The Development of the Ideal Teacher's Personality Concept of Ibn Sahnun and Azzarnuji for the Integrity of Modern Education

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Abstract: This research aims to develop the concept of the ideal teacher's personality in Islamic education through the integration of classical values proposed by Ibn Sahnun and Azzarnuji with the principles of modern Islamic education. In this context, the research highlights the importance of combining the classical intellectual heritage of Islam with contemporary approaches to create a profile of teachers who can meet the demands of the times while maintaining the moral and spiritual integrity taught by the Islamic tradition. This study uses a qualitative method with a descriptive-analytical approach. Data were collected through a literature review of the works of Ibn Sahnun and Azzarnuji, as well as an analysis of contemporary literature on modern Islamic education. In addition, in-depth interviews with Islamic education experts were also conducted to get a more comprehensive perspective. The results of the study show that the classical values such as example, sincerity, and wisdom taught by Ibn Sahnun and Azzarnuji are still very relevant and can be integrated with modern educational concepts such as professional competence, innovation, and a student-centred approach. The development of the personality of this ideal teacher not only strengthens the morality and spirituality of teachers but also improves the quality of learning that is adaptive to the changing times. The novelty of this study lies in an integrative model that combines classical and modern values, which has not been studied in depth before. The implication of this study is the need to prepare a curriculum and teacher training program that prioritizes a balance between the classical heritage of Islam and the needs of today's education so that it can produce teachers who are academically competent as well as noble in character.

Keywords: teacher's personality, classical values, ibnu sahnun, az zarnuji, modern education.

INTRODUCTION

Islamic education, as one of the important pillars in the formation of a generation with noble character, has undergone significant development from the classical period to the

modern era. The success of education is greatly influenced by the role of teachers, who not only function as teachers of science but also as moral and spiritual role models for students. In the Islamic tradition, figures such as Ibn Sahnun and Azzarnuji have made great contributions to formulating the concept of the ideal teacher's personality. In this modern era, the challenges faced by the world of education are increasingly complex, so it is necessary to update the concept of teachers' personalities that can answer the demands of the times without losing the essence of the classical values that have long been the foundation [1]–[3].

The development of the times and technological advances have brought significant changes in the world of education, including in the concept of teachers' personalities. On the one hand, modern education requires teachers who have professional competence, innovation ability, and technological skills. On the other hand, the classical Islamic educational tradition emphasizes the importance of example, sincerity, and wisdom as the main characteristics that a teacher must have. This imbalance between modern demands and classical values can result in the loss of moral and spiritual essence in education, which should be the main foundation in shaping the character of students [4], [5].

Ibn Sahnun and Azzarnuji, two important figures in the history of Islamic education, have formulated the ideal characteristics of a teacher based on Islamic principles that emphasize morality and morals. However, this concept has not been widely adopted comprehensively in the framework of modern Islamic education. This raises a fundamental question: how to integrate these classical values with the needs of modern education without sacrificing any of them? [6]–[9].

Because a quality educational institution is an institution that not only pays attention to its output, but it is much more important to pay attention to how the process is sustainable in the educational process. The educational process determines the success or failure of an education in a better direction. Therefore, to support success in the educational process, personal interaction is needed to achieve an educational goal. Talking about the issue of education, will not be separated from the views and thoughts of education leaders, where this problem has always been discussed by education leaders from time to time. This is because education always changes from time to time. There are many educational problems faced by humans, so far as the problems that must be answered in the world of education at this time [10]–[13].

Education has the goal of developing quality human resources. With education, it will have an impact on the progress of a nation, because education is the main part of the growth and development of a country to create an advanced civilization. In addition, the goal of education to be achieved is to create people who always worship (serve). So it can be concluded that the purpose of education is to be able to realize devotion to Allah SWT both in individual life and group life. In line with this, the task of a teacher is not easy because as a teacher it is tasked with fostering individuals and groups that have elements both materially and immaterially as servants of Allah SWT as well as caliphs on earth [14]–[17].

Teachers are people who are in charge of educating the lives of their students. Having a good personality is something that is expected of every student. No teacher wants his students to be useless people in society. The profession as a teacher is a profession of the soul's calling, for a teacher will not be willing if his students become unkind individuals and become useless people in the community. As a teacher, he will always think about how his students can be prevented from bad deeds, namely immorality and immorality. The duties and roles of a teacher are too big which requires a teacher to have competence. According to Law No. 14 of 2005 concerning Teachers and Lecturers, article 1 paragraph 10 states "Competence is a set of knowledge, skills, and behaviours that must be possessed, lived and mastered by teachers or lecturers in carrying out professional duties" [18]–[21].

As a teacher, you must have competence, as in the Law on Teachers and Lecturers No. 14 of 2005 and government regulation No. 19 of 2005 it is stated that "teacher competence includes: personality, pedagogical, professional and social competence". With the existence

of government regulations on teacher competence, it is expected that a teacher in carrying out his profession must be professional. One of the efforts of a teacher in carrying out his profession professionally is that teachers must be able to reflect good personality competencies to their students. Teachers' personality competencies include a complete personality, virtue, maturity, faith, good morals, discipline, and responsibility. The teacher's personality ability is more related to the identity of a teacher as a good, disciplined, and responsible person [22]–[25].

The personality of the teacher has a very big role in the success of education, especially in learning activities. The personality of the teacher also affects the formation of students' personalities. Mastery of teacher personality competencies has a very important meaning for teachers and especially for students. For teachers to have a healthy and intact personality, with the characteristics hinted at in the formulation of personality competencies can be seen as a starting point for a person to become a successful educator. This phenomenon shows that the current public attention is focused on the existence of teachers [26]–[29].

The low quality of education owned by teachers needs to be considered. If there is a moral decline of the students, it will be considered for the failure of the teacher in educating. The weakening of teachers' personality competencies in the world of education starts from cases of physical and non-physical violence, lack of emotional stability, and bad attitudes and behaviours. The actions or behaviour of a teacher who is not good will be reflected in the students. This happens because students are easily influenced by people they admire which can also cause students to be anxious, anxious, and disturbed. After all, they find examples that are different or contrary to the examples they have been getting at home from their families and environment [30]–[32].

