad deeds so that he becomes a high and honorable leader. Educators

should tend to be polite, generous, open-minded, patient and able to control their feelings and hearts, not emotional for trivial reasons and not angry because of something little (Janawi, 2019). Educators should be fluent in speaking and able to interpret/express/put attitudes and interpretations. An educator must be an example of justice, honesty and perfection. The child will obey all affairs/cases if the case he receives is accompanied by an understanding of the cause. It is not enough just to order, but must be accompanied by the cause (Mulyasa, 2007).

An educator must be loyal/sincere because sincerity in his work can lead to success in his career and the success of his students. And it is not sincere if educators enter subject matter before repeating previous lessons or wasting students' time by ending/canceling appointments. Educators must continue to conduct research and discoveries by increasing knowledge/information by reading modern books or books, attending various lectures/presentations, accessing libraries, taking lectures in the required disciplines/choosing what they want from several materials and fields of study, participating in social forums, lectures, love science and work (Syafi'i, 2018). Prepare all ways for learning and recreation, taking advantage of science and practice, health, social, character/affective and cognitive, knowing the value of time, working for the renewal of information/knowledge by reading and researching, so as not to stop thinking. Not enough with something that has been produced, but should conduct comparative studies to improve knowledge and practical charity (Oktradiksa, 2012).

An educator must have a firm stance, which means holding principles/consistent, namely not ordering something today and forbidding it tomorrow. Do not ask students to argue and do not make it easier for students in the cases they are ordered to do. Furthermore, an educator in carrying out his duties must have a healthy body. His hearing is healthy, his eyesight is strong, and his voice is free from disease and physical limitations, so he is really able to deliver scientific presentations with good delivery because educators who are physically weak are usually weak in strength. The nerves are susceptible to many diseases (Ahmad & Siregar, 2015).

Having a strong personality is also included in the personality competence of educators according to Sa'id Hawwa for the success of his profession and the success of his students. Educators are brave, agile, bring explanations, keep the law, have a strong vocabulary, put in the effort, and always think about the ways to be successful in their work. Based on the results of an in-depth study and analysis of researchers regarding the relevance of the personality competencies of educators as stated in the Law on Educators and Lecturers No. 14 of 2005 which although made publicly and decided nationally and not based on Islam, contains very Islamic values.

5. CONCLUSION

Based on the exposure and analysis of the data in this study, the following conclusions can be drawn: The personality competencies of educators according to Sa'id Hawwa are understanding, sincere, guiding the community, jihad/sincere, willing to sacrifice, obedient, consistent, brotherhood/ukhuwah, honest, committed and smart. While the relevance of the personality competence of educators according to Sa'id Hawwa with contemporary Islamic education is appropriate, even though the personality competencies of educators are contained in the Law on Educators and Lecturers No. 14 of 2005 which is intended for the public and decided nationally and is not based on Islam, but contains values - very Islamic values. Acknowledgments: In this section, you can acknowledge any support provided, which is not covered by the author's contribution or funding section. This may include administrative and technical support, or in-kind donations (for example, materials used for experiments).

And the researcher suggests to the readers to examine the thoughts of Sa'id Hawwa in terms of social, professional, and pedagogic competence of educators. And in this research, the researcher declares that there is no conflict of interest. This article was written to fulfill one of the requirements to take the exam.

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