

Personality Traits of Muslim Teachers: A Brief Overview

Trait Personaliti Guru Muslim: Satu Tinjauan Ringkas

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ABSTRACT

Teachers are an essential asset in an educational institution. The attitude and behavior of Muslim teachers that do not reflect good Muslim personality will be an obstacle to the smooth process of teaching and learning. Therefore, this concept paper discusses the personality traits that every Muslim teacher should have to excel as an educator. Qualitative research methods through content analysis research design were used. Data collected from materials such as books, journal articles, proceedings, theses and dissertations were analyzed descriptively. This study touches on personality traits that have been documented by Islamic scholars. Although an in-depth study has not yet been conducted, the results of previous writings have found that the personality traits of effective Muslim teachers can still be observed. The personality traits of Muslim teachers from the point of view of Islamic scholars such as Imam Al-Ghazali, Imam Al-Nawawi, Imam Al-Ajurri, Imam Al-Mawardi and Imam Hasan Al-Banna can be summarized into four main elements; knowledgeable and applying it, good character, possess teaching skills and dedicated to the community. In particular, every Muslim teacher and educational institution should be concerned about personality traits and take appropriate action so that the quality of teachers in Malaysia can be improved.

Keywords: Personality traits; Muslim personality; Muslim teachers; Muslim scholars; quality of teachers

ABSTRAK

Guru merupakan aset penting dalam sesebuah institusi pendidikan. Namun, sikap dan tingkah laku guru Muslim yang tidak mencerminkan peribadi seorang Muslim yang baik akan menjadi penghalang kepada kelancaran proses pengajaran dan pembelajaran. Oleh itu, kertas konsep ini membincangkan trait personaliti yang harus ada pada setiap guru Muslim untuk cemerlang sebagai pendidik. Kaedah penyelidikan kualitatif melalui reka bentuk kajian analisis kandungan digunakan. Data yang dikumpul daripada bahan seperti buku, artikel dalam jurnal, prosiding, tesis dan disertasi dianalisis secara deskriptif. Kajian ini menyentuh tentang trait personaliti yang telah didokumentasikan oleh para sarjana Islam. Walaupun kajian secara mendalam belum dilaksanakan lagi, namun hasil daripada penulisan terdahulu mendapati bahawa trait personaliti guru Muslim yang berkesan masih boleh diperhatikan. Trait personaliti guru Muslim daripada pandangan para sarjana Islam seperti Imam Al-Ghazali, Imam Al-Nawawi, Imam Al-Ajurri, Imam Al-Mawardi dan Imam Hasan Al-Banna dapat dirumuskan kepada empat elemen utama iaitu: berilmu dan beramal; berakhlak baik; berkemahiran dalam pengajaran dan berbakti kepada masyarakat. Setiap guru Muslim khususnya dan organisasi pendidikan umumnya harus mengambil berat tentang trait personaliti guru dan mengambil tindakan yang sesuai supaya kualiti para guru di Malaysia dapat ditingkatkan.

Kata Kunci: Trait personaliti; personaliti Muslim; guru Muslim; sarjana Islam; kualiti guru

INTRODUCTION

Education is the key effort in producing balanced human beings to contribute to the sustainable development of the country. Quality education requires skilled and competent teachers in line with the elements of the Malaysian Teacher Standards, namely the practice of the values of teacher professionalism, knowledge and understanding as

well as skills in teaching and learning. However, education is not only about conveying knowledge but the formation of character, identity and education of manners. Knowledge will not be obtained without the consent of the teacher. The teacher factor is more dominant and significant in determining the success of human capital that is faithful, virtuous, knowledgeable, skilled and prosperous (Jamil & Said 2015). Along with current progress and

demands, teachers are faced with various challenges as the whole country depends on the effectiveness of a teacher to carry out responsibilities. They are not only responsible for their students, but also play a dominant role in realising the inspiration of religion, race and country contained in the National Education Philosophy (NEP) (Al-Muslim & Zamri 2015).

Every teacher who holds the title of Muslim is also a preacher. The da'wah of the Prophet Muhammad SAW who was sent as the prophet at the end of time is to perfect the morals of his people. As the Prophet SAW said: "Indeed I was sent to perfect morals". The ummah of the Prophet Muhammad was appointed as the best ummah and was even chosen to continue the struggle of the prophets and messengers in preaching (Zaidan 2001). The words of Allah SWT in Surah Ali 'Imran verses 104 and 110 explains that the ummah at the end of time is responsible for inviting people to goodness and preventing them from doing evil. Every Muslim, whether male or female, is obliged to carry out this command of Allah according to their respective abilities. Educating is one of the branches of da'wah and worship. Therefore, gentleness and firmness should be present in educating because da'wah and worship are tiring. Enjoy the fatigue with kindness and obedience, so that the education conveyed will continue to be a chain of good deeds until the hereafter.

