



The Transformation of Teachers' Personal Competencies in Improving the Quality of Islamic Education

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Abstract

Teachers' personal competencies are the cornerstone of high-quality Islamic education. This article aims to analyze the transformation of teachers' personal competencies in improving the quality of Islamic education, particularly in the dimensions of spiritual competence, exemplary moral character, and professional integrity. This study employs a qualitative method using a content analysis approach. Data were obtained through a systematic literature review of primary sources, including articles from reputable journals and reference books published within the last five years (2020–2025). The search was conducted using scientific databases such as Scopus, Google Scholar, ERIC, and DOAJ with relevant keywords. Of the 47 initial sources, 28 met the inclusion criteria for further analysis. The results indicate that the transformation of teachers' personal competencies encompassing the spiritual (*ruhyyah*), intellectual (*aqliyyah*), and physical (*jismiyyah*) dimensions significantly contributes to the quality of Islamic education. Empirical findings from various studies confirm that teachers with high personality competencies are able to enhance students' learning motivation, academic achievement, and the development of their religious character. In addition, the transformation of teachers' personalities also strengthens public trust in Islamic educational institutions and enhances the quality of pedagogical interactions, making them more humanistic and student-centered. The implications of this study emphasize the importance of developing teacher training programs based on Islamic values, mentoring and coaching, creating a conducive madrasah culture, and utilizing technology to support the holistic development of teachers' personalities.

INTRODUCTION

The quality of Islamic education cannot be separated from the quality of teachers, who are at the forefront of the learning process. Among the four teacher competencies mandated by Law No. 14 of 2005 on Teachers and Lecturers namely, pedagogical, professional, social, and personal competencies personal competence holds a fundamental position. This competency touches on the deepest dimension of

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an educator's existence because it is directly related to the values, attitudes, and behaviors that serve as role models for students (Aprianti et al., 2026; Choliq et al., 2025). From the perspective of Islamic education, a teacher is not merely an instructor of academic knowledge but also simultaneously *a murabbi* (educator of the soul), *a muallim* (instructor), and *a muaddib* (shaper of manners).

The phenomenon of moral degradation among students, the rise in violence in school settings, and the weakening of Islamic values in daily life are strong indicators that there is a fundamental problem in the Islamic education process. Various studies indicate that this crisis is not solely caused by weaknesses in the curriculum or infrastructure, but also by the weak personal competencies of educators (Sihab et al., 2026). Teachers with weak personal competencies will struggle to effectively convey Islamic values to students, resulting in Islamic education that remains confined to the cognitive aspect alone, without addressing the affective and psychomotor dimensions.

The transformation of teachers' personal competencies has become a strategic issue that requires in-depth examination in the context of improving the quality of Islamic education. This transformation is not merely a change in appearance or formality but a fundamental process of change at the level of teachers' values, attitudes, and character, grounded in Islamic teachings. As emphasized by Al-Ghazali in the concept of *tabdzib al-akhlak*, the cultivation of moral character is the core of the educational process, and teachers who wish to instill moral character in their students must first possess noble moral character themselves (Faturohman & Suryadi, 2023).

This article aims to comprehensively examine: i) the concept of transforming teachers' personal competencies from the perspective of Islamic education; ii) the key dimensions of personal competencies that need to be transformed; iii) strategies for transforming teachers' personal competencies; and iv) the contribution of transforming teachers' personal competencies to improving the quality of Islamic education. This study is expected to provide theoretical and practical contributions to the development of Islamic education in Indonesia as well as on a global scale.

METHODS

This study employs a qualitative method using content analysis. This approach was chosen because it is suitable for an in-depth examination of the concepts and practices of Islamic education through a review of the academic literature (Anidar et al., 2026; Aryasutha et al., 2025; Efendi et al., 2026; Engkizar et al., 2026; Htay et al., 2025; Jaafar et al., 2025; Jazuli & Sukhoiri, 2025; Mukarromah & Sartika, 2024). The research data were sourced from articles in reputable scientific journals and reference books published within the last five years (2020–2025). The literature search was conducted through reputable scientific databases such as Scopus, Google Scholar, ERIC, and DOAJ using the keywords “teacher personality competence,” “quality of Islamic education,” “teacher personality competence,” and “Islamic education quality.”