Teachers tend to only work instantly by transferring knowledge without paying attention to the moral values contained in science, coupled with the current era where learning is only focused on numerical values as the standard of education quality this results in the decline of moral and moral values of students. Various cases that occur in the community involving students are proof that education has not been able to significantly and optimally produce a young generation who has a personality, social spirit, and humanity and upholds moral values [33], [34].

It is not surprising that the world is currently in the spotlight because of the decline in moral values and the erosion of good moral values. The profession of a teacher should be filled by an idealist. Because it is the teachers who will educate the next generation of the nation. If teachers do not teach idealism, and noble values, both in speech, attitude, and example, it can be imagined that the younger generation will choose the wrong lifestyle. Therefore, to carry out such a great mandate, a teacher with ideal competence and personality is needed [35], [36].

From the problems that have been explained above, it can be concluded that personality competence, be it in the form of wisdom, ethics, or good morals, must be possessed by a teacher. A good personality and the noble qualities of a good role model can increase the authority of teachers. As exemplified by the Prophet PBUH, he always encourages his people to have noble morals by staying away from bad qualities. The problem of teachers' personalities is a top priority and has been a great concern among scholars from time to time until now.

This research is motivated by the urgent need to reformulate the concept of the ideal teacher's personality by combining the classical intellectual heritage of Islam with the principles of contemporary education. Thus, it is hoped that a teacher's personality model can be created that is not only relevant to the challenges of the times but also still rooted in authentic Islamic values.

LITERATURE REVIEW

Literature Review for the topic "The Development of the Ideal Teacher's Personality Concept of Ibn Sahnun and Azzarnuji for the Integrity of Modern Education"

Table 1. Literature Review

No.	Title	Author(s)	Year	Objective	Methodology	Key Findings	Relevance to the Study
1.	The Educational Thought of Ibn Sahnun: Its Relevance to Modern Pedagogy	Ahmed, Y.	2018	To analyze the educational principles of Ibn Sahnun and their application in modern teaching practices.	Historical analysis	Ibn Sahnun emphasized the moral and ethical training of teachers as pivotal for successful education. Relevance found in teacher-student relationships.	Provides a foundation for understanding Ibn Sahnun's perspective on teacher qualities in modern contexts.
2.	Al-Zarnuji's Ta'lim al-Muta'allim: Educational Principles and Contemporary Applications	Khan, S.	2019	To explore Al-Zarnuji's educational principles and their relevance to modern education systems.	Comparative analysis	Al-Zarnuji highlighted the importance of sincerity, patience, and discipline in teachers, which remain relevant in contemporary educational settings.	Offers insights into the teacher's personality traits emphasized by Al-Zarnuji, applicable to modern educational integrity.
3.	The Role of Islamic Pedagogy in Shaping the Ideal Teacher: Insights from Classical Scholars	Ali, M., & Rahman, A.	2021	To discuss the role of Islamic pedagogy in forming the ideal teacher by drawing on classical scholars like Ibn Sahnun and Azzarnuji.	Qualitative study	Islamic pedagogy places significant emphasis on the spiritual and moral integrity of teachers, as exemplified by scholars like Ibn Sahnun and Azzarnuji.	Directly connects the classical concepts with modern educational demands, bridging the historical and contemporary.
4.	Revisiting Classical Islamic Educationa	Zahra, N.	2022	To analyze the impact of	Literature review	Ibn Sahnun and Al-Zarnuji's works offer	Provides a comprehensive understandi

	l Thought: The Impact of Ibn Sahnun and Al-Zarnuji on Modern Education			classical Islamic educational thoughts on modern educational practices.		timeless guidance on teachers' ethics, responsibilities, and the holistic development of students.	ng of how classical concepts can be adapted to modern educational settings.
5.	Integrity in Education: A Historical Perspective on Teacher Development from Ibn Sahnun to Contemporary Times	Abdullah, R.	2023	To explore the historical development of teacher integrity from Ibn Sahnun's era to contemporary education.	Historical and analytical approach	The concept of teacher integrity has evolved but retains core values such as honesty, responsibility, and ethical behaviour as emphasized by Ibn Sahnun and Azzarnuji.	Demonstrates the continuity and adaptation of teacher's integrity principles from classical to modern education.

This table summarizes the key literature relevant to understanding the development of the ideal teacher's personality concept from Ibn Sahnun and Azzarnuji and how these classical ideas can be integrated into modern education.

METHODOLOGY

This research is qualitative research that focuses on the process with content analysis and comparative methods. Qualitative research is research aimed at determining, and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. Based on its scope, this research includes educational, religious, and philosophical research. Based on the place of research, this thesis includes library research based on the thinking of the characters, and the method used is purely literary, namely the data source comes from written materials contained in primary and secondary data sources in the form of manuscripts, essays, books, journals, and articles related to the problems to be discussed, as well as the Qur'an and hadith as a compliment. Based on the type of research, this thesis includes descriptive research, which describes in detail a reality or phenomenon by providing criticism or assessment of that reality according to the viewpoint or approach used. This research is verbal, sentences, and not in the form of numbers [37], [38].

The approach used in this study is philosophical. This approach is used to research the thoughts of the characters and reveal the essence behind everything that appears. The manuscripts and manuscripts of the scholars as the fruit of their thoughts and experiences become universal teachings and at the same time contain wisdom for mankind. The process of philosophical work includes revealing the wisdom contained in the writings of the figures in this study who are Az Zarnuji and Ibn Sahnun [39].

This research is library research, so the data needed is sourced from literature documents such as books, books, journals, manuscripts, laws, and the like. Literature study is the activity of collecting data from the library by reading, processing, and recording research materials. There are three differences between literature study research and other research, namely: first, research questions can only be answered through central research. Second, literature studies as a preliminary study or as a stage in understanding certain symptoms in research. Third, literature data is quite reliable in answering the problem with a wealth of information

that has been in the form of official research reports. In this study, two data sources were used, namely primary data sources and secondary data sources. Primary sources are the main references used in this study, namely the book Adab Al-Mu'allimin by Ibn Sahnun and the book Ta'lim Al-Muta'allim by Az-Zarnuji. Secondary sources are sources used to supplement primary data that support authors to complete the content and interpretation of primary sources. Secondary sources in this study include Moral Education for Teachers and Students, Manners of Teachers & Students, Personality Competencies of Islamic Religious Education Teachers, Becoming Professional Teachers, and other related references [40], [41].
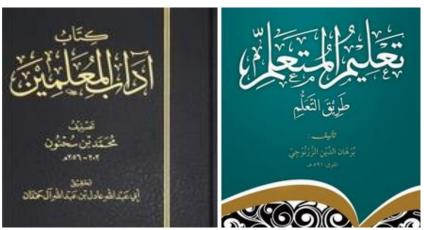

Figure 1. Books by Ibn Sahnun and Az Zarnuji

The data collection carried out in this study begins with understanding the big theme that will be discussed. As research with a literature study method, the author tries to collect as many references as possible and juxtapose these references with applicable laws and regulations relevant to the research theme.

