

THE PERSONALITY OF A MUSLIM EDUCATOR IN THE PERSPECTIVE OF ISLAMIC PHILOSOPHY OF EDUCATION

Nurman Hasibuan ^{a*)}, Salminawati ^{b)}, Usiono ^{b)}

^{a)} Universitas Islam Negeri Syahada Padangsidempuan, Padang Sidempuan, Indonesia

^{b)} Universitas Islam Negeri Sumatera Utara, Deli Serdang, Indonesia

^{*)}Corresponding Author: hsbnurman70@icloud.com

Article history: received 09 January 2023; revised 18 February 2023; accepted 08 March 2023

DOI: <https://doi.org/10.33751/jhss.v7i1.7860>

Abstract. The personality of a Muslim educator is a matter of great urgency in Islamic education. Muslim personality is defined as the identity possessed by an individual as a distinctive feature of their overall behavior as a good Muslim. This study will discuss the personality of a Muslim educator with a formulation of the understanding of the personality of a Muslim educator in the perspective of Islamic philosophy of education, the elements of Muslim personality formation, as well as the duties and responsibilities of educators, and the nature and characteristics of the personality of a Muslim educator. The results of this study include the personality of a Muslim educator as a unity that exists within the soul of an educator, which is truly obtained by everyone who emulates the characteristics of Allah SWT and the personality of the Prophet Muhammad. The elements of human personality formation consist of the body, soul, heart, intellect, traits, and characteristics of Muslim educators, including not only intelligence and perfect reasoning but also good manners and physical strength.

Keywords: Islamic education; philosophy; educators.

I. INTRODUCTION

The personality of a Muslim educator is a matter of great urgency in Islamic education. The personality expected by Islam is a personality that conforms to the Islamic norms that have been outlined in the Quran and the Sunnah. As the essence of an educator in the Perspective of Islamic Philosophy of Education is Allah SWT, therefore, an educator who wants to become better should learn the attributes of Allah SWT. Personality is something that does not happen overnight, but rather, it is developed through a long process of life. Muslim personality is defined as the identity possessed by an individual as a distinctive feature of their overall behavior as a good Muslim, displayed in both their outward behavior and inner attitudes. Educators are people who can be role models and examples for their students, so they must be able to maintain their behavior and conduct so that they do not fall into behaviors or actions that diminish their dignity. Therefore, educators must have a personality that distinguishes them from others. This personality is an extremely important factor for an educator because with their personality, they can become an educator and guide for their students, or conversely, become a destroyer and ruin the future of their students [1]. Personality is also a determining factor in the closeness of a teacher with their students because it is reflected in their attitude and words when guiding and mentoring their students [2]. Personality is not something that can be put on or taken off like clothing or following a certain model. Personality is about the individual as a whole, and it is unique to each individual [3]. The elements that shape the personality of a Muslim educator cannot be separated from

both physical and non-physical factors such as the body, soul, self, heart, and intellect.

The Kamus Besar Bahasa Indonesia (KBBI) explains that personality is an essential characteristic reflected in a person's or a nation's behavior that distinguishes them from others [4]. Meanwhile, according to Anis Ibrahim as quoted by Al-Rasyidin in his book *Falsafah Pendidikan Islami Membangun Kerangka Ontologi, Epistemologi dan Aksiologi Praktik Pendidikan*, personality is etymologically defined as "shifatun tumayyizu al-syakhsha min ghairih," which means the characteristic or character that distinguishes one person from another. From this definition, it can be understood that personality is the unique qualities or characteristics that a person possesses and consistently displays in their daily life behavior. Thus, there are two main components of personality, namely: 1. Characteristics, 2. Unique qualities that exist in an individual. These characteristics and unique qualities are consistently displayed by individuals in their interactions with others or society. Therefore, from this perspective, consistent behavior displayed is the tangible manifestation of a person's personality [5]. Marimba also explains the definition of personality as: encompassing the overall quality of a person's self. These qualities will be reflected in the way they act, think, express their opinions, their attitudes, interests, philosophy of life, and beliefs [6]. In other words, personality which encompasses all manifestations (appearance) that are always visible in a person, is a unique or characteristic part of a person. For example, there are people who have a hot-tempered nature but are honest, diligent at work, enjoy helping others, like to exercise, and prefer simple clothing, etc. On the other hand, there are people who are patient, calm,

