

## PERSONALITY COMPETENCIES ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS: AL-QUR'AN PERSPECTIVE

Amiruddin<sup>1</sup>, Nurbayani<sup>2</sup>, Hayati<sup>3</sup>, Azhari<sup>4</sup>

<sup>123</sup>Universitas Islam Negeri Ar-Raniry Banda Aceh; Indonesia

<sup>4</sup>Universitas Abulyatama; Indonesia

Correspondence Email; amiruddin@uin.ar-raniry.ac.id

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### Abstract

This study examines the personality competencies of Islamic Religious Education teachers from the perspective of the Qur'an, focusing on the gap between theoretical ideals and practical implementation in the field. Despite clear Qur'anic guidance on noble morals, honesty, exemplary behavior, and responsibility, many teachers face challenges in applying these values in their professional lives. This research utilizes a library-based approach, involving the collection and analysis of data from books, scientific journal articles, and research reports. The data collection techniques include document analysis and literature review. Data analysis was conducted qualitatively, involving thematic coding to identify relevant themes related to the Qur'an's teachings on teacher competencies. The findings underscore that an ideal Islamic teacher embodies obedience to religious, legal, and social norms, as illustrated in Surah An-Nisa (4:59). Honesty and integrity are crucial, highlighted in Surah An-Nisa (4:69), emphasizing the role model nature of teachers. Noble morals, inspired by Prophet Muhammad as depicted in Surah Al-Qalam (68:4) and Surah Al-Ahzab (33:21), serve as models for conduct. Leadership and wisdom, as conveyed in Surah Al-Furqan (25:63) and Surah Al-Mujadila (58:11), aid teachers in guiding students effectively. A strong work ethic and responsibility are essential, as reflected in Surah An-Naml (27:88), while humility, in line with the teachings of Surah Luqman (31:18), should temper professional pride. This research contributes to the development of more spiritually grounded and morally upright Islamic teachers by aligning their competencies with Qur'anic principles.

### Keywords

Al-Qur'an, Islamic Religious Education, Personality Competence.



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## INTRODUCTION

The main legal basis governing teacher competence in Indonesia is Law Number 14 of 2005 concerning Teachers and Lecturers and Regulation of the Minister of National Education (Permendiknas) Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies. Law No. 14/2005 stipulates that teachers must have pedagogical, personality, social, and professional competencies. Meanwhile, Permendiknas No. 16/2007 regulates the academic qualification and competency standards that must be met by teachers to carry out their duties effectively.

The personality competency of Islamic Religious Education teachers is a critical element in shaping the moral and spiritual development of students, especially in the context of the Qur'an, which emphasizes the importance of character and integrity. The Qur'an provides a comprehensive framework for the ideal personality of an educator, highlighting traits such as patience, humility, and empathy, which are essential for fostering a positive learning environment. According to. This integration of Qur'anic values into the personality competencies of Islamic Religious Education teachers is crucial, as it ensures that educators are not only knowledgeable but also morally exemplary, serving as role models in both their professional and personal lives (Idhar, 2018). In this way, the Qur'an provides a timeless blueprint for the personality traits that Islamic Religious Education teachers should strive to develop and demonstrate.

However, the integration of Qur'anic values into the personality competencies of Islamic Religious Education teachers is not without its challenges, particularly when compared to the standards set by government regulations. While the Qur'an emphasizes spiritual and moral excellence, government standards often focus on measurable competencies such as pedagogical skills and professional knowledge. Wang et al. argue that Islamic Religious Education teachers must strike a balance between these two dimensions, ensuring that they are not only proficient in teaching methods but also deeply rooted in the ethical and spiritual values prescribed by the Qur'an (Wang et al., 2023). Tobing further highlights that the personal competence of Islamic Religious Education teachers, including their ability to serve as moral exemplars, is essential for creating a positive and conducive learning environment (Tobing, 2023). This dual focus on both Qur'anic and governmental standards presents a unique challenge for Islamic Religious Education teachers, who must navigate the complexities of modern education while remaining true to their spiritual and ethical commitments. The above problems lead the author to focus on interpreting the verses of the Qur'an

related to Personality Competence. In other words, the description of personality competence as a mandate from the legislation in this study is explained based on the Islamic perspective, especially the verses of the Qur'an or hadith. The approach used is the interpretation of the verses of the Qur'an using the *maudhu'iy* (thematic) method.

