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Imam Nawawi's Thought On Teacher Personality Competencies And Their Relevance To National Education Standards

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Abstract

The education system expects teachers to be more competent as educators. This means that the teacher must be proficient and professional. This study aims to find the concept of educator personality from the thoughts of al-Imām an-Nawawī in his book *At-Tibyān Fī 'Ādāb Hamalati Al-Qur'ān* and also its relevance to the National Education Standards set by the Indonesian Ministry of Education. The type of research that researchers use is qualitative research with a literature review approach by describing Imam Nawawi's thoughts and discussing their relevance to teachers and National Education Standards. The primary data source is from the book *At-Tibyān* written by Al-Imām Al-Nawawi. From the analysis that has been carried out, it is found that the concept of educator personality from Imam Nawawi's thought, namely: (1) Educators should carry out their responsibilities sincerely with the sole intention of expecting the pleasure of Allah SWT. (2) Educators do not intend to obtain worldly pleasures. (3) Educators must always be careful and thorough. (4) Educators should adorn themselves with commendable qualities and good morals. (5) Students must be treated well by educators. (6) Educators should advise their students. (7) Educators must be gentle and humble. (8) Students must be taught to behave in a way that is approved by Allah SWT by their teacher from time to time. (9) If there are many students, the teacher should give priority to the first student's turn and so on. (11) The teacher may not teach by coming to the student's place.

Keywords: Imam Nawawi's Thoughts, Educator Personality, Professional Teacher

Abstrak

Sistem pendidikan mengharapkan para guru semakin berkompeten sebagai pendidik. Ini artinya guru harus mahir dan profesional. Penelitian ini bertujuan untuk mencari konsep kepribadian pendidik dari pemikiran al-Imām an-Nawawī dalam kitabnya *At-Tibyān Fī 'Ādāb Hamalati Al-Qur'ān* dan juga relevansinya dengan Standar Pendidikan Nasional yang telah ditetapkan oleh kementerian Pendidikan Indonesia. Jenis penelitian yang peneliti gunakan adalah penelitian kualitatif dengan pendekatan review literatur dengan mendeskripsikan Pemikiran Imam Nawawi

dan membicarakan relevansinya terhadap guru dan standar Pendidikan Nasional. Sumber data primernya dari kitab At-Tibyan yang ditulis oleh Al-Imām Al-Nawawi. Dari analisis yang telah dilakukan, menemukan konsep kepribadian pendidik dari pemikiran Imam Nawawi, yaitu: (1) Pendidik seharusnya melaksanakan tanggung jawabnya secara tulus dengan niat semata-mata mengharapkan keridhaan Allah SWT. (2) Pendidik tidak berniat untuk memperoleh kesenangan duniawi. (3) Pendidik harus selalu berhati-hati dan teliti. (4) Pendidik hendaknya menghiasi diri dengan sifat terpuji dan akhlak yang baik. (5) Siswa harus diperlakukan dengan baik oleh pendidik. (6) Pendidik hendaknya menasihati muridnya. (7) Pendidik harus lembut dan rendah hati, bersikaplah lemah lembut dan tawadu'. (8) Siswa harus diajarkan untuk berperilaku dengan cara yang diridhai oleh Allah SWT oleh guru mereka dari waktu ke waktu. (9) Jika muridnya banyak, hendaknya guru mendahulukan giliran murid yang perama kali datang dan seterusnya.. (10) Hendaknya guru mengajar hanya berniat karena Allah semata agar tidak sia-sia saat mengajar. (11) Guru tidak boleh mengajar dengan cara datang ke tempat siswa.

Kata Kunci: Pemikiran Imam Nawawi, Kepribadian Pendidik, Guru Profesional

Introduction

The world of education today, especially after the Covid 19 pandemic, has experienced significant changes. At present the learning of Islamic Religious Education, especially Tahfidzul Qur'an, has been passed down from generation to generation trying to maintain its existence and maintain its quality so that it is able to compete, and even be able to make changes in the future. Currently, the learning of tahfidzul qur'an is not only carried out in Islamic boarding schools but educational institutions from kindergarten to tertiary level. This institution is able to incorporate this tahfidz al-qur'an material into its curriculum by applying various methods.

