



Characteristics Of Teachers In Letter Al-Ahzab Verse 21: Qualitative Study of Educational Psychology Analysis

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Abstract: The purpose of this research is to understand: 1) the characteristics of the teacher in surah al-Ahzab verse 21 according to the opinion of the expert commentators 2) the characteristics of the teacher according to the opinion of the educational psychologist. 3) teacher characteristics in surah al-Ahzab verse 21 according to the opinion of educational psychologists. The method used is descriptive qualitative research method using the literary method, which is one type of qualitative research method where the location or place of research is carried out in libraries, documents, archives and others. The results of this study indicate that: 1) The example exemplified by the Prophet. contains consequences that are conveyed to his people. Basically the Prophet. In conveying religious messages to his people, he teaches not only in words. Prophet PBUH. teach it by deed. 2) The teacher is a figure who must be "gugu and pursued" meaning that the teacher must be able to develop abilities and shape the character of their students as well as a dignified national civilization in order to educate the nation's life. 3) Allah swt commands humans with His words in the holy Qur'an so that people behave well, which is described as an example in the life of a human being who is a noble teacher who has very good behavior, namely the Prophet Muhammad. And the figure of a teacher will always be the most important and strategic public spotlight when talking about educational issues because teacher linkages play a very important role in helping the development of their students.

Keywords: Characteristics, Interpretation of Letter Al-ahzab verse 21, Psychologists, Teacher

INTRODUCTION

Teacher characteristics are a reflection (description) of the personality traits inherent in the teacher's soul that cannot be separated from him. The term personality can simply be interpreted as an individual's essential trait that is reflected in attitudes and actions, which differentiate him from others (Wahyudi, 2018). For this reason, it is important for a teacher to have characteristics because with these characteristics the teacher becomes a role model for their students (Harras, et, al., 2020). Characteristics that are ideal and in accordance with what has been mandated in the Functions and Objectives of National Education as stipulated in Law No. 20 of 2003 (Sisdiknas, Article 3), namely;

"National education has the function of developing abilities and shaping the character and civilization of a nation with dignity in order to educate the nation's

life, aiming to develop the potential of students to become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Muhibbin (2006: 6) says that world-class experts such as Barlow (1985) and Good & Brophy (1990) say that there is a reciprocal relationship between teachers and students, with the term "*teaching-learning process*" not "*learning-teaching process*". In this connection, every teacher is expected to have the ideal characteristics or personality in accordance with the psychological and educational requirements. Because of the relationship between the teacher and the objectives of the education component. In addition, the teacher plays a very important role in helping the development of their students, to achieve their life goals optimally. When a student's parents enroll their child in school, at that time they also have hopes for the teacher, so that their child can develop optimally.

Ironically, there are several news stories currently that contain stories that are very prone to harassing teachers, even teachers are barely able to defend themselves. Concerns in the world of education are now being raised when witnessing the brawls between students that flare up everywhere. This has led to confusion in the view of several photos of the community that have emerged and they think when they encounter the reality that teachers in schools punish more than reward their students. Moreover, the community's anxiety peaks when they see and hear a teacher doing immoral to their students. The attitudes and behavior of society like that are not completely without reason, all come from some irresponsible teachers, including;

1. There are some teachers who are proven to have an uneducative appearance.
2. There are some teachers who give corporal punishment outside the limits of educational norms.
3. And there is also something more disappointing, namely a male teacher who commits immorality to female students.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Muztaba in his thesis entitled "EXPERT LEARNING AND TEACHER CHARACTERS (STUDY OF THINKING OF SYEKH AZ-ZARNUJI IN THE KITAB TA'LIM MUTA'ALLIM)"

Student learning morals and teacher character in this study can be concluded as follows:

1. Learning morals in the Ta'lim Al Muta'allim book are a collection of attitudes and behaviors that students must live through in the learning process. From the results of the study it is concluded that the learning morals or ethics that must be possessed by Islamic students are: first, intention when learning, second, choosing a third teacher, respecting the teacher, fourth, seriousness of perseverance and noble ideals, the five learning methods, the six tawakal and the seven wara.
2. And the character of the teacher in the study of the Ta'limul muta'allim book is the leadership personality of the teacher offered by al-Zarnûjî through his Ta'lîm book such as being more pious, more wara', fatherly, dignified, polite and patient. because these are two competencies, namely professional competence and personal competence that must be possessed by teachers.

