

## EDUCATOR PERSONALITY ACCORDING TO ABDUL FATTAH ABU GHUDDAH AND ITS RELEVANCE TO STRENGTHENING CHARACTER EDUCATION

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### Abstrak

**Keywords:**

Educator Personality,  
Education,  
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*The purpose of Islamic education is to create noble morals or good ethics. In achieving these goals, educators have a fairly important role, one of which is providing good example. To be the good one, it is necessary to see the example given by the Prophet (saw) as the good example. This is stated in the book by Abdul Fattah Abu Ghuddah entitled Ar-Rasūl Al-Mu'allim Wa Asālibuhū Fī At-Ta'līm. The study aims to analyze and describe Abu Ghuddah's view of the personalities of educators in his work which is Ar-Rasūl Al-Mu'allim Wa Asālibuhū Fī At-Ta'līm and analyze its relevance to the strengthening of moral education. This research method was qualitative with a literature study approach, while the data analysis technique used was content analysis, focusing on literature review used as an object to answer the formulation of the problems. The results of this study were: firstly, some of the personalities that must be possessed by educators include: 1) having calm attitude, 2) having radiant and cheerful face, 3) insightful, 4) ascetic, 5) humble 6) eloquent, 7) gentle, compassionate, 8) kind and generous, 9) respectful to or not underestimating anyone or anything, 10) not being fault-finding, and 11) creative. Secondly, Abdul Fattah Abu Ghuddah's view on the personalities of educators has been relevant to the strengthening of moral education.*

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### INTRODUCTION

Education is a necessity for every individual because it contains important values, such as morals, religious values, and so on, which collectively lead to behavioral



change (Widodo, 2024). Through education, someone who was previously unable becomes capable, and someone who was unaware can become knowledgeable, which is characterized by behavioral changes after undergoing the educational process. These changes occur in three aspects: affective, cognitive, and psychomotor. According to Mar'atus Sholihah and Aminullah, the axiology of Islamic education views education as an effort to transform behavior through action, aimed at instilling noble and positive values as provisions for humans to live a better life (Mar'atus Sholihah, Aminullah, 2019).

Referring to the goals of Islamic education, the goal is to develop noble morals or good character. This aligns with the general goal of education, which is to develop social and religious attitudes (Sujana, 2019). Morals are the main pillar of a community, just as prayer is a pillar of religion. Morals are also the main determinant of whether a person behaves well or badly, justly or unjustly, as well as making peace or war (Suraya, 2024).

The essence of Islamic education, which instills noble morals in students, is to cultivate human attitudes to become morally better individuals, thus easily accepting goodness and rejecting all evil, while also providing benefits to those around them (Rambe et al., 2023). Therefore, moral education is crucial to ensure students have directed life principles and thus enable them to live well. This aligns with the Prophet Muhammad's primary message, namely to perfect morals.

On the other hand, teachers, as educators, are responsible for guiding students in their physical and spiritual development, so they can reach maturity as God's creatures, individuals, and members of society (Bahri, 2018). The consequence of being a teacher is being required to be a role model for students. Although not yet able to provide a perfect example, the only perfect human and best role model is the Prophet Muhammad. As role models for their students, teachers must possess attitudes and personalities that can serve as role models or examples in various aspects of life.

However, in reality, teachers are more focused on innovative learning model development, skills and knowledge development, and on pedagogical and professional competencies because the Teacher Competency Test prioritizes these two competencies. This can lead teachers to forget their role as role models for their students (Dwintari, 2017). This means that personality competency does not receive the same attention as other competencies, thus weakening it.

Furthermore, the weakness of teacher personality competency can be seen in various cases, such as acts of violence committed by some teachers in the school environment, both verbal and non-verbal, sexual violence, and even falsification of scientific papers (Qomah, 2015). Recently, there has been a surge in cases of harassment by educators against their students. Quoting from Tempo.co, which summarizes various acts of violence committed by academics, one example is a professor at the Faculty of Pharmacy at Gajah Mada University who committed immoral acts against dozens of his students (2025). In addition, a lecturer from Jakarta State University is suspected of harassing several of his female students through flirtatious chats or sexting (2021). Another, from Riau University, the perpetrator, the Dean of the Faculty of Social and Political Sciences, harassed a female student he was supervising. The incident occurred while the student was undertaking a thesis supervision. After finishing, the perpetrator grabbed the victim's shoulders and leaned in close. The perpetrator held the victim's head and kissed her cheek. After that, the

perpetrator lifted the victim's head with the intention of kissing her lips. However, before the kiss could be reached, the victim immediately pushed him away and fled (Ginanjar, 2025). It is very serious when an educator loses morals, resulting in the loss of dignity.

