

Teacher Personality in Islamic Education: A Comparative Study of Ibn Sina, Al-Ghazali, and Malik Badri

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Abstract

Teacher personality is central to Islamic education, where teachers contribute to students' intellectual, moral, and spiritual development. Existing discussions emphasize professional competence and psychological characteristics, while philosophical, ethical, and Islamic psychological perspectives warrant further conceptual exploration. This study examines teacher personality through a comparative analysis of the perspectives of Ibn Sina, Al-Ghazali, and Malik Badri. A qualitative library research approach was employed, using document analysis and thematic analysis of relevant primary and secondary sources in Islamic philosophy, ethics, psychology, and education. The findings identify three interconnected dimensions of teacher personality: intellectual development, ethical and spiritual formation, and psychological awareness. Ibn Sina emphasizes rational capacity, self-awareness, and intellectual development as foundations of human personality. Al-Ghazali foregrounds moral integrity, sincerity, self-discipline, and the relationship between knowledge and ethical conduct. Malik Badri emphasizes critical engagement with modern psychology and an understanding of human nature grounded in Islamic principles. Together, these perspectives conceptualize teachers as knowledgeable professionals, moral role models, and reflective individuals. The study concludes that teacher personality in Islamic education requires an integrated understanding of intellectual, ethical, spiritual, and psychological dimensions. It contributes to

Islamic educational studies by bringing these perspectives into a coherent conceptual framework for understanding teacher personality.

Keywords: Teacher Personality; Islamic Education; Ibn Sina; Al-Ghazali; Malik Badri

INTRODUCTION

Education is a process of developing not only intellectual abilities and practical skills but also moral character, self-discipline, and responsible conduct. Within this process, teachers play a significant role because their professional responsibilities extend beyond the transmission of knowledge to include the cultivation of students' attitudes, values, and ways of understanding themselves and others. Consequently, teacher personality should not be regarded merely as a set of individual characteristics, but as a multidimensional construct involving intellectual orientation, moral integrity, emotional regulation, and interpersonal responsibility. Research on teacher professional identity has demonstrated that teachers' professional lives are shaped by personal experiences, institutional contexts, professional communities, and ongoing processes of identity development (Huyen & Huong, 2026; Xianzhou & Abu Bakar, 2026). In Islamic education, this understanding is particularly relevant because educational practice is closely connected to the relationship between knowledge, ethical conduct, and the development of the human person.

The Islamic intellectual tradition provides a substantial foundation for understanding human personality through philosophical, ethical, spiritual, and psychological perspectives. Rather than separating intellectual development from moral and spiritual formation, Islamic thought frequently considers human development in relation to the cultivation of the self and the responsible use of reason. Shiddiq et al. (2026), for example, emphasizes the centrality of *adab* in Islamic education, linking education with the recognition and proper positioning of knowledge, persons, and responsibilities. Harto et al. (2026) explains that Islamic philosophy developed through an intellectual tradition in which reason, revelation, and ethical concerns interact rather than operate as entirely separate domains. These perspectives provide a conceptual basis for examining teacher personality as a combination of intellectual competence, moral orientation, and responsibility toward learners. Nevertheless, translating these broad principles into a coherent conceptual framework requires careful examination of the specific contributions of individual Muslim thinkers.

Among the important figures in this tradition are Ibn Sina, Al-Ghazali, and Malik Badri, whose works represent different historical and intellectual approaches to understanding human nature. Ibn Sina's philosophical psychology examines the soul, intellectual capacities, and the relationship between bodily existence and the human self. His account of the soul provides a philosophical foundation for discussing human capacities, self-awareness, and the development of rational understanding (Atmasari et al., 2026). This perspective is relevant to teacher personality because teaching requires more than the possession of information; it also involves intellectual judgment, reflection, and the ability to guide learners' understanding (Rizza, Amalina, et al., 2026). However, Ibn Sina's philosophical account should not automatically be treated as a direct theory of modern teacher personality. Its relevance to educators must instead be established through a careful conceptual interpretation of his account of the human soul and intellectual development.

Al-Ghazali offers a complementary perspective by placing ethical conduct, spiritual purification, and the discipline of the self at the center of human development. In *Ihya' 'Ulum al-Din*, particularly in its discussion of knowledge and religious practice, Al-Ghazali considers knowledge in relation to moral responsibility and the character of the person who acquires and practices it (Helwa, 2017; Rohman, 2026). From this perspective, intellectual attainment alone is insufficient if it is not accompanied by ethical awareness and appropriate conduct. Applied cautiously to education, this position suggests that teacher personality should be examined in relation to sincerity, self-discipline, humility, responsibility, and the consistency between knowledge and action. Research on Al-Ghazali's educational ethics also highlights the relevance of his thought for understanding educators as moral exemplars rather than merely transmitters of information (Tinanto et al., 2026). Accordingly, Al-Ghazali's contribution provides an ethical and spiritual dimension that can be examined alongside Ibn Sina's philosophical account of the human person.