diligent at work but do not like socializing, introverted, stingy, etc. The patterns of traits, habits, likes, and so on mentioned above are examples of a person's personality patterns/forms [7]. The definition above provides an idea that personality is a process of life that humans experience. As the process experienced by each individual is different, the personality of each individual is also different. There is no identical personality between two individuals, even among identical twins [8]. The term "pendidik" refers to an adult who strives to develop the overall potential of students in the affective, cognitive, and psychomotor domains. Based on Islamic education, there are several Arabic terms related to educators, such as mu'allim, mursyid, murabbi, m'uaddib, mudarris, and ustadz. These terms contain meanings that must be present in an educator [9]. The book "Filsafat Pendidikan Islam" by Salminawati has extensively explained that the essence of an educator in the perspective of Islamic philosophy of education is not just a person with a teaching profession, but it is higher than that, which is Allah SWT. This statement is reinforced by a hadith that says: "Indeed, Allah is my educator who educated me until I became good." Salminawati explains that the order of educators, among others, are: 1) Allah SWT, 2) Prophet Muhammad SAW, as it is evident and proven that he is an ideal educator who teaches with a balance between theory and practice, and 3) Parents, because in Islam, the most responsible person for a child is the parents [10].

A teacher, known as a "guru" in educational institutions, includes teachers in preschool, primary school, secondary school, and higher education. However, a teacher does not only receive a mandate from parents to educate, but also from anyone who needs assistance in educating themselves. A teacher is an educated person and a determinant of the future. They are a wise educator, mentor, and director for the community [11]. Experts in Islamic and Western education agree that the task of an educator is to educate. Educating is a very broad task. It is done in the form of teaching, encouragement, praise, punishment, setting examples, habituating, and so on [7]. As a role model for students, an educator must have a complete attitude and personality that can be used as an example in all aspects of life. Therefore, an educator must always strive to choose and behave in a good manner to enhance their image as a good educator. A good educator is one who is ready to provide guidance related to knowledge and exemplary behavior towards their students. Here, the educator acts as a partner who is ready to serve and guide the students to become role models for children. Thus, educators are required to have knowledge and keep up with the times in order to adjust to the children they are teaching. Educators are not only limited to teaching knowledge, but also educating and teaching about matters related to spirituality and physical skills [12].

According to St. Rahmatiah in "Konsep Manusia Menurut Islam," discussing the elements of personality formation cannot be separated from a discussion about the substance of human beings themselves. Al Rasyidin also explained that personality is made up of the elements of body, soul, heart, and intellect, which can be actualized in the form of a personality image manifested in patterns of thought

(mafahim), taste (zauq), behavior ('amal), and worship ('ibadah). This image can then be consistently characterized and exhibited by an individual [13]. Regarding the physical aspect, it is a biological aspect whose creation process has similarities with animals or plants, because both human, animal, and plant bodies are part of the physical world. Every physical world has the same elements, namely made of earth, fire, air, and water [14]. However, humans are created with elements that are proportionally composed in such a way that they are called creatures with the best creation as stated in QS. Al-Tin: 4. M. Quraish Shihab stated that the process of human creation with the soul is what enables humans to have a better understanding of Allah SWT, have faith, have good manners, and have a subtle sense. This is because only the soul cannot be found in the body of Satan or jinn [15].

The qualities and characteristics of a Muslim educator's personality are reflected in their patterns of thinking, feeling, behavior, and worship, all of which are encompassed by the definition of taqwa, as elaborated by Imam Nawawi as follows: (1) Always speaking the truth with a contented heart, (2) Being patient and grateful continuously, as patience is the foremost aspect of faith and being tolerant, (3) Being content with poverty and exhibiting true asceticism, as the contentment of the poor will bring them rewards for their poverty, and the opposite will bring them misfortune, (4) Engaging in contemplation even in a state of hunger, by contemplating in all aspects of life, (5) Always being concerned and having a sense of fear of Allah, for it is said that a knowledgeable person is the one who is afraid of Allah SWT, (6) Not being idle, accompanied by humility, for if one is strong in humility, they will avoid the characteristic of arrogance, (7) Always being gentle and affectionate, for anyone who possesses the qualities of gentleness and affection will be respected and valued by others, (8) Having a sense of love for Allah accompanied by modesty because of Him, (9) Acquiring useful knowledge and engaging in continuous practice because Allah will not provide benefits from knowledge if it is not acted upon, (10) Having enduring faith and a sound mind, for the best gift is the gift of reason, and the worst calamity is ignorance [16].

