

# Islamic Teacher Development

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**Submission date:** 09-Mar-2022 11:17AM (UTC+0700)

**Submission ID:** 1779981971

**File name:** Islamic\_Teacher\_Development\_Naskah.pdf (615.37K)

**Word count:** 10874

**Character count:** 60347



## ISLAMIC TEACHER DEVELOPMENT: CONSTRUCTING ISLAMIC PROFESSIONAL TEACHERS BASED ON THE KHALIFAH CONCEPT

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Received: 29-10-2020

Revised: 02-01-2021

Accepted: 28-02-2021

### Abstract

Islamic professional teachers have been researched by educational researchers, but placing the concept of *khalifah* as part of teacher professionalism has not been found in more detail. This research is a conceptual-literature type and is analyzed using a content analysis approach. An explored Islamic professional teacher design based on the concept of the *khalifah* is illustrated; first, implementing the paradigm that the teacher is the personification of the *khalifah* as the representative of Allah SWT on earth to teach humans to manage the universe, serve Allah SWT and teach morals. Second, the teacher develops the aspect of *siyadah* that is mastering the knowledge related to the learning process by maximizing the power of the potential of the mind, senses, and heart that is bestowed by Allah SWT. Besides that, it is worship with actual moral application in carrying out the teaching profession to provide a brilliant civilization. The learning activities carried out by the teacher are to mobilize all potential students to worship Allah SWT by internalizing Islamic behavior, namely; *bikmah* (wisdom), *syaja'ah* (brave), *bilmi* (polite), *iffa* (simple), *jud* (generous), *'adalah* (fair) and *mahabbah* (love). This research has implications for the theory of "professional Islamic teacher development" in the world of the madrasa and general education.

**Keywords:** Islamic behavior, *Khalifah* concept, Learning activities, Professional teacher.

### Abstrak

Guru profesional Islam telah diteliti oleh para peneliti pendidikan, namun menempatkan konsep *khalifah* sebagai bagian dari profesionalisme guru, belum ditemukan secara lebih rinci. Penelitian ini merupakan jenis konseptual-literatur dan dianalisis menggunakan pendekatan analisis konten. Desain guru profesional Islam yang dieksplorasi berdasarkan konsep *khalifah* diilustrasikan dari; pertama, menerapkan paradigma bahwa guru adalah personifikasi *khalifah* sebagai wakil Allah SWT di muka bumi untuk mendidik manusia mengelola alam semesta, mengabdikan kepada Allah SWT, dan mengajarkan akhlak. Kedua, guru mengembangkan aspek *siyadah* yaitu penguasaan ilmu yang berkaitan dengan proses pembelajaran dengan memaksimalkan kekuatan potensi pikiran, indera dan hati yang dianugerahkan Allah SWT. Selain itu ibadah dengan penerapan akhlak yang nyata dalam menjalankan profesi guru melahirkan peradaban yang cemerlang. Kegiatan pembelajaran yang dilakukan guru adalah menggerakkan seluruh potensi peserta didik untuk beribadah kepada Allah SWT dengan menginternalisasi perilaku islami yaitu *bikmah* (*bikmah*), *syaja'ah* (*berani*), *bilmi*

(santun), *iffa* (sederhana), *jud* (dermawan), *'adalah* (adil) dan *mahabbah* (cinta). Penelitian ini berimplikasi pada teori "pengembangan guru Islam profesional" dalam dunia madrasah dan pendidikan umum.

**Kata Kunci:** Perilaku Islami, Konsep khalifah, Pembelajaran, Guru profesional

## INTRODUCTION

Professional teachers are very important for a nation because it is the key to success in educating qualified generations. Nations that do not have good policies about teachers will have an impact on the quality of educational institutions and also the generation of the nation.<sup>1</sup> So far, in various literature, it has been written that professional teachers have a strong relationship with the success of madrasah countries and institutions in developing students' progress.<sup>2</sup> Professional teacher according to Kosim<sup>3</sup> is very strategic in Islam, because it carries a prophetic mission as well as science to guide students to fear Allah and master science integrally. Raihani<sup>4</sup> stated that the existence of teachers who have high performance is very much the main driver for the creation of justice for students to encourage the emergence of the quality of a nation's educational institutions.

This paper explores the design of Islamic professional teachers based on the concept of a caliph derived from Islamic teachings. Various studies have examined the development of professional teachers in a nation. Fallace<sup>5</sup> examines the design of professional teachers in America by strengthening democratic learning, humanist approaches, and avoiding indoctrination. Holme, Jabbar, Germain, and Dinning<sup>6</sup> research in Germany examines the quality of teacher performance as part of professionalism from the aspect of teacher turnover in a school to another school. This study offers ten steps to form teacher professionals so that there is no performance degradation in the teacher. Zainuddin<sup>7</sup> revealed that the development of professional teachers in Islamic Religious Education needed the management and business of madrasah heads. Khadijah<sup>8</sup> in his research revealed the mastery of reflective learning as an

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<sup>1</sup>Kairan Call, "Professional Teaching Standards: A Comparative Analysis of Their History, Implementation and Efficacy," *Australian Journal of Teacher Education* 43, no. 3 (March 2018): 93-108. <http://dx.doi.org/10.14221/ajte.2018v43n3.6>. Syahraini Tambak, and Desi Sukenti. "Strengthening linguistic and emotional intelligence of madrasah teachers in developing the question and answer methods." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 43, no. 1 (December 2019): 111-129. <http://dx.doi.org/10.30821/miqot.v43i1.672>

<sup>2</sup>Lewis, Steven, and Jessica Holloway, "Datafying the teaching 'profession': Remaking the professional teacher in the image of data," *Cambridge Journal of Education* 49, no. 1 (March 2019): 35-51. DOI: 10.1080/0305764X.2018.1441373. Darling-Hammond, Linda, Maria E. Hyler, and Madelyn Gardner. *Effective Teacher Professional Development*, (Pala Alto CA.: Learning Policy Institute, 2017), 67.

<sup>3</sup>M. Kosim, "Pemikiran Pendidikan Islam Ibn Khaldun dan Relevansinya dengan Sisdiknas," *Jurnal Tarbiyah* 22, no. 2 (January 2015): 387-417

<sup>4</sup>Raihani, "Islamic Schools and Social Justice in Indonesia: A Student Perspective," *Al-Jami'ah: Journal of Islamic Studies* 50, no. 2 (June 2012): 279-302. doi: 10.14421/ajis.2012.502.279-301.

<sup>5</sup>Thomas Fallace, "American Educators' Confrontation With Fascism," *Educational Researcher* 47, no. 1 (November 2018): 46-52. <https://doi.org/10.3102/0013189X17743726>.

<sup>6</sup>Jennifer Jellison Holme, Huriya Jabbar, Emily Germain, John Dinning, "Rethinking Teacher Turnover: Longitudinal Measures of Instability in Schools," *Educational Researcher* 47, no. 1, (October 2018): 62-75. <https://doi.org/10.3102/0013189X17735813>

<sup>7</sup>Zainuddin, M. Riza. "Eksistensi Tauhid dalam Pemikiran Pendidikan Islam." *Jurnal of Islamic Education* 1, no. 1 (April 2016): 16-33.