A further perspective is provided by Malik Badri, a contemporary Muslim psychologist who critically examined the relationship between modern psychological theories and Islamic understandings of human nature. In *The Dilemma of Muslim Psychologists*, Tayyebi (2025) discusses the intellectual and methodological challenges that arise when Muslim psychologists engage with psychological frameworks developed in different philosophical and cultural contexts. His work supports the need to examine psychological concepts critically rather than adopting them without considering their underlying assumptions about human beings. Haque (2004) similarly discusses the contributions of early

Muslim scholars to psychology and the challenges of developing psychological approaches that are meaningful within Muslim intellectual and social contexts. More recently, Zulkefli (2026) provides an overview of Islamic psychology and its discussions of the *nafs* (self), *‘aql* (intellect), *qalb* (heart), and *ruh* (spirit). Taken together, these works provide a basis for considering how classical Islamic philosophical and ethical ideas may be discussed in relation to contemporary psychological understandings. Nevertheless, Badri’s work should not be presented as a direct theory of teacher personality unless the relevant texts explicitly support that interpretation.

Although these three thinkers can contribute to discussions of human nature and personal development, their perspectives should not be treated as identical. Ibn Sina’s philosophical psychology, Al-Ghazali’s ethical and spiritual approach, and Badri’s critical engagement with modern psychology emerged from different intellectual contexts and address different questions. The broader history of Islamic philosophy likewise demonstrates the diversity of approaches through which Muslim thinkers have considered reason, spirituality, ethics, and human existence (Sangachini et al., 2026). Therefore, a comparative study needs to identify both the conceptual connections and the differences among these perspectives. Such a comparison may clarify how intellectual capacity, ethical self-discipline, and critical psychological reflection can be discussed as complementary dimensions without erasing the distinctive contributions of each thinker.

Previous scholarship has examined Islamic psychology, the intellectual contributions of early Muslim scholars, Islamic educational philosophy, and teacher professional identity. Haque (2004), for instance, discusses the contributions of early Muslim scholars to psychology and the challenges faced by contemporary Muslim psychologists. Çiftçi, (2026) introduces key concepts and approaches in Islamic psychology, Huyen & Huong (2026) synthesize research on teacher identity across a broad body of literature. Research on Al-Ghazali’s educational ethics has also explored the moral responsibilities of educators (Muhammad et al., 2026; Nazarudin & Mukarom, 2026; Rizza, Azahra, et al., 2026). These studies provide important foundations for understanding the relationship between Islamic thought, human development, and educational practice. However, the literature cited here addresses different research objects and does not, by itself, establish that no previous study has compared Ibn Sina, Al-Ghazali, and Malik Badri specifically in relation to teacher personality. A defensible research gap therefore needs to be established through a systematic

search and comparison of relevant publications, rather than through a general claim that integrative studies are absent.

Based on this consideration, the present study seeks to examine the concepts of human personality and personal development that can be identified in the selected works of Ibn Sina, Al-Ghazali, and Malik Badri, and to explore their possible implications for understanding teacher personality in Islamic education. The study does not assume that all three thinkers developed explicit theories of teacher personality. Instead, it distinguishes their original concepts from the educational interpretations that may be drawn from them. This distinction is important to prevent contemporary educational terminology from being attributed directly to historical thinkers without sufficient textual evidence. The analysis focuses on three comparative dimensions: the intellectual dimension, concerning reason and the development of understanding; the ethical-spiritual dimension, concerning moral conduct and self-discipline; and the psychological dimension, concerning the understanding of the self and the critical interpretation of psychological knowledge. These dimensions are proposed as analytical categories for the present study and will need to be substantiated through textual analysis.

The novelty of this study lies in its comparative and interpretive framework, which brings the selected works of Ibn Sina, Al-Ghazali, and Malik Badri into one analytical discussion while preserving their historical and conceptual differences. Rather than merely combining the names of three Muslim thinkers, the study compares the concepts found in their works, identifies areas of convergence and divergence, and examines the extent to which those concepts may inform a contemporary understanding of teacher personality in Islamic education. The proposed contribution is therefore conceptual rather than empirical: it seeks to develop a clearer account of how philosophical reflection, ethical-spiritual formation, and critical psychological understanding may be related to the personal and moral responsibilities of teachers. Any resulting framework will be presented as an interpretation derived from the reviewed texts, not as a model explicitly formulated by the three thinkers themselves.