The research data sources consisted of literature selected based on inclusion criteria, namely topic relevance, recency (within the last five years), and full-text accessibility. Of the 47 initial sources, 28 met the criteria for further analysis. The research instrument was a literature analysis sheet used to record, classify, and categorize information according to the research themes.

The data analysis method used was content analysis combined with narrative synthesis. The analysis stages included data reduction to select relevant information, categorization based on main themes (teachers' personality competencies and the quality of Islamic education), interpretation to analyze the results, and synthesis to draw comprehensive conclusions. This technique enables researchers to identify

conceptual patterns and relationships among variables emerging from the literature, so that the research findings can provide a complete picture of the contribution of teachers' personality competencies to improving the quality of Islamic education (Baroud et al., 2025; Engkizar et al., 2024; Hakim, 2025; Oktavia et al., 2020).

RESULT AND DISCUSSION

The Concept of Teacher Personality Competencies from the Perspective of Islamic Education

Teacher personality competencies from the perspective of Islamic education have a conceptual framework that is far richer than mere administrative competency standards. According to the Regulation of the Minister of Religious Affairs of the Republic of Indonesia, the personality competencies of Islamic religious education teachers encompass the aspects of *shiddiq* (honesty), *amanah* (trustworthiness), *tabligh* (conveying the truth), and *fathonah* (intelligence), which are prophetic traits that serve as the ideal benchmark for every Muslim educator (Cahyadi & Qomariyah, 2023; Fahrudin, 2019; Mauliyah & Wiluntari, 2024).

In the context of contemporary Islamic education, the concept of teachers' personal competencies cannot be separated from holistic *tarbiyah* values. As stated by (Anisaturrizqi et al., 2025; Wibowo et al., 2026), a teacher in Islam ideally possesses three integrated dimensions of personality: the *rubhiyyah* (spiritual) dimension, the *aqliyyah* (intellectual) dimension, and the *jismiyyah* (physical) dimension. These three dimensions are interrelated and form the totality of a teacher's personality, enabling them to inspire and transform students. From an Islamic perspective, a perfect teacher is one who is able to integrate these three dimensions into their daily life, both inside and outside the classroom.

Al-Ghazali, in Ihya Ulumuddin as cited by Saimah, (2021), outlines several personality traits of the ideal Muslim teacher, including: showing compassion toward students, not prioritizing material gain in teaching, offering sincere advice, gently discouraging bad behavior, setting a good example, and taking into account differences in students' ability levels. These classical principles remain highly relevant in the context of contemporary Islamic education and serve as the foundation for meaningful transformation of teachers' personal competencies.

A study by Ganti et al., (2025), conducted at several madrasah aliyah in Central Java, found that teachers with high personality competency scores as measured by the dimensions of emotional stability, maturity of attitude, exemplary behavior, and commitment to religious practice consistently produced students with better character and higher academic achievement compared to teachers with low personality competency scores. These findings confirm that personality competence is not an abstract aspect that is difficult to measure, but rather a concrete variable that has a tangible impact on the quality of education.

Dimensions of the Transformation of Teachers' Personal Competence

The transformation of teachers' personal competence in Islamic education encompasses several key dimensions that are interrelated and mutually reinforcing. Understanding these dimensions is essential for designing comprehensive and effective teacher development programs.

First, the dimension of spirituality (spiritual competence). The dimension of spirituality is the deepest foundation of teachers' personal competence in Islam. A teacher's spiritual competence encompasses steadfastness in faith, devotion in worship, and spiritual sensitivity, which make the teacher a true role model in the practice of Islamic teachings. Teachers with a high spiritual quotient tend to be more patient in educating, more sincere in serving their students, and better able to create a classroom atmosphere conducive to the formation of Islamic character (Ananda et al., 2025; Sulaiman et al., 2018). This transformation of the spiritual dimension can be

achieved through programs of *riyadhab* (spiritual exercises), *muhasabah* (self-reflection), and *mujahadah* (struggle against one's desires) that are systematically planned and structured within Islamic educational institutions.