<sup>8</sup>Nyanyu Khodijah, "Reflective Learning sebagai Pendekatan Alternatif dalam Meningkatkan Kualitas Pembelajaran dan Profesionalisme Guru Pendidikan Agama Islam", *Jurnal Studi Keislaman Islamika*, Vol. 6, No.1, 2011, pp. 180-189

alternative approach in improving the quality of learning and the professionalism of Islamic Religious Education teachers. Research conducted by Tjabolo, Siti Asiah, and Lian Gafar Otaya,<sup>9</sup> about the grand design model of teacher professional development based on the determinant of teacher performance. Dalmeri Mawardi and Supadi<sup>10</sup> who examined teacher professionalism improvement through lesson study teacher quality improvement program using an experimental approach. Research conducted by Miskiah, Yoyon Suryono, and Ajat Sudrajat,<sup>11</sup> about the importance of integrating ICT in education and training at this time, is already become an absolute necessity. This research underlines the role of education and training as a means to improve the competence of PAI teachers in ICT.

Various studies have offered the design of professional teacher development consistently, but teachers who are not yet professional have been identified in carrying out learning activities that have an impact on the educational quality of a nation. So the redesign of professional teachers needs to be formulated as part of developing national education, which is based on the concept of *Khalifah* originating from government, and the Qur'an. So far the concept of the *Khalifah* is associated with politics, society, while in the world of education it is still very rarely found. Based on this, the question that is operationalized in writing is: how is the design of Islamic professional teachers based on the concept of the *Khalifah* following the al-Qur'an? This paper is useful in developing construction about the development of professional teachers based on the concept of *Khalifah* in building professional Islamic teachers. Practically it is hoped that it can be useful in encouraging teachers in Indonesia to have and understand the teacher's design concept of the concept of *Khalifah* and apply it in the learning process activities.

## METHOD

This research uses non-interactive qualitative research methods using concept analysis. This type of research is a non-interactive qualitative research concept analysis of document analysis research concepts.<sup>12</sup> McMillan and Schumacher<sup>13</sup> revealed that concept analysis is a study that clarifies the meaning of concepts by describing essential or generic meanings, different meanings, and the use of appropriate concepts. Thus, the construction of professional teachers based on the concept of *Khalifah* in building professional Islamic teachers is carried out by conceptualizing by evaluating or exposing the essential meanings/generic meanings, differences in meanings, and the actual use of Islamic teacher professionalism based on the *Khalifah* in Islamic education.

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<sup>9</sup>Tjabolo, Siti Asiah, and Lian Gafar Otaya, "The Evaluation Of Islamic Education Teachers' Performance," *Jurnal Pendidikan Islam* 5, no.1 (2019): 25-38.

<sup>10</sup>Mawardi, Dalmeri, and Supadi Supadi. "Concentration on Learning Program Development in Islamic Education." *AL-HAYAT: Journal of Islamic Education* 2, no. 2 (December 2018): 213-230. <https://doi.org/10.35723/ajie.v2i2.35>.

<sup>11</sup>Miskiah, Miskiah, Yoyon Suryono, and Ajat Sudrajat, "Integration of information and communication technology into Islamic Religious Education Teacher Training," *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* 38, no. 1 (February 2019): 130-140. doi: 10.21831/cp.v38i1.23439.

<sup>12</sup>Emzir, *Metodologi Penelitian Pendidikan Kuantitatif dan Kualitatif*. (Jakarta: Rajawali Press, 2014), 134

<sup>13</sup>McMillan, J. H. & Schumacher, S, *Research in Education: A Conceptual Introduction*, (New York: Longman, 2001), 176.

This research was conducted for 1 year in 2019 by examining research data sources from the al-Qur'an, *tafsir* (interpretation) of the al-Qur'an, and any books that discuss the construction of the professional teachers based on the concept of *Khalifah* in building professional Islamic teachers. While data processing and analysis techniques are used using hermeneutics. A hermeneutic analysis is a process of interpreting symbols consisting of text or something intended to search for meaning and meaning with the ability of interpretation of the past that was not successful, began to be brought to the present.<sup>14</sup> Hermeneutic activities are always triadic discussing three interconnected subjects including the world of texts, the world of writers, and the world of readers who each have their respective. So the construction of professional teachers based on the concept of *Khalifah* in building professional Islamic teachers is analyzed from various textbooks, analyzed and interpreted based on three things; understanding the *Khalifah* as a teacher: mastering the *siyadab*-potential of the *Khalifah*, and have personality '*abid* and Islamic behavior.

## RESULTS AND DISCUSSION

### Understanding the *Khalifah* as Teacher

Becoming a *Khalifah* is the main goal of human creation to preserve and prosper the earth because the caliph is a barometer of the achievement of human reputation on earth. Humans are created with certain goals set by Allah SWT. Humans were created to be caliphs on earth (QS. al-Baqarah, 2:30). Humans are created as *Khalifah* for and as a service to Allah SWT so that humans carry out their roles and obligations with full responsibility (QS. Al-Thariyat, 51: 56). Human devotion to being a *Khalifah* on earth is intended so that humans can carry out God's will and avoid everything He does not want in the form of His prohibitions. Obedience based on full awareness of God's will is called piety (QS. al-Baqarah, 2: 21). Humans are obliged to find what God wants because God has indeed created humans for those purposes, the benefits of which will also return to humans themselves.<sup>15</sup>

*Khalifahs* are generally known and thorough in the fields of politics and law, while in the field of Islamic education are still very rare, let alone more specific in the field of teacher professionalism. The Caliph was referred by Islamic education experts to the Qur'an from the word "caliph" in the singular twice, namely in QS. al-Baqarah: 30 and QS. Shad: 26. In the plural form "*khalâif*" and "*khulafâ*", the form of *khulâif* which is repeated four times in QS. al-An'am: 165, QS. Yunus: 14 and 72, QS. Fathir: 39. The form of *khulafâ* is repeated three times, namely in QS. al-A'raf: 69 and 74, QS. an-Naml: 62.<sup>16</sup> All of these words are rooted in the word "*khulafâ*" which originally had the meaning "behind". From here the word *khalifah* is often interpreted as a "successor" because the substitute is always or comes behind, after the substitute. But the word *Khalifah* addressed to Prophet David (Surah Shad: 26) shows the meaning of "ruler".<sup>17</sup>

<sup>14</sup>Meriam, S. B, *Qualitatif Research in Practice: Examples for Discussion and Analysis*, (San Fransisco: Jossey-Bass, 2002), 213. Raharjo, M., *Dasar-Dasar Hermeneutika: Antara Intensionalisme dan Gadamerian*. (Yogyakarta: Ar-Ruzz Media, 2008), 142. Sumaryono, E., *Hermeneutik, Sebuah Metode Filsafat*, (Yogyakarta: Kanisius, 2013), 67.

<sup>15</sup>Munzir Hitami, *Mengonsep Kembali Pendidikan Islam*, (Pekanbaru: Infinte Press, 2004), 11-12

<sup>16</sup>Muhammad Fuad Abd al-Baqi, *al-Mu'jam al-Mifakbras fi al-Fadz al-Qur'an*, (Kairo: Maktabah al-Nasir, tt), 234.

