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# TEACHER PERSONALITY ETHICS IN
# THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY

## ABSTRACK

*This study aims to analyze the personality ethics of teachers in the perspective of Islamic education philosophy. This type of research uses a qualitative approach with a literature study method. Data sources are quoted from credible pages such as Google Scholar and SINTA. Then the data were analyzed and checked for validity through data triangulation. The results of this study concluded that as an educator, it is very necessary to understand the personality that becomes his character. The personality of the educator will become the competence of an educator in building and educating the personality of students through exemplary and authority that emanates from the character and personality of the educator. Thus, educators are not only responsible for educating cognitive and psychomotor competence, but educators are also responsible for shaping the affective of students through exemplary personality. Educators are a reflection and role model in behaving for students.*
**Keywords:** *Teacher Personality Ethics, Islamic Education.*

## ABSTRAK

Penelitian ini bertujuan untuk menganalisis etika kepribadian guru dalam perspektif filsafat pendidikan Islam. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dikutip dari laman kredibel seperti *Google Cendekia* dan *SINTA.* Selanjutnya data dianalisis dan dicek keabsahannya melalui triangulasi data. Hasil penelitian ini menyimpulkan bahwa sebagai seorang pendidik, sangat perlu memahami kepribadian yang menjadi karakternya. Kepribadian pendidik akan menjadi kompetensi seorang pendidik dalam membangun dan mendidik kepribadian peserta didik melalui keteladanan dan kewibawaan yang terpancar dari karakter dan kepribadian pendidik. Maka, pendidik tidak hanya bertanggung jawab dalam mendidik kompetensi kognitif dan psikomotoriknya saja, tetapi pendidik juga turut bertanggung jawab dalam membentuk afektif peserta didik melalui keteladanan kepribadiannya. Pendidik merupakan cerminan dan panutan dalam berperilaku bagi peserta didik.
**Kata Kunci:** *Etika Kepribadian Guru, Pendidikan Islam.*

## A. INTRODUCTION

One of the important things to study regarding academic ethics is the personality characteristics of educators in carrying out their duties. Educators' understanding of the personality of good educators, in accordance with the values of Islamic views, is deemed necessary so that educators are able to realize their knowledge and guide students in the physical and spiritual dimensions of students in accordance with Islam (Asari, 2020).

Thus, the aspect of the teacher's personality is also a requirement that must be possessed by every educator. This is because the educator's personality is a role model that students will emulate and follow. In addition, in accordance with the duties of educators discussed earlier, that the task of a Muslim educator is to direct, educate, guide, and deliver students, namely physically and spiritually, so that they sincerely and wholeheartedly devote themselves continuously to Allah SWT (Al Rasyidin, 2015).

This presentation provides an understanding that the educator's task is not only to help students develop the physical potential of students, but also to develop aspects of the spiritual potential of students such as providing exemplary good morals, manners in studying and socializing as well as morals and ethics in accordance with the values Islamic values (Sarnoto & Fadjar, 2022). Educators will not be successful in providing good moral personality education to students, if they still have a personality that is not worthy of being an educator and still have despicable traits that deviate from Islamic values (Fahrudin, 2018).

To overcome this, it is necessary to understand the personality characteristics of educators that are in accordance with Islam. Rasulullah saw., is an example of a good role model in his various roles in life, including the role of Rasulullah saw., as an educator. By emulating and imitating the praiseworthy qualities of the Prophet Muhammad, it can become the basis and help educators fulfill their personality requirements to become educators who are able to carry out their mandate as representatives of Allah SWT, in spreading knowledge on the face of the earth (Herdiyanto & Sriyanto, 2021).