II. RESEARCH METHODS

This research uses a type or approach of literature review or library research [17]. Literature review, or also known as library research, pertains to the research of manuscripts, books, and journals that are collected, read, noted, and managed as research materials [18]. This literature study, also known as a library research, is a technique used to gather research data or information from various sources, especially books, notes, literature, journals, and reports related to the research topic at hand. The library research method is used to develop concepts related to the personality of Muslim educators from the perspective of Islamic philosophy of education. The steps involved in collecting the necessary data and information are as follows: 1) Topic selection; 2) Information exploitation; 3) Determination of

research focus; 4) Data collection, preparation of presentation, and report writing [19].

III. RESULTS AND DISCUSSION

The Personality of Muslim Educators in the Perspective of Islamic Philosophy of Education

According to Islamic Education studies based on the perspective of Islamic philosophy of education, educators in Arabic are also referred to as mu'allim, ustâdz, murabbiy, mursyid, mudarris, and mu'addib, each with a different meaning depending on the context of the sentence, although in certain situations they have similar meanings. The word Mu'allim comes from the root word 'ilm which means to capture something [20]. In every field of knowledge, there are theoretical and practical dimensions. The word "al-Âlim" refers to scholars or educators who possess knowledge, and is commonly used by scholars/educators to refer to the heart of a teacher. The term "ustâdz" is used specifically to refer to a teacher who teaches Islamic knowledge, and can also be used to address someone with the title of professor, which means that an educator is expected to be committed to professionalism in carrying out their duties. "Murabbiy" is derived from the word "rabb", which refers to God as the Lord of the universe and of humankind, as the Creator, Organizer, and Sustainer of the entire universe, including humanity. "Mursyid" is commonly used for teachers in the field of tasawuf, where the teacher must strive to instill a sense of morality and personality in their students, including the ethics of worship, work, learning, and dedication that are all for the sake of Allah. "Mudarris" is derived from the root word "darasa-yadrusu-darsan wa durûsan wa dirâsatan", which means to erase, remove traces, erase, make obsolete, train and learn [21]. In addition, some scholars also use the term "al-mudarris" to refer to a teacher or someone who imparts knowledge. "Mu'addib" is derived from the word "adab" which means morality, ethics, and culture, both in terms of outward and inward development (intelligence, culture).

An educator is someone who has the task of attempting to educate all aspects of human beings. These aspects include emotional and spiritual aspects, knowledge, and physical skills. Therefore, educators can be referred to as the human element in education. They play an important and vital role in education. An educator is a spiritual father/mother to a student, providing nourishment to their soul with moral and knowledge education. Therefore, every educator must have a good and integrated personality, which is assessed from the perspective of students, parents, and job requirements. The personality of an educator is very important because it is one of the crucial components that educators possess in carrying out their duties. In other words, personality can be one of the factors that determine whether an educator is successful or not in carrying out all of their obligations. Additionally, personality will also become a differentiator that distinguishes one educator from another. Educators' attitudes should be aware and understand well the role and personality in teaching, which greatly determines whether the educational goals to be

achieved in educational institutions are achieved or not. An educator's personality in teaching needs to be given serious attention because that is where an educator will pass on all behavior and inherent attitudes while teaching that will affect students' future development. All of this needs to be considered and is important if the goals of fostering students in schools or madrasahs are to be achieved [22].

The personality of a Muslim educator can be defined as a unity that exists within the soul of an educator and cannot be separated into specific functions. This unity is built on the framework of submission (khudu'), obedience (qobul), and acceptance (tasallama) to the teachings of Muhammad (peace be upon him). It is also an effort and an attempt to protect oneself (inqadz) from things that can ruin it [23]. A person who identifies as a Muslim should always have a personality that brings mercy and happiness to anyone and in any environment. They should be obedient in practicing the teachings of their religion, humble, helpful, compassionate, and dislike deceiving or taking someone else's rights. They should also avoid disturbing and hurting others [24]. The Prophet Muhammad, as the noble conveyer of the Islamic message, is a comprehensive example for achieving perfection in attitude, behavior, and mindset. In fact, when Sayyidah Aisyah was asked by some of the companions about the character of the Prophet, she mentioned that the Prophet was like the walking Quran. This means that all of the principles of life established by Islam through the Quran are already embodied in the Prophet Muhammad. He was not only a Prophet, but also a head of state. He was not just a father, but also an educator with a good role model. Allah himself has praised the noble character of the Prophet (QS. al-Ahzab: 21) [25]. The true personality of an educator can be obtained by emulating the personality of Prophet Muhammad. The Prophet is a true educator in the world in human form. One of the reasons is that Prophet Muhammad was an educator who guided humanity towards greater independence and happiness, and brought about order and stability that drove the development of Islamic culture, a revolution that has an unparalleled pace and challenging spirit. Only a narrow-minded educational concept would dare to reject the validity of placing Muhammad among the great educators of all time. Education in the Islamic view is a conscious, structured, and systematic effort to succeed in the mission of creating human beings as servants and as Allah's representatives on earth.