<sup>17</sup>Quraish Shihab, *Membumikan al-Qur'an: Kesan dan Pesan Keserasian al-Qur'an*, (Jakarta: Mizan, 1999), 156

Referring to the word *Khalifah* from al-Qur'an, Amril M,<sup>18</sup> stated in his theory, humans as caliphs are following in the footsteps of Allah SWT according to human ability in divine deeds, or following/imitating Allah SWT in behaving by implementing *makarim al-shari'a*. By working on this *makarim al-shari'a*, people deserve to get glory from Allah SWT. To achieve at this position, one must first carry out purification of the soul. Makarim al-shari'a with its contents such as wisdom (wisdom), upholding justice between humans, *ihsan* (good-character), and *fadl* (virtuous), as a way to go to *jannat al-ma'wa*, as well as human activities as *khalifah* Allah SWT.

Raghib al-Isfahani argued, when talking about *makarim al-shari'a*, there were three ideal functions of man on earth, namely as *khalifah*, *'abdullah*, and *imarat al-ard*.<sup>19</sup> Humans as *Khalifah* will provide to morals and then produce good personalities, whereas as *'abdullah* will provide to the obedience that produces *taubidullah*, while humans as *imarat al-ard* provide to civilization that will produce science and technology. These three things will lead to the provision of an essential Islamic personality and human responsibility to Allah SWT.<sup>20</sup> Quraish Shihab, argues that the word Khalifah means substitute or ruler, both referring to human duty on earth. Therefore humans are obliged to maintain and protect the universe and its contents. So as a caliph he is responsible for his fellow beings and as a servant he is responsible for his Lord because human beings are more glorified beings, he is also obliged to maintain safety, wealth, honor, life, freedom, and a good name.<sup>21</sup> Hasan Langgulung believes that humans as caliphs hold responsibility and are equipped with potential. Several characteristics are surrounding the *Khalifah* namely; the nature of human beings; the presence of spirit in human beings; the existence of freedom of self-determination to receive the mandate; and sense in human beings.<sup>22</sup> These four traits are according to Langgulung which distinguishes humans as caliphs from other creatures. The highest goal of Islamic education itself is also to foster individuals who will act as caliphs on earth.<sup>23</sup>

Here it is illustrated that the teacher is the personification of the caliph as an educator created by Allah SWT on earth. The teacher as the personification of the *Khalifah* illustrates that the tasks carried out by the caliph initiate the responsibilities and duties carried out by the teacher in carrying out his profession. Allah Almighty created the caliph on the earth for a noble purpose that has benefits for the universe and everything that exists inside it. Thus, the duties and functions of the teacher along with the things that surround him, are in line with the tasks and functions carried out by humans as the caliph simultaneously. Thus, the concept of professional teachers refers to the values contained in the concept of the *Khalifah* itself and

<sup>18</sup>Amril M., *Etika Islam: Telaah Pemikiran Filsafat Moral Raghib al-Isfahani*. (Yogyakarta: Pustaka Pelajar Berkerjasama dengan LSF2P, 2002), 197

<sup>19</sup>Raghib al-Isfahani, *al-Dhari'a ila Makarim al-Syari'a*, Abu Yazid al-Ajmy ed.), (Kairo: Dar al-Wafa', 1987), 90

<sup>20</sup>Amril M, *Etika Islam: Telaah Pemikiran Filsafat Moral Raghib al-Isfahani*, (Yogyakarta: Pustaka Pelajar berkerja sama dengan LSF2P, 2002), 77-85.

<sup>21</sup>M. Quraish Shihab, *Tafsir al-Misbah Volume 6*, (Jakarta: Lentera, 2011), 157

<sup>22</sup>Hasan Langgulung, *Manusia dan Pendidikan, Suatu Analisa Psikologis, Filsafat, dan Pendidikan*, (Jakarta: Pustaka Al Husna Baru, 2004), 58.

<sup>23</sup>Amril M, *Etika Islam...*, *op. cit.*, 58. Syahraini Tambak, *et al.* "Profesionalisme Guru Madrasah: Internalisasi Nilai Islam dalam Mengembangkan Akhlak Aktual Siswa." *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (December 2020): 79-96. [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5885](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5885).

this is also the crucial thing to be owned by the teacher today to be able to deliver students to the purpose of life itself under the teachings of Islam.

The teacher as the personification of the *Khalifah*, illustrates as a human being a noble being, occupies a privileged position given by God to humans on earth. Teacher—as a human being created by Allah SWT with his mind—according to Samsul Nizar, making him a creature created by Allah SWT who is very noble and has the gift of humanity. For that reason, it is not excessive, if Allah SWT gives to man with His mandate to be a *khalifah fi al-ardh*, as well as a servant to the creator who is guided by revelation (religious message).<sup>24</sup> Teachers, as caliphs on earth, carry an important and noble duty to educate people to be able to develop all the potential they possess with creative power to prosper nature while coloring the reality of the history of their civilization with the mastery of science and technology.

When the teacher himself is the personification of the caliph, it demands mastery of science as well as professionalism in the learning process to teach mankind on earth. The teacher as *khalifah fi al-ardh* is a creature that Allah believes to be a leader on earth. Therefore, the teacher must maintain the trust given by breaking away from dependence other than on Allah SWT. Teachers are required to beautify themselves by imitating and training themselves to behave that leads to the characteristics of *Jamil* (beautiful) possessed by Allah SWT, such as being, compassionate, loving, protective, supervisory, giving, fair, helpful, gentle, patient, wise, forgiving, avenger, and guide.<sup>25</sup>

Thus, the concept contained in the caliph must be an integrated part of the teacher so that he can succeed as a representative of Allah SWT on earth. So, a caliph must have the potential to prosper the earth. Humans in the presence of Allah SWT, according to Bakran Adz-Dzaky, are extraordinary creatures because of His choice of humans to become *Khalifahs* as substitutes for Allah SWT in managing nature and the divine ecosystem which is *rahmatan li al-'alamin*. Therefore, as a *Khalifah*, the teacher is blessed by Allah SWT divine potentials together with the presence of *fitri "nur"* and "spirit" in human beings, namely the divine potential "*nur*", the potential of the divine spirit, the potential of the divine soul *nafs*, the potential of divine *qalb*, potential divine reason, and *Ilahiah* sensory potential.<sup>26</sup>

Teachers as *khalifahs* have a responsibility and accountability for their professional activities before God later. The responsibility of man as the vicegerent of Allah SWT on the earth includes the task of creating salvation on earth (Surah Hud: 61), as well as realizing the safety and happiness of living on earth (QS. Al-Ra'd: 29), employing have faith and charity and cooperate in upholding the truth and cooperating in upholding patience (Surah al-'Ashr: 1-3). Therefore, the responsibility of the *Khalifah* is a sacred duty from Allah SWT since the first

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<sup>24</sup>Samsul Nizar, *Hakikat Manusia dalam Perspektif Pendidikan Islam; Membangun Pola Pendidikan yang Humanistik*, (Pekanbaru: PPS UIN Suska Riau Press, 2009), 1.

<sup>25</sup>Tambak, Syahraini, et al. "Development of Madrasah Teacher Professionalism by Strengthening the Khalifah Concept and Islamic Psychosocial Perspective." *International Conference on Islamic Education (ICIE 2018)*. Atlantis Press, October 2018, 34-47. <https://doi.org/10.2991/icie-18.2018.7>.