Accordingly, this study addresses three research questions: (1) How do the selected works of Ibn Sina, Al-Ghazali, and Malik Badri conceptualize the human self, personality, or personal development? (2) What similarities and differences can be identified among their philosophical, ethical-spiritual, and psychological perspectives? and (3) What conceptual implications can be drawn from these perspectives for understanding teacher personality in

Islamic education? By addressing these questions through a comparative literature-based analysis, the study is expected to contribute to discussions of Islamic educational thought and teacher development. It may also provide a conceptual reference for further research on teacher personality, provided that the proposed interpretations are examined in relation to the original texts and the contemporary educational context.

METHODS

1. Type of Research

This study employed a qualitative approach using library research to examine the concepts of human personality and personal development in the selected works of Ibn Sina, Al-Ghazali, and Malik Badri, as well as their potential implications for understanding teacher personality in Islamic education. A qualitative approach was considered appropriate because the study focused on interpreting philosophical arguments, ethical principles, and psychological concepts rather than measuring variables numerically. The analysis sought to understand the meanings embedded in the selected texts and to identify conceptual relationships among the three thinkers' perspectives. Urrahmi et al. (2026), qualitative inquiry enables researchers to interpret meanings and explore complex phenomena through systematic engagement with relevant sources.

Library research was selected because the primary data consisted of written works and scholarly publications rather than information obtained from human participants. The study therefore examined relevant primary texts by the three thinkers alongside secondary literature addressing Islamic philosophy, Islamic ethics, Islamic psychology, and teacher personality. This approach allowed the researchers to distinguish the original ideas expressed in the selected works from interpretations developed by subsequent scholars. The study was conceptual and interpretive in nature; it did not seek to establish causal relationships or empirically measure the effects of particular personality dimensions on teachers' professional performance.

2. Research Design

The study adopted a qualitative comparative literature-review design incorporating document analysis and thematic analysis. The comparative dimension was intended to identify similarities, differences, and complementary perspectives in the selected works of

Ibn Sina, Al-Ghazali, and Malik Badri. Document analysis was appropriate because written materials can provide evidence for systematic interpretation when their relevance, context, and content are examined carefully (Ivanova, 2026). Accordingly, the analysis considered the intellectual and historical context of the texts and avoided assuming that concepts developed by different thinkers necessarily had identical meanings.

The research was organized into four stages. First, the researchers identified the primary works and relevant secondary publications associated with the three thinkers. Second, the selected texts were read to identify passages addressing the human self, intellectual capacities, moral conduct, spiritual development, and psychological understanding. Third, the extracted concepts were compared across the three thinkers to identify recurring themes and significant differences. Fourth, the researchers examined the potential implications of these concepts for understanding teacher personality in Islamic education.

Three provisional analytical dimensions guided the comparison: (1) the intellectual dimension, concerning reason, knowledge, and the development of understanding; (2) the ethical-spiritual dimension, concerning moral conduct, self-discipline, and spiritual development; and (3) the psychological dimension, concerning the understanding of the self and the critical interpretation of psychological knowledge. These dimensions served as initial analytical categories rather than predetermined findings. Additional categories could be developed if the selected texts revealed concepts that were not adequately represented by the initial framework.

The design also distinguished between the concepts explicitly discussed by each thinker and the educational implications inferred by the researchers. This distinction was necessary because the study did not assume that Ibn Sina, Al-Ghazali, or Malik Badri had formulated an identical or explicit theory of teacher personality. Instead, the educational implications were developed through a comparative interpretation of the relevant texts.

3. Data Sources and Literature Selection

Because this study was based on library research, it did not involve human participants or a respondent sample. The units of analysis consisted of written texts and relevant scholarly publications. The literature was selected purposively according to its relevance to the research questions and its contribution to understanding the philosophical, ethical-spiritual, or psychological perspectives of the three thinkers.

Primary sources comprised the selected works of Ibn Sina, Al-Ghazali, and Malik Badri. These sources were prioritized because they provided the principal textual evidence for interpreting the thinkers' ideas. Secondary sources included scholarly books and peer-reviewed journal articles discussing their intellectual contributions, Islamic philosophy, Islamic psychology, moral education, and teacher personality. Secondary literature was used to contextualize and critically examine the interpretations derived from the primary texts.