In light of these challenges, continuous professional development and academic supervision are essential for enhancing the personality competencies of Islamic Religious Education teachers. Nurlaela's research demonstrates that regular training and supervision can significantly improve teacher competency, enabling educators to better integrate Qur'anic values into their teaching practices (Nurlaela, 2023). Moreover, Moerni's study underscores the importance of personality competencies in motivating students, suggesting that teachers who embody Qur'anic traits such as patience and empathy are more effective in inspiring and guiding their students (Moerni, 2022). Therefore, the development of Islamic Religious Education teachers' personality competencies must be a priority, not only to meet the demands of modern education but also to ensure that the moral and spiritual goals of Islamic education are achieved. By fostering a holistic approach to teacher development, Islamic Religious Education educators can play a pivotal role in addressing the moral crisis among students and promoting the values of *rahmatan lil alamin* (mercy to all creation) as envisioned by Islamic education.

Research (Nurfuadi et al., 2022) with the results that the personality competency of Islamic Religious Education teachers must include spiritual and moral values sourced from the Qur'an, such as empathy, wisdom, and humility. This study emphasizes the importance of integrating Qur'anic values in the formation of the character of Islamic Religious Education teachers, but has not specifically discussed how these values can be implemented in the context of modern learning. This study has not examined in depth the challenges of implementing Qur'anic values in the teaching practices of Islamic Religious Education teachers in the modern era, especially in dealing with the moral crisis of students. My research will focus on analyzing the challenges of implementing Qur'anic values in the teaching practices of Islamic Religious Education teachers, as well as proposing concrete strategies to overcome these challenges. Research (Wang et al., 2023) the results that the pedagogical competence of Islamic Religious Education teachers, such as the ability to teach and guide students, is very important in improving the ability to read and write the Qur'an. This study focuses on the pedagogical aspect, but does not discuss the aspects of teacher personality that are sourced from the Qur'an. This study has not integrated Qur'anic personality values with the

pedagogical competence of Islamic Religious Education teachers. My research will integrate Qur'anic personality values with the pedagogical competence of Islamic Religious Education teachers, so as to produce a holistic learning model.

Research (Tobing, 2023) with the results that the personal competence of teachers, including exemplary attitudes, is very important in creating a positive learning environment. This study emphasizes the importance of role models, but has not discussed how Qur'anic values can be the basis for forming such role models. This study has not examined in depth how Qur'anic values can be the basis for forming role models for Islamic Religious Education teachers. My research will examine in depth how Qur'anic values can be the basis for forming role models for Islamic Religious Education teachers, and propose specific role model indicators. Research (Nurlaela, 2023) with the result that academic supervision can improve teacher competence, which in turn will have a positive impact on the learning process. This study focuses on developing competence through supervision, but does not discuss how Qur'anic values can be integrated into the supervision process. This study has not integrated Qur'anic values into the academic supervision process to improve the personality competence of Islamic Religious Education teachers. My research will integrate Qur'anic values into the academic supervision process, thus producing a more holistic model for developing the personality competence of Islamic Religious Education teachers. Research (Moerni, 2022) with the results that teacher personality competency, especially in terms of motivation and role model, has a significant influence on student learning motivation.

This study shows that teachers who have good personalities, such as patience, empathy, and being able to be role models, can increase student learning motivation. However, this study has not specifically linked these personality values to Qur'anic sources or how these values can be integrated in the context of Islamic Religious Education learning. This study has not examined in depth how personality values sourced from the Qur'an can be integrated into the personality competency of Islamic Religious Education teachers, as well as how these values can be applied in teaching practice to increase student learning motivation. My research will examine in depth the integration of Qur'anic personality values in the competence of Islamic Religious Education teachers, and propose practical strategies for applying these values in learning to increase student learning motivation, especially in facing the challenges of students' moral crisis.