The moral crisis experienced by students is inextricably linked to the role of teachers. Although parents bear full responsibility for their children's growth and development, teachers also play a similar role as parents in schools. Therefore, it is essential for educators to improve their personal competencies to become ideal educators worthy of emulation.

Abdul Fattah Abu Ghuddah, a prominent contemporary scholar and educator from Aleppo, Syria (Ridlo, 2021), devotes special attention to the personality of educators in his book, "*Ar-Rasūl Al-Mu'allim Wa Asālibuhū Fī At-Ta'līm.*" The book's discussion is divided into two sections: the first discusses the personality of the Prophet Muhammad (peace be upon him) when teaching, and the second discusses the teaching methods employed by the Prophet Muhammad (peace be upon him) to his companions. Both discussions are the result of Abdul Fattah Abu Ghuddah's analysis of several hadith he collected that discuss the Prophet Muhammad's personality and teaching methods.

This work is an important reference in understanding how the character and attitudes of an educator can influence the quality of education. The ideal good educator in Islam who must be used as a mecca by educators is the Prophet Muhammad. He is the best and greatest educator of all time. There is no educator greater than his greatness. Apart from being an educator, he also explained a lot about the character or ethics of educators in his hadiths (Effendi, 2016).

In his book, Abdul Fattah Abu Ghuddah emphasizes that educators must be able to adapt to changing times. In this modern era, challenges in moral education are increasingly diverse, ranging from the influence of social media to global culture, which often conflicts with Islamic values. Therefore, educators need to have flexible personalities and be open to change (Nasir et al., 2021).

Overall, research into educator personality, according to Abdul Fattah Abu Ghuddah, and its relevance to strengthening moral education, is crucial. This is not only to improve the quality of education but also to create a young generation with morals and capable of making positive contributions to society. Therefore, considering the educational idealism and the phenomena described above, a study is needed to determine the essential character traits that educators must possess to become ideal educators according to the spirit of Islam, referring to the book *Ar-Rasul Al-Mu'allim wa Asalibuhu fii At-Ta'lim* and its relevance to strengthening moral education for students.

## LITERATURE REVIEW

### Educator Personality from an Islamic Education Perspective

Educator personality is a fundamental aspect in Islamic education. A teacher serves not only as a transmitter of knowledge but also as a moral and spiritual role model for their students (Hasbullah, 2019: 55). In both classical and contemporary Islamic education literature, educator personality plays a strategic role in shaping students' noble character (Hidayat & Sulaiman, 2020). This personality encompasses aspects of spirituality, honesty, patience, responsibility, and commitment to Islamic

values. Teachers with noble personalities not only educate cognitively but also shape the behavior and spirituality of their students (Azra, 2021: 98).

### **Abdul Fattah Abu Ghuddah's thoughts on the Educator's Personality**

Abdul Fattah Abu Ghuddah, in his monumental work *Ar-Rasūl al-Mu'allim wa Asālibuh fī at-Ta'līm* emphasized the importance of emulating the Prophet Muhammad SAW as an ideal educator. According to Abu Ghuddah, the personality of educators must reflect prophetic qualities such as trust, compassion, hikmah (wisdom), and patience (Abu Ghuddah, 1996: 27). He explained the Prophet's methods in teaching, such as a personal approach, example, educational humor, and the use of heart and emotional approaches. The personality of the educator, according to Abu Ghuddah, cannot be separated from the way the educator conveys knowledge because the teacher's character and personality will determine how deeply the knowledge is embedded in the souls of his students (Yunus, 2022).

### **The Relevance of Educator Personality to Strengthening Moral Education**

Moral education today faces significant challenges, primarily due to the crisis of role models and the lack of moral integrity among educators. Teachers with noble personalities play a vital role in instilling moral values such as honesty, responsibility, and empathy through practical applications in everyday life (Syamsuddin, 2020). Research by Harun and Kurniawan (2021) indicates a significant positive correlation between educator personality and students' moral behavior. The approach developed by Abu Ghuddah is highly relevant for implementation in today's educational context because it emphasizes the importance of educator moral integrity as the primary actor in character education.

