

Islamic Perspectives on Teacher Personality: Insights from Ibn Sina, Al-Ghazali, and Malik Badri

**Muhamad Rizza¹, Fatih Bagus Prawira², Hisam Samsul Ma'arif³,
Muhammad Fikri Fauzan⁴, Muhammad Hibban Habibi⁵**

¹Universiti Utara Malaysia, Malaysia; ^{2,3,4,5}UIN Sunan Gunung Djati Bandung, Indonesia
rizza_m@ahgs.uum.edu.my; 1252030016@student.uinsgd.ac.id

Submitted:	Revised:	Accepted:	Published:
Sep 6, 2026	Oct 5, 2026	Oct 16, 2026	Oct 21, 2026

Abstract

Teacher personality is an important dimension of Islamic education, where educators support students' intellectual, ethical, and spiritual development. This study examines human personality and personal development in selected works by Ibn Sina, Al-Ghazali, and Malik Badri to explore their potential implications for understanding teacher personality. A qualitative library research approach combines document analysis, thematic analysis, and comparative interpretation. Primary sources comprise selected works by the three thinkers, supplemented by scholarly books and journal articles on Islamic philosophy, ethics, psychology, and educational development. The analysis is organized around three provisional dimensions: intellectual development, ethical and spiritual formation, and psychological understanding of the self. It examines similarities, differences, and complementary perspectives while preserving each thinker's distinct intellectual context. Ibn Sina's philosophical psychology provides a basis for considering the soul and intellectual capacities. Al-Ghazali's ethical and spiritual thought emphasizes moral conduct, self-discipline, and the relationship between knowledge and character. Malik Badri's engagement with modern psychology highlights the critical examination of psychological theories in relation to Islamic perspectives. Comparative interpretation suggests that these contributions may inform a multidimensional understanding of teacher personality encompassing intellectual competence, moral responsibility, and psychological awareness. The study offers a conceptual synthesis that connects these perspectives to teacher development while maintaining their contextual and theoretical distinctions. This synthesis provides a basis for further discussion of teacher personality in

Islamic education. Empirical research remains necessary to examine how the proposed dimensions relate to teachers' professional practices.

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

INTRODUCTION

Education encompasses more than the acquisition of intellectual knowledge and practical competencies; it also involves the formation of moral character, self-discipline, and responsible behavior. In this process, teachers occupy an essential position because their professional roles extend beyond delivering subject matter to shaping students' attitudes, values, and perceptions of themselves and others. Teacher personality, therefore, should be understood not simply as a collection of individual traits, but as a multidimensional construct that incorporates intellectual orientation, moral integrity, emotional regulation, and interpersonal accountability. Studies of teacher professional identity indicate that teachers' professional experiences and identities are influenced by personal backgrounds, institutional environments, professional communities, and continuous processes of identity formation (Huyen & Huong, 2026; Xianzhou & Abu Bakar, 2026). This perspective is particularly significant in Islamic education, where educational activities are closely associated with the integration of knowledge, ethical behavior, and the holistic development of human beings.

Islamic intellectual heritage offers a comprehensive foundation for understanding human personality from philosophical, ethical, spiritual, and psychological standpoints. Instead of viewing intellectual advancement as independent of moral and spiritual development, Islamic thought generally situates human growth within the process of self-cultivation and the responsible exercise of reason. Shiddiq et al. (2026), for instance, highlights the fundamental role of adab in Islamic education, emphasizing the importance of recognizing and appropriately positioning knowledge, individuals, and responsibilities. In a similar vein, Harto et al. (2026) explains that Islamic philosophy emerged from an intellectual tradition in which reason, revelation, and ethical considerations interact and complement one another rather than functioning as entirely independent domains. These perspectives establish a theoretical basis for understanding teacher personality through the interrelationship of intellectual capability, moral commitment, and responsibility toward students. However, transforming these general principles into a systematic conceptual

framework requires a closer examination of the distinctive ideas contributed by individual Muslim thinkers.

Ibn Sina, Al-Ghazali, and Malik Badri represent significant figures within this intellectual tradition, each offering a different historical and conceptual perspective on human nature. Ibn Sina's philosophical psychology explores the nature of the soul, human intellectual faculties, and the relationship between bodily existence and the self. His conception of the soul provides a philosophical foundation for understanding human potential, self-awareness, and the development of rational thought (Atmasari et al., 2026). This perspective has relevance to teacher personality because teaching involves not only the mastery of subject knowledge but also the exercise of intellectual judgment, reflective thinking, and the capacity to facilitate students' understanding. Nevertheless, Ibn Sina's philosophical account cannot automatically be equated with a contemporary theory of teacher personality. Its relevance to the educational profession must instead be established through a careful interpretation of his ideas concerning the human soul and intellectual development.

In contrast, Al-Ghazali emphasizes ethical behavior, spiritual purification, and self-discipline as essential elements of human development. In *Ihya' 'Ulum al-Din*, particularly in discussions concerning knowledge and religious practice, Al-Ghazali connects the pursuit of knowledge with moral accountability and the character of those who acquire and apply it (Helwa, 2017; Rizza, Azahra, et al., 2026; Rohman, 2026). From this standpoint, intellectual achievement cannot be considered sufficient when it is not accompanied by ethical consciousness and appropriate behavior. When interpreted within an educational context, this perspective suggests that teacher personality may be examined through qualities such as sincerity, self-control, humility, responsibility, and consistency between knowledge and practice. Studies of Al-Ghazali's educational ethics further emphasize the significance of his thought in positioning educators as moral role models rather than individuals whose responsibilities are limited to transmitting information (Rizza, Azizah, et al., 2026; Tinanto et al., 2026). Accordingly, Al-Ghazali's perspective contributes an ethical and spiritual dimension that can be considered alongside Ibn Sina's philosophical understanding of human nature.