From the five previous studies, it can be concluded that although there have been several studies on the personality competencies of Islamic Religious Education teachers and Qur'anic

values, there are still several gaps that need to be addressed: 1) Implementation of Qur'anic Values in Teaching Practice: Previous studies have not discussed in depth the challenges of implementing Qur'anic values in the teaching practices of Islamic Religious Education teachers in the modern era. 2) Specific and Measurable Personality Indicators of Islamic Religious Education Teachers: Previous studies have not formulated specific and measurable personality indicators of Islamic Religious Education teachers based on the values of the Qur'an. 3) Integration of Qur'anic Values with Pedagogical Competence: Previous studies have not integrated Qur'anic personality values with the pedagogical competence of Islamic Religious Education teachers. 4) Exemplary Islamic Religious Education Teachers Based on Qur'anic Values: Previous studies have not examined in depth how Qur'anic values can be the basis for forming exemplary Islamic Religious Education teachers. 5) Academic Supervision Based on Qur'anic Values: Previous research has not integrated Qur'anic values in the academic supervision process to improve the personality competence of Islamic Religious Education teachers.

The purpose of this study is to interpret the verses of the Qur'an related to the Personality Competence of Islamic Religious Education Teachers using the *maudhu'iy* (thematic) method, so that it can formulate indicators of Islamic Religious Education teacher personality derived from Qur'anic values. This study also aims to integrate these values with the standards of teacher personality competency that have been set by the government in the Regulation of the Minister of National Education No. 16 of 2007. Thus, this study is expected to provide contributions both theoretically and pragmatically in the development of Islamic Religious Education teacher personality competency.

## **METHOD**

The type of research used in this study is library research. This library research focuses on the analysis of existing literature, which includes various books, scientific journal articles, and research reports that are relevant to the topic discussed, namely the personality competence of Islamic religious education teachers from the perspective of the Qur'an. By using this approach, researchers can collect and analyze various views and theories that have been developed regarding the quality of teacher personality, as well as how the Qur'an provides guidance regarding the attitudes, behaviors, and characters that a teacher must have.

The main data sources in this study are books, scientific journal articles, and research reports related to teacher personality competency and the principles contained in the Quran. The books used include studies on Islamic religious education, the characteristics and values contained in the Quran, and guidelines on how to become a good and competent teacher. In addition, scientific journal articles taken from credible sources provide insight into previous research that examines aspects of teacher personality in the context of Islamic religious education. The research reports also include relevant studies on the development of character and competence of Islamic religious education teachers. These sources were selected selectively to ensure the accuracy and relevance of the data.

In this study, the data collection technique used is the documentation technique. The documentation technique is carried out by collecting literature or documents relevant to the research theme from various library sources, such as libraries, journal articles that can be accessed through academic databases, and relevant research reports. All of these documents are collected and analyzed to obtain the information needed to understand the personality competence of teachers based on the perspective of the Qur'an. The data collection process is carried out systematically by identifying and selecting the right sources that can answer the research questions.

The researcher used content analysis techniques to analyze the personality competencies of Islamic Religious Education teachers based on the perspective of the Qur'an. Content analysis is a systematic research method for categorizing and interpreting texts or qualitative data in order to identify patterns, themes, or meanings contained therein. Through content analysis techniques, this article successfully uncovers the values of the Qur'an that can be used as guidelines for Islamic Religious Education teachers in developing their personality competencies. This analysis provides an important contribution to understanding how Islamic teachings can be integrated into daily teaching practices.