The literature selection process followed three inclusion criteria. First, a publication had to address at least one of the three thinkers or a concept directly relevant to the study's analytical dimensions. Second, the publication had to provide identifiable scholarly content, such as a primary philosophical or psychological text, an academic book, or a peer-reviewed research article. Third, the material had to contribute to answering at least one of the research questions concerning human personality, personal development, comparative perspectives, or implications for Islamic education.

Publications were excluded when they lacked sufficient bibliographic information, did not have a clear relationship to the research focus, or repeated general statements without providing relevant conceptual discussion. When translations were used, the researchers considered the translator and edition in interpreting the text. Where available, interpretations from secondary sources were compared with the original work or a recognized translation to reduce the risk of attributing claims to a thinker that were not supported by the text.

The literature search and selection process should be documented using the actual search procedures followed by the researchers. For reproducibility, the final manuscript should specify the databases or catalogues searched, the search date or period, the keywords used, and the number of publications identified, screened, excluded, and included. These details should be completed from the research records rather than estimated retrospectively. A literature review benefits from a transparent explanation of how the literature was identified, evaluated, and synthesized (Bernus et al., 2026).

4. Data Collection Procedure

As a document-based qualitative study, the research did not use questionnaires, participant interviews, or experimental instruments. The principal research instruments were a literature-search record, a document-selection checklist, and a structured data-extraction matrix prepared by the researchers. These instruments were used to maintain consistency

when identifying, recording, and comparing relevant information across the selected publications.

Data collection was conducted through the following procedures. First, the researchers identified relevant primary texts and secondary publications based on the research questions and inclusion criteria. Second, the bibliographic information of each selected publication was recorded, including the author, year of publication, title, edition or translation where applicable, and publication details. Third, the researchers read the selected materials to identify passages related to the analytical dimensions. Fourth, relevant passages were recorded in the data-extraction matrix together with their page numbers, the concepts discussed, and the preliminary interpretations developed by the researchers. Finally, the extracted information was organized according to the three analytical dimensions and the thinker to whom each concept was attributed.

The data-extraction matrix included the following fields: (1) source identification; (2) the thinker or scholarly perspective represented; (3) the original concept or argument; (4) the relevant textual evidence and page reference; (5) the preliminary thematic category; (6) similarities or differences with the other thinkers; and (7) potential implications for understanding teacher personality in Islamic education. This structure helped maintain a clear distinction between textual evidence, interpretations drawn from secondary literature, and the researchers' own analytical conclusions.

To strengthen the trustworthiness of the analysis, the researchers checked whether each interpretation was supported by the relevant passage and its broader textual context. Concepts were not assigned to a particular thinker solely because they appeared in a secondary publication; where possible, the interpretation was checked against the corresponding primary text or a reliable translation. The researchers also compared evidence across different sources and recorded differences in interpretation when the literature did not provide a consistent account. Document analysis requires attention to the context, credibility, and limitations of written sources rather than treating every publication as equally authoritative (Graham, 2026).

5. Data Analysis Technique

The collected literature was analyzed through thematic analysis and cross-case comparison. Thematic analysis provides a systematic method for identifying, organizing, and interpreting patterns of meaning within qualitative data (Mashwani & Fawad, 2025). In this

study, the approach was adapted to written philosophical, ethical, and psychological texts. The analysis involved six interconnected activities.

First, the researchers familiarized themselves with the data by reading the selected primary and secondary sources repeatedly and recording initial observations. Particular attention was given to the concepts of the human self, intellectual development, moral conduct, spiritual formation, and psychological understanding.

Second, the researchers generated initial codes from relevant passages. These codes represented specific concepts, arguments, or principles found in the texts. The coding process combined deductive and inductive procedures. Deductive coding used the three provisional analytical dimensions established by the research questions, while inductive coding allowed additional themes to emerge from the textual evidence. This combination helped maintain alignment with the research objectives without restricting the analysis to categories established in advance.

Third, related codes were grouped into broader thematic categories. For example, passages concerning reason and intellectual development could be grouped under the intellectual dimension, while passages concerning ethical conduct and self-discipline could be grouped under the ethical-spiritual dimension. The psychological dimension was used to organize passages concerning the self and the interpretation of psychological knowledge. These classifications were treated as analytical tools, and the meaning of each concept was interpreted in relation to the particular thinker and textual context in which it appeared.

