

The Personality of Teachers in Islamic Education: A Study of the Qur'an Surah Ali 'Imran, Verse 159

Fatimah Uri*

Sekolah Tinggi Agama Islam Negeri Bengkalis
e-mail: fatimahury45@gmail.com

Abu Anwar

Sekolah Tinggi Agama Islam Negeri Bengkalis
e-mail: abuanwar@kampusmelayu.ac.id

Abstract

The purpose of this research is to find out the personality of the teacher based on the interpretation of Surah Ali Imran verse 159. This study uses a literature review method with a descriptive qualitative approach, where data is collected through literature studies from primary and secondary sources related to the interpretation and concept of teacher personality. Data analysis is carried out by describing and interpreting the meaning of the verse as well as the views expressed in Tafsir Al-Azhar. The results of the study show that Surah Ali Imran verse 159 provides an overview of the personality of teachers who are full of gentleness, wisdom, and are able to lead with compassion, while prioritizing humility and deliberation in the learning process. These findings can be an important foundation for the development of teachers' character and professional ethics in the context of education.

Keywords: Personality of Teachers; Islamic Education; Qur'an

Abstrak

Tujuan penelitian ini adalah untuk mengetahui kepribadian guru berdasarkan tafsir Surah Ali Imran ayat 159. Penelitian ini menggunakan metode kajian pustaka dengan pendekatan kualitatif deskriptif, dimana data dikumpulkan melalui studi literatur dari sumber-sumber primer dan sekunder terkait tafsir dan konsep kepribadian guru. Analisis data dilakukan dengan cara mendeskripsikan dan menginterpretasikan makna ayat tersebut serta pandangan yang dikemukakan dalam Tafsir Al-Azhar. Hasil penelitian menunjukkan bahwa Surah Ali Imran ayat 159 memberikan gambaran kepribadian guru yang penuh kelembutan, bijaksana, dan mampu memimpin dengan kasih sayang, sekaligus mengedepankan sikap rendah hati dan musyawarah dalam proses pembelajaran. Temuan ini dapat menjadi landasan penting bagi pengembangan karakter dan etika profesional guru dalam konteks pendidikan.

Kata Kunci: Kepribadian Guru; Pendidikan Islam; Qur'an

INTRODUCTION

In today's Islamic education practice, there are many challenges faced by teachers in applying the ideal personality as described in Surah Ali 'Imran verse 159, namely gentleness, wisdom, and compassion in the learning process.¹ In the field, teachers are often trapped in administrative pressures, lack of character training, and a social environment that lacks a deliberation and gentleness leadership attitude.² As a result, some teachers have difficulty internalizing the values taught by the Qur'an, so that teaching methods become less effective

¹ Izza Nazalia dan Lailatul Fitria, "The Concept Of Education In The Qur'an: A Critical Study Of Al-Ghazali's Thinking," *Didaktika: Jurnal Kependidikan* 13, no. 2 (2024): 2253–2266.

² Lindsay Avramovic, "The Heart of School Leadership: Supporting the Health & Well-being of Teachers in the Face of Occupational Pressures," 2024, <https://ir.lib.uwo.ca/oip/409/>.

*Corresponding author

and the relationship between teachers and students is not optimal. This problem results in low motivation for students to learn and a lack of teacher role models as ideal educators according to Islamic teachings.

A teacher is an educated individual and a shaper of the future.³ They serve as educators, mentors, and wise guides for society.⁴ Both Islamic and Western education experts agree that the primary duty of a teacher is to educate.⁵ Education is a broad task that involves teaching, encouragement, praise, discipline, setting examples, habituation, and more. As a role model for students, a teacher must possess a complete attitude and personality that can serve as an example in all aspects of life. Therefore, a teacher must always strive to choose and exhibit good behavior to uphold their image as a good teacher. Personality issues play a crucial role in determining the level of respect a teacher earns from students and society. In other words, a person's image, shaped by their personality, is highly significant for teachers, as it greatly influences their success in carrying out their duties as educators. Personality determines whether a teacher becomes a good mentor and guide or, conversely, a negative influence that could harm the future of their students, especially young children at the elementary school level.

Teachers involved in socially and morally unethical behavior are often exposed in the media (both print and electronic), such as cases of teachers using violence against students in schools, leading to injuries, or teachers hitting students until they faint during lessons. Even worse, criminal acts committed against students for trivial reasons are unacceptable. This is not something a teacher should do. It is extremely risky if prohibited actions are directed at the students themselves. The personality of a teacher is an important aspect that must be considered.⁶ A teacher's character qualities greatly influence their students, as teachers serve as role models who are always observed by their students.⁷ As the famous Javanese proverb states, a teacher must be "*digugu*" and "*ditiru*." "*Digugu*" means that everything conveyed by a teacher is trusted and regarded as the truth by their students. Meanwhile, "*ditiru*" implies that a teacher must be an exemplary figure, guiding students in thinking, speaking, dressing, behaving, and more.

