

The Concept of Personality of Islamic Religious Education Teachers based on Kuntowijoyo's Prophetic Social Science

Diah Rasmala Dewi^{a)}, Nadlir^{b)}, Sibawaihi^{c)}, Sabarudin^{d)}

a) Mahasiswa UIN Sunan Kalijaga Yogyakarta, ORCID ID <https://orcid.org/0000-0002-4640-361X>

b) Dosen UIN Sunan Ampel Surabaya, ORCID ID <https://orcid.org/0000-0003-4477-3112>

c) Dosen UIN Sunan Kalijaga Yogyakarta

d) Dosen UIN Sunan Kalijaga Yogyakarta

ABSTRAK

Konsep karakteristik guru yang telah dirumuskan oleh beberapa tokoh Islam masih berupa pembahasan kompetensi guru secara umum. Namun demikian, hal tersebut dapat dijadikan sebagai dasar dalam merumuskan konsep kepribadian guru pendidikan agama Islam yang memang belum dilakukan pengkajian secara spesifik dan mendalam. Hal ini mengundang ketertarikan penulis untuk melakukan kajian terkait konsep kepribadian guru pendidikan agama Islam dengan berbasiskan ilmu sosial profetik Kuntowijoyo yang memuat nilai transendensi, humanisasi dan liberasi dimana dalam merumuskan konsepnya didasarkan pada al-Qur'an, yaitu surat Ali-Imran ayat 110. Sehingga diharapkan dapat menjadi salah satu rumusan solusi dalam menjawab tantangan guru pendidikan agama Islam berkaitan dengan aspek kepribadian guru itu sendiri. Jenis penelitian ini yaitu penelitian kepustakaan dengan pendekatan psikologis-pedagogis. Digunakan sumber data primer berupa buku karya Kuntowijoyo yang memuat tentang Ilmu Sosial Profetik dan didukung dengan sumber data sekunder lainnya. Adapun kesimpulan dari penelitian ini yaitu: (1) konsep kepribadian guru perspektif pendidikan agama Islam merupakan kemampuan yang harus dimiliki guru dengan mengacu pada akhlak mulia sebagaimana yang diteladankan oleh Nabi Muhammad SAW berdasarkan nilai-nilai ajaran Islam. (2) kepribadian guru pendidikan agama Islam berbasis ilmu sosial profetik perspektif kuntowijoyo merupakan kemampuan personal yang harus dimiliki guru berbasiskan ketiga nilai profetik yaitu transendensi, liberasi dan humanisasi. Berkaitan dengan konteks saat ini, konsep tersebut dapat dijadikan sebagai rumusan solusi dalam menjawab tantangan guru pendidikan agama Islam yang berasal dari aspek kepribadian guru itu sendiri. Sehingga diharapkan dapat ditemukan indikator-indikator dalam perumusan kompetensi kepribadian guru terutama guru pendidikan agama Islam ke arah yang semakin baik lagi.

ABSTRACT

Teachers' competence has been discussed by some Islamic figures as the main indicator in order to formulate the concept of teachers' personality for teachers in general. However, the indicators that are specifically for Islamic education teachers have not been discussed yet, so it is important to deepen and specify the study to formulate criteria of the concept of teachers' personality that mainly focus on Islamic education teachers based on Islamic view. Based on those reasons, the writers are interested in conducting research in the area of the concept of teachers' personality based on the Kuntowijoyo's prophetic social science which contains transcendence, humanization and liberation values. The prophetic social science by kuntowijoyo is formulated based on the surah Ali Imron verse 110. In this research, the writers will focus on the teachers of Islamic religious education (PAI). By using the concept, the research is expected to formulate the indicators for the concept of teachers' personality which is intended specifically for Islamic religious education teachers. This research uses library research methodology with psychological-pedagogical approach. The main source of the research is the book by Kuntowijoyo with some secondary data sources. The results of the study show that: (1) the concept of teacher's personality, in the perspective of Islamic education, must refer to the noble morals as exemplified by the Prophet Muhammad SAW based on the values of Islamic teachings. (2) the concept of Islamic education teacher's personality based on Kuntowijoyo's prophetic social science must include three prophetic values (transcendence, humanist and liberating). So, in order to acquiring the concept of teachers' personality, it is important for the Islamic education teachers to be transcendence, liberating and humanist as well as emulating the values of Prophet Muhammad. In relation to the current context, this concept can be used as a solution in response to the challenges of Islamic religious education teachers that come from the aspect of the teacher's personality. So, it is hoped that the indicators which is based on kuntowijoyo's prophetic social science can be used as the formulation for all teachers to upgrade their personality competence, especially for Islamic religious education teachers.

KATA KUNCI

Kepribadian Guru ;
Pendidikan Agama Islam;
Ilmu Sosial Profetik ;
Kuntowijoyo.

KEYWORDS

Personality of Islamic
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A. Introduction

The personality of the teachers plays a significant role in the learning process, especially in shaping the students' character. This is related to the tendency of students to follow a visible behavior, including imitating the teacher which eventually affects their personality.¹ As an example, when the teachers want to teach about affection for their students, they should show love, care or other acts which represent affection. If they do otherwise, showing a rude and irritable attitude, for example, it is not love that will be embedded in their students, the rude attitude will be more attached to them instead. System of thought and belief of students will allow that to occur. Thus, the personal competence or personality of educators has a major influence in the process of forming the personality of students.

The personality of teachers, especially in Islamic education, is the foundation of how teachers will behave. It is also a reference for their students in the educational process. As stated by Zakiah Darajat that personality is an important competence that must be possessed by a teacher, because personality is a deciding factor that can make a teacher a good figure for his students, or teacher can ruin the mentality and the future of his students.² Personality of the teachers has a big influence on the learning process, since students learn many things from their teachers including manner, behavior and beliefs. During the learning process, students will see and possibly imitate attitudes or behavior, reflect feelings, follow the beliefs and words of their teachers. Besides, students' learning problems such as discipline, social behavior, motivation, achievement can also come from the personality of the teachers as well.³

In Islam, teachers play a very strategic role. Teachers not only carry out scientific duties which related to a students' knowledge, they also carry another task which is to guide their students so that they are always in the way of Allah SWT. All of those obligations are not an easy task. In addition, in carrying out their educational duties, teachers face various challenges which come from both internal challenges which related to the teacher's material and personality, as well as external challenges which related to the role of parents, the environment, and the development of technology and science.

Given a great responsibility and role of teachers in the education, the government has created some policies in order to maintain the development and improvement of teacher quality, since teachers are expected to significantly contribute on improving the quality of human resources through education. One of the government policies is issued in Law Number 14 of 2005 concerning Teachers and Lecturers.⁴ As stated in Article 10 paragraph (1) of the Law, it is explained that the teachers and lectures must meet the qualifications that include various competencies such as: social, personality, professional, and

¹ Suwanto, *Budaya Kerja Guru* (Lampung: GRE Publishing, 2019), 118-119.

² Zakiah Darajat, *Kepribadian Guru*, 9.

³ Suyanto dan Asep Jihad, *Menjadi Guru Profesional*, 16.

⁴ Atim Rinawati, "Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru," *Journal Ar-Rihlah: Inovasi Pengembangan Pendidikan Islam* 3, no. 1 (2018): 15–30, 18.

pedagogical.⁵ Teachers are expected to be able to carry out their educational duties professionally through the integration of these four competencies. Based on the government's policy above, it is important for teachers to have personality in order to become qualified and professional educators.⁶

Additionally, it is stated that the teacher's personality competence contains sub-competencies which include noble character, stable and steady personality, wise, mature and authoritative.⁷ The formulation contains the concept of the teacher's personality, albeit in general. The researchers believe that it is important to conduct a more in-depth study related to the teachers' personality based on Islamic view which focuses on Islamic religious education teachers.