Fourth, the researchers reviewed and refined the themes by checking their consistency with the extracted evidence and the original research questions. Themes that overlapped were reconsidered, while concepts that differed substantially among the thinkers were retained as distinct categories rather than combined artificially. This procedure was intended to preserve the distinctive contributions of each thinker and avoid reducing their perspectives to a single undifferentiated model.

Fifth, a comparative analysis was conducted across the selected works of Ibn Sina, Al-Ghazali, and Malik Badri. The researchers examined the convergence, divergence, and complementarity of the concepts identified in each source. The comparison considered the meaning of each concept within its original intellectual context before exploring its potential relevance to teacher personality. The analysis therefore distinguished three levels of

interpretation: concepts explicitly stated in the primary texts, interpretations supported by secondary scholarship, and educational implications developed by the researchers.

Sixth, the findings were synthesized into a conceptual discussion addressing the research questions. The synthesis examined how the selected philosophical, ethical-spiritual, and psychological perspectives might contribute to a multidimensional understanding of teacher personality in Islamic education. The resulting interpretation was evaluated against the textual evidence, and claims were limited to what the selected literature could support. The analytical process followed the broader principle of systematic qualitative data reduction, organization, comparison, and interpretation described by (Mirzayev, 2026).

Throughout the analysis, the researchers maintained a record of coding decisions, thematic revisions, and the textual evidence supporting the main interpretations. This procedure was intended to improve analytical transparency and make the reasoning behind the findings traceable. Because the study relied on selected literature rather than empirical observations of teachers, its conclusions are conceptual and interpretive. They should therefore be understood as a contribution to scholarly discussion and as a basis for further research, rather than as empirical evidence that the proposed dimensions directly determine teacher behavior or professional effectiveness.

RESULTS

The analysis of Qur'anic verses, Hadith literature, Islamic educational works, and relevant academic studies revealed several findings regarding teacher personality from an Islamic perspective. The results indicate that Islamic teacher personality is an integrated concept involving faith, knowledge, moral values, and educational responsibility, reflected through the roles of *Murabbi*, *Mu'allim*, and *Mu'addib*. The findings are organized into several themes, including the concept of Islamic personality, teacher roles, essential characteristics of Islamic teachers, and Prophet Muhammad ﷺ as the ideal model of educational personality.

1. Ibn Sina's Perspective on Human Personality

Ibn Sina's philosophical perspective provides an important foundation for understanding human personality through the relationship between the soul, intellectual faculties, and the development of rational thought. In his philosophical psychology, the human being is understood not merely through physical existence but also through the

capacities of the soul to perceive, reason, and acquire knowledge. These capacities enable individuals to develop self-awareness, exercise intellectual judgment, and understand their experiences through reflection and reasoning. Within this framework, intellectual development is closely associated with the cultivation of human potential and the ability to distinguish between different forms of knowledge. Ibn Sina's conception of the human soul therefore offers a philosophical basis for examining personality as a multidimensional aspect of human existence that encompasses rationality, self-awareness, and intellectual growth.

In the context of Islamic education, Ibn Sina's philosophical ideas can be interpreted as providing conceptual insights into the intellectual dimension of teacher personality. Teachers are expected not only to possess adequate subject knowledge but also to demonstrate critical thinking, reflective judgment, and the ability to guide students in developing their understanding. From this perspective, intellectual competence involves the capacity to organize knowledge, evaluate information, and facilitate meaningful learning experiences. The relevance of Ibn Sina's thought lies in its potential to explain the importance of rational capacity and intellectual development in supporting teachers' educational responsibilities. Nevertheless, these implications represent a contemporary educational interpretation of Ibn Sina's philosophical psychology rather than an explicit theory of modern teacher personality formulated by Ibn Sina himself.

2. Al-Ghazali's Perspective on Ethical and Spiritual Development

Al-Ghazali's perspective on human development emphasizes the interconnectedness of moral character, spiritual purification, and the discipline of the self. In his work *Ihya' 'Ulum al-Din*, he explains the importance of integrating knowledge with ethical conduct and spiritual awareness in the pursuit of human excellence. From this perspective, knowledge cannot be considered complete when it is not accompanied by sincerity, humility, self-control, and a commitment to virtuous behavior (Helwa, 2017; Rohman, 2026). Spiritual purification serves as an essential process through which individuals examine their intentions, control negative tendencies, and cultivate positive moral qualities. Accordingly, Al-Ghazali's thought provides an ethical and spiritual foundation for understanding personality as a continuous process of moral improvement and the alignment of knowledge, intention, and action.