This research uses documentation as a data collection technique, namely exploring primary and secondary data sources by collecting, studying, studying, and studying in-depth, as well as comparing them so that the content of the character's thoughts can be captured. The data presented in the study needs to be tested for validity. Validity is the degree of accuracy between the data that occurs in the research object and the data that can be reported by the researcher [42], [43]. Valid data is data that is synchronized between the data reported by the researcher and the data that occurs in the object of research. The validity test of the data used in this study includes:

1. Credibility Testing. Testing the validity of the data by increasing persistence and using theoretical triangulation. Increasing perseverance means observing more carefully and thoroughly. In this way, the clarity of the data and its sources will be recorded precisely and systematically. Increasing perseverance also means checking the quotes or quotes that are done for mistakes or not. The theoretical triangulation technique is used to maintain the continuity of observation. The information obtained from subsequent research is compared with relevant theoretical perspectives to avoid individual bias of the researcher on the findings or conclusions produced. Theoretical triangulation can increase the depth of understanding by exploring theoretical knowledge in depth from the results of data analysis that have been obtained and enriching reference materials. The reference material referred to here is the existence of supporters to strengthen the correctness of the data that has been found by the researcher [44], [45].

2. Transferability Testing. For others to understand the results of qualitative research and be able to apply the results of the research, the researcher in making a report must display a detailed, specific, and systematic description so that the context and focus of the research are clear. With a clear presentation, the reader becomes light to understand the results of

the research so that he can decide whether or not it is possible to apply the results of the research elsewhere [46], [47].

3. Reliability Testing (dependability). Research is considered reliable if others can repeat or replicate the research process. This test is carried out by auditing the entire stage of the research process. This method is usually carried out by an independent auditor or research instructor to audit the entire activity of the researcher in conducting the research [48], [49].

4. Confirmability Testing. Testing certainty means testing the results of the research so that the process does not exist but the results are there. The certainty in question comes from the concept of objectivity. The researcher looked at this study objectively. If the results of the study have been agreed upon by many people, then it can be said that the research is objective [50].

RESULTS AND DISCUSSION

Personality Competencies of Teachers Ibn Sahnun and Az-Zarnuji

Ibn Sahnun's full name is Abu Abdillah Muhammad bin Abi Sa'I Sahnun. His father's name was Abd al-Salam bin Sa'id bin Habib al Tunukhi and had the nickname Sahnun. Abu Abdillah Muhammad bin Abi Sa'id Sahnun is better known by the name Muhammad bin Sahnun or Ibn Sahnun, he comes of Arab descent. Ibn Sahnun was born in the city of Ghadat (the centre of the revival of the Maliki madhhab in Maghrib). The exact date and month of Ibn Sahnun's birth is unknown and is not found, either in his book or in the books of other authors who write about Ibn Sahnun. Ibn Sahnun was born and raised in a country that has the nickname Dar al-Sunnah (Sunnah country) because in this country many students of shari'a science from all corners of Maghrib (Morocco) are visited. Qairawan is located in North Africa during the era of the spread of Islam. This region was used as a trajectory to conquer the land of Maghrib. Qairawan is famous for having a country that has a high civilization after the establishment of three great government dynasties in the history of the Maghrib, namely the Fathimiyah dynasty, 'Aqobah, and Sanhajiyah. Qairawan in his time was a developed city in the Maghrib region, especially in the field of sharia education. Ibn Sahnun received his first education from his father. The father of Ibn Sahnun was a Fakih and was one of the famous Maliki madhhab figures in North Africa. The first lesson learned by Ibn Sahnun was the Qur'an and the basics of reading in Islamic basic education centres (kutab).

Description of the Book of Adāb *al-Mu'allimīn*

The book *Adāb al-Mu'allimīn* consists of two words, namely *Adāb* and *Mu'allimīn*. The word *Adāb* is the plural form of the word *Adāb*, meaning polite, well-mannered. The word *al-Mu'allimīn* is the plural form of the word *al-Mu'allim*, meaning teacher or teachers. The combination of the two words Adāb al-Mu'allimīn can be translated as the manners of the teachers or more popularly the ethics of the teachers. In the United Kingdom, it is called *"The Books of Teacher's Morals or The Moral Code of Teachers"*. Thus, it can be concluded that the book Adāb al-Mu'allimīn is a book that specifically explains ethics in the learning process for students in elementary institutions (kutab) based on Islamic teachings.

Teacher's Personality Competence According to Ibn Sahnun in the Book of Adāb al-Mu'allimīn

According to Ibn Sahnun in his book entitled Adāb al-Mu'allimīn, the competence of a teacher's personality is as follows:

1. Be fair. In the world of education, the principle of justice must be upheld. Students must be treated fairly by teachers in the process of teaching and learning activities. Educators' fairness towards students includes various things, such as providing attention, affection, meeting needs, guidance, teaching, and giving grades. If this trait is not possessed by an

educator, then he is not liked by his students and if there is a learning process, he will not get optimal results. Based on the explanation above, it can be concluded that an educator must have the principle of justice. As an educator, you must have justice and must not discriminate between students in giving attention, love, and guidance in teaching.

2. Avoid discrimination against students due to differences in social status. An educator should stay away from discrimination against students. If this happens, it can harm both parties, both teachers and students. Therefore, there is a principle of equal rights in obtaining education. As a teacher, you must equate students in the teaching process with prohibiting discrimination in the world of education, because it will harm students and teachers themselves. The disadvantage on the part of the students is that they feel excluded and marginalized by their friends who have advantages in the material aspect, because they are the children of the rich or the children of honourable people, while the disadvantage on the part of the teacher is that the teacher will be hated and shunned by the marginalized students. Based on the explanation above, it can be concluded that as a person, it is not permissible to discriminate or discriminate against students based on their abilities in material aspects and financial abilities.

