



Characteristics of Educators Based on the Book of *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah and Its Relevance to Teacher Personality Competency in Indonesia

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Abstract. Indonesia is currently making improvements in various fields, one of which is education. One of the components in the development of the education sector is the development of teacher competence. Teacher competence comprises pedagogic, personality, social, professional, religious, and leadership competencies. This research examines aspects of teacher personality competence in the book *Rasulullah Sang Guru* [The Prophet the Teacher] by Abdul Fattah Abu Ghuddah. This study aims (1) to identify the characteristics of Rasulullah's personality as an educator and (2) to explain the relevance of Rasulullah's personality characteristics as an educator to the personality competencies of teachers in Indonesia. This study used the literature research method with a sociological and interpretive approach. The data collection method employed in this research was text and discourse analysis and documentary studies—data analysis utilized data reduction, data display, and drawing conclusions. The results of this study indicate that (1) the personality characteristics of the Prophet as an educator consist of 17 personalities: authoritative, cheerful, friendly, patient, steady, *zuhud*, humble, polite, trustworthy, responsible, thrifty, confident, generous, wise, exemplary, honest, and wise. (2) The personality of Rasulullah ﷺ in the book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah has been 'relevant' to teacher competence in Indonesia. It is evidenced by his personality criteria ﷺ as an educator, which aligns with the teacher competency standards in the Regulation of the Minister of National Education of the Republic of Indonesia No. 16 of 2007 concerning the scope of teacher personality competencies in accordance with the five core competency standards, except for the fourth core competency point regarding "... a sense of pride in being a teacher and self-confidence." It implies that Rasulullah ﷺ remained confident but tended to act humble as a teacher rather than being proud.

Keywords: Educator · Teacher Competency · Personality

1 Introduction

Indonesia is currently carrying out developments in various fields, one of which is education, as one of the determining factors in the progress of the nation's culture [1]. The development of the educational component mostly focuses on improving how education is implemented so that students can adapt to developments in science and technology and the demands of the world of work. In this case, teacher competency development is one of the most important developments in education [2].

According to Law No. 14 of 2005 concerning Teachers and Lecturers, Article 1, paragraph 10, it is explained that “competence is a set of knowledge, skills, and behaviors that must be owned, internalized, and mastered by a teacher or lecturer in carrying out professional tasks” [3]. Therefore, it is evident that teachers, as the main supporters of education at all levels and educational institutions, have a crucial role in encouraging the formation of quality human resources.

Then, as also stated in Law No. 14 of 2005 concerning Teachers and Lecturers Article 8, teachers must have four basic competencies: professional, pedagogical, personal, and social [3]. Furthermore, according to the Decree of the Minister of Religion No. 211 of 2011 concerning Teacher Competency Development, it is also explained that these four aspects are added with aspects of spiritual competence and leadership competence [4].

One of the competencies with a major influence on the quality of a teacher is the teacher's personality competency. This statement is reinforced by many studies, including by Zola & Mudjiran, explaining that personality competence is a key competency of the other three professional competencies (according to Law No. 14 of 2005) [5]. In line with what was conveyed by Permatasari & Arianto, personality competence is one of the competencies that form the basis of and influence other competencies [6]. Research conducted by Irwansyah et al. in one of the conclusions also stated that the competence of the teacher's personality is one of the main factors as the basis of an educator, in addition to his knowledge [7]. In his research, Irwansyah also revealed the importance of a good teacher's personality as a role model for students in behaving.

It can be understood from previous research presentations that a good teacher's personality competency is the basis that influences other teacher competencies and learning activities. It is consistent with Islamic teachings taught by Rasulullah ﷺ, exemplifying the importance of courtesy before knowledge so that courtesy here can also be understood as the personality value of a teacher [7].

The Messenger of Allah as an exemplary person is described in one of the words of Allah subhanahu wa ta'ala in the Al-Qu'ran.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١

“Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.” QS. al-Ahzab (33): 21 [8].