Every Muslim teacher who is also a preacher is required to take care of his every behaviour so that it is in line with the teachings of Islam that he intends to convey. Although making mistakes are inevitable for human beings, the hadith of the Prophet SAW teaches the ummah to always repent. The Prophet (peace and blessings of Allah be upon him) said:

"Every son of Adam does wrong and the best of those who are guilty are those who repent" (Ibn Majah, Sunan Ibn Majah, Kitab al-Zuhd, Chapter Kullu Bani Adam Khatta 'wa Kullu Khatta'in al-Tawwabun).

Educators should be more mindful of their manners and behaviours because students want to see the best example in front of them to practice the content that has been presented.

PROBLEM STATEMENT

Studies on the problems and challenges of education cannot be separated from discussing the quality of educators themselves in conducting teaching

and learning (PdP). Educators who possess poor personalities are a major obstacle to the PdP implementation process. Among teachers reported to be involved in sexual misconduct (Berita Harian 2018; Sinar Harian 2018) includes, religious teachers who were jailed for two months for committing extreme obscenity against students (Harian Metro 2016), cases of abuse (Berita Harian 2019; Metro 2011), teachers lack interest in guiding students (Ab. Halim 2005), teachers who were associated with aggressive and egoistic attitudes with students (Ab. Halim 2000) and teachers who made rough physical contact with students (Mohd Anuar et al. 2016). In addition, lack of understanding regarding the duties of teachers and the situation of students also has a detrimental effect on the PdP delivered because methods used are unsuitable for them. Among the causes of PdP failure is also poor personality management which had caused students to not receive the message conveyed effectively. A report issued by the Board of Inspectors and Quality Assurance (JNJK) in 2013 showed that 30% of teachers have a personality below a satisfactory score (PPPM Executive Report 2013). In addition, Kamarul Azmi Jasmi (2011) in his study and research stated that the quality and personality of Islamic Education Teachers is less satisfactory compared to the demands of Islam. Thus, Islamic Education Teachers should be the yardstick for the personality of the Islamic example to appreciate the whole nature and noble morals to be a Muslim teacher among students and colleagues as well as administrators.

To ensure the effectiveness of PdP delivery, every educator should be exposed to the real teacher personalities before facing the students. A teacher must have a superior personality that can convince those who listen to his knowledge in order to accept and implement the message conveyed. According to Ab. Halim, Muhamad Faiz & Kamarul Azmi (2012) a teacher must have a superior personality or morals before serving in schools. This allows the teacher to influence his students towards goodness by becoming a role model and eventually a respected leader. Education is not only the transfer of knowledge but also covers aspects of self-development as a whole, including morality. Educators who do not have strong personal qualities and skills before entering the world of education will fail in carrying out their responsibilities well. Therefore, the personality of teachers should be built in those who want to implement PdP effectively.

The discussion of personality is in the discipline of psychology. Yet, personality can be easily translated by the words personal, *sahsiah* or morality (*akhlak*). In going through daily life, human beings cannot escape from associating it with personality because life revolves around human behaviour, thoughts and actions in carrying out an activity. Problems will arise when there is confusion and disturbance to the personality of the individual (Mohd. Dahlan & Nurul Hudani 2015). Disorders of personality can be detected from bad behaviours or morals such as anger, resentment, envy, self-pride and love of the world (Fariza et al. 2017).

The question is, what personality traits should a brilliant Muslim teacher have? Therefore, this study aims to examine the studies that have been conducted by previous Muslim scholars.

RESEARCH METHODOLOGY

This study uses a qualitative research design. According to Sulaiman Masri (2005: 25), the research design should be appropriate to answer the questions posed by the research problems that have been identified. Therefore, the design of this study was a content analysis study. The data of this study are qualitative data obtained from document analysis. Document analysis is used to collect data from reading materials such as books, articles in journals and proceedings, as well as theses and dissertations. Document analysis is used to determine the content and meaning contained in the document (Kamarul Azmi Jasmi 2012). The data were analyzed using a descriptive analysis approach.

THE CONCEPT OF PERSONALITY TRAITS

In general, personality describes an individual. Personality, in particular means the physical, emotional and cognitive qualities of a person that enable him to be distinguished from others (Mahmood Nazar Mohamed 2001; Ajayi et al. 2017). Several major personality theories have been put forward by psychologists in the study of personality including trait theory by Gordon Allport and Raymond Cattell, psychoanalytic theory by Sigmund Freud, behavioristic theory by B. F. Skinner, and humanistic theory by Carl Rogers and Abraham H. Maslow (Mahmood Nazar Mohamed 2001). Trait theory in personality differs according to the scholars who discuss it. The first

psychologist to first associate the term trait was Gordon W. Allport. According to Allport, man has certain traits and attributes as the founding stone to his personality (Mahmood Nazar Mohamed 2001). The trait in question is a natural trait that directs an individual's behaviour at a consistent rate and through the prominence of certain traits. He divided traits into three types, namely cardinal traits, central traits and secondary traits. The cardinal trait is a disposition that is so influential in a person's life that almost all of his or her behaviours are affected by that influence even in different situations. Central traits, on the other hand, are influential in a limited number of situations. While the secondary trait is the trait that controls a person's actions and is affected in certain situations only and is the least significant (Mahmood Nazar Mohamed 2001; Mohd Dahlan & Nurul Hudani 2015).

