

## TEACHER CHARACTER; TASAWWUF'S PERSPECTIVE

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**Abstract:** Abstract This article is titled Teacher Character; Tasawwuf's Perspective. Articles discuss This article discusses what character a teacher must have and what a teacher does before and after starting teaching at school and how the teacher behaves when he meets his students at school. The method used in this article is a qualitative approach to library research. The sources used are books and literature related to the study under study. The result is that, before the teacher starts the learning process and during the learning period, the teacher does psychological exercises ordered by Allah. The exercises include Tahajjud prayer, reading the Qur'an, and reciting. There are several times that are used in maintaining a relationship with God, including before sunrise, before sunset, at midnight, and at the end of the day. The time and practise commanded by Allah have a good influence on a person's ability to carry out his duties as an educator. The teacher also carries out the 3S concept, namely: greetings, greetings, and smiles. Greetings are carried out between teachers and students, teachers with teachers, and students with students, as well as greetings and smiles.

**Keywords:** Teacher, Character and Tasawwuf

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### A. Introduction

Education is the only way to make evolutionary and gradual changes. Through this path, students are not only taught but are also invited to think and to use their intellect in seeing and judging things. Islam must be a value system in life: love one another and eliminate hatred in brotherhood.(Ulwan, 2010: 6). Especially Islamic education, not only to create a society that is reliable in science but as an effort to shape humans to become faithful servants of Allah.(Jalaluddin, 2016: 95). The position of education is very urgent and very influential in all walks of life. Ahmad Tafsir stated that education is personal development in all aspects.(Zailani 2021: 931), then a good education system is needed so that the expected results are as expected. The system regulates the entire series so that it runs according to the rules and objectives. In education, one of the things related to the system is the teacher.

Teachers are an integral part of education. Its position as the main supporter in achieving educational goals, especially with Islamic is central because Islamic education does not only hope for a process of knowledge transfer but also a transfer of value. You need a complete teacher. His mind contains knowledge, and his heart contains faith; thus, the selection of teachers to become teaching staff is one of the important things to pay attention to. Islamic education has noble values that are not possessed by value-free Western education. Islam directs all human beings in all aspects, and work leads to Allah, as does Islamic education, even though there are short-

term goals to be achieved based on the necessities of life, with the ultimate goal culminating in Allah. This is where the uniqueness of Islamic education lies, even though there are already many information search engines, such as Google, YouTube, and others, that only touch on cognitive and psychomotor needs. Value void (affective) on the side by educators. Good teachers practise what they teach. Al-Ghazali mentioned that a person is not worthy of receiving God's grace except to practise what has been obtained.(Al-Ghazali, 2018: 11)

## **B. Method**

This is qualitative research. Qualitative research is meant to be research that produces descriptive data in the form of written or spoken words from people and observable behaviour. The type of qualitative research used in this study is library research. A literature study is a text study that is carried out using literature in the form of books, notes, and research reports from previous studies.

Sources of data obtained by researchers come from various relevant literature. The literature used is books that are directly related to the theme raised in this study. The data collection technique in this study is the document search technique. This technique is a way of collecting data from sources in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, and others obtained from both primary and secondary sources. The data obtained were analysed using content analysis, which is a systematic technique used to analyse message content.

## **C. Result and Discussion**

The problems that arise in the dynamics of Islamic education are very complex, starting from not achieving short, medium, and even long-term goals. There is a gap between expectations and reality, and the above is a problem that needs to be resolved. One of the roots of the problem is a teacher. As stated earlier, the teacher's task is not only to teach but also to educate. This is a noble concept that is applied in Islamic education, while in reality, some teachers are ready to become teachers because they have the intellectual skills needed by students, but they are not ready to become a murabbi, who acts as a role model worthy of being made a good example by others. A teacher must have a proven character. The ability of a teacher is not only seen from the way he teaches science, but how the teacher displays a good example. There are several attitudes that a teacher must have:

- a. Forgiving, this attitude is an important part that cannot be separated in a person's life. With an open heart, it will be easy to forgive other people's mistakes. The Quran mentions forgiving. This shows this deed is important and noble. It is undeniable, dealing with students with various kinds of characteristics and behavior will cause uncertain feelings, if this condition continues to occur it will cause a severe bad mood, thus the nature of the chest is a commendable deed to be possessed by a teacher.