Another reason, various studies on education by scholars in classical and medieval times are increasingly developing in the present era after the studies and research on the same topic are carried out by scientists in the modern period. Most of the studies on education contain objectives, materials, methods, educators, students and other educational aspects based on the Qur'an and Hadith as a reference for thinking.⁸ However, in-depth studies related to educators specifically their personality have not yet been carried out by many researchers. This fact provides broad opportunities for Islamic thinkers to conduct specific studies that discuss issues related to the personality competence of teachers based on Islamic view, so that the concept of teachers' personality based on Islamic view can be used as the criteria or indicator to build the teacher's personality, especially for the ideal Islamic religious education teacher.

The characteristics of teachers as mentioned by several prominent Islamic thinkers are still in the form of general descriptions, which contain various competencies that has not been yet studied specifically. Even though the characteristics are presented in general, the concept of teacher characteristics that have been formulated by several Islamic figures can be used as a basis in determining the concept of the personality of Islamic religious education teachers, which have not been studied specifically and in depth. Based on those reasons, the researchers are interested in conducting a study related to the personality concept of Islamic religious education teachers with the analysis of Kuntowijoyo's prophetic social science which contains the values of transcendence, humanization and liberation. In formulating the concept, Kuntowijoyo used the Qur'an as the foundation of his thinking. Kuntowijoyo extracted the concept from Surah Ali-Imran verse 110 which means: "You are the best people sent down among mankind to uphold good, prevent evil and believe in Allah".⁹ This research is expected to be one of the solutions in determining some personality teacher criteria for Islamic religious education teachers.

⁵ "Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 Tentang Guru Dan Dosen," n.d.

⁶ Fitri Mulyani, "Konsep Kompetensi Guru Dalam Undang-Undang Nomor 14 Tahun 2005 Tentang Guru dan Dosen (Kajian Ilmu Pendidikan Islam)," *Jurnal Pendidikan Universitas Garut* 03, no. 01 (2009): 1–8, 3.

⁷ "Permendiknas No. 16 Tahun 2007," n.d.

⁸ Abuddin Nata, *Pendidikan Dalam Perspektif Al-Qur'an* (Jakarta: Prenadamedia Group, 2016), 5.

⁹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 86.

Based on the preliminary study that has been carried out by the researchers, the study of the concept of teacher personality¹⁰ and prophetic social science¹¹ is not a new study because there have been several researchers who have previously studied it. However, from some of these studies, the concept of the personality of Islamic religious education teachers based on the prophetic social science of Kuntowijoyo's perspective has not been studied in depth so that it can be said that previous research does have the same theme of discussion with this study, but there is a different focus. This article is a critical study of the values of prophetic social science as initiated by Kuntowijoyo and the researchers contextualize it to build a reference for the construction of knowledge about teacher personality competencies, especially for today's Islamic religious education teachers. This study used data analysis techniques in the form of content analysis. The purpose of this study is to find indicators that can formulate the personality competencies of teachers, especially Islamic religious education teachers.

Furthermore, content analysis includes in-depth assessment activities of written or printed information in the mass media.¹² Through this content analysis, some valid inferences can be obtained and can be reviewed based on the context. In this analysis process, various meanings are selected, compared, combined and arranged until the relevant data are found. To complete the analysis, this descriptive-analytic library research contains the collection of data that is extracted and processed from various related literatures such as books, journals and so on that are relevant to the research focus.¹³ To answer the problems in this research, the process of collecting library data, reading, recording, and processing various information about the concept of the personality of Islamic religious education teachers with the study of Kuntowijoyo's prophetic social sciences is carried out through various related sources. The psychological-pedagogical approach used in this study helps in the process of deeper assessment on the dimensions of prophetic social science as initiated by Kuntowijoyo and contextualizes it to determine a reference for the construction of knowledge about the concept of teacher personality, especially Islamic religious education teachers through theories in science, education and psychology.

In this study, researchers used primary and secondary data as the data sources. Primary data is the main source or data obtained directly from the work of the character to be studied. The researcher used two books by Kuntowijoyo that contain the focus of the discussion that the researchers have researched on the Prophetic Social Sciences, they are: *Paradigma Islam: Interpretasi Untuk Aksi* (Islamic Paradigm: Interpretation for Action)¹⁴ and *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika* (Islam as a Science: Epistemology, Methodology and Ethics).¹⁵ While secondary data is a source of

¹⁰ Karlina, "Kompetensi Kepribadian Guru Menurut Ibnu Sahnun" (Medan, Program Studi Magister Pendidikan Islam, Pascasarjana Universitas Islam Negeri Sumatera Utara Medan, 2019).

¹¹ Maskur, "Ilmu Sosial Profetik Kuntowijoyo (Telaah Atas Relasi Humanisasi, Liberasi Dan Transendensi)" (Makasar, Program Studi Pemikiran Islam, Pascasarjana, Universitas Islam Negeri Alauddin Makasar, 2012).

¹² Farid Wajdi, *Analisis Isi: Pengantar Teori dan Metodologi* (Jakarta: Citra Niaga Rajawali, 1993), 15.

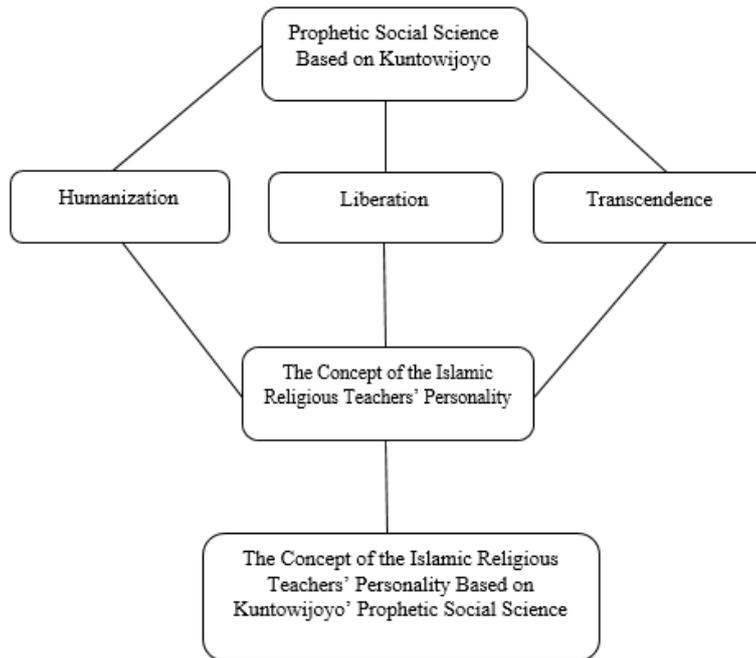
¹³ P. Joko Subagyo, *Metodologi Penelitian, Teori dan Praktek* (Jakarta: Rineka Cipta, 1991), 109.

¹⁴ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, cet. ke-1 (Bandung: PT Mizan Pustaka, 2008).

¹⁵ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*.

supporting data in answering the problem or research focus. For the secondary data, researchers used data sources that is taken from books, journals, theses, articles or other printed documents related to the research focus. Primary and secondary data were obtained through the documentation method by collecting and processing library materials or documents related to the research focus as a systematic procedure to obtain the required data. Furthermore, the stages of data analysis used in this study were starting from data collection, data reduction, data display and drawing conclusions and verification.¹⁶

The theoretical framework or conceptual framework of this research is as follows:



B. Kuntowijoyo and His Concept of Prophetic Social Science

Kuntowijoyo who was born in Sorobayan, Sanden, Bantul, Yogyakarta on September 18, 1943 has a royal lineage. His father's name was H. Abdul Wahid Sostroatmojo and his mother's name was Hj. Warasti. The paradigm of Muhammadiyah and Nahdatul Ulama (NU) in the Kuntowijoyo family gave its own influence on the process of Kuntowijoyo’s intellectual development and writing of various works.¹⁷

Kuntowijoyo was one of the prominent Indonesian thinkers who formulated Islamic discourse from the point of view of social problems. Additionally, Kuntowijoyo was known not only as a consistent figure in producing literary works, but also as a prolific writer in scientific works, in addition to his interest in the world of culture. Kuntowijoyo continued to develop his intellectual ideas, not only as a historian, but he also dedicated himself to the study of Islamic scholarship. His idea about the urgency of the

¹⁶ Muh. Fitrah and Luthfiyah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas dan Studi Kasus* (Sukabumi: CV Jejak, 2017), 85-86.

