



## EDUCATOR CHARACTERISTICS IN ISLAMIC TRADITION AND MODERN LAW: INSIGHTS FROM HADITH

**Alfiah**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*

Email: [alfiah@uin-suska.ac.id](mailto:alfiah@uin-suska.ac.id)

**Rahman**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*

Email: [rahman@uin-suska.ac.id](mailto:rahman@uin-suska.ac.id)

**Lailiyatun Nafisah**

*Sekolah Agama Islam Nurul Qadim, Probolinggo, Indonesia*

Email: [lailiyatunnafisah@nurulqadim.ac.id](mailto:lailiyatunnafisah@nurulqadim.ac.id)

**Yuliharti**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*

Email: [yulihartiabbaas245@gmail.com](mailto:yulihartiabbaas245@gmail.com)

**Zikri Darussamin**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*

Email: [zikri.darussamin@uin-suska.ac.id](mailto:zikri.darussamin@uin-suska.ac.id)

**Siti Nuri Nurhaidah**

*Universitas Islam As-Syafi'iyah Jakarta, Indonesia*

Email: [sitinurinurhaidah.fai@uia.ac.id](mailto:sitinurinurhaidah.fai@uia.ac.id)

**Wasalmi**

*Sekolah Tinggi Agama Islam (STAI) YPIQ Baubau, Indonesia*

Email: [amanahsalmigmil.com](mailto:amanahsalmigmil.com)

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### Abstract

This article aims to explore the characteristics of educators as described in the Hadith of the Prophet. Educators in this era are faced with various challenges, which require them to possess strong qualities to guide students according to the provisions of Allah SWT. Using a descriptive qualitative approach through literature study methods, this research reveals four main characteristics of

educators, namely: deep compassion in the learning process, justice and equality, a democratic approach, and dedication and motivation. The research findings indicate that the ideal characteristics of educators in the Hadith involve deep compassion in the process of educating students, justice, a democratic approach, and dedication to providing motivation and clarity in conveying knowledge to those in need. These findings indicate that the application of these characteristics can enhance the quality of education and achieve the goals of Islamic education, which is to develop students' potential into individuals who are faithful, knowledgeable, creative, independent, democratic, and responsible. The results of this research have important implications for educators and policymakers in developing effective curricula and educational strategies, as well as improving the quality of education in the contemporary era.

**Keywords:** *Kuantan Hilir District, Islamic legal awareness, Islamic religious education, marriage registration*

## 1. Introduction

In principle, education can be thought of as an experiment that never ends as long as human life in this world lasts. This statement was made because education is an integral part of human culture and civilization which continues to development.<sup>1</sup> Education plays a very significant role in shaping individuals and society. Across cultures and religions, education is considered a key tool for developing character, knowledge, and ethics. In the context of the Islamic religion, education is not only seen as a transfer of knowledge, but also as a process of forming strong character and morals. The Qur'an and Hadith, as the main guide in a Muslim's life, provide clear directions regarding the characteristics of educators expected in a Muslim society.

Al-Ghazali views educators as spiritual leaders who are not only responsible for conveying academic knowledge, but also guiding students in moral, ethical and spiritual aspects. Educators are considered role models that their students must follow in order to achieve a good life in accordance with Islamic teachings.

Al-Ghazali's view reflects his belief that education is not only about transferring knowledge, but is also a means of forming individual character and morals. Therefore, the position of educators in Islam is very important, and they are expected to carry out their role with full responsibility to create a generation of Muslims who are moral and have good character.<sup>2</sup>

The importance of understanding educators in Islam and the qualities they should possess is not only relevant within the Muslim community, but also has significance on a global scale. These principles are related to the global context, where education faces various challenges, including issues of morality, character and ethics. Therefore, research on the characteristics of educators according to the Qur'an not only provides insight into the Islamic educational tradition, but also provides a valuable perspective in formulating the concept of moral and character education throughout the world.<sup>3</sup>

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<sup>1</sup>Hasbullah, *Dasar-Dasar Ilmu Pendidikan: Ilmu Dan Agama Islam* (Jakarta: Rajawali Press, 2009), 9.

<sup>2</sup>Mahmud, *Pemikiran Pendidikan Islam* (Bandung: Pustaka Setia, 2011), 246.

<sup>3</sup>Aris, *Ilmu Pendidikan Islam* (Cirebon: Yayasan Wiyata Bestari Samasta, 2022), 115.

Studies on the characteristics of educators have been carried out by several previous scholars and have given rise to several trends. The first tendency, based on the hadith of the Prophet, as written by Febri Giantara, which discusses the Characteristics of Educators Perspective of the Hadith of the Prophet<sup>4</sup>, In this article, we focus on understanding the characteristics of educators based on the existing hadiths of the Prophet so as to give birth to important characteristics that an educator must have, namely democracy, openness, attention and honesty. Second, tendencies towards characters, by Nurhanifah who discussed the Personality Competencies of Educators According to Muhammad 'Athiyah Al-Abrasyi<sup>5</sup>, In this article, the characteristics of educators are explained according to the thoughts of Muhammad 'Athiyah Al-Abrasyi, a figure in Islamic education in the modern era. In this article, it is explained that there are 8 points of Muhammad 'Athiyah Al-Abrasyi's thoughts, namely asceticism, clean soul, sincerity, generosity, authority, being a father before becoming an educator, understanding students, and having scientific discipline. Third, the tendency towards contextuality, written by Lusiana Idawati and Niko Sudibjo, which discusses the Characteristics of Educators in the Digital Era<sup>6</sup>, In this article, it is explained that rapid technological developments in the 4.0 era and 5.0 society have also had an impact on the increasingly digital education sector. Therefore, educators must have special characteristics which include soft skills, personal-professional skills and character education. Based on existing studies, studies related to the propositions of the Prophet's hadith and contextualization of legislative law in Indonesia have not been carried out.

Law No. 20 of 2003 on the National Education System is a strategic legal foundation in developing education in Indonesia. This law emphasizes the importance of improving the quality of education, expanding access to education, and developing the character of the nation. In this context, the role of educators is crucial in achieving national education goals. Therefore, this study aims to examine the characteristics of the ideal educator in the Hadith of the Prophet Muhammad (peace be upon him) that are relevant to contemporary educational needs.