<sup>26</sup>M. Hamdan Bakran Adz-Dzaky, *Konseling dan Psikoterapi Islam*, (Yogyakarta: Fajar Pustaka Baru, 2004), 25-66

man to man at the end of the age to come and is a manifestation of the implementation of devotion or worship to Allah SWT.<sup>27</sup>

This is consistent with the results of Yesi Lisnawati, Aam Abdussalam, and Wahyu Wibisana's research that a *khalifah* must uphold the law of Allah SWT, to be fair to all parties, to have broad knowledge and be able to cooperate with others and that has implications for educational goals of Islam and the tasks that will be carried out by the teacher in the learning process. In this study, it is illustrated that the duties of the caliph can improve teacher performance in the learning process so that it can teaching students successfully in the world and the hereafter.<sup>28</sup>

Kabuye Uthman Sulaiman's research also emphasized that humans as *Khalifah* must have moral behavior; first, the moral formation must be done with prayer, fasting, charity, and pilgrimage; second, moral behavior must apply to the era of science and modern society; third, moral behavior must be internalized in daily life in activities. The basis of moral behavior is *tauhidullah*, utilitarianism (actions that are beneficial and bring happiness), and libertarianism (freedom in acting). The results of this study assert that humans as *khalifabs* if they have moral values in themselves will be able to understand human tasks in life both teach themselves and the community well following Islamic teachings.<sup>29</sup> Based on this, two important things must be carried out by teachers of Islamic professionals as *khalifabs*, namely the *siyadab*-potencies and actual religious practices to produce the civilization. *Siyadab*-potential describes the success of being a *Khalifah* must be able to master or lead the world to impact civilization.<sup>30</sup>

#### Mastering the *Siyadah*-Potential of the *Khalifah*

*Siyadab*-potential describes that a professional teacher must master science by having basic potential (reason, senses, and heart) to be able to become future human leaders and educate humans on earth.<sup>31</sup> Amril, argues that the *khalifah* must have basic potential (reason, senses, and heart) and actual morals. The first thing (basic potential) is as a condition or foundation for the establishment of a person to be a caliph, while the second (actual morals) is a personality that must be possessed in the activity of becoming a professional teacher on earth.<sup>32</sup> Based on this theory, the *khalifah* has two main competencies in carrying out his educational activities on the earth, namely having the basic potential of reason, senses, and heart, as well as actual morals.

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<sup>27</sup>Muhaimin, et. al., *Paradigma Pendidikan Islam, Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Siti Lailan Azizah (ed.), (Bandung: Remaja Rosdakarya, 2012), 22-23

<sup>28</sup>Yesi Lisnawati, Aam Abdussalam, dan Wahyu Wibisana, "Konsep Khalifah dalam al-Qur'an dan Implikasinya terhadap Tujuan Pendidikan Islam", *Jurnal Tarbiyah* 2, no. 1, (2015): 47-57. Hamzah, Desi Sukenti, Syahraini Tambak, and Wisudatul Ummi Tanjung. "Overcoming self-confidence of Islamic religious education students: The influence of personal learning model." *Journal of Education and Learning (EduLearn)* 14, no. 4 (November 2020): 582-589. <https://doi.org/10.11591/edulearn.v14i4.16759>.

<sup>29</sup>Kabuye Uthman Sulaiman, "Moral Responsibility of Man as *Khalifah*: an Exposition of the Foundations of a Just Order", *International Journal of Business, Economics, and Law* 9, no. 5 (2016): 190-198.

<sup>30</sup>Tambak, Syahraini, and Desi Sukenti. "Strengthening Islamic Behavior and Islamic Psychosocialin Developing Professional Madrasah Teachers." *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* 39, no.1 (February 2020): 145-176. <https://doi.org/10.21831/cp.v39i1.26001>.

<sup>31</sup>*Ibid*, 161. Amril, *Etika...*, op. Cit., 88. Azra, Azyumardi,. "Kontestasi Pemikiran Islam Indonesia Kontemporer." *Studia Islamika* 23, no. 1, (2016): 175-184.

<sup>32</sup>Amril M, *Etika...*, op. cit., 89



From an Islamic academic perspective, reason gets attention in almost all fields of Islamic scholarship. In the study of Islamic law, for example, the reason is contrasted with *naql* (*nash* text) which is the source or proof of truth. In the study of Islamic philosophy, reason becomes a symbol for spiritual existence emanating from God. Whereas in the study of Sufism, the reason is seen as a human spiritual ability which is relatively analogous to the position of reason in spiritual cosmology.<sup>33</sup> Endang Saifuddin Anshari said that reason is a spiritual potential in humans that can understand a little theoretically the cosmic reality that surrounds it and which can practically change and influence it.<sup>34</sup> While Musa Asy'ari interpreted reason as a spiritual power to understand the truth which is absolute and relative truth.<sup>35</sup> Imam Bawani asserted that reason is a spiritual substance by which humans can understand and distinguish truth and falsehood.<sup>36</sup>

M. Solihin and Rosihan Anwar, revealed the meaning of reason; first, knowing the nature of things. In this sense, reason can be likened to the properties of knowledge that are in the heart; second, the reason is understood as something that captures knowledge. In this second sense, the reason is a soul that is gentle and contains the nature of *rabbani* (divinity).<sup>37</sup> Jalaluddin argues the potential of reason gives the ability to humans to understand the symbols of abstract things, analyze, compare and make conclusions and finally choose or separate between right and wrong.<sup>38</sup> Barmawie proposes this potential as an organ that exists in humans to distinguish between humans and other beings.<sup>39</sup> Djamaluddin Ancok believes that reason as human potential in the view of Islam is different from the brain. The reason here is the thought power contained in the human soul. Intellect in Islam is a bond of three elements, namely mind, feeling, and will. If the bond does not exist, then there is no sense.<sup>40</sup>

Asmin, argues that it is the only way to gain knowledge, which determines good and bad and which are the criteria for everything. It was the reason that tested the need for the coming of the apostle. The teachings brought by the apostle must not be following reason.<sup>41</sup> The power of reason to know everyone has different strengths. This difference is divided into two, namely the sense of *kehanwash* and reason of '*anwam*. The mind of *kehanwash* is the reason that can attain knowledge of God, while reason of '*anwam* is a mind that cannot attain what the mind of *kehanwash* attains.<sup>42</sup> With these two kinds of sense, the revelation function, if accepted by reason '*anwam*, has the function of information, while what is accepted by the mind *kehanwash* serves as confirmation.<sup>43</sup>

<sup>33</sup>M. Samsul Hadi, *Islam Spiritual Cetak Biru Keserasian Eksistensi*, (Malang: UIN Malang, 2007), 186

<sup>34</sup>Endang Saifuddin Anshari, *op.cit.*, 16. Siti Maryam Munjiat, "Implementation of Islamic Religious Education Learning in Higher Education on The Pandemic Period," *Nazhruna: Jurnal Pendidikan Islam*. 3, no. 2, (August 2020): 285-295. doi:10.31538/nzh.v3i2.757.