Another relevant perspective emerges from the work of Malik Badri, a contemporary Muslim psychologist who critically examined the relationship between modern psychological

theories and Islamic conceptions of human nature. In *The Dilemma of Muslim Psychologists*, Tayyebi (2025) discusses the intellectual and methodological difficulties encountered when Muslim psychologists engage with psychological frameworks originating from different philosophical and cultural traditions. This perspective underscores the importance of critically evaluating psychological concepts instead of adopting them without examining their underlying assumptions about human beings. Likewise, Haque (2004) explores the contributions of early Muslim scholars to psychology and the challenges involved in developing psychological approaches that remain relevant to Muslim intellectual and social environments. More recently, Zulkefli (2026) outlines discussions within Islamic psychology concerning the *nafs* (self), *'aql* (intellect), *qalb* (heart), and *ruh* (spirit). Collectively, these studies provide a foundation for exploring the relationship between classical Islamic philosophical and ethical thought and contemporary psychological perspectives. However, Badri's ideas should not be interpreted as constituting a direct theory of teacher personality unless such an interpretation is explicitly supported by the relevant texts.

Although Ibn Sina, Al-Ghazali, and Malik Badri offer valuable insights into human nature and personal development, their perspectives cannot be regarded as interchangeable. Ibn Sina's philosophical psychology, Al-Ghazali's ethical and spiritual orientation, and Badri's critical engagement with modern psychology developed within distinct intellectual settings and address different conceptual concerns. The historical development of Islamic philosophy also illustrates the diversity of Muslim intellectual approaches to reason, spirituality, ethics, and human existence (Sangachini et al., 2026). A comparative investigation must therefore examine not only the relationships among their ideas but also the differences that distinguish their respective contributions. Through this approach, intellectual capacity, ethical self-discipline, and critical psychological reflection can be explored as potentially complementary dimensions while maintaining the conceptual integrity of each thinker's work.

Existing scholarship has addressed several related areas, including Islamic psychology, the psychological contributions of early Muslim scholars, Islamic educational philosophy, and teacher professional identity. For example, Haque (2004) examines the contributions of early Muslim scholars to psychology and the challenges confronting contemporary Muslim psychologists. Çiftçi (2026) presents fundamental concepts and approaches within Islamic psychology, Huyen & Huong (2026) synthesizes research

concerning teacher identity across a broad range of literature. In addition, studies of Al-Ghazali's educational ethics have investigated the moral obligations and responsibilities of educators (Muhammad et al., 2026; Nazarudin & Mukarom, 2026; Rizza, Faiz, et al., 2026). These publications provide valuable insights into the connections between Islamic intellectual traditions, human development, and educational practice. Nevertheless, the studies cited here address different research focuses and do not, on their own, demonstrate that no previous research has specifically compared Ibn Sina, Al-Ghazali, and Malik Badri in the context of teacher personality. Consequently, the research gap must be established through a systematic examination and comparison of relevant publications rather than through a broad assumption that integrative research in this area does not exist.

In light of these considerations, the present study examines concepts of human personality and personal development in selected works by Ibn Sina, Al-Ghazali, and Malik Badri and investigates their potential implications for understanding teacher personality in Islamic education. The study does not presume that all three thinkers explicitly formulated theories of teacher personality. Instead, it differentiates their original conceptual contributions from educational interpretations that may be developed on the basis of their writings. Maintaining this distinction is essential to avoid attributing contemporary educational concepts directly to historical thinkers without adequate textual justification. The analysis is organized around three comparative dimensions: the intellectual dimension, which concerns reason and the development of understanding; the ethical-spiritual dimension, which addresses moral conduct and self-discipline; and the psychological dimension, which focuses on self-understanding and the critical evaluation of psychological knowledge. These dimensions function as analytical categories proposed for this investigation and must be substantiated through the examination of relevant texts.

The originality of this study rests on its comparative and interpretive approach, which examines selected works by Ibn Sina, Al-Ghazali, and Malik Badri within a shared analytical framework without disregarding their historical backgrounds and conceptual distinctions. Rather than simply bringing together the names of three Muslim thinkers, the study identifies and compares the ideas expressed in their writings, examines points of convergence and divergence, and evaluates the extent to which their concepts may contribute to contemporary understandings of teacher personality in Islamic education. Its anticipated contribution is primarily conceptual rather than empirical, as it seeks to clarify the possible relationships among philosophical reflection, ethical-spiritual formation, and critical psychological

understanding in relation to teachers' personal and moral responsibilities. Any framework developed from this analysis will consequently be presented as an interpretation derived from the examined literature, rather than as a model explicitly formulated by the three thinkers themselves.

To achieve this objective, the study addresses three research questions: (1) How do selected works by Ibn Sina, Al-Ghazali, and Malik Badri conceptualize the human self, personality, or personal development? (2) What similarities and differences emerge from their respective philosophical, ethical-spiritual, and psychological perspectives? and (3) What conceptual implications can be derived from these perspectives for understanding teacher personality in Islamic education? By investigating these questions through a comparative analysis of the literature, this study is expected to enrich discussions of Islamic educational thought and teacher development. Furthermore, its findings may serve as a conceptual reference for subsequent research on teacher personality, provided that the interpretations developed are evaluated against the original texts and the demands of contemporary educational contexts.