¹⁷ M Fahmi, *Islam Transendental: Menelusuri Jejak-Jejak Pemikiran Islam Kuntowijoyo*, 30.

development of prophetic social science is one of them.¹⁸ The prophetic concept developed by Kuntowijoyo is based on the context of the Qur'an in Q.S. Ali-Imran [3]: 110 which means: "You are the best people sent down among mankind to uphold good, prevent evil and believe in Allah".¹⁹

Kuntowijoyo formulates four things that are implied in the content of the verse, including:

First, Kuntowijoyo revealed that:

"The concept of Muslims as the best people (khaira ummah) on the condition that they fulfill the three things contained in the continuation of the verse. This means that being the chosen people is not something that Muslims can get for granted. The concept of the best ummah in Islam should actually be interpreted as a challenge to work and strive to the fullest towards historical activism".²⁰

Second, Kuntowijoyo revealed that:

"Historical activism means that working among people (ukhrijat linnasi) or engaging in historical activity is an important indicator in shaping the ideal Muslim ummah."

In this regard, Kuntowijoyo asserted that:

"Islam is a religion of charity so that the phenomena of wadat (not married), uzlah (seclusion) and monkhood are contrary to human nature in Islam."

Third, Kuntowijoyo revealed that:

"The importance of awareness of divine values (amar ma'ruf, nahi munkar, faith billah) so that it can be used as a basis or foundation in Islamic activism, so that Muslims are expected to have a dependable guideline in responding to other values that are contrary to Islam"

Fourth, Kuntowijoyo revealed that:

"Prophetic ethics that require the importance of awareness of the contents of the verse need to be actualized by humans in general in their lives. This means that the verse is intended for the general public or anyone, be it individuals (lay people, farmers, experts, etc.), institutions (universities, mass organizations, social and political organizations, etc.) and collectivities (jama'ah, community groups, people, etc.)".²¹

The term prophetic in terms of language comes from English, which is prophet,²² which means the inherent nature of a prophet with spiritually ideal characteristics, being an initiator of change, fostering society towards improvement and fighting oppression with relentless struggle²³

The term prophetic was not widely used in Indonesia at first. The term prophetic was popularized by Kuntowijoyo based on the thoughts of Roger Garaudy (a French philosopher) and Muhammad Iqbal (a prominent Islamic thinker) on the philosophy of Western science.²⁴ Garaudy, as

¹⁸ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 135.

¹⁹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 86.

²⁰ *Ibid.*, h. 91.

²¹ *Ibid.*, h. 91-92.

²² Ahimsa-Putra, *Paradigma Profetik Islam: Epistemologi, Etos dan Model*, 2.

²³ Moh. Ikmal, "Integrasi Pendidikan Profetik (Mengurai Tradisi dan Implementasi Dalam Sistem Pendidikan Indonesia)," *Jurnal Pelopor Pendidikan* 4, no. 1 (January 2013), 4.

²⁴ Roqib, *Prophetic Education (Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan)*, 19.

quoted by Kuntowijoyo, stated that Western philosophy has abandoned divine and human values. Therefore, he wanted the prophetic philosophy of Islam to be reactualized.²⁵ With regard to prophetic philosophy, Iqbal as quoted by Kuntowijoyo, reviewed the expression of a Sufi, it said:

"Prophet Muhammad was in the highest place (sidratul muntaha) as coveted by the mystics. Nevertheless, the Prophet Muhammad chose to return to earth to continue his apostolic tasks. The spiritual experience of the Prophet Muhammad which had brought him to a peaceful place with God did not necessarily make him tempted to stop and stay there. However, the Prophet Muhammad used the experience as a psychological force to continue the mission of social transformation of humanity".²⁶

Based on the quote above, it can be said that the Prophet Muhammad had implemented a prophetic ethic through his actions which preferred historical activism by continuing his task as a prophet on earth rather than feeling his own peace with God.

From Kuntowijoyo's ideas regarding prophetic social sciences that have been mentioned in his book, the researchers found that there are still some contents which are not discussed in detail. However, Kuntowijoyo has made an extraordinary effort to develop ideas about prophetic science. The urgency to build prophetic social science has been well explained. Several important basic assumptions in the science have also been presented so that in general it can lead to the conclusion that Kuntowijoyo's view on prophetic social science is quite complete and can be implemented immediately.

However, for thinkers who are critical and are concerned with small parts, finding weaknesses that appear from the Kuntowijoyo's view will certainly cause a different impact. Thomas Kuhn's stated that the scientific revolution is a paradigm shift, a change in the mode of thought, or a mode of inquiry that leads to the understanding that the core of science is a paradigm. If so, what should have been discussed and developed first by Kuntowijoyo was a view or conception of a paradigm regarding a framework of thought. However, it was not carried out.

The absence of a conception of the paradigm as a framework of thought with its various components has made Kuntowijoyo unable to develop his prophetic paradigm clearly. There are still some parts of the paradigm that were not discussed, so that the prophetic paradigm offered by Kuntowijoyo still has shortcomings. The unfinished paradigm looks still fragile and easily torn down by those who are critical. However, this weakness should be understandable because Kuntowijoyo was actually in the process of building a new paradigm, but before he completed his works, Kuntowijoyo had passed away. Moreover, it is important to understand that building a new paradigm is much more difficult than building or formulating a new theory.

The lack of a conception of paradigm in Kuntowijoyo's thought on prophetic social science can be seen as a weakness, as well as an opportunity for researchers. They can continue the efforts to build a new paradigm that has been started by Kuntowijoyo by contributing ideas in the formation of a new

²⁵ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

²⁶ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 483.

paradigm. The new paradigm can be a way of thinking that leads us to new knowledge about prophetic social science, with a much richer substance and more capable of bringing humans closer to their God.

The author tries to explore and find the components of Kuntowijoyo's idea about the concept of prophetic social science. The researchers focus mainly on the values that underlie the development of prophetic social science which is inspired by the surah Ali-Imran verse 110 in the Qur'an so that it can be used in constructing the concept of teacher personality, especially Islamic religious education teachers based on prophetic values.

Prophetic social science is expected to be able to solve the problems of the people by making the Qur'an as the basis of scientific theory for all humans in general.²⁷ Moeslim Abdurrahman also acknowledged the prophetic social science initiated by Kuntowijoyo as a new format of social science that can not only be used as a reference in explaining and carrying out social transformation, but also as an important part that can revive the basis of Qur'anic values. According to him, Kuntowijoyo wanted the integration of Islam into a more universal and humanist historical consciousness.²⁸

Moreover, it is very important to bring back prophetic awareness in today's life, because many phenomena of life are getting away from the prophetic value of Muhammad.²⁹ There are many alarming phenomena rise in today's life such as violence, hate speech, bullying, terrorism, crime, ignorance, oppression, hedonism, corruption and so on. Many people claim to be religious, but in reality, many of them have not been able to perform their own religion as exemplified by the prophet Mohammad. Therefore, it is hoped that education can be used as a strategic and potential element in realizing a prophetic transformation of society. In this case, the teachers as a key element in the educational process hold a great responsibility in realizing the noble mission.³⁰

There are three main things that the researchers pay attention to which are discussed in Kuntowijoyo's book, the three prophetic dimensions formulated by Kuntowijoyo can be described as follows:

Humanization

The term humanization is a derivation of amar ma'ruf where the original meaning is to uphold or invite people to goodness. The term was later formulated by Kuntowijoyo into humanization which is defined as humanizing humans.³¹ Through the spirit of amar ma'ruf values, it is hoped that the positive values and potential in humans can be properly actualized. Furthermore, Kuntowijoyo explained that: "Amar ma'ruf in a daily context can be in the form of personal activities such as prayer, remembrance,

²⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 11.

