

**THE CONCEPT OF EDUCATOR CHARACTER: A
THEO-LEGALISTIC STUDY BASED ON THE
QUR'ĀN, HADITH, AND INDONESIAN NATIONAL
EDUCATION LAW**

DR. NURHASNAWATI

Fakultas Tarbiyah dan Keguruan
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: nurhasnawati@uin-suska.ac.id

DR. SAWALUDDIN

Institut Agama Islam (IAI) Rokan Bagan Batu Riau, Indonesia
Email: regarsawaluddin@gmail.com

ABD. HARIS

Mahasiswa Program Doktor Ilmu Al-Quran dan Tafsir
Perguruan Tinggi Ilmu-ilmu Al-Quran (PTIQ) Jakarta, Indonesia
Email: abd.haris@mhs.ptiq.ac.id

Received on: 23-04-2024

Accepted on: 04-09-2025

<https://doi.org/10.57144/hi.v48i3.998>

Abstract

This article aims to describe the Conception of Educator Character in National Education from a Theo-Legalistic Approach based on the Holy Qur'ān, Hadith, and the Law on the National Education System in Indonesia. This study is a library-based research. Library research involves collecting data from various literature sources. The primary data sources in this study are the Holy Qur'ān, Hadith, and the Law on the National Education System in Indonesia. Data collection techniques include observation, documentation, and triangulation. Data analysis is conducted using content analysis, following the stages of data reduction, data presentation, and conclusion drawing. The results of this study indicate that the conception of educator character has been explained in the Holy Qur'ān, Hadith, and Law No. 20 of 2003. For example, Surah Ar-Rahman (verses 1–4), Surah An-Najm (verses 5–6), and Surah An-Nahl (verses 43–44), along with several Hadiths, outline the

characteristics that an educator must possess. Among the qualities highlighted are: embodying *ar-rahmān* (compassion and mercy), sincerity in educating students, competence in public speaking, the ability to design optimal lesson plans, professional qualifications as an educator, readiness both physically and spiritually, being a source of knowledge for students, and understanding the duties, functions, and roles of an educator. Furthermore, according to various Hadiths, an educator should emulate the Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) in teaching activities. This principle is also reflected in Law No. 20 of 2003 and is further elaborated in the Regulation of the Minister of National Education (Permendiknas) of 2010. Therefore, an educator who embodies these principles can effectively fulfill their role in national education.

Keywords: *Characteristics, Educator, Holy Qur’ān, Hadith, Law, On the National Education.*

1. Introduction

Fundamentally, education is akin to an experiment that can never be concluded as long as human life persists. It is stated as such because education constitutes the most crucial aspect of human culture and civilization, perpetually evolving.¹ Education, a transformative force, plays a pivotal role in shaping individuals and societies. Across diverse cultures and religions, it is universally recognized as the primary tool for developing character, knowledge, and ethics.² In the context of Islam, education transcends the mere transfer of knowledge; it is a powerful means of instilling strong character and morality.³ As the primary guideline in the life of a Muslim, the Holy Qur’ān and Hadith not only provide clear guidance on the expected characteristics of educators within the Muslim community but also serve as a source of reassurance and confidence in the Islamic education system, a principle also established by Law Number 20 of 2003 concerning the National Education System.⁴

Al-Ghazali, as cited in Mahmud⁵, emphasized the pivotal role of educators or teachers in imparting knowledge. There can only be a teaching process with educators or teachers.⁶ These principles also hold relevance in a global context, where education faces various challenges, including morality, character, and ethics.⁷ Research on the characteristics of educators according to the Holy Qur’ān and Hadith will provide insight into the Islamic educational tradition and offer valuable alternative perspective in defining moral and character education worldwide.⁸ As Plato stated, education has two fundamental aims: to help students become intelligent and to help them become

good; thus, a wise society will prioritize moral education as the primary goal of education.⁹

Character education becomes increasingly urgent to be implemented in educational institutions, considering the proliferation of various non-educational behaviours, such as the prevalence of violence, sexual harassment, school-related businesses, corrupt practices, and the frequent arbitrary actions within school environments. Without character education, the clarity of understanding regarding ambiguous moral values hinders the ability to make appropriate decisions based on wisdom.¹⁰ Thus, character education expands students' understanding of ethical and moral values, enabling them to make morally sound and accountable decisions. Of course, character education, which involves instilling good values and character in students, must be initiated by educators, as educators lacking good character will fail in the teaching process. Essentially, character education is an effort to integrate intelligence, personality, and moral behaviour.¹¹ According to Thomas Lichona, character education is a supportive medium for students to comprehend, care about, and act based on ethical and moral values. In line with this, Suyanto asserts that character education is an enhanced moral education involving cognitive, emotional and behavioural aspects.¹²

Research on the characteristics of educators, such as the one authored by Febri Giantara, which discusses the Characteristics of Educators from the Perspective of the Sayings of the Prophet,¹³ this article focuses on understanding the characteristics of educators based on the hadiths of the Prophet (*Sal Allah-u- 'alaihi wa sallam*), thereby elucidating essential qualities that an educator should possess, namely democracy, openness, attentiveness, and honesty.¹⁴ Nurhanifah delves into the competency of educator personality according to Muhammad 'Athiyah Al-Abrasyi. This article elaborates on the characteristics of educators as explained according to the thoughts of Muhammad Athiyah Al-Abrasyi, a prominent figure in modern Islamic education.¹⁵

Lusiana Idawati and Niko Sudibjo discuss the Characteristics of Educators in the Digital Era.¹⁶ This article explains how the rapid technological advancements in the 4.0 era and the emergence of society 5.0 have impacted the education sector, which is becoming increasingly digital.¹⁷ Therefore, educators must possess specific characteristics encompassing soft skills, personal-professional skills, and character education. Meanwhile, this article will attempt to

examine educators' characteristics from the Holy Qur'ān perspective, the sayings of the Prophet (*Ṣal Allāh-u- 'alaihe wa sallam*), and their relevance to Law Number 20 of 2003 concerning the National Education System.¹⁸

The replacement textbook on character education emphasizes that teachers are central actors in national development. A study on Character Education and Islamic Pedagogy in Indonesia stated that teachers who integrate Quranic values with state regulations are more effective in shaping students' character. Meanwhile, academic theses from Indonesian universities also emphasize that the concept of character-based teachers can only be realized through a synthesis of religious teachings and the educational legal system. For example, a thesis research at UIN Sunan Kalijaga showed that teachers who adhere to the Prophet's prophetic ethics can carry out their duties responsibly, in line with the mandate of the National Education Law.

