The Teacher's Spirit as The Core: The Philosophy of Professionalism in Imam Zarkasyi's Thought

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Abstract

One of the main problems of Indonesian education is the low professionalism of teachers. Many teachers in the country have low professional competence. Moreover, the low competence of teachers is mostly caused by a lack of motivation in carrying out work and improving self-competencies. In order to provide a perspective related to this problem, this study aims to analyze the concept of professionalism based on Imam Zarkasyi's thoughts about the figure of teacher. The type of research is library research with the data derived from the literature sources. The data analysis technique used the descriptive qualitative method and data validation used the source triangulation technique. This study found that in Imam Zarkasyi's thought, the essence of teacher professionalism lies in the spiritual value embodied by the figure of the teacher. From the so-called the ruh mudarris, the other competencies that support the teacher's activities are built, from mastery of maddah (material) that reflects professional competence, mastery of methodical skills (al-tariqah) or pedagogical competence, to teacher's etiquette and character as personality and social competence. Imam Zarkasyi's thinking reflects the paradigm of professionalism that is socially oriented and accommodates spiritual values.

Keywords: Imam Zarkasyi; Teacher; Professionalism; Spirit.

Introduction

The educational process is bound to the figure of the teacher. Although the recent change has caused a paradigm shift that puts the teacher in a different position, the teacher remains an inseparable part of education. In the old paradigm, the teacher stood in the centre as the source of knowledge in the process of transmitting knowledge. However, in the newer educational perspective, the teacher is transformed into a facilitator and communicator of learning. [1] In the era of technological disruption, according to Lubis, teachers have roles that cannot be substituted by technology: the manner exemplar and the source of energy that motivates students.[2]

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[1] Arfandi Arfandi and Mohamad Aso Samsudin, "Peran Guru Profesional Sebagai Fasilitator Dan Komunikator Dalam Kegiatan Belajar Mengajar," *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam* 5, no. 2 (March 18, 2021): 125, https://doi.org/10.35316/EDUPEDIA.V5I2.1200.

[2] M. Lubis, "Peran Guru Pada Era Pendidikan 4.0." Eduka : Jurnal Pendidikan, Hukum, Dan Bisnis, 4 No. 2. (2020): 68.

Considering the urgency of the teacher's role, the involvement of teachers in education must be taken into account with professional standards. With the presence of professional teachers, the educational process will run better. However, teacher professionalism is one of the main problems of education in Indonesia. Besides the curriculum problems, the low level of education in Indonesia is due to the low level of professionalism of teachers in the country.[3] Moreover, the main cause of the low professionalism of our teachers can be seen in the incompetence of teachers and the lack of motivation to develop themselves.[4]

From this background, the author took the initiative to describe Imam Zarkasyi's views on this issue. As a figure who contributed to the development of Islamic educational institutions in the country, KH. Imam Zarkasyi is undoubtedly in touch with the problem of teachers' professionalism. Apart from being an intellectual and practitioner, he has also held important positions in the governmental office of education, such as the position of head of the Directorate of Religious Education.[5]

The existing studies on the thoughts of Imam Zarkasyi discussed his role in modernizing Islamic boarding school education in Indonesia. For example, Hamid Fahmi Zarkasyi looks at the stages in which Imam Zarkasyi built Modern Pondok—beginning from observations on the education system of pesantren and madrasah, integration of pesantren and madrasa systems, to his decision of pesantren endowment.[6] Meanwhile, Assiroji saw the role of Imam Zarkasyi in designing religious learning not just as acquiring knowledge but also as the fulfillment of the dakwah task.[7] Within this framework, Assiroji interprets the education scheme implemented at Pesantren Gontor, as an institution designed by KH. Imam Zarkasyi, such as integral education and learning method renewal.

Studies closer to this research are found in works that discuss character education. One of them is the work of Adib Fuadi Nuriz and Jaffary Awang, which compares the concept of Imam Zarkasyi's character education with the idea of Imam Zarnuji. According to them, character education a la KH. Imam Zarkasyi departed from the same spirit as Imam Zarnuji. However, KH. Imam Zarkasyi has implemented this thought in his efforts to build a modern pesantren.[8] In addition, there is also the work of Najwa Mu'minah which compares the views of KH. Imam Zarkasyi with Ibn Miskawaih. According to Mu'minah, the uniqueness of KH.