Education is a process of seeking the truth of a problem faced by humans so that they can grow, develop, and carry out the tasks of their creator, namely Allah

SWT.¹ This is what is called khalifatullah fi Al-ard, and is mentioned in the Al-Qur'an Al-Baqarah verse 30 as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Based on the verse above states that God sent humans to be caliphs in the world, because God knows more than what is known by his angels. Knowledge (thinking power), attitude (heart power), and skills (physical power) combine to form competence, which can be seen in a person's actions. In other words, competence is a combination of mastery, knowledge, skills, values and attitudes that appear in the way you think and act when doing a job or task.²

There are five things that need to be considered to form competence: 1) information, referring to data and learning outcomes; (2) A person's ability to perform an activity is referred to as their "skill" or "expertise". 3) self-concept and values, namely one's beliefs, values, and self-image; 4) personal characteristics, which include physical attributes and consistency in responding to situations or information; and (5) motives, namely feelings, desires, psychological needs, or other drives that cause a person to take action.³

It is hoped that teachers will be more competent in their work as educators with the existence of government regulations governing teacher competence. That is, teachers who are proficient in their work can be said to be competent and professional. The presence of teachers and students in a slanted way is also in the public spotlight at this time. To support teacher professionalism in their field, both the low quality of teachers and their education must be taken seriously. Even more tragic, teacher failure in educating and setting an example will be cited as the cause of students' moral decline. Discretion and other factors are not as important as behavior.⁴

Cases of non-physical violence such as dirty words in the form of swearing at students, as well as some physical violence

such as slapping, kicking and other acts of violence, are early signs of a decline in the teacher's personality competence. In the future, his students will imitate the bad behavior of the teacher. A teacher who is supposed to make his students behave well will instead make them behave badly.⁵

Both in religious moral education (morals) and national moral education (nationality), educators must be role models. In schools, for example, habituation activities can be incorporated into the learning process; Apart from acting as "good defenders" for their students, school members, including teachers, must participate in activities such as community service, social service, praying at the mosque, and reciting the Qur'an.⁶

Teachers who do not have the ideal personality as a teacher are to be blamed for several problems. In order for students to imitate an example, a teacher must also reflect its nature. Teachers are people who have many responsibilities who can set an example and role model for their students.⁷ As many examples are found here, a teacher should be held accountable for personality competencies such as tact, courtesy, and morals. The teacher's authority can be increased by having a solid personality, noble qualities, and a good role model. With the personality and morals of the Prophet Muhammad SAW, he always encouraged his

people to have good morals and advised them to stay away from bad traits, as shown by the Prophet Muhammad SAW. Until now, the teacher's personality problem has become a top priority and the main source of student attention.⁸

The people who live and work in a country are the people who define the country. Therefore, if we take a closer look, the various tragedies and events that are happening today show that our nation's morals and education are in decline and are experiencing moral decadence. Among them are the rise of crime, the spread of Corruption, Collusion and Nepotism, the destruction of the younger generation with unstoppable technological advances and their abuse by viewing pornography, promiscuity, and many still using drugs and other drugs. similar in nature.⁹ In addition, the lack of parental involvement in educating their children through the provision of basic education based on the Kitabulloh (Al Qur'an) and Sunnah (Al Hadith) makes education currently very lagging behind, and concerning.¹⁰ When the Al-Qur'an was given to the Prophet SAW by the angel Gabriel AS, he immediately memorized it and taught it to his companions. He ordered his friends to memorize and understand it and practice it in everyday life, this was a form of Rasulullah SAW's effort to maintain the

authenticity of the Qur'an. Then the efforts of the Prophet SAW were continued during the caliphate of Abu Bakar Ash Sidiq Radiyallahu 'Anhu and Umar Ibn Khattab Radiyallahu 'Anhu by documenting in written form seeing the condition of friends who memorized the Qur'an, many of whom were martyred on the battlefield. In fact, Allah Subhanahu Wata'ala has stated that He guarantees the purity of the Qur'an as in His words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, it is We who sent down the Qur'an, and surely We (also) will preserve it.

In this era, Tahfidzul Al-Qur'an is a flagship and mainstay program in Islamic schools, of course this is a very encouraging development, especially for Islamic education, but on the other hand there are also problems. Currently, many Islamic educational institutions use the Koran as an attraction to attract parents to send their children to these educational institutions. However, on the other hand teachers and people who memorize the Qur'an pay less attention to manners during the learning process. Therefore, planning is needed to help teachers and people who memorize the Qur'an acquire the skills and morals they desire.¹¹ Although there have been many studies on characteristic values, this one is different from the others because it involves Imam Nawawi Ad Dimasyqi, a renowned

expert on hadith, jurisprudence, and especially adab¹².

Therefore, it is very important for teachers and people who memorize the Al-Qur'an to study and refer to their thoughts about Islamic education, especially in terms of memorizing the Al-Qur'an, so that the goals of learning the Al-Qur'an can be achieved and become an educator. and the ideal memorizer of the Qur'an. This exploration is directed to provide benefits for the world of schooling, especially Islamic education, this exam will dissect Imam Nawawi's reflections to be applied in learning Strict Islamic Education, especially Tahfidzul Qur'an and implementing it in Islamic education.

