
Competent Teacher Ideal Professional Certified Character and Progressive Perspective of Kitab Al-Rasul Al-Muallim

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Article History: Received August 06, 2023; Revised September 22, 2023; Accepted October 04, 2023

Abstract: *The purpose of this study is to evaluate the notion of teacher competency in Islamic education as it is presented in the book al-Rasul al-Mu'allim. This study included library research from a variety of books or scriptures related to competency, teachers, Islamic education, Sheikh Abdul Fattah's biography, the Prophet Muhammad's teaching style, literature on teaching, and Sheikh Abdul Fattah's ideas. The book Al Rasul Al Mu'allim was the main source of inquiry and study for the data. Content analysis, normative, and theological methodologies are utilized to investigate the topic of divinity and the characters of God, as well as the teachings of Allah's religion. Religious pedagogical competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence were identified as six teacher competencies in Islamic education. The results of the study on the Performance of Good Educators in the Book of Al-Rasul al-Muallim can be implemented by anyone, in any institution, and at any time, because it is very relevant to the vision, mission, and real educational goals.*

Keywords: *competent, professional, certified, progressive, al-rasul al-muallim.*

INTRODUCTION

Teachers' presence is essential in Islamic education, even more, so compared to the content of education. Success or failure in the educational process is inseparable from the role of a teacher. So, among the initial strategies to improve the quality of education is to increase human resources or teachers. Access to large funds, complete facilities, and new education components, according to Abuddin Nata, does not guarantee the quality of education if it is not accompanied by improvement in the quality of educators [1].

In formal education, teachers are demanded to be able to carry out the learning process as well as possible. It is to improve the quality of formal education. The role and function of a teacher are very strategic in the development of the education sector. As it is emphasized in Law No. 14 of 2015 on Teachers and Lecturers Article 4 teachers as learning agents serve to improve the quality of national education [2].

Islamic education aims to form character and civilized students. According to Al Ghazali, among the goals of Islamic education is to create scientists who possess good morals and character and also to explore science to achieve worldly happiness and *ukhrowi* (the hereafter). In the spirit of this purpose, according to Athiyah Al Ibrasyi, the core of education is moral education and the main goal of Islamic education is the creation of Muslims with noble character (*akhlaqul karimah*) [3].

Law No. 20 of 2003 on the National Education System expresses that the purpose of education is to develop the ability and form a dignified character of the nation in the wake of educating the nation's intellectual life, developing students' potential to become human beings who believe and devote to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and democratic and responsible citizens [4].

Based on the aforementioned perspective of Islamic education and national education objectives, the role of a teacher is complicated. Teachers are not only required to teach certain subjects or explain certain knowledge, but they also have to educate, thus creating civilized and dignified students.

Islamic education in Indonesia encounters complex issues and problems, from the curriculum, and the quality of Islamic education institutions, to the teachers' competencies and others. These problems lead to the isolation of Islamic education which is referred to by Siti Suwaibatul Aslamiyah as "second-class" education (Islamic education is inferior education). This situation is ironic since the majority of Indonesia's population is Muslim, yet Islamic education is of low quality, even cast off by general education [5].

The issue with the Islamic education outcomes that has not come to its core is not only prompted by poor curriculum uninventive teaching and learning methods or inadequate educational facilities, but also the minimum and insignificant role of teachers. Teacher competence is only limited to professionalism, or in the pedagogic so that educational outcomes have not achieved the objectives of education as stated by law [6].

According to Abuddin Nata, the role and function of teachers are currently undergoing fundamental changes and shifts. The number of teacher assignments, such as the transfer of knowledge, is now replaced by technology due to the rapid development of technology. The role and function of teachers are exacerbated by the emergence of various problems that cannot be single-handedly solved by teachers. The number of criminal acts committed by students, brawls between students, theft, drug abuse, sexual harassment, and so on have resulted in increasingly powerless teachers serving their functions and duties [7].

That phenomenon is aggravated by teachers who experience disorientation in carrying out their duties. Some teachers consider their roles and functions only in terms of the value of money they receive. Moreover, the vision and mission of teachers have been exposed to hedonistic, materialistic, pragmatic, and secular viruses. Those indicate that the personality competence remains poor, not to mention the lack of other competencies such as the ability to manage classroom learning, the ability to utilize technology, the incapability to apply active and fun learning methods, not contextual, and more. Even, interest and motivation to keep learning are alarming. As a consequence, teacher competency test results in Indonesia are still low. In 2015, the mean score of the

Teacher Competency Test (Uji Kompetensi Guru/UKG) only reached 44.5, far below the standard of 75. Even pedagogical competence was far from standard. Many teachers were found to have poor teaching methods, were boring and other reasons [8].