3. Affectionate and gentle. One of the personalities that a teacher must have is to be gentle and affectionate towards students and treat them with good and loving treatment. Meekness and compassion are commendable traits that are recommended by the Shari'ah and are very closely related to education. Based on the explanation above, it can be concluded that a teacher must have a gentle and affectionate personality towards students because gentleness and affection are behaviours recommended by the Shari'a.

4. Do not act when emotional or angry. Anger is one of the most dangerous states that dominate humans, if they are not able to control themselves in this state, then a person can become unconscious and make it difficult to control himself. Ibn Sahnun allowed teachers to impose punishments on students on the condition that the teacher was not emotional, because it would hurt students. Among the negative impacts, which can cause feelings of resentment in students, they will be better at hiding violations, so that they can eliminate educational goals. The emotional stability of teachers greatly affects the learning process. Because an emotional teacher will give birth to an ineffective and efficient learning atmosphere, even what will happen is a tense and scary atmosphere he will be shunned by his students. Therefore, a teacher is required to have emotional stability. Based on the explanation above, it can be concluded that as a teacher you must have emotional stability because emotional stability in learning greatly affects the learning process. When a teacher has an emotional personality, it will make learning ineffective and inefficient.

5. Sincere because of Allah SWT. Educators should make their intentions solely for the sake of Allah in all their work, whether in the form of commands, prohibitions, advice, supervision, or punishment. Sincerity in words and deeds is the foundation of faith, Allah will not accept a deed except with sincerity. Because the condition for accepting practice is sincerity. Ibn Sahnun allowed teachers to take wages from the parents of students for the teaching they had done, whether it was required by the provisions and agreements of both parties or not, without reducing the sincerity and seriousness of the teacher in teaching. Based on the explanation above, as an educator, in carrying out his profession as an educator, must be based on a sense of sincerity. As a teacher, he is allowed to pay a fee for his teaching carried out without reducing his sincerity in carrying out learning.

6. Responsibility. Every Muslim is a leader, every leader will be held accountable for what he leads, as well as an educator will be responsible for his students. Teachers should not neglect students because of their personal affairs. Based on the conclusion above, it can be concluded that a teacher should not attach importance to his personal affairs above the affairs of his students it can result in his students being neglected. If there is a very

important matter, a teacher must find free time outside of his duty hours as an educator to find another teacher to replace him until his business is completed.

7. Do not give excessive punishment. Teachers can give punishment to their students but it must not be excessive. Punishment is not a strange thing if applied in the learning process. Punishment is an ethical issue that concerns bad and good matters by applicable norms. Punishment is suffering that is given or deliberately caused by parents, or teachers, after a violation, crime, or mistake occurs to each student.

8. Moral development. Moral development is an important component in the formation of a person's personality because this coaching is expected to foster good behaviour.

9. Fear Allah. Piety is a person's mental attitude that always remembers and is aware of something to protect himself from stains and sins, always tries to do good and right deeds, refrains from making mistakes and committing crimes against others, himself, and his environment.

Az Zarnuji

Sheikh Az Zarnuji was a scholar of Islam who lived in the Middle Ages, between the 12th and 13th centuries AD, during the last period of the reign of the Abbasids, whose government was led by Caliph Al-Mu'tashim. Sheikh A Zarnuji's full name is Tajuddin Nu'man bin Ibrahim bin al-Khalil Zarnuji. However, he is more famous by the nickname "Shaykh Burhanuddin al-Zarnuji" or "Shaykh Burhanulislam", which shows a form of respect given to him for his monumental works of thought in the world of education. Judging from his last name, Zarnuji, where the name Zarnuji is the name of an area in the area Ma Wara'a al-Nahar (Transoxiana). Transoxiana is an area located in the Central Asian region, namely around the Oxus River east of Turkistan. The area is now within five regions of the country which include most of Uzbekistan, the western part of Tajikistan and Kyrgyzstan, the northwestern part of Turkmenistan, and the southern part of Kazakhstan. Regarding his birth, Sheikh Az Zarnudi no information shows this. However, for his death Sheikh Az Zarnuji there are several versions related to the year of his death as explained by Abuddin Nata as follows: Shaykh al-Zarnuji died in 1243 AD or 640 Hijriyah, Shaykh al-Zarnuji died in 1195 AD or 591 Hijriyah. Some mention the death of Sheikh Az Zarnuji, which was in 645 Hijri.

Description of the Book of *Ta"lim Muta'allim*

The book *Ta'lim Muta'allim* is a book written by him, Sheikh Az Zarnuji. The book *Ta'līm al-Muta'allim* is a book that was born from a background that he encountered by Shaykh al-Zarnuji, namely the phenomenon in the circle of education that occurred in his time, where there are many students in the educational process or a person who has taken education seriously but cannot apply the knowledge that has been obtained into his social life. Therefore, Sheikh Az Zarnuji feels the need to provide guidelines to be used later by students and by someone who is in the education period. Sheikh Az Zarnuji himself inclines or thinks that leads to the thinking of the Hanafi madhhab that he obtained during his education in schools with the Hanafi madhhab, namely in Khurasan, Transoxiana, and Afghanistan. The works of thought of Sheikh Az Zarnuji himself are reflected in many quotes from the thoughts and from scholars who have the Hanafi madhhab, including the thoughts in the content of the book Ta'līm al-Muta'allim which is a reflection of the founder of the Hanafi madhhab, namely Imam Abu Hanifah. The book Ta'līm al-Muta'allim is the result of the thoughts of Shaykh al-Zarnuji who discusses guidelines for students in education where all the discussion clauses are based on religious character education. Shaykh al-Zarnuji in his book entitled Ta'līm Muta'allim divides it into thirteen clauses (chapters) in which each of the clauses has gradual educational guidelines. Among the arrangement of clauses contained in the book Ta'līm Al-Muta'allim is a thought of the educational guidelines of Shaykh al-Zarnuji, among others: the first clause is the essence of knowledge, fiqh, and its virtues. The second clause is the intention when studying. The third clause is to choose knowledge,

teachers, friends, and perseverance. The fourth clause is to glorify knowledge and scholars. The fifth clause is earnestness, consistency, and noble ideals. The sixth clause is the beginning of learning, the measure of learning, and the sequence of learning. The seventh clause is tawakal. The eighth clause is the time in producing knowledge. The ninth clause is compassion and advice. The tenth clause is to take advantage. The eleventh clause is wara' in the study period. The twelfth clause is a matter of memorization and forgetting. The thirteenth clause is the matter that brings about rizki and prevents the arrival of rizki, and the thing that can prolong life and shorten life.

