

Personality Characters of Educators in Surah Al-'Ala

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Abstract

Islamic education is currently experiencing a decline in terms of Islamic values which causes setbacks. Educational observers analyze several reasons for the decline, including the material of life that does not refer to its main source, the occurrence of social and cultural crises, the loss of good examples, the right faith, and Islamic values. This problem requires the right solution in order to immediately get a solution so that the Islamic education process is able to run as expected. For this reason, it is necessary to refer to the Qur'an as a solution to the personality characteristics of educators. In this study, the researcher chose Surah Al-'Ala as the Surah of choice to examine the personality characteristics of the educators contained in it. This type of research is library research, which is a document study whose data sources come from written materials whose discussion is related to the character of educators. Researchers found the relevance of the character of educators to Islamic education, namely *aqidah* is the basic foundation that humans must have. This foundation must be firmly planted and realized in the form of habituation in order to form a character that is *uswatun hasanah*, namely noble character that can be imitated and followed by students and those around them. Then the relationship between educators as innovators, mentors, motivators and advisors is a form of attitude that is needed and must exist in educators so that the goals of Islamic education are successful.

Keywords

personality; education
characters; Surah Al-'A'a



I. Introduction

The world of Islamic education is experiencing a prolonged dilemma in the era of globalization, this is marked by the decline in the morals and character of the nation's generation. Syed Naquib Al-Attas has predicted the character crisis that is happening at this time. then Syed Naquib Al-Attas put forward the concept of *ta' dib* as a solution to this problem (Husain, 1986). At this time educators are faced with the problem of the moral crisis of students. Therefore, educators as educational subjects who play an important role in the learning process are tasked with instilling good moral education to students. To teach and transmit good character to students, it is the educator who must first have good character (noble character).

Character is a human way of thinking and behaving. Character is divided into two, namely good character and bad character. Every human being has the potential to become an individual with good character or vice versa. This situation depends on the process that will be passed by each individual. If from childhood to adulthood the individual does not get character education (morals) from the family, community and school environment, it is likely

that students will have bad character. Character is a reflection of the human self that describes the human soul. people who have good character will be able to socialize well in the community, and conversely people with bad character will find it difficult to interact with society and the environment. Educator character is a way of thinking and behaving educators in teaching science and applied in the world of education. In Islamic education, the function of educators is not only as a transfer of knowledge but also prioritizes the transfer of character.

The fact is that every human being has traits that lead to good and bad (khairun wa Syarrun) (Fattah, 2015). Good and bad characters are already embedded in humans, but this is not merely a reason that everyone surrenders so that they follow their passions in doing things. which God hates. To have a good soul and faith, everyone must choose and determine to be good or bad. To proceed to become a good person, everyone must undergo a process of Islamic education that can lead to piety to Allah SWT. Piety can fortify everyone's soul so that they do not commit despicable actions, so that a noble character is formed in the eyes of Allah SWT and humans.

In dealing with all these problems must return to the Koran. One of the surahs that can be used as an answer to various problems because this surah collects the substance of the great faith about divinity, about revelation as well as about the day of resurrection. This surah also bridges between the teachings of the faith brought by the prophet Muhammad SAW with the faith of the teachings of the prophet Abraham. And contains the call of Allah SWT to exalt the attributes of Allah SWT and His unlimited power.

Then the scholars argue about the privilege of this surah which is mentioned in a history of the Prophet Muhammad in his prayer reading this surah on two big days in Islam, namely Eid al-Fitr and Eid al-Adha.

The explanation above explains the superiority of Surah Al-ala in the eyes of the Prophet. Of course this privilege is not something unreasonable. The author believes there is a great meaning implied in this surah so that it makes it special for the Messenger of Allah. And this meaning has never been studied before by education experts such as educators.

II. Review of Literature

2.1 The Definition of Character

Character is an individual's self-image. Every educator must have a good character to be a role model for their students because it is necessary to discuss the character more deeply. In this chapter, the researcher will explain the definition of character according to several experts who explain the definition of character, educator, and educator character. Here are some definitions of characters, including the following:

Etymologically according to the Indonesian dictionary "character" is defined by character, psychological traits, morals or character distinguish one character from another. Characters also mean letters, numbers, spaces or special symbols that appear on the keyboard screen (KBBI, 2014).

According to Koesoema (2015), character equals personality. Personality is considered as a characteristic or characteristic, style, characteristic of a person who comes from formations received from the environment. According to Kesuma (2011), character means character, character, morals, ethics, character and character. The following definition provides an understanding that character means the nature or character possessed by humans in general which can be seen through behavior. Humans have diverse traits, this happens because of environmental factors and different living conditions. So the environment has an important role in determining a person's character.