<sup>35</sup>Musa Asy'ari, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, (Yogyakarta: Lembaga Studi Filsafat Islam, 1992), 122

<sup>36</sup>Imam Bawani, *Segi-Segi Pendidikan Islam*, (Surabaya: al-Ikhlash, 1987), 203

<sup>37</sup>M. Solihin dan Rosihan Anwar, *Akhlak Tasawuf: Manusia, Etika, dan Makna Hidup*, (Bandung: Nuansa, 2005), 24

<sup>38</sup>Jalaluddin, *Teologi Pendidikan*, (Jakarta: Raja Grafindo Persada, 2001), 34

<sup>39</sup>Umayy Barmawie, *Material Akhlak*, (Solo: Ramadhani, 1995), 21

<sup>40</sup>Djamaluddin Ancok dan Fuad Nashori Suroso, *Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1994), 158

<sup>41</sup>Yudian Wahyudi Asmin, *Aliran dan Teori Filsafat Islam*, (Jakarta: Bumi Aksara, 1995), 119

<sup>42</sup>Amril M, *Etika....*, *op. cit.*, 120

<sup>43</sup>Yudian Wahyudi Asmin, *Aliran dan Teori Filsafat Islam*, (Jakarta: Bumi Aksara, 1995), 119-122

Amril asserted that reason has three types or kinds of reasons which he calls the thinking methodology, namely reasoning *bayani*, *burhani*, and reason *'irfani*. Nalar *bayani* is a search for truth based on the authority of the text solely by the method of *ijtihadiah/qiyas*. *Burbani's* reason is that the search for truth comes from natural, social, and humanity realities, by utilizing the method of abstraction through a philosophical-scientific approach. The reason for *irfani* is placing experience as a source of truth, *al-zuqiyah* and inner realization/sufism as a method, with a psychosis approach.<sup>44</sup> According to Poerwantana, the reason is divided into three; demonstrative reason (*burhani*) which can understand convincing and precise propositions, produce clear and important things and impact philosophy; logical sense (*manthiqiy*) which is only capable of understanding argumentative facts; and rhetorical sense (*kbithabiy*) that can capture things that are advisory and rhetorical because they are not prepared to understand the rules of systematic thinking.<sup>45</sup>

Whereas according to Sirojuddin Zar, reason as a human thinking power is divided into two, namely practical reason and theoretical reason. The practical reason is a reason that accepts meanings derived from matter. Whereas theoretical reason is a reason that captures pure meanings, namely meanings that have never existed in the matter, such as God, spirits, and angels. Practical reason focuses on the material realm, whereas the opposite theoretical sense is metaphysical, devotes attention to the immaterial realm.<sup>46</sup> Sense according to Yadi Purwanto, has the power to know (*al'ilm*). Knowing power arises as a result of the power of thought, such as *tafakkur* (thinking), *an-nazari* (paying attention), *al-i'tibar* (interpreting), and others. Besides this dimension of reason also has the power to understand, such as *tadabbur* (understanding carefully), *ta'ammul* (pondering), *istisar* (seeing with the mind's eye), *tazakur* (remembering), and others.<sup>47</sup>

In addition to reason, there is a potential sensory that must be possessed by the teacher to become a professional. In general, it can recognize the potential of the senses as senses, which are five senses. The potential that God gives to humans in the form of sensory abilities is a complement to the first potential. This sensation is a window of communication to know the environment of human life, so from here humans will get knowledge.<sup>48</sup> Therefore human potential in the form of hearing, sight, and feeling, will be developed by humans themselves in a very long period. When a human is born into this world, he cannot immediately see and feel how to live in this world. So that with the limitations of the senses, humans first use their potential which is a hearing instrument. It is with this hearing that humans can hear voices, especially the voice of their mother who they so like to hear. Allah SWT gradually makes people use their senses in the form of human potential itself.

After using hearing, Allah SWT applies it with senses of sensation and feeling, after that, Allah also gives perfection to humans, in the form of sense devices or another potential. Like

<sup>44</sup>Amril M, *Epistemologi Integratif-Interkonektif Agama dan Sains: Menggali Potensi-Konsepsi Menuju Teori-Aplikasi dalam Pengembangan Ilmu Keislaman dan Pembelajaran*, (Jakarta: RajaGrafindo Persada, 2016), 20

<sup>45</sup>Poerwantana, *Seluk Beluk Filsafat Islam*, (Bandung: Rosdakarya, 1994), 207-210

<sup>46</sup>Sirajuddin Zar, *Filsafat Islam*, (Jakarta: Raja Grafindo Persada, 2004), 58-63

<sup>47</sup>Yadi Purwanto, *Epistemologi Psikologi Islami: Dialektika Pendabuluan Psikologi Barat dan Psikologi Islami*, (Bandung: Refika Aditama, 2007), 159-160

<sup>48</sup>Djamaluddin Darwis, "Manusia menurut Pandangan Qur'ani", dalam Chabib Thoha dkk., *Reformulasi Filsafat Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996), 102

taste buds and sense of touch. Then Allah gave the name *absani taqvim*. So humans are very noble in this world. Various sensory devices needed by humans themselves in their lives have also been granted by Allah SWT. Starting from the sense of sight, the sense of hearing, the sense of smell, the sense of taste, and the sense of touch. Allah SWT has given everything to humans. And all of that is the potential given by Allah SWT. This is so that humans become beings who are grateful and thank Him. Without realizing it, the potential exceeds what is in this world. This is very consistent with what is explained in the Qur'an in the verse QS. An-Nahl: 78 which reads: *And God takes you out of the belly of your mother in a state of knowing nothing, and He gives you hearing, sight, and heart so that you are grateful."*

In reality, on one hand, Allah SWT glorifies humans with so many and amazing potentials, when they were first created and as the first human beings who bow down to him. That means a sign that humans are very noble creatures from angels and shaitan as well as noble beings. But on the other hand, Allah SWT considers humiliation towards humans with their potential. Allah SWT is not very fond of humans who abuse their potential. Even humans are aligned with animals. They have hearts, eyes, and ears which are not used at all in what satisfied God who has created.

Whereas in fact, the reason is the human psychological potential in the form of a complex psychic system to absorb, process, store and reproduce information and knowledge items (cognitive domain). It is with this sense that then humans become special beings. For that reason, humans can understand various things that God teaches. Reason gives great benefits to humans in the field of science so that humans can do development and innovation. The *qalb* is often interpreted as the heart, while the heart is defined as going back and forth between feelings because it is not in that one state, it is called the heart and in which there is great potential for intention and determination. The senses of sight or eyes are sensory devices that are useful for receiving information visually. While the senses of the listening or ear are sensory devices that are useful for receiving verbal information. And all of these potentials are sensory tools that humans often use for their lives' interests. So that with the help of those senses, humans can manage their lives, their work, and all their daily activities.<sup>49</sup>

The third thing that Islamic professional teachers must possess and develop is a heart. In terms of language, the heart comes from Arabic, namely *qalb*, which means heart, core, strength, and courage. *Qalb* is also interpreted with reason which in terms of psychological gaze is distinguished by heart. The word *qalb* is taken from the form masdar (noun) from the word *qallaba* which means to change, move or turn around.<sup>50</sup> Nearly the same meaning for the word *qalb* is expressed in terms of changing, reversing, becoming the inner being *zahir*, subverting, considering, reversing, and so on.<sup>51</sup> *Qalb* is the deepest heart, which is the most important means that God has given to humans. The heart is a place of intention, namely that

<sup>49</sup>Burhanudin, Undang, et al., "Islamic Teacher Competency in Madrasah," *International Conference on Islamic Education (ICIE 2018)*, Atlantis Press, (October 2018): 48-51. <https://doi.org/10.2991/icie-18.2018.9>.  
Choiruddin Hadhiri, *Klasifikasi Kandungan al-Qur'an*, (Jakarta: Gema Insani Press, 1996), 85-86.