METHODS

1. Type Of Research

This research adopted a qualitative approach through library research to investigate the concepts of human personality and personal development presented in selected works by Ibn Sina, Al-Ghazali, and Malik Badri, together with their potential relevance to understanding teacher personality in Islamic education. A qualitative approach was appropriate because the primary concern of the study was to interpret philosophical reasoning, ethical values, and psychological concepts rather than quantify variables. The investigation focused on uncovering the meanings conveyed in the selected literature and examining the conceptual connections between the perspectives of the three thinkers. According to Urrahmi et al. (2026), qualitative research allows scholars to interpret meanings and investigate complex phenomena through systematic engagement with relevant sources.

Library research was employed because the data were derived primarily from written works and scholarly publications, rather than from direct engagement with human participants. Accordingly, the study reviewed relevant primary texts by the three thinkers and secondary literature concerning Islamic philosophy, Islamic ethics, Islamic psychology, and

teacher personality. This method enabled the researchers to differentiate the original arguments presented in the selected texts from interpretations subsequently developed by other scholars. The study was designed as a conceptual and interpretive investigation, with no intention of establishing causal relationships or empirically measuring the influence of particular personality dimensions on teachers' professional performance.

2. Research Design

This study utilized a qualitative comparative literature-review design that combined document analysis with thematic analysis. The comparative approach aimed to explore points of similarity, difference, and complementarity across selected works by Ibn Sina, Al-Ghazali, and Malik Badri. Document analysis was considered suitable because written sources can serve as evidence for systematic interpretation when their relevance, contextual background, and substantive content are carefully examined (Ivanova, 2026). Consequently, the analysis took into account the intellectual and historical circumstances surrounding the texts and avoided presuming that concepts developed by different thinkers necessarily conveyed equivalent meanings.

The research process consisted of four principal stages. First, the researchers identified primary works and relevant secondary publications associated with the three thinkers. Second, the selected literature was examined to locate passages discussing the human self, intellectual abilities, ethical behavior, spiritual formation, and psychological perspectives. Third, the concepts extracted from these passages were compared across the three thinkers to determine recurring patterns and notable differences. Fourth, the researchers explored the possible implications of the identified concepts for understanding teacher personality within Islamic education.

The comparison was initially guided by three analytical dimensions: (1) the intellectual dimension, encompassing reason, knowledge, and the development of understanding; (2) the ethical-spiritual dimension, addressing moral behavior, self-discipline, and spiritual growth; and (3) the psychological dimension, focusing on self-understanding and the critical examination of psychological knowledge. These dimensions functioned as preliminary analytical categories rather than conclusions established in advance. Additional categories could be introduced if the textual evidence revealed concepts that could not be adequately accommodated within the initial framework.

Furthermore, the research design differentiated between ideas explicitly articulated by the respective thinkers and educational implications formulated through the researchers' interpretations. This distinction was essential because the study did not presume that Ibn Sina, Al-Ghazali, and Malik Badri had independently developed an identical or explicit theory of teacher personality. Instead, potential educational implications were derived through a comparative examination of the relevant texts.

3. Data Sources and Literature Selection

As a library-based investigation, this study did not involve human participants or the selection of respondents. Its units of analysis consisted of written texts and relevant scholarly publications. The literature was selected purposively based on its relevance to the research questions and its contribution to understanding the philosophical, ethical-spiritual, or psychological perspectives associated with the three thinkers.

The primary data sources comprised selected writings by Ibn Sina, Al-Ghazali, and Malik Badri. These works were given priority because they provided the principal textual basis for examining and interpreting the thinkers' ideas. Secondary sources included scholarly books and peer-reviewed journal articles that discussed their intellectual contributions, Islamic philosophy, Islamic psychology, moral education, and teacher personality. Such secondary literature was used to establish the broader context of the discussion and critically assess interpretations derived from the primary sources.

The selection of literature was guided by three inclusion criteria. First, each publication was required to discuss at least one of the three thinkers or address concepts directly associated with the analytical dimensions of the study. Second, the publication had to contain identifiable scholarly material, including primary philosophical or psychological writings, academic books, or peer-reviewed research articles. Third, the source needed to contribute to answering at least one research question concerning human personality, personal development, comparative perspectives, or the implications of these concepts for Islamic education.

Publications were excluded if they lacked adequate bibliographic information, had no clear connection to the research objectives, or merely repeated general assertions without offering relevant conceptual analysis. When translated texts were examined, consideration was given to the translator and the specific edition used. Where possible, interpretations obtained from secondary publications were checked against the original writings or

recognized translations to minimize the possibility of attributing unsupported claims to the thinkers under investigation.

For the research process to be reproducible, the literature search and selection procedures should be reported according to the actual activities undertaken by the researchers. The final manuscript should identify the databases or catalogues consulted, the dates or periods of the searches, the keywords applied, and the numbers of publications identified, screened, excluded, and ultimately included. Such information must be derived from documented research records rather than retrospectively estimated. Transparency in identifying, evaluating, and synthesizing relevant literature is an important component of a rigorous literature review (Bernus et al., 2026)

4. Data Collection Procedure

Since this research relied on qualitative document analysis, data collection did not involve questionnaires, interviews with participants, or experimental instruments. Instead, the researchers used a literature-search log, a document-selection checklist, and a structured data-extraction matrix as the primary research instruments. These instruments were designed to ensure consistency in locating, documenting, and comparing relevant information across the selected sources.