Teachers or educators are those who are responsible for student development in affective, cognitive, and psychomotor aspects. Teachers not only serve as a teaching staff but also as a spiritual fathers [9].

In Islamic education, the Prophet Muhammad PBUH is a central figure who has become a role model in education, furthermore the Prophet's personality in educating, teaching, and fostering future generations (students). As an educator, he combined various principal elements in the world of education. In addition to teaching science, he also taught the true aqidah (creed) and noble akhlaq (moral). He was good at choosing the time, place, opportunity, and learning material that suited the conditions of his students and understood his students well. It has become an important factor in achieving the goals of the teaching and learning process.

Allah says in the Quran Al Jumu'ah verse 2: "He is the One Who raised for the illiterate people a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been astray "

The concept of teaching performed by the Prophet is explained in the book *Al Rasul 'Al Mua'llim wa Asaalibuhu fit ta'lim* in detail and deeply. Besides, the book explains the Prophet's personality as an ideal teacher (*Al Mua'allim*). Not only the personality competencies that the Prophet possessed but also pedagogical competence and other competencies. The Prophet adored all of his people without any exception. His nature was so gentle, favoured the convenience of his people, and desired the good of his people, also he was solemn about teaching knowledge anywhere and anytime. Syeikh Abdul Fattah quoted the surah *At Taqubah* verse 128 in describing the personality of the Prophet as a teacher. Teachers of Islamic religious education should resemble and follow the Prophet in carrying out their noble duty, which is the teaching and learning process.

The book was compiled by an ulama and contemporary education figure from Syria, Sheikh Abdul Fattah Abu Ghuddah. His full name is Abdul Fattah bin Muhammad Bin Basyir bin Hasan Abu Ghuddah born in Aleppo (a city in Syria) on 17 Rajab 1336 H/1917 AD.

Numerous scientific works of Sheikh Abdul Fattah scientific can be found in the field of hadith such as *Al Isnadu Minad Din* and *Umaroul Mukminin fil Hadits* and the historical field such as *Shofahaatun Min Shobril 'Ulama* and *Al' Ulama Al 'Uzzab Alladzina Atsaru Al' Ilma: alaz Zawwaj* (these two books are famous and have been translated into Indonesian). He also has scientific works in the field of Islamic tarbiyah such as *Min Adabil Islam* and *Al Rasul Al Mu'allim wa Asaalibuhu Fit Ta'lim* (the book under the study).

Given the education idealism and the phenomenon previously explained, this research is interested in studying the competence of Islamic religious education teachers according to Abdul Fattah Abu Ghuddah's book *Al Rasul Al Mu'allim wa Assaliibuhu fit Ta'lim*.

METHODOLOGY

This research used library research since the sources of the information in this study are taken from books (literature). Therefore, the data collection technique employed is documentation, which is conducted by searching for data with records of past events [10]. The research data were taken from various books or scriptures regarding competence, teachers, Islamic education, biography of Sheikh Abdul Fattah, the

personality of the Prophet as a teacher, and books of teaching and thoughts of Sheikh Abdul Fattah as well as literature studies from various written sources, both primary and secondary data sources [11].

The primary data source was performed through direct research and study on *Al Rasul Al Mu'allim wa Assaliibuhu fit Ta'lim* book by Syeikh Abdul Fattah Abu Ghuddah published by Darul Basyair Al Islamiyah Beirut Lebanon in 1996. Meanwhile, the secondary data collected are books related to teacher competence such as books written by Mulyasa entitled *Standar Kompetensi dan Sertifikasi Guru (Competency Standards and Teacher Certification)* [12], laws on teachers, Islamic education, books discussing the thoughts of Sheikh Abdul Fattah Abu Ghuddah such as *Imdadul Fattah* compiled by his student Muhammad bin Abdullah Alu Rasyid, *Waqofaat Ma 'sheikh Abdul Fattah* by Habib Abdurrahman Sulami, and books about the personality of the Prophet as a teacher such as *Al Mu'allimul Awwal Qudwatun Likulli Mua'allimin wa Mu'allimat* by Fuad bin Abdul Aziz as well as *An Nabiyyul Karim Mu'alliman* by Fadh Ilahi [13].