Ulfa Nurhidayah in her thesis entitled "THE RELATIONSHIP OF PERSONALITY CHARACTERISTICS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS WITH STUDENT LEARNING MOTIVATION IN THREE NEGRI VOCATIONAL SCHOOLS IN BANTUL DISTRICT"

Based on the analysis and hypothesis testing, the conclusions that can be drawn in this study are:

1. The personality characteristics of Islamic Religious Education teachers have moderate value in the eyes of students. This means that the overall characteristics of the teacher's personality are in accordance with the wishes of the students. With the lowest score of 88; highest score 146; mean 123, 88; and a standard deviation of 14.50.

2. The learning motivation of students at State Vocational High Schools in Bantul Regency is also in the medium category. This means that students have participated in learning. Islamic Religious Education with personal awareness. The score for student motivation is the lowest score of 99; highest score 144; mean 122.24; and standard deviation 11, 17;
3. There is a relationship between the personality characteristics of Islamic Religious Education teachers and motivation student learning of State Vocational High School in Bantul Regency with a correlation coefficient of 0.227. where the better the personality of a teacher, the higher the student's motivation to learn. However, the value of the Pearson correlation coefficient between teacher personality and student learning motivation is weak (<0.4). These results indicate that student motivation does not only depend on the personality of the teacher but there are other factors that play a role in student learning motivation.

Teacher errors in understanding their profession will result in a gradual shift in the teacher's function. This shift has caused two parties that previously shared interests and needed each other, namely teachers and students, now no longer need each other. As a result, the learning atmosphere is very burdensome, boring, and far from a happy atmosphere. This is where conflict after conflict emerges so that the parties within it are easily frustrated and then easily vent their anxiety in incorrect ways.

Tohirin (2011: 170) says that the figure of the ideal teacher characteristics according to Islam has been shown in the Prophet. which is sourced from the al-Qur'an. Described as a figure of a noble teacher who is a teacher figure who gives dedication in the world of education which is very noble to his people (students) who deserve to be imitated in all his behaviors he is the Prophet Muhammad. as recorded in His words of letter al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ ۲۱

Meaning:

"In fact it is in the person of the Prophet Muhammad. That is a good role model for you (namely) for those who expect (mercy) Allah swt. And the coming of the Day of Resurrection and he mentioned many names of Allah swt. " (Letter Al-Ahzab: 21)

Referring to the pattern of education and teacher training of the Prophet Muhammad. In an Islamic perspective, the teacher is a key position in shaping the true Muslim personality. The success of the Prophet Muhammad. In teaching and educating his people, he touches more on the aspects of behavior, namely good examples from the apostle (uswatun hasanah). It is so important that the aspects of behavior and exemplary characteristics of the Prophet Muhammad should be emulated in the teaching process.

As a person who has a noble profession and has a psychological burden for his students. It is very clear, the figure of a teacher is required not only as an educator who must be able to transform the values of science, but also as a teacher as a moral guardian of students. In fact, not infrequently, teachers are the second person after parents of students in the education process globally.

METHODS

To conduct research that raises the problem of teacher characteristics in surah al-ahzab verse 21 which will reveal the characteristics of the teacher described in surah al-Ahzab and to explore ways to have ideal teacher characteristics according to Islamic law as role models for participants students. In addition, in this study the authors used research with descriptive qualitative research methods using the literature method (literre) which is one type of qualitative research method where the location or place of research is carried out in libraries, documents, archives and others. This means that this literary method does not require the

author to go directly into the field to see the facts directly as they are. However, the method of content analysis (content analysis) in its definition can be divided into two groups, namely;

1. The first group is the definition which implies content analysis as "content analysis", which means descriptive content analysis.
2. The second group is the definition which contains the notion of content analysis as "meaning" analysis, which socializes the inference maker so that it is called inferential content analysis.

The characteristics of the content analysis method that need to be known are there are four types as expressed by Krippendorff (1980: 29-31):

1. Content analysis is a method that is not contaminated by data collection procedures or is unobtrusive.
2. Content analysis using unstructured data.
3. Context sensitive content analysis. Therefore, this method can be used to process symbolic forms. Symbolic phenomena in the original context can also be understood. In this way, research cannot ignore the context (time, place, and situation the event took place). From valid theories, analytical contracts, or experiences about context, the researcher, or you can make inferences, without being aware of the research subject.
4. Content analysis can be applied to a large number of data.