Next, a trait is defined by Raymond Cattell as an element of pre-existing behaviour. The combination of specific personality traits that can produce consistent behaviour is referred to as the personality of an individual (Mohd Dahlan & Nurul Hudani 2015). Humans can predict what a person will do in a particular situation through these traits. (Mahmood Nazar Mohamed 2001). Cattell has created an inventory to study the personality that is still used today which is the 16PF (16 personality factor). He divides traits into surface traits and source traits. He also discusses genetic and environmental factors as well as motivational factors, roles and circumstances in shaping a person's personality based on the concept of *erg*, sentiments and attitudes (Mahmood Nazar Mohamed 2001; Mohd Dahlan & Nurul Hudani 2015).

Moreover, traits according to Hans Jurgen Eysenck are the result of constant or unchanging things in behaviour. Human behaviour according to Eysenck goes through four different stages. The first level starts with a specific response then a habitual response, then a trait and the most general level is type, i.e. the interaction of several different traits. Each level describes a person's behaviour differently in a particular situation (Mohd Dahlan & Nurul Hudani 2015). The three dimensions of the personality model constructed by Eysenck consist of neuroticism (N), extraversion (E) and psychoticism (P) and it is known as PEN (Siti Sarawati 2013). Different traits have been classified in these three dimensions (Matthews et al. 2009).

McCrae and Costa have developed a Five-Factor Model to explore a person's personality

in detail. The inventory known as the Big-five consists of five main domains namely, awareness or prudence (conscientiousness), openness (openness to experiences), social nature (extraversion), agreeableness (agreeableness) and emotional stability (neuroticism) (Kokkinos 2007; Matthews et al. 2009; Mohd Dahlan & Nurul Hudani 2015). Conscientiousness is a trait associated with self-discipline, craftsmanship and excellence. Openness, on the other hand, refers to a person's willingness to accept differences in terms of aesthetics, ideas and beliefs. Extraversion describes an individual's interpersonal characteristics with other individuals and can be a measure of a person's propensity to associate with others. Those who are at a high level of agreeableness indicate that the individual is forgiving, loving and easy to talk to. Neuroticism is related to emotional stability and instability to several different stimuli (Khairul Anwar Mastor 2006; Kell 2019).

Meanwhile, personality traits in Islam are discussed based on the definition of personality as morals and personality formed from one's faith. Ibn Miskawaiyh in his book *Tahdhib al-Akhlak* stated morality is a psychological attribute that encourages a person to do something easily without thinking or careful planning. This attribute is divided into two, namely, things that happen naturally or 'fitrah' such as anger, sadness and laughter, as well as things that are formed from habit and practice, which begins with thinking and planning and then accustomed into habits and personal traits (Mohd. Nasir Omar 2016: 108). Al-Ghazali (1999) supported the definition given by Ibn Miskawaiyh and adds by referring to morality as a well-established disposition in the human soul and from it, all actions occurs easily without involving thoughts and deliberations. According to Al-Ghazali, something that is expressed both on the intellect and the shari'ah, is called praiseworthy morality and something bad on the intellect and the shari'ah is called vile morals. According to Fariza et al. (2017: 29), Al-Ghazali sees personality as the whole of the human self which has two components namely body (external) and spirit (internal). The inner aspect of human beings includes four main ideas, namely the heart (*al-qalb*), desire (*al-nafs*), soul (*al-ruh*) and intellect (*al-'aql*). These four ideas greatly affect the external aspects of the individual, namely the behaviour and the way a person reacts to the environment.

Morals (akhlak) are divided into two, praiseworthy or good morals and vile or bad morals (Fariza et al. 2017). Allah SWT says in surah al-Shams verses 7 and 8 which means:

“And the soul and its perfection (creation). So Allah inspired to the soul (the way) its wickedness and piety.”

Ibn Kathir (2010) interpreted that Allah has created the soul of every human being in a perfect state and pure nature. Then it is explained to human beings the good and the bad things so that they are aware because human beings are given the freedom of choice. Thus, it is for that reason Islam provides the Qur'an and the sunnah of the Prophet SAW to be used as a guide in life.

The praiseworthy morals recorded in the Qur'an include sincerity, compassion, respect for others, tawadhu' and love. While among the reprehensible morals mentioned in the Qur'an are bad prejudice, hostility, stinginess and arrogance. Reprehensible morals that can be categorized as abnormal personalities are caused by the heart being unable to control lust when incited by the devil (Fariza et al. 2017). The Prophet SAW once said, which means:

“Know, indeed in the human body there is a lump of flesh and if the lump of flesh is good, then the whole human body will be good, and if the lump of flesh is bad, then the whole human body will be bad, know that the lump of flesh is the human heart.” (Al-Bukhari, Sahih al-Bukhari, kitab al-iman, bab fadl man istabra'a lidinihi).

