

## Islamic Professional Madrasa Teachers and *Makarim Syari'ah* in Teaching: A Phenomenological Approach

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### ABSTRACT

Extensive study has been conducted on professional educators. However, the integration of Islamic principles into their teaching practices has been overlooked. This study aims to determine Islamic professional madrasah teachers based on *makarim syari'ah* in the teaching profession. This study used a phenomenological research design involving 16 Aliyah madrasa teachers as informants. Data was collected by conducting interviews with madrasa teachers and analyzed using a systematic design. This research shows that professional teachers based on *makarim syari'ah* as an act that draws closer to the attributes of God, have commendable qualities such as wisdom, kindness, generosity, knowledge and forgiveness. Islamic professional madrasa teacher in the context of *makarim syari'ah*, anyone who has God's attributes, such as *hikma, jud, hilm, 'ilm* and *'awf*, even though the attributes of Allah SWT. This is far nobler than His qualities that exist in humans. Commendable qualities are the main glue for teachers in carrying out the teaching profession to achieve success in learning. The teaching profession is not only used to teach humans but to bring himself to be a pious human being in the sight of Allah SWT. This is especially relevant for madrasa teachers, as it is a central part of the future madrasa teaching profession to promote their Islamic profession and build a generation of morals and dignity in the future.

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### 1. INTRODUCTION

The professional development of quality madrasah teachers shows an increasing trend towards a student-centred profession and teaching and learning process. In the teaching profession, including the principles of autonomy and self-regulation in their daily functions, they must realize the need for professionalism and the ability to direct continuous learning for the success of the future profession (Zepke, 2018; Page & Chahboun, 2019; Lewis & Holloway, 2019; Baan, Gaikhorst, & Volman, 2020). One of the areas in which madrasa teachers show responsibility is teaching development, referring to the

commitment to professionalism of teachers, especially regarding *makarim syari'ah* to develop skills to succeed in the future profession.

Professionalism is very relevant for madrasa teachers, because, in future teaching and profession, it can encourage teacher involvement in a professional manner (Page & Chahboun, 2019; Ping, Schellings, & Beijaard, 2018; Tambak, Amril, & Sukenti, 2021). However, there is a risk that professional madrasa teachers in the teaching process are often seen as positive and not problematic, with the assumption that teacher competence is observed by the public and other actions that are more passive, such as having a sincere and serious personality in teaching, are not considered a sign of a professional teacher (Lewis & Holloway, 2019; Ping, Schellings, & Beijaard, 2018; Tambak, Amril, & Sukenti, 2021). In addition, professional teachers and various teacher competencies in teaching have an influence on neoliberal trends, as well as being a quality measurement factor. These trends can be linked to marketisation, focus on performance, individualisation, competition and successful teacher achievement for future employability (Kesküla, & Loogma, 2017; Vijaysimha, 2013; Tambak, Amril, & Sukenti, 2021). Thus, the values of *makarim syari'ah* in future teaching are at risk of being marginalized (Kesküla, & Loogma, 2017; Vijaysimha, 2013; Tambak, Amril, & Sukenti, 2021).

Researchers emphasize that professional teachers involve, for example, teachers who have various competencies and that is done continuously; teachers are able to apply the various competencies they have in teaching; and teachers act as agents of educational change in the future development of the teaching profession (Kesküla, & Loogma, 2017; Vijaysimha, 2013; Tambak, Amril, & Sukenti, 2021). Richter, Brunner, & Richter (2021) underlined that professional teachers, whether in the classroom, in curriculum management or in the teaching process, can be open to encouraging superior soft skills and have an impact on the success and professionalism of teachers for the future teaching profession, beyond the results that measurable and high achievement. This holistic view is in line with Qayyimah et al. (2023), which emphasizes competence as part of a professional teacher, characterized by community professional abilities, academic professional abilities, leadership professional abilities, and environmental professional abilities.

Apart from questioning madrasah professional teachers, previous research has also called for additional studies in madrasah teacher education, exploring the professionalism of madrasah teachers based on the experience of *makarim syari'ah* or Islamic behavior (Tambak & Sukenti, 2020). Collecting qualitative data is not only on the measurable outcomes of professional madrasah teachers, with a selective affinity between professionalism and the development of teacher-quality learning in teaching (MacPhail et al., 2018), but also on the process by which the competencies and experience of those professionals are carried over into the future (Triansyah et al., 2023). Professional teachers thus glorify the attitude of responsibility possessed by the teacher as a form of future self-professional development.