### **Supporting Theory: Social Role Models and Character Education**

Theoretically, this research also refers to Bandura's (1977) social learning theory, which states that individuals learn through observing behavioral models. In this context, educators serve as primary role models in shaping students' character. This theory reinforces Abu Ghuddah's notion that role modeling is the most effective method in moral education. Furthermore, Lickona's (2018) approach to character education, which emphasizes the importance of moral knowing, moral feeling, and moral action, also serves as a foundation for understanding the contribution of educators' personalities to strengthening moral education.

## **RESEARCH METHODS**

The method used in this research is qualitative, as the data analyzed is non-numerical and the analysis is inductive (Sugiyono, 2013). This research is a library research. Library research involves various activities related to data collection methods from library sources, such as reading, note-taking, and analyzing existing materials. In this study, the data were obtained from libraries, without involving field research (Zed, 2014).

The sources used in this research are divided into two: primary data sources and secondary data sources. The primary data source used in this study is the book *Ar-Rasūl Al-Mu'allim wa Asālibuhū Fī Ta'līm* written by Abdul Fattah Abu Ghuddah. Meanwhile, secondary data sources used to support the primary data source and provide

a link and explanation to the primary data source in this study are several previous research papers that discuss the topic of educator personality, including journals, theses, books, and so on. The data collection technique used in this study was triangulation of data collection sources. The data analysis technique used was content analysis. Content analysis is a research that involves an in-depth discussion of the content of written or printed information in mass media.

## RESULT AND DISCUSSION

### Biography of Abdul Fattah Abu Ghuddah

Abu Ghuddah's full name is Abu Zahid Abdul Fattah ibn Muhammad ibn Basyir ibn Hasan Abu Ghuddah al-Halabi al-Hanafi. Laqab Abu Ghuddah is a laqab taken from his family which is a lineage of descendants of the companions of the Prophet Muhammad, namely Khalid bin Walid ra. (Ahmad et al., 2024). Abdul Fattah Abu Ghuddah is one of the great contemporary hadith scholars. He was born in Halab (Aleppo), Syria in the middle of the month of Rajab in 1336 H/1917 AD. His father and grandfather were prominent cloth entrepreneurs in Aleppo and both of them tried hard to provide Abu Ghuddah with a comprehensive education. He grew up in a religious family. Abu Ghuddah died on 9 Shawwal 1417 AH to coincide with 16 February 1997 AD in the city of Riyadh, Saudi Arabia. He was nearly 80 years old and was buried in Baqi'.

He studied in Syria until secondary level, then moved to Al-Azhar, Cairo at the Sharia school between 1944 and 1948 in the field of Psychology and educational principles, Arabic Language Faculty, and graduated from Al-Azhar in 1950. He was in Cairo until 1950. While in Cairo, he met Hasan al-Banna. Hasan al-Banna was the founder and leader of the Muslim Brotherhood at that time. Then Abu Ghuddah joined the Muslim Brotherhood and became a member under the leadership of al-Banna. After that, he returned to Syria. He became a leader and guide for Islamic activities in Syria and was eventually chosen to lead a Syrian activist group (Hamdeh, 2017).

Abu Ghuddah traveled to most Arab countries and to Turkey, India, Pakistan, Indonesia, Malaysia, and Brunei, meeting and learning from scholars in those countries, and they benefited from his knowledge. As a result of his numerous visits to India and Pakistan, he was able to bring much knowledge from the Indian subcontinent to Arabia. He produced numerous treatises and books and was responsible for disseminating them among scholars. Abu Ghuddah's works include: *Lamahāt min Tārikh al-Sunnah wa 'Ulūm al-Ḥadīṣ, Tartīb Takhrīj Aḥādīṣ al-Ihyā', Qīmatu az-Zamān 'Inda al-Ulamā', Al-'Ulamā'u al-'Uzzāb alladhī Ātsaru al-'Ilm 'alā az-Zawāj, Ar-Rasūl al-Mu'allim wa Asālibuhū fī at-Ta'līm*, and several other works.