The approach used is the theological approach, which is an approach carried out to examine the matters of divinity and characters in God, or it is also used to examine teachings of Allah, prophets, angels, judgment day, reasons and revelation, and all things that are indivisible from the existence of Allah. This research employed this approach because the object of the books under the study contains the hadith of the Prophet about the concept of teaching by a teacher. In addition, a philosophical approach was used to explore the thoughts of Sheikh Abdul Fattah Abu Ghuddah [14].

The method to analyze the concept of competency of Islamic education teachers according to Syeikh Abdul Fattah in *Al Rasul Al Mu'allim* is content analysis or systematic review of notes or documents as data sources. The method of reasoning used is the inductive method; thinking by concluding specific data. Another opinion states that inductive thinking is a generalization with shared character based on concrete facts or events. This thesis examined the thoughts of Sheikh Abdul Fattah Abu Ghuddah in *Al Rasulul Mu'allim's* book regarding the teaching concept of the Prophet with the general character and then concluded the competencies that teachers must possess [15].

RESULTS AND DISCUSSION

The concept of teacher competence according to the theoretical foundation comprises four aspects; pedagogical competence, personality competence, professional competence, and social competence. Competence is a set of knowledge, skills, and behaviours that must be possessed, valued, and controlled by teachers or lecturers in carrying out their professional duties [16]. The results of the study on *al Rasulul mu'allim wa saaliibuhu fit ta'lim* book by Syeikh Abdul Fattah Abu Ghuddah showed that Islamic religious education teachers should have six main competencies, encompassing religious pedagogic competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence [17].

Religious Pedagogical Competence

Syeikh Abdul Fattah mentioned pedagogical abilities possessed by the Prophet: 1). The ability to manage active learning. Syeikh Abdul Fattah pointed out that one of the teaching methods of the Prophet is active learning. It is performed through the discussion method, question and answer method, storytelling method, and students' involvement in answering questions asked by other peers. Those methods indicate their ability to manage active learning which is signified by students' activeness in the teaching and learning process [18].

2). The ability to recognize and understand students. The data found in *al rasulul mu'allim* show that a competent teacher should notice the differences in the character of

each student. It is reflected in the teaching method of the Prophet concerning a different law taught to different students. The Prophet was once visited by a young man asking about the law of kissing his wife while fasting, so the Prophet forbade it. Meanwhile, on another occasion, the Prophet was asked by an old man about the law of kissing his wife while fasting, and Rasulullah allowed it [19]. The different answers were raised due to the different conditions of his students. Syeikh Abdul Fattah emphasized that the foundation of teaching includes the teacher who must pay attention to the level of reasoning and level of understanding of each student so that the teacher can provide reasonable material, and avoid the material for is deemed inappropriate [20].

In giving answers asked by his students, the Prophet also has a different approach. The difference in answers is a form of the Prophet's attention to the character differences of each student and which group one represents when asking questions. So, those answers are tailored to the different needs, propensities, and conditions of their students [21].

3). The ability to use learning technology. The Prophet's ability as a teacher to utilize learning technology is reflected in several practices, such as the use of soil or dust as a learning medium, visualization of the learning material by displaying the object and utilizing natural phenomena to deliver important lessons as once when the full moon the Prophet used it to teach friends about believers' life in the heaven to be able to see Allah clearly as they see the full moon clearly and evidently [22].

4). The ability to develop students' potential. The ability to develop students' potential can be observed from the teaching method of the Prophet through discussion and question and answer. It was often practised by the Prophet to his friends. To convey a certain topic, the Prophet started by asking his students first. According to Syeikh Abdul Fattah, it was done to lead the students' attention and encourage them to use their minds to answer the questions raised. In this way, students' potential may develop [23].

Apart from the methods above, the Prophet sometimes also used the question method with a riddle. It is to test students' knowledge so it can stimulate their intelligence and increase their knowledge [24].

Religious Personality Competence

At the end of the Al Rasulul Mu'allim book, Syeikh Abdul Fattah emphasized that the Prophet was a teacher with a noble personality because he was chosen by Allah to teach His religion and teaching which are absolute and eternal to mankind, as a human chosen by Allah to convey His shari'a (law) to human beings. The Prophet taught human beings with noble personalities and was an example for all his students, even for all teachers and preceptors. He became the pinnacle of exemplary in the world of teaching with all his methods [25].