Characteristics of educators that are in accordance with Islamic teachings and contextualized by law have significance in the approach to teaching. Remember, the elements of understanding that can be absorbed by students are also influenced by the character of the educator. This article will focus more on the important aspects that are the basis for an educator to become a figure who is respected, respected and a role model in all aspects of life for his students. Apart from that, the disclosure of the characteristics that an educator must have aims to strengthen the position and awareness of educators regarding the importance of having these aspects in order to support the continuity of the teaching and learning process for students.

## 2. Research Method

This study employs a qualitative descriptive approach through literature review to investigate the ideal characteristics of educators in the Hadith of Prophet Muhammad

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<sup>4</sup>Febri Giantara, 'Sifat-Sifat Pendidik Prespektif Hadis Nabi', *Symfonia: Jurnal Pendidikan Agama Islam*, 2.1 (2022), 61–76 <<https://doi.org/10.53649/symfonia.v2i1.18>>.

<sup>5</sup>Nurhanifah Nurhanifah, 'Kompetensi Kepribadian Pendidik Menurut Muhammad 'Athiyah Al-Abrasyi', *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 9.1 (2022), 57–67 <<https://doi.org/10.32505/ikhtibar.v9i1.4250>>.

<sup>6</sup>Lusiana Idawati and Niko Sudibjo, 'Karakteristik Pendidik di Era Digital [Educator's Characteristics in the Digital Era]', *Jurnal Ketopong Pendidikan*, 2.1 (2022), 1–10 <<https://doi.org/10.19166/jkp.v2i1.5489>>.

SAW. This approach facilitates an in-depth analysis and interpretation of data, yielding a deeper understanding of educators' roles and characteristics within Islamic education contexts. A rigorous selection criterion is applied to ensure data validity and reliability. Selected literature must meet academic standards, including: (1) authentic and reliable Hadith, (2) scholarly works on Islamic educator characteristics, and (3) relevant primary and secondary sources. Recent publications (within 10 years) are prioritized to ensure information currency. Despite its strengths, this qualitative descriptive method has limitations. These include: (1) researcher subjectivity, (2) limited literature availability, (3) difficulties in generalizing findings, and (4) dependence on Hadith interpretation. To mitigate these limitations, this study utilizes credible sources, verifies data, and conducts systematic and objective analysis

### 3. Finding and Discussion

#### a. Definition of Educator Characteristics

Before discussing the characteristics of educators further, the author first explains several basic definitions, as a basis for understanding subsequent studies. Linguistically, the word educator in Arabic has similar words and is often expressed with the words mu'allim (teacher, trainer, guide), mudarris (teacher, trainer and lecturer), murabbi, mu'addib (teacher) and ustadz (teacher). In English it means teacher (teachers and lecturers), tutor (teachers and trainers), instructor (teachers, trainers, lecturers), trainer (trainers and developers), lecturer (lecturers), educator (educators and educational experts).<sup>7</sup>

From the description provided, the term "educator" is used functionally to refer to individuals who are responsible for providing knowledge, skills, education, experience, and other things to individuals in various contexts.<sup>8</sup> In a family environment, this role is usually carried out by parents; in academic circles, they are called lecturers; in the Islamic boarding school environment, they are called murabbi or kyai, and so on. The concept of educator is not limited to people who teach in schools or colleges, but also includes every individual who transfers their knowledge to others.

However, in the context of Islamic education, educators are seen as individuals who are responsible for the overall development of students, including affective, cognitive and psychomotor abilities, in accordance with the principles of Islamic teachings.<sup>9</sup> In the view of Islamic education, the essence of the role of educators is reflected in the Koran, where Allah SWT is considered the main educator. As an educator, Allah SWT provides various good and bad examples that humans will receive according to the actions or practices they carry out, as part of humanity's efforts to improve themselves, both in this world and in the afterlife. To help achieve this goal, Allah SWT sent His prophets and apostles who were obedient and submitted to His will, to convey His teachings to mankind.<sup>10</sup>

An educator must be able to convey his knowledge well and precisely. This cannot be achieved without good behavior and attitudes as well as adequate competence in their field. According to Ngalim Purwanto, the characteristics that an educator must have

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<sup>7</sup>Biqih Zulmy, 'PENDIDIK DALAM PERSPEKTIF AL-QUR'AN', *Jurnal Ilmiah Mahasiswa Rausban Fiker*, 9.2 (2020), 78–88 <<https://doi.org/10.24090/jimrf.v9i2.4138>>.

<sup>8</sup>Suteja, *Tafsir Tarbawi* (Cirebon: Nurjati Press, 2012), 105.

<sup>9</sup>Muhammad Ali, 'Hakikat Pendidik Dalam Pendidikan Islam', *Tarbawiyah : Jurnal Ilmiah Pendidikan*, 11.01 (2017), 82–97.

<sup>10</sup>Rahmadani Rahmadani, 'PENDIDIK DALAM PERSPEKTIF AL-QUR'AN', *Jurnal Sains Riset*, 9.2 (2019), 17–25 <<https://doi.org/10.47647/jsr.v9i2.110>>.

include a fair attitude, trust in students, patience, readiness to make sacrifices, having authority in front of students, good behavior towards the surrounding environment, and extensive knowledge.<sup>11</sup>

وَأِنَّكَ لَا تُؤَدِّبُ جَمِيعَ النَّاسِ عَلَىٰ مُفْتَضَىٰ طَاقَتِهِمْ

"Indeed, you cannot educate everyone according to their abilities." (HR. Al-Bukhori)

The characteristics possessed by an educator are characteristics that influence the learning process in the classroom, which differentiate one educator from another during the learning process. However, although each educator has unique characteristics, each educator must also meet the academic qualifications and competencies needed to carry out learning tasks professionally.<sup>12</sup>

### **b. Duties and Position of Educators in Islam**

In Islam, the position of educator or teacher is highly respected and considered important. Education in Islam is not just the transfer of knowledge, but also the formation of good morals and character. In the Islamic context, education has a spiritual and moral dimension that is highly emphasized. Education in Islam is not only about gaining knowledge about the religion, but also about how to apply it in everyday life in a way that reflects Islamic values. An educator in Islam is expected not only to provide information, but also to be a role model in behavior, attitudes and actions.