²⁸ Moeslim Abdurrahman, *Islam Transformatif*, 102.

²⁹ Masdar Hilmi, *Islam Profetik* (Yogyakarta: Impulse, 2008), 248.

³⁰ Rinawati, "Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru.", 22.

³¹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

praying to semi-social and even collective ones such as honoring parents, building brotherhood or loving orphans, providing clean government and social security".³²

Based on the concept of humanization, education is basically a process where humans are the most important part in formulating educational development. Humanistic education means that education should be built on principles that place humans as subjects of education and not the other way around. It means that the educational process must depart from theological-philosophical knowledge about humans because through that knowledge, human awareness of their functions as servants of God can grow and be actualized to the maximum. On the other hand, education that does not come from theological-philosophical knowledge about humans can eventually lead to the emergence of behaviors that are no longer constructive for upholding human values.³³

One of the derivatives of the principle of humanization is respect for the dignity and worth of every human being. Everyone is created as a creature that has uniqueness, advantages and privileges. Education based on the prophetic approach requires that all these potentials can be developed to the fullest, so that humans are able to become themselves in the process of self-actualization.³⁴

Thus, it can be concluded that the pillar of humanization is closely related to how to raise awareness that human values should be an important aspect to be continuously actualized and implemented in the educational process. as exemplified by the figure of the Prophet Muhammad who was very humane to others. Prophet Muhammad is a figure who greatly respects other people, even including those who are openly hostile to him.³⁵

Some indicators of humanization in the prophetic context are maintaining brotherhood on the principle of humanity, viewing a person as a whole, which includes not only physical but also psychological aspects so that respect for other groups arises, eliminating hatred from within humans and various forms of violence against others.³⁶

Liberation

The term liberation comes from the derivation of nahi munkar. The term was later formulated by Kuntowijoyo into liberation.³⁷ Furthermore, Kuntowijoyo explained that nahi munkar in religious term means preventing or prohibiting from doing any destructive actions, such as preventing people who close to them from consuming drugs, eradicating gambling, corruption or usury.³⁸ The actualization of liberation values is intended to free people from the cruelty of structural poverty, technological

³² *Ibid.*, 98.

³³ Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo).", 184.

³⁴ Manaf, *et. al.*, *Pendidikan Islam Profetik*, h. xvi-xvii.

³⁵ Roqib, *Prophetic Education (Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan)*, 84.

³⁶ *Ibid.*,

³⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

³⁸ *Ibid.*,

arrogance and extortion and self-made shackles. Humans should be united with those who experience various forms of oppression. Meanwhile, nahi munkar in scientific language can be interpreted as liberation from various forms of oppression, the shackles of ignorance, poverty and bad behavior.³⁹

Nahi munkar as a principle of liberation aims to liberate humans from all forms of deviation and oppression. The principle of liberation can also be interpreted as preventing everyone from various things that can plunge humans into a negative direction.⁴⁰ In the context of education, the manifestation of the principle of liberation can be in the form of activities to prevent students from promiscuity, drug consumption, cheating in buying and selling practices, prohibiting plagiarism, protecting students from bullying and other various acts of violence. It means that the actualization of the principle of liberation is directed at liberating humans from various forms of deviation that can distance humans from God so that humans are able to carry out their caliphate duties properly.⁴¹ Therefore, it can be said that the liberation formulated by Kuntowijoyo in prophetic social science refers to the context of liberation based on transcendental values.⁴²

Thus, some indicators of liberation in a prophetic context are siding with the common good, upholding justice and truth, eradicating ignorance and backwardness and eliminating various oppressions and violence.⁴³

Transcendence

Kuntowijoyo used the term transcendence which comes from *tu'minuna billah* which means faith in God. Furthermore, Kuntowijoyo explained that:

“The aim of transcendence is that the transcendental dimension can be actualized in culture so that it becomes a filter for oneself from the negative currents of hedonism, materialism and decadent culture. The transcendence dimension is intended for humans to see life as a blessing from God where humans live in awareness of the presence of Allah SWT”.⁴⁴

This means that transcendence in prophetic social science is not only an important basis of Islamic teachings, but also the basis for the realization of the other two values, humanization and liberation. So that the close relationship between the three pillars or elements makes them inseparable.

The concept of *tu'minuna billah* requires the actualization of the principle of transcendence in human life. the concept teaches awareness of God or God consciousness in every human activity. Therefore, all activities should not only be carried out physically, but must also have clear directions and goals where all activities must be based on an awareness of certain values. With the principle of transcendence or *tu'minuna billah* in human behavior, the awareness that every human being is always

³⁹ Rinawati, “Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru.”, 25.

⁴⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

⁴¹ Manaf, et. al., *Pendidikan Islam Profetik*, xvii.

⁴² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 103.

⁴³ Roqib, *Prophetic Education (Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan)*, 82.

⁴⁴ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 484.

under the supervision of Allah will always appear, so that wherever he is, a person will always perform good deeds and avoid doing anything negative or destructive.⁴⁵ As the Messenger of Allah has said, "Be pious of all of you, wherever you are". The equivalent of the word piety in this context is character, so it implies that it is crucial for humans to continue maintaining positive qualities or have noble character wherever they are.⁴⁶

Thus, it can be concluded that some indicators of transcendence in a prophetic context include: believing in the spiritual power of Allah SWT, seeking a consistent and sustainable approach to Allah SWT, making God the only place to depend, believing that everything is due to the omnipotence of Allah, involving the teachings of Islam in every activity, hoping for goodness on the Day of Judgment and sincerely accepting every problem of life.⁴⁷

C. The Personality of Islamic Religious Education Teacher

Self-understanding is important, so that individuals can assess the strengths and weaknesses of their personality, since personality has major implications for people related to a profession. This is because personality is closely related to the image of the profession. Therefore, anyone from any profession is required to have a personality that represents a good image of his profession.⁴⁸

Zakiah Darajat revealed that personality is an important competency that a teacher must have. Personality will be a determinant of whether an educator is a good figure or a mental breaker and the future of his students.⁴⁹ In this regard, al-Ghazali emphasized that teachers must always have, display and maintain good morals, so that teachers can carry out their duties as good role models. This is because students have a tendency to imitate or follow the behavior that appears in front of them.⁵⁰

The expression *digugu* (believed) and *ditiru* (imitated) which are the abbreviation of word *guru* become a term that is inherent in a teacher. *Digugu* means that whatever conveyed by the teachers become something that is believed and considered as truth by the students. Meanwhile, being imitated means that an teacher becomes an example or role model for his students.⁵¹ Both terms clearly refer to the character that must be embodied in the ideal teacher profile. The teaching profession must be filled by competent figures, because teachers help create an educated generation.⁵² Without a teacher, the teaching of various ideal values both in words and actions to students will face obstacles and can even

⁴⁵ Manaf, et. al., *Pendidikan Islam Profetik, Pendidikan Islam Profetik*, xvii.

⁴⁶ *Ibid.*,

⁴⁷ Roqib, *Prophetic Education (Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan)*, 79.

⁴⁸ Chaerul Rochman dan Heri Gunawan, *Pengembangan Kompetensi Kepribadian Guru: Menjadi Pendidik yang Dicintai dan Diteladani Siswa*, 50.

⁴⁹ Zakiah Darajat, *Kepribadian Guru*, 9.

⁵⁰ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI)*, 93.

⁵¹ Moh. Roqib dan Nurfuadi, *Kepribadian Guru*, 20.