Teacher's Personality Competence According to Az Zarnuji in the Book of *Ta'līm Muta'allim*

Personality competence according to Az Zarnuji in his book entitled *Ta'lim Muta'allim* is as follows:

1. Sincere. Sincere means carrying out one's work wholeheartedly and selfless sacrifice. Helpfulness is the teacher's willingness to help students solve the problems they experience, relieve burdens, suffering, difficulties, and the like, helping them to learn well. Therefore, a teacher when teaching students should be based on sincerity.

2. Authoritative, gentle. As an educator, teachers must have the advantage of being able to control their emotions, morals and personal intellect and a teacher must also be able to develop their knowledge according to their field.

3. Compassion. As a teacher, you must love and love because in educating what is needed is compassion for students, in addition to being able to feel the feelings and emotions of students. The work done by educators is a work that is driven by a sense of care and responsibility based on the coming out of the conscience.

4. Wara'. As a person must have wara' means that a teacher must be able to avoid talking that is not useful, joking and not making the best use of time, and also avoiding ghibah (talking about the ugliness of others).

5. Tawadhu'. Teachers must have a personality that is tawadhu' (humble), which means that as a teacher one should not be arrogant, arrogant, and arrogant.

6. Al-Asanna (adult). As a teacher, you should have a mature attitude. More mature teachers understand and have a wider range of knowledge, and in the sense of education itself, there is an element of guidance by adults to their students.

7. Al-Hilm (courtesy). Shaykh az-Zarnuji in the book *Ta''limul Muta''allim* that a good teacher is the plural of the word hilm which means a lot of affection.

8. Patient. Shaykh Az-Zarnuji not only requires teachers to be patient, but he also uses the word Shaburan which is the plural of the word al-Sabru which means a lot of patience. Because he is a teacher who gets along with his students, with different dispositions and thoughts. Some of them are good and some are weak.

Personality Competencies of Teachers Ibn Sahnun and Az-Zarnuji

1. Teacher's Personality Competence According to Ibn Sahnun in the Book of *Adab Al-Mu'allimin* and According to Az-Zarnurji in the Book of *Ta'lim Al-Muta'allim*.

   a. Teacher's Personality Competence According to Ibn Sahnun in *Adab Al-Mu'allimin*.

      1) Be fair. In an educational institution, the principle of justice must be established. As a teacher, you must not discriminate between your students. as explained by the Prophet (peace and blessings of Allaah be upon him) as follows: "If a teacher's wages have been determined, and he does not act fair among them, namely his students, then he is recorded as one of the wrongdoers." Based on the explanation of the hadith above, a teacher must be fair to his students, if a teacher does not behave fairly, then it will be recorded for him that he is a tyrant. Ibn

Jama'ah in al-Hamd explained that an educator should not show the students discriminating between one and the other in this case, namely affection, even though they are the same in identity, both in achievement and age, because it can hurt the feelings of the students. Educator justice for students includes several different things, including attention and affection, fulfilment of needs, guidance, education, and value-giving. If an educator does not have these qualities, then he will become disliked by his students and will not be able to achieve optimal results during the learning process. Ad-Duwaisy explained not to show personal inclination or prejudice, and choose compassion in every action, even if the student does not like it. Stay away from people who behave this way. Thus, it can be concluded that teachers must carry out their duties fairly. A teacher's justice towards his students is always necessary, as well as the justice of parents towards children. Everyone must serve with the same attitude so that students are always loved, can spread knowledge effectively, and create a conducive educational atmosphere.

2) Avoid discrimination against students due to differences in social status. An educator should not discriminate against students, because all students have the same right to education. This has also been explained by Ibn Sahnun quoting from the hadith of the Prophet PBUH as follows: "Muhammad bin 'Abdul Karimal-Barqy conveyed to me, he said: Ahmad bin Ibrahim al-'Umary conveyed to me: Adam bin Bahram bin Iyas conveyed to us: from arRabi': from Shubaih: from Anas bin Malik, he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: Whoever is the educator (mu'addib) who handles (the education) of the three children of this ummah, Then he did not teach them the same, the poor with the rich among them, and the rich with the poor with them, and on the Day of Resurrection he will be led with the traitors." From the above hadith, it can be concluded that a teacher must equate his students and prohibit discrimination in the learning process because it can harm the students and the teacher. The loss of students as a result of discrimination is that they can be excluded by their friends who have material advantages because they are the children of rich people or the children of honorable people, while the loss from the teacher's side, namely the teacher, will be hated and shunned by his students. The negative impact of discrimination by teachers does not only have an impact on the world but also has an impact on the hereafter. In the hereafter, teachers who discriminate against their students will be resurrected in the hereafter together with the traitors, because the act of discrimination itself is considered an act of traitor. The traitor referred to in the world of education is a teacher who discriminates against his students based on their social status, race, and gender. Thus, it can be concluded that teachers should not discriminate against their students based on social status, race, and gender, because this will harm the teacher himself both in this world and in the hereafter.

3) Affectionate and gentle. One of the personalities that a teacher must have is that teachers must be affectionate and gentle to their students. This is also following what Ibn Sahnun explained from the hadith of the Prophet PBUH as follows: "He said: He conveyed to us, from 'Abdurrahman: from Ubaid bin Ishaq: from Yusuf bin Muhammad, he said: I once sat beside Sa'ad al-Khaffaf, and then his son came crying. He asked, "Son, what makes you cry?" He replied, "Mr. teacher hit me." He also said, "If so, by Allah, I will indeed convey to you a hadith. Ikrimah told me: That Ibn Abbas, he said: The Messenger of Allah (saw) said: "The worst of my people are the teachers of your children. They have the least affection for orphans and the harshest for the poor." Based on the conclusion above, a teacher must have an affectionate attitude towards his students, because the worst of the people of the Prophet is a person who has little affection. In addition to a teacher must be compassionate, a teacher must also be full of gentleness. An affectionate

and gentle attitude is a commendable attitude. In addition, Al-Maraghi in his book of tafsir has also explained that if you are rude and fierce when you muamallah with them, they will divorce (break up), leave you, and hate you. That way this way will not give them any guidance on the straight path. Based on the conclusion above, a teacher must have a gentle and affectionate attitude towards his students and treat them well. As a teacher, you must be able to position yourself as a father or mother to your students. Loving his students is like loving his children, loving his students is like loving his children and reprimanding them when their ethics are not good. This is done with tenderness and affection.