## **FINDINGS AND DISCUSSION**

### **Findings**

Teacher personality competencies include aspects of knowledge, skills, attitudes, and behavior that a teacher must have to carry out his/her professional duties. This competency is not only related to academic ability or technical skills, but also to personal attitudes that reflect authority, noble morals, and honesty. Teachers who are competent in their personality will demonstrate a wise, mature, stable attitude and be able to control themselves in various situations. In addition, teachers

must be good examples in acting in accordance with religious, legal, and cultural norms. This competency also includes a high work ethic, a sense of pride in being a teacher, and self-confidence in carrying out their duties. In this context, teacher personality competency is connected to various values in the teachings of the Qur'an, such as obedience, noble morals, honesty, wisdom, and responsibility. Therefore, teachers must pay attention to personal integrity and professionalism in order to carry out their roles well, provide good examples for students, and contribute positively to society. Tables should be cited consecutively in the text. Every table must have a descriptive title, and if numerical measurements are given, the units should be included in the column heading. Vertical rules should not be used. These should clarify or supplement the manuscript text, not duplicate the text. They should be sized as this page as illustrated as follows.

**Table 1.** Personality Competencies of Islamic Religious Education Teachers in the Qur'an

No	Aspect of Personality Competency	Qur'anic Verse	Verse Description
1.	Adhering to Religious, Legal, and Social Norms	"O you who have believed, obey Allah and obey the Messenger and those in authority among you...", Surah an-Nisa' (4:59)	Emphasizes the obligation to obey religious commands and leaders.
2.	Having an Honest Personality (Al-Shadiq)	"And whoever obeys Allah and the Messenger—those will be with the ones upon whom Allah has bestowed favor...", Surah Al-Nisa (4:69)	Highlights the importance of honesty as a noble trait.
3.	Having a Noble Personality (Makarim al-Akhlaq)	"And indeed, you are of a great moral character." Surah Al-Qalam (68:4)	Indicates that teachers should possess noble morals like the Prophet Muhammad.
4.	Being a Role Model (Uswatun Hasanah)	"There has certainly been for you in the Messenger of Allah an excellent pattern...", Surah Al-Ahzab (33:21)	Stresses the importance of teachers being role models for students and society.
5.	Having Authority (Dzu-Grant) and Wisdom (Al-Hikmah)	"And the servants of the Most Merciful are those who walk upon the earth in humility...", Surah Al-Furqan (25:63)	Highlights the importance of authority and wisdom in teaching.
6.	Having a Work Ethic (Al-Itqan al-'Amal) and Responsibility (Al-Mas'uliyah)	"But seek, through that which Allah has given you, the home of the Hereafter...", Surah Al-Qasas (28:77)	Emphasizes the importance of work ethic and responsibility in teaching duties.
7.	Having Pride (Al-Farh) and Self-Confidence (Al-I'timad al-Nafs)	"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly...", Surah Luqman (31:18)	Highlights the importance of pride and self-confidence without arrogance.

### **Obey the Applicable Norms of Religion, Law, And Social**

Teacher personality competence is closely related to obedience to religious, legal, social, and cultural norms. This obedience includes the willingness to follow the commands of Allah, the Apostles, and leaders in accordance with applicable moral and legal principles. In the Qur'an, many verses emphasize the importance of obedience. For example, in Surah an-Nisa' (4:59), Allah says: "O you who believe, obey Allah and obey (His) Messenger, and ulil amri among you...", which shows the obligation to obey the commands of religion and leaders. Apart from that, Surah al-Syu'ra (26:110) also emphasizes the importance of obeying Allah and the Messenger, which is the basis of a teacher's personality. Obedience is not only about following orders, but also participating with a willing heart, as taught in Surah al-Baqarah (2:184): "Whoever willingly does good deeds, then that is better for him...". An obedient teacher will instill the values of sincerity and sincerity in educating, so that it can bring students closer to Allah (taqarrub). A teacher's personality that is based on obedience will form a strong character and make them a role model for students.

