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PERSONALITY COMPETENCIES ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS: QUR'AN PERSPECTIVE

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Abstract

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Problems in the personality competence of Islamic religious education teachers from the perspective of the Qur'an is the gap between the theory contained in the teachings of the Qur'an and its implementation in the field. Although the Qur'an provides clear guidelines on the values of noble morals, honesty, exemplary behavior, and responsibility, there are still some Islamic Religious Education teachers who still have difficulty applying these values in their daily professional lives. Research Methods. The type of research used in this study is library research. The main data sources in this study were books, scientific journal articles, and research reports. The results of the study showed that an ideal teacher according to Islamic teachings is a figure who obeys religious, legal, and social norms, as reflected in Surah an-Nisa' (4:59), which teaches obedience to Allah, the Messenger, and leaders. Honesty and integrity are very important, as mentioned in Surah Al-Nisa (4:69), which reminds a teacher to be a role model in consistency between words and deeds. A teacher must also have noble morals, following the example of the Prophet Muhammad in Surah Al-Qalam (68:4). Prophet Muhammad is also mentioned in Surah Al-Ahzab (33:21) as an *uswatun hasanah*, who should be exemplified by teachers in their lives. Authority and wisdom, as taught in Surah Al-Furqan (25:63) and Surah Al-Mujjadi (58:11), provide provisions for teachers in leading and influencing students. A strong work ethic and responsibility are also emphasized in Surah An-Naml (27:88), considering the importance of accurate and responsible work. However, pride in the teaching profession must be balanced with a humble attitude, as reminded in Surah Luqman (31:18).

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Keywords: Teacher Personality Competence, Islamic Religious

Abstrak

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Problematika dalam kompetensi kepribadian guru pendidikan agama Islam perspektif Al-Qur'an adalah kesenjangan antara teori yang terkandung dalam ajaran Al-Qur'an dengan implementasinya di lapangan. Meskipun Al-Qur'an memberikan pedoman yang jelas tentang nilai-nilai akhlak mulia, kejujuran, keteladanan, dan tanggung jawab, namun masih terdapat beberapa guru Pendidikan Agama Islam yang masih kesulitan menerapkan nilai-nilai tersebut dalam kehidupan profesional mereka sehari-hari. Metode Penelitian. Jenis penelitian yang digunakan dalam penelitian ini adalah library research atau penelitian pustaka. Sumber data utama dalam penelitian ini adalah buku, artikel jurnal ilmiah, dan laporan hasil penelitian. Hasil penelitian menunjukkan, bahwa seorang guru yang ideal sesuai dengan ajaran Islam adalah sosok yang taat pada norma agama, hukum, dan sosial, seperti tercermin dalam Surah an-Nisa' (4:59), yang mengajarkan ketaatan kepada Allah, Rasul, dan pemimpin. Kejujuran dan integritas sangat penting, sebagaimana disebutkan dalam Surah Al-Nisa (4:69), yang mengingatkan agar seorang guru menjadi teladan dalam konsistensi antara kata dan perbuatan. Seorang guru juga harus memiliki akhlak mulia, mengikuti suri teladan Nabi Muhammad dalam Surah Al-Qalam (68:4). Nabi Muhammad juga disebutkan dalam Surah Al-Abzab (33:21) sebagai uswatun hasanah, yang harus dicontohkan oleh guru dalam hidupnya. Kenibawaan dan kebijaksanaan, seperti yang diajarkan dalam Surah Al-Furqan (25:63) dan Surah Al-Mujadlab (58:11), menjadi bekal bagi guru dalam memimpin dan mempengaruhi siswa. Etos kerja yang keras dan tanggung jawab juga ditekankan dalam Surah An-Naml (27:88), mengingat pentingnya kerja yang akurat dan penuh tanggung jawab. Meski demikian, rasa bangga dalam profesi guru harus diimbangi dengan sikap rendah hati, sebagaimana diingatkan dalam Surah Luqman (31:18).

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Kata Kunci: Kompetensi Kepribadian Guru, Pendidikan Agama Islam, Al-Qur'an.

Introduction

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Teachers are the most important subjects in the continuity of education. Without teachers, it is difficult to imagine how education can run. Although various technologies are present in the current era of globalization, such as the internet, the role of teachers cannot be denied. Teachers are people who have the ability to teach or educate others. In our country, becoming a teacher formally must be passed with various requirements.

The personality competency of Islamic Religious Education (PAI) teachers is very important in the context of education, especially in forming students' character and morals. In the perspective of the Qur'an, the personality of a teacher not only includes professional and pedagogical aspects, but also moral and spiritual values that must be exemplified to students. According to Nurfuadi et al., the personality values of teachers in Islamic education include traits such as empathy, wisdom, and humility, all of which contribute to the formation of student character¹. This is in line with the view that Islamic Religious Education teachers must be role models in morals and behavior, so that students can imitate and internalize these values in their daily lives².

Furthermore, the personality competencies of Islamic Religious Education teachers are also closely related to their ability to teach and guide students. Wang et al. emphasized that Islamic Religious Education teachers must have good pedagogical skills to improve the ability to read and write the Qur'an among students³. This shows that teachers' personality competencies, such as patience and communication skills, greatly influence the effectiveness of their teaching. In addition, Tobing added that personal competence of teachers, including exemplary attitudes, is very important in creating a positive learning environment⁴. Thus, Islamic Religious Education teachers not only function as teachers, but also as spiritual guides who are able to shape students' characters in accordance with Islamic values.

In this context, the importance of developing the personality competencies of Islamic Religious Education teachers cannot be ignored. Nurlaela shows that academic supervision can improve teacher

¹ Nurfuadi Nurfuadi, Ema Ulfiatun Khasanah, dan Khafifatul Fian, "Nilai-Nilai Kepribadian Guru Dalam Pendidikan Islam," *Ta Allum Jurnal Pendidikan Islam*, 2022, <https://doi.org/10.21274/taalum.2022.10.1.43-55>.

² I Idhar, "Profesionalisme Guru Pendidikan Agama Islam Dalam Menanamkan Akhlak Mulia Peserta Didik," *Tajdid Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 1 (2018): 314–28, <https://doi.org/https://doi.org/10.52266/tadjid.v2i1.104>.