- b. Good Example, being able to set an example for anyone, it is recommended that before studying science, first learn manners. A teacher must be able to be a good example for his students, even though there is an expression "Don't see who says, but see what is said", but in the interaction of teachers and students, set a good example, the main part of success in carrying out the teacher's duties, as transfer of knowledge and transfer of value. At present, many cases are found, that are only able to prohibit science, but are unable to prohibit adab, or vice versa, while what is expected between science and adab goes hand in hand. Science teaches, adab is also instilled in students.
- c. Have competence. The cognitive ability of a teacher is the main foundation that a teacher must have. Competence includes a set of knowledge in the field being taught, so that the learning process goes according to applicable regulations, so that a teacher is able to measure his abilities. There is scientific standardization, so that students' success in the cognitive aspect is as expected. The characters above, can only be achieved with God's endeavor and permission, to get His blessing and help from God. What steps should a teacher take so that the learning process gets to his heart.
- d. Guide, the teacher acts as a guide who directs students to find what they need. The guidance is in various ways, but the guide used by the teacher is the Quran and Sunnah. There is so much to be found in the many stories of the Apostle in educating his friends so that they can understand and submit to the provisions that have been set by God.

## 1. Intentions

Intentions are matters of the heart, not matters of speech; keeping them clean from other things is very hard. In Islamic view, intention is a measure of whether a deed is accepted or not by Allah. In the educational dimension, intention also plays a major role. The intention must be free from polytheistic behaviour. The heart truly obeys Allah in all aspects and intentions. One of the books that discusses the science of monotheism and its ins and outs can be read, one of which is the book of monotheism, which was written by Muhammad bin Abdul Wahab and in the syarah by Asyaikh Abdurrahman Bin Hasan Alu Shaykh. He explained the contents of the book of Tawhid in his book, Fathul Majid. (Syaiikh, 2015:6)

Knowledge comes from Allah. He who teaches humans to know.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

It means:

And He taught Adam the names of all the objects, and then He showed them to the angels, saying, "Tell Me the names of all these objects, if you are right!" They replied, "Glory to You! There is nothing we know besides what You have taught us. Truly, you are the all-knowing, all-wise ." (QS 2: 31-32)

Cleanliness of intention is one of the reasons that Allah is pleased with the teacher. Because there are some people who work, and being a teacher as a profession is limited to carrying out their duties as workers, they cannot expect money from this job. There is no spiritual value attached to him when he teaches. An Islamic education teacher has a way of working that is different from general education, and the prophet has given limits and judgements to someone who does good deeds because the world and Allah have different positions.

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى . فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصَيِّبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

It means:

From Amirul Mu'minin, Abi Hafs Umar bin Al Khottob radiallahuanhu, he said: I heard the Prophet sallallaahu'alaihi wasallam say: Indeed, every action depends on its intention. And verily, everyone will be rewarded according to what he intended. Whoever emigrates for (wants to please) Allah and His Messenger, then his migration is for (pleases) Allah and His Messenger. And whoever emigrates for the world he wants or because of a woman he wants to marry, then his emigration will be worth as much as what he intended.

The importance of the position of intention in teaching is one of the reasons what is done is blessed. Instilling intention is not easy; you need consistency to always measure the quality of your intention on a regular basis. Intention in the heart: no creature should be in the name of Allah. Because the intention must be single. So even if he gets a salary from work, that is a logical consequence because he is working. Sincerely, because of Allah, there is no relationship between being paid or not. Someone might say that he doesn't need to be paid because he is sincere; maybe that's when he isn't sincere. Intentions are very influential on a person's behaviour. In general, intentions based on the need for human attention are impermanent and weak. Because human nature is unstable, it affects the way we work and think. Intentions that come because of God are based on the principle of true monotheism.(Naisaburi, 2007: 39).

Al Ghazali has provided steps for achieving blessings and has been given wisdom by Allah. Someone is able to maintain a commitment of intention for 40 days before doing any work because of Allah. He must be sincere physically and mentally, without

the slightest feeling of wanting to expect praise from humans. Inner riyadah like this is needed for teachers to keep their intentions from being separated from God's will. There is a saying in the Book of Arrisalah Laduniyah that is very important to listen to and practise, namely (Al-Ghazali, 1910: 37):

من اخلص الله أربعين صباحا أظهر الله لنا بيع الحكمة من قلبه على لسانه

It means:

"Whoever sincerely devotes himself to Allah for 40 days Allah will reveal wisdom from his heart to his mouth."