In recognition of his scholarly achievements, Muslim scholars nominated Abu Ghuddah in 1995 for the Sultan of Brunei Award in Islamic Studies. The award was presented to Abu Ghuddah by the Oxford Center for Islamic Studies, in a ceremony in London attended personally by the Sultan and other prominent figures and scholars.

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### The Nature Of Educators

In Arabic, there are several words used to refer to educators, namely *mu'allim, muaddib, murabbi,* and *mudarris*, which generally have the same meaning: teacher,

educator, trainer, and lecturer. In the science of sharaf, these four terms use the word "wazn isim fa'il" (a person who does a job), meaning "one who does a job." Therefore, an educator is someone who carries out the work of educating.

Meanwhile, in English, the term "educator" is used as a teacher, trainer, tutor, lecturer, instructor, and educator (Syarifuddin, 2021). From these terms, the word "educator" has a general meaning, which can be concluded as anyone capable of teaching others responsibly, consistently, and continuously.

UU Number 20 of 2003 concerning the National Education System specifically defines educators as educational personnel qualified as teachers, lecturers, counselors, learning facilitators, tutors, instructors, facilitators, and other titles appropriate to their specializations, who participate in the implementation of education.

From an Islamic perspective, educators are individuals responsible for the development of students' potential in accordance with Islamic values. There are four types of educators in Islam: 1) Allah SWT as educator for His servants and creatures, 2) the Prophet Muhammad (peace be upon him) as educator for his companions, 3) parents as educators within the family environment for their children, and 4) teachers as educators in formal educational institutions (Ali, 2023).

From a legal perspective, UU Number 14 of 2005 concerning Teachers and Lecturers clarifies the meaning of teacher, lecturer, and professor. First, a teacher is a professional educator whose primary duty is to educate, teach, direct, guide, train, assess, and evaluate students in formal education, from early childhood to secondary education. Second, a lecturer is a professional educator and scientist whose primary duty is to transform, develop, and disseminate science, technology, and the arts through education, research, and community service. Third, a professor is the highest functional position for a lecturer still teaching at a higher education institution. According to the definition of teacher and lecturer in this law, the term educator encompasses the terms teacher, lecturer, and professor.

UU Number 20 of 2003 concerning the National Education System explains the obligations of an educator, including: being a good role model and upholding the good name of the institution and the trust they have been entrusted with. Building a learning environment that is enjoyable, meaningful, active, innovative, and open to dialogue, and demonstrating a commitment to continuously improving the quality of education.

The duties and responsibilities of educators extend beyond simply transferring knowledge to students. The following describes the responsibilities of educators to students: maintaining the natural disposition of students into adulthood, helping students develop their full potential toward perfection, implementing education in stages, systematically imparting knowledge to students in the form of skills, ideas, insights, and other skills, and guiding and modeling good behavior and character in accordance with Islamic values and societal norms (Sada, 2015).

### **Abu Ghuddah's views regarding the personality of educators**

According to Abdul Fattah Abu Ghuddah, the ideal personality for an educator encompasses various aspects involving character, ethics, and interpersonal skills. He argues that an educator is not only responsible for transferring knowledge but also for shaping the morals and character of students. The ideal educator's personality should reflect high moral values, integrity, and a commitment to education. In his work, Abu Ghuddah emphasizes the importance of role models, where educators must be good

examples for their students, thereby inspiring them to develop themselves holistically (Ghuddah, 1996).

Abu Ghuddah's explanation of the importance of good behavior and noble character for educators emphasizes that educators must be good examples for students. An educator should also possess a good personality, reflecting the greatest role model for Islam, the Prophet Muhammad (peace be upon him). The following is an explanation of the Prophet Muhammad's personality as an educator who should be emulated:

### **Calmness**

A calm demeanor can be defined as the ability to manage or control emotions. For educators, maintaining a calm demeanor is no easy feat. Many things students do can provoke their emotions, such as being noisy in class, and so on. Educators, as individuals rich in knowledge, should possess this attitude, as calmness can be a source of inspiration.

Another reference defines a calm demeanor as encompassing several essential traits, including stability, wisdom, maturity, and authority (Mujiburrohman, 2018). Stability means the ability to manage emotions. Educators who appear mature and wise in managing their emotions, thus appearing calm in all situations, will project an aura of authority. Not getting angry easily, always smiling readily, and being friendly to students will make students feel comfortable and respectful toward them.