4) Not acting when emotional or angry. A teacher should not act on his students when they are emotional or angry, because anger is one of the conditions where humans are unable to control themselves and lose their minds. Stability in maintaining emotions for a teacher is very important because if a teacher cannot maintain emotional stability, it will have an impact on his students. A teacher may punish his students on the condition that they are not emotional, because it will hurt their students. The negative impact caused by the punishment of teachers in an emotional state is that students will become vengeful, and will hide their violations to eliminate the purpose of education. Humans are creatures created by Allah SWT in perfect form. Its existence is different from other creatures because humans are equipped with a different reason from other creatures. For this reason, humans can develop according to the changes in time they pass, therefore a teacher must always be able to control his emotions so that the learning atmosphere can be peaceful and peaceful. The emotional stability of teachers greatly affects the learning process. Because emotional teachers will give birth to learning that is less effective and efficient, it will even make the learning process very tense and scary. Based on the conclusion above, teachers should not give punishment to their students when they are emotional, because it will have a bad impact on their students and make the learning atmosphere unconducive.

5) Sincere because of Allah SWT. As a teacher, you should intend solely for the sake of Allah SWT in his work. Sincerity in words and deeds is the foundation of faith, Allah SWT will not accept the order of deeds unless it is met with sincerity. The hadith of the Prophet PBUH is as follows: "From Umar bin Khattab said, "I heard the Prophet PBUH say, "Every deed must be accompanied by an intention, a reward for the deeds of every human being according to what is intended. Whoever emigrated to expect the world or a woman to marry, then his migration is by what is intended." (H.R. Bukhari and Muslim). Sincerity is a condition for accepting a practice. Allah SWT will not accept the practice of a servant without being based on sincerity and only hoping for Pleasure from Allah SWT. Teachers should always when teaching not solely seek wages or rewards because teaching work is more valuable than material things. Therefore, teachers must carry out their teaching duties with grace and affection without expecting a reward. Thus, it can be concluded that a teacher must be able to perfect his rabhaniah with sincerity. All activities of an educator must be aimed at achieving the Pleasure of Allah SWT and its truth that truly emerges from his soul.

6) Responsibility. Every Muslim is a leader and a leader will be held accountable for what he leads, as well as an educator will be held accountable for his students. As the hadith of the Prophet PBUH is as follows: "Narrated to us Abu al-Yemen has reported to us Shu'aib from Az Zuhriy said, He has narrated to me Salim bin 'Abdullah from 'Abdullah bin 'Umar (may Allah be pleased with him) that he heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "Each of you is a leader and will be held accountable for those who

lead him. An imam (head of state) is a leader and will be held accountable for his people. A husband in his family is the leader and will be held accountable for the person he leads. A wife in the household whose husband is the leader will be held accountable for who he leads." From the conclusion above, an educator will be held accountable for his students. So as a teacher or educator, you must be careful in teaching your students, because everything that is taught to your students in the hereafter will be held accountable.

7) Do not give excessive punishment. As a teacher, it is permissible to give punishment to his students, as long as the punishment is not excessive. Punishment is something that is not strange in the educational process. Punishment is a matter of good and bad by the norms. Punishment is the suffering that is deliberately caused or inflicted by parents and teachers after each student commits a violation, crime, or mistake. The punishment must be limited according to the mistakes of the students. Punishment such as hitting can be done as long as it is not done excessively. Ibn Sahnun has also emphasized that punishment is permissible as long as it is restricted, such as hitting is permissible as long as it is not more than three times, it can be done more than three times as long as it has asked for permission from the parents concerned and the parents have allowed it and the child is proven to have hurt others. Based on the conclusion above, as an educator, you should not give excessive punishment. The punishment must be adjusted to the mistakes made by the student, the punishment in the form of being beaten must be with the permission of the parent concerned, because excessive punishment will cause the mental development of the child to be affected.

8) Moral development. Moral development is a staple in an education, the good or bad morals of students depend on the moral development carried out by educators. According to Muhammad Al-Quthb, moral development can be carried out with appeals, encouragement, and training that are carried out continuously. The importance of moral development was emphasized by the sending of the Prophet PBUH to perfect human morality. The teacher's job is not only to transfer knowledge to his students, but the teacher also to transfer moral values to his students. However, a teacher will not be able to shape the morals of his students if the teacher himself does not have good morals. Teachers must improve their morals first before improving the morals of their students. Based on the conclusion above, the task of a teacher is not only to teach science to his students, but a teacher must also teach good moral values. Teachers must also be good role models for their students.

9) Fear Allah SWT. Piety is a person's mental attitude that is always remembered and watched out for something to avoid sin. The position of piety is very important for humans in religious life because piety is a person's benchmark for Allah SWT. As an educator, you must always fear Allah SWT by carrying out all His commandments and staying away from all His prohibitions. Because piety is one of the requirements to get convenience from Allah SWT. By fear, Allah SWT will facilitate all affairs, including educating and producing a rabbani generation that can be useful for religion, people, and the country. Thus, it can be concluded that a teacher must have a personality that fears Allah SWT because piety itself is very important for Muslims, in addition to being facilitated by Allah SWT in teaching his students and being able to give birth to the next generations of the nation who are Rabbani.

b. Teacher's Personality Competence According to Az-Zarnurji in the Book *of Ta'lim Al-Muta'allim.*

1) Sincere. Sincerity means carrying out all work without expecting anything in return. As a teacher in carrying out his profession, he must intend his work with a sense of sincerity. Sincere means carrying out their work with full willingness and selfless sacrifice. Helpfulness is the teacher's willingness to help students solve the problems they experience, relieve burdens, suffering, difficulties, and the like, helping them to learn well. Therefore, a teacher should be sincere in teaching his students everything. Sincerity is a situation where a person does not expect anything in return for what he has done. Therefore, a teacher should not make his profession only to seek worldly pleasures. But a teacher must be sincere in carrying out his profession and only expect pleasure from Allah SWT.