Apart from that, education in Islam also emphasizes the importance of forming good character. This includes developing noble qualities such as honesty, patience, compassion, mutual assistance and responsibility. An educator in Islam has a big responsibility in guiding his students to become devout individuals who are beneficial to society. In Islam, education does not only occur in the classroom, but also through examples and daily interactions between educators and students. Therefore, educators in Islam are expected to always be good role models in all aspects of their lives, so that they can inspire their students to follow in their footsteps in developing good morals and character in accordance with Islamic teachings.<sup>13</sup>

Islam positions teachers in a noble position, this is based on the roles, duties and responsibilities carried out by teachers in transferring knowledge to their students. In relation to hadith, the position of educators is specifically mentioned in several hadith texts, including;

*Rasulullah Saw said: "The scholars are the heirs of the prophets. The prophets did not inherit dinars or dirhams, but they inherited knowledge. Whoever takes some of that knowledge, he has obtained a large portion." (HR. Abu Daud no.3641)<sup>14</sup>*

In another hadith it is also mentioned;

*Rasulullah Saw said: "The best people among you are those who study the Koran and teach it." (HR. Bukhari No. 4639)<sup>15</sup>*

From these hadiths, it can be concluded that the position of educators or teachers in Islam is very high. They are considered the heirs of the prophets in spreading true knowledge and guidance to the people. Therefore, educators in Islam have a big

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<sup>11</sup>H. Syarifuddin, 'HAKIKAT PENDIDIK', *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 5.1 (2021), 26–33 (p. 29) <<https://doi.org/10.30821/ansiru.v5i1.9792>>.

<sup>12</sup>Ali Mustofa and Ragil Saifulloh, 'Tafsir Surat Ar-Rahman Ayat 1-4: Karakteristik Guru', *Qolamuna: Jurnal Studi Islam*, 3.1 (2017), 79–100.

<sup>13</sup>MMoh. Asnawi, 'KEDUDUKAN DAN TUGAS PENDIDIK DALAM PENDIDIKAN ISLAM', *Jurnal Pemikiran Keislaman*, 23.2 (2013) <<https://doi.org/10.33367/tribakti.v23i2.28>>.

<sup>14</sup>Abu Dawud Sulain bin Asyast Al-Sijistani, Sunan Abu Dawud (Riyad: Maktabah Al-Ma'arif li nastir Wa Tauzi',2003).

<sup>15</sup>Muhammad bin Ismail al-Bukhari, Sahih Bukhari (Damsyiq: Daar Ibn Al-Katsir, 2002).

responsibility to spread true knowledge and guide people towards goodness and the path that is approved by Allah SWT.

With this initial position, an educator also has a very important task in Islam. Among others:<sup>16</sup>

- 1) Teaching Religious Science. One of the main tasks of educators in Islam is to teach religious knowledge to their students. This includes an understanding of Islamic teachings, the Koran, hadith, aqidah (beliefs), fiqh (Islamic law), and Islamic history.
- 2) Moral Formation. Educators in Islam are responsible for guiding students in the formation of good morals. They must be a good example of behavior, ethics, patience, honesty, and compassion.
- 3) Potential development. Educators in Islam are expected to be able to identify the unique potential and talents of each student, and help them develop this potential in accordance with Islamic guidance.
- 4) Provide advice and guidance. An educator in Islam not only teaches, but also becomes a guide and advisor to his students in matters relating to their lives, both spiritually and worldly.
- 5) Maintain equality and justice. Educators in Islam are expected to maintain the principles of equality and justice in providing education to all students, regardless of differences in ethnicity, race, religion or social status.
- 6) Act as guardian. Especially for children's education, educators in Islam have a responsibility as guardians (substitute parents) in providing comprehensive education, including religious, moral and social aspects.

### c. Characteristics of Educators in the Hadith of the Prophet

As an educator, teachers or instructors have a very significant role in determining educational success. Apart from having to function as an educator, teacher and student guide, a teacher must also be an example that his students can follow. This means that teachers are not only tasked with providing knowledge, but also must be figures who have personalities who can be used as role models by their students.

All aspects of a teacher's life are an example for their students. Every action and attitude shown by a teacher can have a big impact on the formation of students' character and morals. Therefore, a teacher must pay attention to every aspect of his behavior, because the slightest bad act from a teacher can affect his perception and authority in the eyes of students.

The following is a hadith text about the qualities of an educator;

#### 1) Caring

In Islam, compassion or mercy is a trait that is highly emphasized, especially for an educator. Compassion is an important aspect in forming a good relationship between educators and their students, as well as in guiding them towards goodness.

The Prophet Muhammad SAW himself was a prime example of a merciful nature. He always showed affection for his people, both in words, actions and prayers. He cared for the needs and welfare of his people with great compassion.

A compassionate educator will pay attention to the needs and emotional conditions of his students. They will provide support, attention and motivation to their students at

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<sup>16</sup>Mukroji Mukroji, 'HAKEKAT PENDIDIK DALAM PANDANGAN ISLAM', *Jurnal Kependidikan*, 2.2 (1970), 15–29 <<https://doi.org/10.24090/jk.v2i2.550>>.

every step of learning. They will also provide advice and guidance in a gentle and caring manner.

This departs from the hadith narrated by Imam Muslim and Imam Bukhari in their Sahih.

وحدثني زهير بن حرب حدثنا إسماعيل بن إبراهيم حدثنا أيوب عن أبي قلابة عن مالك بن الحويرث قال أتينا رسول الله صلى الله عليه وسلم ونحن شببة متقاربون فأقمنا عنده عشرين ليلة وكان رسول الله صلى الله عليه وسلم رحيمًا رقيقًا فظن أنا قد اشتقنا أهلنا فسالنا عن من تركنا من أهلنا فأخبرناه فقال ارجعوا إلى أهليكم فأقيموا فيهم وعلموهم ومروهم فإذا حضرت الصلاة فليؤذن لكم أحدكم ثم ليؤمكم أكبركم وحدثنا أبو الربيع الزهراني وخلف بن هشام قالا حدثنا حماد عن أيوب بهذا الإسناد وحدثناه ابن أبي عمر حدثنا عبد الوهاب عن أيوب قال قال لي أبو قلابة حدثنا مالك بن الحويرث أبو سليمان قال أتيت رسول الله في ناس ونحن شببة متقاربون واقتصا جميعا الحديث بنحو حديث ابن عليه. «زاد البخاري في رواية له»: وصلوا كما رأيتموني أصلي