In the study of Mizan Adiliah et al. (2004) the concept of morality includes the constructs of self-confidence, patience, honest, love, tawadhu' and guiding and helping each other. Based on the researcher's experience of communicating with students in the Institute of Teacher Education, Walker (2008) has listed twelve effective teacher characters that took a place in their hearts. The results of the study found that the characters are, always ready with teaching materials, has a high outlook, always positive, creative and approachable. Besides, the characters also showed a sense of attention, fairness, humor, respect for students, loving, forgiving and admitting mistakes.

In conclusion, personality traits are certain characteristics or conditions in the soul of an individual that is consistent to form personalities, morals and behaviours without the need for careful thought and planning, acquired through continuous habituation and training or naturally from within.

PERSONALITY TRAIT OF MUSLIM TEACHERS

The personality traits of Muslim teachers are certain characteristics that must be present in those who hold the title of educator. Among the studies that discuss the question of teacher personality traits are the study of Norsidah et al. (2017); Mohd Fahridzakki & Zuria Mahmud (2019); Syafiqah Solehah & Tengku Sarina Aini (2018; 2017). The studies conducted make the morals, knowledge and academic level, skills, leadership and physical characteristics of teachers as the main concepts in assessing the personality of teachers in any organization, especially educational institutions. Each concept has some distinctive constructs that able to measure a teacher's personality.

Another study related to teacher personality is the study of personality as a teacher or preacher. These studies bring the characteristics and traits that should be possessed by teachers, educators and at the same time as a preacher as mentioned by Muhamad Faiz et al. (2012). "The job of a teacher should be linked to the job as a preacher or in other words, an Islamic education teacher should also play the role of a preacher or *da'i*." Ahmad Tarmizi and Ab. Halim Tamuri (2013) also has the same view that teachers play a role as educators and preachers by calling or encouraging the younger generation, especially students and the local community to perform worship or things demanded in Islam. Writings of Ahmad Tarmizi and Ab. Halim Tamuri (2013) described the position of teachers as educators and preachers and their role in shaping students. The terms '*mu'allim*', '*mudarris*', '*muaddib*', '*mursyid*' and '*murabbi*' are given to teachers. In other words, teachers are not only a communicator of knowledge, but excellent teachers have the nature of love, justice and have deep knowledge and care for their pupils even outside of school.

The personality of a good educator can also be measured by obtaining responses from the students themselves as in the study of Asmawati et al. (2014). The results of the study found that students are more willing to accept teachings from lecturers who are unbiased among their students. The study also showed that students are attracted to lecturers who are tolerant and accept the students' view. This attitude of tolerance is related to the skill of a lecturer or educator to win the hearts of students through their emotions.

PERSONALITY TRAITS ACCORDING TO IMAM AL GHAZALI

Al-Ghazali (1976) in *Ihya 'Ulum ad-Din* stated that the four basic qualities in the soul of an individual who has a good personality are *al-hikmah* or wisdom, *al-'adlu* or justice, *al-syaja'ah* or courage and *al-'iffah* or guarding and abstaining from acts of immorality (Fariza et al. 2017; Fairuzzah 2018; Salbiah 2018). When these four basic qualities are in a satisfactory state then the personality of the individual is good and admirable. Indeed, admirable personalities give birth to the qualities of self-preservation, kindness, the vigour of mind, good judgment, courage, love, patience, shyness, generosity, piety, friendliness, helpfulness, forgiveness, less expectation of others and feeling content (Fariza et al. 2017).

Al-Ghazali believes religion plays an important role in repairing an individual's personality. The personality in question is morality. Morality can be improved through proper effort and training of the soul. The process of this personality improvement is by educating the heart to have the strength to control libido and behaviour. When the heart is capable to control lust then a good personality will be born. There are two factors that drive the goodness of an individual's personality. The first is the gift of god naturally with perfect intellect and good personality. Their lust and anger are perfectly under the control of the intellect and religion consisting of the chosen individuals like the prophets. The second is through human effort where effort in a diligent manner and training of the soul can improve the personality of the individual.

The role of teachers as educators is very important and weighty. Al-Ghazali (2008) compared the parable of the teacher with his student like a stick with a shadow. How do we get a straight shadow if the stick has been bent? To answer the question, a teacher must meet several criteria and responsibilities in the process of imparting knowledge, among them are:

1. Have a sense of love for students and treat them like your own children.
2. Following the example of Rasulullah SAW which is not asking for wages for his work.
3. Advise on anything in the interest of the future of his students.
4. Advise students sincerely and prevent them from doing bad things and depraved morals.
5. Maintain the dignity and image of his students in terms of psychology.