Data collection proceeded through several stages. First, relevant primary texts and secondary publications were identified according to the research questions and established inclusion criteria. Second, the bibliographic details of each selected source were documented, including the author, publication year, title, edition or translation where relevant, and publication information. Third, the selected materials were examined to identify textual passages corresponding to the analytical dimensions. Fourth, these passages were entered into the data-extraction matrix, together with their page references, the concepts addressed, and the researchers' preliminary interpretations. Finally, the extracted data were organized according to the three analytical dimensions and the thinker associated with each concept.

The data-extraction matrix contained seven principal elements: (1) source identification; (2) the thinker or scholarly perspective represented; (3) the original concept or argument; (4) supporting textual evidence and page references; (5) the preliminary thematic classification; (6) similarities and differences in relation to the other thinkers; and (7) potential implications for interpreting teacher personality in Islamic education. This arrangement helped the researchers distinguish between evidence directly obtained from the texts,

interpretations informed by secondary scholarship, and analytical conclusions developed through their own examination.

To enhance the trustworthiness of the findings, the researchers verified that each interpretation corresponded to the relevant passage and was consistent with its broader textual context. A concept was not attributed to a particular thinker solely because it appeared in a secondary publication. Whenever possible, the interpretation was examined against the corresponding primary source or a reliable translation. Evidence from different publications was also compared, and variations in interpretation were documented when the literature presented inconsistent explanations. Careful document analysis requires researchers to consider the context, credibility, and limitations of written sources instead of assuming that all publications possess the same level of authority (Graham, 2026)

5. Data Analysis Technique

The collected literature was examined using thematic analysis and cross-case comparison. Thematic analysis provides a systematic approach to recognizing, organizing, and interpreting recurring patterns of meaning within qualitative data (Mashwani & Fawad, 2025). In this research, the method was adapted to the analysis of philosophical, ethical, and psychological writings. The analytical procedure involved six interconnected activities.

First, the researchers developed familiarity with the data by repeatedly reading the selected primary and secondary sources and documenting initial observations. Particular emphasis was placed on discussions concerning the human self, intellectual development, ethical behavior, spiritual formation, and psychological understanding.

Second, initial codes were generated from relevant textual passages. These codes represented specific concepts, arguments, or principles identified within the selected literature. Both deductive and inductive coding procedures were applied. Deductive coding was guided by the three preliminary analytical dimensions established in accordance with the research objectives, whereas inductive coding enabled additional themes to emerge directly from the textual evidence. Combining these procedures allowed the analysis to remain consistent with the research questions while retaining the flexibility to recognize concepts that had not been anticipated at the outset.

Third, the initial codes were organized into broader thematic categories. For instance, passages discussing reason and intellectual development were classified under the intellectual dimension, whereas discussions of moral behavior and self-discipline were grouped within

the ethical-spiritual dimension. The psychological dimension encompassed passages concerning the understanding of the self and the critical examination of psychological knowledge. These classifications served as analytical instruments, with each concept interpreted according to the particular thinker and textual context in which it appeared.

Fourth, the emerging themes were examined and refined by assessing their consistency with the extracted evidence and the research questions. Themes with overlapping meanings were reconsidered, while concepts that differed substantially across the three thinkers were retained as separate categories rather than being combined without adequate justification. This process was intended to preserve the distinctive intellectual contributions of each thinker and prevent their perspectives from being simplified into a single, undifferentiated framework.

Fifth, the researchers conducted a comparative analysis of the selected works of Ibn Sina, Al-Ghazali, and Malik Badri. This stage examined the similarities, differences, and complementary relationships among the identified concepts. Each concept was first interpreted within its original intellectual context before its potential relevance to teacher personality was considered. Accordingly, the analysis distinguished among three levels of interpretation: concepts explicitly articulated in primary texts, interpretations supported by secondary scholarship, and educational implications developed by the researchers.

Sixth, the analytical findings were synthesized into a conceptual discussion addressing the research questions. This synthesis explored how the selected philosophical, ethical-spiritual, and psychological perspectives could contribute to a multidimensional understanding of teacher personality in Islamic education. The resulting interpretations were evaluated against the available textual evidence, and conclusions were restricted to claims supported by the reviewed literature. This process was consistent with the general principles of qualitative data analysis involving systematic data reduction, organization, comparison, and interpretation, as described by (Mirzayev, 2026).

Throughout the analytical process, the researchers documented coding decisions, modifications to thematic categories, and the textual evidence supporting the principal interpretations. This documentation was intended to enhance transparency and enable the analytical reasoning underlying the findings to be traced. Because the investigation was based on selected literature rather than empirical observations of teachers, its conclusions remain conceptual and interpretive. Therefore, the findings should be understood as a contribution

to scholarly discussion and a foundation for further investigation, rather than as empirical proof that the proposed dimensions directly determine teacher behavior or professional effectiveness.

RESULTS

The findings from the discussion of texts regarding personality according to Muslim thinkers are as follows:

1. Ibn Sina's Concept of Human Personality

Ibn Sina's understanding of human personality is rooted in his philosophical conception of the human soul, intellectual faculties, and the relationship between the body and the self. In his philosophical psychology, the soul occupies a central position in explaining human existence, perception, reasoning, and the capacity to acquire knowledge. Human beings possess rational faculties that enable them to distinguish between different forms of understanding, reflect on their experiences, and develop intellectual awareness. From this perspective, personality can be explored through the relationship between rational capacity, self-awareness, and the continuous development of human potential. Ibn Sina's philosophical thought therefore provides a conceptual foundation for examining human personality as a phenomenon that extends beyond physical characteristics to include intellectual and spiritual aspects of human existence (Atmasari et al., 2026).