2) Authoritative, gentle, and patient. Authoritative is an innate character that can be mastered and respected through attitudes and behaviors and has attractiveness. An authoritative teacher is a teacher who has power and influence, is respected by others for his leadership actions, and is full of charm. Authoritative teachers can make their students influenced by their speech, and teaching and can be a magnet for their students so that they will make their students pay attention and listen to what is conveyed. In addition to a teacher must have authority, teachers must also have a gentle attitude both in words and in their attitudes. In addition to being gentle, a teacher must also have patience when dealing with his students. As Dar Az Zarnuji said in his book as follows: "Know that patience and perseverance are the main basis of everything but this is rare." From the explanation above, it can be concluded that a teacher or educator must have authority to be respected by his students, teachers must have authority, and must also be accompanied by gentleness and patience.

3) Compassion. In his book, Shaykh Az-Zarnuji explained as follows: "A knowledgeable person must be compassionate, give advice, and not envy because envy is only destructive and useless." The conclusion from the words of Sheikh Az Zarnuji above, as a teacher, you must behave with affection towards your students. Educating, loving, and loving are the main things that are needed. The work of educators is a deep encouragement or concern and a sense of responsibility based on conscience. Therefore, educators must have an attitude of affection for their students without discriminating so that they can get useful knowledge.

4) Wara'. Wara' is the personality of the teacher in protecting himself from inappropriate and can reduce the authority of a teacher. The characteristics of a wara' person are being able to avoid something haram and subhat (not yet clear). As the Prophet PBUH said as follows: "Leave what doubts you and switch to what does not doubt you." (HR. Nasa'I and Ibn Hibban) As a teacher, you must be able to leave something that is not clear, you must be mature. An adult teacher is a teacher who can control the situation he is faced starting from his thoughts, attitudes, words, and emotions. From the explanation above, it can be concluded that teachers must be able to be mature in the sense that teachers must be able to leave something that is not useful and teachers must be able to control themselves from their emotions.

5) Tawadhu'. Shaykh Az Zarnuji in his book explains that tawadhu' is humility, while according to Imam Ghazali tawadhu' is to take out your or our position and consider others to be more important than us. Tawadhu' is a behaviour of human disposition that is humble, not arrogant, not arrogant and arrogant. Based on the conclusion of the opinion above, it can be concluded that a teacher must have a personality that is tawadhu', meaning that teachers should not have an arrogant, arrogant and arrogant personalities, because this can be exemplified by their students.

2. Similarities and Differences in Teacher Personality Competencies According to Ibn Sahnun in the Book of *Adab Al-Mu'allimin* and According to Az-Zarnurji in the Book *of Ta'lim Al-Muta'allim*

    a. The similarity of teachers' personality competencies according to Ibn Sahnun in the book *Adab Al-Mu'allimin* and according to Az Zarnuji in the book *Ta'lim Al-Muta'allim*

        1) Compassion. The teacher's personality competency is compassion, as a teacher must have a sense of affection for his students. This has also been explained by Ibn Sahnun in his book *Adab Al-Mu'allimin* which he quoted from the hadith of the Prophet PBUH. "He said: He conveyed to us, from 'Abdurrahman: from Ubaid bin Ishaq: from Yusuf bin Muhammad, he said: I used to sit next to Sa'ad al-Khaffaf, and then his son came crying. He asked, "Son, what makes you cry?" He replied, "Mr. teacher hit me." He also said, "If so, by Allah, I will indeed convey to you a hadith. Ikrimah told me: That Ibn Abbas, he said: The Messenger of Allah (saw) said: "The worst of my people are the teachers of your children. They have the least affection for orphans and the harshest for the poor." This also has similarities with what Az-Zarnuji conveyed in his book entitled *Ta'lim Al-Muta'allim* as follows: "A knowledgeable person must be compassionate, give advice and not envy because envy is only destructive and not beneficial." Based on the explanation above, it can be concluded that Ibn Sahnun and Az Zarnuji have similarities in terms of affection that a teacher must behave with affection towards his students.

        2) Sincere. As a teacher in work, it must be intended with sincerity and solely hope for pleasure from Allah SWT. As also stated by Ibn Sahnun in his book *Adab Al-Mu'allimin*: "As for the teacher who teaches without requiring wages, if he is given, he is accepted and if he is given, he does not ask for anything, then he can do whatever he wants. If the parents know that the teacher is doing their job, then they can reward him if they want, but if they don't want to, they won't give him." The same thing was also conveyed by Az-Zarnuji in his book *Ta'lim Al-Muta'allim* he quoted from the hadith of the Prophet PBUH as follows: "From Umar bin Khattab ra, he said, "I heard the Prophet PBUH say, "Every deed must be accompanied by an intention, a reward for the deeds of every human being according to what is intended. Whoever emigrated to expect the world or a woman to marry, then his migration is by what is intended." (H.R. Bukhari and Muslim). Based on the conclusion above, Ibn Sahnun and Az-Zarnuji have similarities in the competence of the teacher's personality about sincerity, it is explained that a teacher must intend himself when working as an educator solely must be intended to seek the pleasure of Allah SWT.

    b. Differences in the competence of teachers' personalities according to Ibn Sahnun in the book *Adab Al-Mu'allimin* and according to Az Zarnuji in the book *Ta'lim Al-Muta'allim*

The difference in the personality competence of teachers according to Ibn Sahnun and Az Zarnuji is the first personality competence conveyed by Ibn Sahnun quoting the hadith of the Prophet (saw), namely: "If a teacher's wages have been determined, then he does not act fair among them, namely his students, then he is recorded as one of the wrongdoers." Meanwhile, Az Zarnuji in the first point on the competence of the teacher's personality discussed sincerity, that a teacher in working to educate must be sincere because he expects Pleasure from Allah SWT. Based on the conclusion above, the difference in the competence of a teacher's personality according to Ibn Sahnun and Az Zarnuji is that Ibn Sahnun argues that the main personality competence of a teacher is fair, while Az Zarnuji argues that the main personality competence of a teacher is sincerity.