The personalities of the prophet as a teacher extracted from Al Rasulul Mu'allim's book are patient and gentle to all his students, compassionate, polite and humble, fair person, exemplary person, persevering, thoughtful, and did not disgrace others as well as always assisted his students, and mean it and always think [26].

Religious Professional Competence

The Prophet is a professional educator who must be emulated by mankind, especially teachers. It is because the Prophet received direct revelation and direction from Allah. The professionalism of the Prophet as a teacher which can be concluded from Al Rasulul Mu'allim's book is as follows:

1. Effective teaching methods. It is symbolized by several aspects, including the concise and clear explanation of the Prophet so that it was easily understood and memorized by the friends, re-explaining the material three times so that it was easy to

understand, and selecting the suitable material by prioritizing the most important materials [27].

Syeikh Abdul Fattah argued that teaching should be done stage-by-stage and started with important things because it requires students to understand all the lessons (in this case the teachings of Islamic law) and there must be a chance for them to leave. Likewise, teaching knowledge at once will undoubtedly make students leave. Herein lies the Prophet's intelligence in choosing the right and effective way of teaching [28].

2. Using relevant media as a learning media or tool. The success of the Prophet in educating his friends is a noble role model for every teacher. Although technological developments had not yet developed, the Prophet was able to use various media to create effective teaching. For instance, the Prophet used soil and sticks to draw when teaching his students. On another occasion, the Prophet took advantage of certain media to convey lessons. As Ali bin Abi Tholib stated:

“The Messenger of Allah PBUH took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: ‘These two are forbidden for the males of my nation, and permitted to the females’ (Narrated by Ibn Majah)

On the other practice, the Prophet chose or took advantage of certain events or moments to deliver the subject matter. He sometimes used his own body as a learning medium by changing the sitting position or facial expression. Thus, teachers should present themselves (physically) to their students when conveying material to encourage them to focus their thoughts and hearing.

3. Mastering the materials and teaching materials

Anas bin Malik, one of the companions of the Prophet, once conveyed the arrival of a man from the valley to the Prophet and asked about a matter even though according to Anas bin Malik that question was prohibited in the Qur'an. The question related to things that were obscured and difficult, but the Prophet was able to provide an answer that was soothing to the heart. According to Ibnul Qoyyim, the Prophet always gave answers to every question that was asked to him unless he was told with unseen cases [29].

On other occasions, the Prophet sometimes gave a more than satisfying answer to a question. As the hadith narrated by Abu Hurairah:

He said "Once a man asked the Messenger of Allah," O Messenger of Allah, we frequently ride the ships across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of the sea?" "On that, the Messenger of Allah PBUH said:" The sea is that, whose water is pure, and whose dead is lawful to eat". This indicates that the Apostle as a professional teacher was very good at the material he conveyed [30].

4. Choosing the right teaching method. Material understanding and mastery are reflected in the teaching models and methods adopted by a teacher. Professional teachers who can choose the right teaching method indicate that the teacher is very good at the material, even profound mastery. Syeikh Abdul Fattah mentioned several teaching methods of Rasulullah which showed that he had mastered the material very broadly and deeply so that with it he could guide his companions to achieve teaching objectives [31]. These methods include:

First, is the storytelling method. This method was often used by the Prophet when he gave advice and lessons from the stories of the past people such as the story of Juraij, the story of a man with a dog, the story of a woman who went to hell because she confined and tortured a cat and more. According to Syeikh Abdul Fattah, this method is more capable of giving a good impression, attracting more attention, and can be

apprehended in the mind of the heart so that the material can be understood and received properly and perfectly [32], [33].

Second, the methods of advice, motivation, and threats. In the world of education, it is often referred to as reward and punishment. According to Syeikh Abdul Fattah, the Prophet often motivated friends to do good deeds by referring to the rewards that would be obtained, threatening friends against bad deeds, and the consequences of these actions. These two methods were combined to make friends diligent and do charity as well so as not to cast aside themselves from goodness. In effect, students were motivated to make changes and this is what is referred to as psychomotor [34].

Third, the method of explaining something globally and then specifically. The Prophet did this to encourage students to ask questions and stimulate them to discover them. Then, the Prophet explained it in detail and clearly so that it was firmly instilled in their hearts and easier to memorize and understand [35].