Rasulullah ﷺ is an exemplary person in courage, consistent in truth, forgiving, and humble in dealings with neighbors, companions, and family [9]. In the aspect of personality competence, it is important to study more deeply the personality values possessed

by Rasulullah ﷺ as a role model for human life, especially role models for teachers or educators in Indonesia [10].

Moreover, Islamic education is where the core teachings and values contained in the Al-Qur'an and As-Sunnah are understood and instilled [11]. Islamic education in Indonesia is an activity carried out planned and systematically to develop students' potential based on Islamic religious principles and the legal system in force in Indonesia [12].

Based on the description explained above, this study attempts to study teacher personality competencies in terms of the personality of Rasulullah ﷺ in the book *Rasulullah Sang Guru* [The Prophet the Teacher] by Abdul Fattah Abu Ghuddah published by Pustaka Arafah Sukoharjo, first printed in 2019, as the research object. The book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah is a translation of the book *Ar-Rasul Al-Mu'allim Wa Asalibuhu Fii At-Ta'lim*. There are several previous studies with the same research object. The first is an undergraduate thesis by Muhajir Ainur Ridlo, examining the character values of the Prophet in the book *Rasulullah Sang Guru* by Abu Fattah Abu Ghuddah and its relevance to online learning [13]. Second, Rosadi's undergraduate thesis investigated teacher competence in the book *Rasulullah Sang Guru* by Abu Fattah Abu Ghuddah and its relevance to Islamic education in Indonesia [14].

The book of *Rasulullah Sang Guru* is very useful for teachers, students, and Muslims. Within it, there are education, teaching, and learning methods that originate from the hadiths of the Prophet ﷺ concerning his personality and learning methods ﷺ in teaching religious sciences.

In general, this book is divided into two main discussions. The first is related to his personality, identity, and characteristics ﷺ and his noble behavior. The second is to describe the methods he used in teaching and explain the effectiveness of his advice and directions ﷺ.

Among his teaching methods ﷺ are learning by displaying good behavior and noble character, dialogue methods, debriefing, logical consideration conversations, debriefing to test students' abilities, analogizing things, parables, visual illustrations, motivations, and threats, and many more methods of learning the Prophet ﷺ in this book.

The book's author, Abdul Fattah bin Muhammad bin Bashir bin Hassan Abu Ghuddah, was a Syrian educator born in Aleppo on May 9, 1917, whose full name is Abdul Fattah bin Muhammad bin Bashir bin Hassan Abu Ghuddah [15]. He came from a family of entrepreneurs in the textile sector. Muhammad bin Bashir's father was a priest and a holy character. Shaykh Abdul Fattah Abu Ghuddah's ancestor was Khalid bin Walid, a companion of the Prophet Muhammad [16]. He is also the father of two sons: Sheikh Muhammad Zahid Abu Ghuddah and Salman bin Abdul Fattah Abu Ghuddah [16].

Abdul Fattah Abu Ghuddah was well-educated in Islamic doctrine from a young age. He completed his secondary schooling at Khesrevia Madrasa, Aleppo Arab Islamic Institute [16]. After graduating from high school in 1942 AD, he enrolled at the Al-Azhar al-Sharif campus in Cairo at the Faculty of Syari'ah al-Islamiyyah until 1948 AD. He then entered the Faculty of Arabic with a teaching concentration for two years, which he completed in 1950 AD [17].

After completing his educational stages, he returned to Aleppo, Syria, and became a leading educator in Islamic education [17]. In the following years, he transferred to the

Faculty of Sharia at the University of Damascus, where he taught Usul Al-Fiqh, Hanafi Fiqh, and Comparative Jurisprudence [15]. Shortly after, Sheikh Abdul Fattah Abu Ghuddah traveled to Saudi Arabia and obtained a contract to teach at Imam Muhammad Ibn Saud University in Riyadh [18]. There, he taught from 1965 to 1988 and contributed to developing and planning the university's courses and activities [19]. In addition, he taught at Ma'had Ali li Al-Qudha' (Yudisia High School), where he was the supervising lecturer responsible for monitoring students and others [18].