Furthermore, research in the book "Teachers as Moral Agents in National Education" emphasized that teachers are not merely academic instructors, but also moral agents who must internalize spiritual and legal values in educational practice. This perspective aligns with a thesis at the Indonesian University of Education, which concluded that the character of an ideal educator in Indonesia must be grounded in three dimensions: Qur'anic spirituality, prophetic ethics, and professionalism in national education law.

This article will discuss the characteristics of educators based on several surahs found in the Holy Qur'ān, including Surah Ar-Rahman verses 1-4, Surah An-Najm verses 5-6, and Surah An-Nahl verses 43-44. Additionally, it will elucidate various characteristics of educators from the perspective of Hadith and Law Number 20 of 2003. This aim is to delve deeper into the characteristics of educators found in the Holy Qur'ān, Hadith and this Law and explain their relevance and application in shaping a positive educational environment. Through a more profound understanding of the Islamic view of education, we can identify important educator characteristics in shaping students' character, reinforcing morality, and creating a meaningful educational environment.

To facilitate the data search and analysis process, the study will focus on the examination of educator characteristics from the perspective of Surah Ar-Rahman verses 1-4, Surah An-Najm verses 5-6, and Surah An-Nahl verses 43-44 in the Holy Qur'ān. Additionally, it will include relevant Hadiths and Law Number 20 of 2003 concerning the National Education System.

2. Results And Discussion

A. Educator Character in the Holy Qur'ān

1. Surah Ar-Rahman, Verses 1-4

Characteristics of educators found in Surah Ar-Rahman, a part of the makki surahs, are characterized by its short verses and a strong reverence. The theme revolves around the fundamental issues of faith, namely monotheism, signs of divine power, prophethood and revelation, the Day of Judgment, and its contents such as paradise, hellfire, blessings and delights, horrors, tragedies, and various difficulties. The specific verses from Surah Ar-Rahman, verses 1-4, are as follows:

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ

Meaning:

(Allah) The Most Merciful taught the Qur'ān, created man, [and] taught him to express himself. (Surah: 55 Ar-Rahman: 1-4)

Some traits or characteristics of educators, according to Surah Ar-Rahman Verses 1-4, are as follows:

Firstly, having a compassionate soul (merciful and caring), an educator should possess a compassionate and caring soul towards their students, as exemplified by Allah Almighty in Ar-Rahman verses 1–2. Wahbah Az-Zuhaili interprets Surah Ar-Rahman in his commentary.¹⁹ (Allah) the Most Merciful, Who has taught the Qur'ān” (Surah Ar-Rahman 55:1–2). Indeed, Allah SWT, whose mercy encompasses all creatures in this world and the hereafter, has revealed the Holy Qur'ān to His servant, Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*), to teach His people and make it a proof against all mankind. He has made it easy for those whom He bestows His mercy upon to memorize and understand it. When this surah portrays the blessings of Allah Almighty bestowed upon His servants, Allah Swt prioritizes the explanation of the greatest and most beneficial blessing, which is the teaching of the Holy Qur'ān to His servants.²⁰ This blessing becomes the axis of happiness in this world and the hereafter. Then, Allah Almighty also explains another blessing: the creation of man as a means to enliven this universe. Sheikh Ahmad As-Shawi (2014) in *Hasyiyah As-Shawi 'ala Tafsir Jalalain* interprets the verse as follows:

وافتح هذه السورة بلفظ (الرَّحْمَنُ) إشارة الى أنها مشتلمة على
نعمة عظيمة وذلك لأن الرحمن هو المنعم بجلال النعم كما وكيفاً

Meaning:

This surah begins with term الرَّحْمَنُ , which indicates that this surah encompasses many great blessings because الرَّحْمَنُ means the Being who bestows great blessings, both in quality and quantity.²¹

Allah first demonstrates his attribute of mercy (*Ar-Rahman*/الرَّحْمَنُ) before proceeding to the second verse by teaching the Holy Qur'ān (عَلَّمَ الْقُرْآنَ / *allama al-Qur'ān*). Therefore, as educators, we should strive to emulate the compassionate nature of Allah *Ar-Rahman* (الرَّحْمَنُ) by having a compassionate soul towards our students. Hence, educators endeavour to love their students by treating them gently and imparting knowledge to them as they would to their own children.

Secondly, he has a sincere soul when educating his students. Imam At-Thabari interprets Surah Ar-Rahman 55:1–4 in his commentary. “(Lord) the Most Merciful, O mankind, through His mercy to you, has taught the Holy Qur'ān. He bestows this blessing upon you. Through the Holy Qur'ān, He shows you everything that can please. He introduces to you everything about His wrath so that you obey Him by following what pleases your Lord.²² Through the Holy Qur'ān, He teaches you everything that He commands you, and everything that angers Him. Therefore, you deserve His rewards and are saved from His extremely severe punishment.²³

Besides having the attribute of Rahman, an educator also needs to have a sincere soul in striving to teach knowledge to their students. Like the attributes of Allah the Most Merciful, who, in this case, is the Being who always loves and cares for all His creatures. Whether disbelievers, hypocrites, or believers, all are given worldly love and enjoyment in the world without discrimination according to His will. In this regard, it has been shown to educators that we must have a sincere soul when carrying out our duties and obligations as servants of Allah Almighty. Because Allah Almighty, the Most Loving of all His creatures, also sets an example in giving without expecting any reward from humans.²⁴

Thirdly, effective public speaking or the ability to speak in front of many people. Besides having a compassionate soul, Rahman' in carrying out their teaching duties, an educator is also required to be able to deliver material engagingly to arouse the interest of the students. Wahbah az-Zuhaili stated in his commentary. Allah Almighty has created various types and races of human and taught

them the ability to speak and express what is in their hearts and minds so that they can speak, communicate, and interact with others in their community, thus creating cooperation, harmony, and closeness. Thus, the elements of teaching are fulfilled, namely, the book performed by the Holy Qur'ān, educator and teacher performed directly by the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) the learning student performed by humans, and the method or way, namely *al-bayān* (الْبَيَان), which is language, the ability to speak. Then, Allah Almighty explains several natural phenomena as fields or areas of learning. Undoubtedly, an educator needs the ability to speak effectively. The ability of an educator must create a pleasant classroom atmosphere that increases students' interest and enthusiasm for learning. Because with good public speaking, even difficult lessons will feel enjoyable when presented engagingly.²⁵

