Artikel 1

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Characteristics Of Professional Teacher: A Psychological Review Of The Personality Of Prophet Muhammad Saw

Sutarto, Dewi Purnama Sari
Institut Agama Islam Negeri Curup, Indonesia
Corresponding Author: sutarto@iaincurup.ac.id

Abstract

This study aims to reflect on the Prophet Muhammad saw's personality as a professional teacher from a psychological perspective to be understood and implemented by education personnel in carrying out their profession, both at school and outside of school. This research is library research, a study whose data comes from books, scientific journals, regulations, and research results. The analysis used is descriptive analysis with a reflective thinking approach. The results showed that Prophet Muhammad saw was a professional plus teacher because he had mastered and implemented three-plus competencies, namely personal religious competence, social religious competence, and spiritual pedagogical competence. This completeness is transcendental values. If these three plus professional competencies are owned, internalized, and implemented by the teacher, then the arrangement will change student behavior for the better.

Keywords: Professional, Teacher, The Personality Of Prophet Muhammad Saw

Introduction

Personality is taken from the word "persona". Persona means a mask or face covering that is usually worn by people on stage when acting out a person's behavior, character or personality (Wahyudin & Syairozi, 2019). For the Romans, "persona" means how a person is seen by others (Hadi, 2017; Jalaluddin & Said, 2009).

Personality is broadly defined as a person's attitude regarding actions, ways of thinking, and feeling, especially when interacting with other people or when faced with certain situations (N. Safitri et al., 2018). Personality also includes the traits and habits that exist in individuals (Roqib & Nurfuadi, 2020). The concept of personality basically shows the characteristics of a person who is relatively sedentary, reflected in behavior and as a differentiator from someone else (Rosito, 2018).

Personality is an important element that must be owned by everyone. A person can be distinguished from others can be seen from the aspect of his personality (Elihami & Syahid, 2018). Believers can be distinguished from unbelievers, hypocrites and wicked people can be seen from the aspect of their personality (Hidayati, 2019). Likewise with professional teacher that can be seen from the aspect of his personality. In other words, personality can be used as an indicator to distinguish a person from others, including to distinguish professional teachers from unprofessional teachers that can also be seen from the aspect of their personality.

Prophet Muhammad saw had a very extraordinary personality. The personality of the Prophet Muhammad was not only recognized by friends but also by opponents (Hasibuan et al., 2020). The personality of the Prophet Muhammad has a very strong influence on anyone who interacts with him (S. Anwar, 2019). The personality of the Prophet Muhammad is an ideal example for all mankind in all aspects (Azhari, 2020).

One of the aspects that caused the Prophet Muhammad saw to have such an extraordinary personality was that the Messenger of Allah had great character or morals (QS. Al Qalam: 4). The Prophet's presence on earth was to perfect human morals (The valid hadith). The greatness of the Prophet's personality is inseparable from his ability to apply all the teachings of the Qur'an in all aspects of life (Maulana, 2019).

Apart from being an apostle, the Prophet Muhammad was also a professional teacher. This is proven that in a short time (about 23 years) Prophet Muhammad saw was able to educate humans, so that people experienced extraordinary changes in behavior. Changing from a realm of darkness to a realm of light, from a society of ignorance to a civilized and highly civilized society, from a realm full of injustice to a realm of justice and so on (Hasibuan et al., 2020).

Education is said to be successful if it is able to provide changes in the behavior of students (Amin, 2018). This is in accordance with the explanation of Laksana (2016) that education is basically an attempt to change the behavior and attitudes of a person or group of people to be better through learning and training. Prophet Muhammad SAW since 16 centuries ago has succeeded in changing human behavior for the better (Mubasyaroh, 2017). In terms of psychology, the success of the Prophet Muhammad in changing human behavior could not have been achieved if it was not done professionally (Nata, 2016).

Education is basically a process to change human behavior, both in cognitive, affective and psychomotor aspects. However, in reality, education has not been fully able to change student behavior for the better. It can be seen that students still lack respect for teachers, say harsh and dirty words, commit criminal acts such as theft and sexual

immorality and access pornographic films (Prihatmojo & Badawi, 2020).