6. Teach according to the level of ability, suitable and mental capacity of his students.
7. Practice what is taught.

Next, he also presented the personality characteristics of a teacher which are as follows:

1. Be patient in accepting the various problems of the students and accept them well.
2. Always be loving and not bias.
3. Not arrogant except against the unjust.
4. Be *tawadhu'* in the discussion.
5. Cultivate good friendship with students.
6. Be polite and not insult students with vulgar words.
7. Educate weaker students in the best way.

PERSONALITY TRAITS ACCORDING TO IMAM AL- NAWAWI

Rasulullah SAW said which means, "Be polite to the people you will teach and the people you learn from." (Hadith Narrated by Ibn Al-Sunni). Imam Al-Nawawi wrote about the manners of al-Quran teachers, the first character a teacher needs to have is sincere intention because of Allah SWT. Allah SWT's words in surah al-Bayyinah 98: 5 which means:

"They are not commanded except to obey Allah sincerely and remain steadfast on the path of monotheism and for them to establish prayers and pay zakat. That is the right religion. "

While narrated in Shahih al Bukhari and Shahih Muslim, from Umar bin al-Khattab from Rasulullah SAW, he said which means:

"Indeed every practice depends on the intention and everyone gets what he intends."

In a narration from Huzaifah al-Mar'asyi RA, he said,

"Sincerity is the state of the actions of a servant who is the same from the external and internal angles."

The second character is that the teacher does not expect an immediate reply or to get any worldly rewards such as wealth, power, grandeur, superiority over his peers, praise, human attention and the like. The words of Allah SWT in surah al-Syura 42:20 and surah al-Isra' 17:18 explain that Allah will hasten to anyone who desires good in the world solely with what He wills. Apart from that, it was narrated from Abu Hurairah RA that he said, Rasulullah SAW said which means:

"Anyone who learns a knowledge that should be placed in the hope of gaining the pleasure of Allah SWT, but he does not learn it unless he wants a worldly gift, then he will not be able to smell the smell of heaven on the Day of Judgment." (Hadith Narrated by Abu Daud).

While the third is that there is no envy in the heart of a teacher who wants the pleasure of Allah SWT through the teachings he does. In a speech by Imam al-Syafi'i RA, he said,

"I like when people learn this knowledge (that is, his knowledge and books) without attributing even a single letter in it to me."

The fourth is to be of good character, possess praiseworthy personality, habits that are pleasing, abiding the rules of sharia, beware to avoid malice, *riyak*, *ujub* and insulting people of lower rank. Teachers must draw closer to Allah SWT in public and in private as well as putting reliance only on Allah SWT. The fifth characteristic is to be gentle with people who learn from him, welcome and do good to them.

In addition, the sixth characteristic is, a teacher should earnestly advice his students which aligns with what the Prophet SAW said which means:

"Religion is advice: to Allah, His Book, His Messenger, the leaders of the Muslims and their people." (Narrated by Muslim from Tamim al-Dari).

A teacher should have love and care for the welfare of students just like his own children. The teacher loves the goodness obtained by his students as he loves when the goodness is obtained by himself and vice versa. A sickle hadith in *ash-Shahihain*, from Anas bin Malik from Rasulullah SAW, said which means:

"A person's faith is not perfect until when he likes something (good) to be obtained by his brother as he likes when the good is obtained".

The seventh trait is politeness and humility, a teacher should not be proud of himself but instead be polite and humble in front of his students.

Next, the eighth is to guide towards goodness where a teacher needs to educate students gradually with high manners, pleasing behaviors and self-training on small and hidden matters. Teachers need to accustom himself by preserving all external and internal things, encouraging him to be sincere, truthful, have good intentions and always be aware of the supervision of Allah SWT in every situation. Moreover, the ninth trait is that teaching is an

obligation. Although teaching students is ruled as *fardu kifayah*, teachers are obliged to teach if they are qualified to do so. The tenth is teachers are encouraged to teach diligently and more focused on students than his own non-urgent matters. The teacher must empty the heart from preoccupying it with worthless matter and strive to provide understanding for each student.

The eleventh characteristic is fairness and care. Teachers need to put on a happy and cheerful face, monitor and observe the condition of each student as well as asking about those who are absent. Then, the twelfth is that as a teacher of the Qur'an one should listen calmly when the recitation of the Qur'an is recited to him. The teacher should sit quietly, keeping both his hands away from useless things and keeping his eyes from seeing unnecessary things. Next, among the manners that need to be emphasized and considered by a teacher is not to belittle knowledge or belittle the value of knowledge. Thus, it is best for a teacher to continue seeking knowledge from more knowledgeable people regardless of the teacher's position. Lastly, a teacher should provide a comfortable and suitable place for his students. Narrated in a hadith with an authentic chain of transmission from Abu Sa'id al-Khudri RA, the Prophet SAW said which means:

"The best ceremony is the widest ceremony." (HR Abu Daud) (Al-Nawawi 2017).