³ Li Wang et al., "Upaya Guru Pendidikan Agama Islam (PAI) Dalam Meningkatkan Kemampuan Belajar Baca Tulis Al-Qur'an Di Sekolah UPT SMP," *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 2023, <https://doi.org/10.54371/jiip.v6i2.1638>.

⁴ Ona Sastri Tobing, "Upaya Pengembangan Kompetensi Kepribadian Calon Guru Pendidikan Agama Katolik Di Stakat Negeri Pontianak," *Ivl*, 2023, <https://doi.org/10.63037/ivl.v6i1.14>.

competency,⁶⁵ which in turn will have a positive impact on the learning process⁵. With continuous training and development, Islamic Religious Education teachers can be better prepared to face educational challenges and be able to provide more effective teaching. This is also supported by research showing that teachers who have good personality competencies can influence students' learning motivation⁶. Therefore, the development of Islamic Religious Education teacher personality competencies must be a priority in efforts to improve the quality of Islamic religious education in schools.

So, the personality competency of Islamic Religious Education teachers from the perspective of the Qur'an includes various interrelated aspects, starting from moral values that must be exemplified, pedagogical skills that must be possessed, to the importance of continuous professional development. By paying attention to all these aspects,⁴ it is hoped that Islamic Religious Education teachers can play an optimal role in shaping the character and morals of students, in accordance with the goals of Islamic education which are rahmatan lil alamin.

Based on Law No. 14 of 2005 concerning Teachers and Lecturers, in Chapter IV article 10 it states that there are four competencies that a teacher must have; namely Pedagogical competency, Personality Competency, Professional Competency and Social Competency. The four competencies have been explained in the Regulation of the Ministry of National Education of the Republic of Indonesia No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies. If specified in a smaller scope, the teacher's pedagogical competency concerns the learning process and tools, while professional competency concerns the mastery of the field of expertise that is his main task. This means that these two competencies are outside the teacher, namely the teacher must be knowledgeable, master the tools, devices, or learning processes and develop himself related to his profession.

As for personality competence and social competence are inherent in the teacher, or part of him directly, which relates to people or the

⁵ Nurlaela Nurlaela, "Supervisi Sekolah Dasar Untuk Meningkatkan Kompetensi Guru," *Jurnal Basicedu*, 2023, <https://doi.org/10.31004/basicedu.v7i6.6471>.

⁶ Sri Moerni, "Peningkatan Kompetensi Guru Dalam Menyusun Proposal Penelitian Tindakan Kelas Melalui Workshop Dan Pendampingan," *Ideguru Jurnal Karya Ilmiah Guru*, 2022, <https://doi.org/10.51169/ideguru.v7i2.281>.

surrounding environment. The last two competences lead to the code of ethics that a teacher must have. The code of ethics of an educator in Islam, most of which were put forward by al-Ghazali, al-Nahlawi, and al-Abrasyi, include these two competences.⁷

The existence of the Regulation of the Ministry of National Education of the Republic of Indonesia No. 16 of 2007 is a manifestation of the government's concern for improving the quality of education. Because teachers who meet the qualification standards and have these competencies will be the main actors in improving the quality/output of education. Because the study is too broad, in this study, the author only examines one aspect of teacher competence, namely Personality Competence.

In fact, long before there was a personality competency formulated by the government, Islam had outlined various competencies that a teacher must have. The Qur'an discusses many things related to this teacher's personality competency. However, due to the lack of interpretation efforts related to "personality competency" in the Qur'an, it seems as if this Personality Competency is a separate part that is separate from Islamic normativeness.

Likewise, due to the lack of access for Muslim scholars regarding Personality Competence from the Qur'an, some of our teachers are reluctant to improve themselves to become personally competent. Even assuming as if personality competency is only a government demand, not a religious demand (Islam). The proof is, how many of us interpret personality competency based on the perspective of the Qur'an? How many of our teachers prioritize Islamic content as an interpretation of personality? As a result, we can witness today that quite a lot of our teachers are caught in immoral cases, such as drug abuse, sexual harassment of students, and so on. We have often followed the immorality of teachers from the news. How can we expect students to have good personalities if teachers do not have them? Personality competency for a teacher is a demand from the Qur'an. Considering "personality competency" as a government regulation and not a recommendation from Islam is a fatal mistake. This assumption will also cause Muslims to lag behind other nations. Because in essence, it is through education that Muslims can advance.

The above problems lead the author to focus on interpreting the verses of the Qur'an related to Personality Competence. In other words, the description of personality competence as a mandate from the legislation in

⁷ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2012).

this study is explained based on the Islamic perspective, especially the verses of the Qur'an or hadith. The approach used is the interpretation of the verses of the Qur'an using the maudhu'iy (thematic) method.⁸

The definition of thematic interpretation (maudhu'iy) in terms of terminology has been widely explained by experts in interpretation, and in principle it boils down to the same meaning. Maudhu'iy interpretation according to Abdul Hay al-Farmawi is a pattern of interpretation by collecting verses of the Qur'an that have the same purpose in the sense that they both discuss one topic and arrange them based on the period of revelation and pay attention to the background of the reasons for their revelation, then given an explanation, description, commentary, and the main points of the content (law).⁹

Based on this definition, it implies that the interpreter who uses the thematic method must be able to understand the verses related to the topic being discussed. The interpreter arranges the sequence of verses according to the time of their revelation, polarizes vocabulary and similarity, knows the asbab al-Nuzul, and munasabah.¹⁰

Method (Metode)

The type of research used in this study is library research. This library research focuses on the analysis of existing literature, which includes various books, scientific journal articles, and research reports that are relevant to the topic discussed, namely the personality competence of Islamic religious education teachers from the perspective of the Qur'an. By using this approach, researchers can collect and analyze various views and theories that have developed regarding the quality of teacher personality, as well as how the Qur'an provides guidance regarding the attitudes, behaviors, and characters that a teacher must have.