Furthermore, Ibn Sina's perspective highlights the importance of intellectual development in understanding the potential of human beings to achieve a more comprehensive understanding of themselves and their surroundings. The capacity to reason and reflect allows individuals to evaluate experiences, develop knowledge, and make considered judgments in their daily lives. Within the broader discussion of Muslim intellectual thought, this perspective demonstrates how philosophical inquiry can contribute to understanding the relationship between human nature and personal development. His ideas can consequently be examined as a basis for exploring personality through intellectual capacities, self-awareness, and the cultivation of reason. Nevertheless, interpreting Ibn Sina's philosophical psychology in contemporary discussions of personality requires careful consideration of its original historical and conceptual context rather than assuming that his ideas constitute a modern psychological theory of personality.

2. Al-Ghazali's Concept of Personality and Moral-Spiritual Development

Al-Ghazali conceptualizes human personality as a dynamic formation shaped by the relationship between moral character, spiritual awareness, and the purification of the soul. In his influential work *Ihya' 'Ulum al-Din*, he emphasizes that genuine personal development requires individuals to understand and discipline their inner qualities, including desires, emotions, and intentions. From this perspective, personality cannot be evaluated solely through outward behavior, because a person's inner disposition and sincerity also influence moral actions. Al-Ghazali highlights the importance of *tazkiyat al-nafs*, or purification of the soul, as a process through which individuals strive to overcome negative traits and cultivate virtues such as humility, patience, honesty, and self-control (Helwa, 2017; Rohman, 2026). Therefore, his understanding of personality places moral refinement and spiritual development at the center of human character formation.

Furthermore, Al-Ghazali emphasizes the integration of knowledge and ethical conduct, arguing that knowledge becomes meaningful when it contributes to virtuous behavior and spiritual improvement. Intellectual understanding alone is insufficient if it does not encourage individuals to examine their intentions, regulate their conduct, and fulfill their moral responsibilities. His perspective suggests that personality development involves continuous self-evaluation, the cultivation of good habits, and a sincere commitment to ethical principles. This approach also highlights the importance of consistency between internal values and outward actions, since moral integrity emerges when a person's intentions, understanding, and behavior are aligned (Tinanto et al., 2026). In a broader contemporary interpretation, Al-Ghazali's thought offers a framework for understanding personality as an ongoing process of ethical and spiritual formation rather than merely a collection of psychological characteristics.

3. Malik Badri's Perspective on Personality in Islamic Psychology

Malik Badri's perspective on human personality is grounded in his effort to integrate psychological knowledge with Islamic principles and an understanding of human nature that acknowledges both psychological and spiritual dimensions. He argues for the importance of critically examining modern psychological theories rather than accepting them without considering their philosophical assumptions and compatibility with Islamic teachings (Haque, 2004). From this perspective, human beings cannot be understood solely through observable behavior or psychological processes, because their experiences and actions are

also connected to spiritual values and religious beliefs. Islamic psychology therefore provides a framework for examining the relationship between human cognition, emotions, behavior, and spiritual awareness. This approach encourages a more comprehensive understanding of personality by recognizing the interaction between psychological functioning and the individual's broader moral and spiritual orientation (Tayyebi, 2025).

Furthermore, Badri's perspective highlights the significance of self-awareness and the integration of Islamic principles into the understanding of human behavior. Self-awareness enables individuals to reflect on their thoughts, emotions, motivations, and actions while considering the moral responsibilities associated with their choices. Within an Islamic psychological framework, this reflective process can support personal development by encouraging individuals to regulate their behavior and align their actions with ethical and spiritual values (Zulkefli, 2026). Badri's intellectual contribution also encourages Muslim scholars and practitioners to develop psychological approaches that remain responsive to empirical knowledge while respecting Islamic conceptions of human nature. Accordingly, his perspective can be interpreted as contributing to a holistic understanding of personality in which psychological insight, self-reflection, and spiritual values are considered complementary dimensions of human development.

4. Comparative Analysis of Muslim Thinkers' Perspectives on Personality

The perspectives of Ibn Sina, Al-Ghazali, and Malik Badri reveal complementary approaches to understanding human personality within the Islamic intellectual tradition. Ibn Sina emphasizes the philosophical dimensions of human nature, particularly the soul, rational faculties, self-awareness, and the role of intellectual development in shaping human existence (Atmasari et al., 2026). In contrast, Al-Ghazali places greater emphasis on moral character and spiritual purification, highlighting the importance of sincerity, self-discipline, and the integration of knowledge with ethical conduct (Helwa, 2017; Rohman, 2026). Malik Badri contributes a psychological perspective by examining human nature through the integration of psychological knowledge and Islamic principles, thereby emphasizing the importance of understanding human behavior within a broader spiritual framework (Haque, 2004; Tayyebi, 2025). Although their intellectual approaches differ, all three thinkers offer perspectives that extend beyond a narrow understanding of personality as merely a set of observable behavioral characteristics.

The principal difference among these thinkers lies in their respective emphases on the philosophical, ethical-spiritual, and psychological dimensions of human personality. Ibn Sina provides a philosophical foundation for examining human rationality and the nature of the self, while Al-Ghazali emphasizes the transformation of character through moral discipline and spiritual development. Meanwhile, Badri's approach highlights the relevance of Islamic principles in interpreting psychological knowledge and understanding human behavior in its broader context. These perspectives can be brought together to develop a multidimensional conceptual understanding of personality that considers intellectual capacities, moral dispositions, spiritual awareness, and psychological processes as interconnected aspects of human development. Nevertheless, this synthesis represents a contemporary interpretation of their respective ideas rather than evidence that the three thinkers developed an identical or unified theory of personality.