<sup>50</sup>Tambak, Syahraini, M. Yusuf Ahmad, and Desi Sukenti, "Strengthening Emotional Intelligence in Developing the Madrasah Teachers' Professionalism (Penguatan Kecerdasan Emosional dalam Mengembangkan Profesionalisme Guru Madrasah)," *Akademika: Journal of Southeast Asia Social Sciences and Humanities* 90, no. 2 (30 July 2020): 27-38. <https://doi.org/10.17576/akad-2020-9002-03>.

<sup>51</sup>A. W. Munawwir, *Kamus al-Munawwir Arab-Indonesia*, (Yogyakarta: Krapyak, 1984), 1232

which determines the value of one's actions, valuable or useless, noble or insulting. This intention is then processed by the mind so that it can be realized effectively and efficiently by the body in the form of deeds. The heart also means changing something from its original form, this means that basically, the heart has the potential to be positive but because of the influence of the *shahwa* (lust) the heart sometimes turns negative. Therefore, the heart needs to be managed so that its positive potential can be maximized and its negative potential can be minimized.<sup>52</sup>

The word of *qalbu* is revealed in the al-Qur'an with the term *qalb* with three popular terms namely *alqalb* (plural: *al-qulub*), *as-sadr* (plural: *as-sudur*), and *al-fuad* (plural: *al-afidab*).<sup>53</sup> According to al-Ghazali, the heart has two meanings; first, it is located on the left, there is a cavity containing black blood, and this is the source of spirit; second, but *rabbani* is spiritual to know Allah SWT. This heart knows what is unknown to the mind and is the essence of man. This *luthf* connection with flesh that forms like a pine tree is a relationship that is not clear, cannot be explained, but depends on the testimony (*musyabadab*) and reveals (*al-'iyan*). *Qalb* is the sense of *latifab rabbaniyah rubaniyah* is a subtle thing that has a divine and spiritual nature, feeling sad, sad, upset, happy, amazed, respectful, hateful, angry, love, and so on.<sup>54</sup>

With the heart humans carrying out religious obligations are not limited to the realization of formal obedience to Allah SWT, but far more than that enjoying and understanding the commands of Allah SWT. This is not only fulfilling obligations but the realization of closeness to the Essence of the Creator and the Essence of the Almighty so that sincerity and closeness to Allah SWT will always be powerful energy to fulfill religious teachings.<sup>55</sup> *Qalb* is a form of understanding of the word *qalb* in the perspective of Sufism according to Amril, is understood in two meanings. The first understanding is in the form of a physical heart (*al-qalb al-jasmani*) or inner flesh (*al-labm al-sanubani*). The thing that is meant by heart meat here is special meat shaped like a banana heart which is located inside the left chest cavity and contains thick black blood. The meaning of the heart like this is closely related to medical science and not much about religious and humanitarian purposes. Understanding the second meaning is very different from the first meaning. The meaning of this second heart is in the meaning that concerns the soul that is *latif* (subtle) and *rabbani* (has the attributes of divinity).<sup>56</sup>

Because of *tasawuf* meaning in this second form is the nature of human beings because of nature and circumstances that can receive knowledge, charity, as well as the object of Allah's commands and prohibitions which are characterized by three heart functions, according to Solihin and Anwar, among others: First, *qalb* as a tool to find appreciation for Allah Almighty. The function of this heart is because in addition to making humans able to

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<sup>52</sup>Khasawneh, Omar M., and Abdel Rahman Mitib Altakhaineh, "Teacher Education from an Islamic Perspective," *International Journal of Religion & Spirituality in Society* 10, no. 3 (September 2020): 1-16.

<sup>53</sup>Amril, *Ilmu Tasawuf...*, op. cit., 47. Menurut Amril, ditemukan sebanyak 46 kali al-Qur'an menggunakan kata *sadr* atau *sudur*, dan sebanyak 16 kali al-Qur'an menggunakan kata *Fuad* atau *afidab*. Sedangkan kata *qalb* dengan berbagai variasinya ditemukan dalam al-Qur'an sekurang-kurangnya 112 kali. *Ibid*, 47

<sup>54</sup>Al-Imam Abi Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya Ulumuddin al-Majlid al-Tsalis*, (Mesir, Maktabah al-Iman li al-Nasyr wa al-Tauzi', 1996), 195.

<sup>55</sup>Amril, *Ilmu Tasawuf...*, op. cit., 48.

<sup>56</sup>*Ibid*, 49.

live all the secrets in this supernatural realm, also the existence of the heart in this sense is the pious (know) of Allah SWT and can *taqarrub* (getting closer) to Allah SWT. Secondly, *qalb* as one of the organs of the body that functions to do charity only to Allah SWT and strives towards Allah SWT while other organs of the body as servants or tools are utilized by the heart. Third, *qalb* is a tool that is obedient to Allah SWT which is the movement of *ibadah* of all the limbs is the radiant heart. The *qalb* function like this is more due to its central position that humans will know the *qalb*, so surely they will know themselves. If he already knows himself, surely he will know his God.<sup>57</sup>

The sensory power of the *qalb* is different from the biological sensory power. The *qalb* can see with the eyes of the heart, hear with a conscience, speak with a conscience, and touch with the touch of the heart. The sensory function of the *qalb* as the sixth sense (*al-bissal-sadis*) manifests itself in the mind and the light of the heart. The five senses (*al-bissal-khams*) can achieve sensory things but have not been able to feel the beauty/ugliness and love/hatred. Everything becomes felt when various elements interact with the heart. Emotional power (*al-infi'ali*) heart as the most dominant power gives rise to feeling (*al-syu'ur*). Emotion is a complex reaction that links a high level of activities and changes in depth and coupled with a strong feeling or accompanied by an effective state. The feeling is a conscious experience that is activated by both external stimulants and various physical conditions.<sup>58</sup> Thus, to succeed the teacher as a *khalifah*, he must be able to educate human morals on the face of the earth by having the potential that is the basic foundation for him, namely the potential of reason, senses and heart. Educating human morality is the main focus as a caliph because educating must be able to change human behavior from the less good with the divine qualities. Of course, he as an educator must first have the character in his life behavior. Then these three potentials become an absolute requirement for a caliph to educate people to have morals.