*And Zubair bin Harb has told us Ismail bin Ibrahim has told us Ayyub from Abu Qilabah from Malik bin Huwairits, he said: we met Rasulullah shallallahu 'alaihi wa sallam when we were still teenagers of the same age, then we stayed at his house for two twenty in the evening. Rasulullah shallallahu 'alaihi wa sallam was a figure with a loving and gentle heart. He realized that we had missed our families, and he asked us about the people we had left from our families, and we told him. Next he said: "Now go back to your families, and stay with them, teach them and order them. When the time for prayer comes, one of you should make the call to prayer and the most mature person should be the imam." And it has told us Abu Rabi' Az Zahrani and Khalaf bin Hisham, both of whom said: have told us Hammad from Ayyub with this sanad. And has told us Ibn Abu Umar has told us Abdul Wabbab from Ayyub said: Abu Qilabah told me: has told us Malik bin Huwairits Abu Sulaiman, he said: I once met the Messenger of Allah sallallaahu 'alaihi wa sallam, at that time he was in the middle of the crowd and we were still teenagers of the same age at that time, then both of them narrated hadiths like the hadith of Ibn 'Ulayyah. Imam Bukhari added in his narration, "And pray as you see me praying." (HR. Muslim No. 1080 and HR. Bukhari No. 1901)<sup>17</sup>*

### Takhrij Hadith

In the hadith above, the number of narrators as contained in the Sahih Muslim Book consists of five people. Below we will show the position of the transmitters based on the results of the takhrij of the hadith;

No	Name	Country	Chew	Position
1	Malik bin Huwairits (74 H)	Basrah	Abu Sulaiman	Friends
2	Abdulah bin Zaid bin 'Amru bin Nabil (104 H)	Basrah	Abu Qilabah	Middle Age Tabi'in
3	Ayyub bin Abi Tamimah Kaysan (131 H)	Basrah	Abu Bakr	Ordinary Tabi'in

<sup>17</sup>Imam Abi al Husain Muslim Ibn Hajjaj al Qusyairi An-Naisabury, Sahih Muslim (Beirut: Dar al-Fikr, 1992)

4	<i>Ismil bin Ibrahim bin Muksim (193)</i>	Baghdad	Abu Bishir	Tabi'ut Tabi'in Middle Ages
5	<i>Zubair bin Harb bin Syaddad (234 H)</i>	Baghdad	Abu Khaitsamah	Tabi'ul Atba' Older People

The above hadith, based on the results of the takhrij that the author has carried out, is categorized as a Sahih hadith, because it was narrated by the majority of tsiqah scholars based on the agreement of hadith scholars, including Ibn Hajar Al-Atsaqalani, An-Nasa'i, Adz-Dzahabi, Abu Daud, Ibn Hibban.

Mālik raḍiyallāhu 'anhu said, "We once came to Rasulullah ṣallallāhu 'alaihi wa sallam. At that time we were young men of the same age." This happened in the year of delegation, namely the ninth year of the hijrah. They were young men and they stayed with Rasulullah ṣallallāhu 'alaihi wa sallam- for twenty nights. They came to deepen the religion of Allah. Mālik said, "The Messenger of Allah ṣallallāhu 'alaihi wa sallam was a merciful and friendly man. He thought that we had missed our families." Namely, we have missed them. "Then he asked us about the families we left behind. We told him. Then he said, "Go back to your families, stay with them, teach and instruct them, and do this prayer for you at this time. When the time for prayer has arrived, let one of you make the call to prayer and the oldest among you be the imam." Imam Bukhari added in his narration, "And pray as you see me praying." This shows that the Prophet Muhammad ṣallallāhu 'alaihi wa sallam was already known with his compassion and friendliness. He was the most merciful human being to humans. He was the kindest human being to humans. When he saw that they missed their families, and he asked them about the families they had left behind told him. Then he told them to return to their families. "Let the oldest among you become imams." , "The person who becomes the imam of a people should be the one who is best at reading the Book of Allah," because the young people all came at one time, and clearly there was no clear difference between them in reading the Koran. Their close ages do not mean some of them are better at reading. That's why he said, "Let the oldest among you be a priest." Because they are the same in reading or close to each other. If they are the same in reading, age and emigration, then it is returned and handed over to the person who is the oldest. In the words of the Prophet Muhammad -ṣallallāhu 'alaihi wa sallam-, "Pray as you see me praying." This is confirmation of prophetic instructions in teaching humans with words and deeds. The Prophet taught people who pray without calm with words. He said, "If you perform the prayer, then complete the wudu. Then face the Qibla, then make the takbir. After that read the surah of the Koran that is easy for you, after that please bow down," until the end. As for these young men, the Prophet Muhammad ṣallallāhu 'alaihi wa sallam taught them by deeds.<sup>18</sup>

<sup>18</sup> Ibnu Hajar al-Asqalani, Fathul Bari: Syarah Shahih al-Bukhari (East Jakarta: Pustaka Imam Asy-Syafi'i, 2010).



In this hadith, it is stated that the Prophet ordered several of his companions, known as the Bani Laits and numbering between three and ten people, to return to their families when they gathered at the Prophet's house. When they lived with the Prophet, he always invited them to pray in congregation, appointed one of them as the imam during prayer, and gave examples of the correct prayer procedures.

When the Prophet realized that his companions had missed their families after not seeing them for a long time, he lovingly and caringly understood their feelings. Therefore, he ordered the friends to return to their families. The Prophet did not want to force his companions to stay with him and continue studying, because he realized that they might not be able to concentrate fully. He was worried that if forced, the friends would not be able to absorb the lessons well.

After ordering his friends to return to their families, the Prophet did not forget to give them a message. He reminded his friends to convey to their families what the Prophet had taught them. The Prophet also emphasized the importance of calling to prayer when prayer time arrives, as well as appointing someone among them as the imam when carrying out congregational prayers.<sup>19</sup>

The Prophet's action in ordering his friends to go home to their families was a manifestation of deep affection. He did not want to let his friends miss their families for too long, showing his sensitivity to their emotional needs. Apart from that, the Prophet also paid attention to the psychological condition of his friends, realizing that forcing them to continue studying while not focused would not provide optimal benefits. The Prophet knew that in these conditions, his friends would not be able to absorb the lessons well. This action emphasizes the importance of an educator understanding the psychological condition of his students, so that the learning process can run effectively and conductively

Rasulullah SAW was known as a figure who was gentle, loving and wise in educating his friends. His approach to education does not only focus on the transfer of knowledge, but also pays attention to individual conditions and characteristics. One important aspect of the Prophet's education was his ability to understand the instincts and needs of each individual. He does not use the same approach for everyone, but pays attention to differences in character, needs and level of understanding. In this way, he can convey Islamic teachings in the most appropriate and effective way according to each person's circumstances and abilities.