DISCUSSION

1. Philosophical Foundations of Teacher Personality

Ibn Sina's philosophical perspective offers a theoretical basis for examining human personality through the connections among the soul, intellectual faculties, and cognitive development. His philosophical psychology maintains that human beings possess intellectual abilities that allow them to gain knowledge, engage in rational thought, and cultivate self-awareness (Atmasari et al., 2026). From this standpoint, human development is not limited to acquiring information but also involves strengthening rational comprehension and reflecting critically on personal experiences. These concepts provide a philosophical foundation for exploring the intellectual aspects of teacher personality, especially critical reasoning, professional decision-making, and the ongoing expansion of knowledge. However, Ibn Sina's philosophical ideas need to be understood in their historical and intellectual context rather than regarded as a direct expression of modern theories of teacher personality.

Within Islamic education, Ibn Sina's thought can be conceptually applied to viewing teachers as intellectual facilitators who support student learning through logical explanations, reflective thinking, and the responsible application of knowledge. Teachers need not only adequate subject knowledge but also the capacity to assess information, formulate sound educational decisions, and respond carefully to diverse learning requirements. Their

intellectual competence is demonstrated not simply by the knowledge they possess but also by their ability to interpret and convey that knowledge in ways that are meaningful to learners. This perspective further underlines the value of lifelong professional development and reflective practice in strengthening teachers' intellectual capacities. Thus, Ibn Sina's philosophical framework contributes to a broader interpretation of teacher personality by identifying rational ability and intellectual advancement as essential foundations of educational responsibility.

2. Ethical-Spiritual Formation and Teachers' Moral Responsibility

Al-Ghazali's ethical and spiritual perspective maintains that human development depends on the integration of knowledge, moral character, and spiritual refinement. In *Ihya' 'Ulum al-Din*, he underscores sincerity, self-control, humility, and the correspondence between knowledge and virtuous behavior as fundamental components of personal development (Helwa, 2017; Rohman, 2026). From this viewpoint, intellectual accomplishment cannot be considered sufficient when it is disconnected from moral integrity and ethical awareness. Spiritual refinement further requires ongoing introspection, enabling individuals to examine their intentions, manage their conduct, and strengthen desirable character traits. These principles establish a conceptual basis for understanding teacher personality as an ongoing process of moral and spiritual growth that encompasses more than professional knowledge and technical abilities.

In Islamic educational settings, Al-Ghazali's perspective may be understood as emphasizing teachers' responsibility to demonstrate exemplary moral conduct through their attitudes, decisions, and relationships with students. Educators are expected to embody sincerity, justice, patience, humility, and consistency between the principles they teach and the behavior they display. The presence of these qualities may foster a learning atmosphere grounded in mutual respect, trust, and the development of students' moral consciousness. Studies of Al-Ghazali's educational ethics also emphasize the significance of his ideas for educators' ethical obligations and their contribution to guiding student development (Tinanto et al., 2026). Consequently, Al-Ghazali's ethical-spiritual framework offers a valuable perspective for analyzing teacher personality in Islamic education, while its contemporary educational application must remain distinct from the claim that Al-Ghazali explicitly developed a modern theory of teacher personality.

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

Malik Badri's contribution to Islamic psychology underscores the need to critically assess contemporary psychological theories in light of Islamic teachings and conceptions of human nature. His approach invites Muslim scholars to examine the underlying philosophical assumptions of psychological frameworks instead of adopting them without evaluating their consistency with Islamic values (Tayyebi, 2025). This critical perspective creates opportunities to interpret human behavior through a comprehensive framework that acknowledges psychological processes alongside moral and spiritual considerations. Islamic psychology also addresses interconnected concepts, including the *nafs* (self), *'aql* (intellect), *qalb* (heart), and *ruh* (spirit), which support a more comprehensive understanding of human nature (Haque, 2004; Zulkefli, 2026). In this respect, Badri's perspective provides conceptual insights into the significance of self-understanding, psychological awareness, and reflective thinking in human personality development.

In the field of Islamic education, these ideas may inform teachers' efforts to recognize their emotional states, assess their conduct, and establish positive relationships with learners. Through self-awareness, teachers can identify their capabilities and limitations, manage their emotional reactions, and consider the effects of their attitudes on classroom relationships. Combining psychological insights with Islamic ethical principles may further encourage educators to demonstrate empathy, fairness, patience, and respect for individual differences. In addition, critical reflection can assist teachers in determining whether their instructional approaches address students' psychological needs while remaining aligned with the moral aims of Islamic education. Nevertheless, these educational implications constitute an interpretation of Badri's contribution to Islamic psychology rather than an explicit theory of teacher self-awareness or teacher personality developed by Badri himself.

4. Integrative Interpretation of Teacher Personality in Islamic Education

The ideas of Ibn Sina, Al-Ghazali, and Malik Badri offer complementary perspectives for examining teacher personality within Islamic education. Ibn Sina's philosophical psychology emphasizes the soul, rational faculties, and intellectual growth, thereby providing a conceptual foundation for understanding teachers' intellectual competence and capacity for reflection (Atmasari et al., 2026). By comparison, Al-Ghazali's ethical-spiritual approach stresses moral integrity, sincerity, self-discipline, and the integration of knowledge with virtuous behavior (Helwa, 2017; Rohman, 2026). Meanwhile, Badri's contribution to Islamic

psychology encourages a critical assessment of modern psychological theories and the incorporation of Islamic principles into the understanding of human nature (Haque, 2004; Tayyebi, 2025). Despite differences in their intellectual orientations and principal concerns, these perspectives can be examined comparatively to illuminate the intellectual, ethical-spiritual, and psychological dimensions of teacher personality while preserving the distinctions between their respective ideas.