2.2 Basic Character Building

The attachment of character in the individual does not come alone but through the formation process that occurs within the individual. Therefore, it is necessary to discuss several theories about the basis of character formation in humans through the ideas of experts.

In Sartre's view, the focus is not on essence but on existence. Because human innate essence cannot be explained like the essence of objects in the environment, for one example when looking at a hammer, everyone will be able to understand what the hammer is for, what it is made of, what its purpose is. Whereas in different humans, everyone cannot claim that everyone has a heart, feelings, mind, and concludes his way of life. Because sometimes humans have hearts, feelings may not be used.

Sartre added that humans are not finished products, in the sense that even though humans were created by God to be perfect, it does not mean that they are essentially like that. So how do you see human nature? that is, from its existence. The human way of doing things, there is no innate nature, no human must be bad or must be good. If every individual does bad every day, then one's own existence must be bad, and vice versa if everyone does good, then one's self-existence will be good.

2.3 Educator

At first the task of educators was purely the duty of both parents, but along with the development of the times that have advanced like today, many of the duties of parents as educators are left to the school, because they are more efficient and more effective. As educators are also still stuttering about virtual technology, or we are adept at still reluctant to teach, or we have taught but the way is not right so the results are not optimal (Sagita, 2020). Therefore, educators must have a personality that will bring students to good morals (Nurkholidah, 2021).

According to RI Law number 14 of 2005 concerning teachers and lecturers chapter I article 1 teachers (Educators) are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through the education pathway. formal education, primary education, and secondary education.

Meanwhile, in the perspective of Islamic education, educators are people who are responsible for the development of students with efforts to develop all the potential of students, both affective potential (taste), cognitive (inventive), and psychomotor (intention). The educators are divided into two, namely natural educators and position educators

2.4 Educator Character

Educators must understand and follow the norms governing human relations (relationships) to carry out tasks between educators and students. In order for the alignment of this process to run well, every educator must have good character so that students can be invited to work well together during the learning process.

In the educational process there are three ethics of educators, namely (Sabri, 2007):

1. Ethics related to have a good religious character (diniyyah) includes obeying and submitting to Allah's Shari'a in the form of words and actions. And have noble character traits (akhlaqiyyah).
2. Ethics towards students, namely, the properties of courtesy (adabiyyah), and the characteristics of facilitating, pleasing, and saving (muhniyyah).
3. Ethics in the teaching and learning process, namely, the characteristics of facilitating, fun, and saving (muhniyyah) and the nature of art, namely the art of teaching that is fun, so that students do not feel bored.

III. Research Methods

This type of research is library research, which is a document study whose data sources come from written materials whose discussion is related to the character of educators. Therefore, during this research, researchers always use the library as a source to obtain research data. So, this research uses the library as a source to obtain research data.

Sholeh (2005) said that library research is research that uses the method by visiting the library to get data. The data are obtained from books, magazines, important documents and historical records that are related to the title of the researcher's research.

Library research or library research is a review process carried out by conducting a study of books related to the subject matter discussed descriptively. This study uses library materials as the main data source which aims to explore concepts that have been discovered by previous experts, follow research developments in the field to be studied, obtain orientation on the chosen topic, utilize secondary data and avoid duplication of research.

The research approach used in this research is qualitative research, namely research by describing in the form of words and language in a special natural context by utilizing various scientific methods that aim to provide explanations through library research methods.

Literature research is one type of research that uses written material as the object of research. So the steps taken are to read, understand, and study both in the form of books of interpretation and other sources relating to the problem under study. This study uses the maudhu'i (thematic) interpretation method approach used by researchers in interpreting the verses of the Qur'an. This method is true to its name, namely maudhu'i which means topic or title. As the name implies, this method analyzes the verses of the Qur'an by setting a topic of discussion and then analyzing the verses that have been selected according to the topic.

This study discusses the personality characteristics of educators in surah Al-,ala, the approach used is the maudhu'i method which focuses on research on one theme then analyzed and strengthened by lughawi (linguistic) analysis through the verses of the Koran. This study focuses on the Surah Al-,Ala in the Koran, because the object of this research is the Koran, the approach process used is the method of interpretation.