Fourth, being an optimal curriculum designer. An educator must design learning that is perceived to facilitate students' understanding. Imam Ibn Kathir interpreted Surah Ar-Rahman 55:1–4 in his commentary.²⁶ Allah Almighty informs all His creatures about His grace and mercy, where He reveals the Holy Qur'ān to His servants, providing ease in reading and understanding it for anyone He grants mercy to. Allah says, “The Most Merciful, who has taught the Holy Qur'ān, created man, taught him eloquence” (Surah Ar-Rahman 55:1–4). Al-Hasan said that the word "البيان" means speaking because the background in teaching the Holy Qur'ān by Allah Almighty is about how to read it. Moreover, this happens by facilitating pronunciation articulation and the exit of letters through their respective pathways from the throat, tongue, and lips according to the diversity of articulation and types of letters. Allah Almighty facilitates reading and understanding the Holy Qur'ān as well as facilitates its articulation. From here, educators actively direct their students towards their learning targets through methods that facilitate them. In this regard, students convey the feelings in their hearts as a form of understanding in the learning process as explained in the fourth verse (*'allamahu al-bayān*). Therefore, educators are required to plan and design learning materials and effective methods to be used in face-to-face learning.²⁷

2. Surah An-Najm Verses 5-6

The theme of this surah, Like other Makkiyyah surahs, focuses primarily on matters of creed, emphasizing the mission and truth of the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) in receiving the Holy Qur'ān based on revelation from Allah Almighty, monotheism, discussions about idols,

and affirming that idols are of no benefit whatsoever. It also discusses the power of Allah Almighty and the events of resurrection and recompense.²⁸

ذُو مِرَّةٍ فَاسْتَوَى ۝ عَلَّمَهُ شَدِيدُ الْقُوَى

Meaning:

It is taught to him by one (angel) of strong faculties; the one of vigour. So he stood poised. (Surah 53: An-Najm, 5-6)

As for the qualities or characteristics of educators in Surah An-Najm verses 5-6, they include the following: **Firstly**, educators must deliver learning materials effectively, accurately, and beautifully. This relates to the qualifications of an educator, which significantly influence the success of educational objectives. This aligns with the fifth verse of Surah An-Najm, where the Angel Gabriel conveyed revelation to Prophet Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions), allowing him to receive the complete revelation. In his commentary, Quraish Shihab added that in Surah An-Najm verse 5, the words '*allamahu* ("taught him") do not necessarily imply that the revelation originated from the Angel Gabriel. A teacher will not easily teach something effectively and accurately if the instruction is unclear. Don't we teach our children to read, even though often the reading they are taught is not our work? Conveying or explaining something well and correctly is a form of teaching. The angel received revelation from Allah Almighty with the task of correctly conveying it to the Prophet (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions), which is what is meant by his teaching here.²⁹ In this verse, the Angel Gabriel sets an example for us of an educator's qualifications. An educator must master what they will convey so that it is appropriate, optimal, and maximal when the teaching process occurs.

Qualifications also encompass the ability to express something perfectly, especially regarding learning materials.³⁰ Imam Al-Qurtubi explained the perfection of expression in his commentary on Surah An-Najm verse 6. he stated that the word of Allah Almighty, "The one taught by one of strength," referring to Gabriel, according to the opinion of all scholars of interpretation except Hasan, ذُو مِرَّةٍ, is the perfection of expression. The word (مِرَّةٍ) *mirrah* is derived from the phrase (أمرت الحبل) "*amartu al-habla*," which means to strengthen something with a rope. The phrase (ذُو مِرَّةٍ) "*dhu mirrah*" describes the strength of reasoning and the high ability an individual possesses. Imam Al-Baqa'i understood it to mean firmness and extraordinary strength to carry out the task assigned without any inclination towards

other tasks, accompanied by full sincerity. Some also understand it as physical strength, intellect, and reasoning.³¹ Another explanation of the word *dhu mirrah* (ذو مرة) is intellectual intelligence. Gabriel's first characteristic describes how strong his mind is and how real his extremely amazing influences are. In conclusion, the Angel Gabriel possesses intellectual and physical strengths. It has been narrated that he once scooped up the people of Lot from the Black Sea, which was then beneath the earth, carried them on both wings, lifted them from the land to the sky, and overturned them. He also shouted at the Thamud people, causing them to die. Thus, if related to the character of an educator who has perfection in what they convey, it will have implications for the understanding and learning outcomes of the learners.

Secondly, educators must possess strength both physically and spiritually. The readiness of these two aspects will influence how the teaching and learning process unfolds in the classroom. If an educator is physically and spiritually strong and prepared, then the teaching and learning process will reach the maximum potential as targeted. Imam Ibn Kathir explained in his commentary that Gabriel exemplified this when conveying revelation to the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*), Gabriel came in a physically strong condition. "One of strength" (An-Najm: 5) refers to the very strong Angel, namely the Angel Gabriel, "who has a sharp intellect" (An-Najm: 6) refers to one who has strength, according to Mujahid, Al-Hasan, and Ibn Zaid. Ibn Abbas said that the meaning intended is a good appearance. Qatadah said that one who is tall and in good shape,³² aspects (physical and spiritual) must complement each other; if one is lacking or absent, then the readiness of an educator will be questioned. Perfect teaching material will only be meaningful if the intermediaries (physical and spiritual) used to convey it still need to be added.