Personality is a key factor that shapes a teacher's interaction with their students. As a role model, a teacher must possess a personality that can serve as an example and inspiration.⁸ A good personality will have a positive influence on students, encouraging them to develop

³ Adrian Lawrence P. Carvajal dkk., "Future-Proofing Teachers in Reframing Teacher Education Curriculum in the Philippines: Basis for Policy Recommendations," *International Journal of Open-access, Interdisciplinary and New Educational Discoveries of ETCOR Educational Research Center (iJOINED ETCOR)* 4, no. 2 (2025): 235–252.

⁴ Khritish Swargiary, *Principles of Education* (Google, 2024).

⁵ Muhammad Abuzar dkk., "A Comparative Study on the Competence of Ideal Teachers According to Al-Ghazali and Abdullah Nashih Ulwan: Their Relevance and Application in the Modern Education System," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 03 (2024): 219–232.

⁶ Ujang Natadireja dan Kun Nurachadijat, "Contribution of teacher personality competence in improving student motivation at MTs Al-Ma'arij," *At-Tasyrih: jurnal pendidikan dan hukum Islam* 10, no. 1 (2024): 24–35.

⁷ Abdul Azis dkk., "The Influence of the School Environment on the Formation of Children's Character," *Journal of Basic Education Research* 5, no. 1 (2024): 16–21.

⁸ M. Aqil Fahmi Sanjani, "The Impact of School Principals on Graduate Quality Through Character Education Initiatives," *Journal of Educational Management Research* 3, no. 1 (2024): 30–46.

good character as well. A teacher is often regarded as a "spiritual father" because they provide moral and ethical guidance, foster students' spiritual and moral growth, and lead them toward the path of righteousness. The qualities that a teacher must possess, along with the attributes associated with them, represent the teacher's role as an educator. In addition to their primary responsibilities as a teacher, educator, and trainer, the concept of a teacher in the Qur'an has not yet been systematically and practically refined enough to serve as a guide and foundation for the development of Islamic education, particularly concerning the teacher's personality.

The Qur'an, as the revelation of Allah sent down to Prophet Muhammad (PBUH), has brought significant changes to human life, evolving through education.⁹ From the perspective of the Qur'an, education is a highly strategic and effective means of elevating human dignity and honor, as well as freeing them from decline, as seen during the era of ignorance (*Jahiliyyah*). This is understandable because education equips individuals with the necessary skills to achieve excellence, both personally and socially. In light of the current reality of the Muslim community, which lags behind in technology, knowledge, and personal development, there is a need for reflection on the community's thoughts. This reflection will help Muslims gain enlightenment regarding the Qur'anic perspective on education, one of which is shaping the personality of *insan kamil*—a person who has both faith and good deeds.¹⁰ Surah Al-Imran (3:159) illustrates how Prophet Muhammad (peace be upon him) served as a role model in character education, setting an example for his companions and followers in shaping individuals with divine attributes (*insan kamil*).

Several previous studies have examined the role of teachers' personalities in Islamic education with different approaches. For example, a study by Shorihatul Inayah that examined the characteristics of the ideal teacher in Islamic education emphasized the importance of gentleness, patience, and wisdom that is in harmony with the values of the Qur'an.¹¹ In addition, Jalal Deen Careemdeen highlights the leadership role of teachers based on the principles of deliberation and compassion, taken from various verses of the Qur'an including Surah Ali 'Imran, as the main factor in creating a conducive learning environment.¹² Research by Natta Riviana also found that teachers who are able to internalize personality values in the Qur'an can significantly increase students' motivation and learning achievement.¹³ However, although these studies discuss the character of teachers in Islamic education, few specifically examine the interpretation of Surah Ali 'Imran verse 159 as the basis for the concept of the teacher's personality, so this study seeks to fill this gap with a more specific focus.

⁹ Mohammad Eisa Ruhullah dan Thameem Ushama, "Time and Society in the Qur'an: Al-Ghazali's Integration of Ancient Wisdom into Islamic Epistemology," *Islam Realitas: Journal of Islamic and Social Studies* 10, no. 1 (2024): 62–80.

¹⁰ Sayyed Mohamed Muhsin, Muhammad Mumtaz Ali, dan Mohd Abbas Abdul Razak, "The Quranic Worldview: Complementarity in the Views of Iqbal and AbuSulayman," 3 *پیام اقبال*, no. 1 March (2024): 1–19.

¹¹ Shorihatul Inayah, "A PROPHET'S CLASSROOM LEARNING FROM THE MASTER TEACHER," diakses 10 Juni 2025.

¹² JALAL DEEN CAREEMDEEN, "PEDAGOGICAL PARADIGMS OF THE PROPHET MUHAMMAD (PBUH): TOWARDS STUDENT CENTERD STRATEGIES IN GREY LITERATURE," diakses 10 Juni 2025.

¹³ Natta Riviana, "The Concept And Role Of Teacher Personality For Children With Special Needs In The Perspective Of The Qur'an," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 17, no. 2 (2024): 111–119.