IV. Discussion

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ١ الَّذِي خَلَقَ فَسَوَّى ٢ وَالَّذِي قَدَّرَ فَهَدَى ٣ وَالَّذِي أَخْرَجَ الْمَرْعَى ٤ فَجَعَلَهُ غُثَاءً أَحْوَى ٥ وَسُقْرَتًا فَلَا تَنْسَى ٦ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ٧ وَنُيْسِرُكَ لِلْيَسْرَى ٨ فذَكَرْ إِن نَفَعْتَ الذِّكْرَى ٩ سَيَذَكَّرُ مَن يَخْشَى ١٠ وَيَتَجَنَّبُهَا الْأَشْقَى ١١ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ١٣ قَدْ أَفْلَحَ مَن تَزَكَّى ١٤ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٥ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ١٦ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ١٧ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ١٨ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ١٩

The Meaning: (1) Praise the name of thy Lord the Most High (2) Who createth, then disposeth (3) Who measureth, then guideth (4) Who bringeth forth the pasturage (5) Then turneth it to russet stubble. (6) We shall make thee read (O Muhammad) so that thou shalt not forget (7) Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden (8) And We shall ease thy way unto the state of ease (9) Therefor remind (men), for of use is the reminder (10) He will heed who feareth (11) But the most hapless will flout it (12) He who will be flung to the great Fire (13) Wherein he will neither die nor live (14) He is successful who growth (15) And remembereth the name of his Lord, so prayeth (16) But ye prefer the life of the world (17) Although the Hereafter is better and more lasting (18) Lo! This is in the former scrolls (19) The Books of Abraham and Moses.

This surah is named Al-ala which means Most High, the meaning of this surah describes the nature of Allah Most High. There is nothing higher and more exalted than Allah, the Lord of the worlds. Surah Al-,ala is the 87th surah which consists of 19 verses. This Surah is classified as Surahul Makkiyah because it descended in Mecca. As the makiyyah surah which collects the substance of the great faith about divinity, about revelation and about the day of resurrection. This surah contains Allah's call to exalt Allah's attributes and His unlimited power. As well as describe human desires that have narrow limits.

With such a broad description, this surah invites people to reflect and think about their relationship with God. After being explained and illustrated through His words, how Allah creates and regulates all continuity that occurs throughout this universe. Isn't it appropriate for every human being to believe in and believe in Allah SWT as the only One and Most Powerful God with all control in His hands? Logical reasoning will not be able to explain how the sky that stands firmly under the umbrella of the earth without the pillars planted under it. This phenomenon only Allah is able to make it. An endless sea with billions, even trillions of contents, no creature can create it. Not found any defects that occur in creatures regarding the creation of the universe and its creatures. Therefore, as a noble creature, equipped with reason as a tool for right thinking, it is obligatory for every human being to be grateful and to have faith in Allah SWT with all what He has commanded.

4.1 Educator Personality Character According to Surah Al-Ala

a. Musabbih

Surah Al-ala implies that to be an educator, one must have a musabbih character in him. As explained in the previous chapter, tasbih is an act that purifies God from something that is inappropriate for God. The first verse of this surah opens with the sentence "sabbihisma rabbikal ala "purify the name of your most high God". The meaning of tasbih in this verse has a broad explanation, not just praising Allah SWT through words but pledging, flattering, denying Allah SWT from being unworthy of Him through words and actions that bring sincerity in the heart. In other words, this verse shows that educators are musabbih, namely people who have a connection with Allah SWT by purifying, glorify and keep the view of something that is not worthy of Allah SWT. Educators are called upon to establish a relationship with their Lord by means of glorifying, and carrying out religious orders. Educators who have a musabbih character in themselves will have the ability to build high spiritual intelligence, strong intuition, and give birth to a calm emotional state.

Musabbih is a concept that leads to the character of a religious personality in educators. This is one part of the requirements that must be possessed by educators in Islamic education, namely faith, fear of Allah SWT, knowledge of what is taught, good character, physically and mentally healthy, high commitment to carry out the task (Daulay, 2014).

From the explanation above, it can be understood that the educator or teacher is a person who is faithful, pious, knowledgeable and has noble character. So as a religious character, the term musabbih has several criteria and mechanisms to shape oneself into a character of faith and piety, namely, according to researchers, the term musabbih in this verse commands humans to purify God through words and actions by presenting as much sincerity as possible continuously. The way humans purify Allah SWT through reason and mind is by keeping Allah SWT away from something new, such as creatures. Then through a heart that glorifies Allah SWT is done through dhikr to remember Allah SWT and all His power in every situation. Until the heart is only attached to Allah SWT with a connection that is built through the mouth, heart, mind, and mind. Dhikr in the context of tasbih refers to the definition of tasbih itself, namely, that glorification is an act that purifies Allah SWT by thinking and exploring the greatness and majesty of Allah SWT. The term musabbih contains

a statement of remembrance because in the meaning of tasbih there is an act that remembers Allah, the researcher concludes that remembrance is part of tasbih. However, the remembrance referred to in this section is to remember Allah SWT with full sincerity, the goal of which will be to give birth to people who love their Lord with that love, a pious soul will be born and create an attitude to glorify Allah. that glorification is an act that purifies Allah SWT by thinking and exploring the greatness and majesty of Allah SWT.