In Islamic education, Al-Ghazali's ethical principles can be interpreted as a conceptual basis for understanding teachers as moral exemplars who influence students

through both instruction and personal conduct. Teachers are responsible not only for delivering knowledge but also for demonstrating integrity, sincerity, discipline, fairness, and respect in their professional relationships. These qualities contribute to the development of an educational environment in which moral values are reinforced through consistent actions and responsible decision-making. Research on Al-Ghazali's educational thought highlights the relevance of his ethical principles to educators' responsibilities in guiding students' intellectual and moral development (T'ianto et al., 2026). Nevertheless, the application of Al-Ghazali's ideas to contemporary teacher personality should be understood as an educational interpretation of his ethical and spiritual philosophy rather than as a direct formulation of a modern teacher personality theory.

3. Malik Badri's Perspective on Islamic Psychology

Malik Badri's perspective on Islamic psychology emphasizes the importance of critically examining modern psychological theories in relation to Islamic principles and conceptions of human nature. As a contemporary Muslim psychologist, Badri highlighted the intellectual challenges that arise when psychological frameworks developed within different philosophical and cultural traditions are adopted without sufficient consideration of their underlying assumptions (Tayyebi, 2025). His approach encourages scholars to evaluate psychological knowledge critically while recognizing the significance of Islamic teachings in understanding human behavior and personal development. Within this framework, the human being can be examined through interconnected dimensions of the self, intellect, heart, and spirit, which are discussed in Islamic psychological thought (Haque, 2004; Zulkefli, 2026). Consequently, Badri's contribution provides a conceptual foundation for exploring how psychological understanding can be developed in dialogue with Islamic values without uncritically accepting or entirely rejecting contemporary psychological perspectives.

In the context of Islamic education, Badri's perspective can be interpreted as emphasizing the importance of psychological awareness, self-reflection, and the integration of professional knowledge with Islamic ethical principles in teacher personality. Teachers need to understand not only the intellectual characteristics of their students but also their emotional experiences, behavioral patterns, and individual differences. Such understanding may support teachers in developing empathetic communication, managing classroom interactions, and responding appropriately to students' learning needs. Furthermore, critical

engagement with psychological knowledge can encourage teachers to evaluate educational practices in light of both professional standards and Islamic moral values. Nevertheless, these educational implications represent an interpretation of Badri's contributions to Islamic psychology and should not be regarded as an explicit theory of teacher personality unless supported by direct evidence from his writings.

4. Comparative Synthesis and Implications for Teacher Personality

A comparative examination of Ibn Sina, Al-Ghazali, and Malik Badri reveals complementary perspectives on human nature and personal development that can inform discussions of teacher personality in Islamic education. Ibn Sina emphasizes the philosophical and intellectual dimensions of human existence, particularly the role of the soul, rational faculties, and intellectual development in understanding human potential (Atmasari et al., 2026). In contrast, Al-Ghazali highlights the significance of moral character, spiritual purification, and self-discipline in ensuring that knowledge is accompanied by ethical conduct (Helwa, 2017; Rohman, 2026). Malik Badri contributes a psychological perspective by encouraging critical engagement with contemporary psychological theories and examining their compatibility with Islamic understandings of human nature (Tayyebi, 2025; Haque, 2004). Although these three perspectives differ in their intellectual orientations and primary concerns, they can be examined together to explore the relationships among intellectual competence, ethical-spiritual development, and psychological awareness without disregarding the distinctive contributions of each thinker.

Within Islamic education, these perspectives provide a conceptual basis for understanding teacher personality as a multidimensional construct that extends beyond subject-matter knowledge and technical teaching skills. The intellectual dimension highlights the importance of rational judgment, reflective thinking, and the continuous development of professional knowledge. The ethical-spiritual dimension emphasizes integrity, sincerity, responsibility, and consistency between personal values and professional conduct, while the psychological dimension encourages self-awareness, emotional understanding, and critical reflection on educational practices. Integrating these dimensions may offer a broader conceptual understanding of teachers as knowledgeable professionals, ethical role models, and individuals who remain attentive to their own development and the needs of their students. Nevertheless, this synthesis represents an interpretive framework developed from

the selected works of Ibn Sina, Al-Ghazali, and Malik Badri rather than a unified theory of teacher personality explicitly formulated by the three thinkers.

DISCUSSION

The findings of this study demonstrate that teacher personality development is a complex process involving psychological awareness, behavioral adaptation, interpersonal competence, and continuous personal growth. The integration of psychoanalytic, behavioristic, and humanistic perspectives provides a broader understanding of how different psychological mechanisms contribute to the formation of teacher characteristics and professional identity. This section further discusses the meaning of these findings by relating them to relevant theories, previous studies, and their implications for teacher development.