Apart from that, the Prophet was also able to inspire his friends well, both from a material and spiritual perspective. He not only teaches religious teachings, but also provides real examples of how to apply these values in everyday life. This is what makes the Prophet's educational methods so effective and relevant, even today.

This hadith is an example and an indirect command from the Prophet SAW for educators (teachers) to emulate the Prophet's behavior in educating, which is very important in the educational context. An educator must be able to show gentleness, affection and attention to his students.

A teacher's affection is not just words, but must be manifested in real actions, such as giving sufficient attention to students, listening attentively when they have problems, and being a reliable figure to whom one can pour one's heart out.

Traits like these have a very positive psychological impact on students. They will feel comfortable and open when they are in a learning environment that is dominated by

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<sup>19</sup> Al-Asqalani, 51.

love and attention. This will create conditions that are conducive to the learning process, where the knowledge and values taught can be better accepted by students.

More than that, a loving learning atmosphere can also provide additional motivation for students to study diligently and achieve good and satisfying academic results. Therefore, being an educator who has a gentle and loving nature is the key to creating a productive learning environment and having a positive impact on student development.

The words "wa sallu" in another narration which says "wa sallu kama roaitumuni usalli" are part of the hadith which indicates the importance of example in educating. In this context, Rasulullah Muhammad SAW ordered his friends to pray as they had been taught.

This interpretation shows that an educator should set an example first before ordering others to do something. In an educational context, this is known as the demonstration method, where the educator shows how to carry out an action or activity before asking students or students to do it themselves.

The demonstration method is very effective in helping students understand the concepts and processes being taught, because they can see directly how the action is carried out correctly. The examples given by educators can also be an inspiration and motivation for students to imitate them better. In the context of this hadith, the Prophet as the best educator gave direct examples to his friends on how to perform prayers correctly before ordering them to do so. This shows the importance of examples and demonstration methods in the education and learning process.

There are several reasons why educators should avoid insulting, scolding, or yelling at students who make mistakes: Positive learning, Appreciation of learning tendencies, Supports emotional well-being, Encourages problem solving, Build positive relationships, Awareness of individual limitations<sup>20</sup>

Several studies show that the use of physical or mental violence against students is not only unethical, but also ineffective in managing their behavior. Here are some reasons why educators should avoid using arbitrary physical or mental punishment: Gives the impact of psychological trauma, Forms resentment and distrust, It becomes a cause for venting anger, Reduces learning effectiveness, Become a person who feels immune to the law and Human rights violations<sup>21</sup>

#### **b) Be fair**

In Islam, being fair is a very important principle, including in the context of education. These principles are also reflected in Islamic teachings and the hadith of the Prophet Muhammad SAW. The following are several principles regarding fair attitudes in education according to Islam: 1. Equal treatment for all students, 2. Not taking sides, 3. Provide equal opportunities, 4. Maintain balance towards all students, 5. Respect students' rights and 6. Be a role model for students.

By applying these principles, an educator can create a fair, inclusive and supportive learning environment for all students, in accordance with Islamic teachings which emphasize the importance of justice in every aspect of life.

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<sup>20</sup>Dede Rosyada, *Paradigma Pendidikan Demokratis*, Cet. III (Jakarta: Kencana Prenada Media Group, 2002),101.

<sup>21</sup>Ahmad Suheri Harahap, 'Kekerasan Fisik Oleh Pendidik Terhadap Peserta Didik Dalam Undang-Undang Perlindungan Anak Perspektif Hukum Pidana Islam', *Mizan: Jurnal Ilmu Syariah*, 4.1 (2016), 173–224.

These principles are also reflected in Islamic teachings and the hadith of the Prophet Muhammad SAW. as in the hadith narrated in the hadith HR. Bukhari in his Sahih book.

حدثنا عبد الله بن يوسف أخبرنا مالك عن ابن شهاب عن حميد بن عبد الرحمن ومحمد بن النعمان بن بشير أنهما  
حدثاه عن النعمان بن بشير أن أباه أتى به إلى رسول الله صلى الله عليه وسلم فقال إني نخلت ابني هذا غلاما فقال  
أكل ولدك نخلت مثله قال لا قال فارجه

*Has told us 'Abdullah bin Yusuf has told us Malik from Ibn Shihab from Humaid bin 'Abdurrahman and Muhammad bin An Nu'man bin Basyir that both of them told An Nu'man bin Basyir that; His father came with him to meet the Messenger of Allah (peace and blessings of Allaah be upon him) and said: "I am giving you my son as a gbulam (helper)." So He asked: "Did you give all your children gifts like this?" He answered: "No." So He said: "Then you better take it home." (HR. Bukhari No. 2397)*

This hadith contains a message about the importance of justice and equality in giving gifts or gifts to children. Rasulullah SAW gave advice to Basyir about the importance of giving equal treatment to all children when it comes to giving gifts or other gifts.

In this hadith, Rasulullah SAW asked whether Basyir gave the same thing to all his children. When Basyir answered that not all his children received the same treatment, Rasulullah SAW suggested that Basyir take back the gift he wanted to give to Nu'man. This shows that Rasulullah SAW emphasized the importance of equality in giving gifts or gifts to children.

This hadith contains a very important message about justice in the treatment of children. Nu'man bin Basyir's father was reminded by Rasulullah SAW that it was important to give equal treatment to all children, so as not to cause injustice or disputes between them.

The action of Nu'man bin Basyir's father in taking back a gift that was to be given to one of his children shows his awareness and sensitivity towards the principles of Islamic justice. He avoided unfair treatment and chose to uphold justice, even though it meant changing his decision.