### **Having an Honest Personality (Al-Shadiq)**

Honesty is one of the important competencies that a teacher must have, because it reflects integrity in every action. In the Qur'an, Allah emphasizes the importance of honesty through various verses, such as in Surah Al-Nisa verse 69, which states that people who obey Allah and His Messenger will be with the prophets, shiddiq (honest) people, and pious people. Apart from that, in Surah Maryam verses 54 and 41, Allah mentions the Prophet Ismail and Ibrahim as examples of people who were true to their promises and truly confirmed His revelations, showing how important honesty is as a noble trait. Surah Al-Ahzab verses 70-71 and Al-Shaff verses 2-3 also emphasize that Muslims should speak the right words, avoiding words that do not match their actions. For a teacher, honesty means being consistent between words and actions, such as fulfilling learning time, completing material correctly, and grading fairly. Therefore, an honest teacher will have a noble place in the sight of Allah, as explained in the Hadith of the Prophet, that honesty will lead to goodness and ultimately to heaven, while lying will lead to evil and hell.

### **Having a Noble Personality (Makarimil Akhlak)**

Competency must reflect noble morals inspired by the nature of the Prophet Muhammad SAW, as explained in the letter Al-Qalam verse 4: "And indeed you are of a great moral character." In the context of Islamic education, morals are the main element in achieving educational goals, because the success of education is not only measured by the knowledge taught, but also by the



morals applied by the teacher to students. A teacher who has noble morals, such as being open-minded, forgiving, patient, and spreading goodness, reflects a commendable person and becomes a role model for students. This is also in line with the teachings in the letter Al-Ahzab verse 21, which states that the Prophet Muhammad is the best role model in all aspects, including morals. In addition, noble morals are also shown in social actions such as honoring orphans, as stated in the letter Al-Fajr. Thus, teacher personality competency based on noble morals not only creates a good learning environment but also prepares a generation with noble character, in accordance with the guidance of the Qur'an and hadith.

### **Become Uswatun Hasanah for Students, Environment, and Society**

The personality competence of a teacher in the educational context is closely related to noble morals and being an example for students and society, as exemplified by the Prophet Muhammad and the Prophet Abraham in the Qur'an. Teachers are expected to have exemplary qualities, such as patience, sincerity, and *istiqamah* in religion, which reflect attitudes and behavior that their students can follow. In Surah al-Ahzab verse 21, Allah states that the Messenger of Allah is "*uswatun hasanah*" or a good role model for the people, who should be followed by everyone who hopes for Allah's mercy and the afterlife. Prophet Ibrahim, who is also mentioned in Surah Al-Mumtahanah verses 4 and 6, displayed exemplary patience, compassion, and steadfastness in religion, which made him an example for educators. Therefore, teachers' personality competencies must reflect noble morals, adhere to the principles of Islamic teachings, and be good role models in everyday life, both at school and in society.

### **Having Authority (Dzu- Grant) and Wise Arif (Al-Hikmah)**

Authority is an important quality that a teacher must have to influence students with full awareness and respect. Authority is not something that is artificial, but is a gift from God that is closely related to the teacher's personal competence. In this case, a teacher who has authority will be respected by students, as explained in Surah Al-Furqan verse 63, which describes a humble nature and a wise attitude in dealing with other people. Apart from that, Surah Al-Mujjadi verse 11 emphasizes the importance of the knowledge and wisdom given by Allah to believers, which also includes a teacher. In this context, a teacher's authority is related to his influence, which comes from the knowledge and wisdom bestowed by Allah (grant), which can motivate students to follow his instructions and advice. Verses such as QS. Al-Baqarah 269 also teaches the importance of wisdom in achieving goodness and wisdom. A wise teacher, as exemplified in the Qur'an, will have a strong

influence and be respected, allowing them to carry out their duties well and responsibly.

### **Personal Who Has Work Ethic (Al-Itqan Al-'Amal) and Responsible (Al-Mas'uliyah)**

Work ethic is an important value in the world of education that reflects an attitude of professionalism, responsibility, and dedication in carrying out tasks. A teacher's work ethic is not only related to completing tasks, but also to efforts to improve work quality through creativity and innovation. This is in accordance with the values taught in Islam, such as in the concept of "itqan" which means accurate and perfect hard work (QS. An-Naml: 88). Teachers who have a good work ethic must also be responsible, both to Allah and to society, as explained in several verses of the Qur'an, including QS. al-Shaffat: 22-24 which emphasizes the importance of accountability. Responsible teachers not only complete their tasks, but also carry out development to improve the quality of education. In QS. al-Jumu'ah: 9-11, Muslims are taught to hasten in doing good work and leave things that are not useful. A high work ethic will lead to the achievement of more optimal results and in accordance with religious teachings. Teachers who implement this work ethic demonstrate their personality competence, which will affect the quality of education provided.