Furthermore, Abdul Fattah Abu Ghudda is a very productive scholar. In general, the results of a scholar's hard work and struggle can be seen in his works. Broadly speaking, the struggle for *da'wah bil kitabah* can be divided into two categories: works of scholars he edits (tahqiq) and writings he writes and composes himself [17]. Meanwhile, his books focus on the science of hadith and other sciences, such as Fiqh, *Ushul Fiqh*, Aqidah, morals, *ulumul Qur'an*, and Arabic literature. He has also written over 100 volumes, mostly on hadith [17]. It indicates the range and magnitude of his expertise.

Sheikh Abdul Fattah Abu Ghuddah died on Shawwal 9, 1417 H/February 16, 1997, AD, in Riyadh at 80. His body was then transported to Medina and buried in the Baqi mountains according to his wishes. May Allah Subhanahu wa'ala bestow His mercy and forgiveness [18].

For this reason, this study aims (1) to identify the personality characteristics of the Prophet as an educator in the book *Rasulullah Sang Guru* and (2) to explain the relevance of the personality characteristics of the Prophet as an educator in the book *Rasulullah Sang Guru* to the personality competencies of teachers in Indonesia.

2 Research Method

It is a literature study, namely a research approach that collects data through understanding and studying various theories from various literature sources related to the research being conducted [20]. Literature study research is included in the qualitative research category, a process that provides data in speech or writing and individual behavior seen in a certain environment, investigated from a complete, comprehensive, and holistic view [21]. In the context of literature study, the data collected is the result of a holistic investigation of library materials and then analyzed based on a particular framework or theory and finally using a particular methodology in accordance with the research objectives to be achieved [21].

This study used a sociological approach and an interpretive approach. Amir Hamzah explained "the sociological approach as a method that uses the perspective of humans as social beings and the interactive activities that take place around these humans" [21]. Meanwhile, an interpretive approach seeks to seek an explanation of a socio-cultural phenomenon or event based on the perspective of the experience of the person being studied [21]. In literature study research, the subject is the library materials studied [21].

The research data source is the subject from which the data can be collected. Data collection can be done using various sources and methods. Data sources can be separated into primary and secondary data sources based on their point of view [22]. For this study, the primary data sources collected by the researchers were the book *Rasulullah Sang Guru* and the laws and regulations in force in Indonesia related to this research topic,

namely the teacher's personality competence. Meanwhile, the secondary data sources used in this research were from quotations, journals, research, or books on personality values in particular and/or teacher personality competencies in general.

Data collection in this study employed documentary study data collection techniques combined with text and discourse analysis. The documentary study collects written data sources, especially through books and archives, about a theory or opinion, law or proposition related to research problems [23].

Furthermore, the content analysis method is a text analysis technique used to collect and analyze the contents of the text, which can be in the form of words, meanings, symbols, ideas, themes, and other types of messages that can be expressed [21]. The content analysis method aims to determine the continuity of meaning in a text, which is determined by structured patterns and can lead academics to understand the text's value system. Not all social researchers can use content analysis in their research. This study utilized Miles & Huberman's qualitative data analysis technique for the data analysis step, stating that qualitative data analysis activities are divided into three activities [21]: data reduction, data presentation, and drawing conclusions.

3 Results and Discussion

3.1 The Nature of Educators in Indonesia

3.1.1 Definition of Educator

The word educator comes from the verb learn, which in the Great Dictionary of the Indonesian Language means "maintain and train." Furthermore, adding the prefix *pe-* to the noun educator means "one who educates." Etymologically, in English, several words are related to the word educator, namely the word teacher, which means teacher, tutor or personal teacher and is referred to as a trainer or instructor in training centers [24].

Furthermore, there are four educators in Islam, namely Allah Subhanahu wa ta'ala, Prophet Muhammad ﷺ, parents, and teachers [24]. Meanwhile, this theoretical review discusses educators as a profession, namely teachers as educators.

Law of the Republic of Indonesia No. 14 of 2005 Article 1 paragraph (1) states, "Teachers are professional educators" [3]. Meanwhile, what is meant by professional in paragraph (1) is further explained in Article 1 paragraph (4) that "professional is a job or activity carried out by a person and becomes a source of income for life that requires expertise, skills, or abilities that meet quality standards or particular norms and require professional education" [3].