The book "Fathul Bari" is a work which is an explanation or sharah of the book "Sahih Bukhari", which is one of the six main hadith books in Islam. "The sentence, "akullu waladika nahalta mislahu", is part of a hadith narrated by Imam Bukhari in the book "Sahih Bukhari". This hadith is included in the chapter which discusses the division of inheritance in Islam. In this sentence, there is the word "waladika" which is The plural form of "walad" which means "child". In "Fathul Bari" states that the word "waladika" includes both boys and girls. This means, in this context, "walad" or "child" includes both genders the.<sup>22</sup>

The principle of fairness in treating children, both boys and girls, is one of the most important values in Islam. Islam emphasizes the need to provide equal and fair treatment to all children, without differentiating between boys and girls in terms of giving gifts, attention, education and other treatment. Providing fair treatment between children has a very important impact on forming harmonious relationships within the family. Unfairness in treatment can cause feelings of jealousy, envy and dissatisfaction among children, which in the end can disrupt family relationships as a whole.

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<sup>22</sup> Al-Asqalani, 212.

In the Islamic context, fairness is often defined as a moderate, objective and balanced attitude in providing rights to other people without any abuse or discrimination. This principle of fairness is very important in Islam, and is often synonymous with words such as "al-Musawah" (equality) and "al-Qisth" (justice/moderate/balanced). On the other hand, the opposite of fair is "zalim", which means being unfair or not treating others fairly.

Islam emphasizes the importance of maintaining justice in all aspects of life, both in social, economic and legal relations. This fair attitude includes providing the same rights to all individuals regardless of differences in gender, race or other backgrounds. This is in line with Islamic teachings which prioritize the values of justice, equality and balance in human relations and in upholding the law.<sup>23</sup>

The important point in the hadith above is that parents must give the same gifts to all their children, they cannot choose just one child. This is considered an injustice towards other children. Parents are required to be fair and not take sides with one child, but must be fair to all children regardless of differences. Whether boys or girls, no matter their appearance or intelligence, parents should give equal love to all their children. In other words, the treatment given must be equal to all children without any tendency to show favoritism.

Educators are also required to act fairly in interactions with their students. They are not allowed to differentiate between students based on their status or background. Whether children come from rich or poor families, boys or girls, intelligent or not, all must be treated equally by educators. Abuddin Nata explained that all students, regardless of their status or degree, have equality in the classroom. The aim of the educational process is to gain knowledge from educators, and this must be done without discrimination. Therefore, educators are responsible for providing equal learning opportunities to all students, both capable and unable, with the principle of equality and equal opportunities for all students.<sup>24</sup>

Apart from that, educators are also expected to encourage equal affection towards all their students. If educators show injustice towards their students, this can give rise to feelings of jealousy, envy and even hatred among them. To foster an atmosphere of mutual love among students, educators are advised to create equality without discrimination in daily interactions with children.<sup>25</sup>

The Prophet's actions in this hadith, by reprimanding parents who want to unfairly give gifts to one of their children, is a concrete example of the importance of treating children fairly. This shows that every child has the right to be treated fairly by their parents. This principle also applies in the world of education, where fairness is very important. Every student has the right to receive equal education and fair treatment from their educators. If educators do not act fairly, students have the right to demand justice. This shows how important the principle of fairness is in education, where every student must be treated with respect and equality, regardless of their background or personal circumstances.

By applying fair principles in education, an inclusive learning environment will be created, where all students feel valued and supported in their learning process. Therefore,

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<sup>23</sup> Ibrahim Amini, *Anakku Amanat-Nya* (Jakarta: Al-Huda, 2006), 133.

<sup>24</sup>Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: PT. Raja Grafindo Persada, 2000), 67.

<sup>25</sup>Muhammad Athiyat al-Abrasyi, *Beberapa Pemikiran Pendidikan Islam* (Yogyakarta: Titian Ilahi Press, 1996), 84.

it is important for educators to always prioritize a fair attitude and provide equal treatment to all students, in accordance with their right to receive equal education.

#### d. Democratic and Motivating

أخبرني يعقوب بن إبراهيم قال حدثنا يحيى عن حميد عن أنس عن أبي قال ما حاك في صدري منذ أسلمت إلا أني قرأت آية وقرأها آخر غير قراءتي فقلت أقر أنها رسول الله صلى الله عليه وسلم وقال الآخر أقر أنها رسول الله صلى الله عليه وسلم فأتيت النبي صلى الله عليه وسلم فقلت يا نبي الله أقر أتني آية كذا وكذا قال نعم وقال الآخر ألم تقرني آية كذا وكذا قال نعم إن جبريل وميكائيل عليهما السلام أتياي فقعده جبريل عن يميني وميكائيل عن يساري فقال جبريل عليه السلام اقرأ القرآن على حرف قال ميكائيل استزده استزده حتى بلغ سبعة أحرف فكل حرف شاف كاف

*Had told me Ya'qub bin Ibrahim he said: Had told us Yahya from Humaid from Anas from Ubay he said: "I have no doubt in my heart since I converted to Islam, except when I read a verse but there are other people who read it but different from my reading. I said: 'Rasulullah sallallaahu 'alaihi wa sallam has read it to me.' Another said: 'The Messenger of Allah sallallaahu 'alaihi wa sallam has also read it to me.' Then I came to the Prophet sallallaahu 'alaihi wa sallam and said: 'O Prophet of Allah, did you read this verse to me like this and like this?' He answered: 'Yes.' Others also said: 'Didn't you read the verse to me this way and this way?' He said: 'Yes, indeed Jibril and Mikail 'Alaibimas Salam have come to me Jibril sitting on my right while Mikail sitting on my left said: 'Read the Qur'an with one letter.' Mikail said: 'Add up to seven letters (dialect). Every dialect is correct and sufficient.'" (HR. An-Nasa'i No. 932)<sup>26</sup>*

The hadith above reveals two important things taught by the Prophet Muhammad as a teacher to his friends. The attitude shown by the Prophet in the hadith above is an indication of the attitude that a teacher should show to his students who are still learning. In the book al-Mujtaba, it is explained about the differences in reading the Koran between two individuals, namely Ubay and another man. The term "yukhalifu Qiraati" means that the person reads the Koran in a different way or reading than Ubay. This difference is caused by differences in dialect or way of speaking that these people have, because they come from different areas.<sup>27</sup>

Meanwhile, the expression "*man 'allamaka*" literally means "who taught you". In this context, the meaning is to ask Ubay who taught him to read the Koran. This shows that the reading of the Koran that Ubay and other people had come from different teachers or instructors. The democratic and appreciative attitude shown by Rasulullah SAW towards differences in dialects in reading the Koran and giving praise to his friends.