## 2. Set the heart

The main part of the human heart God does not look at humans through the splendour of physical possessions and beauty; He judges based on a person's inner self. Keeping the heart awake and alive is not easy; it needs istiqomah. As Khaliq, Allah has given instructions to guide the heart to its fitrah.

The teacher has a very big role in helping students achieve their goals, especially for their Lord. Teachers need to organise their hearts first so that they can teach in a calm, enthusiastic, and patient manner. Several cases occurred when a teacher started teaching when he had a problem—maybe it happened with his family, friends, or other reasons—and in that condition, he taught, and the students would get a negative impact. Allah has provided therapy, and how a person is in prime spiritual condition is revealed in the Qur'an, Surat Taha, verse 130:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

It means:

"So be patient with what they say, and glorify your Lord before the sun rises and before it sets; and glorify (also) at midnight and at the end of the day, so that you feel calm."

In historical context, this verse is addressed to the Prophet Muhammad so that he remains patient in facing all challenges in his da'wah mission, but the Koran is a guide and a mercy for humans, so this verse is for anyone. Ali bin Abi Talib said that patience is part of faith. iman (Naisaburi, 2007: 258). There are several times that God conveys ways to keep the heart calm and filled with strong patience, namely before sunrise, before sunset, at midnight, and at the end of the day. The author will discuss them one by one.

### a. Before sunrise.

This time is very ideal because before someone moves and works, they glorify Allah first. A believer connects his heart to Allah before he communicates with humans. The estimated time is before dawn, after dawn, or before sunrise. The teacher first fills his heart with remembrance of Allah and establishes communication with Robb before he teaches. The calmness and patience of a teacher are very influential in the success of educating students.

The family, economic, social, and religious backgrounds of the students are not all homogeneous; the spiritual intelligence of the teacher is needed to manage the various differences of all students. To arrive at this intelligence, the relationship with God must be maintained. Proximity to Allah is actually submission to Him (Naisaburi, 2007: 48). Keeping the heart so that it is always attached to Allah is a must, and it is related to time. The time set by God for servants is certainly the ideal time. Because He knows best the needs of His creatures. Before sunrise is the time for humans to prepare themselves to fulfil their various needs in life. There is a lot of potential in this fulfilment where there is tension in the mind, anxiety, fear, or unguarded emotions. Before the process begins, humans first praise their Lord by glorifying and praising Him. His inner heart always feels watched and guided by God in carrying out activities. In the same way, before starting the process of teaching and educating students, first clean the mind from inner immorality and fill it with God's names. The teacher is always patient with the attitude of his students. Patience is in the heart, not the mouth; filling the heart with praise to Allah is the main step in maintaining patience in dealing with various problems. It is undeniable that the problems that occur with students, such as lack of adab, difficulty in being educated, and expectations that are not met, are not necessarily all caused by the inability of students to participate in the learning process and inculcate Islamic values. The essentials are not fulfilled (Ramayulis, 2012:139).

b. Before Sunset

This is when one's mind is drained due to working a full day. The heart is in a "tired" condition, so it is needed for energy and to regain calm. Before sunset is the perfect time to glorify and praise Allah again if He forgives all the sins that have been committed during the day. Rasulullah taught a lot of remembrance and prayer in the morning and evening. It is important for the teacher to always watch over and guard his heart. The teacher has the responsibility to guide his students to always maintain their manners and behaviour; he also has the responsibility to educate his students to have faith (Ramayulis, 2012: 111). This requires the teacher to act as a murabbi so that what is taught to students has meaning and is memorable. A heart filled with serenity and patience has a very good effect on the disciple.

c. Midnight Time

This is when the servants strengthen their hearts again after other people are in a deep sleep. Most humans are late with sleep and dreams, so servants should use that time to complain and prostrate to Allah. The Quran mentions that worship at this time is able to provide extraordinary spiritual strength.