### **A Radiant Face**

A radiant and cheerful face can create feelings of love and affection (Ghuddah, 1996). Students will be attracted to educators who have a radiant face, not gloomy, not sullen. A radiant face will spread positive energy to everyone around you, thereby creating a feeling of love and affection. Facing the other person with a cheerful face can bring goodness and rewards, therefore it is not a trivial matter (Amrillah & Nadlif, 2023).

How could an educator put on a sour face when dealing with students? Rasulullah saw. when he faced Abdullah ibn Umi Maktum with a sour face, he was immediately reprimanded by Allah swt. Through the revelation of the letter 'Abasa. Apart from that, by showing happiness with a cheerful facial expression, the people around you will also feel the aura of happiness (Ridlo, 2021).

### **Broadminded**

Rasulullah saw. have clarity of mind, intelligence, broad insight, and accuracy of hunch (Ghuddah, 1996). This can be trained by keeping yourself busy with things related to science, such as reading, then memorizing it, then teaching it, practicing it, writing back what you have learned and then compiling it into a scientific work (Jama'ah, 2022). Even Muhammad bin al-Hasan did not sleep at night except to write a little book (Ghuddah, n.d.). Sa'id bin Jabir argues in the book *Ādabul 'Ālim wal Muta'allim*, a person should stick with the knowledge he has learned, if he abandons his knowledge and thinks he has enough with what he has obtained then he is the most stupid person (An-Nawawi, 1987). Educators with broad insight and clear thinking will be able to solve problems wisely based on scientific knowledge.

## Zuhud

His asceticism saw. in worldly life and turns away from it, qana'ah towards worldly life, then he is not inclined towards its freshness nor is he tempted by its deliciousness (Ghuddah, 1996). Abstinence from worldly life, not tempted by the beauty of the world. In general, zuhud means an attitude of disinterest in worldly possessions. Free yourself from the attitude of dependence on worldly life and prioritize the life of the afterlife. The goal of asceticism is actually not to make the world the final goal, the world is placed as a means of doing good deeds, but this does not mean abandoning worldly life, don't let worldly pleasures take your attention so that you forget the real purpose of life, namely worshipping Allah SWT (Nazili et al., 2021).

It is one of the etiquettes for educators not to be tempted by worldly pleasures. Mu'adz bin Jabal argued in *Minhāj al-Muta'allim*, if an educator is passionate about the world then his seatmates will increase ignorance and sin (Al-Ghazali, 2013). When in the learning process, an educator should intend the teaching and learning activities for the sake of Allah SWT, to hope for the pleasure of Allah SWT alone, not for worldly goals such as increasing wealth, gaining honor or rank, reputation/popularity, even in the form of gifts, even if they are small, which if not for his busy schedule he would certainly not give (An-Nawawi, 1987).

## Tawaduk

His humility towards his friends, even though they were his followers, his submission to them even though he was obeyed, he walked around in the market, sat on the ground, mingled with his friends and the people who sat with him (Ghuddah, 1996). Educators have a high position, have full authority in educating students, especially educating morals. His high position and full authority should not prevent him from taking advantage of what he does not know. As previous scholars benefited greatly from their students (An-Nawawi, 1987). Want to learn from students and not be closed off about it.

## Fluent in speaking

He saw. is the person who is the most eloquent in speaking, maintains freedom of speech in speaking, the clearest in explaining, the most concise in speaking, the most fluent in enunciating, the most correct in meaning, rudeness and pretense do not appear to him, nor does any arbitrariness bother him (Ghuddah, 1996). Rasulullah saw. always fluent in speaking, keeping his tongue and speaking tempo not too fast, trying to ensure that the knowledge he imparts can leave an impression on the hearts of his friends. He even repeated his words three times so that his friends could memorize them.

## Affection

Prophet saw. has a kind and loving nature towards his friends. Of the several hadiths collected in Abu Ghuddah's book, many tell about the gentleness and humility of the Prophet Muhammad. to the pressure of questions submitted by friends or Bedouin Arabs who were looking for answers, even though the person asking the question was rude to him, he faced it patiently, gently, full of compassion and humility (Ghuddah, 1996). From this, there are suggestions for educators to be able to answer various questions submitted to them. Prioritize discussion of the most important things. Not only in answering questions, but also in delivering teaching material. Ibn Jama'ah said

in *Tadzkiratu as-Sāmi'*, that if there are several teaching materials, then prioritize the noblest and most important ones, such as the Koran, then hadith, then the basics of religion, the basics of jurisprudence, schools of thought, differences of opinion, and so on (Jama'ah, 2022).