3. Surah An-Nahl Verses 43-44

Thirdly, Surah An-Nahl 16:43–44 covers discussions on fundamental beliefs, namely *ulūhiyyah* (divinity and unity), *ba'that* (resurrection), *hashr* (gathering), and *nushūr* (reckoning; resurrected and gathered). The discussion in this surah begins with affirming the occurrence of *ba'that* and *hashr* and the nearness of the time of the Last Day. This is expressed in the past tense (*mādi*), indicating the certainty of its occurrence.³³

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۖ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ
بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ ۝ كُنْتُمْ لَا تَعْلَمُونَ
مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning:

We did not send (messengers) before you other than men whom We inspired with revelation. So, ask the people (having the knowledge) of the Reminder (the earlier Scriptures), if you do not know. (We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'an) to you, so that you explain to the people what has been revealed for them, and so that they may ponder. (Surah 16: An-Nahl Verses 43-44)

Regarding the characteristics of educators contained in Surah An-Nahl verses 43-44: **Firstly**, an educator must be a source of knowledge. An educator must master various treasures of knowledge that will be taught to their students. In his interpretation, Quraish Shihab explains the sending of the last Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) armed with divine revelation. The messengers sent before you, all brought clear miracles that proved their truth as Prophets and messengers, and some also brought Zabur, the scriptures containing laws and admonitions that should touch the heart," and We revealed to you the Dhikr, meaning the Holy Qur'an", so that you explain to all humanity what has been revealed to them, namely the Holy Qur'an, "hopefully with your explanation, they will know and understand," "and so that they may always think," then draw lessons for the benefit of their worldly and hereafter life.³⁴

If educators can master the knowledge, they can teach their students well, it will significantly impact their students' future. An educator's knowledge will stick with their students, so if the knowledge delivery is wrong, it will also hurt the students' future. Imam Ibn Kathir adds how the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) was instructed to convey the message correctly to his people.³⁵

Secondly, an educator must understand the main duties, functions and roles. An educator not only teaches in the classroom but is also responsible for educating, guiding, nurturing, directing, training, assessing, and evaluating students. The Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) indeed set a good example for his people regarding education. The Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) understood well the duties and roles he carried as *rahmatan lil*

'*ālamīn* (a mercy to the worlds) in this world. Wahbah Az-Zuhaili once emphasized this in his commentary when interpreting the verse (وانزلنا اليك الذكر):

And We have sent down to you the Holy Qur'ān as We sent down the holy books to the messengers before you, O Muhammad. So that you can explain to people the various Sharī'ah of Allah Almighty, His laws, halal and haram matters, as well as the stories of previous peoples who were destroyed, because they lied to the prophets. (You, Muhammad, can explain it) because you know the meanings contained in what Allah Swt has revealed to you.

As in verse 44 of Surah An-Nahl, where the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) was commanded to convey the contents of the Holy Qur'ān to all his people. A messenger's main duty is to educate, guide, nurture, and direct his people towards the path Allah approves.

Thirdly, an educator must make the Prophet Saw a role model or role model in carrying out his duties. The duty of an educator is similar to the duty of the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) towards his people.³⁶ He is the essence of humanity's transformation towards the right path. If Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) had failed in his duties, Islam would not have spread as rapidly as it has today because ignorance of the teachings of monotheism would have prevailed all over the world.

B. Characteristics of Educators Based on Hadith

An ideal educator is a role model for students, so good and positive character must be possessed by an educator, regardless of the reason, the praiseworthy character of an educator must be better than that of their students, as their profession entails a great responsibility of providing education, guidance, and direction, thus enabling students to enhance their devotion to Allah Almighty, love for the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*), and obedience to ethics and morals as individuals and social beings.

Hence, teachers as educators are far more important than the material or teaching method.³⁷ Therefore, in Islam, the ideal educator is the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) because he was sent to renew and improve the character of humanity. As mentioned in the hadith narrated by Jabir bin Abdullah, the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) referred to himself as an educator. Therefore, there are several characteristics of educators according to the hadith of the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*), including:

1. Sincere

Educators must make their motivation in carrying out the educational process solely for the sake of Allah Almighty in all their educational work. Sincerity in actions and speech is the foundation of faith, so Allah Almighty does not accept any deed except sincerity. This is evident in the hadith of Umar Ibn Al-Khattab, narrated by Al-Bukhari, which speaks about the importance of intention. The hadith is as follows:

عُمَرُ بْنُ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنََّّمَا
الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ
امْرَأَةٍ يَتَرَوُّجُهَا فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Meaning:

From Umar, the Messenger of Allah (*Sal Allah-u-'alaihi wa sallam*) said: “Verily, deeds are only by intentions, and for every person is what he intended. So whoever intends to emigrate for the sake of Allah and His Messenger, then his emigration was for Allah and His Messenger. Moreover, whoever intends to emigrate for worldly gain or to marry a woman, and then his emigration was for what he emigrated for.³⁸

Suppose an educator truly seeks the virtues of being an educator. In that case, the educator must be sincere in educating because teaching in Islam is an act of worship, and worship must be done sincerely for the sake of Allah Almighty. Indeed, if one is not sincere in fulfilling their duties as an educator, *riyā* (seeking praise), *sum'ah* (showing off), or worldly gain, they may fall among the first group to be cast into the fires of hell. In Sahih Muslim, it is mentioned as follows:

عَنْ أَبِي هُرَيْرَةَ فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدَّثْنَا حَدِيثًا مِغْتَهُ
مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ النَّاسِ يُفْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ
رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ
قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنَّ يُقَالُ
جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أَمَرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ
وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا
قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ
قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ
قَارِئٌ فَقَدْ قِيلَ ثُمَّ أَمَرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ

وَسَعَّ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأَتَى بِهِ فَعَرَفَهُ نِعَمَهُ
 فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ
 فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ
 قِيلَ لَكُمْ أَمْرٌ بِهِ فَسُجِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ

Meaning:

From Abu Hurairah, then Natil, a resident of Sham asked, "O Sheikh, narrate to us a hadith that you have heard from the Messenger of Allah...!" He replied, "Yes, I heard the Messenger of Allah say: "Indeed, the first person to be summoned on the Day of Resurrection will be a martyr. He will be shown the favours bestowed upon him and will recognize them clearly. Then it will be said: 'What did you do in the world, O My servant?' He will reply: 'I fought and struggled in Your cause until I was martyred.' Allah will say: 'You have lied. You fought so that you may be called a brave warrior. and indeed you have been called so.' Then he will be ordered to be dragged on his face and thrown into hell. Then, a man who acquired knowledge of the Qur'an and imparted it to others will be brought forth. He will be shown the favours bestowed upon him and will recognize them clearly. Allah will ask: 'What did you do with what you learned?' He will reply, 'I acquired knowledge and imparted it, I recited the Qur'an for Your sake.' Allah will say: 'You have lied. You learned so that you may be called a scholar, and indeed you have been called so. 'Then he will be ordered to be dragged on his face and thrown into Hellfire. Then, a man to whom Allah had given abundant wealth will be brought forth. He will be shown the favours best, and he will recognize them clearly.' Allah will ask: 'What did you do with what I gave you?' He will reply: 'I did not leave any means untried in spending for Your sake. Allah will say: 'You have lied. You did it so that people may call you generous, and indeed, they have called you so.' Then he will be ordered to be dragged on his face and thrown him into Hellfire."³⁹

In the narration above, the Prophet (*Ṣal Allah-u-‘alaihi wa sallam*) tells of three individuals who will be among the first to enter the Hellfire. Among them is a person who learns about religious knowledge and teaches it to others, but not for the sake of Allah Almighty, only to seek praise or *riyā* and show off. Therefore,

educators should sincerely teach for the sake of Allah Almighty to earn rewards and avoid hellfire.