The Elements of Muslim Personality Formation and the Duties and Responsibilities of Educators in the Perspective of Islamic Philosophy of Education

Al-Ghazali, a thinker whose ideas are widely referenced by contemporary Islamic educational philosophers, explained in his magnum opus titled *Ihya' Ulum al-Din* that there are two meanings for qalb (heart): First, qalb refers to the physical heart that is shaped like a shanaubar fruit and located on the left side of a human's chest. It contains chambers that circulate black blood and serves as the source of life. This first definition of the heart also exists in animals and even in dead humans. However, this is not what qalb

means in the context of forming a Muslim's personality, although it is closely related in meaning. Second, qalb means something subtle (lathifah), divine (rabbaniyyah), and spiritual (ruhaniyah). This is the heart that represents the essence of human nature, functioning to sense, recognize, and know something or knowledge. Thus, it is this qalb, in the second sense, that is the place where the purity of the substance of the soul, goodness, and the impurity of the substance of the body, evil, are in constant flux or turbulence [26].

As for the term aql, it is already popular among academics, as al-Ghazali explained in his studies that it is the science (ilm) that gave rise to the term aql, because aql is the source of knowledge (manba'), its foundation (asas), and the origin (matla') of its dissemination. Ahmad Arisatul Cholikh explained that, in the view of Imam al-Ghazali, the essence of the human self (nafs) is the soul, heart (qalb), and aql. Aql can mean knowledge (al-idrak) of the essence of something, which is the opposite of ignorance [27]. The above substances will form the Muslim personality, which in the study of Al-Rasyidin, sourced from Al-Nabahani, is seen from two elements: (1) perception and understanding (mafhum) and (2) tendencies and inclinations (muyul). Mafhum relates to intellectual activities, while muyul relates to attitudes. As for the duties and responsibilities of educators in the perspective of Islamic philosophy of education, one of them is professional, as stated in QS. Al-An'am: 135: "O my people, work according to your position, indeed, I am working (too). You will come to know who will receive the best reward in the end. Indeed, the wrongdoers will not succeed." This is supported by the saying of the Prophet Muhammad (peace be upon him) which means: "If a job is given to someone who is not qualified, then expect destruction." (Narrated by Muslim).

Al-Ghazali outlined eight professional responsibilities that educators must follow:

1. Love their students, even treating them with the same care and affection as they would their own children.
2. Willingness to sincerely follow the guidance of the Prophet Muhammad, so that they do not teach for personal gain or to receive praise and recognition.
3. They should not neglect the duty of advising their students.
4. They must prevent students from falling into bad behavior through persuasive and loving means, not through ridicule and harshness.

Based on the above, the researcher concludes that the duties and responsibilities of an educator should not be seen only in terms of education, but also deeply rooted in philosophy. The educator is an extension of Allah SWT on earth in caring for the universe and continuing the struggle of the Prophet Muhammad. Therefore, every human being is an educator, at least for oneself.

Characteristics of Muslim Educator's Personality in Islamic Educational Philosophy Perspective

As Islamic philosophy of education emphasizes Allah as the true educator, the primary characteristics and personality traits of a Muslim educator should be based on the

Quranic teachings. Some verses that describe the characteristics and personality traits of a Muslim educator are:

1. Surah Hud: 88: Being a good example in both knowledge and practice.
2. Surah Al-Baqarah: 44: A teacher must strive to make their actions consistent with their words, especially in front of their students.
3. Surah Luqman: 13: The education provided to students should emphasize belief and ethics or manners, by presenting evidence if possible.
4. Surah An-Nahl: 125: Giving students a reasonable workload or other study materials, so that they enjoy and feel motivated to learn.
5. Surah Al-Furqan: 20: Being patient in dealing with the various personalities, behaviors, and levels of intelligence of students [10].