Other researchers encourage teachers to be professional and have an impact on curriculum design, necessitating the need to re-examine the role of madrasa teachers, in turn impacting social relations and thus hierarchies (Osman, & Warner, 2020). In many ways, professional teachers are based on the teacher's perspective—determining what is important to teachers, what they can teach and what they can do to achieve the goals set (Kohli, 2019; Fazio, & Gallagher, 2018; Dille & Røkenes, 2021; Popova et al., 2022). The culture of thinking about determining teacher professionalism in teaching at madrasas can hinder the development of professionalism of teachers and professional teachers from another perspective. Organizational structure can also be a barrier to the professional development of teachers. However, there is a need to challenge madrasah teachers to become more professional, a task that advocates continuing professional teacher development (Kohli, 2019; Fazio & Gallagher, 2018; Liu, & Hallinger, 2018; Evans, 2018).

In addition, other researchers examined professional teachers whose relationship to motivation to work with involvement in teaching can be synthesized in the following aspects: extrinsic, intrinsic and altruistic. Extrinsic motivation involves the teacher's right to be professional in teaching which influences them, as stated in professional teacher policies in various countries (Fischer et al., 2018). Justification for promoting appropriate professional teachers with good behavior in diverse cultures. Professional teachers are considered to have a positive impact on achievement and the level of school

quality, which is a central factor in measuring quality (Sancar, Atal, & Deryakulu, 2021; Dille, & Røkenes, 2021). However, the positive impact of professional teachers can also be seen as measurable benefits for the teachers themselves, not only for madrasahs. Intrinsic motivation can describe professional teacher activities in learning that promote their learning, development, and motivation. The justification for promoting a professional teacher is that he must be self-taught, have good morals, and go beyond the level of passing and completion (Bellibaş & Gümüş, 2021; Fernández-Batanero et al., 2022). Opportunities for professionals during the teaching process in madrasahs contribute to their understanding and ownership of professionalism (Mockler, 2022). Altruistic motivation can be interpreted as teacher participation in the development of professionalism as part of the mission of human education, where teachers learn social attitudes. Teachers are seen as partners, committed to learning and practising the principles of good behavior in the profession (Sims & Fletcher-Wood, 2021; Sobirjonovich, 2021).

In fact, the problem of professional madrasah teachers so far is that they still ignore integrated *makarim syari'ah* in their competencies (Tambak & Sukenti, 2020). Not to mention, for example, how to integrate *makarim syari'ah* in the assessment process, the use of learning methods, and also in the stages of students' self-development (Kesküla, & Loogma, 2017; Vijaysimha, 2013; Tambak, Amril, & Sukenti, 2021). Moreover, when it comes to sustainable professional development in the future, madrasah teachers are still just staring, without any real action being taken from now on to involve *makarim syari'ah* enforcement in every profession they carry out (Tambak et al., 2022). This research constructs Islamic professional madrasah teachers in teaching, with a focus on the experience of madrasah teachers in teaching at Madrasah Aliyah, Pekanbaru City, Indonesia. Islamic professional teachers are defined as teachers who have various Islamic competencies in teaching, impact on school progress and management of future professional development (Lewis & Holloway, 2019; Ping, Schellings, & Beijjaard, 2018; Tambak, Amril, & Sukenti, 2021). So, this research question is; how is the process of becoming a professional teacher, which focuses on madrasah teaching, defined? How can the experience of madrasah teachers regarding professional teachers in teaching be understood in relation to *makarim syari'ah* to strengthen the profession of future madrasah teachers?

## 2. METHODS

This research is a phenomenological approach (Creswell, 2015), conducted for 1 year at the State Aliyah Madrasah in Pekanbaru City. This study uses opportunistic selection of informants based on availability (Kvale & Brinkmann, 2014). We invited teachers from Madrasah Aliyah Negeri who teach Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, and Islamic Cultural History from 4 Madrasah Aliyah Negeri in Pekanbaru City to participate in this research, and 16 teachers from Madrasah Aliyah volunteered. Madrasah Aliyah Negeri 1 teacher are 2 men and 2 women, Madrasah Aliyah Negeri 2 teachers are 2 men and 2 women, Madrasah Aliyah Negeri 3 teachers are 3 men and 1 woman, and Madrasah Aliyah Negeri 4 teachers are 3 women and 1 man between the ages of 32 and 45 years. During the interview, it was emphasized that the focus of this research was their experience of professionalism in teaching at madrasahs. The number of participants and the background of the study—madrasah teachers in Pekanbaru, Riau, Indonesia—can be considered as limitations of the study.