The second difference in the personality competence of teachers between Ibn Sahnun and Az Zarnuji is that Ibn Sahnun in the second point of the personality competence of his teacher discusses the development of morals: "Let him teach morals to his students because it is one of the obligations to Allah. Let him admonish, nurture, and watch over them." Meanwhile, the opinion of Az Zarnuji about the competence of the teacher's personality is second, he quoted from the hadith of the Prophet (saw): "Leave what doubts you and switch to what does not doubt you.". (HR. Nasa'I and Ibn Hibban)." Based on the conclusion above, the difference in the competence of the teacher's personality between Ibn Sahnun and Az Zarnuji on the second point, namely Ibn Sahnun on the competence of the teacher's personality, the second emphasis on moral development in his students, while Az Zarnuji emphasizes on the personality of the teacher to leave something that is still in doubt (subhat) [51-52].

The difference in the three personality competencies of teachers, namely Ibn Sahnun mentioned in his book: "The teacher should not be busy so that he does not pay attention to the students, except at certain times, where he does not neglect (to supervise) them at that time. However, it does not matter if he converses while at the same time, he is watching and watching them, 212 He should not pray for the corpse, except in cases where it is among the people who should be brought to his attention. This is because he (the teacher) is a professional worker so he cannot leave his job, cannot escort the body, and cannot visit the sick." Meanwhile, the opinion of Az Zarnuji in the third point explains that the competence of the teacher's personality is tawadhu': "Pride is the property of our Lord, especially for him, so avoid and stay away from pride." Based on the above conclusion, it can be concluded that the difference in the competence of a teacher's personality according to Ibn Sahnun and Az Zarnuji at the point when, Ibn Sahnu emphasized that a teacher must have a responsible personality, while Az Zarnuji emphasized that a teacher has a tawadhu' personality.

3. The Relevance of Teachers' Personality Competencies according to Ibn Sahnun in the book *Adab Al-Mu'allimin* and according to Az Zarnuji in the book *Ta'lim Al-Muta'allim* with Teachers' Personality Competencies According to the Law on Teachers and Lecturers

The learning theory of Ibn Sahnun and Az Zarnuji is traditional, but the concept of Ibn Sahnun and Az Zarnuji is quite relevant today. The concepts of the books *Adab Al-Mu'allimin* and *Ta'lim Al-Muta'allim* are very broadly studied, but the descriptions are not as detailed as today's learning concepts. Teacher competence according to Ibn Sahnun and Az Zarnuji contains the same elements as what has been formulated in the National Education Standards, explanation of Article 28 paragraph (3) point b. This shows that the personality competencies of teachers offered by Ibn Sahnun and Az Zarnuji are still by the law that has been set. In this study, the author explained the personality competencies of teachers contained in the book *Adab Al-Mu'allimin* and the book *Ta'lim Al-Muta'allim*. In the National Education Standards, the explanation of Article 28 paragraph (3) point b states that what is meant by a teacher's personality competence is the ability to have a steady, stable, mature, wise, and obedient personality, be an example for students and have noble character. The following will be explained about this, namely:

a. Steady, stable, and mature. To be able to carry out their duties professionally, responsibly, and well, a teacher must have a steady, stable, and mature personality. This is very important because many educational problems are caused by the personality factor of teachers who have low steadiness, steadiness, and maturity. This personality disorder often causes teachers to behave unprofessionally, unpraiseworthy, and even degrade the good name and dignity of teachers. As stated by Ibn Sahnun in his book Adab Al-Mu'allimin and Az Zarnuji in his book Ta'lim Al-Muta'allim as a person must have the following personality:

1) Do not give excessive punishment. Ibn Sahnun emphasized, in this case, punishment, as he expressed follows: "Punishment can be carried out as long as it is limited such

as hitting is permissible as long as it is not more than three times, it can be done more than three times as long as it has asked for permission from the parent concerned and the parents have allowed it and the child is proven to have hurt others".

2) Patient. In line with this law, Az Zarnuji emphasizes patience as he puts it: "Know that patience and perseverance are the main basis of everything but this is rare" [53-57].

b. Wisdom and authority

1) Avoid discrimination against students due to differences in social status. Ibn Sahnun in this case wants teachers to equate students in the education and teaching process. Ibn Sahnun prohibits discrimination in the world of education because it will harm students and teachers themselves. This is the principle of equal rights in obtaining education according to Ibn Sahnun.

2) Responsibility. Ibn Sahnun emphasized that a teacher to devote his full attention and affection to his students and not neglect his students for personal interests.

3) Authority. Az Zarnuji in this case requires a teacher to have authority. An authoritative teacher will be able to make his students influenced by his speech and will become a magnet for his students so that they will make their students pay attention and listen to what is conveyed and the teacher will be respected by their students.

c. Noble Character

1) Moral development. Ibn Sahnun explained that as a teacher, he should always decorate himself with noble morals both when with his students and others and avoid reprehensible morals. As the heir of the Prophet PBUH, an educator should always show commendable morals, as exemplified by the Prophet SAW.

2) Affectionate and gentle. One of the personality competencies that a teacher must have, according to Ibn Sahnun, is affection and gentleness towards his students and treating them as well as possible.

3) Wara'. Az Zarnuji in his book Ta'lim Al-Muta'allim is one of the personality competencies of a teacher, namely the teacher must be able to leave an unclear matter and a matter that can reduce the authority of a teacher.

4) Tawadhu'. One of the personality competencies that teachers must have, according to Az Zarnuji, is tawadhu'. Tawadhu is inferior, meaning that a teacher should not be arrogant, arrogant and arrogant because he will set a bad example for his students.

CONCLUSION

The conclusion of this study confirms that the integration of classical values taught by Ibn Sahnun and Azzarnuji with the principles of modern Islamic education results in a teacher's personality concept that is not only morally and spiritually strong but also adaptive and relevant to today's educational challenges. The ideal teacher in this perspective is a figure who can harmonize exemplary and sincerity with professional competence and innovation in teaching. Through this approach, it is hoped that a generation of educators who are not only intellectually intelligent but also noble in morals can be created so that they can bring Islamic education to a more glorious future without leaving their traditional roots.

Acknowledgements

Author Contribution

All authors made equal contributions to the main contributors of this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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