According to Ibn Sina's book on Islamic philosophy of education, the characteristics and traits of a Muslim educator include being intelligent, religious, knowledgeable in educating morality, skilled in educating children, composed in appearance, avoiding joking and playing in front of students, polite, clean and pure, respected and prominent, possessing good behavior, being intelligent, meticulous, patient, and diligent in guiding children, fair, economical in time management, enjoying interacting with children, not being stubborn, and always adorning oneself. Additionally, a teacher must prioritize the interests of the community over one's own interests, refrain from emulating the behavior of kings and those with low morals, know the ethics of academic gatherings, and be polite and courteous in debates, discussions, and social interactions. Al-Mawardi also believed that every teacher must possess the trait of humility (tawâdlu') and avoid arrogance (ujub). According to him, humility will elicit sympathy from students, whereas arrogance will cause the teacher to be disliked. Humility will eventually lead the teacher to adopt a democratic approach in dealing with their students, meaning that they will strive to maximize each individual's potential. A teacher can position themselves as a leader and guide in the learning process. Ulama karismatik dan terkenal yaitu al-Ghazali juga menjelaskan, guru yang dapat diserahi tugas mengajar adalah guru yang selain cerdas dan sempurna akalnya, juga guru yang baik akhlaknya dan kuat fisiknya. Dengan kesempurnaan akal ia dapat memiliki berbagai ilmu pengetahuan secara mendalam. Dengan akhlaknya yang baik ia dapat menjadi contoh dan teladan bagi muridnya. Dengan kekuatan fisik ia dapat melaksanakan tugas mengajar, mendidik dan mengarahkan murid-muridnya yang berlangsung dengan utuh dan luwes, dimana seluruh siswanya terlibat di dalamnya.

According to the perspective of Islamic philosophy of education, the true educator comes after Allah SWT, and that is Prophet Muhammad SAW. Therefore, the traits and characteristics of an educator should be based on emulating the personality of the Prophet. The most well-known qualities of the Prophet include shiddiq (truthfulness), fathanah (intelligence), tabligh (conveying the message), and amanah (trustworthiness). Therefore, an educator must be able to

follow the example of Prophet Muhammad SAW to obtain the personality of a Muslim educator.

1. A teacher must have the attribute of compassion in the learning process, to touch the depths of the heart. The implication of this attribute is that the teacher refuses to lighten the burden of those being taught, as stated in QS. Al-Fath: 29.
2. Patience is needed to become a successful educator. The diversity of attitudes and abilities to understand that students possess becomes a challenge for teachers, especially for students who are slow to understand material. Teachers need more patience to find ways to ensure that the student can understand the material on par with the others. This is also explained in QS. Al-Baqarah: 153.
3. A teacher, with their intelligence, must be able to analyze every problem that arises and provide appropriate solutions to develop their students, which is a manifestation of intelligence. The required intelligence is not only intellectual but also spiritual and emotional intelligence.
4. Humility is essential for a teacher, and it is important for them not to have an arrogant attitude (prideful) even towards their students. The Prophet Muhammad exemplified the attribute of humility to everyone, both the elderly and the young. This will create a good relationship between the teacher and students and facilitate learning, as well as strengthening the teacher's positive influence on the students due to respect.
5. Wisdom is important for a Muslim educator, as they should not be easily influenced by mistakes or negative actions they face, and should handle them wisely and with an open heart, making it easier for them to solve the problem.
6. Students who are taught by teachers are certainly not free from mistakes or other undesirable behaviors. Muslim educators are required to easily forgive, even if there are sanctions given to students who have made mistakes, as part of education.
7. A teacher must have a strong personality. Sanctions may not be necessary in educating students if a Muslim teacher has a strong personality (authority, moral integrity, and unquestionable ability) that can create appreciation from students, not prejudice. This can automatically prevent many mistakes and instill confidence in students [28].