Data was collected using in-depth interview techniques. In-depth interviews in grounded research are structured to ensure continuity with researchers (Creswell, 2015). Each madrasah teacher participated in a series of five interviews, following the Seidman model (Seidman, 1991) and lasting 2–3 hours, focusing on detailed experience and 'reflection on meaning'. The first interview used the narrative of life method and asked the madrasah teacher to reflect on "the definition of a Islamic professional madrasah teacher in teaching at madrasah." The second interview was to identify teachers' experiences about "the benefits and challenges of teacher professionalism in teaching at madrasahs". The third interview explored the experience of madrasah teachers about "professional Islamic teachers in

teaching understood in relation to *makarim syari'ah* to strengthen the madrasa teaching profession for the future".

Thematic analysis was found to be the most suitable method because it examines the holistic meaning of phenomena through the description of subjective perceptions (Aşdelen, Teker & Güler, 2019). After transcription of the qualitative data, the transcripts were read over and over again to be as close to the account as possible. Initial ideas on main topics and potential themes were recorded, using NVivo 13, a qualitative data analysis software. The data is then reread and reviewed to identify potential key ideas that come up again and again. Several mind maps were created to fully understand the interaction of nodes and their contextual relationships. In the next step, the nodes are combined into the initial code. By considering the node's contextual information, the resulting code is intended to identify the meaning that lies beneath the semantic surface of the data. At this stage, the data is coded by categorizing the interview extracts, identifying possible relationships with the Islamic professional madrasa teacher (Braun & Clarke, 2019). Initial themes are identified and defined. However, since one of the criticisms of the thematic analysis was that only the identified themes were sought by the researcher, the initial coding and definition of themes were also carried out by madrasah teacher independently of the researcher. Concordance and difference in coding are contrasted. Comparison between the categorization of the interview extracts of researchers and madrasa teachers and the definition of themes shows high inter-rater reliability. The principal investigator and madrasa teacher coded a total of 76% of the interview extracts either exactly (both raters categorize the text as exact), or equal (both raters categorize the text including the exact same text) to the same two emerging themes. Two themes identified by researchers and madrasa teacher were named; (a) definition of professional Islamic madrasa teachers in teaching at madrasa educational institutions; (b) Islamic professional madrasa teachers in teaching in relation to *makarim syari'ah* to strengthen the future madrasa teacher profession. Neither researchers nor madrasa teacher identified any other themes during the data analysis process.

### 3. FINDINGS AND DISCUSSION

#### 3.1 *Various Understandings of Teachers about Islamic Professional Madrasa Teachers*

The first theme describes the diverse understanding of madrasa teachers about Islamic professional madrasa teachers in the process of future professional development. Islamic professional teachers influence every action taken by teachers based on Islam. *The first* aspect explains that madrasa teachers express various views on what is meant by professional Islamic madrasa teachers. Some madrasah teachers cannot separate the meaning of Islamic professional teachers and their influence on the development of the teaching profession. "I think they are very connected, influencing the profession and professional Islamic teachers" (4), "When you can make good Islamic-based learning, you feel Islamic professionals" (6). Other madrasah teachers separate the concepts: '[Meaning Islamic professional] You can be a professional Islamic teacher in education, maybe in planning, implementation, and assessment' (5) and 'Professional Islamic teacher is also open to be developed Islamically in the learning process' (2). Islamic professional teachers are related to competence, including, and become important as teachers; This is exemplified in the following quote:

*'... Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain—besides the 4 teacher competencies—must be based on values of sincerity and moral values' (10).*

Some teachers think that professional Islamic teachers must include faith, monotheism, and morals in the competence of Islamic teachers. 'That we teach to apply the values of the creed, monotheistic values, and moral values' (12). The teacher exemplifies the values of faith as the basis of competence in the learning process: 'Our teaching competence is implemented together with good faith values for students in learning' (1), and 'often, we can have Islamic competence both in the learning process and

in other activities in the school environment (1). In addition, moral values are also highlighted as a form of professional Islamic teacher in the madrasa teaching profession. "Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society" (11).