#### a) Democratic

Rasulullah SAW showed a democratic attitude by respecting the differences in dialects of his friends when reading the Koran. Even though there were differences in how to read, the Prophet did not impose one particular dialect as a standard, but instead respected the dialect variations that existed among his companions. This reflects tolerance and respect for cultural and linguistic diversity among Muslims.

The explanation of this hadith can indeed be interpreted as a command to educators to adopt a democratic attitude in education. A democratic attitude in the context of education is very important because it brings great benefits in the development of individuals and society.

<sup>26</sup>Abu Abdurrahman; Harlis Kurniawan; Abdul Hayyie al-Kattani; Ahmad, Sunan An-Nasa'i (Beirut: Dar Al-Fikr, 1930)

<sup>27</sup>Abdul Hayyie al-Kattani; Ahmad, Sunan An-Nasa'i (Beirut: Dar Al-Fikr, 1930), 164

The democratic attitude shown by an educator has a very significant impact on the development of students, including changes in their attitude, mentality and outlook on life. This is in accordance with the message that Rasulullah SAW wanted to convey in this hadith, which underlines the importance of providing space for friends to express their opinions and convey their views regarding what they know.<sup>28</sup>

In an educational context, the democratic attitude of an educator opens up space for discussion, collaboration and exploration of diverse ideas. This allows students to learn not only from their educators, but also from each other, creating a rich and varied learning experience.

Democratic attitudes in education help build social skills, such as the ability to communicate effectively, collaborate in teams, and appreciate diversity. It also helps develop positive attitudes toward learning, such as curiosity, openness to new ideas, and a willingness to learn from the experiences of others.

Abdurrahman Saleh Abdullah is of the view that it is important for education to be oriented towards democratic values, which respects individual abilities, implements equality of opportunity, and pays attention to the diversity of students. This means that the learning process should not be about forcing ideas or knowledge from educators onto students by force, but rather a process that allows students to develop their potential individually.<sup>29</sup>

In this context, respect for students' abilities means recognizing and strengthening the strengths and talents of each individual. Equality of opportunity means providing equal access for all students to obtain quality education, regardless of social, economic background or other factors. In addition, paying attention to the diversity of students means recognizing that each individual has unique characteristics, needs and different ways of learning, so education must be adapted to the needs and characteristics of each student.

This reflects a humanist approach to education, which places attention on the well-being and personal development of students. By not creating a rigid and tense learning atmosphere, and avoiding the use of too many and restrictive instructions, educators can create a more open environment and encourage students to participate actively in the learning process. When students feel valued and given the opportunity to develop their abilities naturally, they tend to be more motivated, enthusiastic, and engaged in learning.

#### **b) Motivator**

Another lesson that can be drawn from the above hadith is very relevant in the educational context. The Prophet showed an attitude of appreciation and praise to his friends who had different opinions regarding knowledge. This reflects the importance of giving awards and praise to students in an educational context.

Rewards in various forms, such as praise, prayer, and recognition of students' achievements or efforts, can be a strong motivation to increase their enthusiasm for learning. When students feel appreciated and recognized for their efforts and achievements, they tend to be more motivated to continue learning and developing.

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<sup>28</sup>Nur Chayati and Eko Supriyanto, 'PENGELOLAAN PEMBELAJARAN SIKAP DEMOKRATIS DI SMP MUHAMMADIYAH 1 KARTASURA', 25.2 (2015), 20–33.

<sup>29</sup>Abdurrahman Saleh Abdullah, 'Teori-Teori Pendidikan Menurut al-Qur'an (Jakarta: Rineka Cipta, 1990), . 84.

When students feel bored or fed up in the teaching and learning process, this approach can be used as a strategy to restore their enthusiasm and motivation. By providing rewards and praise, teachers can help create a positive learning environment and provide additional encouragement for students to continue trying. Apart from that, the Prophet's attitude of not vilifying or degrading any of his companions also taught the importance of respecting differences and appreciating diversity in the context of learning. This can encourage students to respect the views and contributions of others, as well as foster attitudes of tolerance and diversity in the learning environment. The use of praise, appreciation and praise as a form of motivation in education is in line with the values taught by the Prophet, and can be an effective strategy in overcoming students' learning challenges.<sup>30</sup>

Motivation is the key to developing students' activities and initiatives in learning, as well as to maintaining their persistence in the learning process. However, it is important for teachers to carefully consider the way and type of motivation given to students, because there is the potential that the motivation provided will not always benefit student learning development.

Several things that teachers need to consider in providing motivation to students are as follows: 1. Understanding of Students, 2. Encourage intrinsic motivation, 3. Give appropriate praise, 4. Provide support and encouragement and 5. Avoid pressure-based motivation.

Strong motivation in learning can produce good achievements. When someone has high motivation, he tends to show diligent and consistent effort in pursuing his learning goals. This motivation is the main driver that drives a person to overcome challenges, overcome obstacles, and persevere in the face of difficulties.

In the educational context, the role of an educator in providing motivation to students is very important. Teachers have a big role in helping grow and maintain student motivation.

#### **d. Characteristics of Educators Based on Law No. 20 of 2003**

In Law Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills. that is needed by himself, society, nation and state.<sup>31</sup>In this law, it is also explained that national education aims to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are capable, creative, independent, and become citizens of a democratic and responsible country.<sup>32</sup>

In order to implement the mandate of the National Education System Law, the implementation of character education has been strengthened which has identified 18 values originating from religion, Pancasila, culture and national education goals as formulated based on the 2010 Minister of National Education Regulation (Permendiknas) as follows:

- a) Religious, namely attitudes and behavior that are obedient and obedient in implementing the teachings of the religion one adheres to, tolerant towards the

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<sup>30</sup>Fu'ad bin Abdul Aziz Asy- Syalhub, *Begini Harusnya Menjadi Guru (Panduan Lengkap Metodologi Pengajaran Cara Rasul)* (Jakarta: Darul Haq, 2009), 79.

<sup>31</sup>Undang-undang Sistem Pendidikan Nasional No. 20 Tahun 2003 Pasal 1

<sup>32</sup>Undang-undang Sistem Pendidikan Nasional No. 20 Tahun 2003 Pasal 1

implementation of worship of other religions, and living in harmony with followers of other religions.