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[3] Feiby Ismail, "Mengurai Problematika Pendidikan Indonesia (Upaya Menjawab Tantangan Zaman)," Jurnal Ilmiah Iqra' 3, No. 2 (2009), https://doi.org/10.30984/JII.V3I2.558.

[4] Eliterius Sennen, "Problematika Kompetensi Dan Profesionalisme Guru," dalam Prosiding Seminar Nasional Himpunan Dosen PGSD Wilayah IV, (2017): 16–21.

[5] Misbach et al., KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern, (Ponorogo: Trimurti Press, 1996): 156–57.

[6] Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," QIJIS (Qudus International Journal of Islamic Studies) 8, No. 1 (2020): 161–200.

[7] Dwi Budiman Assiroji, "Konsep Pendidikan Islam Menurut KH. Imam Zarkasyi," Jurnal Bina Ummat: Membina Dan Membentengi Ummat 1, no. 01 (2018): 33–46.

[8] M Adib Fuadi Nuriz and Jaffary Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter: Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," Jurnal Sultan Alauddin Sulaiman Shah 4, No. 1 (2017): 46–59

Imam Zarkasyi is his focus on social morals, especially in the concept of leadership, which is very relevant to today's requirement.[9]

From the studies above, the thoughts of Imam Zarkasyi on the problem of teacher professionalism have not been studied comprehensively. Therefore, this study intends to describe the views of KH. Imam Zarkasyi in the framework of teacher professionalism theory.

Research Method

To describe the thoughts of Imam Zarkasyi on the theme of teacher professionalism, the researcher uses a qualitative approach in the form of library research. The researcher chooses this type of research because library research has an interpretive character to describe the explicit and implicit information from the acquired data.[10] According to Amir Hamzah, one kind of library research is a study of the thoughts of an important figure because of its significant influence.[11] Therefore, this method is suitable to scrutiny the ideas of Imam Zarkasyi related to the problem of teacher professionalism. The source of the data comes from academic works that discuss the thoughts of Imam Zarkasyi. The data validation technique uses source triangulation, while the data analysis technique uses an interactive method, and the data is presented with a qualitative descriptive process.

Result and Discussion

Teacher Professionalism

In this section, the author intends to explain the theoretical framework through which we could understand the ideas of Imam Zarkasyi on professionalism. Therefore, it is essential to describe the definition of professionalism and its relation to teacher work.

It is not easy to define professionalism because its primary meaning, profession, is still debated. Based on Robson's study, there are at least two meanings of the profession, either a description of specific characteristics that one must possess in a particular job or particular ideas (discourses) related to the character of a job.[12] The difference is if in the first meaning, these characteristics are final; in the second meaning, the discourse on these characteristics continues to develop.

Etymologically, professionalism comes from the word profession, which shows a more complex meaning than just work. In the Meriam Webster Dictionary, a profession is defined as "an occupation or position that requires advanced training in the liberal arts or sciences and involvement, rather than manual work, such as teaching, engineering, writing,

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[9] Najwa Mu'minah, "Character Building Dalam Konsep Pendidikan Imam Zarkasyi Ditinjau dari Filsafat Moral Ibnu Miskawaih," Jurnal Filsafat 25, No. 1 (2016).
[10] Amir Hamzah, *Metode Penelitian Kepustakaan*, 1st ed. (Batu: Literasi Nusantara, 2019), 8.
[11] Hamzah, 34.
[12] Jocelyn. Robson, Teacher Professionalism in Further and Higher Education: Challenges to Culture and Practice (Oxfordshire: Routledge, 2006).

etc." Here, the profession is distinguished from perfunctory work by the aspect of knowledge and advanced skill training. Maliki and Iswati said that professionalism is a concept that requires any work in a particular society to be carried out with high responsibility and expertise..[13]

In the context of teaching, professionalism is also complicated. According to Demirkasimoglu, it is not easy to define teacher professionalism because of the active status of the teaching activity itself, so the characteristics that must be attached to the teaching profession are constantly evolving.[14] According to Suryadi quoted by Mustofa, teacher professionalism includes four elements: professional ability, professional effort, time management, and professional rewards.[15] However, in the context of Imam Zarkasyi's thought, which will be discussed further in the next section, the issue of rewards is questioned, does teaching as a profession mean a paid job? Another study from Ornstein explains further the difficulty of defining a teacher as a profession like any other profession.[16] Some people reject teacher training as a profession in a strict sense; one of the reasons for those who reject teacher training as a profession is because of concerns about the autonomy of a teacher.[17]