⁵² Abdullah Munir, *Spiritual Teaching*, 110.

stop. To carry out such a large mandate, it is very necessary to have a teacher who has various ideal competencies, including personality competencies.⁵³

Characteristics of teachers with personalities have been described by several prominent Islamic thinkers although they are still in general descriptions. However, through the concept of teacher characteristics that have been formulated by several Islamic figures, it can be used as a basis in formulating the concept of the personality of Islamic religious education teachers through specific and in-depth research and assessment. Several Islamic thinkers who formulated the characteristics of a personality teacher are (1) Al-Ghazali mentions several important traits for a teacher, including compassion, gentleness and not easily angered, not expecting wages or remuneration, honesty and trustworthiness, tolerance, not demeaning other sciences outside the teacher's field of science, paying attention to individual differences and being consistent. (2) Abd al-Rahman al-Nahlawi also mentions other important characteristics for a teacher, they are: rabbinic, it means that everything is in line with Islamic values, sincere, patient, honest, being a lifelong learner, mastering methods and its application, able to manage the class, understand the psychological development of students, be adaptive to the times, and be fair. (3) Ikhwan al-Safa mentions several important qualities for a teacher, they are: intelligent, mature, morally upright, sincere in heart, clear in mind, has a scientific ethos and is not a blind fanatic. (4) Athiyah al-Abrasyi requires several qualities for teachers, they are: responsible, confident, disciplined and diligent, setting a good example and mastering various methods and their application in learning.⁵⁴

Muhaimin explained that the idea of personality characteristics of teachers by several Islamic education figures in this case Imam Al-Ghazali, Al-Nahlawy, Ikhwan al-Safa, and Al-Abrasyi led to the conclusion that a teacher in developing personality should imitate the Prophet Muhammad. Rasulullah in every goal, action and way of thinking is *Rabbani* which means doing work on the basis of sincerity or doing work for Allah SWT. In addition, the Messenger of Allah always took care of himself and his honor, became an exemplary figure for his students, practiced his knowledge in real life, taught his knowledge to students with great patience and did not underestimate any other knowledge.⁵⁵

The various characteristics as exemplified by the Prophet Muhammad are expected to be used as a basis in building the personality of teachers, especially for Islamic religious education teachers who have a major influence in the process of developing the personality of students. As also expressed by Sutarto and Sari regarding the characteristics of professional teachers through a psychological review of the personality of the Prophet Muhammad SAW that:⁵⁶

“The Prophet Muhammad SAW was a professional teacher, because he had many competencies that resemble a teacher such as, religious, social, profesional and pedagogical competence. In

⁵³ Syamsu Nahar, *Standar Kompetensi Kepribadian Guru: Kajian Berbasis Data Penelitian Lapangan*, 37.

⁵⁴ Mohammad Kosim, “Guru Dalam Perspektif Islam,” *Tadris* 3, no. 1 (2008), 50-52.

⁵⁵ Muhaimin, *Arah Baru Pengembangan Pendidikan Islam*, 155.

⁵⁶ Sutarto dan Dewi Purnama Sari, “Characteristics of Professional Teacher: A Psychological Review of The Personality of Prophet Muhammad SAW,” 172.

behaving and educating mankind Muhammad SAW always showed transcendental values and the values were also implemented in daily life. The Prophet Muhammad SAW did not only give examples in education, but also in all aspects of life. Therefore, a professional teacher is not only determined by academic ability, but also must have a good personality and can act as a role model.”

Thus, the task of a teacher is not easy, because teachers not only transfer knowledge, teachers also guide human character in a sustainable manner. From the involvement of the teachers, it is expected that a generation that is able to carry out its function as servants and caliphs of Allah is manifested on earth as one of the goals of Islamic religious education. Therefore, teachers play an important role in determining the success in the educational process, especially their function in instilling positive values in students which cannot be done and replaced by any technological sophistication.

D. The Concept of Personality of Islamic Education Teachers Based on the Kuntowijoyo’s Prophetic Social Sciences Perspective in Responding to the Challenges of Today's Islamic Education Teachers

In the context of education, teachers play a salient role and the key factor in succeeding the education process, because good teachers play an important role in human development through the education process in schools. No matter how good the existing education system and components are, if they are not supported by qualified teachers, then the education process will not go well, it can even be hampered and stopped.⁵⁷ This is because teachers are responsible for creating a safe, comfortable and effective learning environment. This is inline with the practice of prophetic Islamic education, where the educator is one of the main factors in the success of education.⁵⁸

In prophetic social science as an approach to examine the personality concept of Islamic religious education teachers, Kuntowijoyo did not specifically discuss this matter. However, the prophetic values formulated by Kuntowijoyo which include the values of humanism, liberation and transcendence are intended to be used not only to make discoveries about social theories, but can be used for other theories as well, including the concept of the ideal teacher personality.⁵⁹ The concept of the teacher's personality that is built with a prophetic approach will use the three values in prophetic social science as an indicator that determines the characteristics in building the concept of the teacher's personality.⁶⁰ Thus, it can be said that a teacher who has a personality based on a prophetic social science approach must have a character based on a stable and strong transcendence value so the integration of the values of humanization and liberation in a teacher as a whole can be realized.⁶¹

⁵⁷ Diah Rusmala Dewi, “Pengembangan Kurikulum Di Indonesia Menghadapi Tuntutan Kompetensi Abad Ke-21,” *As-Salam* VIII, no. 1 (2019), 18.

⁵⁸ Manaf, *et. al*, *Pendidikan Islam Profetik*, xxviii.

⁵⁹ Arum, “Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo).”, 183.

⁶⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 92.

⁶¹ Roqib, *Prophetic Education (Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan)*, 24.

Education is basically a process of individual change towards the realization of humans who have prophetic awareness. Education brings human closer in to the attitude and character of the Prophet Muhammad SAW as an enlightening figure who is able to realize social transformation as a whole. The role and competence of a teacher should refer to what has been exemplified by the Prophet. A teacher should make the success of the Prophet in conveying the message of Islam, persuading to monotheism, improve human morals as a guide in educating, in addition to the ability to educate students with various strategies and appropriate methods and the most important thing is that teachers can imitate the Prophet as a role model.⁶²

In the current concept of education, the four competencies that must be possessed by teachers as stated in the law on lecturers and teachers are the key to the realization of an effective educational process. Meanwhile, the formulation of teacher characteristics by Islamic education experts, which has been discussed previously, contains four competencies that must be possessed by teachers as professional educators, the four competencies are: having professional competencies (related to the breadth and depth of mastery of the material), pedagogics (related to learning management abilities), personality (related to learning management skills), and personality (related to learning management skills). related to the nobility of morals and exemplary) and social (related to the ability to communicate and interact effectively and efficiently with all those involved in education). In this regard, these competencies are still general in nature, so for Islamic religious education teachers, the four competencies can be reformulated into: professional-religious, pedagogic-religious, personality-religious, and social-religious competencies. The word religious which is closely related to the value of transcendence is important so that it becomes the basis for every competency in Islamic religious education teachers as a commitment to carry out the educational process based on the values of Islamic teachings as the spirit, so that all problems that occur can be found a solution with an Islamic approach.

The four competencies of educators have existed in the Prophet Muhammad SAW, long before the government regulations and laws regarding teachers were made. Therefore, noble character as exemplified by the Prophet Muhammad, should be used as a source of learning and inspiration in shaping the behavior of the teachers.⁶³ From the noble qualities of the Prophet and the three prophetic values which include humanization, liberation and transcendence as initiated by Kuntowijoyo, the teacher's personality based on prophetic values can be formulated into several indicators, as follows:

Personality based on humanization

Humanization as one of the values in the concept of prophetic social science initiated by Kuntowijoyo has provided a reference where in the development of the teacher's personality it is

⁶² Nazifah Anas, "Rasulullah Sebagai Pendidik Profesional," *Jurnal Pendidikan Islam: STAI YASTIS Padang* 1, no. 2 (2017), 144.

⁶³ *Ibid.*,

important to make human values the basis for carrying out their educational duties.⁶⁴ Kuntowijoyo also emphasized the importance of actualizing these human values in his statement that: “Humans in the rapid progress of the times have a vulnerability to the loss of humanity. Therefore, an effort is urgently needed that can re-elevate human dignity and emancipation”.⁶⁵

Humanization competence means the ability of educators to humanize each student as a unique and special individual. Educators must have the awareness that everyone is endowed with their own potential and intelligence. The main task of an educator is to bring out the positive qualities of this potential and intelligence so that they develop and have a positive impact on students. Everyone should be viewed based on their intelligence in their respective fields. Associated with the current context, this humanization competency is relevant to pedagogical competencies where one aspect that is emphasized is the ability to understand each student's uniqueness from various perspectives, such as psychology or anthropology.⁶⁶

Humanization competence is an important part for teachers in building their personality competencies. Because the teacher's ability to understand students is part of the prophetic teacher's personality based on humanist values which is reflected in a sense of love and affection in every activity, including in the educational process. There are several indicators of humanization competence including: compassion and avoiding violence, being fair and avoiding discrimination and the ability to manage emotions.