Method

This study uses qualitative research. The type of research used in this research is literature review research.¹³ The researcher collects data, then outlines all ideas that are relevant to the discussion in an orderly and systematic manner. The primary data source is from the book *At-Tibyan* written by Al-Imām Al-Nawawi, namely the chapter related to educator competence and the morals of memorizing the Qur'an which is in chapter four, while the secondary data is writings in the form of books, articles, journals and others. relating to teacher competence and the morals of memorizing

the Qur'an. In the analysis, the researcher uses a descriptive analysis method by drawing conclusions from the data found based on the theories found from previous studies.¹⁴

Results and Discussion

Imam An-Nawawi's thoughts about the personality competence of educators in the book *At-Tibyan Fi Adab Hamalati Al-Qur'an*

He explained in the book *At-Tibyan Fi Adab Hamalati Al-Qur'an* that an educator must have personality competence through a concept¹⁵, among the concepts he explained are:

First, educators must carry out their responsibilities sincerely with the sole intention of expecting the pleasure of Allah SWT and not solely seeking salary, position, fame or kindness from anyone other than Allah SWT. As he explained in the book *At-Tibyan Fi Adab Hamalati Al-Qur'an*, that, "A person who studies and teaches the Qur'an so that all his activities are intended solely to seek the pleasure of Allah SWT."¹⁶

According to Imam An-Nawawi, the most important thing for an educator in carrying out his responsibility to educate and educate his students is the genuineness of his goals and intentions solely for the pleasure of Allah SWT. The Qur'an presents

many arguments in favor of charity out of sincerity.

In this explanation, educators should instill in students' sincerity in knowledge and charity for Allah. Everything depends on the intention, which is located in the chest and Allah knows everything with what we intend in the chest.

When teaching is done with sincerity, it will make you feel enthusiastic in teaching because, when the only intention is to focus on Allah, then a teacher only wants to practice his knowledge and help his students.

Second, do not intend to gain worldly pleasures. As he has explained that, "An educator should not seek worldly pleasures whether in the form of wealth, throne or high degree."¹⁷ In this concept, he explained that an educator or memorizer of the Qur'an should not use his recitation of the Qur'an to seek reward or praise.

Third, Educators must always be careful and thorough. They should also avoid harboring animosity toward their students, who learn from anyone other than themselves and seek knowledge from others. Instead, they should aim to encourage a large number of people to attend their classes. it tends to be good for them.

Not boasting about the knowledge one has is one of the personality traits of a teacher. Even if a teacher is considered intelligent, Allah has given him a mandate so that the knowledge he has can be practiced rather than be proud of. He also explained that an educator only seeks as many students as possible and forbids his students from studying with other teachers.

Fourth, an educator should adorn himself with commendable qualities and good morals because good words and words can touch the soul, unite people, and eliminate hostility and hatred, all of which originate in the heart.¹⁸ Students generally don't immediately follow every good or bad example of their teacher, but what they see will all be stored in their subconscious layer.¹⁹

Fifth, students must be treated well by educators. An educator should be kind to students who study with him. The student himself will be affected if the teacher teaches in an impolite manner; however, if teachers treat their students well, students will feel satisfied and will show interest in the teacher. The gentle behavior of the teacher can gradually influence his students to develop a noble personality.

Sixth, educators should advise their students. Things that need to be considered

by educators in giving advice to their students:

1. Speak in clear, polite, and easy-to-understand language.
2. Try not to insult the person you are talking to or the people around you.
3. Modify the language according to the age, nature, and level/position of the child or student being mentored.
4. When giving advice, pay attention to the right moment.
5. When giving advice, pay attention to the circumstances.
6. Provide an explanation, justification, or purpose for the need to provide advice.
7. Include verses from the Qur'an, hadiths about the Prophet, or stories about the Prophet and his companions so that they touch their emotions and conscience more.

According to his explanation, educators should consistently provide good guidance to each of their students so that they can develop good character in themselves. If a student makes a mistake, educators should not be open in advising him. On the other hand, educators must advise students with compassion so that students are not harmed and can finally see all their mistakes for themselves.

Seventh, be gentle and humble, be gentle and humble. A Muslim's vertical relationship with Allah SWT and his horizontal relationship with society requires humility. According to his explanation, an educator with the knowledge he has can avoid being arrogant and aware that the knowledge he has is a gift and a gift from Allah SWT.