In contrast to the quote above, some madrasah teachers also argue that professional Islamic teachers are those who apply additional competencies, namely, *muaddib* competence, *muallim* competence, and *murabbi* competence. "In learning, madrasa teachers do not only rely on pedagogic, professional, personality, and social competencies, but apply the values of *muaddib*, *muallim*, and *murabbi*" (10). 'For me, teachers don't just teach students knowledge, but also have to present themselves as *uswah hasanah* that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have' (2).

Sometimes madrasah teachers think that professional Islamic teachers are a competency that is not much different from the competencies of teachers who already exist now. However, on the other hand, it requires the insertion of Islamic values in each of these competencies, as illustrated in the following conversation:

*Madrasa teachers ... 'we feel that when teaching requires extra skills and patience in dealing with students ... 'this requires too much additional competence ...'*

*Researcher; So you need additional competencies in the learning process? Is that, how should I understand what you're saying? That's right, and I think all teachers do, and this is where Islamic values are needed as additional competencies to create good and meaningful learning for students (5).*

*The second* aspect emphasizes the understanding of madrasah teachers about what kind of competencies they need as professional Islamic teachers. Madrasa teachers feel that patience and sincerity are important competencies in carrying out the teaching profession in madrasas. 'We apply the values of sincerity in the learning process... You can see that it is applied with care. And I have missed it in many other teachings' (2). '... Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain—besides the 4 teacher competencies—must be based on values of sincerity and moral values' (10).

Some teachers think that professional Islamic teachers must include faith, monotheism, and morals in the competence of Islamic teachers. 'That we teach to apply the values of the creed, monotheistic values, and moral values' (16). The teacher exemplifies the values of faith as the basis of competence in the learning process: 'Our teaching competence is implemented together with good faith values for students in learning' (1), and 'often, we can have Islamic competence both in the learning process and in other activities in the school environment (3). In addition, moral values are also highlighted as a form of professional Islamic teacher in the madrasa teaching profession. "Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society" (15).

In contrast to the quote above, some madrasah teachers also argue that professional Islamic teachers are those who apply additional competencies, namely, *muaddib* competence, *muallim* competence, and *murabbi* competence. "In learning, madrasa teachers do not only rely on pedagogic, professional, personality, and social competencies, but apply the values of *muaddib*, *muallim*, and *murabbi*" (10). 'For me, teachers don't just teach students knowledge, but also have to present themselves as *uswah hasanah* that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have' (2).

### 3.2 Islamic professional teachers and their relation to *makarim syari'ah*

The second theme describes *makarim syari'ah* as a basis for Islamic professional madrasa teachers in the process of future professional development. *The first* aspect relates to the madrasa teacher's understanding of *makarim syari'ah* and its relation to professional Islamic teachers. Various answers

from madrasa teachers view the relationship between *makarim syari'ah* and professional Islamic teachers. Madrasa teachers view *makarim syari'ah* in professional Islamic teachers as 'an expression of something that will not distance itself from the attributes of God (5), has commendable qualities such as wisdom, kindness, generosity, knowledge and forgiveness' (14). Islamic professional teachers based on *makarim syari'ah*, in the understanding of madrasa teachers, are as follows:

*For me.... Islamic professional teacher in the context of makarim syari'ah, 'anyone who has the attributes of God, such as wisdom, jud, hilm, 'ilm and 'awf, even though the attributes of Allah SWT. this is far more noble than His qualities that exist in humans' (6). So in the view of madrasa teachers, 'working on this makarim syari'ah, humans deserve to be teachers on earth' (8). To be able to arrive at this position, 'you are a teacher must first carry out purification of the soul, just as one must first perform purification of the body before carrying out worship' (7).*

In contrast to the opinion above, other madrasa teachers see that professional Islamic teachers are based on *makarim syari'ah* 'teachers who are able to purify the soul with all forms of good behavior, including good deeds for others outside oneself' (13). 'Here the teacher must have morals that show that good and virtuous behavior is no longer only about improving personal qualities, but also bringing about an increase in the kindness of others in learning' (5).

The second aspect relates to the content of the *makarim syari'ah* as a basis for Islamic professional teachers. For me, a professional Islamic teacher in the context of *makarim syari'ah* must have the nature of *hikmah* (wisdom), namely upholding justice among humans, *ihsan* (good-minded) and *fadl* (virtuous) (2). The goal is 'towards *janat al-ma'wa* (1), as a human activity to become the caliph of Allah SWT (2), and that the characteristics of *makarim syari'ah* within the range of spiritual powers that can lead humans to the angelic dimension (12).