2. Piety

Piety or *taqwā*, as defined by scholars, is shielding oneself so that Allah Almighty does not see you where He has forbidden it and ensuring that you are found where He has commanded it. It entails doing what Allah Almighty has commanded and abstaining from what He has forbidden. This is mentioned in the hadith of Nu'man bin Bashir, narrated by Al-Bukhari, which speaks about the significancy of *taqwā*.

النُّعْمَانُ بْنُ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ أَعْطَانِي أَبِي
عَطِيَّةً فَقَالَتْ عَمْرَةَ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي
أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا
رَسُولَ اللَّهِ قَالَ أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا قَالَ لَا قَالَ فَاتَّقُوا اللَّهَ
وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ

Meaning:

An-Nu'man ibn Basyir preached from the pulpit, recounting, 'My father gave me a gift (a donation without any expectation of reciprocation). 'Amrah, the daughter of Rawahah, expressed, 'I will not be content until you testify it to the Messenger of Allah.' So, my father went to the Messenger of Allah and said, 'I have given my son a gift from 'Amrah, the daughter of Rawahah, and she instructed me to testify it to you, O Messenger...' The Messenger of Allah asked, "Do you give all your children gifts like this?" He replied, 'No...' Then the Messenger of Allah said, 'Fear Allah and be just to your children.' An-Nu'man remarked, "So he returned, and the Prophet rejected my father's gift."⁴⁰

In the narration above, the Prophet (*Ṣal Allah-u-'alaihe wa sallam*) instructed a father, who serves as the primary and first educator for his children, to fear Allah Almighty. A father can act justly among his children and set a good example for them through piety.

3. Possessing knowledge

Since the educator's role is to impart knowledge, educators should be enthusiastic about acquiring knowledge. Pursuing knowledge in Islam is an individual obligation. This aligns with the hadith of Amr bin Al-'Ash, which Al-Bukhāri reported, which discussed the importance of knowledge.

عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ
 الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى
 إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ
 فَضَلُّوا وَأَضَلُّوا (مُتَّفَقٌ عَلَيْهِ)

Meaning:

From Hisyam ibn 'Urwah, from his father, from 'Abdullah ibn 'Amr ibn al-'As, he said, 'I heard the Messenger of Allah say: "Indeed, Allah does not take away knowledge by snatching it from His servants all at once, but He takes away knowledge by taking away the scholars, until when no *ulama* (scholars) remain, people will take ignorant leaders, who when asked, give fatwa without knowledge, thus they go astray and lead others astray.

From the wording of the hadith above, it can be understood that those who give *fatwā* (legal opinions) and teach must possess knowledge. This includes educators, so educators must be knowledgeable people. An educator needs to gain knowledge, and the students they teach will certainly go astray.

4. Patient.

One of the fundamental traits that can contribute to the success of educators in their teaching is patience. With this quality, students will be drawn to their educators. Through patience, students will exhibit commendable morals and avoid reprehensible behaviour. This is evident in several hadiths, one of which is the hadith of Abu Hurairah, narrated by Al-Bukhari, which discusses restraining anger.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ عَلِيْظُ الْحَاشِيَةِ فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَدَّبَهُ
 جَدْبَةً شَدِيدَةً حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَدْبَتِهِ ثُمَّ قَالَ مُرِّي مِنْ
 مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ

Meaning:

From Anas ibn Malik, 'I once walked with the Prophet (*Sal Allah-u- 'alaihi wa sallam*) while he was wearing a thick and coarse cloak made in Najran. Then, a Bedouin Arab came and

pulled the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) with a strong tug, causing me to see the marks left on the Prophet's shoulder from the forceful pull. Then he said to the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*), 'Command that I be given the wealth you possess'. Then the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) looked at the Bedouin Arab and smiled. Then the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) commanded that he be given something from the wealth.⁴¹

The hadith above clearly and explicitly illustrates the patience the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) towards the bad behaviour of the Bedouin Arabs towards him. The Bedouin Arab pulled the Prophet's cloak forcefully and roughly, leaving marks on the Prophet's shoulder. However, the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) was not angry with him, nor did he retaliate against his bad behaviour. Instead, the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) smiled and laughed at him. This shows how noble and great the character of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) that how was his patience towards the unpleasant behaviour exhibited by the disbelievers towards him. The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) did not respond negatively to their bad behaviour but responded with kindness.

5. *Just and Responsibility*

An educator is obligated to be responsible for their students. This responsibility covers aspects of faith, daily attitudes and behaviour, physical and spiritual health, and social aspects. Many verses and hadiths explain that an educator must have responsibility.⁴² Specifically, the hadith from the companion 'Abdullah bin 'Umar narrated by Al-Bukhari, about the responsibility of carrying out the trust that has been given.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ رَوْحِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning:

'Abdullah ibn 'Umar heard the messenger of Allah. saying: "Each of you is a leader, and each leader will be held accountable for those under his leadership. The Imam (head of the state) is a leader who will be held accountable for his people. A husband within his family is a leader and will be

held accountable for his family. A wife is a leader in her husband's household affairs and will be held accountable for those household matters.⁴³

The essence of the hadith is that each person is a leader, and with leadership comes a profound responsibility. A husband, as the head of the household, is not just a figurehead but a leader of his wife and children, with a duty to guide and protect them. This leadership role carries a weight of accountability, affecting his obligations to fulfill the rights of his family. This includes the right to educate, guide, and teach them what is beneficial and what is not. A leader who truly understands this responsibility will be committed to performing their duties and responsibilities well, knowing that they will be held accountable for their leadership⁴⁴. The same principle applies to educators, who must be responsible for their students. If educators grasp this, it will greatly assist them in performing their duties as educators to the best of their ability. However, if they are unaware of or deny their obligations and responsibilities, they will neglect the rights of their students, both in terms of teaching and attention, as well as in nurturing the souls and morals of the students.