RESULT AND DISCUSSION

Some of the Commentaries' Opinions.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Meaning:

"In fact it is in the person of the Prophet Muhammad. That is a good role model for you (namely) for those who expect (mercy) Allah swt. And the coming of the Day of Resurrection and he mentioned many names of Allah swt. (Letter Al-Ahzab: 21)

The meaning of this fragment of verses from surah al-Ahzab is a description of *uswatun hasanah*. which Allah swt. depict the *teladang* figure of the Prophet Muhammad. and this verse is an affirmation to the people of the Prophet Muhammad. if they expect mercy from Allah swt. and *syafa'at* Rosulullah saw. on the Day of Resurrection, which on that day is Most Just Allah SWT. His servants are upheld in front of people who during their lifetime were proud of the blessings that Allah SWT had. give them. Therefore, it is of primary importance to the Prophet's people. what must be implemented is to become the morals of Rosulullah saw.

The example exemplified by the Prophet Muhammad. contains consequences that are conveyed to his people. Basically Rosulullah saw. in conveying religious messages to his followers, he taught not only in words. Prophet PBUH. taught it by deed, as did the Prophet. teaches his people to maintain cleanliness. As in the word, which means; "Cleanliness is a part of faith." The Prophet did not just teach with words. But the Holy Prophet. He also gave an example with his actions, we can see it in the daily life of the Prophet. when you want to eat and after. The Holy Prophet never forgot to wash his hands.

Salman Alfarisi narrated: "I have read in the Torah that washing hands after eating increases the health of food. I mentioned this to the Prophet. and Rosulullah saw. said: washing hands before eating and washing them after eating add to the efficacy of food. "

As for the *asbabu nuzul* verse 21 of surah al-Ahzab above, there are several interpretations that are interpreted by the commentators, including;

1. Opinion of Syah Ibnu Katsir

Syah Ibn Kathir in Ibn Kathir's Tafsir explains that this verse is the most important basis in imitating Rosulullah. both in words, actions, and circumstances. Therefore, Allah Almighty instructs people to imitate the Prophet. in terms of patience, persistence, ribath (related to duty, commitment), and sincerity.

This verse was revealed during the ahzab war when there were members of the Islamic army who were afraid, shaken, and lost their courage during the war. Allah told such people to imitate the Prophet. in patience and determination to defend the religion of Allah Almighty. For that, Allah Almighty said to people who are shaken, restless, upset and confused in their cases on the day of Ahzab, *لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ* ("In fact there is [self] Rosulullah saw is a good role model for you") that is why you do not imitate and follow his traits? For that Allah said: *لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ*

كَثِيرًا ("[That is] for those who hope for [the mercy] of Allah swt. And [the arrival of] the Day of Judgment and he mentions the names of Allah swt a lot"). In essence, Muslims must follow the Prophet, including being afraid or facing tests. The verse above is also related to (Letter Al-Baqarah: 214) Ibn Abbas said:

"What is meant is the word of God in surah al-Baqarah:" Do you think that you will enter heaven, even though it has not come to you (the trial) like the previous people before you? They were struck by calamities and afflictions, and were shaken (in various ways) so that the Prophet and those whose God and His Messenger were said in the form of tests and trials that brought very close help. "

2. Opinion of Buya Hamka

In the Al-Azhar Tafsir written by Buya Hamka, it is said that asbabu nuzul (because of the fall of the verse) of the above verse, namely during the ahzab (khondaq) war, the conditions were gripping. Many Muslims trembled at the size of the enemy's strength.

Umm Salmah (may Allah be pleased with Him), the wife of the Prophet. who had a lot of experience as the wife of the Prophet, who had witnessed several battles that the Prophet had faced, once said about the great condition of the Muslims during the Khandaq war. She said: "I have watched beside the Prophet Muhammad some great and terrifying wars, the battle in Almuraisiya ', Khaibar and we have also witnessed the meeting with the enemy in Hudaibiyah, and I also participated in conquering Mecca and the war in Hunain. There was not all the wars that I witnessed that made Rasulullah more tired and made us more So afraid, more than the Khandaq war. Because the Muslims were really pressed and surrounded at that time, while the Banu Quraizhah (Jews) were no longer trusted because they were defenseless, until Medina was guarded from noon until dawn, until we heard the Muslim's takbir to fight their fear. What frees us from danger is because of their enemies. Allah had driven out the enemy himself from his place of siege with great annoyance and heartache, because their intentions had not been accomplished ". Thus narrated Umm Salmah.