Eighth, students must be taught to behave in ways that are approved by Allah SWT by their teachers from time to time. As in his book: "Teachers should educate their students with noble manners gradually. Teaching him to behave in a way that pleases him, training him to do things secretly, getting him used to defending his practices that are visible or not, motivates him so that his daily words and actions are always accompanied by sincerity and honesty, straight intentions, and a feeling that he is always being watched by Allah at all times".²⁰

If a teacher wants to teach manners to his students, then he must go through stages. A child's personality is formed by a teacher. However, it needs to be done gradually or periodically, that is, educators should convey their learning material well and gradually to their students, starting with small useful activities that can be carried out according to the abilities of their students. This will ensure that all students are able to

absorb, understand, and apply the material provided by educators according to their respective stages and abilities.

The personality of the teacher shows the seriousness of the teacher in identifying the personality of his students. because the teacher's actions will have a significant impact on students.²¹ In addition, educators must always motivate their students to be sincere, honest and have good intentions, and feel that Allah is watching over them at all times and in all places.

Ninth, if there are many students, the teacher should give priority to the first student's turn and so on. Based on his statement, it was explained that educators should prioritize students according to the order of their arrival when carrying out the learning process if the number of students is large. However, unless there has been an agreement with the students, the educator has the right to decide who takes precedence regardless of who comes.

Educators should always show a cheerful and radiant face to their students, ask about the condition and health of each student, and ask about the presence and absence of each student. This is a form of educator attention to students as well as a form of educator affection which is a substitute for parents.

Tenth, the teacher should teach only with the intention of Allah alone so that teaching is not in vain. In order to avoid doing unnecessary things while teaching, a teacher should keep his hands to himself. Should teach, only aim for Allah ta'ala because it will be in vain if it aims or intends to seek worldly interests. He explained that educators do not select students. Regardless of what or how their students intend to learn and learn from them, educators must give everyone the freedom to do so because, fundamentally, willingness to learn is already a positive intention.

Eleventh, teachers may not teach by coming to students' places, because that degrades knowledge. According to Imam Nawawi's explanation, it is not recommended for an educator to travel to the location of his students to propagate knowledge. This is because if an educator travels to the location of his students, even though his students are officials or rulers, it indicates that he has despised knowledge and knowledgeable people.

Knowledgeable people are greatly honored by Allah. He may not lower the degree of knowledgeable people before Allah by visiting students' homes in the context of his duties as an educator. Sources of knowledge must be sought. Even though it is far and difficult to reach, it is still a must visit. The Prophet Musa AS has shown his

learning method. He is ready to take a long journey in search of knowledge, even though he is a chosen prophet and apostle (ulul azmi) who is also a leader. When Imam Malik was asked to teach the Caliph's son in the kingdom, he refused the Caliph al-Mansur's offer, saying: Knowledge cannot be acquired. It must be attended.” This means that if you want to study you have to go to a teacher, even if you have to spend a lot of money and travel long distances. Given the large number of people who travel from all over the world to attend certain educational institutions to study, this practice is now commonplace.²²

The relevance between the personality concepts of educators according to Imam Nawawi and the National Education Standards

Imam Nawawi's concepts about the personality of educators are contained in the book *At-Tibyan Fi Adabi Hamalati Al Qur'an*, the researchers identified his concepts showing their relevance to national standards, in the National Education Standards, elucidation of Article 28 paragraph (3) point b that personality competence is a personality ability that is steady, stable, mature, wise, and authoritative, setting an example for students, and having noble character (Depdiknas, 2007). The following will describe the harmony in national standards

that have been set with the character abilities of educators as in the thoughts of Imam An-Nawawi:

First, have a steady, stable, and mature character. What was revealed by Imam An-Nawawi, a teacher must have the following personality:

a. Teachers must be sincere, have sincere intentions, and only want the pleasure of Allah. The teacher was firm in his heart when he vowed solemnly to Allah. Be firm in your plans for God and in your submission to Him. Teachers with sincerity in their personality will teach their students to work hard and to be steady and mature.

b. When a teacher is sincere in his teaching, when faced with a challenge like this, he will accept it graciously. The teacher must show his intention to teach honestly. so that the teacher has shown a consistent attitude of sincere teaching intentions. stable attitude when faced with complex problems and a mature response to them.