6. *Gentleness and Compassion.*

At its core, the attribute of compassion is not just a virtue but a natural instinct bestowed by Allah Almighty upon all living beings. It is a delicate feeling of mercy and compassion in the heart, which drives one towards goodness, forgiveness, and fairness. An educator must have compassion for their students, mirroring the compassion a parent has for their biological children. This is because the position of an educator is equivalent to that of a parent. However, parents have more responsibility in their households, while educators have responsibility in the field of education.⁴⁵ Regarding this matter, there are several hadiths, one of which is the hadith narrated by Malik Al-Huwairits in the narration of Al-Bukhari, which talks about the necessity of being gentle and compassionate within the family, which should also be applied to students.

حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامُوا إِلَيْهِ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوهُ ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ
فَصَبَّ عَلَيْهِ

Meaning:

From Anas ibn Malik, it is narrated that a Bedouin Arab once urinated in the mosque and people approached him. Then the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) said, ‘Leave him.’

Then the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) asked for water to be brought and poured over it (the urine).⁴⁶

The above hadith clearly illustrates the Prophet's gentleness, compassion, and care towards his people, who are his students. A Bedouin Arab committed a reprehensible act by urinating in the mosque, which is the house of Allah Almighty and a place of worship for Muslims. The *Companions*, who saw witnessed the incident were angry and unable to control their emotions, almost intervening to stop the act. However, the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) did not get angry and even prevented his *Companions* from doing anything that could harm the man, allowing him to finish urinating. Then the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) instructed his *Companions* to fetch water to cleanse the urine, and he advised and educated the men kindly. What the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) did, it should be an example for educators' guiding their students, who may sometimes exhibit mischievous behaviour.

Therefore, if the explanation above is related to the competencies of educators in Islamic education, it can be broadly divided into three parts, namely,

First, having personal-religious competence. The first basic competency for educators concerns their religious personality, meaning that they embody higher values that will be internalized in their students. For example, the values of honesty, consultation, cleanliness, beauty, discipline, orderliness, and others. These values need to be possessed by educators so that there will be trans-internalization (the transfer of the internalization of values) between educators and students, either directly or indirectly, or at least there will be transactions (action transfer) between them.⁴⁷

Second, socio-religious competence is the second basic competence for educators concerning their concern for social issues in line with Islamic teachings. Attitudes such as cooperation, mutual assistance, egalitarianism (equality of status among human beings), tolerance, and others also need to be possessed by educators to create an Islamic educational atmosphere in order to achieve social trans-internalization or social transactions between educators and students.

Third, Professional-religious competence. This third basic competency concerns the ability to carry out their duties professionally, meaning they can make expert decisions on various cases. It can be accountable based on their theoretical and expert insights from an Islamic perspective. An ideal educator already possesses noble and dignified character, as explained above, while still maintaining competencies in knowledge and skills. Therefore, in

Islamic education, educators should refer to the figure of the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) as the best role model. However, in contemporary times, the world of education is starting to lose its identity, no longer focusing on spiritual and moral values. The interest in materialism sometimes causes someone to need a sense of trustworthiness in carrying out their duties and responsibilities. This, of course, cannot be separated from the role of educators, who should be role models for their students, but indirectly have moved away from moral and ethical values.

C. Characteristics of Educators Based on Law No. 20 of 2003

In Law Number 20 of 2003, concerning the National Education System, education is described as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, the nation, and the state. This law also stated that national education aims to develop the potential of students to become people who believe and fear Allah Almighty, have noble character, are capable, creative, independent, and become citizens who are democratic and responsible. In order to fulfil the mandate of the National Education System Law, the implementation of character education has been strengthened, identified 18 values derived from religion, Pancasila, culture and the national education objectives as formulated based on the Minister of National Education Regulation (Permendiknas) of 2010, as follows:

1. Religious; This entails attitudes and behaviours of obedience and devotion to one's religious teachings, tolerance towards the practice of other religions, and harmonious coexistence with followers of other faiths.
2. Honesty; behaviour based on striving to be trustworthy in speech, actions, and work.
3. Tolerance; attitudes and actions that respect differences in religion, race, ethnicity, opinions, attitudes, and actions of others.
4. Discipline; actions that demonstrate orderly behaviour and compliance with various rules and regulations.
5. Hard work actions that demonstrate disciplined behaviour and compliance with various rules and regulations.
6. Creativity; thinking and doing something to produce new ways or results from something already possessed.
7. Independence; attitudes and behaviours that are not easily dependent on others in completing tasks.
8. Democratic; ways of thinking, behaving, and acting that value equal rights and obligations for oneself and others.

9. Curiosity; nattitudes and actions that seek to deepen and broaden knowledge beyond what is learned, seen, and heard.
10. National spirit; ways of thinking, acting, and having insights that prioritize the nation's interests over one's own and the group.
11. Patriotism: a way of thinking, acting, and having insights that prioritize the interests of the nation and state over one's own and one's group.
12. Appreciation of achievement; attitudes and actions that encourage oneself to produce something useful for society and recognize and respect the achievements of others.
13. Friendly/communicative, eager to foster friendships and proactively foster collaborative cooperation by maintaining open, polite communication with others.
14. Love of peace, attitudes and actions that reflect a peaceful, safe, calm, and comfortable atmosphere in their presence within a particular community or society.
15. Likes to read; the habit of setting aside time to read various literature that brings virtue to oneself.
16. Environmental care; attitudes and actions that consistently strive to prevent damage to the natural environment and develop efforts to repair existing environmental damage.
17. Social concern; attitudes and actions that reflect caring for others and the community in need.
18. Responsibility, attitude and behaviours of individuals towards fulfilling their duties and obligations, which they should do towards themselves, society, the environment (natural, social and cultural), the state, and Allah Almighty.⁴⁸

D. Relevance of Educator Characteristics Based on the Holy Qur'ān, Hadith, and Law No. 20 of 2003

Factually, the implementation of knowledge transformation and internalization of moral values in learners is not a simple task, especially in the era of globalization and information, amid the complexity of society. This perspective is underpinned by numerous cases that undermine the presence of educators in schools, outside schools, and within the broader social sphere, including harassment of students. Therefore, professional educators are not only described in the Holy Qur'ān but are also found in the sayings of the Prophet (*Ṣal Allāh-u-'alaihe wa sallam*), highlighting the challenges they face.