3.1.2 Teacher Educator Duties

As a professional educator, a teacher has duties as contained in the Law of the Republic of Indonesia No. 14 of 2005, namely to "educate, teach, guide, direct, train, assess, and evaluate students in early childhood education through formal education, basic education, and secondary education" [3].

3.1.3 Position, Function, and Purpose of Teacher Educators

The position of teachers in Law of the Republic of Indonesia No. 14 of 2005 “are professionals at the levels of basic education, secondary education, and early childhood education in the formal education pathway, who are appointed in accordance with statutory regulations” [3].

The purpose of the previous paragraph is to explain that teachers study the profession as teachers and educators and have the ability and opportunity to contribute.

Then, Article 4 implies that the position of the teacher as a professional, as referred to in Article 2 paragraph (1), functions to improve the quality of national education [3].

Article 6 then states that the position of teachers and lecturers as professionals aims to “implement the national education system and realize national education goals, namely developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, competent, creative, independent, and become a democratic and responsible citizen” [3].

3.1.4 Rights and Obligations of Educators

As explained in the Law of the Republic of Indonesia No. 14 of 2005 article 14 paragraph (1), in carrying out professional duties, teachers have the right [3] to:

- a) Obtain an income above the minimum necessities of life and social welfare insurance.
- b) Get promotions and awards according to work assignments and achievements.
- c) Obtain protection in carrying out duties and intellectual property rights.
- d) Get the opportunity to improve competence.
- e) Obtain and utilize learning facilities and infrastructure to support the smooth running of professional tasks.
- f) Have freedom in giving assessments and participating in determining graduation, awards, and/or sanctions for students in accordance with educational rules, teacher code of ethics, and laws and regulations
- g) Obtain a sense of security and assurance of safety in carrying out tasks
- h) Have the freedom to associate with professional organizations
- i) Have the opportunity to play a role in determining education policy
- j) Obtain the opportunity to develop and improve academic qualifications and competencies
- k) Obtain training and professional development in their field

Then, Law of the Republic of Indonesia No. 14 of 2005 Article 20 explains that in carrying out professional duties, teachers are obliged [3] to:

- 1) Plan lessons, conduct quality learning processes, and assess and evaluate learning outcomes.
- 2) Improve and sustainably develop academic qualifications and competencies per science, technology, and art developments.
- 3) Act objectively and non-discriminatively based on considerations of gender, religion, ethnicity, race, certain physical conditions, family background, and socio-economic status of students in learning.
- 4) Uphold the laws and regulations, the teacher’s code of ethics, and religious and ethical values

5) Maintain and foster the unity and integrity of the nation.

3.2 Teacher Personality Competence in Indonesia

3.2.1 Definition of Competence

According to the Law of the Republic of Indonesia No. 14 of 2005 Article 1 paragraph (10), it is explained that “competence is a set of knowledge, skills, and behaviors that must be owned, internalized, and mastered by a teacher or lecturer in carrying out professional tasks” [3]. Marshal also explained that “competency comes from the word competency, which means ability, capability, proficiency, qualification, eligibility, readiness, skill, and adequacy” [25]. In his book, Jejen Musfah explains that competence is a collection of knowledge, behavior, and abilities teachers must have to achieve learning objectives [10].

Competence can also be seen as a collection of measurable hard and soft skills needed for certain professions [26]. Setting standards is closely related to competence. A person is competent in a certain field if his knowledge, skills, attitudes, and work results are in accordance with the standards (steps) of the institution/government regulated and recognized [10].

3.2.2 Definition of Personality

Personality is intangible (abstract) and can only be seen from appearance, behavior, conversation, how to dress, and how to approach each situation [27]. The Great Dictionary of the Indonesian Language defines personality as “an important quality shown in the attitude of a person or nation that distinguishes it from other individuals or nations” [28]. The quality in question is a real trait.

