

## Research Article

# Unveiling Excellence: Islamic Values in Lecturers' Personality Competence

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**Abstract.**

In context of higher education, particularly in Islamic Universities (PTI), the demand for academic and moral excellence is essential. Lecturers have a central role in shaping student character, but sometimes academic competence is emphasized more than personality competence. The concept of “Unveiling Excellence” draws attention to efforts to uncover the superior potential of the personality competencies of PTI lecturers through the integration of Islamic values. This study aims to identify and describe the Islamic values on the competence of lecturers' personalities. With a deeper understanding of the Islamic values regarding the competence of lecturers' personalities, PTI can be more effective in shaping student character through Islamic teachings and producing academically and morally qualified graduates. Qualitative methods are used through literature studies, interviews, and focus group discussions (FGDs) with Islamic Education experts. The research findings revealed eight Islamic values on the competence of the lecturer's personality, namely patience (Sabr), wise (hikmah), forgiving (al afu), shame (al haya), self-control (muraqabah), humble (tawadhu), empathy (ta'atuf), and politeness (adab). These findings highlight the need to integrate Islamic values into lecturers' competency, thereby providing an educational environment that promotes the building of student character through Islamic teachings.

**Keywords:** competence, lecturer, Islamic values, personality

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## 1. INTRODUCTION

Universities have a role to be able to prepare a generation that not only has intellectual quality but also needs a generation with good morals for an industry [1]. No exception, Islamic universities must have added value to prepare a generation that reflects morals by Islamic values. To realize this, the most important supporting element is the lecturer. Lecturers are those who possess expertise in education and scientific fields, and their

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major role is modifying, enhancing, and disseminating knowledge in the domains of science, technology, and art through instructional activities, research endeavors, and engagement in community service [2].

The quality of a lecturer in educating can affect the improvement of student achievement and character building so lecturers who have the competence [3] be an example for students to have good morals according to religious teachings [4]. Of course, for lecturers in Islamic universities there needs to be a difference, namely by having competence according to the teachings of the Qur'an and Al-Hadith, because the Qur'an helps in the development of one's identity and teaches its readers to uphold moral principles, show perseverance, and have a high level of knowledge [5] so that a smart and moral generation can be realized.

Competence is the capacity of a person to perform a task accurately and gain an advantage based on knowledge, skills, and attitudes [6]. As stipulated in Law No. 14 of 2005 Concerning Lecturers and Teachers, specifically in Chapter IV, article 10 (paragraph 91), it is mandated that teachers and lecturers possess a set of competencies. These competencies encompass pedagogic competence, social competence, professional competence, and personality competence which are acquired through formal education and training in the field of teaching and lecturing. One of the competencies that reflects a person who has good morals is personality competence. This competence refers to the lecturer's ability to show that he has a stable personality, is noble, authoritative, wise, and is a role model for students [7].

The application of Islamic values in Islamic organizations is fundamental because it can demonstrate the ethics, effectiveness, and religious reputation of the organization. These values include justice, trustworthiness, honesty, cooperation, responsibility, piety, benevolence, sincerity, competence, introspection, hard work, patience, consultation, and punctuality [8]. The utilization of Islamic principles in the realm of human resource development can serve as a mechanism for cultivating responsible individuals who actively contribute to the betterment of both society and other individuals. This approach has the potential to yield superior levels of service, quality, and productivity compared to standard human resource development practices [9]. Furthermore, it has been empirically demonstrated that the implementation of Islamic ethical principles exerts a constructive and noteworthy impact on the performance of employees [10] and affects employee satisfaction [11].

Islamic values used in other studies, including honesty, responsibility, fairness, transparency, merit, and equality can influence the behavior of store owners, management, and human resources [12]. The Islamic work ethic values contribute to the enhancement of citizenship behaviors, such as proficiency, forgiveness in employee interactions, offering guidance to fellow Muslims, and fostering creativity in service. These values also encompass a sense of responsibility, fairness, honesty, integrity, teamwork, obedience, and the preservation of professional dignity and honor [13].

Lecturers as the main agents in the learning process in higher education have a great responsibility in shaping character and acting as examples for students. The integration of Islamic values into the competence of lecturers is not merely about including religious components in the curriculum, but rather how these values are lived and implemented in every aspect of academic life [14]. In the context of Islamic Higher Education, Unveiling Excellence reflects the essence of revealing hidden potentials in the competence of the lecturer's personality. This effort to articulate excellence is recognized within the framework of integrating Islamic values into the competence of lecturers.