Religious Social Competence

The results of the study of Al Rasulul Mu'allim book by Syeikh Abdul Fattah Abu Ghuddah indicate that the Prophet's social competence as a true teacher includes the following aspects: 1. Pay attention to teaching for women. The Prophet was a man and the majority of his students were men. Even so, he was sent to be a mercy for the entire universe. As Allah says in the Quran Surah al Anbiya verse 107

"We have sent you 'O Prophet' only as a mercy for the whole world."

It is also stated that in the Quran Surah Al A'raf, verse 158 Allah says:

"Say, 'O Prophet,' 'O humanity! I am Allah's Messenger to you all. "

Those two verses confirm that the Prophet was sent to be a teacher for all mankind, including women. Even though he was a man and the majority of his students were men, he was a very sociable teacher. It is evidenced by his great concern for women's education [36].

2. Build good relationships with students. Rasulullah has succeeded in building good relationships with his companions. His relationship with his students was not limited to between teachers and students. His emotional connection was very close and intimate. Syeikh Abdul Fattah recited several hadiths that describe the closeness of the Prophet as a teacher with his students. Among them are the following:

Abdullah bin `Umar said, "Allah's Messenger took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." (Narrated by Bukhari)

The lesson that can be learned from the hadith is the emotional closeness of the Prophet to one of his students, Anas bin Malik. It is reflected in the actions of the Prophet who held Anas bin Malik's shoulder before he taught anything. Emotional closeness can direct and focus students' thoughts on the material to be taught [37].

3. Pay attention to whoever sits next to him. Social competence is characterized by the ability to communicate with everyone within the environment. The Prophet was very concerned about whoever was beside him. According to Sheikh Abdul Fattah, the Prophet sometimes delegated answers to other friends to train them. As the hadith narrated by Ibn Majah

Namron bin Jariyah from his father said, "There was a group of people who had a dispute in front of the Prophet on a house that was built by a fence in the middle of it as

a separation then the owner died and then his children quarrelled. The Prophet then delegated the problem to Hudzaifah bin al Yaman to answer it. Then Hudzaifah was able to solve the problem and the Prophet gave his appreciation for him." (Narrated by Ibn Majah)

The Prophet's attention to those around him in the hadith is reflected when he involved Hudzaifah bin al Yaman who was accompanying him in solving the problems of a group of people who came to the Prophet [38].

4. Use good communication ethics. The Prophet as a true teacher was very thoughtful in what he said. He was very selective in choosing the language so that no student felt offended by his reprimand and his delivery was easy to comprehend. According to Sheikh Abdul Fattah Rasul, when speaking, he was very clear, evident, concise, and in order, thus implying a clear and easy repeat if one desired [39].

Sometimes the Messenger of Allah used satire and gestures to explain something inappropriate. Besides, he used polite language and communication when he wanted to teach something inappropriate. It is shown in the hadith narrated by Ibn Majah:

From Abi Hurairah said Rasulullah said "Indeed, I am to you as a parent to his child. So I will teach you. When you go to defecate, don't face towards the qibla nor turn your back. Then, the Prophet (PBUH) ordered cleaning the private area with three stones. The Prophet prohibited istinja' using dung or bone and cleaning with the right hand"

The main theme of the hadith is about the manners of defecating and urinating as well as how to clean it. This case is inappropriate to mention publicly so the Prophet when he wanted to explain this matter used polite language and a soft and subtle introduction as the implication of good communication [40].

Religious Global Competence

The results of the study of Sheikh Abdul Fattah's thoughts in the Al Rasulul Mu'allim book show that the Prophet as a professional teacher was very concerned about global ability or competence. It is reflected in the narration of Zaid bin Thabit, one of the Prophet's students, who was asked to learn the Syriac language used in correspondence matter. Then Zaid bin Thabit succeeded in mastering the Syriac language within 15 days.

According to Syeikh Abdul Fattah, a foreign language is a language that is recommended to be used in teaching if it is demanded and is the teaching method of the Prophet. He also emphasized that the current language is the key to exposing natural science and has become a necessity to interact using foreign languages for the advancement of Muslims among other ummah (community) [41].