In fact, the study of teacher personality ethics has been researched from various scientific perspectives, including discussing aspects of the code of ethics for teachers and their impact on education (Marjuni, 2020), teacher personality development efforts (Nursyamsi, 2014), The importance of ethics in the teaching profession (Bahri, et.al., 2021), implementation of teacher personality competencies (Solong & Husin, 2020), ethical relevance and teacher personality competence (Sunarti, 2019), teacher ethics in the Islamic view (Pane & Nailatsani, 2022; Ni'mah, 2014), and teacher ethics from the perspective of religious figures (Alimni, et.al., 2023). Through this literature review, it can be clearly explained that the difference in this research lies in the aspect of the Islamic perspective in explaining the ethics of the teacher's personality which is embedded in everyday life, both at school, in the family environment and also in society (social).

## B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is about teacher personality ethics in the perspective of Islamic education. Research data sources were obtained from credible pages including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation). Next, the data was analyzed and the

validity of the data was checked using research data triangulation techniques (Assingkily, 2021).

## C. RESULTS AND DISCUSSION

### *Teacher's Personality in the Koran and the Example of the Prophet Muhammad.*

In the book Al Rasyidin & Ja'far (2015), it is stated in the Koran that the names of Allah SWT are al-'Alim and 'Alima. As previously discussed in the discussion of the nature of educators, namely Mu'allim, that in Q.S. al-Baqarah verse 31 explains that Allah teaches humans about everything that is collected in the treasury of His knowledge, which previously humans did not know at all. Thus, everything regarding knowledge belongs to Allah SWT, so that Allah SWT is called al-'Alim, the Most Possessor of Knowledge and the Most Scientist. With this foundation, educators must be able to understand the nature of al-'Alim that Allah SWT has, so that educators are able to emulate the qualities that Allah SWT has as al-'Alim. These characteristics are known as al-asma' al-husna. This is in accordance with the word of Allah SWT, in Q.S. Thaha verse 8.

Based on this verse, it informs educators that Allah swt., as a human educator has characteristics, namely having noble qualities called asma'ul husna. Asma'ul husna is a collection of Allah's names totaling 99 names which are His attributes and this must be understood by educators. Because, as an educator, you must be able to emulate the Educator, al-'Alim, namely Allah swt., the Almighty Owner of Knowledge in all nature.

There are several examples that can be taken from Asma'ul Husna which can be used as role models for educational personality characteristics, namely: first, Al-'Alim, the Most Perfect in Knowledge. Educators should be able to master the knowledge they have. Second, Al-Khaliq, the Almighty Creator. Educators in emulating this trait must be an innovator and creative. Third, Ar-Rahman, the Most Gracious. Educators have behavior that is tawaddu' and ascetic. Fourth, Ar-Rahim, the Most Merciful. Educators love students and teach them to be sincere and sincere because of Allah SWT.

One example that can emulate God's attributes, namely the asma'ul husna, is the Prophet Muhammad. This is in accordance with the word of Allah SWT, in Q.S. al-Qalam verse 4. According to Rahman (2018) the word al-'azim is also the name of Allah, so it can be understood that the morals of the Prophet Muhammad are the morals of Allah. The qualities possessed by the Prophet Muhammad, which are a reflection of Asma'ul Husna, are: (1) *Siddiq*, (honest in every action); (2) (*Amanah*), being able to be trusted in

all matters; (3) *Tabligh* (conveying); and (4) *Fathanah* (smart).

Thus, those are the personality characteristics of the Supreme Educator, namely Allah swt., and the True Educator, namely the Prophet Muhammad, who should be emulated by educators. Being an educator is not just teaching what is, but also teaching good personality to students. So that educators are able to form the physical and spiritual potential of students in accordance with the goals of Islamic education, namely human beings who are intellectual and always pray to Allah SWT.