The main data sources in this study are books, scientific journal articles, and research reports related to teacher personality competency and the principles contained in the Quran. The books used include studies on Islamic religious education, the characteristics and values contained in the

⁸ Islah Gusmian, *Khazanah Tafsir Indonesia (dari Hermeneutik hingga Ideologi)* (Jakarta: Teraju, 2013).

⁹ Abdul Hay al-Farmawy, *al-Bidayah fi al-Tafsir al-Maudhu'iy*, Cet.2 (Kairo: Al-Hadharah al-Gharbiyah, 1977).

¹⁰ Usman, *Ulumul Qur'an* (Yogyakarta: Teras, 2009).

Quran, and guidelines on how to become a good and competent teacher. In addition, scientific journal articles taken from credible sources provide insight into previous research that examines aspects of teacher personality in the context of Islamic religious education. The research reports used also include relevant studies on the development of character and competence of Islamic religious education teachers. These sources were selected selectively to ensure the accuracy and relevance of the data.

In this study, the data collection technique used is the documentation technique . The documentation technique is carried out by collecting literature or documents relevant to the research theme from various library sources such as libraries, journal articles that can be accessed through academic databases, and relevant research reports. All of these documents are collected and analyzed to obtain the information needed to understand the personality competence of teachers based on the perspective of the Qur'an. The data collection process is carried out systematically by identifying and selecting the right sources that can answer the research questions.

data analysis technique used in this study is descriptive-qualitative analysis . This technique is carried out by categorizing and analyzing various concepts, theories, and findings contained in the literature that has been collected. The researcher will then extract the essence from various sources, identify the main themes related to teacher personality competencies, and how they relate to the values taught in the Qur'an. This analysis process allows researchers to examine the depth of understanding of teacher personality in the context of Islamic religious education, as well as how the values of the Qur'an can be implemented in the development of a teacher's character and competence.

To ensure the validity of the data , this study uses source triangulation techniques . Source triangulation is done by comparing and verifying findings obtained from various different library sources, such as books, journal articles, and research reports. This aims to ensure the consistency of the information obtained and to validate the results of the analysis that has been carried out. In addition, credibility checking techniques are also applied by selecting only sources that have high credibility and are recognized in the field of Islamic religious education. By using source triangulation, researchers can ensure that the data used in this study is valid and reliable.

Thus, the research method used in this study allows researchers to explore and understand in depth the personality competencies of Islamic

religious education teachers according to the perspective of the Qur'an. By using library research, data collection was carried out carefully through documentation techniques and descriptive-qualitative analysis. Data validity was also tested using source triangulation techniques and credibility checks to ensure that the research results were reliable and made a significant contribution to the understanding of teacher personality competencies in Islamic religious education.

Findings and Discussion

Teacher personality competencies include aspects of knowledge, skills, attitudes and behavior that a teacher must have to carry out his/her professional duties. This competency is not only related to academic ability or technical skills, but also to personal attitudes that reflect authority, noble morals, and honesty. Teachers who are competent in their personality will demonstrate a wise, mature, stable attitude, and be able to control themselves in various situations. In addition, teachers must be good examples in acting in accordance with religious, legal, and cultural norms. This competency also includes a high work ethic, a sense of pride in being a teacher, and self-confidence in carrying out their duties. In this context, teacher personality competency is connected to various values in the teachings of the Qur'an, such as obedience, noble morals, honesty, wisdom, and responsibility. Therefore, teachers must pay attention to personal integrity and professionalism in order to carry out their roles well, provide good examples for students, and contribute positively to society. Tables should be cited consecutively in the text. Every table must have a descriptive title and if numerical measurements are given, the units should be included in the column heading.¹¹ Vertical rules should not be used. These should clarify or supplement the manuscript text, not duplicate the text. They should be sized as this page as illustrated as follows.

Obey The Applicable Norms Of Religion, Law And Social

Teacher personality competence is closely related to obedience to religious, legal, social, and cultural norms. This obedience includes the willingness to follow the commands of Allah, the Apostles, and leaders in accordance with applicable moral and legal principles. In the Qur'an, many verses emphasize the importance of obedience. For example, in Surah an-Nisa' (4:59), Allah says: "O you who believe, obey Allah and obey (His

¹¹ Penney Upton, *Psikologi Perkembangan*, Terj. Noermalasari Fajar Widuri, (Yogyakarta: Erlangga, 2012), hlm. 150.

Messenger, and ulil amri among you... ", which shows the obligation to obey the commands of religion and leaders. Apart from that, Surah al-Syu'ra (26:110) also emphasizes the importance of obeying Allah and the Messenger, which is the basis of a teacher's personality. Obedience is not only about following orders, but also participating with a willing heart, as taught in Surah al-Baqarah (2:184): "Whoever willingly does good deeds, then that is better for him... ". An obedient teacher will instill the values of sincerity and sincerity in educating, so that it can bring students closer to Allah (*taqarrub*). A teacher's personality that is based on obedience will form a strong character and become a role model for students.

The personality competence of Islamic religious education (PAI) teachers in the context of obedience to applicable norms, both religious, legal, and social, is very important to shape the character and discipline of students. In this case, PAI teachers are expected not only to have in-depth knowledge of religious teachings, but also to be able to integrate these values into daily educational practices. Research shows that the leadership competence of PAI teachers plays a significant role in instilling discipline and religious culture in schools¹². Teachers who are competent in leadership can function as innovators, facilitators, and counselors, all of which contribute to the development of students' morals and ethics¹³.

Furthermore, the professional competence of Islamic Religious Education teachers also includes the ability to adapt to applicable social and legal norms. Teachers must be able to explain and apply religious values in relevant legal and social contexts, so that students can understand the importance of obeying these norms¹⁴. In this case, Islamic Religious Education teachers act as role models who show how to integrate religious teachings with daily life practices, including in terms of obeying laws and social norms¹⁵.

¹² Maemunah Sa'diah, "Menggagas Model Implementasi Kompetensi Leadership Guru Pai Dalam Mengembangkan Budaya Religius Sekolah," *Tawazun Jurnal Pendidikan Islam*, 2019, <https://doi.org/10.32832/tawazun.v12i2.2682>.