The concept of "Unveiling Excellence" supports the mission of Islamic education by integrating Islamic values into the personality competencies of lecturers at Islamic Universities (PTI). The mission of Islamic education apart from academic aspects also includes the development of moral and ethical character by Islamic teachings. The main purpose of this study is to identify and describe Islamic values that can enrich the personality competence of PTI lecturers. Through a deep understanding of these competencies, lecturers can create an educational environment that supports the development of student character by Islamic values to achieve excellence in Education.

## 2. METHODS

The qualitative research method was applied in this study. Qualitative research methods include data collected using interviews, observation, documentation, and Focus Group Discussion (FGD) techniques. Through literature studies, the first thing to do is to collect previous research on personality competence and Islamic values related to competence, then after that interviews and three times FGD with several Islamic Education experts to determine the Islamic values that must be possessed in the personality competence of Islamic college lecturers.

Through direct access to the language and concepts that structure participants' experiences, FGD is incredibly useful for illuminating the social reality of cultural groups (Hughes and DuMont, 1993). The FGD method is a research data-gathering approach that aims to gather data through the interaction of multiple participants in a study, like other methods of data collection. The FGD method possesses distinct characteristics that differentiate it from other data collection methods. Firstly, it is primarily employed in qualitative research to gather data. Additionally, the data obtained through this method is derived from the examination of social interactions that transpire during the discussion process involving the participating informants [15]. The FGD technique is characterized by the utilization of semi-structured interviews conducted with a group of people, facilitated by a moderator, in an informal setting. The primary objective of this method is to gather data or information about a specific issue [16].

### 3. RESULT AND DISCUSSION

#### 3.1. The Concept of Personality Competence in Islam

Personality competence based on Indonesian Law is the ability of the educator's personality to be stable, mature, wise, authoritative, noble, and a role model for students [7]. Meanwhile, the concept of personality competence in Islam is the ability of an educator who has compassion for students, is gentle, humble, respects knowledge, is fair, likes *ijtihad*, is consistent with words according to actions, and is simple [17]. In addition, this competency is shown by educators who have high sincerity, love students, are objective, and have stable emotions, *tawadhu* and *qonaah* [18]. The personality of educators according to KH. Hasyim Asy'ari is an educator who has several traits such as *tawādhu*, *khauf*, *wara*, *tawakkal*, glorifying knowledge, not having despicable traits according to sharia, maintaining the sunnah and reading the Qur'an, associating with the community, researching and compiling scientific work [19].

#### 3.2. Islamic Values Associated with the Personality Competence of Lecturers

Based on the results of literature studies, interviews, and focus group discussions (FGD) obtained eight Islamic values on the competence of the lecturer's personality (shown in Figure 1), namely:

### 3.2.1. Patience (Ṣabr)

The term Ṣabr is an Arabic word, which is translated as “patience” [20]. Patience according to Ibn Qayyim al-Jauziyyah means restraining oneself from restlessness, anxiety, and anger; restraining the tongue from complaining; restraining the limbs from disorder [21]. Patience is refraining from or restraining the soul’s desires to accomplish something beneficial or better (sublime) [22]. Patience can take various forms such as patience in obeying religious obligations, patience in facing poverty and poverty, patience in facing calamities, and patience in facing harassment and betrayal. The concept of patience in the Qur’anic perspective is defined as pure worship that religion commands to have and can guide people who have patience toward the direction of ultimate glory and perfection of the main personality [23].

Surah Al Baqarah verse 153 has taught that Allah is with those who are patient “O you who believe! Seek help (from Allah) with patience and prayer. Indeed, Allah is with those who are patient”[24]. Prophet Muhammad Saw said in a hadith “Whoever tries to be patient, Allah will make him able to be patient and no one is endowed with anything more than patience”[25]. The use of the concept of patience in the Quran is useful in all aspects of life, both in the context of worship to Allah and in interactions with fellow humans and the surrounding environment.