### **Having a Sense of Pride (Al-Farh) in Being a Teacher and A Sense of Self-Confidence (Al-I'timad Al-Nafs)**

Teacher personality competencies can be explained through several concepts contained in the Qur'an related to pride and self-confidence. In this context, the feeling of pride in being a teacher is more about love for the profession and sincerity in teaching, not excessive pride. Allah reminds us not to be arrogant or proud (QS. Luqman: 18), but to remain humble. In the context of teachers, the pride referred to is feeling happy and proud of this noble task, which is in accordance with Allah's teachings regarding an attitude that is not excessive, as reflected in the verse Al-Hadid: 23. In addition, self-confidence is also part of the teacher's personality competence. In the Qur'an, self-confidence can be interpreted as belief in one's own abilities, without fear or anxiety. Allah teaches that believers do not need to feel weak, worried, or sad (QS. Ali Imran: 139). Confident teachers will develop their potential, overcome challenges with confidence, and play a role in educating students with a full sense of responsibility and good spirit, as explained in the verses that suggest calm and self-confidence in facing various life tests.

The personality competency of Islamic religious education teachers has an important role in building a sense of pride (al-Farh) and self-confidence (al-I'timad al-Nafs) among students. A sense of pride in being a teacher and a high sense of self-confidence are two aspects that are interrelated

and very important in the context of education, especially in religious education.

## Discussion

The personality competence of Islamic religious education teachers in the context of obedience to applicable norms, both religious, legal, and social, is very important to shape the character and discipline of students. In this case, Islamic Religious Education teachers are expected not only to have in-depth knowledge of religious teachings but also to be able to integrate these values into daily educational practices. Research shows that the leadership competence of Islamic Religious Education teachers plays a significant role in instilling discipline and religious culture in schools (Sa'diah, 2019). Teachers who are competent in leadership can function as innovators, facilitators, and counselors, all of which contribute to the development of students' morals and ethics (Satariyah & Nandar, 2022). Islamic Religious Education teachers act as role models who show how to integrate religious teachings with daily life practices, including in terms of obeying laws and social norms (Agung, 2021).

Effective Islamic religious education not only depends on mastery of the material but also on the teacher's ability to create a supportive learning environment. Through teacher forums and collaboration between educators, the competence of Islamic Religious Education teachers can be improved, so that they are better prepared to face the challenges of educating students (Nurdin & Nawir, 2023). In addition, the development of information technology-based learning media is also one way to increase the effectiveness of teaching and facilitate students' understanding of applicable norms (Norjanah et al., 2022).

In a broader context, the relationship between religion and law is also an important aspect in Islamic Religious Education. Teachers need to understand how religious values can be integrated into the existing legal framework, so that students not only learn about religious teachings, but also how to apply them in life in accordance with legal and social norms (Ramadhan et al., 2023). An honest personality, or *al-Shadiq*, is one of the important competencies that Islamic Religious Education teachers must have. This is in line with the views expressed by Aulia and Mukhtar, who emphasized that Islamic Religious Education teachers must provide good examples and encourage students to apply the values of honesty in their lives (Aulia & Mukhtar, 2024). In order to form honest student personalities, Islamic Religious Education teachers must also be able to integrate honesty values into the learning curriculum. Research by Mudrik shows that Islamic religious education can play a role in forming moderate and honest characters in students (Mudrik, 2023).

So, the honest personality of Islamic Religious Education teachers is very influential in the formation of students' character. Through role models, managing student behavior, and developing professionalism, Islamic Religious Education teachers can create an environment that supports learning the values of honesty. This is important to form a generation that is not only knowledgeable but also has high integrity in everyday life.