Islamic professional madrasa teachers in this context, "for me in addition to getting the title of caliph of Allah SWT, worship and *imarat al-ard*, as three human functions on this earth, but also has a wider range, namely professional teachers regarding commendable morals and refrain from disgraceful acts' (5). This can be observed from the acquisition of these mental powers, namely by 'improving the power of thinking (*mufakkara* soul) (7), producing' the ability to distinguish between what is true and what is false in matters of faith, also being able to distinguish between right and wrong. who lies in speech, and is beautiful from bad in the learning process' (11). Likewise, by improving the power of *syahwiya* with *iffah* (simple), it will give birth to *juud* (generous) and generosity. Likewise, improving *hammiya* power can produce *syaja'ah* (dare) power. In such a way as the culmination of all this, the soul will produce '*adalah* (fair) and *ihsan* (good-minded) (9).

It can be said that the forms of *makarim syari'ah* are not only limited to getting the title of caliph, but humans should have *malakiyah* elements and be realized in the learning process as spiritual strengths such as *hikmah*, '*adalah*, *jud*, *syaja'ah* (dare), '*iffah* and the characteristics that accompany it. A madrasah teacher must be able to control and improve the *hammiya* and *syahwiya* souls and put forward the *mufakkara* spirit in their teaching competence at the madrasah.

*Makarim syari'ah* as self-purification, there is also said to be '*makarim shari'ah* as *fadl* (goodness), even though it is a mandatory addition or as a series of continuations of *ahkam syari'ah* owned by madrasah teachers as competence. 'Teachers at this level are existentially *makarim syari'ah* as *fadl* (goodness) as well as a tool to achieve and bring glory to a teacher towards *sa'adah* (happiness)' (16). The placement of the *makarim syari'ah* in this position, given the terminological *fadl* (goodness) of this position, *fadl* can be interpreted as an expression that brings glory and happiness to a madrasah teacher (11). The quotation below describes the content of *makaraim syari'ah* as a Islamic professional madrasa teacher:

*'The characteristics contained in this makarim syari'ah must be possessed by a professional teacher which has an instrumental meaning in order to achieve the highest happiness, namely sa'adah al-ukhrawy. The role of makarim syari'ah like this, is not like that of other fadilah, such as bodily, mitifa*

(which encompasses life) and *tawfiqiyah* (grace), but its position occupies the position of *fadilah al-nafsiya* as the foremost *fadilah* in achieving *sa'adah al-ukhrawiy*. With this position, it can be clearly understood why *makarim syari'ah* is placed as the basis for *fadilah al-nafsiya*? This is because *fadilah al-nafsiya* is reason with the perfection of knowledge, *'iffah* (simple) with the highest achievement is *mujahadah* (patriot), *'adalah* (fair) the highest achievement is *nasifa* (middle). All of these basic *fadilah al-nafsiya* are actually the characteristics that exist in *makarim syari'ah* as a foundation for the professionalism of madrasa teachers' (11).

## Discussion

The findings show that madrasa teachers have varied understandings of viewing professional Islamic madrasa teachers. Islamic professional madrasa teachers are those who teach with good learning based on Islamic values. Teachers also link Islamic professional madrasa teachers with their future learning and profession. Islamic professional madrasa teachers can be reflected in the planning, implementation, and assessment of Islamic learning. Islamic professional madrasa teachers are also open to Islamic development in the learning process. Islamic professional madrasa teachers are related to Islamic-based competencies, such as the ability to teach based on Islamic values and based on values of sincerity and moral values (Tambak et al., 2022; Siri et al., 2020; Aqil, Setiawati & Kurniadi, 2020).

Madrasa teachers describe different components, such as teaching with good learning based on Islamic values, which echoes previous research in the field (Hornby & Blackwell, 2018; Tambak et al., 2020). Madrasah teachers can link professional Islamic teachers with their future learning and profession. Islamic professional madrasa teachers can be reflected in the planning, implementation, and assessment of Islamic learning (Ping, Schellings, & Beijaard, 2018; Tambak, Amril, & Sukenti, 2021).