Religious Emotional Competence

Emotional competence or known as Emotional Intelligence is the ability to manage one's feelings (emotion regulation), and the ability to understand other's feelings (understanding emotion) in the world of education, who are learners. According to Aris Priyanto, emotional intelligence is the ability to identify, regulate, and manage emotions within a person and in others. Emotional intelligence is very influential on learning effectiveness, even to Gotman, intellectual ability does not guarantee the success of a person, including a teacher. The results of his research show that the most important factor in an individual's success is emotional intelligence which includes self-control, enthusiasm, and persistence [42].

Based on that description, the authors conclude that in the world of Islamic education teachers are required to have emotional intelligence or competence. The results of the study on Sheikh Abdul Fattah's thoughts in Al Rasulul Mu'allim's book show that the Prophet as an exemplary teacher possessed this ability. It is reflected in the Prophet's

ability to control his anger on several occasions. Oftentimes, he was polite and friendly, and on other occasions, he could be angry when it was necessary. In addition, he also politely gave an introduction if he wanted to convey something inappropriate. More than that, the emotional intelligence of the Prophet was reflected in his emotional closeness to his companions. It was performed by calling his students three times as a form of his attention to them [43]. Sometimes he held the hands or shoulders of his students as a sign of his emotional closeness to them and he also taught them with light jokes to attract the attention of his students.

CONCLUSION

The explanation of the concept of competence of Islamic education teachers according to Syeikh Abdul Fattah in *al Rasulul mu'allim wa saaliibuhu fit ta'lim* book leads to the conclusion that Seyikh Abdul Fattah's view on the concept of competence of Islamic education teacher corresponds to the competence of teachers in Law No. 14 of 2005 on teachers and lecturers. Further, Syeikh Abdul Fattah offered additional competencies which were possessed by the Messenger of Allah and were exemplified by his followers, especially teachers. First, religious pedagogical competence includes the ability to manage active learning, the ability to recognize and understand students, the ability to use learning technology, and the ability to develop the student's potential. Second, religious personality competence encompasses patience, gentleness to students, compassion, courtesy, humbleness, not disgracing students, providing assistance, fairness, as a role model, sincerity, thinking about the future, and noble character. Third, religious professional competence comprises the ability to choose effective teaching methods, use relevant media as a learning tool, master teaching materials, and use appropriate methods such as giving storytelling, advice or motivation, or discussion and question and answer methods. Fourth, religious social competence includes paying attention to teaching for anyone regardless of ethnicity, religion, race, and custom, building good relationships with students, and using good communication ethics. Fifth, religious global competence is the ability to follow developments in information technology on a national and global scale by learning foreign languages, especially English and Arabic. Sixth, religious emotional competence consists of the ability to regulate and control the emotions of oneself and others including the ability to manage anger, choose good sentences, call students by the name they prefer and is repeated, hold students' hands or shoulders, and teach with light jokes. Based on the results of library research on the concept of the competence of Islamic education teachers based on Syeikh Abdul Fattah Abu Ghudda in *al Rasulul mu'allim wa saaliibuhu fit ta'lim* book, the authors suggest teachers in the Islamic education environment always make the Prophet Muhammad as a role model in educational activities by enhancing their scientific insights, maintaining their personality, increasing their professionalism, and maintaining their social relationships. For policymakers in Islamic education, the environment is to improve Islamic education services, and the professionalism of teachers is essential to look after. Therefore, the thoughts of Sheikh Abdul Fattah in *al Rasulul mu'allim wa saaliibuhu fit ta'lim* book are still very relevant to be used as guidelines and references in improving the competence of teachers. However, this research is left with many shortcomings and limitations, therefore it needs criticism and suggestions from readers so that the discussion can be perfected.

Acknowledgements

The authors would like to thank the rector UMS (Universitas Muhammadiyah Surakarta) and the chairman and staff of the LPPI (Lembaga Pengembangan Publikasi Ilmiah) UMS, and Seiem Gobierno Del Estado De México Subdirección De Educprimaria Educación Primaria Y Secundaria Meksiko, Unicef Is A Primary Secondary Company Based Out Of Calle 14 Norte No 8n-35 Barrio Granada, Cali, Valle Del Cauca Colombia, M. Ton/M. Plai Sartmulniti Provinsi Phattalung Thailand,

Universiti Muhammadiyah Malaysia, and The National Ribat University (NRU) P.O. Box 55 Burri Khartoum Sudan, for supporting the publication of this article.

Author Contribution

All authors contributed equally to the main contributor to 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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