In essence, the character is the value demonstrated in behaviour and is inherently ingrained in an individual's life. In this world, no attitude or behaviour is exempt from values and their

influence on human life. In the field of education or other areas of life, many values have been considered important since ancient times until now. Thus, they can have a significant impact, both on educators and on learners. The character of an educator is the value or trait that has become a special characteristic and is deeply ingrained in the educator's personality, manifested in their teaching behaviour. The values of an educator's character found in the Holy Qur'ān and the hadith of the Prophet (*Ṣalālah-u- 'alaihe wa sallam*), among others, are religious character, responsibility, sincerity, patience, and so forth, as explained earlier. What is found in the Holy Qur'ān and hadith related to the character of educators is also relevant to what is stipulated in Law No. 20 of 2003 concerning the National Education System, which is elaborated in the Regulation of the Minister of National Education (Permendiknas) of 2010. What is expressed in this law, which is then elaborated in the Minister of National Education Regulation, is the result of the implementation of the Holy Qur'ān and hadith. Thus, Educators will become role models and the spearhead of the success of education, provided they possess the ideal character as mentioned above, which can support the success of education.

3. Methodology

This research is designed as library research. Library research is a research whose data collection is carried out by collecting data from various sources of literature. The research data sources are the Holy Qur'ān, Hadith and the Law on the National Education System in Indonesia.⁴⁹ Data collection techniques are carried out by observation, documentation, and triangulation. Meanwhile, the data analysis technique used in this study is content analysis with a flow of data reduction, data display, and conclusion drawing. The approach used is an interpretive approach. The object of this research is the Holy Qur'ān. In line with this, the research method used is the Holy Qur'ān interpretation method.⁵⁰ The approach used is an interpretive approach. Meanwhile, the steps taken in the thematic exegesis method are as follows: a) Determine the topic of discussion or choose the problem of the Holy Qur'ān to be studied; b) Collect and define verses that discuss the issues or problems that have been determined; c) Arranging the order of the verses according to the period in which they were revealed, for example the Makkiyah takes precedence over the Madaniyah verses; d) This tafsir study requires the help of *tahlili* interpretations, namely about various aspects of verses concerning *asbāb al-nuzūl*, *munāsabah* and verses, knowledge of *dilālah* verses, etc. other things; e) Arranging the discussion in one framework; f) Completing the discussion with hadiths relating to the problem being discussed; g) Studying all the selected verses by collecting all the

verses that have the same meaning, or compromising between ‘*ām* (general) and typical (special), which is *muṭlaq* with *muqayyad*, or seems contradictory, so that everything meets in one meaning; In line with the steps in the thematic interpretation method, the author takes three stages of analysis techniques. The three stages of analysis are as follows: **First**, selecting key terms from the vocabulary of the Holy Qur’ān in describing humans. **Second**, determine the main meaning (basic meaning) and *nasabi* meaning (relational meaning). The main meaning relates to the linguistic or semantic meaning, which is an important part of the term. Meanwhile, the *nasabi* meaning is an additional meaning that occurs because the term is connected to the context of the sentence where it is located. **Third**, conclude and unite these concepts into one general concept.

4. Conclusion

As an effort to foster individuals with religious, ethical, virtuous, and scholarly dimensions (*insān-i-kāmil*), an educator must possess an ideal character to guide learners towards educational goals by embodying the qualities contained in the Holy Qur’ān, Hadith, and Law Number 20 of 2003 as part of their characteristics. From the author's perspective, the holy book of the Holy Qur’ān contains numerous lessons that can guide how to behave and act as an educator. For instance, in Surah Ar-Rahman verses 1-4, educators must exhibit the traits of Ar-Rahman, showing compassion and empathy, sincerity in educating students, possessing effective public speaking skills, and designing optimal learning plans. Similarly, in Surah An-Najm verses 5-6, educators must have the qualifications and be physically and spiritually prepared. Moreover, in Surah An-Nahl verses 43-44, educators should serve as a source of knowledge for their students and understand their roles and responsibilities as educators. According to numerous hadiths, educators must emulate the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) as a role model in teaching activities. These principles are enshrined in Law No. 20 of 2003, as elaborated in the regulation of the Minister of National Education (Permendiknas) of 2010. Therefore, if an educator possesses these ideal characteristics, they can mould students into a generation with a solid foundation for life.

Acknowledgment

The researcher (Abd. Haris) would like to express his gratitude to the Indonesia Endowment Fund for Education (LPDP) for supporting the publication funding, as well as to the State Islamic College of the Qur’an (PTIQ) Jakarta, Indonesia, for their support of this research.

Notes and References

¹John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Macmillan, 1916), 12.

²James A. Banks, "Multicultural Education: Characteristics and Goals," *The Journal of Education* 171, no. 2 (1989): 34.

³Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1980), 23.

⁴Indonesia, *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78

⁵Mahmud, *Pemikiran Pendidikan Al-Ghazali* (Jakarta: Rajawali Press, 2011), 56

⁶*Ibid.*

⁷Nurhanifah. "Personality Competencies of Educators According to Muhammad 'Athiyah Al-Abrasyi." *Al-Ikhtibar* 9, no. 1 (2022): 57 and UNESCO, *Global Citizenship Education: Preparing Learners for the Challenges of the Twenty-first Century* (Paris: UNESCO Publishing, 2015), 18.

⁸Rosnani Hashim and Imron Rossidy, "Islamization of Knowledge: A Comparative Analysis of the Conceptions of al-Attas and al-Faruqi," *Intellectual Discourse* 8, no. 1 (2000): 25.

⁹Plato, *The Republic*, trans. Allan Bloom (New York: Basic Books, 1968), Book II, 376–380, and Kraut, Richard, *Plato on Education* (New York: Cambridge University Press, 1997), 45–47

¹⁰Sudarma, Seftianti Ria. *The Concept of Character Education in the Perspective of Law Number 20 of 2003 Concerning the National Education System*. Thesis, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University Yogyakarta, 2018, and Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 34.