The teacher, as well as acting as a murabbi, certainly understands very well at this time. He would use the rest of the night to nourish his heart again. God gave midnight, and of course there is a specific purpose. There are several worship activities that are carried out at midnight, as explained in Surah Al-Muzzammil, Sura 73, verses 2–7.

فُمِ اللَّيْلِ إِلَّا قَلِيلًا نَّصَفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

“Get up (to pray) at night, except for a small part, i.e., half, a little less, or more than half of it, and recite the Quran slowly. Verily, we will send down heavy words on you. Verily, the rising of the night is stronger (fills the soul) and readings at that time are more memorable. Verily, during the day, you are very busy with long affairs.”

Allah knows the needs of the heart better than humans themselves. He who created him also maintains and understands its ins and outs. Allah has emphasised above that night is one of the most appropriate and effective times to perform riyadhah and interact with Allah. Humans will find real peace in dealing with the various problems of everyday life.

Teacher as a noble profession. He invites people to do good. Through teaching, the teacher introduces various kinds of knowledge to the students. Output Implementation of teaching in the dimensions of Islamic education can be felt in the aspects of obedience and obedience to Allah. The teacher's inner strength should be more dominant in helping actualize the spiritual needs of students. The time that has been prepared by Allah in Surah Muzzamil is the best time for the teacher, because before the teacher starts teaching and interacts with students and others, he has already carried out the rituals above.

The night prayer ordered by Allah, even though it feels heavy, brings quite a lot of benefits. There is nothing high; if you want to achieve it, you have to make great sacrifices. For example, "Someone is so easy to find pebbles on the side of the road, but their value is low compared to pearls, which one must dive to the bottom of the ocean to get, but if they are found, these objects are very valuable." A teacher who is also a murobbi will make night prayers the best time for him to contemplate and complain to Allah. This is where a murabbi enlightens feelings of servitude and problems to Allah.



His condition at that time was in an ideal position to unravel the tiredness of the soul and the tension of the mind. His mind will be refreshed, and his heart will be in order again.

There are some people who relieve stress by going to tourist attractions, such as beaches and mountains. In fact, it only lasts for a moment because this method can only reach the surface. Unless the excursion is accompanied by Tadabbur to Allah, Unlike the case with the Tahajjud prayer, the influence is on the centre of the mind and into the heart. Tahajjud prayer becomes a shield of healing for the soul, eliminating bad and weak thoughts. Naturally, not everyone can perform the Tahajjud prayer because the time of implementation is when most humans are sound asleep, but for those who can afford it, the benefits are enormous.

Another activity carried out by the teacher is reading the Koran. The meaning of tartil referred to here implies that reading with the rules and laws of tajwid includes the makharijul of letters, the characteristics of letters, mad, and matters relating to the correct way of reading the Koran. Teachers who always use part of the night to interact with the book of Allah at night will have an impact on mental cleanliness and provide healing effects and therapy for anyone who reads and practises at the same time. Allah mentions the word "asyifa" in His book. This word means healing. The word "asyifa" is repeated four times in the Qur'an ( Baqi, 2012:509).

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O people! Verily, a lesson (the Qur'an) has come to you from your Lord, a cure for what is in the breasts, and guidance and mercy for those who believe (Yunus 10:57).

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

It means:

Then eat of all kinds of fruits, and then follow the path of your Lord, which has been made easy for you." From the belly of the bee comes a drink (honey) of various colours, in which there is medicine that heals humans. Indeed, in that, there really is a sign of Allah's greatness for those who think. (Annahal 16:69)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا



And we send down from the Qur'an something that is an antidote and mercy for those who believe, while for those who are unjust, the Qur'an will only increase losses. (Isra 17:82)

It means:

And if we had made the Qur'an available for reading in a language other than Arabic, they would have said, "Why are the verses not explained?" Is it proper for the Qur'an to be in a language other than Arabic while the apostle is an Arab? Say, "The Qur'an is a guide and a cure for those who believe. And those who do not believe have plugs in their ears, and the Qur'an is darkness for them. They are like people who are called from far away." (Fussilat 41:44)

The word "asyifa" is addressed to the Qur'an three times, one for honey. (Baqi, 2012:509) The implied meaning contained in the meaning of asyifa addressed to the Qur'an is that the Qur'an is a true therapy for liver disease. Anyone who carries out and routinely treats his heart. On the other hand, whoever distances himself from the Qur'an, his liver disease will become more and more chronic and has the potential to cause him to die.