3. Opinion of Syeh As Suyuthi

Syeh As Suyuthi in Tafsir Jalalen explained that In this verse Allah SWT warns the hypocrites. that in fact they can get a good example from the Prophet. Rasulullah Saw was a man who had strong faith, was brave, patient, endured all kinds of trials, fully believed in all the provisions of Allah and he also had noble morals.

If they aspire to be good human beings, to be happy in this world and in the hereafter, of course they will imitate and follow the Prophet. But their actions and behavior show that they do not expect the pleasure of Allah and all kinds of essential happiness.

Characteristics of Teachers in the Opinion of Educational Psychology Experts

Educational psychology is the study of human behavior in educational situations. Basically, educational psychology studies all human behavior involved in the educational process. Humans involved in this educational process are teachers and students, so the object discussed in educational psychology is the behavior of teachers and students related to the learning process and teacher behavior related to the learning process. So that the main object discussed in educational psychology is the problem of learning and learning.

Education is essentially a service intended for students, therefore in educational psychology it also discusses the psychological aspects or psychological symptoms found in students, especially when involved in the learning process.

Characteristics or personality is a unity in the sense that it is a characteristic of a person's personality which is an essential trait of an individual which is reflected in his attitudes and actions that differentiate him from others. McLeod in Muhubbin Syah (2005: 225) says that personality is a characteristic that a person has. In other words, what means close to personality is character or identity.

According to the psychology review, personality is in principle the composition or unity between aspects of mental behavior (thoughts, feelings, etc.) with aspects of behavioral behavior (real actions). These aspects are related functionally in an individual, thus making him behave in a distinctive and permanent manner. (Reber, 1988: 13). From these typical and persistent psycho-physical (spiritual-physical) behaviors appear nicknames that intend to describe a person's personality, such as: Mr. Amin is honest, Si Kaslan is lazy, and so on.

As individuals who are involved in education, teachers must have characteristics that reflect an educator. The demand for characteristics as educators is sometimes felt to be heavier than other professions, the expression that is often stated is that ordinary teachers are *gugu* and *imitated*, *digugu* means that the messages conveyed by the teacher can be trusted to be implemented and their life patterns can be imitated or emulated. Among the characteristics of teachers that must be possessed in order for teachers to be successful in their profession, namely:

1. Cognitive Flexibility (Flexibility in the Realm of Cipta)

This cognitive flexibility is the ability to think followed by adequate and simultaneous action in certain situations. The opposite is cognitive frigidity, which is the rigidity of the creative realm characterized by a lack of ability to think and act in accordance with the situation at hand. Muhibbin (2005: 226) In PBM, teachers' cognitive flexibility consists of three dimensions, namely:

- a. dimensions of teacher personal characteristics
- b. dimensions of teacher cognitive attitudes towards students and
- c. dimensions of teachers' cognitive attitudes towards subject matter and teaching methods.

2. Psychological Openness.

This openness of psychology is the basis of teacher professional competence (ability and authority to carry out tasks) that every teacher must have.

Psychological openness is a concept that states a continuum, which is a series of entities starting from the point of psychological openness to the opposite, psychological closure. The position of a teacher on this continuum is determined by his ability to use his own experiences of desiring, feeling, and fantasizing to conform. If the ability and skill in the adjustment is greater, the closer will be his personal place in the pole of the psychological openness continuum. In simple terms, this means that if the teacher is more adaptable, the more open he will be.

In terms of function and significance, psychological openness is an important personality characteristic for teachers in their relationship as director of learning as well as being a role model for their students. Therefore, only teachers with psychological openness can truly be expected to succeed in managing the teaching and learning process. This optimism arises because open teachers can be more open in thinking and acting according to the needs of their students, not just the needs of the teachers themselves.

Teacher characteristics described by Surah Al-Ahzab Verse 21 according to the Opinion of Educational Psychology Experts.

Allah swt commands humans with His word in the holy verses of the Al-Qur'an so that humans behave well, which is described as an example in the life of a human being who is a noble teacher who has very good behavior. As explained in surah al-Ahzab verse 21..