PERSONALITY TRAITS ACCORDING TO IMAM AL-AJURRI

Every educator needs to have the character of a pious person when he is already known as a scholar to further strengthen his ability to convey knowledge especially in this modern age. Among the characters of educators from the perspective of Imam Abu Bakr Muhammad bin Al-Husain bin Abdillah Al-Ajurri (2019) is *tawadhu'*, seeking the pleasure of Allah SWT with his knowledge, being polite and gentle, always advising students, spreading wisdom and good advice, adhering to the Qur'an and Sunnah, what the companions, *tabi'in* and imams of the Muslims went through, as well as a reminder for the negligent and a lesson for the ignorant.

Humble educators treat pious or non-pious people equally regardless of one's amount of knowledge so that the teachers' knowledge is able to benefit them. Furthermore, the educators only strive to be noble in the sight of Allah SWT alone and not reward or recognition from prominent people. Educators should be polite and gentle

when dealing with people who seek council from their knowledge and are also patient when dealing with people of various knowledge capacities. They should also behave nobly and shun vile behaviour. In addition, educators should also encourage students to ask beneficial questions and to seek compulsory knowledge. It is important for educators to be patient when explaining a certain matter and not be harsh.

Next, noble educators give wisdom and advice only to their best capabilities. When asked a question and it is pertaining to matters beyond the educators' knowledge, the educator will not be ashamed to say, "I do not know" and if asked about a problem that has vague answer, the educator would ask the student to refer to other people. They will not force themselves to answer beyond their knowledge. The basis of belief is al-Quran, as-Sunnah and *ijma' ulama* which consists of the companions, *tabi'in* and the ulama of the imams of the Muslims. There is admonition to the heedless and a lesson to the ignorant and wisdom to the deserving for the educators to refer to. There is an antidote for everyone just like how doctors are able to provide appropriate medicine for every disease.

PERSONALITY TRAITS ACCORDING TO IMAM AL-MAWARDI

Imam Al-Mawardi mentioned in his book *Adab Al-Dunya Wa Al-Din* that a teacher must have morals, among them:

Having the Nature of *Tawadhu'*

The attitude of *tawadhu'* is the attitude of humility and mutual respect. Such an attitude will give birth to a sense of equality, respect for others, tolerance and love of justice. With the *tawadhu'* attitude, a teacher will appreciate his students who have various potentials, as well as involve them in teaching and learning activities.

Teach the Knowledge He Knows

The teacher must teach the knowledge that he has mastered so that what is conveyed is clear and can be understood by his students. Furthermore, Imam Al-Mawardi also argued that not knowing some knowledge is not a disgrace, so it is not bad if a teacher says "I do not know," about things he does not know. Although the teacher is considered to be a person with a lot of knowledge, he should not be afraid to ask about things he does not know.

Know Your Capacity

A teacher who knows and is aware of his capacity will develop a responsible attitude towards his knowledge. A teacher who is aware of his limitations will continue to learn and develop his qualities in a learning process. Teachers who are not aware of their weakness will tend to feel satisfied and sufficient with existing knowledge thus, with this attitude it will be difficult for a teacher to improve and develop his qualities in a better direction.

Practice His Knowledge

A teacher must practice the knowledge he has. What is conveyed to the students should be done by the teacher first. In addition, the teacher must also motivate himself to obey what science commands him. Imam Al-Mawardi also thinks that teachers should refrain from saying what is not done, ordering what is not done and hiding what should be shown.

Generous with His Knowledge

A teacher should not be stingy about his knowledge because being generous will eventually develop and sustain the knowledge further. The process of teaching is not only to get a reward from Allah SWT but it is also beneficial for himself as it will increase and strengthen his memory of the knowledge.

Recognize the Potential of Students

A teacher must know the level of intelligence of his students to obtain maximum results.

Not Boring

A teacher should manage the class well, handle the teaching process using appropriate, interesting and easy to understand methods as well as create an active and responsive environment.

Obey, Contribute to the Leader and Be Assertive

Imam Al-Mawardi's opinion shows that a teacher must obey a leader who is in the truth and contribute knowledge that is beneficial for his leadership so that he can lead the country better. A teacher must have a firm and steadfast nature to avoid leaders who are deceptive especially those who tell him to stay away from religion.

Purify Yourself from *Syubhah*

Imam Al-Mawardi also emphasis on teachers to have the nature of wara' and be mindful in all matters especially from matters of income that are *syubhah*, matters which halal and haram status is doubtful where then he should leave the doubtful thing.

Teaching Aims to Expect the Pleasure of Allah SWT

A teacher should teach sincerely in the name of Allah SWT with the purpose of expecting pleasure and reward from Him, not expecting material rewards so that the sincerity will give birth to a responsible attitude in the performance of his duties as a teacher.

Advice, Love, Facilitate and Help Students

A teacher should act as an advisor and mentor for his students to provide positive instruction and guidance to help facilitate the affairs of his students in the learning process as well as in their daily activities. This love and cherishment should be demonstrated well.