Every individual, including teachers and educators, must have a unique personality. In psychology, personality can be interpreted more broadly than just intrinsic human traits because personality is innate in all human traits [29]. Personality also includes all aspects of human physical and psychological since every individual action and behavior reflects his personality [10].

From an Islamic perspective, personality is better known by the term *syakhṣiyyaḥ* [30]. The current study of Islamic literature interprets *syakhṣiyyaḥ* as an individual personality so that the term *Syakhṣiyah Al-Muslim* appears, which means the personality of a Muslim. From the explanation above, *Syakhṣiyyaḥ Islamiyyah* can be agreed upon as the meaning of Islamic personality [30].

Personality in Islam is an integration of the systems of the human heart, mind, and passions, which give rise to behavior [30] where (1) the heart is an aspect of a human’s super consciousness with emotional (sense) power; (2) reason is a conscious aspect with cognitive power (creativity); and (3) lust is an unconscious aspect of conation (intention). These three components can be interpreted as *naḥṣāni*, which intersect to manifest a behavior.

Hence, from the understanding described above, it can be said that personality is all the actions, words, and ways of human behavior influenced by thoughts and desires that are different for each one and the other.

3.2.3 Definition of Teacher Personality Competence

Law No. 14 of 2005 Article 10, paragraph (1) explains, “Teacher competence includes pedagogical, personality, social, and professional competence” [30].

Personal competence is further explained in Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards in Article 28 paragraph (3) that personality competence is “a steady, stable, mature, wise, and authoritative personality ability, being a role model for students, and have a noble character” [31].

3.2.4 Scope of Teacher Personality Competence

The scope of the study of teacher personality competencies aligns with the core competencies in the teacher personality competency standards contained in the Regulation of the Minister of National Education no. 16 of 2007 [32], namely:

- a) Act in accordance with the religious, legal, social and national cultural norms of Indonesia
- b) Present oneself as an honest, noble person, and a role model for students and society
- c) Present oneself as a person who is steady, stable, mature, wise, and authoritative
- d) Demonstrates work ethic, high responsibility, pride in being a teacher, and self-confidence
- e) Uphold the code of ethics of the teaching profession

3.3 The Personality of the Prophet in the Book of *Rasulullah Sang Guru*

Personality is abstract and can only be seen through appearance, actions, speech, dress, and how to deal with every problem [10]. In this study, personality is all actions and words and human ways of behaving influenced by thoughts and desires that are different for each one and the other.

Everyone, including a teacher or educator, must have a different personality. In line with this, Abdul Fattah Abu Ghuddah’s book *Rasulullah Sang Guru* tries to describe the personal perfection of Rasulullah ﷺ as a role model for all humankind, especially as a role model for a teacher. Therefore, in the book, the personality of Rasulullah ﷺ can be described through the virtues of his characteristics as a teacher.

Abdul Fattah Abu Ghuddah, in his book *Rasulullah Sang Guru*, also divides the virtues of human characteristics into four aspects: based on instinct, character, words, and behavior. The virtues of the characteristics of the Prophet ﷺ are also explained through several hadith quotes and verses from the Qur’an contained in the book [33].

From the four aspects of virtue and several quotes from the hadith and verses of the Qur’an about the criteria of the Prophet ﷺ in the book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah, the following description of his personality is obtained.

3.3.1 Authoritative

The authoritative personality of Rasulullah ﷺ is one of the personalities shown through his calm demeanor. This calm demeanor fosters feelings of reverence and respect from others [33].

3.3.2 Cheerful

Rasulullah's ﷺ cheerful personality can be seen from his always radiant face. As also explained in the hadith quoted, "Rasulullah ﷺ always had a cheerful face" [33]. This cheerful attitude evokes affection from the hearts of companions. A personality that shows this cheerful attitude will also create an aura or positive impression on others, making a person like someone else.

3.3.3 Friendly

The friendly demeanor of Rasulallah ﷺ is known for his kind welcome to his companions. Mentioned in one hadith quote, "... and serve people around him in a friendly manner" [33]. The friendly attitude shown by the Prophet ﷺ could control his companions to be submissive and obedient to him. This kind of friendly attitude also makes other people feel valued and pays respect in starting a conversation.