¹³ Satariyah Satariyah dan Nandar Nandar, "Urgensi Kompetensi Leadership Guru Pendidikan Agama Islam Dalam Menanamkan Kedisiplinan Peserta Didik," *Arfannur*, 2022, <https://doi.org/10.24260/arfannur.v3i1.632>.

¹⁴ Idhar, "Profesionalisme Guru Pendidikan Agama Islam Dalam Menanamkan Akhlak Mulia Peserta Didik."

¹⁵ Sholihin Agung, "Peran Guru Pendidikan Agama Islam (PAI) Dalam Membina Akhlak Siswa Di SMPN 1 Cibusah Bekasi," *Jurnal Pendidikan Indonesia*, 2021, <https://doi.org/10.36418/japendi.v2i8.256>.

Effective Islamic religious education does not only depend on mastery of the material, but also on the teacher's ability to create a supportive learning environment. Through teacher forums and collaboration between educators, the competence of Islamic Religious Education teachers can be improved, so that they are better prepared to face the challenges of educating students¹⁶. In addition, the development of information technology-based learning media is also one way to increase the effectiveness of teaching and facilitate students' understanding of applicable norms¹⁷.

In a broader context, the relationship between religion and law is also an important aspect in Islamic Religious Education. Teachers need to understand how religious values can be integrated into the existing legal framework, so that students not only learn about religious teachings, but also how to apply them in life in accordance with legal and social norms¹⁸. Thus, the personality competence of Islamic Religious Education teachers in obedience to religious, legal, and social norms is the key to forming a generation with noble and responsible morals.

Having an honest personality (Al-Shadiq)

Honesty is one of the important competencies that a teacher must have, because it reflects integrity in every action. In the Qur'an, Allah emphasizes the importance of honesty through various verses, such as in Surah Al-Nisa verse 69, which states that people who obey Allah and His Messenger will be with the prophets, shiddiq (honest) people, and pious people. Apart from that, in Surah Maryam verses 54 and 41, Allah mentions the Prophets Ismail and Ibrahim as examples of people who were true to their promises and truly confirmed His revelations, showing how important honesty is as a noble trait. Surah Al-Ahzab verses 70-71 and Al-Shaff verses 2-3 also emphasize that Muslims should speak the right words, avoiding

¹⁶ Triyana T Nurdin dan Nazaruddin Nawir, "Pengembangan Kompetensi Guru Pendidikan Agama Islam Melalui Forum Guru Di Kabupaten Gowa," *Educandum*, 2023, <https://doi.org/10.31969/educandum.v9i2.1251>.

¹⁷ Norjanah Norjanah, Muhammad Nasir, dan Nida Mauizdati, "Kompetensi Guru Dalam Mengembangkan Pendidikan Agama Islam Berbasis Teknologi Informasi Dan Komunikasi Di Sekolah Dasar," *Jurnal Basicedu*, 2022, <https://doi.org/10.31004/basicedu.v6i3.3051>.

¹⁸ Febriansyah Ramadhan, Deny Noer Wahid, dan Nabil Nizam, "Hubungan Negara Dan Agama: Telaah Hukum Dan Putusan Pengadilan," *Jurnal Asosiasi Pengajar Hukum Tata Negara Hukum Administrasi Negara (Japhtn-Han)*, 2023, <https://doi.org/10.55292/japhtnhan.v2i1.58>.

words that do not match their actions. For a teacher, honesty means being consistent between words and actions, such as fulfilling learning time, completing material correctly, and grading fairly. Therefore, an honest teacher will have a noble place in the sight of Allah, as explained in the Hadith of the Prophet, that honesty will lead to goodness and ultimately to heaven, while lying will lead to evil and hell.

An honest personality, or *al-Shadiq*, is one of the important competencies that Islamic Religious Education (PAI) teachers must have. Honesty in the context of education is not only related to the personal integrity of teachers, but also has a major influence on the formation of student character. Teachers who have an honest personality will be good role models for students, which in turn will form positive attitudes and behaviors in them¹⁹.

In a study conducted by Nurfuadi et al., the personality values of teachers in Islamic education showed that honesty is one of the important indicators of the character expected of an educator (Nurfuadi et al., 2022). An honest teacher not only teaches religious values, but also demonstrates an attitude that is consistent with these teachings in everyday life. This is in line with the views expressed by Aulia and Mukhtar, who emphasized that Islamic Religious Education teachers must provide good examples and encourage students to apply the values of honesty in their lives²⁰.

In addition, the role of Islamic Religious Education teachers in dealing with student delinquency also shows the importance of an honest personality. Rohmah et al. studied how Islamic Religious Education teachers can manage negative student behavior with a moral and religious approach, which includes an emphasis on honesty as a fundamental value in character education²¹. In this context, teachers not only function as instructors, but also as guides who help students understand and apply the values of honesty in their social interactions.

¹⁹ Nurfuadi, Khasanah, dan Fian, "Nilai-Nilai Kepribadian Guru Dalam Pendidikan Islam."

²⁰ Nisa'ul Aulia dan Fathurrahman Mukhtar, "Peran Guru Pendidikan Agama Islam Dan Budi Pekerti Dalam Membentuk Kepribadian Siswa Di MA Mu'allimat NW Anjani," *Jurnal Ilmiah Profesi Pendidikan*, 2024, <https://doi.org/10.29303/jipp.v9i3.1735>.

²¹ Fatayatur Rohmah, Nur Hidayah, dan M Yunan Hidayat, "Peran Guru Pendidikan Agama Islam (Pai) Dalam Menangani Kenakalan Siswa Kelas Viii Di SMP Muhammadiyah Sukoharjo," *Al-Hasanah Islamic Religious Education Journal*, 2023, <https://doi.org/10.51729/82234>.

Furthermore, research by Nurdin and Nawir shows that the professionalism of Islamic Religious Education teachers is very important in creating a positive learning environment, where honesty and integrity are upheld norms²². With the existence of a teacher forum that supports competency development, Islamic Religious Education teachers can continue to improve their ability to be good role models for students, including in terms of honesty.