Regardless of the controversy, teacher professionalism can be affirmed if the definition supports the standards for improving teacher performance and image in society.[18] The emphasis is on maintaining the specific competency standards and continuously improving teacher activities so that the results of their actions are getting better. Therefore, teacher professionalism can be explained as an attitude expected to become an expert and skilled worker in any discipline that carries out teaching responsibilities correctly.[19]

According to Kholis and Murwanti, quoting Evetts, professionalism is a standard of behavior and practice in a profession that requires higher education, training, and enhanced skills in cooperation and solidarity with the professional community.[20] If we look at this definition, we understand that the meaning of teacher professionalism is broader than professional competence, as described in Law Number 14 of 2005 on Teachers and Lecturers, as expertise in mastering learning content. Because it is a standard of knowledge, skills, and attitudes, teacher professionalism includes other competencies, namely pedagogic, personality, and social.

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[13] Zainuddin Maliki and Sri Iswati, "The Linkage of Competence , Professionalism and Islamic Work Ethic : A Literature Review," Journal of Innovation in Business and Economics 04, No. 01 (2020): 31–38.

[14] Nihan Demirkasimoğlu, "Defining 'Teacher Professionalism' from Different Perspectives," Procedia - Social and Behavioral Sciences 9 (January 1, 2010): 2047–2051.

[15] Mustofa, "Upaya Pengembangan Profesionalisme Guru Di Indonesia," *Jurnal Ekonomi Dan Pendidikan* 4, no. 1 (February 2007).

[16] Allan C Ornstein, "Toward Teacher Professionalism," The High School Journal 69, no. 2 (December 1985): 172–181.

[17] Robson, *Teacher Professionalism in Further and Higher Education: Challenges to Culture and Practice*.

[18] Demirkasimoğlu, "Defining 'Teacher Professionalism' from Different Perspectives," 2050.

[19] Nur Kholis and Murwanti, "Teacher Professionalism in Indonesia, Malaysia, and New Zealand," TARBIYA: Journal of Education in Muslim Society 6, No. 2 (2019): 183.

[20] Kholis & Murwanti (2019): 181–182.

In addition to the diverse understandings of the definition, according to Hofmann, a new paradigm of professionalism is needed amid the development of communal conditions that require inclusivism.[21] While the old professionalism only dwells on specific attributes needed for a job, professionalism in social work also pays attention to criteria related to the quality of service to others.[22]

From the Islamic perspective, Nafis came up with the idea of synergizing professionalism and spirituality, called spiritual entrepreneurship.[23] According to Nafis, by combining the two, an activity will produce more results, both in the material and spiritual measurements.[24] Meanwhile, Siahaan tries to develop an Islamic teacher professional framework based on Tafsir Al-Mishbah, namely pedagogic, personality, professional, and social competencies that align with Islamic religious values.[25]

Biography of KH. Imam Zarkasyi

Together with KH. Ahmad Sahal and KH. Zainuddin Fannanie, KH. Imam Zarkasyi is the founder of Pondok Gontor, a modern Islamic boarding school whose learning models are widely followed and developed in Indonesia. Born in Gontor, a small village in Ponorogo, on March 21, 1910, he was the last of seven sons of Kyai Santoso Anom Besari.[26] His father was the last kyai from the old Gontor, which was genealogically and intellectually connected to the Pesantren Tegalsari. Tegalsari was a famous pesantren in the 18th century and became an educational center for Javanese aristocratic families.[27]

As a context to understand the idea of Imam Zarkasyi in education, it is crucial to know the history of his learning. His study initially started with the Village School (Volkschool) for three years and continued with the Ongko Loro School (Vervolkschool) for two years. While studying at the Volkschool, Imam Zarkasyi studied at Pondok Joresan under the leadership of Kyai Syarif. In addition, during the Ongko Loro School, he studied at Pondok Josari, led by Kyai Mansyur.[28]

After completing Ongko Loro School, Imam Zarkasyi continued his education in Solo, the ideal city for Ponorogo students at that time because there were three reputable Islamic educational institutions.[29] In Solo, Imam Zarkasyi met a prominent influencer in his thinking,

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[21] Beate Hofmann, "New Diaconal Professionalism – Theology, Spirituality, Values and Practice," Diaconia 8, No. 2 (2017).