Research conducted by Akbar Waliyuddin Pakpahan, examined the personality of teachers in the context of Islamic education and found that the application of Qur'anic values, especially those that emphasize gentleness and leadership with compassion, has a great influence on the effectiveness of teaching and the formation of students' character.¹⁴ Meanwhile, a study by Loso Judijanto et. al., revealed that teachers who implement the principles in Surah Ali 'Imran verse 159, such as a deliberation and humble attitude, are able to create a more harmonious and productive learning atmosphere.¹⁵ In addition, research from Mubashara Akhtar emphasizes the importance of teachers' personalities that are not only oriented to mastery of the material, but also to the development of positive interpersonal relationships, in accordance with the message in the verse.¹⁶ However, most of these studies have not explicitly linked the teacher's personality to the specific interpretation of Surah Ali 'Imran verse 159, so this study seeks to explore the meaning of the verse in the context of the formation of the teacher's character in Islamic education.

Previous studies such as those conducted have largely discussed aspects of teachers' personalities in Islamic education in general, focusing on characteristics such as gentleness, patience, and leadership based on Qur'anic values. However, these studies have not provided an in-depth and specific study of the interpretation of Surah Ali 'Imran verse 159 as the main source in understanding and building the concept of a teacher's personality. This study is different from previous research because it specifically examines the meaning of the verse in the context of Islamic education, exploring the personality values contained in depth through the approach of interpretation. Thus, this research not only explains the character of teachers in general, but also strengthens the understanding of teachers' personalities based on authentic and relevant textual sources of the Qur'an to be applied in today's Islamic education world.

RESEARCH METHOD

This research uses a qualitative method with a library research approach that focuses on the study of the text and interpretation of the Qur'an, especially Surah Ali 'Imran verse 159. Data was collected through documentation and analysis of literature from a variety of primary and secondary sources, including Islamic education books, scientific articles, and journals relevant to the teacher's personality in an Islamic context. The data analysis technique used is content analysis in a descriptive manner, with the aim of interpreting the personality values contained in the verse and its relevance to the concept of teacher personality in Islamic

¹⁴ Akbar Waliyuddin Pakpahan, "Ideal Teacher in the Qur'an: A Study on Educators' Roles and Characteristics," dalam *Muhajirin International Conference*, vol. 1, 2025, <https://ejournal.taqaddum.co.id/index.php/mic/article/view/45>.

¹⁵ Loso Judijanto, Muh Syamsul Arifin, dan Abdul Wahab Syakhrani, "THEMATIC STUDY OF QURANIC VERSES ON LEADERSHIP AND MANAGEMENT," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 4, no. 1 (2024): 132-143.

¹⁶ Mubashara Akhtar, "Incorporating the Prophetic Ways of Teaching for Professional Growth in Moral and Peace Education: A Framework for the Contemporary Age Educators," *Journal of Interdisciplinary Educational Studies* 4, no. 1 (2024): 73-90.

education.¹⁷ The entire research process focuses on interpreting the meaning of the text and relating it to the educational context, so that the results can provide an in-depth understanding of the characteristics of the ideal teacher from the perspective of the Qur'an.

RESULTS AND DISCUSSION

Analysis of the Tafsir of Surah Ali 'Imran Verse 159 related to the Personality of the Teacher

In Islam, teachers have a very noble and strategic position as a transmitter of knowledge and moral and spiritual guides of the *ummah*.¹⁸ Teachers are not only teachers who transfer knowledge, but also role models for their students. The Prophet PBUH emphasized the importance of knowledge and the role of teachers in many hadiths, which stated that seeking knowledge is an obligation for every Muslim and teachers are the main testament in spreading this knowledge. Teachers in Islam are expected to have patience, wisdom, humility, and compassion, so as to be able to create a conducive learning environment and shape the character of students in accordance with Islamic values. In addition, teachers are also responsible for educating not only intellectual aspects, but also spiritual and moral aspects, so as to produce a generation that has faith, noble character, and is able to contribute positively to society. Therefore, the role of teachers in Islam is very important and respected as a bearer of the light of knowledge and the shaping of the civilization of the people.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So, by the mercy of Allah, you (Prophet Muhammad) were gentle with them. Had you been harsh and hard-hearted, they would surely have distanced themselves from you. Therefore, pardon them, seek forgiveness for them, and consult with them in all important matters. Then, when you have made a firm decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him. This verse was revealed in Medina, making it a Madani verse. This was revealed after the Battle of Uhud, where the Muslim army nearly faced defeat due to their negligence in maintaining their positions. This lack of vigilance allowed the enemy to seize abandoned posts and launch a counterattack against the Muslim forces. Nevertheless, the Prophet remained gentle and did not treat those who made mistakes harshly.

Before the war began, the Prophet held a consultation with the entire army to determine the strategy for facing the enemy—whether to defend the city from within or confront them outside.¹⁹ The consultation ultimately decided on the second option. Although the Prophet could have made the decision on his own, he still discussed it with his companions as a lesson that decisions concerning the common good should be made through deliberation. Some

¹⁷ Elmar Hashimov, "Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers: Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. Thousand Oaks, CA: SAGE, 2014. 381 Pp. Johnny Saldaña. Thousand Oaks, CA: SAGE, 2013. 303 Pp.," *Technical Communication Quarterly* 24, no. 1 (2 Januari 2015): 109–12, <https://doi.org/10.1080/10572252.2015.975966>.

¹⁸ Zainab Kabba, *Knowledge, Authority, and Islamic Education in the West: Reconfiguring Tradition* (Taylor & Francis, 2024).