In order to form honest student personalities, Islamic Religious Education teachers must also be able to integrate honesty values into the learning curriculum. Research by Mudrik shows that Islamic religious education can play a role in forming moderate and honest characters in students²³. Thus, effective religious education not only teaches knowledge, but also shapes students' character to become honest and responsible individuals.

So, the honest personality of Islamic Religious Education teachers is very influential in the formation of students' character. Through role models, managing student behavior, and developing professionalism, Islamic Religious Education teachers can create an environment that supports learning the values of honesty. This is important to form a generation that is not only knowledgeable, but also has high integrity in everyday life.

Having a noble personality (*Makarimil Akhlak*)

Competency must reflect noble morals inspired by the nature of the Prophet Muhammad SAW, as explained in the letter Al-Qalam verse 4: "And indeed you are of a great moral character." In the context of Islamic education, morals are the main element in achieving educational goals, because the success of education is not only measured by the knowledge taught, but also by the morals applied by the teacher to students. A teacher who has noble morals, such as being open-minded, forgiving, patient, and spreading goodness, reflects a commendable person and becomes a role model for students. This is also in line with the teachings in the letter Al-Ahzab verse 21 which states that the Prophet Muhammad is the best role

²² Nurdin dan Nawir, "Pengembangan Kompetensi Guru Pendidikan Agama Islam Melalui Forum Guru Di Kabupaten Gowa."

²³ Mudrik Mudrik, "Pengaruh Pembelajaran Pendidikan Agama Islam Dalam Pembentukan Karakter Moderat Siswa Di Sekolah: Sebuah Analisis Pedagogi Sosial," *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 2023, <https://doi.org/10.54371/jiip.v6i3.1795>.

model in all aspects, including morals. In addition, noble morals are also shown in social actions such as honoring orphans, as stated in the letter Al-Fajr. Thus, teacher personality competency based on noble morals not only creates a good learning environment but also prepares a generation with noble character, in accordance with the guidance of the Qur'an and hadith.

The personality competency of Islamic Religious Education (PAI) teachers is very important in forming the character and noble morals of students. In this context, teacher personality competency includes attitudes, behaviors, and values that teachers must have to be good role models for students. According to Fitria, the professionalism of Islamic Religious Education teachers at SD IT Robbani Indralaya shows that they have met several competency standards, including personality competency which is very important in religious education²⁴. This is in line with research by Khotimah and Sutarman which emphasizes that efforts to improve the professionalism of Islamic Religious Education teachers must include the development of good personality competencies²⁵.

The personality values of Islamic Religious Education teachers are also an important focus in education. Nurfuadi et al. identified that teachers who have a pleasant personality and various positive characters such as empathy, wisdom, and humility can contribute greatly to creating a conducive learning environment²⁶. In addition, research by Satariyah and Nandar shows that the leadership competency of Islamic Education teachers in instilling student discipline also includes personality aspects that teachers must have²⁷. Thus, Islamic Religious Education teachers not only act as teachers, but also as moral guides who can shape students' character.

In the context of fostering noble morals, research by Suseno shows that the strategies implemented by Islamic Religious Education teachers in fostering students' morals have a great influence on their character

²⁴ Jeni Fitria, "Kepemimpinan Kepala Sekolah Dalam Membina Dan Meningkatkan Profesionalitas Pendidikan Agama Islam," *Jitim*, 2021, <https://doi.org/10.52690/jitim.v2i1.165>.

²⁵ Ihda Husnul Khotimah dan Sutarman Sutarman, "Upaya Peningkatan Profesionalisme Guru Pendidikan Agama Islam Di Sd Muhammadiyah Purwodiningratan Yogyakarta," *Ansiru Pai Pengembangan Profesi Guru Pendidikan Agama Islam*, 2023, <https://doi.org/10.30821/ansiru.v7i1.14210>.

²⁶ Nurfuadi, Khasanah, dan Fian, "Nilai-Nilai Kepribadian Guru Dalam Pendidikan Islam."

²⁷ Satariyah dan Nandar, "Urgensi Kompetensi Leadership Guru Pendidikan Agama Islam Dalam Menanamkan Kedisiplinan Peserta Didik."

development²⁸. Islamic Religious Education teachers are expected to be able to apply effective methods in teaching moral values, such as through habituating good behavior and strengthening religious character²⁹. Elihami and Syahid also emphasized the importance of implementing learning that can shape Islamic personal character, which is part of the responsibility of Islamic Religious Education teachers in education³⁰.

So, the personality competency of Islamic Religious Education teachers greatly influences the formation of character and morals of students. Teachers who have good and professional personalities can be effective role models in educating students to have noble morals. Therefore, the development of Islamic Religious Education teacher personality competencies must be a primary concern in efforts to improve the quality of Islamic religious education in schools.

Become *Uswatun Hasanah* for Students, Environment and Society

The personality competence of a teacher in the educational context is closely related to noble morals and being an example for students and society, as exemplified by the Prophet Muhammad and Prophet Abraham in the Qur'an. Teachers are expected to have exemplary qualities, such as patience, sincerity and *istiqamah* in religion, which reflect attitudes and behavior that their students can follow. In Surah al-Ahzab verse 21, Allah states that the Messenger of Allah is "*uswatun hasanah*" or a good role model for the people, who should be followed by everyone who hopes for Allah's mercy and the afterlife. Prophet Ibrahim, who is also mentioned in Surah Al-Mumtahanah verses 4 and 6, displayed exemplary patience, compassion and steadfastness in religion, which made him an example for educators. Therefore, teachers' personality competencies must reflect noble morals, adhere to the principles of Islamic teachings, and be good role models in everyday life, both at school and in society.

The personality competency of Islamic Religious Education (PAI) teachers is an important aspect in creating a learning environment that

²⁸ Asep Kusno Suseno, "Strategi Guru Pendidikan Agama Islam Dalam Membina Akhlak Mulia Siswa SMAN 1 Bandung," *Jurnal Sosial Dan Sains*, 2021, <https://doi.org/10.36418/sosains.v1i7.157>.