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ۲۱

Meaning:

"In fact it is in the person of the Prophet Muhammad. That is a good role model for you (namely) for those who expect (mercy) Allah swt. And the coming of the Day of Resurrection and he calls the name of Allah swt a lot". (Letter Al-Ahzab: 21)

For example, teachers form the awareness of their students to be able to pray five times a day and also explain that the five daily prayers are obligatory for all Muslims by explaining to them the procedures for performing prayers, the consequences of leaving prayer, then inviting them to pray five times a day while the participants his students are still with him at school

The teacher, for example, is required to set an example and be an example. Teachers are able to be people who understand students' personal problems with all their problems. So big is the role of a teacher in education. (Piet Sah Understanding, 1994: 10). Therefore, Islam really appreciates people who are knowledgeable, including religious teachers, so that only they are worthy of attaining a high level and wholeness of life. According to the word of Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۙ ۱۱

Meaning:

"O you who believe, when it is said to you," Have room in the majlis ", then make it clear that Allah will give you space. And when it is said: "Stand up ye", then stand up, surely Allah will raise up those who believe among you and those who are given some degree of knowledge. And Allah knows best what you are doing. " (QS, Al-Mujadalah: 11)

In life, it is human nature as social beings to behave both good and bad. The good and bad of humans depend on their tendency to socialize with other humans. However, not a single human being is born with bad behavior. However, the parenting style of parents, family, and environment, including teachers in schools, can make them behave well or behave badly. The mistake of parenting parents and educators who sometimes judge children with disproportionate attitudes, always blaming children and justifying themselves, then acting on behalf of all that for the future of the child, is an arrogant attitude of parents or educators in front of Allah swt.

Whereas in the creation of man Allah swt. giving human nature to be a good person and ordered to do good with the mandate given to him, namely perfection in his creation from other creatures. As Allah Almighty says:

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۙ ۴

Meaning:

"Glorious God Almighty. who has created man in the most perfect form. " (QS. At-Tin: 4)

There are several morals of Rasulallah peace be upon him that are known, which include;

1. Sidik (Honest)

Rosulullah is an honest man. The honesty of Rosulullah saw is proof that his example is not only recognized by his followers, even his enemies (infidels) acknowledge his honesty. The honest behavior exemplified by Rosul to his followers is a portopoly for a teacher in educating participants to always behave Uswatun Hasanah both in words and deeds.

Al-Ghazali (1985: 74) says that being honest or true, is telling you according to something actually. The opposite is lying, which is telling something different, even by accident. Rosulullah saw. said which means; "Do not think that you are prejudiced, because conversations are lying." (Narrated by Bukhori and Muslim)

The honesty and sincerity of the teacher in his work is the best way to get success in his position and success in educating his students. Teachers must fulfill their duties as well as possible as an obligation that is borne on their shoulders. "(Mahmud Yunusi, 66)

2. Amanah (Be trusted)

Apart from being an honest person, Rosulullah is also a trustworthy person. Evidence of the nature of the mandate of the Prophet Muhammad was the belief of people at that time, when they wanted to travel they liked to leave their belongings with the Prophet. and these people are not only from the Muslim group but also disbelievers. Their belief in Rosulullah because the Prophet was a trustworthy person until the people at that time gave the title Al-Amin to Rosul, who is an honest and trusted person.

3. Be compassionate

Rosulullah saw. is a loving person. Rosulullah saw. a person who is loving, infinite affection and indiscriminate. Compassion is a quality of virtue and nobility that makes the heart pour out mercy on all servants of God. As said Rosulullah saw. which means; "Have compassion for the people on earth, so that you may be loved by those in the sky." (HR. Thabrani)

Mahmud Yunusi said, "Do not think that the teacher associates with these students diminishes his power and takes away honor. Never, never, even add to their affection for their teacher.

4. Smart

Rosulullah saw. is a smart man. Rosulullah's intelligence in preaching and describing the revelations of Allah SWT. is evidence that until now we can feel the benefits of the Al-Qur'an. In this case, the teacher is the manager of Rusul in spreading religion, therefore a teacher must have more knowledge than his students, why is that? Because when students ask a teacher about one thing they don't know, it is the teacher's obligation to answer that question.