The personality competency of Islamic Religious Education teachers is very important in forming the character and noble morals of students. In this context, teacher personality competency includes attitudes, behaviors, and values that teachers must have to be good role models for students. According to Fitria, the professionalism of Islamic Religious Education teachers at SD IT Robbani Indralaya shows that they have met several competency standards, including personality competency, which is very important in religious education (Fitria, 2021). This is in line with research by Khotimah and Sutarman, which emphasizes that efforts to improve the professionalism of Islamic Religious Education teachers must include the development of good personality competencies (Khotimah & Sutarman, 2023).

In the context of fostering noble morals, research by Suseno shows that the strategies implemented by Islamic Religious Education teachers in fostering students' morals have a great influence on their character development (Suseno, 2021). Islamic Religious Education teachers are expected to be able to apply effective methods in teaching moral values, such as through habituating good behavior and strengthening religious character (Ulfah, 2023). Elihami and Syahid also emphasized the importance of implementing learning that can shape Islamic personal character, which is part of the responsibility of Islamic Religious Education teachers in education (Elihami & Syahid, 2018).

So, the personality competency of Islamic Religious Education teachers greatly influences the formation of the character and morals of students. Teachers who have good and professional personalities can be effective role models in educating students to have noble morals. Therefore, the development of Islamic Religious Education teacher personality competencies must be a primary concern in efforts to improve the quality of Islamic religious education in schools.

The personality competency of Islamic Religious Education teachers is an important aspect in creating a learning environment that supports student development. Teachers who have good personalities not only function as teachers, but also as role models (*uswatun hasanah*) for students, the environment, and society. Research shows that students' perceptions of teacher personality

competence have a significant influence on their learning motivation, with a determination coefficient reaching 13.6 % (Eka Sulaki et al., 2019).

The importance of teacher training and competency development is also emphasized in various studies. For example, training on the use of affective-based learning media can improve student learning outcomes in the affective domain (Kholidah et al., 2023). In addition, innovations in the Islamic religious education curriculum that consider students' needs and interests can also increase learning effectiveness (Noviani & Zainuddin, 2020). Furthermore, Islamic religious education is expected to play a role in forming positive student character, especially in the context of a multicultural society. This education not only functions as a means to teach religious teachings, but also as a tool to build tolerance and mutual understanding among various community groups (Rahmad Mulyadi, 2023).

In order to achieve these goals, Islamic Religious Education teachers must be able to apply effective learning methods, such as the *uswatun hasanah* method in moral learning (Wati, 2023). The personality competence of teachers in the context of Islamic religious education, especially in terms of authority (*dzu-hibah*) and wisdom (*al-hikmah*), is a very important aspect. Teacher authority not only includes the ability to master teaching materials, but also the ability to be a good role model for students. Research shows that continuing professional development for Islamic religious education teachers can improve their personality competencies, which in turn contributes to improving the quality of education (Sumiati, 2023).

Wisdom in teaching is also very important. A wise teacher is able to adapt teaching methods to the needs and characteristics of students and can manage the class well. Research shows that creative and innovative approaches in teaching religious education can increase students' interest in learning (Sinulingga & Br Milala, 2023). In addition, wise teachers can also apply the values of religious education in everyday life, so that students not only learn theory, but also practice that is relevant to their lives (Pairin, 2019).

Therefore, the development of the personality competencies of Islamic religious education teachers must be a priority in efforts to improve the quality of education. This includes ongoing professional training and development, as well as support from educational institutions and the community (Dalimunthe, 2023). Emphasized that the professional competence of teachers in Islamic education must be based on a deep understanding of the teachings of the Qur'an. Through interpretation analysis, they show that teachers who have a strong knowledge of the Qur'an can be

more effective in teaching the values of work ethic and responsibility to students (Qomariyah & Cahyadi, 2023). In addition, highlighted that understanding student characteristics is also part of the competencies that teachers must have. Teachers who understand student characteristics can adjust appropriate teaching methods, thereby increasing student motivation and involvement in the learning process (Lubis, 2023).