In Islamic educational contexts, this integrated interpretation conceptualizes teacher personality as a multidimensional construct encompassing intellectual competence, ethical-spiritual commitment, and psychological awareness. Its intellectual dimension involves critical reasoning, the continuous development of professional knowledge, and the ability to facilitate meaningful learning, whereas its ethical-spiritual dimension emphasizes integrity, accountability, sincerity, and consistency between personal principles and professional conduct. The psychological dimension focuses on self-awareness, emotional regulation, and sensitivity to students' individual needs, which can help foster constructive educational relationships. Taken together, these dimensions provide a conceptual understanding of teachers not merely as transmitters of knowledge but also as moral exemplars and reflective practitioners who contribute to students' holistic development. However, this integrated framework is an interpretation derived from comparing selected works by Ibn Sina, Al-Ghazali, and Malik Badri, rather than a unified theory of teacher personality explicitly established by the three thinkers.

CONCLUSION

This study concludes that the perspectives of Ibn Sina, Al-Ghazali, and Malik Badri provide complementary insights into understanding human personality within the Islamic intellectual tradition. Ibn Sina emphasizes the philosophical dimensions of human nature, particularly the soul, rational faculties, self-awareness, and intellectual development. Al-Ghazali highlights the importance of moral character, sincerity, self-discipline, and spiritual purification in shaping individual personality. Meanwhile, Malik Badri contributes a psychological perspective that encourages the integration of psychological knowledge with Islamic principles and a comprehensive understanding of human nature. These perspectives demonstrate that personality can be examined through interconnected intellectual, ethical-spiritual, and psychological dimensions.

The comparative analysis further indicates that the three thinkers differ in their primary approaches while sharing an interest in understanding human nature beyond observable behavior alone. Ibn Sina's philosophical perspective emphasizes rationality and intellectual development, Al-Ghazali's ethical-spiritual approach focuses on moral refinement and the purification of the soul, and Badri's contribution highlights the relevance of Islamic principles in interpreting psychological processes. When considered together, their ideas offer a conceptual framework for understanding personality as a multidimensional process involving intellectual capacities, moral dispositions, spiritual awareness, and psychological functioning. In the context of Islamic education, this synthesis may provide a foundation for reflecting on teacher personality, particularly the relationship between professional knowledge, ethical responsibility, and self-awareness. Nevertheless, these educational implications represent a contemporary interpretation of their ideas rather than a unified theory of teacher personality explicitly formulated by the three thinkers.

Despite its contributions, this study is limited to a conceptual and comparative examination of selected ideas from Ibn Sina, Al-Ghazali, and Malik Badri, without empirical investigation of their application in contemporary educational settings. Future research could explore how these philosophical, ethical-spiritual, and psychological perspectives are interpreted and practiced by teachers in Islamic educational institutions. Empirical studies using interviews, observations, or case studies could provide a deeper understanding of the relationship between these dimensions and teachers' professional conduct, interpersonal relationships, and personal development. Further investigations could also compare the relevance of these perspectives across different educational contexts while maintaining the historical and conceptual distinctions among the three thinkers. Such research would strengthen the dialogue between classical Muslim thought, contemporary Islamic psychology, and educational practice.

REFERENCES

- Atmasari, R., Nur, K., Utomo, E. I., & Rahmayanti, K. (2026). The legacy of Ibn Sina's thought on the development of Islamic psychology: A historical literature review. *Journal La Sociale*, 7(1), 31–41. <https://doi.org/10.37899/journal-la-sociale.v7i1.2704>
- Bernus, G., Echica, K., Tiana, S. L., & Trayvilla, J. (2026). Flexible benefits and employee retention: A systematic literature review and thematic synthesis. *International Journal of Research and Innovation in Social Science*, 10(5), 10733–10764. <https://doi.org/10.47772/IJRISS.2026.100500723>