Other research reveals the high social problems experienced by underage children, such as trapped in free sex behavior, drug addiction (Primasari et al., 2019), committing criminal acts and deviating from society's norms (Syaparuddin, 2020) are the indications that there are various educational problems, especially in moral aspects.

One of the most effective efforts to overcome this problem is through modeling (Aprilianingsih et al., 2019; Sutisna et al., 2019; Wardhani & Wahono, 2017; Yaumi & S.Sirate, 2017). The perfect example to imitate is the personality of the Prophet Muhammad as a professional teacher.

Studies of the Prophet Muhammad's personality as a professional teacher have been studied by many previous researchers. However, most of the emphasis is on the material aspects and learning techniques (Anas, 2017), professional ethics from the Hadith perspective (Zulhammi, 2020), the teacher personality competence from the Hadith perspective (Irwansyah et al., 2019).

Researchers have not found research that specifically examines the personality of the Prophet Muhammad as a professional teacher in psychology reviews. Therefore, it is important that it be studied in depth through a psychological perspective so it can be seen and understood from various points of view, to it becomes an inspiration for teachers to be implemented in changing student behavior for the better.

Research Method

This research is a library research that the data used comes from books, scientific journals, statutory regulations and research results. The process of collecting data is done by reading, quoting, concluding and organizing systematically. Data analysis using descriptive analysis with a reflective thinking

approach. The data analysis steps used were: First, collecting data related to the personality of the Prophet, especially those related to education and his attitude as a professional teacher, both through information on the verses of the al-Qur'an and hadith. Second, logical grouping of themes. Third, analyzing meaning in a psychological perspective. Fourth, take the right and accurate conclusions.

Results and Discussion
Professional Teacher in Psychological Perspective

Teachers are often called educators. In English it is termed the word teacher. Etymologically, the word "teacher" is taken from the verb "to teach or teaching", which means to teach. Teacher means the person who teaches in school (a person who teaches at school) (Octavia, 2019). In Islamic education literature, several terms are found related to teachers, such as murabbi, mu'allim, mudarris, mu'addib and mursyid. Murabbi is a person who teaches, guides or educates (Siskandar & Suhendri, 2020).

The word murabbi comes from the word Rabb which means God of all worlds who creates, teaches and maintains the universe including humans (Badan Pengembangan dan Pembinaan Bahasa, 2020c). From this word it can be understood, to become murabbi a teacher must have rabbinic characteristics, such as wise, compassionate, responsible, knowledgeable and capable of producing rabbinic students and capable of being creative.

The word mu'allim comes from the word 'allama which means to teach. Mu'alim means the pilot, religious expert or religious teacher (Muslimin & M, 2019). The essence of mu'alim is people who have knowledge and are able to teach it to others. The word mudarris is taken from darrasa, yadrusu, which means one who teaches (Nata, 2016; Rahmadani, 2019).

Mudarris also means people who have a concern for intellect which is reflected in the attitude of wanting to seek knowledge, seek information, update knowledge (Fadilatul Kasmar et al., 2019). A teacher should ideally be sensitive to intellectual, creative and innovative developments in seeking and developing knowledge. The word mu'adib is from the word addaba yuaddibu ta'diban, which has the meaning of forming morals or characters (Lubis, 2020).

Judging by the meaning of mu'adib, teachers in the context of Islamic education in addition to developing academic abilities are also tasked with guiding students to have good morals. The word murshid comes from the word arsyada yursyidu irsya which means to guide, direct, show, and lead (Sifa, 2020). This term is often used in the world of sufism. In the context of Islamic education, murshid means that the teacher has a role in guiding, directing and giving instructions to students.

Some of the terms associated with teached as murabbi, mu'allim, mudarris, mu'addib and mursyid emphasize different aspects. However, it suggests that teachers as educators are not only tasked with transferring knowledge, experience and skills to students (Rasyidi et al., 2020).

Teachers also have a role in guiding and directing students to have rabbinic and best morality characteristics (Auliyah et al., 2020). Another opinion explained that teachers have four roles, namely the teacher as a teacher, the teacher as a guide, the teacher as a scientist and the teacher as an emulated person (Warsono, 2017), the teacher is also a motivator, evaluator, inspirator, administrator and role model (D. Safitri, 2019).