²⁹ Ulfah Ulfah, "Peran Guru PAI Dalam Memfasilitasi Tugas Perkembangan Religius Peserta Didik," *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 2023, <https://doi.org/10.54371/jiip.v6i11.2731>.

³⁰ Elihami Elihami dan Abdullah Syahid, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Edumaspul - Jurnal Pendidikan*, 2018, <https://doi.org/10.33487/edumaspul.v2i1.17>.

supports student development. Teachers who have good personalities not only function as teachers, but also as role models (*uswatun hasanah*) for students, the environment, and society. Research shows that students' perceptions of teacher personality competence have a significant influence on their learning motivation, with a determination coefficient reaching 13.6 %³¹. This shows that teachers who are able to display a positive personality can increase student motivation and involvement in the learning process.

In the context of religious education, Islamic Religious Education teachers are expected not only to teach subject matter, but also to instill moral and ethical values in accordance with Islamic teachings. Research shows that Islamic religious education has great potential in shaping the character and personality of students, as well as helping them understand and respect cultural and religious diversity³². Therefore, Islamic Religious Education teachers need to develop good professional and personality competencies in order to carry out their role effectively in educating a generation with noble morals³³.

The importance of teacher training and competency development is also emphasized in various studies. For example, training on the use of affective-based learning media can improve student learning outcomes in the affective domain³⁴. In addition, innovations in the Islamic religious education curriculum that consider students' needs and interests can also increase learning effectiveness³⁵. Thus, Islamic Religious Education teachers need to continue to improve their competence so that they can become

³¹ Mohamad Jomka Eka Sulaki, Aam Hamdani, dan Ridwan A M Noor, "Pengaruh Persepsi Peserta Didik Tentang Kompetensi Kepribadian Guru Terhadap Motivasi Belajar Siswa SMK," *Journal of Mechanical Engineering Education*, 2019, <https://doi.org/10.17509/jmee.v5i2.15190>.

³² Diah Sartika Rahmad Mulyadi, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural," *Khazanah*, 2023, <https://doi.org/10.51178/khazanah.v2i3.1554>.

³³ Idhar, "Profesionalisme Guru Pendidikan Agama Islam Dalam Menanamkan Akhlak Mulia Peserta Didik."

³⁴ Lilik Nur Kholidah, Achmad Sultoni, dan Nurhidayati Nurhidayati, "Pelatihan Desain Pembuatan Ragam Media Pembelajaran Berbasis Afeksi Bagi Guru-Guru Pendidikan Agama Islam Sekolah Dasar," *Dedikasi Sains Dan Teknologi*, 2023, <https://doi.org/10.47709/dst.v3i2.3056>.

³⁵ Dwi Noviani dan Zainuddin, "Inovasi Kurikulum Terhadap Pembelajaran Pendidikan Agama Islam Di Sekolah Umum," *Taujih Jurnal Pendidikan Islam*, 2020, <https://doi.org/10.53649/taujih.v2i1.73>.

effective role models for students and the community.

Furthermore, Islamic religious education is expected to play a role in forming positive student character³⁶, especially in the context of a multicultural society. This education not only functions as a means to teach religious teachings, but also as a tool to build tolerance and mutual understanding among various community groups³⁶. Thus, Islamic Religious Education teachers have a great responsibility in creating an environment that supports the formation of good character and personality in students, as well as contributing to a more harmonious society.

In order to achieve these goals, Islamic Religious Education teachers must be able to apply effective learning methods, such as the *uswatun hasanah* method in moral learning³⁷. This method not only teaches theory, but also provides real examples of expected behavior, so that students can learn directly from the examples given by the teacher. Thus, the personality competence of Islamic Religious Education teachers greatly influences the success of Islamic religious education and the formation of students' character.

Having Authority (*Dzu- Grant*) and Wise Arif (*Al-Hikmah*)

Authority is an important quality that a teacher must have to influence students with full awareness and respect. Authority is not something that is artificial, but is a gift from God that is closely related to the teacher's personal competence. In this case, a teacher who has authority will be respected by students, as explained in Surah Al-Furqan verse 63 which describes a humble nature and a wise attitude in dealing with other people. Apart from that, Surah Al-Mujjadi verse 11 emphasizes the importance of the knowledge and wisdom given by Allah to believers, which also includes a teacher. In this context, a teacher's authority is related to his influence which comes from the knowledge and wisdom bestowed by Allah (*grant*), which can motivate students to follow his instructions and advice. Verses such as QS. Al-Baqarah 269 also teaches the importance of wisdom in achieving goodness and wisdom. A wise teacher, as exemplified in the Qur'an, will have a strong influence and be respected, allowing them to carry out their duties well and responsibly.

³⁶ Rahmad Mulyadi, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural."

³⁷ Mirli Widiya Wati, "Metode Uswatun Hasanah Pada Pembelajaran Aqidah Akhlak," *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 2023, <https://doi.org/10.32923/tarbawy.v10i2.3438>.

The personality competence of teachers in the context of Islamic religious education, especially in terms of authority (*dzu-hibah*) and wisdom (*al-hikmah*), is a very important aspect. Teacher authority does not only include the ability to master teaching materials, but also the ability to be a good role model for students. Research shows that continuing professional development (PKB) for Islamic religious education teachers can improve their personality competencies, which in turn contributes to improving the quality of education³⁸. Teachers who have authority will be better able to build positive relationships with students, thereby creating a conducive learning environment.

Wisdom in teaching is also very important. A wise teacher is able to adapt teaching methods to the needs and characteristics of students, and can manage the class well. Research shows that creative and innovative approaches in teaching religious education can increase students' interest in learning³⁹. In addition, wise teachers can also apply the values of religious education in everyday life, so that students not only learn theory, but also practices that are relevant to their lives⁴⁰.

Furthermore, Islamic religious education has the potential to shape students' character and personality. Through good education, students can internalize moral and ethical values that are important in their lives⁴¹. Teachers who have authority and wisdom will be more effective in guiding students to understand and apply these values in a broader context, including in a multicultural society⁴².