3.3.4 Patient

The persistence of Rasulallah ﷺ in facing difficulties reflects patience [33]. The patience of the Prophet ﷺ amazed his companions because of his determination. Patience in dealing with difficulties will make a person think more clearly and not be easily carried away by excessive emotions in the face of difficulties.

3.3.5 Steady

His steady personality ﷺ can be seen in the quote, "... determination of mind" [33]. His stability is supported by his straight opinion, precise planning, and good arrangement [33].

3.3.6 Zuhud

He ﷺ was *zuhud* towards the world. The vision of his life is to pursue the glory of the hereafter. Therefore, his *zuhud* personality ﷺ can also be used as a lesson to always think about the ultimate goal of life by continuing to do good in worldly life as much as possible and as maximal as possible [33].

3.3.7 Humble

Described in the quote, "He was *tawadhu'* ..." [33], which means humble and in several stories about how he treated the Bedouins. Rasulallah ﷺ always behaved humbly even to his people, even though he was a human being with the highest rank in the sight of Allah Ta'ala.

3.3.8 Polite

Rasulullah's ﷺ polite personality can be seen through several reports about his behavior with Bedouin people and ordinary people. As also explained in the quote, "He was polite and calm..." [33].

3.3.9 Trustworthy

Rasulullah ﷺ is a person who always keeps agreements and keeps promises [33].

3.3.10 Responsible

It is undeniable that he ﷺ, as an Apostle, must have the responsibility to convey knowledge to his people. As explained in the quote, “His willingness to give directions about religion...” [33]. It is clear that if an individual has certain responsibilities, they must carry out these responsibilities with full awareness and kindness.

3.3.11 Thrifty

In every case, Rasulallah ﷺ avoided exaggeration and understatement. It is in the sense that he applies moderately in every case [33].

3.3.12 Confident

He ﷺ is a figure with confidence and belief in the help of Allah Ta’ala, as when he was surrounded from various directions by enemies while in battle, even though his enemies also outnumbered him [33].

3.3.13 Generous

He ﷺ has the nature of generosity so that he donates whatever is available and prioritizes the interests of others over his interests [33].

3.3.14 Discerning

Discerning here means Rasulallah ﷺ has a high gift of wisdom and knowledge. Each of his words contains good messages and teachings [33].

3.3.15 Exemplary

He conveyed the stories of the former people to be used as lessons and examples in the present and the future. Thus, this delivery is a form of the personality of the Prophet ﷺ in his words, which always conveys and gives exemplary examples [33].

3.3.16 Honest

As the quote explains, “He is guarded against mistakes in words...” [33] in the sense that every word he says is the truth. Thus, what he conveyed was honesty and real news.

3.3.17 Wise

The Prophet was a wise person, i.e., the best at speaking [33]. His words had no ugliness and reproach, and there were no superfluous words from him. The selection of his words was based on goals and needs and did not elaborate. The clarity of his answers ﷺ when asked and the superiority of his arguments when debating is also proof of his wisdom.

3.4 The Relevance of the Prophet's Personality in the Book *Rasulullah Sang Guru* to the Personality Competence of Teachers in Indonesia

Personality is one of the competencies that a teacher must possess. In this case, Rasulullah ﷺ in many arguments and narrations, has been described as a figure with personality perfection compared to other humans. Rasulullah ﷺ is an example for all humankind because of the perfection of his personality. Allah Ta'ala has also said in QS. Al-Ahzab (33): 21 that the Messenger of Allah is a good role model. Therefore, apart from being a role model for all humankind in general, Rasulullah ﷺ must also be used as an example for an educator or teacher in Indonesia in particular.

In line with that, a teacher in Indonesia is an educator who must have clear personality competency standards, as explained in the Regulation of the Minister of National Education Number 16 of 2007.

Thus, this discussion attempts to describe the personality characteristics of Rasulullah ﷺ in the book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah and their relevance to teacher personality competencies in Indonesia according to teacher personality competency standards in Regulation of the Minister of National Education Number 16 of 2007, in the following five main points of discussion.