1. Philosophical Foundations of Teacher Personality

Ibn Sina's philosophical thought provides a foundation for understanding human personality through the relationship between the soul, rational faculties, and intellectual development. His philosophical psychology explains that human beings possess intellectual capacities that enable them to acquire knowledge, exercise reason, and develop self-awareness Atmasari et al. (2026) From this perspective, human development involves more than the accumulation of information, as it also requires the cultivation of rational understanding and the ability to reflect on experience. These ideas offer a philosophical basis for examining the intellectual dimension of teacher personality, particularly in relation to critical thinking, professional judgment, and the continuous development of knowledge. Nevertheless, Ibn Sina's philosophical framework should be interpreted within its historical context rather than treated as a direct formulation of contemporary teacher personality theory.

In Islamic education, Ibn Sina's ideas can be applied conceptually to understanding teachers as intellectual agents who facilitate students' learning through reasoned explanation, reflection, and the responsible use of knowledge. Teachers require subject-matter expertise as well as the ability to evaluate information, make informed educational decisions, and respond thoughtfully to different learning needs. Their intellectual competence is therefore reflected not only in what they know but also in how they interpret knowledge and communicate it meaningfully to students. This interpretation also emphasizes the importance

of continuous professional learning and reflective practice as elements of teachers' intellectual development. Accordingly, Ibn Sina's philosophical perspective can contribute to a broader understanding of teacher personality by highlighting rational capacity and intellectual growth as important foundations of educational responsibility.

2. Ethical-Spiritual Formation and Teachers' Moral Responsibility

Al-Ghazali's ethical and spiritual philosophy emphasizes that human development requires the integration of knowledge, moral character, and spiritual purification. In *Ihya' 'Ulum al-Din*, he highlights the importance of sincerity, self-discipline, humility, and the alignment of knowledge with virtuous action as essential elements of personal development (Helwa, 2017; Rizza, Azizah, et al., 2026; Rohman, 2026). From this perspective, intellectual achievement alone is insufficient if it is not accompanied by moral integrity and an awareness of ethical responsibility. Spiritual purification also involves continuous self-examination, through which individuals evaluate their intentions, regulate their behavior, and cultivate positive character traits. These principles provide a conceptual foundation for understanding teacher personality as a process of ethical and spiritual development that extends beyond professional knowledge and technical competence.

In Islamic education, Al-Ghazali's perspective can be interpreted as emphasizing the responsibility of teachers to serve as moral exemplars through their attitudes, decisions, and interactions with students. Teachers are expected to demonstrate sincerity, fairness, patience, humility, and consistency between the values they communicate and the conduct they practice. Such qualities may contribute to a learning environment characterized by mutual respect, trust, and the development of students' moral awareness. Research examining Al-Ghazali's educational ethics also highlights the relevance of his thought to the moral responsibilities of educators and their roles in guiding students' development (Tinanto et al., 2026). Therefore, Al-Ghazali's ethical-spiritual perspective offers an important interpretive framework for examining teacher personality in Islamic education, although its application to contemporary teaching should be distinguished from an explicit modern theory of teacher personality formulated by Al-Ghazali himself.

3. Islamic Psychology and the Development of Teacher Self-Awareness

Malik Badri's contribution to Islamic psychology emphasizes the importance of critically examining contemporary psychological theories in relation to Islamic principles and understandings of human nature. His perspective encourages Muslim scholars to evaluate

the philosophical assumptions underlying psychological approaches rather than accepting them without considering their compatibility with Islamic values (Tayyebi, 2025). This critical orientation provides a basis for understanding human behavior through a broader framework that considers psychological processes alongside spiritual and moral dimensions. Islamic psychology also discusses interconnected concepts such as the *nafs* (self), *'aql* (intellect), *qalb* (heart), and *ruh* (spirit), which contribute to a holistic understanding of human nature (Haque, 2004; Zulkefli, 2026). Accordingly, Badri's perspective offers conceptual insights into the importance of self-understanding, psychological awareness, and critical reflection in the development of human personality.

In Islamic education, these ideas can be interpreted as relevant to teachers' efforts to understand their emotions, evaluate their behavior, and develop constructive relationships with students. Self-awareness enables teachers to recognize their strengths and limitations, regulate emotional responses, and reflect on how their attitudes influence classroom interactions. Integrating psychological knowledge with Islamic ethical principles may also encourage teachers to approach students with empathy, fairness, patience, and respect for individual differences. Furthermore, critical reflection can help educators assess whether their teaching practices support students' psychological needs while remaining consistent with the moral objectives of Islamic education. Nevertheless, these implications represent an educational interpretation of Badri's contributions to Islamic psychology rather than an explicit theory of teacher self-awareness or teacher personality formulated by Badri himself.