- Çiftçi, M. (2026). [Review of the book *Islamic psychology: Human behaviour and experience from an Islamic perspective*, by G. H. Rassool]. *Mental Health, Religion & Culture*, 28(9), 971–976. <https://doi.org/10.1080/13674676.2025.2609562>
- Graham, T. (2026). Truth markets and the consensus trap: Twenty years of Twitter as epistemic infrastructure. *M/C Journal*, 29(2). <https://doi.org/10.5204/mcj.3250>
- Haque, A. (2004). Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion and Health*, 43(4), 357–377. <https://doi.org/10.1007/s10943-004-4302-z>
- Harto, J., Ma'mur, I., Ali, M., & Hasanah, U. (2026). Epistemology in the perspective of Islamic philosophy of science: The integration of revelation, intellect, and spiritual experience in the Islamic intellectual tradition. *TADBIRUNA*, 5(2), 396–409. <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v5i2.2541>
- Helwa, S. A. (2017). *Al-Ghazali's conception of the purification of the self: Reflections from Ihya' Ulūm al-Din (revival of the religious knowledge)* [Master's thesis, The American University in Cairo]. AUC Knowledge Fountain. <https://fount.aucegypt.edu/etds/404/>
- Huyen, B., & Huong, T. (2026). Negotiating professional identity under institutional constraints: Emotional experiences of novice EFL teachers at a private university in Hanoi. *International Journal of Social Science and Human Research*, 9(4). <https://doi.org/10.47191/ijsshr/v9-i4-19>
- Ivanova, S. V. (2026). Lexicon of traditional food in the poetry of A. E. Kulakovsky: Composition, semantics, and artistic functions. *Altaistics*, (3), 50–60. <https://doi.org/10.25587/2782-6627-2026-3-50-60>
- Mashwani, H. U., & Fawad, A. F. (2025). Interpreting meaning in words: Exploring thematic analysis as a qualitative data analysis method. *Sayed Jamaluddin Afghan University-International Journal of Social Science (IJSS-SJAU)*, 1(1), 67–79. <https://doi.org/10.68233/sjau.01012025-7>
- Mirzayev, H. (2026). The functional role of alliteration and assonance in H. Arif's poetic language. *International Science Journal of Education & Linguistics*, 5(3), 54–63. <https://doi.org/10.46299/j.isjel.20260503.07>
- Moradi Sangachini, A., Saremi, H., & Moghani Rahimi, K. (2026). A critical reading of the Islamic city and architecture in the thought of Seyyed Hossein Nasr. *Iranian-Islamic City Studies*, 16(61), 1–24. <https://iic.ihss.ac.ir/en/Article/51132>
- Muhammad, F., Amin, A. Z., & Mubin, N. (2026). The relevance of Kurikulum Merdeka to Al-Ghazali's educational philosophy. *Al-Yazidiy Jurnal Sosial Humaniora dan Pendidikan*, 8(1), 160–169. <https://doi.org/10.55606/506h5t50>
- Nazarudin, L., & Mukarom, M. (2026). Internalization of akhlak values in Islamic education: Al-Ghazali's perspective for addressing moral crisis. *IQRO: Journal of Islamic Education*, 9(1), 79–92. <https://doi.org/10.24256/iqro.v9i1.9712>
- Rizza, M., Amalina, F., Syisyani, A. A., & Mujib, F. (2026). Teacher personality in Islamic perspective based on the Qur'an and Hadith. *Journal of Multidisciplinary Science: MIKAILALSYS*, 4(3), 7827–7849. <https://doi.org/10.58578/mikailalsys.v4i3.12298>
- Rizza, M., Azahra, S. N., Harvia, D. S., & Fathin, A. S. (2026). The concept of teacher personality in Islamic education: Exploring Qur'anic principles and prophetic guidance. *Journal of Multidisciplinary Science: MIKAILALSYS*, 4(3), 7947–7973. <https://doi.org/10.58578/mikailalsys.v4i3.12309>

- Rizza, M., Azizah, A., Zakaria, A. Z., & Ramadhan, F. S. (2026). Understanding teacher personality and professional character through integrated psychological theories. *Journal of Multidisciplinary Science: MIKAILALSYS*, 4(3), 7574–7600. <https://doi.org/10.58578/mikailalsys.v4i3.12246>
- Rizza, M., Faiz, M. A., Nabila, S., & Fauziah, A. N. (2026). Teacher personality development: An integrative psychological perspective on psychoanalysis, behaviorism, and humanistic theory. *Journal of Multidisciplinary Science: MIKAILALSYS*, 4(3), 7549–7573. <https://doi.org/10.58578/mikailalsys.v4i3.12245>
- Rohman, M. (2026). Reconstruction of the character education concept based on tazkiyat al-nafs in Ihya' Ulum al-Din by Abu Hamid al-Ghazali as a response to the moral crisis of the digital generation. *Attanwir: Jurnal Keislaman dan Pendidikan*, 17(1), 87–102. <https://doi.org/10.53915/attanwir.v17i01.135>
- Shiddiq, M. A., Almursyidi, M. F., & Islamy, M. Z. (2026). The relevance of contemporary Islamic education in the thought of Syed Muhammad Naquib Al-Attas. *INNOVASI: JURNAL INOVASI PENDIDIKAN*, 12(1), 697–703. <https://doi.org/10.64540/02cqsc77>
- Tayyebi, A. (2025). A comparative analysis of the methodologies of Mulla Sadra and Kant in explaining reality and knowledge. *حکمت معاصر*, 16(1), 93–119. <https://doi.org/10.30465/cw.2025.51730.2105>
- Tinanto, G. F., Abdullah, B., Rizal, A. F., & Prasetya, B. (2026). Konsep Pendidikan Karakter dalam Perspektif Al-Ghazali dan Relevansinya terhadap Pendidikan Modern. *PARADIGMA: JURNAL PEMIKIRAN DAN PENELITIAN PENDIDIKAN*, 12(1), 299–308. <https://doi.org/10.64540/3tgd0p86>
- Urrahmi, A., Hanafiah, U. I. M., & Sudarisman, I. (2026). Interpreting sacred space: A Peircean semiotic study of symbolic meaning in Al-Safar Mosque. *ARTEKS: Jurnal Teknik Arsitektur*, 11(2), 577–586. <https://doi.org/10.30822/arteks.v11i2.5015>
- Xianzhuo, M., & Abu Bakar, N. I. (2026). Exploring ethnic minority teachers' construction and negotiation of professional identities in Shandong, China. *International Journal of Academic Research in Progressive Education and Development*, 15(3), 167–177. <https://doi.org/10.6007/IJARPED/v15-i3/28511>
- Zulkefli, M. S. (2026). *Islamic psychology and human well-being: An integrative framework from classical Islamic thought to contemporary psychological perspectives*.