In the context of learning for humans, it also emphasizes the need to have special patience, due to the limitations both in humans themselves and in the facilities available in the surrounding environment. The patient attitude of an educator will create a pleasant atmosphere for students during the teaching and learning process. A comfortable learning environment will make it easier for students to master the material taught by educators, and this will make a strong impression on students. As a result, learning objectives can be achieved with optimal results. Even if the goal has not been achieved, Allah directs us to improve the quality of our patience with His words in Q.S Ali Imran verse 200: “O you who believe! Be patient and strengthen (increase) your patience and remain alert (in the borders of your country) and fear Allah so that you will be fortunate”[24].

### 3.2.2. Wise (Hikmah)

Hikmah, also known as wisdom, is a wise attitude that is founded on both the capacity for thought and the capacity for action. [26]. Wisdom is defined as expertise in dealing

with fundamental issues regarding the meaning of life and managing life well [27]. Wisdom can also be interpreted as the ability of individuals to integrate their thoughts, feelings, and behavior based on experience and knowledge so that they can evaluate themselves to assess and solve a problem, thus creating harmony between individuals and the environment. It can be concluded that wise people can overcome problems that exist in their daily lives, which are related to norms and interactions with other people in the social environment, so they can create harmonious conditions within their environment [28]. According to Imam Ghazali, true wisdom is the knowledge of God, but not the highest virtue, he believes that wisdom can only be considered the most perfect knowledge only if it leads to the love of God, as he views the love of God to be supreme over mere knowledge of ideas [29].

Surah Al Baqarah verse 269 explains the concept of wisdom: “He gives wisdom to whom He wills. Whoever is given wisdom; indeed, has been given much good. And none can take lessons except those who have a sound mind”[24]. Educators must be wise in making decisions and able to be role models for their students both in thinking and acting skills. It has also been regulated in the Qur’an that an educator in dealing with students must be gentle, not rude, give forgiveness, and deliberate in deciding so that it seems wise. As explained in QS. Ali Imran verse 159: “So by the grace of Allah you (Muhammad) were gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So, forgive them, ask forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him”[24].

Educators should encourage not by force or reproach, for example, they should not corner students when they make mistakes, especially if the mistake is because students are unable to answer questions given by educators. If that happens, then provide more intensive guidance to them, because it is likely that it happens because the learners have a low level of intelligence, or it could even happen because of the mistakes of the educators themselves in delivering the material, such as the delivery and use of inappropriate methods or so on, so it would be wiser if we understand the reasons of the learners and try to evaluate them.

### 3.2.3. Forgiving (Al'Afū)

Forgiveness comes from the Arabic word “Al'Afū”, which means forgiving, tolerant of other people’s mistakes, and not having grudges and hurts to those who hurt them,

so forgiveness can be interpreted as a sense of sincerity and spaciousness for what others have done to us. In addition, forgiveness can be interpreted as asking Allah for his wrong steps and not repeating them in the future [30].

The attitude of an educator should prioritize gentleness, compassion and be able to control emotions. Surah Ali Imran verse 159 explains this: “So by the grace of Allah you (Muhammad) were gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So, forgive them, ask forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him”[24]. In addition, Surah Al-A'raf verse 199 is also related to forgiveness: “And forgive (them) and enjoin (people) to do good to (them) and pay no attention to those who are ignorant”[24]. Therefore, educators need to have a gentle, forgiving nature in the teaching and learning process, if students are wrong, educators try to advise gently.

### 3.2.4. Shame (Al Haya')

The feeling of shame according to one of the Islamic figures, Al-Jurjani, is a feeling of being depressed from something and wanting to leave something carefully, because there is something that is not good [31]. According to Abu Qasim Al-Junaid, shame is an attitude to realize pleasure and see shortcomings that will give birth to a condition called shame to God who gives favors [32]. So that shame can be interpreted as a feeling of introspection about something that is not good in ourselves, both according to the views of ourselves, and others and according to the teachings of the Qur'an. Shame can have a positive impact, such as being more introspective about one's shortcomings and then willing to learn to improve oneself.

As human beings, we must have shame and not be arrogant, because all the favors given are from Allah SWT. In QS. Al-Isra verse 37, explained: “And do not walk the earth with pride, for surely you will not penetrate the earth and will not be able to rise as high as the mountains”[24]. Arrogance is the greatest obstacle in gaining knowledge of virtue and is a dangerous disease of the heart that can give birth to ignorance and lead to evil. The importance of the personality competence of shame is illustrated in the following hadith of the Rasulullah Saw: “If you are not ashamed, do as you please”[33]. The meaning of this hadith can be understood in several ways, including that we need to pay attention to our personal quality and self-esteem by having good character.