b. Mudzakkir

The term mudzakkir is taken from the editorial of the ninth verse which begins with the word "fadzakkir" which means give a warning. The warning here is addressed to everyone who wants guidance and convenience from Allah SWT, then followed by the next verse, namely "in nafa'ati az-zikra" which means that the warning is actually useful. This verse proclaims that in order to be classified as people who are given the ease of life and guidance by Allah SWT, then advise each other in life. Mudzakkir is a character that is more dominant towards self-sensitivity to the surroundings. This sensitivity is described in the form of concern for fellow Muslims to advise each other in the religion of Allah SWT.

The explanation above gives the meaning of mudzakkir itself. According to the researcher, the definition of mudzakkir in this sura is a trait that reminds each other of goodness in which there is a positive sensibility, namely an attitude that wants to embrace and remind others in the religion of Allah. Individuals who don't care about their surroundings will be indifferent and indifferent when something happens to other people. Meanwhile, people who have strong sensibility will be more caring and alert when they see other people in trouble. This attitude needs to be born and embedded in everyone, especially Educators should give warnings (advice), repetitions of Allah's instructions, increase knowledge for themselves and their students to increase knowledge of Allah's instructions, and meditate on seeing nature and all the rice of Allah SWT to think adding to Allah's instructions so that feelings are born. love and fear Him. So that love and fear will increase the piety and faith of educators and students.

4.2 The Relevance of Educator Personality Characters in Surah Al-'Ala Towards Islamic Education

The sophistication of today's technology causes education to be needed as a forum that is able to produce intelligent and quality generations to be able to face the demands of today's era. This causes education to be in the spotlight of every devotee in various aspects. In the educational learning process, the curriculum is considered not only the only object that is the reason every education enthusiast chooses a place to study. but educators as central who play an important role in the classroom is something that is considered very urgent presence.

As educators, teachers are not only required to be able to carry out transfer of knowledge activities. but in Islamic education every educator must be able to transfer character in the learning process. Because the purpose of Islamic education is not only to produce intelligent scientists but also to expect a generation that is intelligent and civilized and has good character. To produce a generation that is intelligent and has character, students need to transfer values, which is reflected in the character of the educators themselves.

In this study, researchers found two elements as characters that must exist in educators, namely musabbih and mudzakkir in educators in Surah Al-Ala. As has been claimed in the previous chapter that by having these two characters, educators will become intelligent, faithful, have a calm disposition so that in the process educators are truly able to produce generations of Muslims who are pious and have character. As for the relevance between personality traits educators with Islamic education will be realized through the personality character of educators who are born from the nature of musabbih and mudzakkir so that they

appear in educators who are accomplished and professional figures in the field of Islamic education.

Faithful educators will give birth to faith competence (*imaniyah*) and a strong spiritual soul, namely by carrying out remembrance, strengthening relationships with Allah SWT. The character of a faithful educator will be an example for students in the learning process. With a strong mental healthy soul and broad knowledge will give birth to various competencies as follows:

a. Educators as Innovators

Educators who have professional competencies that are useful in teaching are as innovators. educators as the center of the learning process must be able to find new things that can trigger the enthusiasm of students to learn.

A calm soul coupled with high knowledge will give birth to good creativity. Educators must be innovative and creative individuals to succeed in educating their students.

According to Udin Saefudin Sa'ud, innovation is an idea, item, event, method that is felt or observed as something new for a person or group of people (society), whether it is the result of invention or discovery. Innovation is held to achieve certain goals or to solve a certain problem (Sa'ud, 2009). The meaning of the word innovation is an update or improvement accompanied by a better direction in certain ways. Learning innovation is an update or improvement either in certain ways. Learning innovation is an update or improvement of a learning system so that learning becomes better (Sa'ud, 2009).

The innovation and creativity of every educator will produce creative strategies in solving students' problems in the learning process. Educators will find new things in transferring their knowledge to students. So that the lessons given are easy to understand and understand by students. Educators are required to have innovative characters, especially in the fields of science and technology in the current era of globalization. With the creativity of educators who are innovative, it will give birth to fun and effective learning. So as to be able to solve the learning problems of educators in the field of science and technology.

b. Educators as Guides

Educators are travel guides based on their knowledge and experience who are fully responsible for the journey. The description of the educator as a supervisor is the term supervisor as a pointer as well as a guide in the learning process.