[22] Hofmann, 138.

[23] Abdul Wadud Nafis, "Spiritual Entrepreneur," *Justicia Islamica* 8, No. 1 (August 25, 2016).

[24] Nafis, 77.

[25] Amiruddin Siahaan, "Profesionalitas Guru Menurut M. Quraish Shihab dalam Tafsir Al-Mishbah," MIQOT: Jurnal Ilmu-Ilmu Keislaman 40, no. 2 (2016).

[26] Misbach et al., KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern, 1st ed. (Ponorogo: Trimurti Press, 1996): 4.

[27] Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," 165.

[28] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 18–19.

[29] Misbach et al., 20.

Mohammad Oemar Al-Hasyimi, a Tunisian intellectual and politician who was exiled by the French.[30]

Based on Al-Hasyimi's suggestion, after not being able to continue his studies at Al-Azhar University, Cairo, Imam Zarkasyi continued his education in West Sumatra.[31] Here, Imam Zarkasyi met Mahmud Yunus, an alumnus of Cairo University, and learned about learning methods and modern education systems.[32]

Educational Thought KH. Imam Zarkasyi

If we look closely, we will find that for KH. Imam Zarkasyi, education has a social function. In the philosophy of education, this socially-oriented education refers to the effort to civilize humans.[33] This idea seems to be in line with the goal of the Gontor Islamic boarding school, which was to produce Muslim cadres, especially in Indonesia.[34] Therefore, KH. Imam Zarkasyi was critical of colonial education which was oriented toward making skilled but uncritical government employees and ignoring moral values and religious duties. In Islam, this community cadre is called *mundzir al-qaum*, who carries out a didactic role for the people,[35] as stated in the Qur'an Surah Al-Taubah verse 122.

From this orientation, we can understand why kulliyatu al-mu'allimin al-Islamiyyah (school of education for Islamic teachers) become Gontor's official name. It is because Imam Zarkasyi views the role of teacher and preacher as necessary for Muslims. Teaching is not just a profession to make money but also carrying out religious duties to teach the public. From the perspective of Kuntowijoyo, the thoughts of Imam Zarkasyi reflect the activism of Islam.[36] Teaching has an important position in the Islamic tradition. Jawwadh Ridla, for example, called *ta'lim* a prophetic task because it teaches knowledge, purifies morals, and guides people to good behavior.[37]

The prophetic profile seems to be the perfect teacher picture in Imam Zarkasyi's thinking. This idea can be seen from his hope for teachers in Islamic schools and communities, who, apart from being able to teach, also carry out other communal tasks such as being involved in social organizations and entrepreneurship like the Prophet Muhammad. According to Castle, Imam Zarkasyi wants Gontor alumni to become teachers ready to engage in various life fields, from farmers, traders, activists to politicians.[38] This view indirectly

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[30] Nuriz and Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter : Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," 54.

[31] Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," 167.

[32] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 31.

[33] Soegeng, Filsafat Pendidikan, (Yogyakarta: Magnum Pustaka Utama, 2018): 63–64.

[34] Lance Castle, "Notes on the Islamic Education at Gontor," 1965, 30.

[35] Kurniawan Dwi Saputra and Krismono Krismono, "The Reconstruction of Aligarh and Santiniketan Educational Philosophy: The Creative Ijtihad of Trimurti in Developing Islamic Education in Indonesia," TSAQAFAH 17, no. 2 (2021): 264.

[36] Kuntowijoyo, Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika (Yogyakarta: Tiara Wacana, 2007): 91.

[37] Muhammad Jawwad Ridla, Tiga Aliran Utama Teori Pendidikan Islam (Yogyakarta: Tiara Wacana, 2002): 123.