¹⁹ Abdullah A. Afifi, "Leader and the Leadership of the Prophet Muhammad: Strategy and Innovation in the Battle of Trench," *Perwakilan: Journal of Good Governance, Diplomacy, Customary Institutionalization and Social Networks* 2 (2024): 1–10.

Muslims were tempted by the spoils of war left behind by the enemy, causing them to abandon their posts on Mount Uhud. Seeing this, the enemy returned and seized the strategic position that had been left unguarded, allowing them to launch a counterattack against the Muslim forces. As a result, many Muslims suffered heavy casualties. In this situation, the Prophet remained steadfast as a charismatic leader, displaying gentleness and patience toward his people. Eventually, Allah revealed a verse, *Had the Prophet been harsh and hard-hearted, they would have certainly abandoned him.*

In this revelation, Allah reminds the Prophet and the believers of the blessing bestowed upon them—the Prophet's gentleness in guiding his people to obey His commands and avoid His prohibitions, as well as his kind and gracious speech.²⁰ Allah highlights the Prophet's gentle and compassionate personality toward those who believe in Him, especially those who made mistakes during the Battle of Uhud. Many incidents in that battle could have provoked anger, yet the Prophet remained full of kindness.²¹ He consulted with others before making war decisions and accepted the majority's opinion, even if he did not fully agree. When the archers abandoned their positions, the Prophet did not harshly rebuke or condemn them but instead gently admonished and forgave them. On that basis, Allah exalts the Prophet as a compassionate and gentle figure toward his people. This praise also serves as a lesson that a leader must possess similar qualities, for without kindness and affection, their followers will gradually drift away.

The Personality of Teachers in Islamic Education

In general, the term educator is often associated with teachers. According to Hadari Nawawi, a teacher is someone whose duty is to teach or provide lessons in schools or classrooms.²² The teaching activities carried out by teachers are not only focused on skills related to emotional and creative aspects. From the perspective of educational psychology, teaching is essentially a process in which a teacher helps students learn, encompassing changes in all dimensions of their behavior. Teaching is essentially the same as educating; therefore, it is not surprising that a teacher who teaches daily is also commonly referred to as an educator. A teacher, whether as an educator or an instructor, is a determining factor in the success of any educational effort.

Students do not merely pay attention to what the teacher teaches. They also observe the teacher's demeanor and appearance.²³ Do not assume that good behavior has no impact on students. The achievements that teachers share with their students also have a significant

²⁰ Alwani Ghazali dan Muhammad Kamal, *Interreligious dialogue models: from the life of the Prophet Muhammad* (Taylor & Francis, 2023).

²¹ İbrahim Halil Erdoğan, "The Independence of the Qur'an from Prophet Muhammad's Emotions and Thoughts According to Historical Narrations," *Turkish Studies-Comparative Religious Studies* 19, no. 4 (2024), <https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=26675544&AN=182866877&h=42vajZY5hCyU1s90if9bxdFaixJ9tB%2BVscAM7sMAjBbvYex6Y%2FBaBa0Yj1LIL0zAPm pA16JWut7A4Zf7zhDSJQ%3D%3D&crl=c>.

²² Aini Safitri, "LEADERSHIP OF THE MADRASAH HEAD IN THE DEVELOPMENT OF ISLAMIC CULTURE AT MTsN 4 WEST ACEH," *PROSIDING FAKULTAS AGAMA ISLAM UNIVERSITAS DHARMAWANGSA* 4, no. 1 (2024): 146–159.

²³ Ashurova Gulru Okhunova dkk., "Investigating the Effect of Teacher Behaviors on the Level of Student Learning," *Cadernos de Educação Tecnologia e Sociedade* 18, no. se1 (2025): 170–177.

influence on them. The personal virtues expressed by a speaker strongly affect the audience. A teacher's personality plays a crucial role in the success of education, particularly in the learning process. Moreover, a teacher's character has a major influence on shaping students' personalities.

Personality is a set of traits that encompass intellectual, physical, moral, and volitional aspects, distinguishing one individual from another, particularly within an Islamic environment.²⁴ A skilled teacher is someone who can touch students' hearts and exert a positive influence, enabling them to guide and communicate effectively. With a good personality, a teacher can lead students toward the right path. On the other hand, a teacher's personality must serve as a role model for students. This is because a teacher's personality has a direct and lasting impact on students' behavior, such as study habits, discipline, interests, and motivation in learning. The personality in question includes aspects of knowledge, skills, and attitudes. In the learning process, the personality displayed by the teacher is constantly observed, assessed, and shapes students' perceptions of them.

Teachers are the key elements in efforts to improve the quality of education. They play a crucial role as they directly interact with students in the learning process. The primary duty of a teacher is to pass on knowledge and skills while guiding students to become independent, intelligent, broad-minded individuals who have faith and devotion to Allah SWT, in accordance with their talents and abilities. In accordance with Surah An-Nahl verse 125,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْخَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
Call (mankind) to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.