- b) Honesty, namely behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work.
- c) Tolerance, namely attitudes and actions that respect differences in religion, race, ethnicity, opinions, attitudes and actions of other people who are different from themselves.
- d) Discipline, namely actions that show orderly behavior and compliance with various rules and regulations.
- e) Hard work, namely actions that show orderly behavior and compliance with various rules and regulations.
- f) Creative, namely thinking and doing something to produce new methods or results from something that is already owned.
- g) Independent, namely attitudes and behavior that do not easily depend on other people to complete tasks.
- h) Democratic, namely a way of thinking, behaving and acting that values the rights and obligations of oneself and others equally.
- i) Curiosity, namely attitudes and actions that always seek to know more deeply and widely about something that is studied, seen and heard.
- j) National spirit, namely a way of thinking, acting and insight that places the interests of other nationalities above the interests of oneself and one's group.
- k) Love for one's country, namely a way of thinking, acting and insight that places the interests of the nation and state above the interests of oneself and one's group.
- l) Appreciating achievement, namely attitudes and actions that encourage oneself to produce something useful for society, and recognizing and respecting the success of others.
- m) Friendly/communicative, namely attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
- n) Love of peace, namely attitudes and actions that encourage oneself to produce something useful for society, and recognize and respect the success of others.
- o) Likes to read, namely the habit of making time to read various literature that brings goodness to oneself.
- p) Caring for the environment, namely attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.
- q) Social care, namely attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has already occurred.
- r) Responsibility, namely a person's attitude and behavior towards carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.<sup>33</sup>

From the explanation above, the realization of the knowledge obtained by educators can be realized by implementing the content of morality so that they are able to give birth to actions that have positive value both individually as educators so that

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<sup>33</sup> Ismail, Pendidik Dalam Prespektif Islam, Jurnal Pendidikan Islam | ISSN Online: 2581-0065 Print: 2089-189X.



they have an influence on students, and collectively socially which have an impact on the social relations of society.

Just like the value of morality, another equally important aspect is the manifestation of a teacher's creativity. This can be correlated in the context of modern education, the characteristics of Islamic educators require adjustments to face contemporary challenges such as globalization, technology, and social change. According to Prof. Dr. M. Athiyah Al-Abrasy, Islamic educators must integrate religious values with technological advancements, social needs, and global perspectives. This is in line with the concept of "tarbiyah" in the Qur'an (QS. Al-A'raf: 179-180) which emphasizes holistic and value-based education.

This approach effectively enhances students' academic achievements, character, and critical thinking skills. Moreover, the integration of information and communication technology (ICT) in Islamic education can enhance the effectiveness of learning. Therefore, Islamic educators must combine traditional teachings with modern learning methods, such as: 1. Modern Learning Methods, 2. Project-based learning, 3. Use of digital technology, 4. Active learning approach and 5. Collaboration with the community.

Thus, Islamic education can face the challenges of the 21st century and shape a generation that is intelligent, character-driven, and of noble morals.

#### **e. The Relevance of Educator Characteristics Based on Hadith and Law no. 20 of 2003**

In fact, implementing the transformation of knowledge and internalizing moral values in students in an integral manner is quite a difficult task in the midst of society's life which is experiencing complexity, especially in the era of globalization and information. This view is motivated by the large number of cases that harass educators at school, outside school and in the wider social life of society, including harassment of students. Therefore, educators who professionals have also explained the hadiths of the Prophet.

In essence, character is a value that is proven in behavior and is inherent in a person's personal life. In this world there is not a single attitude or behavior that is free from value and its influence on human life. In the field of education or in other areas of life, there are so many values that have been considered important from the past until now so that they can have a big influence, both on educators and on students. Educator character is a value or trait that has become a special characteristic and is ingrained in an educator and has been manifested in educational behavior. The character values of educators contained in the Prophet's hadith include the character of being compassionate, fair, democratic and motivating as previously explained.

What is contained in the hadith regarding the character of educators is also relevant to what is contained in Law no. 20 of 2003 concerning the National Education System which is described in Regulation of the Minister of National Education (Permendiknas) in 2010. What is expressed in this law which is then explained in the Permendiknas is the result of the implementation of the hadith. So thus, Educators will be role models and spearheads of educational success, if they have ideal character as mentioned above, the only ones who can support educational success are educators who have ideal character.

In Law No. 20 of 2003, one of the main attitudes is religious, meaning that the attitudes contained in the Prophet's hadith in educating or the characteristics of

educators in the Prophet's hadith must be put into practice. This religious person is a form of understanding the meaning of the propositions, including the propositions about compassion, tolerance and so on. A person who is able to have an attitude in accordance with the Prophet's hadith automatically has the attitude stated in Law No. 20 of 2003.

In the implementation of the characteristics of a good educator in Islam, several challenges need to be considered. Limited resources, differences in students' backgrounds, and curriculum time constraints are common obstacles faced. Therefore, effective strategies such as educator training, flexible curriculum development, and community collaboration need to be implemented.

To improve effectiveness, further research is needed. The analysis of the effectiveness of learning methods based on Islamic characteristics and the development of an inclusive Islamic education model are promising areas. Case studies on the implementation of Islamic educator characteristics in various countries can also provide valuable insights.

#### **4. Conclusion**

Based on the explanation of the characteristics of educators from the hadith perspective that has been described previously, several relevant insights can be drawn. One of them is that educators must be good examples for their students, by having noble qualities. In the hadiths of the Prophet, it is explained that educators must have qualities such as compassion, justice, democracy and being a motivator, transparent, paying attention to students, and honest in conveying knowledge. This thinking is in accordance with the concept of modern education, which emphasizes that to be an effective educator and be liked by their students, educators must show compassion for them, treat all students fairly without distinction, provide motivation, be inclusive in dealing with differences, and pay attention students' individual needs and being honest with them. All of these characteristics are also found in the teachings of the Prophet, as can be seen from the hadiths that have been conveyed previously. Thus, it can be concluded that the values emphasized by the Prophet in his hadiths regarding the characteristics of educators have strong suitability and relevance to the principles of modern education. This shows that the Prophet's teachings are not only relevant in a spiritual and moral context, but also provide valuable guidance in building effective and efficient educational practices for student development.

This research highlights the importance of good educator characteristics in Islam to improve the quality of education. Therefore, educators and policymakers must be committed to developing these characteristics. Changes in the curriculum and education policies, as well as community and parental participation, are greatly needed.

The implications of this research extend beyond the context of Indonesia, opening opportunities to build a global Islamic education network and develop international Islamic education standards. Thus, the characteristics of a good educator in Islam can serve as a reference for quality and ethical education.

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