### **Generosity**

His generosity and kindness were so great that he was willing to give away everything he owned and whatever he possessed and loved. When he died, his armor was pawned to a Jew in exchange for dates to feed his family (Ghuddah, 1996). Emulating the Prophet Muhammad's generosity and generosity as an educator can be done by giving abundant rewards to students. For example, educators might create quizzes, and the person with the highest score would receive an award. Students would be delighted to receive this recognition from their educators, as it signified their efforts were appreciated.

A generous or charitable attitude is highly recommended for every Muslim, encouraging them to strive to do good deeds and make it a habit in their daily lives. A generous attitude can be developed in two ways: first, it is a natural innate trait that is inherent in every person, which is then cultivated into a personality trait: the innate desire to give or help others, and the ability to empathize. The second is through training, habituation, and experience (Hakim & Sitorus, 2023). Generosity can be demonstrated by providing facilities for students, assisting them when they encounter difficulties, providing tuition relief for underprivileged students, and so on.

### **Not criticizing**

A teacher's moral character is demonstrated not only through actions but also through words. Every believer is encouraged to guard their tongue, especially educators who have strong relationships with their students, serving as role models. When communicating with students, educators should avoid, as much as possible, mocking, reprimanding, or verbal bullying (Hadisaputra et al., 2020).

Guarding one's tongue by not criticizing or belittling students upholds the values of equality among human beings and respect for others. This will create a harmonious, peaceful, and just social environment that does not emphasize differences. When an educator does not criticize a student, it means they have considered what they should say to avoid hurting the other person (Shofwan & Munib, 2023)

### **Not searching for faults**

The Prophet (peace be upon him) forbade Muslims from searching for the faults of others. When the Prophet (peace be upon him) forbade something, he himself refrained from doing it. Sharia encourages Muslims to achieve peace among themselves, strengthen brotherhood and unity, and prohibit anything that promotes division, hatred, and hostility. Searching for faults and fomenting gossip are actions that can cause division. Searching for faults, gossip, or the mistakes of others is spying. In other words, it means uncovering the secrets of Allah SWT that are hidden from His servants (*Ad-Durar As-Sunniyyah*, n.d.)

## **Creative**

The Prophet Muhammad (peace be upon him) can be described as a creative person. He used analogies, making similes, and illustrations when teaching his companions. For example, the Prophet Muhammad (peace be upon him) illustrated the path of Allah and the path of Satan by drawing lines on the ground. Allah's path is the path everyone hopes for, hoping to stay on the straight path, while Satan's path is the path that should not be followed. This was done to make it easier to understand. His creativity can be interpreted as the capacity to transform knowledge into experience or something new (Spiro, 2019). His creativity was demonstrated not only through analogies but also through the questions he asked his companions. Through this, the Prophet Muhammad (peace be upon him) was able to determine their abilities (Ghuddah, 1996).

## **The Relevance of Abdul Fattah Abu Ghuddah's Views on the Personality of Educators to Strengthening Moral Education**

Students tend to thrive in a conducive environment when accompanied by educators with positive personalities, which indirectly helps shape their morals. This indicates that educators with positive personalities play a crucial role in the moral and mental development of students, ultimately encouraging them to become disciplined and responsible individuals. Therefore, improving teachers' personal competencies needs to be a primary focus in efforts to improve the quality of education (Zalillah & Darmawan, 2025).

In times like these, students need role models. These role models are not only found in educational institutions, such as teachers at school, but also from parents at home. This is because educators are the best role models in the eyes of students, whose every behavior is observed and considered correct by them. Students who receive or receive moral education through the example of their educators will, sooner or later, develop and firmly ingrain these values in their lives (Frاندani et al., 2024).

Strengthening moral education today is crucial, given that education today faces various moral and value challenges. Therefore, Abu Ghuddah's concept of educator personality is relevant and can provide a solution to strengthening moral education. As explained above, one way to do this is through role models.