Not to be Rude, Insulting, Trivial and Do Not Make Students Give Up

A teacher should not be rude, insulting and belittle his students but should view students as individuals who have the potential to be developed. Finally, the teacher should encourage students to persevere through hardships and challenges.

PERSONALITY TRAITS ACCORDING TO IMAM HASAN AL- BANNA

Hasan al-Banna has quoted the personality traits that a Muslim must have in his book *Majmu'ah al-Rasa'il li al-Imām al-Syāhid Hasan al-Banna*. The first is pure faith, a Muslim who has strong faith will leave everything to Allah SWT. Allah SWT's words in surah al-An'am 6: 162:

"Indeed, my prayers, my worship, my life and my death, are all for Allah, the Lord of the universe." (Surah al-An'am 6: 162)

Second is true worship where a Muslim need to ensure that every action must be within the scope of true worship as enshrined in the Qur'an and Hadith. Thirdly, a Muslim must have a noble and

praiseworthy morality in his relationship with Allah SWT as well as the relationship between creatures. In this case, the moral excellence of Rasulullah SAW is the best example as mentioned by Allah SWT in the Quran:

“And indeed you have great morals.”(Surah al-Qalam, 68: 4)

Fourth is physical strength which means that a Muslim must have the strength of the body so that he can perform his duties and responsibilities following the teachings of Islam to the maximum with a strong and healthy physique. The fifth is the intellectual thinking, that is, the knowledgeable mind which shows the glory of human beings endowed with intellect by Allah SWT compared to other creatures.

Other than that, the sixth trait is to fight against lust. Every human being have to make sure that lust is submissive and obedient to the teachings of Islam. Seventh, a Muslim must be wise to manage time effectively, and avoid wasting it as Allah SWT has reminded in surah al- ‘Asr 103: 1-3. This is

also emphasized by the Prophet SAW through the implementation of five things before five things come, namely life before death, health before illness, young before old, free time before busyness and rich before poor. The eighth is orderly in business where when a business is practice systematically, it can bear professional outcome. The words of Allah SWT which means:

“Surely Allah loves those who fight to defend His religion in a neatly arranged line as if they were a solidly constructed building.”(Surah al-Saff, 61: 4)

The ninth is something that is very much needed by a Muslim who is struggling to uphold the truth that is the ability to work on their own or be independent. The last characteristic is a Muslim should be a person who brings benefits to others. No matter where he is, people around him will always feel his presence thus, one must always think, prepare themselves and strive as much as possible to benefit and play a good role in society (Mohammad Ghozali & Nor ‘Azzah Kamri 2015).

TABLE 1. Personality traits and their similarities among Islamic scholars

Muslim Scholars	Personality Traits	Similarities
	<ul style="list-style-type: none"> • <i>Ikhlas</i> • Always be loving and not bias • Give advice to students sincerely about anything and prevent them from doing bad things and depraved morals • Maintain the dignity and image of his students in terms of psychology • <i>Tawadhu</i> ' and not arrogant except against the oppressors • Teach clearly according to the suitability and mental ability of students • Practice what is taught 	<ul style="list-style-type: none"> • Knowledgeable and make use of it • Be of good character • Skilled in teaching • Dedicate to the community
Imam Al-Nawawi	<ul style="list-style-type: none"> • Sincere intention because of Allah SWT • Do not expect an immediate reply • There is no envy in the heart • Be of good character • Be gentle • Always advise • Be polite and humble • Guide towards goodness • Teaching as an obligation • Be earnest and focused • Listen calmly • Fair and caring • Do not despise science • Provide a comfortable place 	
Imam Al-Ajurri	<ul style="list-style-type: none"> • <i>Tawadhu</i> ' • Hoping for the pleasure of Allah SWT with his knowledge • Be polite and gentle • Always advice students to ask things that are beneficial to them • Spreading wisdom and good advice • Adhering to the Qur'an, Al-Sunnah, what is lived by the companions, <i>tabi'in</i> and imams of the Muslims • A reminder for the negligent and a tutor for the ignorant 	

continue ...

... continued

Imam Al-Mawardi	<ul style="list-style-type: none"> • Having the nature of <i>tawadhu</i> ‘ • Teach the knowledge he knows • Know your own capacity • Practice his knowledge • Generous with his knowledge • Recognize the potential of students • Not boring • Obey, contribute to the leader and be assertive • Purifying oneself from good things • Teaching aims to expect the pleasure of Allah SWT • Advise, love, facilitate and help students • Not be rude, insulting, trivial and do not make students give up
Imam Hasan Al-Banna	<ul style="list-style-type: none"> • Pure faith • True worship • Strong morals • Physical strength • Intellectual in thinking • Fight against lust • Manage time wisely • Manage matter systematically • Be independent • Beneficial to others

PERSONALITY TRAITS OF MUSLIM TEACHERS

Teachers, especially Muslim teachers, need to appreciate the four main elements of personality traits that can be extracted from the views of Islamic scholars, namely: practice what one preaches; be of good character; skilled in teaching and dedicated to the community.