In addition, in order for the education process to run well, teachers must also love knowledge and constantly develop their

knowledge and skills (Wanto, 2018), so that they are in line with the times.

The word professional is taken from the root word "profession". Profession means a type of work based on certain expertise obtained through education, such as skills, vocational education and so on (Badan Pengembangan dan Pembinaan Bahasa, 2020b; Rahmaniar, 2016). Profession also means to profess, namely promises or statements made by someone to devote themselves to a certain job or position because they feel called to do that job, as well as being the name of the job and becoming the job itself (Darmadi, 2016; Usman, 2013). Profession is a job to implement it requires certain requirements (Usman, 2013).

From the word profession comes the word professional. Professional behavior is characterized by several criteria. First, it refers to science. Second, oriented to the interests of society, not personal. Third, comply with the code of ethics. Fourth, honor and money are symbols of achievement, not the main goal (Sahaka, 2019). In the context of education, professional is defined as an activity or job that can be a source of income and in its implementation, skills, skills and expertise that are in accordance with quality standards or certain norms are obtained through professional education (Badan Pengembangan dan Pembinaan Bahasa, 2020a).

The definition above shows, profession is basically a type of work that must be done by people who are experts in their field. Associated with teachers, professional teachers, namely teachers who have special skills and abilities in the field of teacher training so that they can carry out their functions and duties optimally as a teacher (M. Anwar, 2018; Hamid, 2017).

Professional teachers are teachers who are well educated and trained, rich in experience and able to implement their experiences in the field of teacher maximally (M. Anwar, 2018).

There are several competencies that a person must possess in order to become a professional teacher. Competence is an absolute requirement that must be had in order to carry out tasks well and get maximum results. These competencies include knowledge, attitude and professional skills, whether related to personal, social or academic (Ramaliya, 2018). Professional teachers are not only required to be able to do their job well, but also have to have professional competence in accordance with professional demands (Sulfemi, 2019). There are at least two important competencies that teachers must possess. First, personal competence, teachers must have a good attitude and personality. Second, professional competence, teachers must master the material taught and master the learning methodology both theoretically and practically (Pianda, 2018).

A job as a teacher is a profession. Not everyone who works as a teacher is said to be a professional teacher. There are several characteristics that must be possessed by a teacher to be said to be a professional teacher. Nata (2016) said, the characteristics that must be possessed by professional teachers are; first, teachers must have personality competence, second, teachers must have competence in teaching materials and, third, teachers must have competency in teaching methods.

Cony R. Semiawan explains, there are three competencies that must be possessed by professional teachers; First, knowledge criteria, namely intellectual abilities related to mastery of material, teaching methods, learning methods, individual behavior, knowledge, guidance and society.

Second, performance criteria, namely abilities related to skills and behavior in teaching, guiding, assessing, socializing and

communicating. Third, product criteria, namely the ability to evaluate student development after participating in the teaching and learning process (Rokhmaniyah, 2017).

Another opinion explains that one of the characteristics a professional teacher must have is teacher competence. Broadly speaking, there are three competencies that teachers must master, namely personal competence or personality, social competence and professional competence (Virgana, 2016).

Piet A. Sahertian emphasized that professionalism basically does not only mean a skill that a person must have, but also means expertise, autonomy and responsibility, both intellectual and moral, and also have a sense of closeness (Fermadi, 2018).

First is expertise, an educator must have expertise related to the material, knowledge or skills to be conveyed, have expertise related to the tasks of educating and mastering various techniques and learning approaches (M. Anwar, 2018). In addition, teachers must also understand, have and be able to instill various value concepts in students (Hanafi et al., 2018).

The teacher not only acts as a teacher but also becomes an educator. Therefore, the teacher's task is not only limited to the transfer of knowledge but also the transfer of value which can touch the core affections of individual's humanity, and teacher can shape and develop the student's framework of thinking, feeling and behavior (Nizar & Ramayulis, 2016). To make this happen, it is not enough for teachers to only have technical skills, but also to have educational tips and a professional attitude (Octavia, 2019).