The word of Allah explains that the obligations and responsibilities that must be fulfilled are an authority granted since the selection of a teacher.²⁵ To be accountable for their mission, a teacher must meet the required qualifications, including competence. Therefore, it is essential for teachers to possess competencies relevant to their duties and responsibilities. By having these competencies, they can become professional educators, both academically and non-academically. The personal competence of a teacher has a significant impact on the growth and development of students' character. This personal capacity plays a crucial role in shaping children's personalities, preparing and developing human resources, and contributing to societal well-being and national progress as a whole. In Islamic education, teacher specialization emphasizes the need to emulate the Prophet, ensuring that their goals, actions, and ideas align with God's will. Teachers should work with sincerity, seeking Allah's pleasure, upholding dignity and honor, serving as role models for students, practicing their knowledge, and teaching with patience without undermining other subjects.

²⁴ Mohd Abbas Abdul Razak, Abdul Latif Abdul Razak, dan Abdulhamid Mohamed Ali Zaroum, "Exploring Mental Health: A Comparative Study of Western and Islamic Psychological Approaches1," *E-JOURNAL VOLUME 1*, 2024, t.t., 1.

²⁵ Sayyid Qutb, *Tafsir Fi Zhilalil Quran Jilid 8 Ed. Super Lux* (Gema Insani, 2000), <https://books.google.com/books?hl=id&lr=&id=mjac09xY9tEC&oi=fnd&pg=PA5&dq=sayyid+qutb&ots=eibwgdV6R1&sig=wzeWj8JC-X3upMxulqt9i3PFg2k>.

In Islamic education, a teacher's personality plays a crucial role in shaping the character and morals of students.²⁶ A teacher is not only responsible for teaching but also serves as a role model in daily life. From an Islamic perspective, a good teacher must possess noble character, extensive knowledge, and a wise attitude in educating students. A teacher's good personality has a positive impact on the learning process, including cognitive, affective, and psychomotor aspects. One of the key qualities a teacher must have in Islam is sincerity. Being sincere in teaching means educating solely for the sake of Allah SWT and not for praise or worldly benefits. With sincerity, a teacher will be more patient in facing challenges in education and will be able to fulfill their duties with dedication.

Besides sincerity, an Islamic teacher's personality should also reflect compassion and patience. A compassionate teacher will better understand students' characteristics and needs. Furthermore, a teacher in Islam must maintain professionalism in carrying out their duties. This professionalism is reflected in mastering the subject matter, using appropriate teaching methods, and effectively managing the classroom. Thus, a teacher's personality in Islamic education encompasses sincerity, compassion, patience, and professionalism in teaching. A teacher with an excellent personality will serve as a role model for students and create a conducive learning environment. Therefore, Islamic education strongly emphasizes the development of an ideal teacher's personality to contribute to shaping a generation with noble character and knowledge.

The Personality of a Teacher as Mentioned in Surah Ali Imran Verse 159

The Islamic teachings on the personality of a teacher, as stated in Surah Ali 'Imran verse 159, are as follows: *فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِيْتَ لَهُمْ* So, by the mercy of Allah, you (Prophet Muhammad) were gentle with them. God affirms that this verse expresses praise for the Messenger of Allah, highlighting his compassionate nature. This compassion is instilled in him by God and His Mercy. Mercy, kindness, and love have become an intrinsic part of his being, and this mercy influences his leadership style. Gentleness requires softness in words and actions. It can serve as a foundation for achieving human harmony.²⁷ Gentleness should be possessed by a teacher, who will then model it for their students. Gentleness has the capacity to counteract hatred with reason. Humans can begin to develop gentleness by teaching themselves to control their anger. A teacher should advise students who make mistakes using polite and gentle words, without being driven by emotion. When correcting mistakes, the teacher should approach students with kindness, as gentleness can foster sympathy and awareness.

In the world of Islamic education, a teacher is not merely a transmitter of knowledge but also a mentor who plays a crucial role in shaping the character and morals of students.²⁸ One of the essential traits that a teacher must possess is gentleness and compassion. This attitude is highly emphasized in Islam as it significantly influences the success of the learning process. A teacher's gentleness creates a comfortable and conducive learning environment. Students

²⁶ Abdul Malik Abdul Karim Amrullah, "Tafsir al-azhar," *Singapore: Kerjaya Printing Industries 2* (2003), https://www.academia.edu/download/70191859/Tafsir_AL_Azhar_04.pdf.

²⁷ Amrullah.

²⁸ Kiflin Pajala, "THE ROLE OF TEACHERS IN ISLAMIC EDUCATION: FOUNDATIONS, DUTIES AND CHALLENGES," *Journal of Innovation Research and Knowledge 4*, no. 2 (2024): 603–614.

will feel valued and more motivated to embrace knowledge with an open heart. On the other hand, a harsh and rigid attitude can make students feel pressured and even withdraw from the learning process. A student who experiences rough treatment from a teacher tends to lose interest in learning and may develop fear or resentment toward the subject being taught. Therefore, Islam teaches that an educator should practice gentleness in teaching, as exemplified by Prophet Muhammad (peace be upon him).