#### **Have Personality 'Abid and Actual Akhlak**

*Ibadah* indicates that as a *khalifah* one must submit and obey and serve Allah SWT and carry out His teachings. *Ibadah* describes that as a caliph one must have actual morals (wisdom, wisdom, justice, generosity, meekness, *mahabbah*, and other good deeds) in building a civilization on earth. To succeed in this dimension of worship, first of all, seek this *makarim al-syariah*, people deserve to get the *khalifah* of Allah SWT. To get to this position, one must first carry out the purification of the soul as one person first cleanses the body before performing worship.<sup>59</sup> *Makarim al-syari'ah* with its contents such as wisdom (*al-hikmah*), upholding justice between humans, *ihسان* (good-budi) and *fadh*l (virtuous), as a way to go to *jannat al-ma'wa*, as well as human activities as *Khalifah* Allah SWT.<sup>60</sup>

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<sup>57</sup>M. Solihin dan Rosihan Anwar, *Kamus Tasawuf*, (Bandung: Remaja Rosdakarya, 2002), 166-167

<sup>58</sup>Solikah, Siti, "Professionalism of Islamic Religious Education Teachers in Fostering the Morals of Students," *Journal of Research in Islamic Education* 2, no. 1 (June 2020): 1-18. Abdul Mujib, *Kepribadian dalam Psikologi Islam*, (Jakarta: RajaGrafindo Persada, 2007), 89-90

<sup>59</sup>Tambak, Syahraini, and Desi Sukenti, "Pengembangan Profesionalisme Guru Madrasah dengan Penguatan Konsep Khalifah," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (28 January 2020): 41-66. <https://doi.org/10.21009/004.01.03>.

<sup>60</sup>Raghib al-Isfahani, *op. cit.*, h. 98. Syahraini Tambak, "Pendidikan Etika Bergaul Islami Dalam Keluarga "Nilai Pendidikan Etika Berlaku Adil Orangtua dengan Anak dalam Pergaulan Keluarga Perspektif Hadits",

Amril M, revealed, the *Khalifah* by carrying out the properties of *makarim al-shari'ah* contained a range of spiritual powers that could lead humans to the dimensions of angels.<sup>61</sup> *Makarim al-syari'ah* as a result of soul purification is identified with all forms of good behavior, including good deeds for others outside of oneself. Here it can be understood that makarim al-syari'a as akhlak shows that good and virtuous behavior is no longer only in improving personal qualities, but also brings increased goodness to others.<sup>62</sup>

According to Amril, to bring out the actual morals, humans must first purify the three faculties of the human soul, namely the power of *mufakkara*, the power of *syahwiya*, and the power of *hammiya*. The power of *hammiya* and *syahwiya* power must be restrained because they do not have access to the divine and develop the power of *mufakkara*. Restrain the power of *hammiya* and its power and also develop the power of *mufakkara* that can produce access to Allah SWT and this is the way to become a *khalifah*.<sup>63</sup> Cleansing the power of the soul is carried out by educating it through learning, so that it can generate wisdom and 'knowledge', while testing the power of the soul by restraining it, so that it can give birth to 'iffa and jud, while for the *mufakkara* power is done by leading this power, so that it is subject to reason, then will give birth to jud and bilm. All this when gathered will also be born 'adalah.<sup>64</sup>

According to Raghīb al-Isfahani in his moral philosophy, each of these results will also bring the results of other virtues. Wisdom (*bikmah*) if strong will give birth to good thinking (knowledge) and memory-*fatanah* (smart). *Syaja'ah* (brave) if strong, the highest achievement will produce jud (generous), bilm (polite), *mujabadah* (patriot), and patience. 'Iffah (simple) if strong will give birth to acts of jud (generous), *shakha'* (generous), *qana'ah* (willing), *amanah* (honest), *wara'*, *shalih*, *zuhud*, *rahma* (want to restore the rights of others) and bilm (polite). Likewise with 'is if strong can give birth to *ihsan*, *insaf* (proportional), *rahma* (wants to restore the rights of others), bilm (polite), and 'afwu (forgiveness).<sup>65</sup>

So a *khalifah* in educating people on the face of the earth, has a broader range, which is related to good character and avoiding despicable actions. This can be observed from the acquisition of mental faculties that is to increase the power of *mufakkara* (thinking), the ability to distinguish between the right and the wrong in the matter of faith. Likewise, by increasing the power of *syahwiya* (lust) with 'iffa (simply), this power will be guided by jud (generous) and generosity. Likewise, by increasing the power of *hamiyya* (anger) through restraining it, to produce bilm (polite) which in turn can also produce wisdom (courage). Likewise, with these three powers, the soul will produce 'adalah (fair) and *ihsan* (good-mindedness). The forms of *makarim al-syari'a* as a result of purification of the soul which can not only be called as human identity as the *khalifah* of Allah SWT, but also in principle are the realization of the elements of evil which have been implanted in man as his spiritual power, such as wisdom (*bikmah*), 'adalah (fair), jud (generous), *syaja'ah* (brave), *iffa* (simple) and the characteristics that make it.<sup>66</sup>

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*Jurnal Pendidikan Agama Islam Al-Thariqah* 4, no. 1, (April 2019): 1-20. [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2910](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2910).

<sup>61</sup>Amril M, *Etika Islam...*, 78

<sup>62</sup>Amril M, *Etika Islam...*, 78

<sup>63</sup>Amril, *Akhlak Tasawuf...*, *op. cit.*, 6

<sup>64</sup>Raghīb al-Isfahani, *al-Dhārī'a ila Makarim...*, *op. cit.*, h. 100. Lih. Juga Amril, *Etika...*, *op. cit.*, 94-95

<sup>65</sup>Raghīb al-Isfahani, *al-Dhārī'a ila Makarim...*, *op. cit.*, 112

<sup>66</sup>Amril M, *Etika Islam...*, 79

Based on this, it is illustrated that humans as *khalifahs* are those who practice godly or good character in every life behavior on earth to educate humans. So, humans as *khalifahs* who act as teachers will provide to morals and then produce good personalities. Thus, humans as *khalifahs* will educate humans themselves on the earth which will produce moral behavior. *Khalifahs* as educators will educate humans, not teach and this is the difference between educators as *khalifahs* and non- *khalifahs*. Humans as *khalifahs* will carry out pedagogic activities that will give birth to human beings who are moral while teaching activities are only instructional. Educating the main target is human morality with the transformation of value while teaching the main target is human cognitive with the transfer of knowledge.

The professional *Khalifah* teacher who has managed the three previous powers will provide actual morals. Amril in his research developed the Raghīb al-Isfahani Moral theory, revealing that a *Khalifah* must have actual morals. A *Khalifah* who will become a teacher on earth must first carry out purification of the soul just as someone first cleanses the body before performing *ibadah*.<sup>67</sup> This is closely related to moral ownership in a *Khalifah* who will teach morals, obedience, and knowledge to humans. Morals come from Arabic in the plural form of the word *khuluq* which means "character, behavior, temperament, or character". Morality is thus "the state of the soul that determines one's actions"<sup>68</sup>

K. Bertens in his moral theory argues that morality is the values and norms that hold a handle for a person or group in regulating his behavior.<sup>69</sup> Ibn Miskawih in his moral theory reveals that morality is a state of the soul that forces a person to take spontaneous actions.<sup>70</sup> Imam al-Ghazali said that morality is a mental condition from which raises behaviors that are easily carried out by the person concerned without requiring one's rational considerations.<sup>71</sup> Ahmad Amin stated that the term morality is nothing but intended to refer to the will or desire in someone who has been accustomed so that it becomes spontaneous actions.<sup>72</sup> Amril in his Islamic ethics theory argues that morality is a human effort to display good and virtuous behavior based on the abilities that have been granted in humans. Morals are the result of human effort to realize a potential mental state (*gharizī*) to appear in real behavior spontaneously.<sup>73</sup>