Islamic professional madrasa teachers have the ability to apply the values of the creed, the values of monotheism, and moral values in learning. The teacher exemplifies the values of faith as the basis of competence in the learning process: the teaching competencies possessed are implemented together with the values of good faith in students in learning. Islamic competence is applied in the learning process and in other activities within the school environment, including also in the professional activities madrasa teachers. Moral values are crucial things that teachers have in teaching competence to guide students to become human beings who have good morals in society. The theme of the values of faith, faith and morals as madrasa teacher competencies has been emphasized in previous research, for example, by Tambak, Amril, & Sukenti (2021) and Cook-Sather (2015), which emphasized Islamic values, including faith, and morals together in the teacher as a professional form.

In addition, madrasah teachers find that patience and sincerity are also important for Islamic professional competence to be applied by teachers in learning (Tambak, Amril, & Sukenti, 2021; Palomin, 2020; Bergmark & Westman, 2016). These competencies of patience and sincerity can sometimes conflict with contemporary linear ideas about their implementation in madrasa learning, which can have implications for better learning for madrasa students (Ping, Schellings, & Beijaard, 2018; Tambak, Amril, & Sukenti, 2021; Bergmark & Westman, 2016). In such a view, allowing multiple voices to be heard and enabling diversity are central, emphasizing that learning takes place in social and physical contexts where individual experience is valued as well as all aspects of being human, not just cognition. To include multiple perspectives in teaching and learning, madrasah teachers must be willing to open themselves to the diverse needs and relationships of students' pursuits and diversity, and embrace diversity as a resource (Sunanto, Mispani, & Setiawan, 2022).

Even though the majority of madrasa teachers think that Islamic professional teachers must have the competence of faith, monotheism, and morals, they still find the need for competency in Islamic values to be encouraged by the teacher. This can be very much needed by madrasa teachers because apart from being a teacher who teaches science, they are also responsible for implementing Islamic students in life. Tambak et al. (2022) view that teacher competency is not just a transfer of knowledge but is also responsible for the transformation of values. Madrasa teachers may have higher competence than other teachers in public schools, namely having a prophetic mission to develop students who

believe in Allah SWT, carry out Islamic teachings contained in the al-Qur'an and al-Hadith, and have moral behavior. the good one (Tambak et al., 2022; Roosmawati et al., 2022). The teacher's responsibility does not only extend to teaching lessons, but also to the good faith of students in life.

What is increasingly clearly revealed in the view of madrasa teachers is that Islamic professional teachers are those who apply additional competencies, namely, *muaddib* competencies, *muallim* competencies, and *murabbi* competencies. Teachers do not only teach science to students, but also must present themselves as *uswah hasanah* that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have (Tambak et al., 2022; Roosmawati et al., 2022; Bektaş, Kılınc, & Gümüş, 2022).

On the other hand, madrasa teachers are of the opinion that *makarim syari'ah* is the basis for the competency of Islamic professional madrasa teachers in the process of future professional development. *Makarim syari'ah* in Islamic professional madrasa teachers as an act that draws closer to the attributes of God, has commendable qualities such as wisdom, kindness, generosity, knowledge and forgiveness. Islamic professional madrasa teacher in the context of *makarim syari'ah*, anyone who has God's attributes, such as *hikmah*, *jud*, *hilm*, *'ilm* and *'awf*, even though the attributes of Allah SWT. This is far more noble than His qualities that exist in humans. This is in accordance with previous research that commendable qualities are the main glue for teachers in carrying out the teaching profession to achieve success in learning. The teaching profession is not only used to teach humans but to bring them to be a pious human being in the sight of Allah SWT (Tambak et al., 2022; Juliana, Murniati, & Bahrun, 2022; Tambak, Amril, & Sukenti, 2021; Sunanto, Mispani, & Setiawan, 2022).

Working on this *makarim syari'ah*, humans deserve to be teachers on earth. To arrive at this stage, a teacher must first carry out purification of the soul, just as a person must first perform purification of the body before carrying out worship. *Makarim syari'ah*-based Islamic professional madrasa teachers are teachers who purify the soul with all forms of good behavior, including good deeds for others outside oneself. Here the teacher must have morals that show that good and virtuous behavior is no longer only about improving personal qualities, but also bringing about an increase in the goodness of others in learning (Tambak et al., 2022; Juliana, Murniati, & Bahrun, 2022; Tambak, Amril, & Sukenti, 2021; Sunanto, Mispani, & Setiawan, 2022).