Second, autonomy and responsibility. Professional teachers in addition to having expertise in teaching and educating, must also have an independent and responsible attitude. Teachers must have an independent attitude in conveying what must be conveyed based on

their knowledge as long as it does not conflict with the applicable rules and norms. Meanwhile, responsibility has a multidimensional meaning, which includes personal, social and responsibility towards the Creator (Nata, 2016).

The responsibility that carried out by educators includes several dimensions and must continue to be developed through the learning experience at school. Several dimensions of responsibility that must be developed by teachers include intellectual responsibility (Darmadi, 2016). The teacher is responsible for developing the knowledge and the concepts of thinking they have logically and systematically (Agung, 2017).

Teachers also have personal responsibilities. Personally, teachers must have a complete personality and be able to independently take and be accountable for these decisions (Mujib & Mudzakir, 2015). In addition, teachers must have the awareness to be held accountable (Budiman & Haniah, 2017).

Third, teachers must have a sense of community. A sense of serviceability can be developed through professional organizations. Every teacher must have a high esprit de corps (Asnah, 2019). With this high spirit of the corp, teachers will have a sense of the same fate and commitment, have solidarity and a high sense of belonging to the profession they live in (Mulyani, 2016).

The high spirit of the corp triggers motivation and a sense of responsibility to improve the quality of the profession (Amin, 2018). In the end, the dignity of teachers is upheld, both by the teachers themselves and by society in general.

In addition of mastering professional competence, teachers or prospective teachers are also required to have mental, moral, social, spiritual, intellectual, physical and psychological standards (Tari, 2020).

Some of the mental standards that teachers must have are that teachers must have a healthy mentality, have compassion, love, have a spirit of service and are highly dedicated to the profession (Warsah & Uyun, 2019).

Important aspects related to the moral standards that teachers must have are noble morals and noble character (Akip, 2020). In addition, teachers must have social standards, therefore teachers must be able to interact, communicate and get along well with the community in the school environment and society in general (Muspiroh et al., 2016).

Teachers must also have spiritual standards, such as being faithful, pious and obedient in carrying out religious deeds in accordance with religious guidance (Victorynie, 2018). Apart from that, teachers must also have physical and psychological standards, such as being physically and mentally healthy, not having infectious diseases that are harmful to others and so on (Alang, 2020).

In an Islamic perspective, to become a professional teacher, ideally, it should refer to the guidance of the Prophet Muhammad SAW, because he was the only teacher in a very short period of time who succeeded in changing the perspective, attitude and behavior of mankind for the better (Arsyad, 2016).

The Prophet's success as an educator is supported by a superior personality, has a very high sensitivity and level of concern for religious social problems, has acuity in reading, understanding, studying, analyzing and being able to experiment various life phenomena (Nata, 2016). On the other hand, he is also supported by his ability to maintain and develop the quality of faith, good deeds, has a very high motivation to struggle and work together to uphold truth and patience (Surah Al-'Ashr: 3).

Personality in Islamic Education Psychology Perspective

Discussing about personality in the perspective of the psychology of Islamic education, it cannot be separated from the personality of the Prophet Muhammad SAW. The Prophet is an example of the most ideal and a source of inspiration for Muslims (Nata, 2016). The personality of the Prophet was the personality of the Qurani. All Islamic teachings contained in the Koran, he practiced in life. It is with this Quranic personality that The Prophet interacts with mankind, from children, adolescents, adults, elderly, men, women, believers, infidels, friends and foes (Arsyad, 2016). Everyone recognizes the greatness of his personality.

Broadly, personality in the psychological perspective of Islamic education is divided into two. The first is the religious personality. The religious personality includes the personality of rabbani, maliki, qurani, rasuli, akhiri and taqdiri. The rabbani personality is a personality capable of transinternalizing Allah's attributes into everyday life. Such as gentle affection, love, courtesy and so on. Maliki personality, which is a personality that is able to transinternalize the characteristics of angels in everyday life, such as always obeying and obeying Allah's commands (Hadziq, 2017).