The teacher is a key factor that plays a salient role in creating a positive atmosphere in learning. Teachers who show friendliness and respect to students and what happens among students are an indicator of a healthy and positive learning process.⁶⁷ It may affect the psychological development of children in a positive direction, such as feeling comfortable, safe, happy, motivated to learn, willing to work together and obeying rules. On the contrary, teachers who are authoritarian and do not respect students are indicators that the learning process is in an unhealthy atmosphere so that it will have negative impact on the psychological development of children, such as feeling depressed, nervous, irritable, lazy to study, and a tendency to violate the rules.⁶⁸ Therefore, the ability to communicate humanely, showing affection, appreciation, sincerity and warmth is an important factor in creating a healthy learning atmosphere.⁶⁹

⁶⁴ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

⁶⁵ *Ibid.*, 102.

⁶⁶ Manaf, *et. al*, *Pendidikan Islam Profetik*, xxviii.

⁶⁷ Abd. Azis, “Humanisme Dalam Pendidikan Islam: Konsepsi Pendidikan Ramah Anak,” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 5, no. 1 (2017): 95–115, 114.

⁶⁸ Juntika Nurihsan dan Syamsu Yusuf LN, *Teori Kepribadian* (Bandung: PT Remaja Rosdakarya, 2011), 31.

⁶⁹ Fahrudin Eko Hardiyanto, “Revitalizing The Prophetic Teacher Ethic in Developing Human Resources for Education,” *Universal Journal of Education Research* 8, no. 6 (2020): 2686–92, 2691.

The attitude of educators in dealing with various problems, one of which is in dealing with students, will be a source of identification for students in assessing teachers. The teacher's favoritism is one of the examples of behavior that is easily noticed by students.⁷⁰ Enforcement of the principle of justice by a teacher is important in the educational process. The good treatment of teachers to all students is part of the manifestation of the principle of justice. An educator should not differentiate treatment on the basis of one's social status, this also applies in giving punishment, every punishment is carried out fairly to students who make mistakes, even if it is their own child.⁷¹

Furthermore, as stated by Ibn Sahnun, teachers may use punishment to students as long as it is not done in a state of anger. Because anger will only have a negative impact on the process of student development, such as the emergence of feelings of revenge in students and a tendency to hide violations, punishment accompanied by anger can eliminate the important goals of education itself.⁷² Giving punishment for mistakes made by students may be done by the teacher, but not excessively. Punishment should be emphasized on educational punishments that avoid violence and humiliate students.⁷³ Ibn Khaldun stated that the acts of violence from educators to students in an educational process can kill students' motivation in learning and can even create hatred and reluctance to learn.⁷⁴

Thus, the teacher's ability to maintain emotions has a major influence on the educational process. Educators who get angry easily cause a tense and scary atmosphere so that students are uncomfortable and have an impact on the ineffectiveness and efficiency of the learning process. Therefore, teachers are expected to have emotional stability in the development of their personality. Teachers with good emotional stability are manifested in their appearance which is always calming, professional, objective and never gets carried away by any influences around them, so they can carry out their educational duties well.⁷⁵

The example reflected in the positive personality of educators becomes the basis for the realization of a humanist and transformative educational process. A teacher should always keep his personality from various negative things that can affect students in building their personality during the educational process. In this case, the teacher is responsible for being a figure who can be an example for students from what is taught and displayed, such as knowledge, morals and invites to goodness and prevent evil.⁷⁶

The importance of actualizing the personality of teachers based on humanization as one of the prophetic values is also emphasized in Article 28B Paragraph 2 of the 1945 Constitution as the highest

⁷⁰ Juntika Nurihsan dan Syamsu Yusuf LN, *Teori Kepribadian*, 31.

⁷¹ Karlina, "Kompetensi Kepribadian Guru Menurut Ibnu Sahnun.", 75.

⁷² M. Ngalm Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, 189.

⁷³ Karlina, "Kompetensi Kepribadian Guru Menurut Ibnu Sahnun.", 84.

⁷⁴ Warul Walidin, *Konstelasi Pemikiran Pedagogik Ibnu Khaldun Perspektif Pendidikan Modern*, 132-133.

⁷⁵ Rochman dan Gunawan, *Pengembangan Kompetensi Kepribadian Guru: Menjadi Pendidik Yang Dicintai dan Diteladani Siswa*, 68.

⁷⁶ Mustafa Muhammad Al-Thahhan, *Muhammad Sang Guru: Bacaan Wajib Tentang Kepribadian dan Metode Nabi Sebagai Pendidik* (Jakarta: Ranking, 2019), 68.

legal norm that "every child has the right to survival, growth and development and the right to protection from various forms of violence and discrimination".⁷⁷ The inclusion of these human rights in the body of the constitution means the position and protection of the rights of students should be a priority that must be prioritized, protected and guaranteed in real life by anyone, including families, parents, educators, society, government and state.

Thus, the humanist personality of the teacher is one indicator of the teacher's prophetic personality. Teachers are expected to be able to actualize human values in carrying out their professional duties, especially to their students. Teachers are expected to be able to appreciate students in total, both physically and psychologically, also understand the differences in the backgrounds of students. Teachers who carry out humanization values are able to make students feel valued and are able to create comfortable learning situations, away from pressure and coercion especially violence, and always in an atmosphere of mutual respect. With such conditions, it is hoped that learning objectives can be more easily achieved to support the realization of quality education.

In relation to the current context, the application of humanization values in the personality of Islamic religious education teachers can be used as part of the solution in responding to one of the challenges of Islamic education teachers related to their role as exemplary models (*uswah hasanah*) which is still under the spotlight because there are many teachers who do not carry out their roles well. For example, there have been many cases of violence perpetrated by unscrupulous educators against students.⁷⁸ As a result, there are many students who feel that going to school is uncomfortable and unenjoyable activity because of the possibility of becoming victims of violence and bullying whose main perpetrators are educators and their own peers. Unfortunately, this problem still exist and cannot be avoided in today's educational environment.⁷⁹

Not only that, some realities also show that teacher personality problems still occur in the world of education where teachers who ideally appear with noble personalities, actually display the opposite actions such as committing violence, dishonesty, and other immoral acts.⁸⁰ Another worrisome case is sexual harrasment that occurred in an Islamic educational institution where it was carried out by unscrupulous teachers who teach Islamic Religious Education (PAI).⁸¹ Therefore, the efforts of educators

⁷⁷ "Undang-Undang Dasar Negara Republik Indonesia Tahun 1945," n.d.

⁷⁸ Lisye Sri Rahayu, "KPAI: Angka Kekerasan Pada Anak Januari-April 2019 Masih Tinggi," *News.Detik.Com*, 2019, <https://news.detik.com/berita/d-4532984/kpai-angka-kekerasan-pada-anak-januari-april-2019-masih-tinggi>, diakses pada tanggal 31 Mei 2020, pukul 10. 15 WIB.

⁷⁹ Deputi Bidang Tumbuh Kembang Anak, "Panduan Sekolah Ramah Anak" (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, 2015), 9.

⁸⁰ Mega Nugraha, "Kepala Sekolah dan Guru SD di Kota Bogor Korupsi Dana BOS Rp 17 Miliar, Tertunduk Saat Sidang," *Jabar.Tribunnews.Com*, 2020, <https://jabar.tribunnews.com/2020/11/18/kepala-sekolah-dan-guru-sd-di-kota-bogor-korupsi-dana-bos-rp-17-miliar-tertunduk-saat-sidang>, diakses pada tanggal 11 Januari 2021, pukul 10. 10 WIB.