Meanwhile, Abu Abdillah Badruddin Muhammad Ibn Ibrahim Ibn Jama'ah - may Allah SWT have mercy on him - who passed away in the year 733 Hijri, explained that there are 3 (three) forms of character/personality that relate to educators, mentioning only a few personalities as follows:

1. The etiquette/personality of an educator towards oneself. Always feeling watched by Allah SWT is etiquette/personality in both solitary and social situations, and one should maintain good behavior in speech and action, making them trustworthy in the knowledge given by Allah SWT. Then, an educator should maintain and

preserve knowledge in their behavior and actions, and an educator should behave with humility.

2. The etiquette/personality of an educator towards their teaching activities. An educator, when going to teach, purifies themselves from impurities and filth, and they clean themselves. They wear the most beautiful and appropriate clothing according to their time, and they do this to honor knowledge and respect Sharia. An educator should prioritize the materials they teach and pay attention to new students who come to their learning session, welcoming them warmly, so that the new students feel happy. Therefore, they should not always look at them while explaining the materials because new people are usually confused and amazed.

The etiquette/personality of an educator towards their students or learners. An educator should not stop teaching or imparting knowledge to their students, even if they know that their students have not yet been sincere in their actions. An educator should pay attention and care for the good of their students and interact well with them. An educator should treat their students equally, mentioning those who are present and absent with kindness

IV. CONCLUSION

The personality of a Muslim educator can be defined as a unity that resides within the soul of an educator, which cannot be divided into specific functions. The true essence of the educator's personality is obtained by emulating the attributes of Allah SWT and the personality of Prophet Muhammad SAW. The elements that shape human personality are inseparable from the substance of human beings themselves, as explained by Al-Rasyidin in terms of understanding (mafahim), taste (zauq), behavior ('amal), and personality, which consists of the elements of the body, soul, heart, and intellect that can be actualized into the image of a personality shaped by the concept of worship. This image can then be consistently characterized by an individual. As for the duties and responsibilities of educators in the perspective of Islamic philosophy of education, one of them is professional in nature. The characteristics and traits of a Muslim educator's personality in the perspective of Islamic philosophy of education, as explained by al-Ghazali, are a teacher who is not only intelligent and wise, but also has good manners and physical strength. With his intelligence, he can possess a profound understanding of various sciences. With his good manners, he can become an example and role model for his students. With his physical strength, he can carry out the task of teaching, educating, and guiding his students in a comprehensive and flexible manner, where all students are involved.

REFERENCES

- [1] S. Setyaningsih and Y. Suchyadi, "Implementation of Principal Academic Supervision To Improve Teacher Performance in North Bogor," *Jhss (Journal Humanit. Soc. Stud.*, vol. 5, no. 2, pp. 179–183, 2021, doi: 10.33751/jhss.v5i2.3909.