Rasulullah Saw also positioned shyness as a noble trait that everyone should have, because someone who has shyness will be motivated to do positive activities as in one of the Hadiths of Imran Ibn Husain [34]: “Shyness brings nothing but good”. An educator must have the nature of shame when doing despicable acts because educators are role models that will be emulated by their students, if educators are not ashamed to do despicable things, it will reduce negative things for students. Rasulullah SAW also said that shame is part of faith [35], so it can be concluded that educators who do not have shame in committing reprehensible acts show that they have weak faith.

Lecturers’ personality competence in the form of shame will be able to lead lecturers, students, and the PTI environment into a better environment. Because of the birth of individuals and environments that are more introspective about shortcomings and then want to learn to improve themselves. If this is done continuously, the quality of lecturers, students, and the PTI environment will be even better.

### 3.2.5. Self-Control (Muraqabah)

Self-control or self-control is a person’s skill to set aside or try to change one’s reaction to unwanted behavior or refrain from acting this way. If a person has self-control, it can produce various positive things in aspects of his life, one of which is in the aspect of education [36].

Self-control in Islam is part of the highest degree of patience. Ibn Qoyyim Al-Jauziyah said that the most severe degree of patience is someone who refrains from giving up temporary pleasures in the world for the sake of eternal pleasures in the hereafter [37]. This is explained in Q.S Ghafir verse 39: “O my people, the life of this world is but a temporary pleasure and the Hereafter is an everlasting land”[24]. The verse emphasizes to people that the pleasures of the world in whatever form are temporary, and that those who control themselves not to do bad actions that produce worldly pleasures will be rewarded with eternal rewards in the hereafter and greater than the luxuries of the world [37].

In applying self-control to students, educators must have strong self-control first, because educators are a mirror for students. If students have instilled that, the implementation of the teaching and learning process becomes easier and students will respect themselves and others more. An example of applying self-control is trying to master yourself to be disciplined, such as coming to class on time. To achieve a good level of self-control, it is necessary to foster tawhid (faith), foster worship, and foster morals.



### 3.2.6. Humble (Tawāḥu')

Tawāḥu', also known as humbleness, refers to the quality of recognizing and acknowledging one's insignificance in the presence of Allah. An individual may have acquired knowledge, attained a position, and accumulated wealth. Nevertheless, he must refrain from subjecting others, both in terms of physical and spiritual aspects, to oppression. Furthermore, he should avoid harboring a sense of superiority over others who have been deprived of these privileges. [38]. Humble or tawadhu' consists of two meanings, accepting the truth that comes from anyone and being able to establish interactions with all humans compassionately and gently [39].

Humble occupies a central place in Muslim religiosity. Humble is the opposite of pride (kibr), as the main sin of Iblis so that he was expelled from heaven as described by Allah in Surah Al Araaf verse 18: "Come out from there (heaven) humble and expelled! Indeed, whoever of them follows you, I will surely fill Hellfire with all of you"[24]. Humble is the nature of a servant of Allah who is willing to admit that he still has many shortcomings, so he is open to learning a lot and is willing to seek input from various sources as described by Allah in Surah Az Zumar verse 18: "Those who listen to words and then follow what is best among them. They are the ones whom Allah has guided, and they are the ones with sound minds". Humbleness falls in between pride, arrogance, and self-admiration on one hand and self-hatred, self-deprecation, and self-loathing on the other [40]

Humble is an integration of self-awareness to learn and appreciate the abilities of others and receive input from others. The realization of this can be achieved by educators motivating students to do positive things, and not always feeling right or not better than students by accepting responses both suggestions and criticisms from students in the teaching and learning process. As for the command to be humble and not be arrogant, it is written in the Al-Quran letter Al-Isra verse 37: "And do not walk the earth with pride, for surely you will not penetrate the earth and will not be able to rise as high as the mountains"[24].

In fostering that students have commendable traits and can instill the values of akhlakul karimah character in their daily lives, it is not possible if it is only done by giving them explanations through theory and understanding, but it is also necessary to provide good models or examples and always accustom them to doing positive things in the hope that later students will be able to have commendable traits and can stay away from despicable things.