The quranic personality is a personality that is able to transinternalize the values of Islamic teachings in real life. Rasuli personality, namely personality transinternalizes the characteristics of the apostle, such as being honest, trustworthy, conveying the truth and so on. Fifth, the akhiri personality, which is a personality that is always oriented towards long-term interests, not only in the world but also in the hereafter. Taqdiri personality, which is a personality that is always obedient to sunatullah (Hadziq, 2017).

Second, Muslim personality, which is personality oriented towards obedience and submission to good behavior. The Muslim personality includes the Shahatain personality, the Mushalli personality, the Saumi personality, the Muzzaki personality and the Hajj personality. The Muslim personality is essentially a personality that transinternalizes the values and moral messages contained in Islamic law (Mujib & Mudzakir, 2015).

The Prophet Muhammad SAW as Professional Teacher

There are so many things that can be imitated from the life of the Prophet. Because in him there is a good example for all people and throughout the ages (Surah Al-Ahzab: 21). Likewise in relation to education, The Prophet Muhammad SAW, apart from being an apostle, he was also a teacher or professional educator. This can be seen from at least three aspects, namely:

1. The Prophet Muhammad SAW had personal-religious competence

Its proven that the Messenger of Allah had extraordinary personal competence. The personal competence possessed by the Prophet Muhammad is religious personal competence, namely personal competence based on religious values and once a mandatory characteristic of the Prophet, namely siddiq, amanah, tabligh, fathonah.

The Prophet's personal religious competence was derived from Islamic teachings and was reflected in his morals. Some of the personal religious competences possessed by the Prophet are noble, kind and compassionate, generous, polite and dignified, humble, grateful, and not excessive (Arsyad, 2016).

Among the Prophet's morals are forgiveness, compassion, humility, patience, trustworthiness, honesty, courage, generosity,

fairness, sincerity, truthfulness, gracefulness, peace-loving, humble attitude, shame, deliberation, gentleness, dislike finding fault with others, not being arrogant, polite, not crazy about praise, having good associations, being persistent in trying, not giving up, loving and committed to work (Alip & Putri, 2018).

One of the first and foremost basic competences that professional teachers must possess is religious personal competence. The Prophet Muhammad saw since 16 centuries ago has spoken and has even practiced it. The Messenger of Allah's personal religious competence was inherent and reflected in his personality. These values are then trans-internalized to the people as students. Among the values of personal religious competence possessed by the Prophet Muhammad are the values of honesty, patience, responsibility, justice, trustworthiness, wisdom, intelligence, cleanliness, tenderness, beauty, discipline, order and so on (Syarqawi, 2017).

All of these must be owned by the teacher, because the teacher's job is not only in transfer of knowledge but also in transfer of values which is a very important aspect in building the character or morals of students. Personal competence that will be able to survive throughout the ages is religious personal competence that is personal competence based on religious values.

2. Social-Religious Competencies

The socio-religious competence possessed by the Messenger of Allah is the ability to communicate, both with students and with the environment, such as parents, neighbors, friends and society in general. According to Mujib and Mudzakkir (2015) religious social competence is also related to sensitivity and concern for social problems that are in line with Islamic values. Among them are egalitarianism or equality between

humans, like to help, tolerance, good cooperation and so on.

All of these are owned by the Prophet Muhammad, as some of them are stated in the Qur'an as follows:

a. The Prophet Muhammad saw has a gentle attitude towards others (Surah Al Imran: 159) and tolerance (Surah Al Kafirun: 6)

b. The Prophet Muhammad SAW has compassion towards others (QS. At-Taubah: 128. In the hadith narrated by Anas bin malik, The Prophet Muhammad saw: "... he ever heard a baby's cry and then accelerated it as he was worried his mother would be disturbed" (HR. by Bukhari). The attitude of compassion that the Messenger of Allah was reflected in him and reflected in his daily life (Syukur Rahmatullah, 2014).

c. The Prophet Muhammad Saw was forgiving towards others (QS. Al A'raaf: 199). The forgiveness of the Prophet Muhammad was not only addressed to friends and followers, but also to opponents. The forgiveness attitude of the Prophet Muhammad was reflected in the forgiveness of a infidels commander who came and drew a sword in the presence of the Prophet (Syarqawi, 2017).