3.4.1 “Act in Accordance with the Religious, Legal, Social, and National Cultural Norms of Indonesia”

A teacher in Indonesia must act in accordance with the norms prevailing in society. Furthermore, Rasulullah ﷺ has set a good example through the criteria for the virtues of his personality, as comprehensively described in the book *Rasulullah Sang Guru*.

Abdul Fattah Abu Ghuddah explained its relation to this competency standard implicitly as follows:

- a) Act according to religious norms. The Messenger of Allah ﷺ was sent to convey the teachings of Islam so that it can be clearly known that the teachings conveyed by him are relevant to the values and norms of Islamic teachings [33].

Allah ta'ala says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ... ٢

“He is the One Who raised for the illiterate ‘people’ a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom” QS. Al-Jumu’ah (62): 2.

- b) Regarding legal norms, he gave an example of enforcing applicable laws to prevent evil and uphold virtue in life. He was sent to uphold the law of Allah ta'ala to all human beings, so it is clear that what he conveyed was always aimed at upholding legal norms related to the teachings of Islam [33].
- c) For social and cultural norms can be seen in his daily socialization in a good way, as explained in his learning method with good behavior and noble character [33]. Allah Ta'ala says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ ... ٢١

“Indeed, in the Messenger of Allah, you have an excellent example.” QS. Al-Ahzab (33): 21

Of all the actions related to these norms, it can be drawn and implemented by teachers in Indonesia by taking the basic personality values contained in the actions of the Prophet ﷺ.

3.4.2 “Shows Himself as an Honest Person, Has a Noble Character, and is a Role Model for Students and Society”

The Messenger of Allah ﷺ is a person whom Allah protects from mistakes in words and is kept at length from words that are not true. In addition, the Messenger of Allah is an exemplary figure who has been widely described with the virtue and perfection of his morals, as his task was also sent as an example for all humankind.

- a) An honest person. Rasulullah ﷺ is a person protected from mistakes, and his words are not at length and are spared from lying. He is also known for his honesty in delivering news or cases, both when he was young and an adult [33].
- b) Noble character. No one can match the virtues of the morals of Rasulullah ﷺ; neither in the era before him nor after him, nothing else can match the perfection of his character and manners, as Allah Ta’ala says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

“And you are truly ‘a man’ of outstanding character.” QS. Al-Qalam (68): 4.

- c) An example for students and society. One of the most important, great, and special virtues of the Prophet ﷺ is exemplary behavior from his behavior and words, as Allah Ta’ala says in QS. Al-Ahzab (33): 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ ... ٢١

“Indeed, in the Messenger of Allah, you have an excellent example.” QS. Al-Ahzab (33): 21

Hence, in this case, the Prophet himself is a role model for teachers to be honest, act with good morals, and strive to be a figure for students and society in general.

3.4.3 “Present Himself as a Person Who is Steady, Stable, Mature, Wise, and Authoritative”

The steady personality of Rasulullah ﷺ can be seen in his determination and words, which are not hasty, gentle, and not harsh. Furthermore, his stable personality can be seen through his serenity. A mature attitude can be seen in every word and behavior of his manners. His wisdom and authority can be seen in each of his meetings in his words,

which are not exaggerated, calm, and many other characteristics exhibiting his wisdom and authority ﷺ [33].

With this, it can be seen that Rasulullah ﷺ was a steady, stable, mature, wise, and authoritative person. Therefore, a teacher in Indonesia must be able to work on himself so that he can have a personality like him ﷺ.

3.4.4 “Shows a Work Ethic, High Responsibility, Pride in Being a Teacher, and Self-Confidence”

Rasulullah ﷺ is a person who also has a high work ethic in the matter of preaching *amar ma'ruf* and *nahi munkar*, as explained in one of the hadith quotes, “Rasulullah ﷺ was constantly in sorrow, always thinking, never resting, more often silent, ...” [33]. As a Prophet and Messenger, it is clear that he ﷺ has a great responsibility to spread the religion of Islam to all humankind. He tends to have self-confidence, but he is also a humble person in his behavior and words [33].