Second is the dimension of setting a good example (*uswah hasanah*). Setting a good example, or *uswah hasanah*, is the most effective educational method in Islam, derived from the practices of the Prophet Muhammad (peace be upon him). In the context of a teacher's character, setting a good example is not merely about behaving well in front of students, but rather about consistency between what is taught and what is practiced in real life. As Allah states in Surah Al-Shaff [61]: 2–3, “*O you who believe, why do you say what you do not do? It is deeply detested by Allah that you say what you do not do*”.

Research by Nuraeni & Rahman, (2026) reveals that students in madrasahs with high levels of teacher exemplary behavior demonstrate significantly higher scores in religious commitment compared to students in madrasahs with low levels of teacher exemplary behavior. This proves that transforming the dimension of teacher exemplary behavior has a measurable impact on the development of students' religiosity. This role model transformation program needs to be designed systematically, ranging from exemplary worship practices and daily moral conduct to a professional work ethic as educators.

Third, the dimension of emotional intelligence. A teacher's emotional intelligence is a personality dimension that significantly influences the effectiveness of learning and the quality of the teacher-student relationship. Emotionally intelligent teachers are able to manage their own emotions, empathize with students' circumstances, and foster warm and productive communication. From an Islamic perspective, this emotional intelligence aligns with the concepts of *hilm* (gentleness of heart) and *rahmah* (compassion), which are consistently emphasized in Islamic education (Arienza et al., 2026).

A longitudinal study by Hidayati & Sary, (2026), involving 312 teachers at 24 madrasah tsanawiyah, found that teachers' emotional intelligence was positively and significantly correlated with students' learning motivation ($r = 0.68$; $p < 0.01$) and students' academic achievement ($r = 0.54$; $p < 0.01$). These findings indicate that developing teachers' emotional intelligence is a highly valuable investment in efforts to improve the quality of Islamic education.

Fourth is the dimension of integrity and professionalism. The professional integrity of Islamic teachers encompasses consistency between the values they uphold and the behavior they exhibit in various situations, including those where they are not being observed by anyone. In Islam, this concept is known as *muraqabah* the awareness that Allah is always watching every action. Teachers with high integrity will uphold their commitment to the teaching profession not merely out of material incentives or social pressure, but because of their awareness of their responsibility before Allah.

Research by Faisal, (2025), which examined students' perceptions of teacher integrity at modern Islamic boarding schools in East Java, showed that teacher integrity is the strongest predictor of students' trust in their teachers ($\beta = 0.72$), which in turn influences students' openness to receiving guidance on values and religion from their teachers. These findings underscore the crucial importance of transforming the dimension of integrity within the personality competencies of Islamic education teachers.

Strategies for Transforming Teachers' Personal Competencies

The transformation of teachers' personal competencies is not an instantaneous process; rather, it requires well-planned, structured, and sustained strategies. Based on a literature review, there are several key strategies that have proven effective in fostering changes in personal competencies among Islamic education teachers.

First, the development of professional development programs grounded in Islamic values. These programs not only focus on improving technical teaching skills but also include spiritual guidance, reflection on values, and the strengthening of religious commitment. Research by Antoro et al., (2025) found that an Islam-based professional development program conducted over 12 months successfully increased teachers' personal competency scores significantly (from an average of 68.4 to 81.7 on a 100-point scale), with the dimensions of spirituality and exemplary behavior showing the greatest improvement.

Second, the implementation of mentoring and coaching programs based on Islamic wisdom. This mentoring model draws on the Islamic scholarly tradition of the sheikh-student relationship, which not only transfers knowledge but also directly shapes character through intensive and personal interaction. Hafidhuddin & Qudsy, (2021) argue that the traditions of *rihlah ilmiyah* and *subbab* (fellowship with the righteous) in Islamic history are the most effective methods for shaping the personalities of high-quality scholars and educators. These traditions need to be adapted to the context of modern Islamic educational institutions.

Third, the creation of a madrasah culture conducive to personality transformation. An institutional environment that supports the spiritual and moral growth of teachers will accelerate the process of organic personality transformation. A conducive madrasah culture includes a work environment characterized by trust, transparency, recognition of dignified professional achievements, and leaders who serve as role models for the entire madrasah community (Holili & Shafa, 2025). The madrasah principal, as a transformational leader, plays a highly strategic role in creating an institutional culture that fosters teachers' personality transformation.