Second, have the character of Arif and Authoritative. Be a wise teacher who acts in a way that is good for students, schools and society and is open to think and do things. Teachers are not only human learners but also wise and pious individuals who have the ability to influence the minds of the younger generation. A teacher should not be arrogant with his knowledge because

he belittles and looks down on his peers because he believes he knows better and is more skilled than other teachers. The National Standard says that a teacher should not be arrogant about his knowledge because he does not think he knows more than other teachers. An-Nawawi said that teachers must not hate their students who study with other people who can benefit them and must avoid not intending to force many people to come to him. So it can be concluded that there is relevance to the concepts of Imam An-Nawawi's thought in the book *at-tibyan fi adabi hamalah al-Qur'an* with teacher personality competency qualifications according to national standards.

Third, be a role model. The teacher's personality has a significant influence on the student's personality. This is understandable considering that humans are creatures that like to imitate, including imitating the personal example of their teacher to shape their personality. According to Imam An-Nawawi:

a. Imam An-Nawawi said that a teacher must help his students according to the sixth point. "Religion is advice", according to the Prophet, is advice for Allah, His Book, His Messenger, the leaders of the Muslim community, and the Muslim community as a whole. The task of a teacher is not only to teach students in class but also

to provide good guidance to grow a positive personality in them. giving good advice by advising and also giving examples of daily behavior or role models. The exemplary behavior of a teacher is required by law, according to national standards. There is an agreement with An-Nawawi's views.

b. In the eighth point it has also been explained that a teacher should gradually teach his students noble manners and how to behave that pleases Allah. An-Nawawi expressed it by advising his students to become better people. The teacher teaches his students to act in ways that please Allah, teaches them to practice secretly, teaches them to defend their practices, motivates them so that their daily words and actions are always accompanied by sincerity, straight intentions, and feelings. that Allah is watching over them. It can be concluded that a teacher must first show these qualities in his daily behavior if he wants to instill noble character in his students. Exemplary attitudes and actions can be observed when teaching students to cultivate positive personalities. Fourth, have a noble character. The potential of students to become human beings who believe in and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative and independent, as well as become citizens of a democratic and responsible state is the aim of quality national education. Because

he acts as a resource for students and parents, the teacher must have noble character. Teachers must always have a consistent and unshakable character to have noble character. Students will look up to teachers of moral character as role models for how to handle any situation.

According to Imam An-Nawawi's explanation in the book *at-tibyan fi adabi hamalah al-Qur'an*, which is as follows:

a. Goodness (morals) that are shariah-oriented must adorn the teacher. Both in words and deeds, attitudes and characteristics are commendable and blessed by Allah. Characteristics that are praised and blessed by Allah include: an ascetic attitude towards the world, consuming little of it; not caring about the world or its lovers; philanthropist and exemplary individual; to be happy without going beyond courtesy, tact, and patience; accustomed to the wara' mindset, proud of his small income; calm, obedient, and solemn, with little joke or laughter. conforming to sharia practices, such as maintaining a clean appearance by removing hair and dirt as directed by sharia to remove strong odors or refraining from wearing clothes that are hated by sharia.

b. According to Imam An-Nawawi, the research findings are presented in the seventh point: A teacher must be gentle and humble, and not arrogant. Tawadhu's

character is admirable and will increase his own honor and dignity; however, a teacher must adopt the attitude of Tawadhu.

Conclusion

Based on the analysis of the research, the authors formulate that Imam Nawawi's thoughts about the personality competencies that must be possessed by a teacher. (1) Educators must carry out their responsibilities sincerely with the sole intention of seeking the pleasure of Allah SWT. (2) Educators do not intend to obtain worldly pleasures. (3) Educators must always be careful and thorough. (4) Educators should adorn themselves with commendable qualities and good morals. (5) Students must be treated well by educators. (6) Educators should advise their students. (7) Educators must be gentle and humble, be gentle and humble. (8) Students must be taught to behave in a way that is approved by Allah SWT by their teacher from time to time. (9) If there are many students, the teacher should give priority to the first student's turn and so on. (11) The teacher may not teach by coming to the student's place.

From the explanation above, it can be concluded that there is relevance between the concepts of educator personality according to Imam An-Nawawi in the book *at-tibyan fi adabi hamalah al-*

Qur'an. The book *at-tibyan fi adabi hamalah al-Qur'an* with the National Education Standards, namely that teachers must have the following characteristics; (1) Great, stable and mature; (2) Wise and authoritative; (3) Being a role model; (4) Noble character. This research revealed the concept of Imam An-Nawawi thoughts in a particular research subjects. Further research is expected to analyze the effect of Imam Nawawi's thoughts toward students' personality.

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¹ Hadi, “Textual and Contextual Studies on Education in Surah Al-Fatihah As the Axis of Life.”

² Triana and Nugroho, “Brief ELT in Digital Classroom for Lazy Creative Lecturers (Option After Post Pandemic Recovery): Lecturers ’ Perspectives.”

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