Knowledgeable is that the teacher must master the knowledge learned and teach the knowledge he has mastered so that what is conveyed is clear and can be understood by his students. Knowledge is like an extension in life (Ibn khaldun 1993; al-Ghazali t.th; Osman Bakar 1998 in Noornajihan & Zetty Nurzuliana 2015). There are many verses of the Qur’an that touch on the importance of mastering knowledge, especially religious knowledge, among them in surah Al-’Imran 3:18, surah Fatir 35:28, surah al-’An’aam 6:83 and surah al-Nisa ‘4: 83. Knowledge without practice is like a tree without fruit so a teacher must practice the knowledge he has. What is conveyed to the student then that is something that should be done by the teacher first. This supports Allah SWT’s reminder to those who have knowledge but do not practice in surah al-Saf 61: 2-3 which means:

“O you who believe, why do you say something that you do not do? So great is the hatred in the sight of Allah SWT that you say what you do not do.”

The second element is good morals, a Muslim teacher must have noble and praiseworthy morals in his relationship with Allah SWT as well as the relationship between creatures. In this case, Muslim teachers must be guided by what has been prescribed by the Islamic law based on the Qur’an and Sunnah regarding worship (*al-Ibadah*) and dealings (*al-Muamalah*). There are many verses of the Qur’an that state this matter, including surah al-Baqarah 2:83, surah al-Nisa ‘4:36 and surah al-Ra’d 13: 20-22 (Aqeel & Zahid 2005). The personality highlighted in the verses are sincerity, *tawadhu* ‘, *taqwa*, justice, patience, love, honesty, *amar ma’ruf nahyu’ an munkar*, love and dignify Rasulullah SAW as an idol. Muslim teachers should be gentle, polite, helpful, encouraging and caring as well as avoiding from being rude and insulting. (Al-Ghazali 2008; Mohammad Ghozali & Nor’azzah 2015; Al-Nawawi 2017; Syabuddin 2018; Al-Ajurri 2019; Al-Mawardi tt).

Next, a Muslim teacher must have various skills in teaching, namely: teaching according to the suitable cognitive level and mental ability of his students; guiding towards goodness; giving advice to students sincerely about anything and preventing them from doing bad things as well as reprehensible morals; manage time effectively; maintaining the dignity and image of his students psychologically; interesting teaching process as well as systematic in management (Al-Ghazali 2008; Mohammad

Ghozali & Nor'azzah 2015; Al-Nawawi 2017; Al-Ajurri 2019; Al-Mawardi t.t.).

The last element of the personality trait that must be present in a Muslim teacher who is dedicated to society. No matter where they are placed, the teacher remains beneficial, exemplary and plays a good role in society (Mohammad Ghozali & Nor'azzah 2015; Syabuddin 2018). A teacher must obey the leader who is in the truth and contribute knowledge that is useful for his leadership so that he can lead the country better. On the other hand, a teacher should have a firm and steadfast nature not to follow leaders who are not in the truth, not to call to goodness and to prevent evil (Al-Mawardi t.t.). He gives admonition to the heedless and a lesson to the ignorant and wisdom to the deserving. He explained the matters that are difficult to understand with full wisdom and good advice (Al-Ajurri 2019).

Based on the above discussion, it is very clear that the personality traits of Muslim teachers which are meant as personality traits, *sahsiah* and morals have similarities with the concept of *adab* in Islam. This discussion outlines a knowledge and practice that can prevent teachers from doing wrong or being misguided in teaching and acting. This matter has been prescribed by the teachings of Islam and is the morality of every Muslim teacher regardless of the position, rank, degree, age, place and organizations they serve. There are many works written by Islamic scholars from the past to the present related to the manners and morals of teachers that need to be studied, used as a basic framework and as a source for determining the values of teachers' professionalism according to the Islamic perspectives.

CONCLUSION

In conclusion, this study found that an effective Muslim teacher should have certain personality traits that describe himself or herself as an educator and preacher which includes four main elements namely; knowledgeable and make use of it; be of good character; skilled in teaching and dedicated to the community. Every educator should strive to practice all the praiseworthy qualities taught by the Prophet Muhammad SAW and strive to avoid all the qualities condemned by Allah SWT and the Prophet SAW through the Quran and his hadith, whether when alone or when dealing with students. Through consistent noble character practice in daily life, a Muslim will succeed in carrying out his duties

as a teacher and attract students to understand and practice the message conveyed. This strengthens the community's view of teachers as role models who can be emulated and respected. The outcome discussed in this study indicates that the personality traits of Muslim teachers should be incorporated in every teacher who holds a Muslim title. Teachers who do not uphold the personality traits of a Muslim cannot sustain through the challenges of today's education. Therefore, this study suggests that every organization or individual involved in education should examine the Muslim personality traits in themselves and strengthen them through courses and training to improve self-quality. As a result, the teaching and learning process will be more efficient, effective and able to withstand current challenges.

AUTHORS' CONTRIBUTIONS

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