Therefore, the development of the personality competencies of Islamic

³⁸ Teti Sumiati, "Pengembangan Keprofesian Berkelanjutan (Pkb) Guru Pendidikan Agama Islam Dalam Meningkatkan Keprofesian," *Jurnal Tahsinia*, 2023, <https://doi.org/10.57171/jt.v4i1.356>.

³⁹ Aldi Alfrianza Sinulingga dan Grace Novianti Br Milala, "Implementasi Reward Dan Punishment Oleh Guru Pendidikan Agama Katolik Dalam Meningkatkan Minat Belajar Peserta Didik Sekolah Santo Petrus Medan," *Ivl*, 2023, <https://doi.org/10.63037/ivl.v6i1.19>.

⁴⁰ Pairin Pairin, "Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Peserta Didik Di Pesantren Ummusshabri Kota Kendari," *Shautut Tarbiyah*, 2019, <https://doi.org/10.31332/str.v25i1.1350>.

⁴¹ Raden A Halima, "Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Pembentukan Kepribadian Anak," *Syntax Literate Jurnal Ilmiah Indonesia* 7, no. 9 (2023): 15852–61, <https://doi.org/10.36418/syntax-literate.v7i9.13722>.

⁴² Rahmad Mulyadi, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural."

religious education teachers must be a priority in efforts to improve the quality of education. This includes ongoing professional training and development, as well as support from educational institutions and the community⁴³. Thus, teachers not only function as teachers, but also as mentors and role models who can positively influence the development of students' character.

Personal Who Has Work Ethic (*Al-Itqan Al-'Amal*) and Responsible (*Al-Mas'uliyah*)

Work ethic is an important value in the world of education that reflects an attitude of professionalism, responsibility, and dedication in carrying out tasks. A teacher's work ethic is not only related to completing tasks, but also to efforts to improve work quality through creativity and innovation. This is in accordance with the values taught in Islam, such as in the concept of "itqan" which means accurate and perfect hard work (QS. An-Naml: 88). Teachers who have a good work ethic must also be responsible, both to Allah and to society, as explained in several verses of the Qur'an, including QS. al-Shaffat: 22-24 which emphasizes the importance of accountability. Responsible teachers not only complete their tasks, but also carry out development to improve the quality of education. In QS. al-Jumu'ah : 9-11, Muslims are taught to hasten in doing good work and leave things that are not useful. A high work ethic will lead to the achievement of more optimal results and in accordance with religious teachings. Teachers who implement this work ethic demonstrate their personality competence, which will affect the quality of education provided.

The personality competence of Islamic Religious Education teachers is very important in forming a work ethic (*Al-Itqan Al-'Amal*) and a sense of responsibility (*Al-Mas'uliyah*) among students. A high work ethic reflects the dedication and commitment of teachers in carrying out their duties, while a sense of responsibility shows the teacher's awareness of their role in education and character development of students. In this context, several studies have shown the importance of teacher professional competence in Islamic education.

First, emphasized that the professional competence of teachers in Islamic education must be based on a deep understanding of the teachings of the Qur'an. Through interpretation analysis, they show that teachers who

⁴³ Dewi Shara Dalimunthe, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern," *Al-Murabbi*, 2023, <https://doi.org/10.62086/al-murabbi.v1i1.426>.

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have a strong knowledge of the Qur'an can be more effective in teaching the values of work ethic and responsibility to students.⁴⁴ In addition, highlighted that understanding student characteristics is also part of the competencies that teachers must have. Teachers who understand student characteristics can adjust appropriate teaching methods, thereby increasing student motivation and involvement in the learning process.⁴⁵

Furthermore, showed that Islamic Religious Education teachers play an active role in fostering students' morals. This study emphasizes that teachers who have a good work ethic and a high sense of responsibility will be better able to guide students in developing morals in accordance with Islamic teachings.⁴⁶ In the context of learning, Proposed the use of cooperative learning methods, such as the Jigsaw model, which can increase student engagement and encourage them to take responsibility for their own learning process.⁴⁷ This method also allows teachers to demonstrate a good work ethic by creating a collaborative learning environment. In addition, Pratama et al. emphasized that character education based on Islamic values should be the main focus in the education curriculum, so that teachers can integrate work ethic and responsibility into every aspect of learning.⁴⁸

So, the importance of leadership management in the management of Islamic educational institutions cannot be ignored. Supriani et al. Irawati et al. (2022) explained that effective educational leaders can influence the behavior of teachers and students, thereby creating a positive and responsible work culture. Thus, the personality competence of teachers in Islamic religious education does not only involve knowledge and skills, but also the ability to lead and inspire students towards a high work ethic and a

⁴⁴ Siti Qomariyah dan Wendy Asswan Cahyadi, "Kompetensi Profesional Guru Dalam Pendidikan Islam Perspektif Tafsir Al-Qur'An," *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 2023, <https://doi.org/10.54371/jiip.v6i4.1888>.

⁴⁵ Ilham Ismail Lubis, "Kemampuan Guru Pendidikan Agama Islam Dalam Memahami Karakteristik Peserta Didik," *Jurnal Basicedu*, 2023, <https://doi.org/10.31004/basicedu.v7i4.5726>.

⁴⁶ Zalfa Nurina Fadhillah, "Peran Guru Pendidikan Agama Islam Dalam Membina Akhlak Siswa Di SMP Islam Al Hidayah Jatiuwung Tangerang," *Jm2pi Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 2020, <https://doi.org/10.33853/jm2pi.v1i1.72>.

⁴⁷ Tedhi Setiono et al., "Pembelajaran Kooperatif Dengan Model Jigsaw Dalam Mata Pelajaran Fiqih," *JPMP*, 2023, <https://doi.org/10.61813/jpmp.v0i0.61>.

⁴⁸ Setiono et al.

deep sense of responsibility.