Teachers interact a lot with people, especially with their students, and not all students come to school in a cheerful state and avoid problems. Take the example of the Apostle as an educator (Ramayulis, 2012: 109), who always wants to know the condition of his friends. Careful teachers can certainly observe changes in the attitude of their students when in school. What should be done for the teacher when he already knows the problem with his students? Of course, there are efforts to help solve the problem, but before arriving at a technical solution, the first thing to do is to reorganise the students' hearts. Calming the hearts of students is not an easy matter. A capable and close person at that time was a teacher. He has enough opportunities to talk to him and advise him because the sick centre is located in the heart, so before the teacher helps and gives therapy to students, the teacher must first be free from heartache. Don't let the student be in trouble; the teacher is also like that when advising what appears to be chronic and worse.

Try to make the teacher spend part of the night reciting the Koran as a routine effort to maintain heart stability. Al Ghazali mentions someone who is knowledgeable and practises knowledge; he is called a great person in all the kingdoms of heaven (Ramayulis 2012: 108-109), and the teacher must be in harmony between knowledge and charity. Reciting the Koran is part of God's efforts and methods to lead to a clean heart. This method is very good because it comes from God, and of course the virtue is very high. This tradition is an activity that teachers cannot leave behind because their position as murabbi directs students to the attitude of an obedient servant to God. A simple word of advice will be far more beneficial than long and scientific advice if it comes from a clean and pure heart.

d. End of the Afternoon

At this time, the physical and psychological conditions are experiencing fatigue after activities. While doing work, it doesn't always go according to the teacher's wishes. Various events that occur directly or indirectly are able to have an impact on the soul. At this time, the position of the soul needs support and nutrition for remembrance again, so that he gets pure enthusiasm from Allah. remembrance, so that the soul returns to gain new strength, even though it is physically exhausted, but it can be supported by strong spiritual power.

Praising at the end of the afternoon is part of the therapy that Allah teaches his servant and is very important for teachers because they must still have a pure heart that they use to interact with their students. The urgency of purity of heart is the main key to carrying out the mission of change for students. The teacher's behaviour is always controlled in social interaction and in other environments. This process should be carried out continuously and measurably in order to get extraordinary effects. Because of errors in the process of internalising virtue or noble values, there is no teacher's heart strength to carry the moral message contained in each teaching process in class or elsewhere. Avoid this condition by always feeling watched by God. The feeling of always being watched will appear if the heart is always connected to Allah.

The four times that have been prepared by God are special times, like when a servant does what God likes. (Kurdi 2006: 2). The feeling of a teacher is always under guidance when, in daily life, he is alert and thorough in everything he does. His attitude will not change just because of a circumstance. Starting the day by doing good makes the heart directed and well guided. Everything is based on God's guidance. A wise teacher will always be introspective, always counting himself before anyone else who counts; for him, God's supervision is enough to lead him to always reflect on every step that has been taken and plan that will be decided.

1. Prepare students' inner readiness.

Students As human beings who continue to process towards maturity and personal formation, we need supporters to make this happen. Even though everyone has a personality, the background is internal factors, such as genetic or innate factors, but in a more dominant aspect, it is influenced by external factors (Sjarkawi 2011: 19), for example, the family and school environment. Especially in schools, it must be able to be a positive factor for students. The role of the teacher is very dominant in determining the future of students because, in principle, the process of education from teacher to student lasts a lifetime, thus bringing them closer to Allah (Fitria Wulandari, Tatang Hidayat 2021: 160).

Students as objects in educational institutions are the main instruments of education. They are the intended target in education for change to occur. This process is

not only a transfer of knowledge but also a transfer of value. There are processes related to reason, and there are processes related to the soul. The two things above will not go well without being followed by the readiness of the student as the designated object. There are stages that must be prepared for the teacher so that students have reliable mental readiness and are ready to receive instructions and guidance from teachers. These stages include:

1. Feel comfortable.

A student, when he arrives at school, needs a comfortable and friendly atmosphere. The feeling that arises is not present without a cause. School should be a second home for students. Managers of educational institutions have moral and policy responsibilities to create these conditions. Things that can be done include: first, preparing a school environment that is free of violence. Students are very vulnerable to violence. This can happen from senior to junior, from teacher to student, or between peers. Concrete and measurable regulations are needed that can be monitored continuously in the school environment. CCTV, which is used by schools to regulate and supervise all student activities, has the potential to reduce violence, but in fact this tool will be useful if used as a means of facilitating surveillance because what is needed is social awareness in relationships so that the process goes as expected. The school needs to make a policy on how there are limits to direct interaction between different levels; in this aspect, the school can technically carry out reforms on a limited scale, namely how this interaction does not become a place for bullying or the like. Several Islamic schools in North Sumatra Province, Indonesia, have built separate buildings for seniors and juniors so that opportunities for acts of violence can be massively reduced.

2. there is social warmth

The teacher has prepared a certain time and person to welcome the student's presence with gentleness. This is important to apply during the interaction process between the teacher and students. The greeting from the teacher to students every time they come to school has a psychological effect that is quite good for students and their parents. Some parents accompany their children to school; of course, it would be very humane if they witnessed a very friendly welcome from the school. This is able to provide a high sense of self-confidence for students, so teachers are required to do the 3S, namely greetings, greetings, and smiles.

Salam is part of the sunnah of the Prophet, which he practised every time he met a believer. Greetings are words that contain prayers from those who greet and those who answer greetings. The school environment is a place for character formation. This place is a very appropriate medium to start and train someone. There are meetings and interactions between students and teachers, students with students, and teachers with teachers. If, in many moments, greetings are a part that is often done when meeting for the first time or when they want to part ways, a strong Islamic community will be

formed. Students are trained to greet and pray for each other. This habit is naturally able to reduce acts of violence between students. Greeting and greeting each other is part of human nature, which always wants to do good and that will purify the soul and spirit of the believer, always leading to things that are obedient to Allah (Al-Jauziyyah 2019: 93).

The greeting in question is an expression from the teacher to the student when meeting with him. Like saying how are you, welcome, goodbye," and many other examples. These words seem simple, but they have a positive effect on students. There is a genuine inner relationship between students and teachers, not only in formal interactions in class and in the learning process, but also in a reciprocal relationship for mutual respect. Sometimes learning problems arise, not all due to inability in the intellectual-cognitive domain but related to the psychic. Rasulullah often asked his friends when he could not find them; this indicated that the Prophet was very responsive and respectful towards the conditions of his friends. Greeting students when they arrive at school is an indication of a feeling of mutual concern for one another. This should also apply to students. This process is exemplified in concrete terms by policymakers in schools.

#### **D. Conclusion**

The personality of a teacher, seen from his life. As a teacher, one must have an Islamic character in carrying out the mandate as a teacher who deserves to be emulated, set a good example, provide Islamic guidance and always forgive. This can all be achieved if there is a sincere commitment and intention to make it happen.

Education is an important point in the human journey. Through education, a person gets the knowledge needed in life. The concept of Islamic education is oriented towards superior personal and excellent human beings, so for that, a teacher must mentally prepare himself so that he is truly mentally and spiritually prepared. The containers that Allah has taught in the Qur'an for the most appropriate conditions to stabilise the soul are: before sunrise, before sunset, at midnight, and at the end of the day. This time is used for remembrance as a tool to fill the soul so that it is more tested. This dhikr is intended for teachers because it has a big role in bringing students to educational goals.

The teacher is able to create conditions that are as comfortable as possible for students, so that in this atmosphere they can learn well. Social warmth is something that should not be forgotten by the teacher. Positive interactions between students, teachers, and students can be a medium for connecting harmonious dialogue so that students can follow everything the teacher teaches them. The teacher's example is the most effective method for setting concrete examples. The formation of student manners will naturally and consciously change for the better.

Greetings, smiles, and greetings are actions that are very simple but contain a very deep meaning. By greeting, mutual attention and recognition are formed, which are more meaningful. Greetings in a way that is ma'ruf can give the effect of soul strength and feelings that one is not alone. A sincere smile can give peace to anyone. Teachers who always smile at their students are able to increase feelings of mutual respect and maintain those feelings between the two of them. Greetings from the sunnah of the

Prophet, which are very continued, with greetings and practise in life. Students and teachers give and answer each other's Islamic examples that should be preserved in Islamic schools so that the values of rabbinic civilization are formed.

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