5. Fair

Rasulullah saw. a person who is just and has never once done anything wrong in deciding the law to his people, Allah swt. said in the Al-Qur'an.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا
 اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ اِنَّ اللَّهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۙ ۙ

Meaning:

"O you who believe, let you be the ones who always uphold (the truth) for the sake of Allah, be witnesses fairly. And never your hatred of a people, encourage you to behave unfairly. Be fair, because fair is closer to piety. And fear Allah, Allah knows best what you are doing "(Surah Al-Maidah: 8)

Acting fairly for a teacher is very important because students are very clever at criticizing, seeing things with eyes of holiness and justice, with views that are pure pure. For example like; "Do not be seen by the disciples, that he loves so-and-so and hates Polan. He must love all his disciples, without discriminating between one another".

That is some of the morals of the Prophet Muhammad. who needs to be emulated by the figure of an educator (teacher). It is very important for the teacher to always instill the characteristics of the Prophet in him. If the teacher wants his students to be successful, because in general the morals of a student are a reflection of the morals of a teacher.

The education system that Rosulullah saw. teaching is very impressive, history records him in his life always exemplifying and describing very noble behavior in accordance with what has been revealed to him. As Zamroni said; "Education carried out by Rosulullah saw.

succeeded in fostering individuals who are faithful, moral, knowledgeable and highly sensitive to the state of the community. Based on this capital, Rasulullah saw succeeded in changing the jahiliyah system into an Islamic social system, in view of the social change process, social change during the time of the Prophet. starting from changes in humans which include moral faith, knowledge, and behavior. "

Therefore, an educator must set a good role model, because bad people and bad behavior cannot have a good influence on the souls of the people around him. In fact, a good influence can only be expected from people who pay attention to their personalities, so that the people around them can fall in love with and are attracted to their behavior, politeness and captivity. Thus they took his good qualities and followed in his footsteps, out of love for him and his true love.

Najib Sulhan in the book Character of Future Teachers also explains that the job of being a teacher is more noble than other jobs. Teachers are not an escape job. Teacher is not a job as long as you want. Teachers are the profession of choice. Teachers as the determinants of the nation's future cannot be arbitrary. Teachers must be able to understand the essence of themselves in carrying out the sacred mandate to educate the nation's children.

There are first and foremost tasks for the teacher, namely reading, knowing, and communicating. Reading is not just reading sentences or writing written in books. In the context of character education, the teacher reads with God's character. Reading in God's character also means analyzing and evaluating. So teachers should also be critical. If the teacher is silent then his integrity can be questioned. Then, teachers are expected to recognize their students with tenderness, not the strength and power that make them authoritarian. Teachers recognize students by heart so that students are not differentiated. Teachers must also communicate to convey lessons to students. Communication must be with the nature of Allah, so that students do not only get knowledge but more than that. The student will feel enlightened spiritually. Teachers are considered to fail to communicate when their students do not become human beings with genuine character or humans who serve Allah. The ability to read, recognize, and communicate with the nature of Allah will enable the teacher to be able to produce achievements and manipulate imaginative creativity. Teachers will be able to humanize students with compassion.

CONCLUSIONS

Based on the results of the author's analysis in his research, it can be concluded that three main things are:

1. The characteristics of the teacher described in al-Ahzab verse 21 are in accordance with the opinions of the Mufasir, namely emphasizing the importance of the role of uswah hasanah or role models for the teacher, which is marked by the suitability of words, actions in attitude and behavior.
2. Teacher characteristics according to the opinion of educational psychology experts, namely the education of the characteristics of the teacher, has a very important meaning, especially characteristics that exemplify students such as being honest, trustworthy, loving, smart and fair for a teacher as a student guide and assistant in the learning process.
3. The opinions of the Mufasirs about the description of teacher characteristics in surah al-Ahzab verse 21 and the characteristics of teachers, the opinions of educational psychologists have a suitability which includes the necessity for a teacher to have characteristics which mainly include honesty, trustworthiness, compassion, intelligence, and fairness. as the main characteristic of a teacher can be categorized as uswah hasanah or role models.

Teacher characteristics are the main factor highlighting all views, both by students, schools and society and even the state. the good and bad character of the teacher will be a yardstick for everything. For this reason, I suggest that teachers and teachers never get tired and tired of continuing to provide good role models for success in producing future

generations with good characteristics (morality). Because we know that a teacher is a figure who must be "obeyed and pursued", it means that the teacher must be able to develop abilities and form a dignified national character and civilization in order to educate the nation's life, which aims to develop the potential of students to become faithful and pious human beings. to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen; as mandated by Law No. 20 of 2003 (Sisdiknas, Article 3) which is the function and purpose of education.

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