The gentleness, compassion for others and forgiveness are attitudes desired by every individual. In a psychological review, individuals who are raised in a rough atmosphere and lack of affection will experience mental turmoil within the individual (Nurbayani, 2015).

The Prophet Muhammad SAW taught us to become a professional teacher, a teacher is not enough to only master social competence, but must have religious social competence. Religious social competence is social competence based on religious values

that are transcendental, that is, based on and not contradicting the Qur'an and Sunnah.

3. Pedagogic-Religious Competence

The Prophet Muhammad SAW had religious pedagogic competence. This means that the Prophet Muhammad was able to make expert decisions on a variety of problems, then these decisions could be accounted for based on the arguments and insights of his expertise. According to Muhammad Ali, this is important for educators to have in carrying out their main tasks, both in planning, implementing and evaluating the learning process that has been implemented (Ali, 2014).

The religious pedagogical competencies possessed by the Prophet Muhammad are:

a. The Prophet Muhammad saw as as reliable drafter.

In planning, The Prophet Muhammad saw is a reliable drafter. The Prophet saw give an example that before carrying out learning activities, the teacher must prepare and manage or be properly arranged so that the learning process can run as expected. This was illustrated when the Prophet straightened his saf before praying in congregation. The Prophet SAW said: "Abu Al Walid said, Syu'bah of Qatada had told us from Anas bin Malik from the Prophet sallallaahu 'alaihi wasallam, he said:" Straighten your shaf, because straight shaf is part of the perfection of prayer. . " (H.R Bukhari) (Saltanera Teknologi, n.d.).

b. The Prophet Muhammad saw as reliable executor.

The Prophet Muhammad saw as reliable executor of educational activities. This is illustrated in a hadith: "From Malik bin Huwairis r.a said: The

Messenger of Allah said:" Pray for you as you see me praying ". (H.R Bukhari) (Saltanera Teknologi, n.d.).

The Prophet Muhammad saw is the best human in planning and managing something. This was indicated by the Prophet when he prayed in congregation, he not only ordered the correct prayer but also gave an example. On the other hand, the Messenger of Allah was also the executor of teaching to his people, because he immediately gave an example of a deed that is in accordance with the Shari'a. This can be seen from the hadith of the Prophet Muhammad in connection with the Prophet's command to Muslims to imitate the prayers of the Prophet. This means that The Prophet SAW as the direct executor of the learning process and even directly practiced it.

c. Prophet Muhammad saw as Reliable Evaluator

Prophet Muhammad saw as an reliable evaluator in education. This is illustrated in a hadith: "From Abdullah r.a, the Messenger of Allah said:" Read the Koran for me. "I said:" will I recite the Koran for you, while this Koran came down to you? " He said: "Actually I like listening to (recitation of the Koran) from other people. "I also read it until when it came to the verse: Fakaifa 'idzaa ji'naa min kulli ummatin bisyahidiin waji'na bika' alaa haa-'ulaai syahiida" he said: I SAW his eyes were shedding tears. (H.R Ahmad) (Saltanera Teknologi, n.d.).

The hadith above describes the Prophet Muhammad's evaluation of the recitation of the Qur'an by Abdullah. This evaluation method was applied by the Prophet by listening to and paying attention to the recitation of the Koran by Abdullah. This incident indicates that in learning evaluation has a very important position. Evaluation can not only be used to measure the level of achievement of educational goals, it can also be used to identify and correct mistakes encountered in the learning process.

Conclusion

Professional teachers are teachers who have special abilities and expertise in the field of teacher so that they are able to carry out their duties and functions optimally. Teachers are said to be professional if they have three characteristics, namely having a good personality. Able to interact well with students, parents, neighbors, friends and society in general. Have the ability and various skills related to education, such as teaching skills, guiding, assessing, using teaching tools, developing teaching materials and so on.

The Prophet Muhammad saw was a professional plus teacher, because he had plus competencies, namely religious personal competence, religious social competence and religious pedagogical competence. In behaving and educating mankind, it is always based on transcendental values and the values are implemented in daily life. The Prophet Muhammad saw does not only giving examples, but becoming the examples and the role models in all aspects of life. Therefore, to become a professional teacher, it is not only determined by academic ability, but also must have a good personality and be able to be the example.

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