- [2] H. Suharyati, H. Laihad, and Y. Suchyadi, "Development of Teacher Creativity Models to Improve Teacher's Pedagogic Competency in the Educational Era 4.0," *Int. J. Innov. Creat. Chang.* www.ijicc.net, vol. 5, no. 6, pp. 919–929, 2019, [Online]. Available: www.ijicc.net
- [3] Y. Suchyadi and H. Suharyati, "The Use Of Multimedia As An Effort To Improve The Understanding Ability Of Basic School Teachers 'Creative Thinking In The Era 'Freedom Of Learning,'" in *Merdeka Belajar*, A. Rahmat, Ed. Yogyakarta: Zahir Publishing, 2021, pp. 42–53.
- [4] P. B. D. P. Nasional, *Kamus Besar Bahasa Indonesia*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008.
- [5] Al-Rasyidin, *Falsafah Pendidikan Islami Membangun Kerangka Ontologi, Epistemologi dan Aksiologi Praktik Pendidikan*. Bandung: Cipta Pustaka Media Perinitis, 2002.
- [6] A. D. Marimba, *Pengantar Filsafat Pendidikan Islam*. Bandung: Pt. Alma'arif, 1962.
- [7] A. Arifai, "Kompetensi Kepribadian Pendidik dalam Perspektif Pendidikan Islam," *Raudhah Proud To Be Prof. J. Tarb. Islam.*, vol. 3, no. 1, pp. 27–38, Jun. 2018, doi: 10.48094/raudhah.v3i1.21.
- [8] Ramayulis, *Filsafat Pendidikan Islam*. Jakarta: Kalam Mulia, 2015.
- [9] A. Dimyari, *Pengembangan Profesi Guru*. Yogyakarta: Gre Publishing, 2019.
- [10] Salminawati, *Filsafat Pendidikan Islam: Membangun Konsep Pendidikan yang Islami*. Medan: Perdana Mulya Sarana, 2016.
- [11] S. Setyaningsih and Y. Suchyadi, "Classroom Management In Improving School Learning Processes In The Cluster 2 Teacher Working Group In North Bogor City," *Jhss (Journal Humanit. Soc. Stud.*, vol. 05, no. 01, pp. 99–104, 2021.
- [12] M. R. , Maskuri, Junaidi Mistar, "The Articulation of Islamic Multicultural Education of Dayah Mudi Mesra Al-Azizi Yah Samalanga Network in Aceh Peace," *Int. J. Islam. Educ. Res. Multicult.*, vol. 4, no. 2, pp. 119–134, 2022, doi: 10.47006/ijierm.v4i2.136.
- [13] S. Rahmatiah, "Konsep Manusia Menurut Islam," *Al Irsyad Al-Nafs*, vol. 2, no. 1, p. 98, 2015.
- [14] A. Mujib, *Kepribadian dalam Psikologi Islam*. Jakarta: PT Rajagrafindo Persada, 2006.
- [15] M. Q. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Alquran, Vol. 7*. Jakarta: Lentera Hati, 2008.
- [16] I. Nawawi, *Nasihat-Nasihat Bagi Untuk Para Hamba*. Bandung: Irsyad Baitus Salam, 2005.
- [17] S. Jonathan, *Metode Penelitian Kuantitatif dan Kualitatif*. Yogyakarta: Graha Ilmu, 2006.
- [18] M. Zed, *Metode Penelitian Kepustakaan*. Jakarta: Sinar Grafika, 2008.
- [19] C. . Kuhlthau, L. . Maniotes, and A. . Caspari, *Guided Inquiry :Learning in 21st Century School*. USA: Greenwood Publishing Group, 2007.
- [20] A. A. Abidin and M. A. Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia," *Int. J. Islam. Educ. Res. Multicult.*, vol. 2, no. 1, pp. 29–46, Sep. 2020, doi: 10.47006/ijierm.v2i1.30.
- [21] Annisa Padila, K.A Rahman, and Mar'atun Sholiha, "Identification of Arabic Learning Styles for Students on Class Xi Science At Al-Falah Senior High School Jambi," *Int. J. Islam. Educ. Res. Multicult.*, vol. 2, no. 3, pp. 194–201, Jun. 2021, doi: 10.47006/ijierm.v2i3.45.
- [22] Dhikrul Hakim, "Inclusivism and Exclusivism As Well As Their Effect on Islamic Education Based Multicultural," *Int. J. Islam. Educ. Res. Multicult.*, vol. 1, no. 1, pp. 18–29, Nov. 2019, doi: 10.47006/ijierm.v1i1.3.
- [23] N. Nurjannah, "Lima Pilar Rukun Islam Sebagai Pembentuk Kepribadian Muslim," *Hisbah J. Bimbing. Konseling dan Dakwah Islam*, vol. 11, no. 1, pp. 37–52, Jun. 2014, doi: 10.14421/hisbah.2014.1111-03.
- [24] R. N. Khulaisie, "Hakikat Kepribadian Muslim, Seri Pemahaman Jiwa Terhadap Konsep Insan Kamil," *J. Reflektika*, vol. 11, no. 1, pp. 39–57, 2016, doi: <http://dx.doi.org/10.28944/reflektika.v11i1.36>.
- [25] M. Z. Mutaqin, N. Ahmad, and A. Suhartini, "Tanggung Jawab Pendidik dan Implikasinya Terhadap Lingkungan Pendidikan Islam," *Ulumuddin J. Ilmu-ilmu Keislam.*, vol. 11, no. 2, pp. 143–162, 2021, doi: <https://doi.org/10.47200/ulumuddin.v11i2.867>.
- [26] I. A. H. Al-Ghazali, *Ihya' Ulum Al-Din*. Beirut: Darul Ibn Hazm, 2005.
- [27] A. A. Cholik, "Relasi Akal dan Hati Menurut al-Ghazali," *KALIMAH*, vol. 13, no. 2, pp. 287–310, Sep. 2015, doi: 10.21111/klm.v13i2.290.
- [28] Baidi, "Kepribadian Pendidik Persepektif Pendidikan Islam," *At-Tarbawi*, vol. 12, no. 2, p. 213, 2014.