⁸¹ Abdul Mihaemin, "Geger Aksi Pencabulan Oleh Oknum Guru Selama 4 Tahun, MUI Kabupaten Bandung Angkat Bicara," *Pikiran Rakyat*, 2020, <https://www.pikiran-rakyat.com/bandung-raya/pr-01390471/geger-aksi-pencabulan-oleh-oknum-guru-selama-4-tahun-mui-kabupaten-bandung-angkat-bicara?page=2>, diakses pada tanggal 17 Februari 2021, pukul 19. 15 WIB.

in managing their personality by upholding noble moral values are important to do, so that they can be good role models for their students.

Liberation-based personality

liberation as one of the values in the concept of prophetic social science initiated by Kuntowijoyo has provided a reference that in developing the personality of teachers it is important to make the values of liberation as the foundation in carrying out their educational duties.⁸² The importance of actualizing the values of liberation was also emphasized by Kuntowijoyo in his statement that: "The actualization of the principle of liberation is directed at liberating humans from various forms of deviation that can distance humans from God so that humans can carry out their caliphate duties properly."⁸³

The discussion in one of Kuntowijoyo's works on the dynamics of the history of Indonesian Muslims (*Dinamika Sejarah Umat Islam Indonesia*) also strengthens the figure of a teacher who should have a liberating spirit as did the Prophet Muhammad:

"In the context of the caliphate, intellectuals must be creative, a caliph must be able to grasp the direction of history and become the pioneers of its change. Prophet Muhammad SAW succeeded in leading the ummah and changing its superstructure. The Prophet Muhammad changed the culture of politicism and polytheism into a culture of monotheism and changed the social structure in which the status of slaves and women was elevated to a higher level."⁸⁴

The second important competency for a prophetic educator is liberation. A prophetic educator is expected to be able to carry out the transformation process from negative things to positive things. Liberation can also be interpreted as the ability to protect each student from various things that can degrade their human values. The number of problems and challenges due to the rapid development of technology and information, makes students vulnerable to negative things. Therefore, an educator must be able to read this reality critically and at the same time have the ability to formulate steps or breakthroughs that can protect students from the negative impacts of the development of this era.⁸⁵

The reflection of the teacher's personality can at least be seen from the behavior and actions of the teacher in the process of providing education and guidance to their students. As stated by Mikeljohn that a true teacher can be judged as a noble figure and admired when he is able to be part of the students and always learn what the students need, including being able to understand the difficulties of students related to learning problems or other problems outside of learning that can hinder the learning process. It means that the teacher's personality based on the value of liberation is an important factor in the success of the students' educational process.

⁸² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 98.

⁸³ *Ibid.*, 88.

⁸⁴ Kuntowijoyo, *Dinamika Sejarah Umat Islam Indonesia*, 113-114.

⁸⁵ Manaf, et. al., *Pendidikan Islam Profetik*, xxix.

As part of the community, teachers should have social sensitivity to the problems around them, both in the environment around the school and around where they live.⁸⁶ Constructive educators are educators who have the awareness and enthusiasm for transformation, especially in their students.⁸⁷ A teacher who has the spirit of liberation has the awareness to continue to strive to free students from various forms of ignorance and backwardness. A student who initially does not understand anything can become a human being who has a clear vision and mission in life thanks to a teacher who has the spirit of liberation. Not only that, these students can work according to their potential. A teacher who has the spirit of liberation, always has awareness as a liberator and a fighter even though he himself is in a state full of difficulties. Every difficulty will not stop his noble intention to continue to serve and always teach new knowledge to his students.⁸⁸

The application of liberation values in the personality of Islamic religious education teachers can be used as a solution to the low level of dedication of Islamic religious education teachers, because in carrying out their duties they are only half-hearted and teach only modestly. In addition, the application of liberation will eliminate the tendency of Islamic religious education teachers to only focus on achieving cognitive aspects in delivering material so that teachers also focus on other aspects such as affective-psychomotor aspects (good deeds) which are important to emphasize as well. Furthermore, the implementation of liberation will be a solution related to the low ability of Islamic religious education teachers in mastering the material and strategies for delivering material to students resulting the achievement of students' learning outcomes is less than optimal.

The application of liberation aspects in the personality of a teacher is equally important. The spirit to eliminate ignorance is the essence of liberation as exemplified in the personality of the Prophet Muhammad SAW. Every student who comes to get an education is not an empty glass, they have brought their own potential that has been built by their family or previous education level. Teachers should be able to recognize this potential to help students actualize it optimally.⁸⁹

Thus, it can be concluded that science and education are elements that are very influential on all aspects of human life, including in meeting needs or materials. An educated person is expected to be able to bring himself and those around him to a better quality of life, in terms of education and economic welfare. Poverty that occurs in some levels of society, is closely related to the education of the people in that place. Teachers should have a strong spirit as a pioneer to realize social transformation so that they can improve the quality of life of the society around them, especially their students as exemplified by the Prophet Muhammad SAW who prefers to return to earth after the *isra' mi'raj* to continue the mission of social transformation of humanity rather than feel peace on the side of Allah SWT.

⁸⁶ Jihad, *Menjadi Guru Profesional; Strategi Meningkatkan Kualifikasi dan Kualitas Guru di Era Global*, 29.

⁸⁷ Irjus Indrawan, *et. al.*, *Guru Sebagai Agen Perubahan* (Klaten: Lakeisha, 2019), 57.

⁸⁸ Asef Umar Fakhruddin, *Menjadi Guru Favorit*, 90-91.

⁸⁹ Rinawati, "Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru.", 27.

Transcendence-based personality

Transcendence as one of the values in the concept of prophetic social science initiated by Kuntowijoyo has provided a reference in the development of the teacher's personality by making divine values as the basis for carrying out his educational duties. Kuntowijoyo also emphasized the importance of actualizing these transcendent values in his statement:

“The principle of transcendence expects the internalization of transcendental dimension in the culture so that it can become a filter for someone from the negative effects of hedonism, materialism and decadent culture. The internalization of transcendence dimension is intended to make humans see life as a blessing from God so that they will live in awareness of the greatness of Allah SWT”.⁹⁰

Therefore, it is important for a teacher to master the prophetic social competence, which is the transcendence. Transcendence is the educator's awareness that every action taken has God's involvement in it. Every action taken by educators should reflect awareness of God (God consciousness), a teacher must act as if he sees God and is seen by God so that this transcendent competence makes every educator always behave positively because he has the awareness that there is supervision over him.⁹¹

The awareness that arises from this transcendence value is not only what is believed in the heart, but also manifested in the compatibility between speech and action or in other words, strong faith can be manifested through actions based on honesty. Getting used to teaching and practicing what has been said is an important responsibility for an educator as exemplified by the Prophet Muhammad through his moral nobility, because the personality of an educator in the learning process will be a moral guide for his students' behavior.⁹²

The importance of transcendence competence was also emphasized by the Messenger of Allah in his words, "Be pious all of you, wherever you are". In the context of education in Indonesia, this competence is related to personality and social competence. Every educator must have intrapersonal skills (the ability to manage themselves positively) and interpersonal skills (the ability to build positive relationships and communication) which are based on a strong faith in Allah. In this case, a prophetic educator is expected to be able to apply dogma in a practical context or what is known as social monotheism.⁹³

Furthermore, in his book, Kuntowijoyo said that: "Islam honors human dignity as God's representative on earth". In order to achieve these qualities, humans must show their obedience to Him and for that, God gives humans the opportunity and potential to continuously improve themselves. One of the ways to achieve this is through the application of patience and gratitude, so that the materialistic

⁹⁰ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 484.

⁹¹ Manaf, et. al., *Pendidikan Islam Profetik*, xxx.

⁹² Shofiah Nurul Huda dan Fira Afriana, "Rasulullah Sebagai Role Model Bagi Pendidik (Kajian Terhadap Al-Qur'an Surah Al-Ahzab Ayat 21)," *Fitrah: Journal of Islamic Education (FJIE)* 1, no. 1 (July 2020), 84.