Thus, the Prophet was a person who had a high work ethic, was responsible and had self-confidence, but he tended to be humble rather than proud of what he was doing.

3.4.5 “Uphold the Code of Ethics of the Teaching Profession”

The teacher code of ethics referred to in the Decree of the XXI PGRI Congress Number VI /KONGRES/XXI/PGRI/2013 includes general teacher obligations and normative obligations towards students, parents/guardians of students, society, peers, professions, professional organizations, and government. The essence of the teacher’s code of ethics is good social behavior towards all groups involved in the educational process.

3.4.5.1 General Obligations

The general obligation of a teacher is to carry out the main task of educating, teaching, and guiding students.

3.4.5.2 Obligations to Learners

Obligations towards students are all professional actions of a teacher in the framework of fulfilling the rights of educational services, managing to learn, and respecting students’ dignity.

3.4.5.3 Obligations to Parents/Guardians of Students

The obligation of an educator to parents or guardians of students is to respect, foster relationships, and maintain good professional relationships.

3.4.5.4 Obligations to Society

Against society, an educator must establish communication, accommodate aspirations, be responsive to the dynamics of behavioral norms, jointly establish cooperation to build a conducive school environment, uphold honor and dignity, and be a role model in it.

3.4.5.5 Obligations to Colleagues

To colleagues here is meant to maintain good relations between educators in schools, namely building a solidarity family atmosphere, sharing knowledge, maintaining honor, and avoiding actions that could create conflict between professional educators.

3.4.5.6 Obligations to the Profession

The obligations of a professional educator are to uphold the profession of a professional educator, develop scientific progress, avoid opinions and actions that demean the teaching profession, carry out tasks and not accept promises that affect professional performance, carry out tasks, and be responsible for educational policies.

3.4.5.7 Obligations to Professional Organizations

Educators in professional organizations must comply with regulations and play an active role in professional organization programs, develop and advance professional organizations by becoming a center for increasing the professionalism of an educator, uphold the dignity of the organization, and not take actions and opinions that demean and/or bring down professional organizations. Educator.

3.4.5.8 Obligations to Government

Against the government, an educator in Indonesia must play an active role in maintaining the unity and integrity of the Unitary State of the Republic of Indonesia, participate in educational development programs, and implement provisions from the government.

By looking at the general content of the code of ethics for the teaching profession in Indonesia, it can be said that what Abdul Fattah Abu Ghuddah explained about the personality of Rasulullah ﷺ, as has been widely explained in the previous discussion, is relevant to the code of ethics for teachers in Indonesia. What makes Rasulullah ﷺ's personality relevant to the code of ethics for teachers in Indonesia is in terms of personality values that do not conflict with the code of ethics for the teaching profession. Furthermore, what can be used as a benchmark is the personality value of the Prophet ﷺ in general, which can be implemented into the behavior of upholding the ethical code of the teaching profession in Indonesia.

4 Conclusion

The researchers draw the following conclusions based on the research objectives described in the introduction.

1. The personality of the Prophet in the book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah can be identified through a summary of the virtues of his characteristics and quotes from the hadiths and verses of the Qur'an contained in the book. The researchers found 17 personalities of the Prophet ﷺ obtained through the book, which included individuals who: (1) authoritative, (2) cheerful, (3) friendly, (4) patient, (5) steady, (6) *zuhud*, (7) humble, (8) polite, (9) trustworthy, (10) responsible, (11) thrifty, (12) confident, (13) generous, (14) discerning, (15) exemplary, (16) honest, and (17) wise.

2. The personality of Rasulullah ﷺ in the book *Rasulullah Sang Guru* by Abdul Fattah Abu Ghuddah has been ‘relevant’ to teacher competence in Indonesia according to teacher personality competency standards contained in Regulation of the Minister of National Education No. 16 of 2007, which describes the scope of the teacher’s personality competencies in accordance with the core competencies described, except for the fourth core competency point about “... a sense of pride in being a teacher and self-confidence.” It is in the sense that Rasulullah ﷺ remained confident but tended to act humble as a teacher rather than being proud.

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