### Teacher Personality Perspective of Islamic Education Philosophy

In the book by Ramayulis & Nizar (2009), according to al-Kanani there are three aspects that are requirements for educators to carry out in their daily lives, namely between themselves, when teaching education and interacting with students, including:

### a. Educator's Manners with Himself

The following are the etiquette of educators towards themselves: first, educators should always feel supervised by Allah SWT, in every word and deed. Second, educators should maintain the glory of the knowledge they have by developing their knowledge for this world and the hereafter. Third, educators should be ascetic, meaning that educators carry out Islamic education solely hoping for the approval of Allah SWT. Fourth, Educators distance themselves from worldly nature and expect praise from others. Fifth, Educators should always protect themselves from all actions that bring in elements of slander.

Sixth, Educators should maintain the teachings of Islam, namely carrying out practices and worship for Allah SWT, staying in touch with fellow human beings and upholding *amar ma'ruf nahi munkar*. Seventh, Educators should love the *sunnah* behavior of the Prophet Muhammad. Eighth, Educators should protect themselves from bad morals and avoid despicable morals. Ninth, Educators should always fill their free time with useful activities. Tenth, Have the nature of humility and shame. Eleventh, Love the development of science such as writing and making scientific works that are useful in this world and the hereafter (Zakiah & Ainiyah, 2019).

Thus, there are several things regarding the personality characteristics of educators towards themselves that educators need to pay attention to. It is understandable that it turns out that it is very difficult for him to become an educator. However, this is very useful for educators themselves in carrying out their duties as 'servants of Allah SWT. So that

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educators are able to make themselves role models for themselves.

**b. Educator's Ethics with Students**

According to Indriyanti, *et.al.* (2015), the following are the manners of educators towards their students:

1) Educators should carry out the process of Islamic education for students solely for the sake of Allah SWT.
2) Educators should not refuse to guide and educate students who study with a sincere intention in learning.
3) Educators have a sense of love and compassion and generosity to students.
4) Educators always motivate students in their efforts to develop their potential in studying.
5) Educators always try to use words and pay attention to language that is good and easily understood by students.
6) Educators always observe the development of students and conduct evaluations.
7) Educators are fair to students.
8) Educators always help every problem and difficulty experienced by students.
9) Educators continue to monitor the potential development of students.

That is an explanation of some of the etiquette of educators towards students. This explanation provides educators with an understanding that educators have a mandate and are responsible for everything that exists in students. Educators must be sincere in developing, guiding and educating their students, so that educators can experience the ease and benefits of carrying out their duties as guardians of Allah who are al-'Alim.

**c. Educator's Ethics with Teaching**

The following are the etiquette of educators in teaching and implementing Islamic education:

1) Before teaching, educators must be pure and clean physically and spiritually.
2) Educators before teaching should pray to Allah SWT, to help educators in conveying the right things.
3) Educators should take a position that makes it easy for students to see them when learning.
4) Before teaching, educators should read verses from the Koran and then recite basmalah before teaching.
5) Educators teach knowledge according to their abilities.
6) Educators should pay attention to and maintain sound notation when teaching.
7) Educators should maintain the atmosphere and order in the educational assembly.
8) Educators reprimand students if students make mistakes in a good and polite way.
9) Educators should be wise in conducting discussions.

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10) Educators create a comfortable teaching atmosphere.

11) Educators should close each meeting with the words hamdalah and wallahu 'alam, as a form of gratitude and sincerity to Allah SWT, during the learning process.

12) Educators do not convey knowledge that they do not master (Wibowo, 2020).

The conclusion is that as an educator, it is very necessary to understand the personality that becomes his character. The personality of the educator will become the competence of an educator in building and educating the personality of students through exemplary and authority that emanates from the character and personality of the educator.

Thus, educators are not only responsible for educating cognitive and psychomotor competence, but educators are also responsible for shaping the affective of students through exemplary personality. Educators are a reflection and role model in behaving for students.

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## D. CONCLUSION

Based on the description above, it is concluded that as a teacher, it is very necessary to understand the personality of the character. The personality of the

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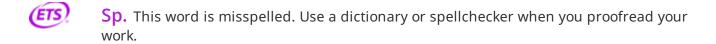**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.

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