The Prophet Muhammad was a perfect role model in educating with love and kindness. He always employed a gentle and attentive approach in teaching his companions and followers. A clear example of his gentleness in education can be seen when a Bedouin Arab entered the mosque and urinated inside. The companions became angry and wanted to punish him, but the Prophet (PBUH) forbade them from acting harshly.²⁹ Instead, he calmly asked for the impurity to be cleaned and kindly explained to the man that the mosque was not a place for such actions. This approach made the Bedouin feel respected and ultimately grow more fond of Islam. From this story, it is evident that gentleness in teaching does not mean ignoring mistakes but rather correcting them wisely and with compassion. When a teacher adopts a gentle attitude, students are more receptive to advice and feel safe to learn and ask questions. This, in turn, enhances the effectiveness of education and strengthens the bond between teachers and students.

Thus, being an educator in Islam is not merely about imparting knowledge but also about touching the hearts of students with gentleness and affection. A teacher who embodies these qualities will be more successful in shaping students' character, just as Prophet Muhammad did with his companions and followers. Neither harsh nor hard-hearted" (*Continuation of the beginning of verse 159 of Surah Ali Imran*) وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ. If you were not gentle and compassionate, they would surely distance themselves from you. A leader who is harsh and rigid will cause others to hesitate to approach. People will gradually distance themselves, leaving the leader to "gather smoke" alone. When people begin to leave, they should not be blamed; instead, one should reflect on one's own shortcomings.³⁰ For some followers of Muhammad who have been entrusted by Allah to continue the Prophet's leadership, this verse serves as a guide that a leader who is always harsh and stubborn will not succeed in their role. A Muslim should always guard their tongue to avoid speaking harshly or insulting others, even if they have a strong reason to do so. It is better to control one's anger to prevent conflicts that could lead to sinful actions. As a second parent to students, teachers must be prepared to deal with their indulgence and mischief. Naughty students can be a frightening challenge for many teachers.

In the world of education, harsh behavior and the use of rude language are highly discouraged. Although firm treatment of students is sometimes necessary, it must be done in a way that does not undermine their self-esteem, dignity, or hinder their understanding of the lesson. Juvenile delinquency is undoubtedly closely related to the quality of education they receive. Scolding students with incomprehensible, harsh, disrespectful, or even demeaning

²⁹ Yousra Osman, "Understanding How to Develop an Effective Role-Modelling Character Education Programme in Saudi Arabia," *Globalisation, Societies and Education*, 25 Maret 2024, 1-16, <https://doi.org/10.1080/14767724.2024.2330363>.

³⁰ Amrullah, "Tafsir al-azhar."

words is highly inappropriate. In Surah Ali Imran verse 159, Allah SWT reminds us that harshness and a hard heart can drive people away from a leader or educator. This indicates that in the world of education, especially in Islamic education, a teacher must avoid harshness, both in speech and action. A teacher who educates with violence or authoritarianism tends to make students feel afraid, lose motivation, and even refuse to learn.

Education is not merely a process of transferring knowledge but also a process of shaping students' character and morals.³¹ If a teacher is harsh, students will not only feel academically burdened but also emotionally distressed. This can lead to stress, anxiety, and even trauma in students. In some cases, children who frequently experience harsh treatment from teachers may develop low self-esteem, lose confidence, or even dislike the subjects being taught. On the other hand, the Prophet Muhammad (peace be upon him) always exemplified gentleness and compassion in educating his companions. In various hadiths, he never scolded his students harshly but always corrected them with wisdom and good advice. For example, when a Bedouin urinated in the mosque, the companions were angry, but the Prophet (PBUH) gently advised and taught him without hurting his feelings. This kind of attitude should be applied by teachers in educating their students.

Furthermore, a gentle approach is more effective in building a harmonious relationship between teachers and students. When students feel comfortable and valued, they will be more open to learning, more receptive to knowledge, and more respectful and loving toward their teacher. Conversely, a strict and harsh teacher may lose their authority, not due to a lack of knowledge, but because students distance themselves and no longer respect them sincerely. In Islamic education, a teacher should follow the example of the Prophet Muhammad (PBUH) with gentleness, patience, and compassion. Being kind and soft-hearted is not a sign of weakness but rather the strength of a true educator who can instill knowledge and life values with wisdom.

Forgiveness (*Middle of Verse 159 Surah Ali Imran*) فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ Therefore, forgive them, ask forgiveness for them. They are truly responsible for neglecting the Prophet's command. They have wronged the Prophet as a leader; may the great-hearted Prophet forgive them. They have sinned against Allah by doing so.³² As a result, if you, My messenger, seek God's forgiveness for them, God will forgive you because their sins are connected to you. The focus of this verse is on having a broad heart to forgive the mistakes of others, seeking forgiveness from the Most Forgiving Allah, and sincerely praying for those who have erred and committed wrongdoing. One of the most important attitudes in the teaching and learning process is being forgiving. Although this attitude is not explicitly listed in the basic competencies, it is highly needed, especially when teaching students from less supportive families or challenging environments. In such situations, a forgiving teacher can make a significant difference in supporting students' development.

³¹ Yanzhi Zhao, Mingsi Zhao, dan Fengyu Shi, "Integrating Moral Education and Educational Information Technology: A Strategic Approach to Enhance Rural Teacher Training in Universities," *Journal of the Knowledge Economy* 15, no. 3 (28 Desember 2023): 15053–93, <https://doi.org/10.1007/s13132-023-01693-z>.