*Akhlak* in the perspective of Islam is all the qualities that are intertwined in the behavior that is accepted by Allah SWT as well as the Qur'an and Sunnah which are the main sources for the value of moral behavior itself. Morality cannot be separated from praiseworthy qualities. Even this is always connected with the attributes of Allah SWT so that these qualities are desired and commanded by Allah SWT intertwined in every variety of human behavior in daily activities. Allah SWT along with messengers, commandments, and everything He wants to be a measure of moral conduct.<sup>74</sup> Amril divides the morals into two

<sup>67</sup> *Ibid*, 78

<sup>68</sup> Ibnu Mansur, *Lisan al-'Arab*, (Kairo: Dar al-Ma'arif, t.t), 1244-1248

<sup>69</sup> K. Bertens, *Etika*, (Jakarta: Gramedia Pustaka Utama, 2000), 6-7

<sup>70</sup> Ibnu Miskawaih, *Tabzīb al-Akhlāq*, Syekh Hasan Tamir (ed.), (Beirut: Mahdawi, 421 H), 51

<sup>71</sup> Al-Imam Abi Hamid Muhammad bin Muhammad al-Ghazali, *op. cit.*, 132

<sup>72</sup> Ahmad Amin, *al-Akhlāq*, (Kairo: Dar al-Kutub al-Mishriyah, 1929), 19

<sup>73</sup> Amril, *Akhlak Tasawuf: Meretas Jalan Menuju Akhlak Mulia*, (Bandung: Refika Aditama, 2015), 11

<sup>74</sup> *Ibid*, 4



parts which he termed potential morals and actual morals. Potential morals in the form of *kebuluq* (character) which is a form of ghariziya power that is bestowed by Allah SWT to humans to be immediately displayed in the form of real behavior through human effort. Actual morals take the form of behavior in a person after an ongoing effort to develop potential morals that Allah has bestowed upon him so that he is present in the form of real actions.<sup>75</sup> Potential morality is the bestowal of divine attributes which have been bestowed by Allah SWT by blowing His soul to humans by instilling Allah's morality through the direct teaching of Allah to the Prophet Adam as human ancestors or through the primordial agreement of man with Allah as the Essence for worship.<sup>76</sup> While the actual character is the implementation of the attributes of Allah SWT in human daily life.

Real morals are actual morals because they emerge from potential morals after an attempt to apply them in real human actions. Potential morality contains divine qualities that must be applied in the actions of everyday human life. Morals as moral conduct are the result of human efforts to realize potential morals appearing in actual moral form. Actual morality is an act based on the psyche that is applied in the form of actions based on the state of the soul that is applied in the form of actions that are spontaneous due to the existence of such actions.<sup>77</sup> Based on this, a teacher as a caliph is required to have the actual morals implemented in his actions in the teaching profession. Educators are required to have actual morals because that is what will bring themselves and humans to reach the highest human level to get back to Allah SWT. Ibn Miskawaih divides morals into five virtuous behaviors namely, *bikmah* (wisdom), *iffah* (simple), *syaja'ah* (brave), *sakba* (generous), and *'adalah* (fair). Wisdom is clever, remembering, thinking, understanding fast and correct understanding, clear mind, and able to learn easily. Simple is a shame, calm, patience, generosity, integrity, satisfaction, loyalty, self-discipline, optimism, gentleness, graceful authority, and *wara'*. Dare is a great soul, resilient, strong, calm, steadfast, self-controlled, strong, and resilient in work. Generous is generous, caring for others, willing, devoted, and open arms. Fair is friendly, socially motivated, friendly, rewarding, being good in cooperation, observing deciding problems, loving, and worshiping.<sup>78</sup>

Thus, actual morals must be the main competencies in Islamic professional teachers namely *bikmah* (wisdom), *syaja'ah* (brave), *hilm* (polite), *iffa* (simple), *jud* (generous), *'adalah* (fair), and *mahabbah* (love). Each will then give birth to other praiseworthy traits that humans can feel around their benefits and majesty. By having actual moral dimensions, the teacher's performance will increase and learning will be qualified to produce creative learners. This is where the teacher should realize and base his profession to give birth to actions that are beneficial to himself and the community and at the same time become a charity for him in the future.

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<sup>75</sup>*Ibid*, 1-6. Constantin, "Urgensi Pendidikan Tauhid dalam Keluarga." *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 3, no.2 (June 2012): 94-113

<sup>76</sup>*Ibid*, 7

<sup>77</sup>*Ibid*, 13

<sup>78</sup>Abi 'Ali Ahmad bin Muhammad bin Ya'kub Ibnu Miskawaih, *Tabzib al-Akhlak; Dirasatu wa Tabqiq 'Imad al-Hilali*, (Bairut-Libanon: Jami' Huquq al-Thab'i wa al-Nayr wa al-Iqtibas bi al-Lughat al-Arabiyyah Mahfuzat Limansyurat al-Jamal, 2011), 250-256



## CONCLUSION

Islamic professional teachers excavated based on the concept of *Khalifah* are illustrated that the paradigm that the teacher is the personification of the *Khalifah* who describes as the representative of Allah SWT on earth to teach humans to manage the universe, serve Allah SWT, and become future leaders. Here it is illustrated that the teacher is the personification of the caliph as an educator created by Allah SWT on earth. The teacher as the personification of the *Khalifah* illustrates that the tasks carried out by the caliph initiate the responsibilities and duties carried out by the teacher in carrying out his profession. Allah Almighty created the caliph on the earth for a noble purpose that has benefits for the universe and everything that exists inside it. The duties and functions of the teacher along with the things that surround him are in line with the tasks and functions carried out by humans as the caliph simultaneously. Thus, the concept of a professional teacher refers to the values contained in the concept of the *Khalifah* itself and this is also the crucial thing to be owned by the teacher today to be able to deliver students to the purpose of life itself following the teachings of Islam. The *Khalifah's* professional teacher is a barometer of the achievement of human reputation on earth. Two important things must be carried by the teacher as a *khalifah* to become a professional teacher, namely, *siyadah* is mastery of the knowledge related to the learning process by maximizing the power of the potential of the mind, senses, and heart that is bestowed by Allah SWT. Besides, it is worship with actual moral performance in carrying out the teaching profession to produce brilliant civilizations. The learning activities carried out are the main goal is worship to Allah SWT by emitting actual *akhlak* namely *bikmah* (wisdom), *syaja'ah* (brave), *bilmi* (polite), *iffa* (simple), *jud* (generous), *'adalah* (fair), and *mababbah* (love). Teachers as *khalifahs* who have these seven types of actual morals will then provide other praiseworthy traits that humans can feel around their benefits and majesty. The results of this study have implications for developing the theory of "professional Islamic teacher development" in the world of the madrasa and general education in Indonesia. Also, it is beneficial for the Ministry of Religion of the Republic of Indonesia in enhancing the professionalism of teachers in madrasahs and Islamic boarding schools by incorporating the concept of *khalifah* as an important competence in running the teaching profession.

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