### 3.2.7. Empathy (Ta'a<sup>u</sup>uf)

Empathy is the ability to feel (intimately, deeply) and see the suffering of others, not only by understanding what they are going through but by being able to put oneself in their position [41]. In addition, empathy can be defined as an effort to understand the thoughts and feelings of others and try to position oneself as part of that other person [42]. For example, feeling what the poor are going through and trying to help them, as explained in Surah An-Nisa' verse 8: "And when at the time of distribution some of the relatives, orphans, and the poor are present, then give them from the wealth (moderately) and speak to them a kind word"[24]. The concept of being empathetic is also explained in Surah An-Nahl verse 90: "Indeed, Allah enjoins (you) to be just and to do good, to give to relatives, and Allah forbids evil deeds, wrongdoing, and enmity. He teaches you so that you may learn"[24]. From this description, Allah SWT encourages us to do good and forbids doing bad things, which means being good.

A high attitude of empathy was also shown by the Prophet Muhammad SAW, who said "Do not believe one of you, so that he loves his brother (fellow believer) as he loves himself"[25], the subtext is that we must respect and maintain solidarity between fellow humans. The empathy that can be realized by an educator is by modeling behavior that often makes alms, helps others in any form, and appreciates the work of others.

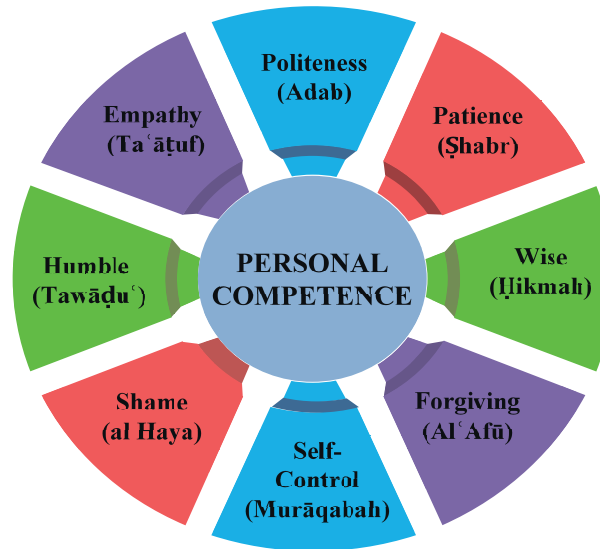
### 3.2.8. Politeness (Adab)

Politeness is a form of behavior and subtle speech, using language that pays attention to manners, and order, and contains high respect values. Politeness is understood as the basis for producing a social order and as a tool to facilitate interaction [43].

The concept of politeness in Islam has been explained in Q.S. An-Nisa's verse 9: "And let those fear (Allah) who think that they may leave behind them weak offspring, of whom they fear for their welfare. Therefore, let them fear Allah, and let them speak with truthful speech"[24].

The verse describes Qaula Sadida, which is communicating material or language media well [44]. Politeness both in language and behavior can be realized by educators, among others, such as teaching in polite and understandable language, providing opportunities for opinion, how to dress, and how to interact with all parties both young and old. Hadith Reported by Imam Muslim Aisha Radhiyallaahu'anhaa, the Prophet

Sallallahu Aalaih Wassalam said “Indeed, everything that is adorned with gentleness will appear beautiful. Conversely, without gentleness everything will appear ugly”[45].



**Figure 1:** Islamic values on the Competence of the Lecturer's Personality.

#### 4. CONCLUSION

This study reveals the concept of “unveiling excellence” to integrate Islamic values into the personality competencies of lecturers at Islamic Universities (PTI). This concept becomes a guideline to wade through the complexity of lecturer responsibilities that are not limited to academic knowledge but also include moral and ethical character. Integrating Islamic values into the competence of lecturers' personalities not only encourages the development of student character but also allows Islamic education to fulfill a broader mission.

To shape the character of lecturers who are holistic and in line with Islamic values, this study identifies and describes eight basic characteristics in the competence of lecturer personalities, namely: patience, wise, forgiving, shame, self-control, humble, empathy, and politeness. This finding provides a solid foundation for PTI to put more emphasis on developing personality competencies related to Islamic values in universities. This conclusion highlights the need for PTI to incorporate moral and ethical considerations into the formation of competent lecturers. By understanding, applying, and enriching Islamic values in personality competencies, PTI can play a more effective role in producing graduates who are not only academically gifted but also moral.

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