³² Amrullah, "Tafsir al-azhar."

In the field of education, a teacher will encounter various student characteristics and behaviors.³³ It is not uncommon for students to make mistakes, whether intentionally or unintentionally. In Islam, a good teacher is not only responsible for imparting knowledge but also for educating with love and patience. One of the essential qualities a teacher must possess is the ability to forgive students for their mistakes. This aligns with Islamic teachings, which emphasize the importance of forgiveness, as reflected in Surah Ali Imran verse 159, which exemplifies the gentleness and compassion of the Prophet Muhammad (peace be upon him) toward his people. A forgiving teacher does not easily become angry or punish students harshly. Instead, they provide opportunities for students to improve themselves and learn from their mistakes. If a teacher is too strict, students may feel pressured and lose their motivation to learn. This forgiving attitude creates a conducive learning environment where students feel valued and supported in their educational journey. Thus, a teacher is not only an instructor but also a mentor who fosters good character in students.

Beyond forgiveness, teachers are also encouraged to pray for their students so that they may receive goodness and ease in acquiring knowledge. A teacher's prayer holds great significance in the blessings of the knowledge students receive. The Prophet Muhammad (peace be upon him) himself always prayed for the well-being of his companions. This serves as a role model for educators to not only focus on academic aspects but also pay attention to the spiritual and moral dimensions of education.

Moreover, a forgiving attitude helps build a more harmonious relationship between teachers and students. Students who feel appreciated and not humiliated for their mistakes will be more open to learning and self-improvement. This contributes to character development, where students also learn to forgive and respect others. In the long run, the forgiving nature demonstrated by teachers will instill noble values in students, which they will later apply in their social lives. Therefore, a teacher's forgiving nature is not only beneficial for themselves but also has a significant impact on the moral and intellectual development of their students. A teacher who sincerely forgives will be respected and loved by their students and serve as an inspiration in instilling Islamic values in daily life.

Deliberation (Continued Middle of Verse 159 Surah Ali Imran) *وَشَاوِرْهُمْ فِي الْأَمْرِ* And consult with them on all (important) matters. Allah is the source of all religious matters, including worship, Sharia, and fundamental laws. Muhammad is the leader, and everyone must follow him. However, worldly matters such as war and peace, economic management, livestock, agriculture, and daily human interactions should be discussed and negotiated.³⁴ As a result, the Prophet always called upon his companions to deliberate on emerging issues, bringing them joy and increasing their enthusiasm in addressing them. Deliberation is one of the main ways to practice the fourth principle of Pancasila, which states, Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives. This deliberation process can take place at various levels, from within the family to the national level.

³³ Allison Brannon dan Kelly N. Clark, "Profiles of Teacher Behavior Management Style: Perceived School Climate, Stress, and Self-Efficacy," *Contemporary School Psychology* 28, no. 4 (Desember 2024): 621-39, <https://doi.org/10.1007/s40688-023-00479-z>.

³⁴ Amrullah, "Tafsir al-azhar."

Thus, it can be understood that deliberation is one of the most important aspects of human life, not only in national and state affairs but also in household life, education, and all aspects of life involving many people.³⁵ Deliberation is a meeting held to discuss and solve problems together. This includes educators, educational staff, students, curriculum, methods, learning strategies, and all components within an educational institution. In Islamic education, a teacher is not only a transmitter of knowledge but also a facilitator who encourages critical and participatory thinking among students. This aligns with the principle of *shura* (consultation) emphasized in Surah Ali Imran verse 159, where Allah commands the Prophet Muhammad (peace be upon him) to consult with his companions on various matters. This attitude reflects the importance of two-way communication in education, which does not rely solely on one-way lectures but also provides opportunities for students to express their views, ask questions, and contribute to the learning process.

Discussion and consultation in education offer many benefits. One of them is enhancing students' understanding and engagement in learning. When students are invited to discuss, they do not merely act as passive listeners but actively participate in constructing meaning from what is being learned. This aligns with the *student-centered learning* approach, in which students play an active role in the learning process, while the teacher serves as a guide and motivator. Additionally, discussions in learning help students develop communication skills, the confidence to express opinions, and critical thinking abilities—skills that are essential in society. In Islam, the method of discussion and consultation was also practiced by the Prophet Muhammad (peace be upon him) in educating his companions. He did not only give orders but often listened to his companions' opinions before making decisions.

A teacher who implements discussion and consultation methods in learning creates a more harmonious and inclusive environment. Students feel valued and have space to contribute to the learning process. This builds their self-confidence and fosters mutual respect between teachers and students. Moreover, this method helps teachers better understand their students' characters and thoughts, enabling them to provide more effective guidance tailored to each individual's needs. Thus, encouraging discussion and consultation in education not only enhances learning effectiveness but also reflects Islamic values in nurturing a generation that is intelligent, critical, and morally upright. Therefore, teachers should provide more opportunities for students to express their opinions and actively participate in the learning process so that the knowledge imparted is not merely memorized but also understood and applied in daily life.