Having a sense of pride (*Al-Farh*) in being a teacher and a sense of self-confidence (*Al-I'timad Al-Nafs*)

Teacher personality competencies can be explained through several concepts contained in the Qur'an related to pride and self-confidence. In this context, the feeling of pride in being a teacher is more about love for the profession and sincerity in teaching, not excessive pride. Allah reminds us not to be arrogant or proud (QS. Luqman : 18), but to remain humble. In the context of teachers, the pride referred to is feeling happy and proud of this noble task, which is in accordance with Allah's teachings regarding an attitude that is not excessive, as reflected in the verse Al-Hadid : 23. In addition, self-confidence is also part of the teacher's personality competence. In the Qur'an, self-confidence can be interpreted as belief in one's own abilities, without fear or anxiety. Allah teaches that believers do not need to feel weak, worried, or sad (QS. Ali Imran : 139). Confident teachers will develop their potential, overcome challenges with confidence, and play a role in educating students with a full sense of responsibility and good spirit, as explained in the verses that suggest calm and self-confidence in facing various life tests.

The personality competency of Islamic religious education teachers has an important role in building a sense of pride (*al-Farh*) and self-confidence (*al-I'timad al-Nafs*) among students. A sense of pride in being a teacher and a high sense of self-confidence are two aspects that are interrelated and very important in the context of education, especially in religious education.

First, pride in being a teacher can be interpreted as a high commitment and dedication to the profession. According to Tobing, personal competence or teacher personality includes attitudes and characters that are worthy of being emulated, which in turn can arouse a sense of pride in carrying out duties as educators⁴⁹. This is in line with the views of Nurdin and Nawir who emphasize that the presence of professional teachers greatly influences the formation of character and potential of students⁵⁰. Teachers who have a sense of pride in their profession tend to be more enthusiastic in teaching and contribute

⁴⁹ Tobing, "Upaya Pengembangan Kompetensi Kepribadian Calon Guru Pendidikan Agama Katolik Di Stakat Negeri Pontianak."

⁵⁰ Nurdin dan Nawir, "Pengembangan Kompetensi Guru Pendidikan Agama Islam Melalui Forum Guru Di Kabupaten Gowa."

positively to the school environment, which can ultimately create a strong religious culture in schools⁵¹.

Furthermore, teacher self-confidence also contributes to the development of student self-confidence. Mushthafa et al. emphasized that the personality competence of PAUD teachers is very influential in developing children's self-confidence⁵². In the context of Islamic religious education, confident teachers will be better able to motivate students to actively participate in learning, which has a positive impact on the development of their self-confidence⁵³. Research by Khoir shows that teachers who use active learning methods can increase students' self-confidence, where teachers act as facilitators and motivators⁵⁴. This shows that teacher confidence in managing the class and delivering material is very important to foster student self-confidence.

Furthermore, teacher leadership competency also plays a role in fostering students' self-confidence. Sa'Diah stated that the leadership competence of Islamic Religious Education teachers in developing a religious culture in schools is very important, because teachers who have good leadership can influence students positively⁵⁵. In addition, Setyawan added that the professional competence of Islamic Religious Education teachers is expected to create a supportive learning atmosphere, so that students feel comfortable and confident in interacting and learning⁵⁶. Thus, teacher personality and leadership competencies are very influential in creating a positive learning environment.

Thus, the personality competencies of Islamic religious education teachers, which include a sense of pride in being a teacher and self-

⁵¹ Sa'diah, "Menggagas Model Implementasi Kompetensi Leadership Guru Pai Dalam Mengembangkan Budaya Religius Sekolah."

⁵² Alisan Ridha Mushthafa, Enoh, dan Dewi Mulyani, "Implementasi Kompetensi Kepribadian Guru PAUD Untuk Mengembangkan Rasa Percaya Diri Anak 5-6 Tahun," *Jurnal Riset Pendidikan Guru Paud*, 2023, <https://doi.org/10.29313/jrpgp.v3i1.1783>.

⁵³ Abdul Khoir, "Upaya Guru Dalam Meningkatkan Rasa Percaya Diri Siswa Melalui Pembelajaran Active Learning Di SMAN 3 Kota Bekasi," *Jurnal Ilmiah Profesi Pendidikan*, 2024, <https://doi.org/10.29303/jipp.v9i1.1903>.

⁵⁴ Khoir.

⁵⁵ Sa'diah, "Menggagas Model Implementasi Kompetensi Leadership Guru Pai Dalam Mengembangkan Budaya Religius Sekolah."

⁵⁶ Anjar Firman Setyawan, "Kompetensi Profesional Guru Pendidikan Agama Islam," *J. Pend. A. Isl. Ind*, 2021, <https://doi.org/10.37251/jpaii.v2i1.588>.

confidence, are very important in shaping students' character and self-confidence. Teachers who have this competence not only function as teachers, but also as role models and motivators who can inspire students to develop their potential optimally.

Conclusion (Simpulan)

The personality competence of Islamic Religious Education teachers is very important for success in the education process, not only in terms of academic knowledge, but also from the attitudes and behaviors that are examples for students. In the perspective of the Qur'an, there are many values that can be applied in the development of teacher personality competence, such as obedience to religion, honesty, noble morals, authority, work ethic, pride in the profession, and self-confidence. The personality competencies of Islamic Religious Education teachers, as described in the verses of the Qur'an, must include a wise and prudent attitude, have high integrity, and be a good role model in everyday life. Teachers who have a strong and positive character, in accordance with the teachings of the Qur'an, will be able to provide a good influence on students, guiding them not only in academic aspects, but also in the formation of character and noble morals. In this case, Islamic Religious Education teachers are expected to always instill the values of obedience, honesty, and noble morals in every interaction with students. Teachers who obey religious teachings and are able to maintain honesty and good morals will be role models who can shape students' personalities to be better.

This research recommendation suggests that training and coaching of Islamic Religious Education teachers pay more attention to the development of personality competencies based on the values of the Qur'an. Islamic Religious Education teachers need to be given the opportunity to improve their understanding and application of religious values in their personal and professional lives, so that they can be more optimal in carrying out their duties as educators. In addition, educational institutions need to integrate these principles into the curriculum and coaching activities for Islamic Religious Education teachers, in order to create an educational environment that is not only superior in science but also in developing the character of students. Thus, strengthening the personality competency of Islamic Religious Education teachers from the perspective of the Qur'an can be the key to creating a young generation that is not only intellectually intelligent, but also has a noble character and is in accordance with Islamic teachings.

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