The contents of *makarim syari'ah* as the basis for professional Islamic teachers are the nature of wisdom (wise), namely upholding justice among humans, *ihsan* (kind-hearted) and *fadh* (virtuous). The aim is towards *janat al-ma'wa*, as human activity becomes the caliph of Allah SWT, and that the characteristics of *makarim syari'ah* are within the scope of spiritual powers that can lead humans to the angelic dimension. Islamic professional madrasa teachers in this context, in addition to getting the title of caliph of Allah SWT, worship and *immarah al-ard*, as three human functions on this earth, but also have a wider reach, namely professional teachers regarding commendable morals and avoiding themselves from wrongdoing. This can be observed from the acquisition of these mental powers, namely by 'improving the power of thinking (*mufakkara* soul), producing the ability to distinguish between what is true and what is false in matters of faith, also being able to distinguish between what is true and what is false in speech. , as well as good from bad in the learning process. Likewise, by improving the power of *syahwiya* with *'iffah* (simple), it will give birth to *jud* (generous) and generosity. Likewise, improving *hammiya* power can produce *syaja'ah* (dare) power. In such a way as the culmination of all this, the soul will produce *'adalah* (fair) and *ihsan* (kind-hearted) (Tambak, Amril, & Sukenti, 2021; Tambak et al., 2022; Roosmawati et al., 2022; Avidov-Ungar, & Forkosh-Baruch, 2018).

It can be said that the forms of *makarim syari'ah* are not only limited to getting the title of caliph, but humans should have malakiyah elements and be realized in the learning process as spiritual strengths such as *hikmah*, *'adala*, *jud*, *shaja'a* (dare), *'iffah* and the characteristics that accompany it. A madrasah teacher must be able to control and improve the *hammiya* and *syahwiya* souls and put forward the *mufakkara* spirit in their teaching competence at the madrasah (Tambak et al, 2021; Saptono, Herwin, & Firmansyah, 2021; Juliana, Murniati, & Bahrun, 2022; Bektaş, Kılınc, & Gümüş, 2022; Tambak et al., 2022; Tambak, Amril, & Sukenti, 2021; Sunanto, Mispani, & Setiawan, 2022).

*Makarim syari'ah* as self-purification, there is also said to be *fadl* (goodness), even though it is a mandatory addition or as a series of continuations of *ahkam syari'ah* owned by madrasa teachers as competence. Teachers at this level are existentially *makarim syari'ah* as *fadl* (goodness) as well as a tool to achieve and bring glory to a teacher towards *sa'adah* (happiness). The placement of the *makarim syari'ah* in this position, given the terminological *fadl* (goodness) of this position, *fadl* can be interpreted as an expression that brings glory and happiness to a madrasa teacher (Tambak, Amril, & Sukenti, 2021; Tambak et al., 2022; Roosmawati et al., 2022).

#### 4. CONCLUSION

To conclude, we feel it is important to acknowledge madrasa teacher's diverse understanding of the Islamic professional madrasa teacher. Overall, based on the experience of madrasah teachers, Islamic professional madrasa teachers are related to teaching competence based on the values of sincerity, faith, monotheistic values, and moral values in learning. This research shows that Islamic professional madrasa teachers based on *makarim syari'ah* as an act that draws closer to the attributes of God, have commendable qualities such as wisdom, kindness, generosity, knowledge and forgiveness. Islamic professional madrasa teacher in the context of *makarim syari'ah*, anyone who has God's attributes, such as *hikmah*, *jud*, *hilm*, *'ilm* and *'awf*, even though the attributes of Allah SWT. this is far more noble than His qualities that exist in humans. Commendable qualities are the main glue for teachers in carrying out the teaching profession to achieve success in learning. The teaching profession is not only used to teach humans but to bring himself to be a pious human being in the sight of Allah SWT. This is especially relevant for madrasa teachers, as it is a central part of the future madrasa teaching profession to promote their Islamic profession. Islamic professional madrasa teachers are also important for penetrating professional madras teachers into a sustainable process and in building a generation of morals and dignity in the future. Since Islamic professional madrasa teachers are a contemporary issue in Islamic education, we hope that our efforts to create a deeper understanding of the concepts of Islamic professional madrasa teachers can influence other Islamic higher education contexts and programs in Indonesia. This research is still limited to *makarim syari'ah* in developing the professionalism of state aliyah madrasa teachers, which still allows future research to involve other aspects of Islam in it and also to a wider range of madrasa teachers. Future research can also be developed using a quasi-experimental approach to test the results of research conducted using this qualitative approach.

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