Tawakkal (*End of Verse 159 Surah Ali Imran*) فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ Then, when you have made a firm decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him. Allah willed for the Messenger to call them for consultation in the previous verse. He is the commander, entrusted with the responsibility of initiating discussions. He listens to all considerations, exchanges opinions on harms and benefits, and then makes a judgment. After that, he makes a decision. Such a situation is referred to as *'azam* in Arabic,

³⁵ Mark Ryan dkk., "Developing Normative Criteria for Meaningful Citizen Participation and Deliberation in Environmental Policy," *Innovation: The European Journal of Social Science Research* 37, no. 3 (2 Juli 2024): 794–831, <https://doi.org/10.1080/13511610.2023.2217520>.

which in this context means "resolute determination." Since the final decision—whether "yes" or "no"—is crucial and falls under the leader's responsibility, this is where Prophet Muhammad (peace be upon him) was guided. He teaches us that when our hearts are firm and our resolve is strong, we must set policies and put our trust in Allah. We must be confident and assured, ready to take responsibility for whatever happens.³⁶ To strengthen that determination, we must rely on Allah. This means that while our efforts and reasoning as human beings are important, we must also recognize that above our strength and knowledge, there is a higher and absolute divine power. Ultimately, He is the one who determines everything. (Hasyimi, 1994).

According to M. Quraish Shihab, *tawakkal*, which shares the same root as *wakil*, does not imply complete surrender to Allah SWT. Instead, surrender must be preceded by human effort. Every Muslim must be proactive in their attempts to fulfill personal responsibilities. A believer recognizes their limitations and acknowledges the absolute power of Allah SWT. They have a deep awareness of their own constraints and will never complain about failure because they wholeheartedly believe that there is a silver lining behind every hardship.³⁷

Tawakkal must always be accompanied by appreciation and patience in the Sufi path. Be grateful if the desired result is achieved, be patient if the outcome is still disappointing, and fully surrender to God so that His wisdom always descends upon us and we do not lose our peace of mind. In Islam, *tawakkal* is the attitude of entrusting all outcomes to Allah after making the best possible effort. For a teacher, placing trust in Allah is an essential part of carrying out the duty of educating and guiding students. Education is not just about transferring knowledge but also about shaping the character and morals of students. This task is certainly not easy, as each student has different personalities, potentials, and backgrounds. Therefore, a teacher must have full faith that after putting in maximum effort, the final outcome is determined by Allah.

Tawakkal in education teaches that a teacher should not despair when dealing with students who are difficult to guide or slow in understanding lessons. Instead, they must remain patient and continue to seek the best methods that suit the needs of the students. Throughout this process, a teacher should always pray that their knowledge is beneficial and that their students gain a good understanding. As mentioned in the Qur'an, "And whoever puts their trust in Allah, He will suffice them." (QS. At-Talaq: 3). This verse teaches that Allah will provide a way out for those who sincerely strive and entrust the results to Him.

Moreover, *tawakkal* trains a teacher to remain calm and not easily discouraged when the expected results are not immediately visible. In education, change and student development often take time. Even if a teacher has delivered the best lessons, the desired outcomes may not be apparent right away. However, with *tawakkal*, a teacher understands that every effort made is part of a struggle that holds great value as an act of worship in the sight of Allah. This also brings peace of mind, as the teacher realizes that their duty is to impart knowledge with sincerity, while true guidance and success come from Allah. Furthermore, the attitude of *tawakkal* can serve as an example for students. When a teacher demonstrates steadfast faith,

³⁶ Amrullah, "Tafsir al-azhar."

³⁷ M. Quraish Shihab, "Tafsir al-misbah," *Jakarta: lentera hati 2* (2002): 52–54.

sincerity in teaching, and patience in educating, students will emulate these qualities. They will learn that success is not solely dependent on hard work but must also be accompanied by prayer and faith in Allah. Thus, education does not only produce intellectually intelligent individuals but also spiritually strong ones.

CONCLUSION

Surah Ali Imran, verse 159, was revealed in Medina after the Battle of Uhud, serving as a lesson for Muslims on the importance of discipline and wise leadership. The Muslim army's defeat in this battle was due to their negligence in maintaining strategic positions, which the enemy exploited to launch a counterattack. Nevertheless, Prophet Muhammad remained gentle and did not punish them harshly. Before the battle, the Prophet held consultations to determine the strategy, demonstrating that important decisions should be made collectively. In this incident, the Prophet's gentleness and patience became the primary example, as emphasized in the revelation that followed the battle. Allah praised the Prophet's compassionate nature and reminded that a harsh leader would lose his followers. From this event, Muslims are taught that effective leadership must be based on consultation, kindness, and compassion toward followers.

In Islamic education, a teacher is not only an instructor but also an educator who plays a significant role in the success of education. Teaching is not merely about delivering material but also about shaping students' behavior and character. A good teacher's personality, encompassing intellectual, moral, and skillful aspects, directly impacts students' development. Furthermore, a teacher must serve as a role model who exerts a positive influence, guiding students toward independence, intelligence, and piety. Therefore, the role of teachers is crucial in improving the quality of education and shaping an excellent generation.

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