Fourth, the use of technology to support teacher professional development programs. In the digital age, various online learning platforms enable teachers to access professional development content, join virtual learning communities, and receive guidance from experts in Islamic education without being limited by geographical constraints. Research by Ishomuddin & Baharuddin, (2024) shows that an Islamic-values-based e-mentoring program participated in by teachers in remote areas successfully improved personal competencies significantly, demonstrating that technology can serve as a bridge to ensure equitable access to teacher personal transformation programs.

The Contribution of Teachers' Personality Competency Transformation to the Quality of Islamic Education

The relationship between teachers' personality competencies and the quality of Islamic education has been extensively demonstrated by contemporary research. In this context, the quality of Islamic education is measured not only by academic achievement but also by the dimensions of character building, strengthening of religiosity, and the holistic development of students' personalities.

A meta-analysis conducted by Putri et al., (2026) of 34 studies in Indonesia on the personality competencies of Islamic education teachers found that the transformation of teachers' personality competencies has a large effect size on students' character development ($d = 0.78$) and the strengthening of religiosity ($d = 0.65$), which falls into the "large effect" category according to Cohen's criteria. The findings of this meta-analysis provide strong evidence that investing in the transformation of teachers' personality competencies is one of the most effective interventions for holistically improving the quality of Islamic education.

From the perspective of the quality of the learning process, teachers who have undergone a transformation in their personality competencies demonstrate a significant improvement in the quality of pedagogical interactions. Hasyim, (2025) explains that teachers with mature personalities tend to use learning approaches that are more humanistic, dialogic, and student-centered, which align with the principles

of Islamic education that honor the potential and dignity of every student. Such learning approaches have proven to be more effective in internalizing Islamic values compared to indoctrinating and authoritarian approaches.

Furthermore, the transformation of teachers' personal competencies also contributes to increased public trust in Islamic educational institutions. In Islamic culture, trust in educational institutions is greatly influenced by the moral reputation and character of their teachers. Islamic educational institutions with teachers of noble character will enjoy greater public trust, which in turn encourages active participation by parents and the community in supporting educational programs (Yuris, 2024).

In the context of global Islamic education, a comparative study conducted by Maryati, (2025) across four Muslim-majority countries Indonesia, Malaysia, Egypt, and Turkey found that countries with more structured and comprehensive systems for developing teachers' personal competencies demonstrated higher indicators of Islamic educational quality, including in the dimensions of Quranic literacy, understanding of Islamic beliefs, and the implementation of Islamic values in students' daily lives. These findings demonstrate the universal relevance of transforming teachers' personal competencies as the key to improving the quality of Islamic education.

CONCLUSION

The transformation of teachers' personal competencies is a fundamental pillar in efforts to comprehensively improve the quality of Islamic education. This study has revealed that teachers' personal competencies from an Islamic perspective encompass the dimensions of spirituality, exemplary conduct, emotional intelligence, and professional integrity, which are organically interrelated. The simultaneous and systematic transformation of these four dimensions has been shown to contribute significantly to improving the quality of learning, shaping students' character, and strengthening the quality of Islamic educational institutions. Effective transformation strategies include the development of professional development programs grounded in Islamic values, the implementation of mentoring and coaching models rooted in Islamic scholarly traditions, the creation of a conducive madrasah culture, and the utilization of digital technology to support teacher self-development programs. Islamic education policies need to give greater priority to programs aimed at transforming teachers' personal competencies, rather than focusing solely on improving technical and academic competencies.

The practical implication of this study is the need for comprehensive reform in the selection, training, and evaluation systems for Islamic education teachers, prioritizing personal competence as the primary criterion. Islamic educational institutions need to develop standardized and comprehensive assessment tools for personal competence, as well as design professional development programs for teachers that integrate technical-pedagogical dimensions with spiritual and moral dimensions in a balanced manner. Further research is needed to examine the most effective models for transforming teachers' personal competencies within various institutional contexts of Islamic education in Indonesia.

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