According to Abu Ghuddah, educator personality is considered highly relevant to strengthening students' moral education because:

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Educators with noble personalities serve as concrete examples for students to emulate. Exemplary behavior is considered important because one of the most important aspects of religion is morality, which is manifested in behavior (Sufiyana, 2021). Educators with the personality traits described by Abu Ghuddah in his book can serve as role models for students. Students will record what they have seen, heard from

educators and shared experiences with students, to be used as examples.

Therefore, it is important for educators to have a strong personality, as explained by Abu Ghuddah in his book, which is based on the hadiths of the Prophet Muhammad (peace be upon him), because educators with good personalities will produce good students.

### **A heartfelt connection between educators and students strengthens moral values.**

A heartfelt connection between educators and students plays a crucial role in the educational process, particularly in instilling moral values. Educators who demonstrate compassion, generosity, and other qualities will be able to build a sincere emotional bond with their students, enabling them to easily accept, internalize, and practice the messages conveyed. A good relationship between educators and students fosters mutual trust, respect, and openness, which serve as a strong foundation for the development of noble morals.

Another term that can be used in this context is mahabbah, or love. Educators who demonstrate mahabbah toward their students are those who, in their learning process, do not demand that students follow their wishes but instead accommodate their abilities. This will make students feel more comfortable in learning, less challenged, and cared for.

### **Educator's Sincerity and Trustworthiness**

Furthermore, an educator's sincerity and trustworthiness, as a counter to the commercialization of education, can also be a solution to strengthening moral education. As explained in the previous subchapter, one of the characteristics of an educator is *zuhud*, which means not prioritizing material gain as a reward for the services they have provided to students. Educators are required to be sincere, because educating is part of worship. Building an *zuhud* educator's personality requires educators to educate with the heart, not just the head.

When educators educate with the heart, this enthusiasm will also be felt by students, so that they feel comfortable in learning. The Abu Ghuddah personality concept requires educators to be disciplined and responsible for students' weak morals. Weak student morals are a result of a lack of habituation and control by educators.

### **Commitment to Islamic Values**

Educators who possess the good qualities described by Abu Ghuddah in his book will gradually develop these qualities and radiate positive energy to those around them. This occurs because such educators are committed to consistently integrating Islamic values into their daily lives. Such educators' every action and behavior will reflect Islamic values. Likewise, in the teaching and learning process, educators will strive to instill moral values in their students. Educators remain committed to ensuring that students do not lose sight of the most important thing in life: morality. By doing this, the goal of moral education will be achieved.

## **CONCLUSION**

Based on the results of the research above, several findings were found which became the results of research in this problem in order to answer the problems that have been formulated. The results of this research are as follows: First, Abdul Fattah Abu

Ghuddah provides a view of the personality of educators in his book entitled *Ar-Rasūl al-Mu'allim wa Asālibuhū fī at-Ta'līm* covering various aspects, namely spiritual, moral, and professional. An educator is not only responsible for transferring knowledge, but also in shaping the morals and character of students. Some personalities that educators must have include: 1) calm in attitude, 2) radiant and cheerful face, 3) broad-minded, 4) asceticism towards worldly life, 5) humility, 6) fluent in speaking, 7) gentle, compassionate, 8) generous and charitable, 9) not criticizing humans or anything because it belittles/belittles it, 10) not looking for human faults and their mistakes, 11) creative. Second, Abdul Fattah Abu Ghuddah's perspective on the personality of educators is relevant to strengthening moral education. This demonstrates the crucial role educators play in instilling and strengthening moral education for students through role models, emotional connections between educators and students, and the educator's trustworthiness and sincerity.

This research has implications for Islamic education studies by highlighting Abu Ghuddah's views on the personality of educators through his book, *Ar-Rasūl al-Mu'allim wa Asālibuhū fī at-Ta'līm*. This encourages educators to improve their personal competencies so that the moral values taught are not only theoretical but also reflected in everyday life.

Suggestions for educators: They need to emulate the personality of the Prophet Muhammad (peace be upon him), as described by Abu Ghuddah in his book *Ar-Rasūl al-Mu'allim wa Asālibuhū fī at-Ta'līm*. Educators should not only teach moral values in detail but also implement them in their daily lives so that students have role models. Furthermore, there is a need for training or guidance for educators in moral and spiritual aspects, including parents as the first educators in the family. Further research is also needed: Field research is needed to examine how the personality of educators, according to Abu Ghuddah's views, is applied in educational institutions, or to compare Abu Ghuddah's thoughts with those of other figures.

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