⁹³ Manaf, *Pendidikan Islam Profetik*, xxx.

success achieved will not cause anxiety, worry, alienation in humans or even denial of God. This is because real human success is spiritual in nature, namely the achievement of the pleasure of Allah SWT. So that obedience to God is integrated in every human action as God's representative who regulates life in the world in accordance with His will.⁹⁴

Thus, teachers who have implemented transcendent values will carry out their professional duties with the basics of divine values. Such awareness will further shape teacher's sincerity in carrying out a series of professional tasks that are not easy, because a teacher has the awareness that his supervisor is not only the principal, school supervisor, school committee or students, but also Allah SWT. As a result, the teacher will always be serious in educating his students which is followed by totally submitting himself to Allah SWT.⁹⁵

In today's era the ideal characteristics of teachers are increasingly urgent to be actualized again because various moral problems that have been caused by a modern and secular lifestyle are arise. It is important to have more teachers with ideal characteristic that embodies humanization, liberation, and trancedence. Interestingly, from several opinions of Islamic thinkers, al-Ghazali requires that teachers do not expect wages or remuneration, which is closely related to transcendence values which emphasize the sincerity aspect of a teacher. However, the condition of teachers between the early period of Islam and the period after that is certainly different. In the early days, the task of teaching religion was carried out voluntarily with the support of a high spirit of da'wah and without salary. However, after Islam spread widely, people who want to teach Muslims and students are decreasing, because the job of educating requires perseverance and has to sacrifice other jobs to fulfill their needs. Therefore, teachers should be given a decent salary as an appreciation for having devoted themselves well to their difficult educational tasks. In this case, the teacher becomes a figure who is praised for his heavy duty in educating but at the same time easily reviled because it is related to the great hopes of parents and the future of the nation. Apart from that, the fact that teachers are also human beings with regard to their human tasks is often overlooked. outside of work, the teacher is also a mother or father of children and their families who must be met with all their needs.

Teachers who have a prophetic personality will never feel meritorious and always pray for their students to get the blessing of knowledge because teachers have the awareness that it is Allah SWT who bestows knowledge on students. As An-Nawawi's opinion quoted by Muhammad 'Abdullah ad-Duweisy that a teacher should carry out his educational duties with the intention and purpose of worshiping and seeking the pleasure of Allah SWT, so that he becomes a guard for good intentions and guards from doing negative actions.⁹⁶

⁹⁴ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, 120.

⁹⁵ Rinawati, "Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru.", 27.

⁹⁶ Ad-Duweisy, *Menjadi Guru Yang Sukses dan Berpengaruh*, 61.

Thus, the personality of the prophetic teacher based on transcendence values can be reflected through the nature of honesty (*Shidiq*), trust (*tawakal*) and piety (*taqwa*) as exemplified by the Prophet Muhammad. The prophetic teacher prioritizes moral integrity, the compatibility between words and deeds. Honest teachers always work on the truth, are sincere, sincere, fair and respect each other.⁹⁷ Trusting means the teacher has the awareness that the knowledge does not come from himself, but it comes from Allah SWT. The value makes teachers who have a prophetic personality will never fail to always pray for their students to get the blessings of their knowledge.⁹⁸ Fear of Allah SWT means that the teacher has the awareness to obey the commands and stay away from Allah's prohibitions and all activities are based solely on expecting God's pleasure. Awareness of the power of Allah SWT makes teachers believe that all actions are always under His supervision, so that they are always in His decree. This awareness will make teachers always behave in a noble manner and keep themselves from committing sinful acts, such as corruption, violence or irritability.⁹⁹ Thus, it is crucial for the teachers to be role models in carrying out religious teachings and having noble character to their students.¹⁰⁰

Based on the description above, it can be said that the prophetic teacher's personality based on transcendence values as a derivation of the *iman billah* is the basis for the actualization of the other two prophetic values, which are humanization and liberation. Because, humanization as a derivation of *amar ma'ruf* and liberation as a derivation of *nahi munkar* is a manifestation of the internalization of strong transcendence values, or in other words faith in Allah SWT has an impact on the actualization of the enforcement of goodness and prevention of various evils in a teacher.

E. Conclusion

Based on the explanation above, it can be concluded that : First, the concept of teacher characteristics that have been formulated by several Islamic figures can be used as the foundation for formulating the concept of the personality of Islamic religious education teachers, which has not been studied specifically and deeply. The formulation of the concept of the personality of the teacher in the perspective of Islamic religious education is the ability that must be possessed by the teacher by referring to the noble character as exemplified by the Prophet Muhammad SAW based on the values of Islamic teachings. Some Islamic education figures have formulated the concept into several indicators, such as : every goal, action and way of thinking must be within the concept of Rabbani, which means the teachers work on the basis of sincerity and they work solely for seeking the pleasure of Allah SWT. In addition, the teacher must take care of himself and his honor, become an exemplary figure for his students, practice his knowledge in real life, teach his knowledge to students with great patience and do not underestimate the knowledge beyond his expertise.

⁹⁷ Roqib dan Nurfuadi, *Kepribadian Guru*, 147-148.

⁹⁸ Nurul H Maarif, *Samudra Keteladanan Muhammad*, 301.

⁹⁹ Rofa'ah, *Pentingnya Kompetensi Guru Dalam Kegiatan Pembelajaran Perspektif Islam*, 36-37.

¹⁰⁰ Jaja Suteja, *Etika Profesi Keguruan* (Yogyakarta: Deepublish, 2013), 7.

Second, the value dimension in prophetic social science as initiated by Kuntowijoyo can be used as the basis for developing studies on the personality of Islamic religious education teachers. In relation to the current context, the application of the values of humanization, liberation and transcendence in the personality of Islamic religious education teachers can be used as a solution formulation in answering the problems of Islamic education teachers, including (1) the role of Islamic religious education teachers as exemplary models (*uswah hasanah*) who are still in the spotlight because there are many teachers who do not carry out their roles well, (2) the dedication of Islamic religious education teachers is low in carrying out their educational duties, where in carrying out their duties they are only half-hearted and do not teach seriously, (3) Islamic religious education teachers' tendency to only focus on achieving the cognitive aspects in delivering the material. In fact, there are other aspects such as affective-psychomotor aspects (*amal salih*) which are also important to emphasize, and (4) the ability of Islamic religious education teachers is still low in mastering the material and strategies for delivering material to students, so that the achievement of learning outcomes students become less than optimal.

Humanization, liberation and transcendence as values in prophetic social science are representations of the personality of the Prophet Muhammad SAW with undoubted moral nobility. The personality of the Prophet Muhammad, should be imitated by mankind, especially for the teachers of Islamic religious education. Through the value of transcendence, the teachers are expected to always make divine values as the basis for carrying out their daily life. Teachers should prioritize the spiritual side to support success in educating their students, especially in carrying out their professional duties. The value of liberation provides a reference for teachers to have personal liberation for students and the surrounding community from various forms of oppression, poverty, ignorance and bad morals. The belief that science is a guide to the safety of life, both in this world and in the hereafter, should always be a driving force for the teachers to continue to strive for the actualization of the potential of their students to the fullest. The value of humanization provides a reference for teachers to make human values the basis for carrying out their educational duties. In this case, teachers should always view their students objectively and thoroughly, both physically and psychologically, so that they are able to present a safe and comfortable learning atmosphere in the educational process.

Based on the results of this study, there are several suggestions that is formulated as follow. First, the idea of a teacher's personality based on prophetic values should not only be a concept, but there should also be a strategic effort to implement it in the real education process. Second, the development of the teacher's personality, especially based on prophetic values, should be an agenda that is really prepared by various parties, especially by educational institutions and the government, for example by developing the personality of teachers based on prophetic values though various discussion and coaching. Third, considering that research that focuses on the theme of professional personality is still rarely carried out, research on the similar topic needs to be continued in order to enrich deeper scientific contributions in the world of education, especially in the world of Islamic education.

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