¹¹Imam Machali, *Educational Leadership and Character Development* (Yogyakarta: Pedagogia, 2012), 7, and Berkowitz, Marvin W., and Melinda C. Bier, "What Works in Character Education: A Research-Driven Guide for Educators," *Journal of Research in Character Education* 1, no. 1 (2003): 39–56, and Nucci, Larry P., and Darcia Narvaez, eds. *Handbook of Moral and Character Education* (New York: Routledge, 2008), 3–5.

¹²Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 22–30.

¹³Febri Giantara, "Characteristics of Educators from the Perspective of the Sayings of the Prophet," *Jurnal Pendidikan Islam* 5, no. 2 (2020): 45–56.

¹⁴Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1980), 45, and Al-Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, Kitāb al-'Ilm (Beirut: Dār Ṭawq al-Najāh, 1422 H), 1:7.

¹⁵ Nurhanifah, "Competency of Educator Personality According to Muhammad 'Athiyah Al-Abrasyi," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 23–34.

¹⁶ Lusiana Idawati and Niko Sudibjo, "Characteristics of Educators in the Digital Era," *Jurnal Pendidikan dan Teknologi* 6, no. 2 (2022): 45–58.

¹⁷ Shaping the Future of Education, UNESCO, "Education in the Era of the Fourth Industrial Revolution," accessed September 1, 2025, <https://www.unesco.org/education/4IR>, and L. Bagheri and H. Alizadeh, "Education 5.0: Integrating Society 5.0 Concepts in Learning," *International Journal of Educational Technology in Higher Education* 18, no. 3 (2021): 12–25.

¹⁸ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1980), 45, and Seftianti Ria Sudarma, "The Concept of Character Education in the Perspective of Law Number 20 of 2003 concerning the National Education System" (Thesis, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University Yogyakarta, 2018), 51.

¹⁹ Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 120–123.

²⁰ Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 120–125, and Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 50–52.

²¹ Ali Mustofa and Ragil Saifulloh, "Tafsir Surah Ar-Rahman Verses 1–4: Characteristics of Educators," *Qolamuna* 3, no. 1 (July 2017): 83, and Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 120–122.

²² Muhammad ibn Jarir al-Tabari, *Jami' al-Bayan fi Tafsir al-Qur'an* (Beirut: Dar al-Fikr, 2009), 2:50–52.

²³ Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 130–132, and Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 55–57.

²⁴ Imam At-Thabari, *Tafsir At-Thabari, vol. 24: Ath-Thur-Al-Mumlahanah*, trans. Fahurrozi et al. (Jakarta: Pustaka Azzam, 2009), 333–34.

²⁵ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1980), 78–80, and Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 128–130.

²⁶ Ibn Kathir, Ismā'īl ibn 'Umar, *Tafsir Ibn Kathir* (Beirut: Dar al-Fikr, 2000), 2:45–48.

²⁷ Al-Hasan al-Basri, *Tafsir al-Hasan al-Basri* (Beirut: Dar al-Fikr, 1999), 25–28, and Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 128–130, and Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1980), 78–80.

- ²⁸Reni Risma Nursomohon et al., "Educational Implications of QS An-Najm Verses 5–6 Concerning the Concept of Gabriel's Teaching on Efforts to Increase the Professionalism of Educators," *Islamic Education* 3, no. 1 (2023): 196–97, and Al-Ghazali, *Ihya' Ulum al-Din*, vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyya, 1990), 112–115.
- ²⁹Imam Al-Qurthubi, *Tafsir al-Qurthubi*, 366–67.
- ³⁰M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 13 (Jakarta: Lentera Hati, 2007), 410–11.
- ³¹Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 150–152..
- ³²Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 105–107, and Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 140–142.
- ³³M. Quraish Shihab, *Tafsir al-Mishbah*, p. 235–237.
- ³⁴Ade Nandar et al., "Educational Implications of the Al-Qur'an Surah An-Nahl Verses 43–44 Concerning the Duties of the Apostles as *Ahlu Dzikri* on the Role of Educators as Sources of Knowledge," *Islamic Education* 2, no. 1 (2022): 165.
- ³⁵Sri Narwanti, *Character Education* (Yogyakarta: Familia, 2011), 31.
- ³⁶Abdul Malik Fadjar, *Holistic Thought on Education* (Jakarta: RajaGrafindo Persada, 2005), 188.
- ³⁷Muhammad Anwar HM, Arifuddin Ahmad, and Rahmi Dewanti Palangkey, "Character of Educators According to Hadith," *Al-Urwatul Wutsqa: Islamic Education Studies* 3, no. 1 (June 2023).
- ³⁸*Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* in *Mishkāt al-Maṣābīḥ*: 1.
- ³⁹*Ṣaḥīḥ Muslim*: Book 33, Hadith 218.
- ⁴⁰*Ṣaḥīḥ Bukhārī*: 2587
- ⁴¹*Ṣaḥīḥ Bukhārī*: 3149
- ⁴²Ismail, "Educator from an Islamic Perspective," *Journal of Islamic Education*, ISSN Online: 2581-0065, Print: 2089-189X.
- ⁴³*Ṣaḥīḥ Bukhārī*: 2409.
- ⁴⁴Amin, H. A. (2024). *Islamic Leadership: Fostering Good Morals and Ethical Behavior*. Karachi Islamicus, 4(2), 20-30.
- ⁴⁵Sawaluddin, Kooy Syahbudin, Imran Rido, and S. R. "Creativity on Student Learning Outcomes in Al-Quran Hadith Subjects." *Journal of Innovation in Educational and Cultural Research* 3 (2022): 257–263.
- ⁴⁶*Ṣaḥīḥ Bukhārī*: 6025.
- ⁴⁷Harahap, K. S., and Ilyas Husti. "Desain Pendidikan Aqidah Spritual dalam Hadits dan Kurikulumnya." *Journal of Islamic Education El Madani* 1 (2022): 83–98
- ⁴⁸Harahap, K. S., and Ilyas Husti. "Desain Pendidikan Aqidah Spritual dalam Hadits dan Kurikulumnya." *Journal of Islamic Education El Madani* 1 (2022): 83–98.
- ⁴⁹Indonesia, *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78.

⁵⁰ Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 45–50, and M. Quraish Shihab, *Metodologi Tafsir Tematik* (Jakarta: Lentera Hati, 2005), 12–20, Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj* (Damascus: Dar al-Fikr, 2000), 78–82.