Showed that Islamic Religious Education teachers play an active role in fostering students' morals. This study emphasizes that teachers who have a good work ethic and a high sense of responsibility will be better able to guide students in developing morals in accordance with Islamic teachings.(Fadhillah, 2020) In the context of learning, the proposed use of cooperative learning methods, such as the Jigsaw model, can increase student engagement and encourage them to take responsibility for their own learning process (Setiono et al., 2023). This is in line with the views of Nurdin and Nawir, who emphasize that the presence of professional teachers greatly influences the formation of character and potential of students (Nurdin & Nawir, 2023). Teachers who have a sense of pride in their profession tend to be more enthusiastic in teaching and contribute positively to the school environment, which can ultimately create a strong religious culture in schools (Sa' diah, 2019).

The teacher's self-confidence also contributes to the development of student self-confidence. Mushthafa et al. emphasized that the personality competence of PAUD teachers is very influential in developing children's self-confidence (Mushthafa et al., 2023). In the context of Islamic religious education, confident teachers will be better able to motivate students to actively participate in learning, which has a positive impact on the development of their self-confidence(Khoir, 2024). Research by Khoir shows that teachers who use active learning methods can increase students' self-confidence, where teachers act as facilitators and motivators (Khoir, 2024). In addition, Setyawan added that the professional competence of Islamic Religious Education teachers is expected to create a supportive learning atmosphere, so that students feel comfortable and confident in interacting and learning (Setyawan, 2021). Thus, the personality competencies of Islamic religious education teachers, which include a sense of pride in being a teacher and self-confidence, are very important in shaping students' character and self-confidence. Teachers who have this competence not only function as teachers, but also as role models and motivators who can inspire students to develop their potential optimally.

## CONCLUSION

The findings reveal that teacher personality competencies encompass knowledge, skills, attitudes, and behaviors essential for fulfilling professional duties. These competencies extend beyond academic and technical abilities to include personal attributes such as authority, noble morals, and honesty. Teachers with strong personality competencies exhibit wisdom, maturity, stability, and self-control in various situations. They must also serve as role models, adhering to religious, legal, and cultural norms. Furthermore, these competencies are deeply connected to Qur'anic values such as obedience, noble morals, honesty, wisdom, and responsibility. Teachers must uphold personal integrity and professionalism to effectively fulfill their roles, set positive examples for students, and contribute meaningfully to society. The study highlights the importance of obedience to religious, legal, and social norms, as emphasized in the Qur'an (e.g., Surah An-Nisa 4:59). Teachers must embody honesty (al-Shadiq), as reflected in the Qur'an (e.g., Surah An-Nisa 4:69), ensuring consistency between their words and actions. Additionally, noble morals (Makarim al-Akhlaq) are crucial, with the Prophet Muhammad (PBUH) serving as the ultimate role model (Surah Al-Qalam 68:4, Al-Ahzab 33:21). Teachers must also be *uswatun hasanah* (exemplary figures) for students and society, as exemplified by the Prophet Muhammad and Prophet Ibrahim in the Qur'an (Surah Al-Ahzab 33:21, Al-Mumtahanah 60:4-6). Teachers must possess authority (Dzu-Grant) and wisdom (Al-Hikmah), which are gifts from Allah (Surah Al-Furqan 25:63, Al-Baqarah 2:269). A strong work ethic (Al-Itqan al-'Amal) and responsibility (Al-Mas'uliyah) are also essential, as teachers are accountable for their tasks and must strive for excellence (Surah An-Naml 27:88, Al-Jumu'ah 62:9-11). Finally, teachers should take pride (Al-Farh) in their profession and maintain self-confidence (Al-I'timad al-Nafs) without arrogance (Surah Luqman 31:18, Ali Imran 3:139). These personality competencies, rooted in Qur'anic teachings, are vital for shaping students' character and fostering a positive educational environment.

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