4. Integrative Interpretation of Teacher Personality in Islamic Education

The perspectives of Ibn Sina, Al-Ghazali, and Malik Badri provide complementary insights into understanding teacher personality within Islamic education. Ibn Sina's philosophical psychology emphasizes the role of the soul, rational faculties, and intellectual development, offering a conceptual foundation for examining teachers' intellectual competence and reflective capacity Atmasari et al. (2026) Al-Ghazali's ethical and spiritual perspective highlights the importance of moral integrity, sincerity, self-discipline, and the alignment of knowledge with virtuous conduct (Helwa, 2017; Rohman, 2026). Meanwhile, Malik Badri's contribution to Islamic psychology encourages critical engagement with modern psychological theories and consideration of Islamic principles in understanding human nature (Haque, 2004; Tayyebi, 2025). Although these thinkers differ in their intellectual orientations and primary concerns, their perspectives can be brought into

comparative dialogue to explore the intellectual, ethical-spiritual, and psychological dimensions of teacher personality without overlooking their conceptual distinctions.

Within the context of Islamic education, this integrative interpretation presents teacher personality as a multidimensional construct involving intellectual competence, ethical-spiritual commitment, and psychological awareness. The intellectual dimension concerns teachers' ability to reason critically, develop professional knowledge, and facilitate meaningful learning, while the ethical-spiritual dimension emphasizes integrity, responsibility, sincerity, and consistency between personal values and professional behavior. The psychological dimension highlights self-awareness, emotional regulation, and an understanding of students' individual needs, which may support constructive educational relationships. The interaction among these dimensions offers a conceptual perspective for understanding teachers not only as providers of knowledge but also as moral role models and reflective individuals responsible for supporting students' holistic development. Nevertheless, this integrative framework represents an interpretation developed through the comparative analysis of selected works by Ibn Sina, Al-Ghazali, and Malik Badri, rather than a unified theory of teacher personality explicitly formulated by the three thinkers.

CONCLUSION

This study examines the perspectives of Ibn Sina, Al-Ghazali, and Malik Badri to develop a conceptual understanding of teacher personality in Islamic education. The analysis indicates that each thinker offers a distinct yet potentially complementary perspective on human nature and personal development. Ibn Sina's philosophical psychology emphasizes the importance of the human soul, rational faculties, and intellectual development, providing a foundation for understanding teachers' intellectual competence and reflective capacity. Al-Ghazali's ethical-spiritual perspective highlights moral integrity, sincerity, self-discipline, and spiritual purification as essential considerations in personal development and ethical conduct. Meanwhile, Malik Badri's contribution to Islamic psychology encourages critical engagement with contemporary psychological theories and emphasizes the importance of understanding human nature in relation to Islamic principles.

The comparative analysis identifies three conceptual dimensions that may inform the understanding of teacher personality in Islamic education: intellectual, ethical-spiritual, and psychological dimensions. The intellectual dimension emphasizes rational thinking,

knowledge development, and reflective judgment; the ethical-spiritual dimension concerns moral responsibility, integrity, and consistency between knowledge and action; and the psychological dimension highlights self-awareness, emotional understanding, and critical reflection. Considered together, these dimensions provide a broader interpretive framework for examining teachers as knowledgeable professionals, ethical role models, and reflective individuals who contribute to students' intellectual, moral, and personal development. Nevertheless, this framework represents a synthesis developed through the interpretation of selected works by the three thinkers rather than an explicit, unified theory of teacher personality formulated by Ibn Sina, Al-Ghazali, and Malik Badri.

This study contributes conceptually to discussions of Islamic educational thought by bringing philosophical, ethical-spiritual, and psychological perspectives into a comparative analysis of teacher personality. Its findings may provide a foundation for further research into the relationship between Islamic intellectual traditions and contemporary teacher development. However, because the study relies on library research and textual interpretation, its conclusions should not be regarded as empirical evidence that the proposed dimensions directly determine teachers' professional behavior or effectiveness. Future research could examine the applicability of this conceptual framework through empirical investigations involving teachers, educational institutions, and Islamic educational practices. Such studies may help clarify how the intellectual, ethical-spiritual, and psychological dimensions can be translated into practical approaches to teacher development while remaining attentive to the distinctive contributions of each thinker.

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