Students are like white paper who cannot understand themselves without direction. So an educator should be able to be a guide for him to show the right direction for students. In this process every educator must focus his attention on each of his students. How can educators be able to guide their students if the soul and character of students are not known and understood by educators. In the opinion of researchers, educators must have broad knowledge such as psychology that can help them in recognizing the souls of students. Educators are people who are able to understand the level of ability of their students. An educator who understands and knows his students well will not give assignments and exams beyond the limits of his students' abilities.

c. Educator as Motivator

Educators as motivators. In the teaching and learning process, it is normal to have success and failure in the learning process because of this, educators who have a high spirit of spirit are needed and are able to share and transmit their enthusiasm and motivation to students so that when faced with disadvantaged situations, students do not despair. in the learning process. Students really need a motivator in the course of their lives, especially in the field of education. Therefore, the educator who becomes the parent of the two students, as

the person who accompanies him in the learning process must have a motivator in him, so that when students bump into at any time in the learning process such as decreasing the quality of learning and losing enthusiasm in competing for knowledge, so this is where the role of educators as motivators is needed. Encouragement, and words that evoke enthusiasm that smells of hope are expected to be able to raise the enthusiasm of learning for students. The spirit of the soul that motivates these students is born from a soul with a strong character (imaniyah).

d. Educator as Advisor

The educator as a figure of advice is a form of the attention and care of an educator to his students. The reprimand and advice given is a form of concern for students because they do not want students to fall into mistakes. According to the researcher, the information given by the verse in Surah Al-'ala about educators as advisors is very important to be applied in the Islamic education process. this process of course it requires broad knowledge, such as counseling science because to communicate and give advice, of course there are steps so that students will listen and follow the advice given. Educators as advisory figures, tasked with shaping one's character. The main factor in the formation of character is the formation of the soul. In this process, it is very necessary to transfer of value as a step to strengthen the character in the soul of students. There are many steps that can be taken in the transfer of value process in guiding children's character, namely with advice and warnings that are always carried out by educators. In accordance with the existing term "addinun nasihah" religion is advice.

e. Rewards and Punishments

Rewards and punishment (prizes and punishments), this method is carried out with the aim of increasing the enthusiasm of students while punishment is applied to increase the awareness of students so that they are not negligent in their duties. This is very helpful for educators in carrying out the teaching and learning process. In today's reality of Islamic education, reward and punishment are needed to be applied in the Islamic education process. because the reward can increase children's motivation in learning. While punishment is something that makes students not negligent in their duties. The limitations and conditions for the implementation and application of punishment are:

1. Punishment aims to educate, not to vent anger and not to hurt let alone revenge.
2. Avoid punishment in the form of physical punishment that causes physical pain to students.
3. Educational punishment.
4. Giving punishment aim for convince participant educateso that he does not repeat the mistakes he has made.

That is about the terms and limitations of the implementation of punishment that can be carried out in the learning process of Islamic education.

V. Conclusion

Based on the research and findings that the researcher has described about the character of the educator in Surah Al-,ala, it can be concluded in general several important points to conclude the study in this thesis, namely:

In this surah, educators are instructed to have a musabbih character, namely by doing remembrance, meditating on everything that has happened in this world. this aims to purify Allah swt who will give birth to noble character and in this way educators also get shade from Allah swt, namely the owner and source of knowledge so that educators achieve success

during the transfer of character process. Musabbih is a concept that leads to a religious personality character in educators. Musabbih has a mechanism to shape oneself into a character of faith and piety, namely, to purify Allah through words, deeds, mind and heart. The character of musabbih in educators has several criteria, namely, remembrance is a medium to remember Allah SWT both emotionally and deed, and as an alternative to build a relationship between God and creatures. To see the character of musabbih in educators, it is necessary to pay attention to the following criteria:

- a. An educator is a person who truly knows his Lord, and realizes the greatness and majesty of Allah SWT through reason with a way of thinking so that it arises in the educator as an individual who is always grateful and sincere with what has been given to him, both in good and bad conditions.
- b. Educators who are aware and have faith in qadar and the provisions of Allah SWT, are able to understand the instructions from Allah, which is intended so that educators are able to feel the presence of instructions (guidance) that Allah has given to solve problems.
- c. Educators are expected to stay away from haste in everything, because this act is very hated by Allah SWT. Educators are commanded to be calm, gentle and knowledgeable individuals. With a calm attitude, and high knowledge, educators are able to make educators as figures who are able to give birth to generations of Islamic Muslims who excel.

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