[38] Castle, "Notes on the Islamic Education at Gontor," 31.

shows that for Imam Zarkasyi, education is the proper means to make social changes needed by society. According to Assiroji, this thought was inspired by his teacher, Mahmud Yunus, which, if traced further, was the thought of Muhammad Abduh.[39] To achieve this objective, Gontor's students are taught knowledge and social education in the form of skills training that will benefit the students' lives later in the community.[40]

Although nurturing vocational skills development, in Imam Zarkasyi's thought, mental skills are more fundamental in facing real-life challenges.[41] This idea is also reflected in his criticism of the colonial vocational schools, which, according to him, are too specialized with specific skills without being equipped with the mental attitude to be creative and independent.[42] In the thoughts of Imam Zarkasyi, it is crucial for every human being to have a self-help spirit. Therefore, education in KH. Imam Zarkasyi is not only to produce prospective college students or prospective workers but to create human beings ready to be involved in society. Imam Zarkasyi mentioned this as quoted by Assiroji below:

> "What is clear is one thing: to become a human. So it is still general and has not been specialized, not yet a doctoral candidate, not yet a coachman candidate, not yet a candidate for anything. It is to become a human candidate. What will humans do? From the education that we give them, they will know later in the community what they will do. So it's preparation to enroll the community and not to enroll the university; that's why we call it education, community education, and that's what we prioritize."[43]

Even though it is directed towards social dimensions, education in Imam Zarkasyi's thinking is a holistic concept. The social tasks bound in education are efforts to transform students into complete human beings. To form a full human being, Imam Zarkasyi builds an educational model that integrates the materials and spirit of the pesantren education system with the structure and methods of the madrasa system.[44] For Imam Zarkasyi, the madrasa system has superiority in the effectiveness and efficiency of its methods; meanwhile, the pesantren system is better at building mental qualities that represent Islamic values.[45]

Imam Zarkasyi designed the pesantren for comprehensive education by integrating the two systems. "Everything in this Pondok is intentionally designed for education," said KH. Imam Zarkasyi, which is often repeated on many occasions.[46] In addition to the hard skills already mentioned, Pesantren Gontor also teaches and instills morals as soft skills in two forms: manners and values embedded in the students' souls.[47] Moreover, the comprehensive

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[39] Assiroji, "Konsep Pendidikan Islam Menurut KH. Imam Zarkasyi," 38.
[40] Nuriz and Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter: Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," 55.
[41] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 52.
[42] Castle, "Notes on the Islamic Education at Gontor," 31.
[43] Assiroji, "Konsep Pendidikan Islam Menurut KH. Imam Zarkasyi," 40.
[44] Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System," TSAQAFAH 11, no. 2 (November 30, 2015): 233–234.
[45] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 44.
[46] Misbach et al., 67.
[47] Nuriz and Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter : Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," 55.

nature of Gontor's education is also applied in detail, such as the architectural design of the buildings and the pattern of students' activities. For example, the creation of open spaces is designed to carry out mass activities fostering students' competitive spirit.[48]

All educational activities are designed with Islamic values. Lance Castle said Gontor's education has an authentic Indonesian atmosphere, modern but still Islamic.[49] Islamic values are indeed the objective of KH. Imam Zarkasyi when integrating pesantren education model with madrasah. Although it has many systemic shortcomings, the pesantren environment, according to KH. Imam Zarkasyi remains an effective means to instill Islamic values.[50] As an inspiration for his integration model, Gontor mentions Santiniketan, an educational institution pioneered by Rabindranath Tagore where education is oriented to develop the spiritual potential of its inhabitant, both students and teachers.[51]

According to the author, the educational model designed by KH. Imam Zarkasyi is the proper place to create the ideal Islamic human who Iqbal called Insan Kamil, a human who obeys divine rules and can carry out his duties as God's representative (caliphate) on earth.[52]

Teacher Professionalism According to Imam Zarkasyi

KH. Imam Zarkasyi did not discuss the problem of teacher professionalism in a specific manner. However, his views can be inferred from his thoughts on education in general or when talking about the school system or the teaching and learning process.

At a glance, Imam Zarkasyi's thought on teachers seems inconsistent with the concept of professionalism because he does not see teaching as a paid profession.[53] According to Suryadi, as quoted by Mustofa, professionalism requires payment to meet personal needs after the obligations have been fulfilled.[54] However, from a substantial perspective, the teacher in KH. Imam Zarkasyi thought is a teacher who reflects professionalism's essential attributes. Because, in essence, the element of payment for certain professions is an effort to assure quality standards.

In practice, the existence of wages does not guarantee the quality standards of the teaching profession. According to Sennen, the problem of education in Indonesia is partly due to the teachers' low professionalism.[55] In addition to the low teacher salaries, another

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[48] Saputra and Krismono, "The Reconstruction of Aligarh and Santiniketan Educational Philosophy: The Creative Ijtihad of Trimurti in Developing Islamic Education in Indonesia," 261–262.

[49] Castle, "Notes on the Islamic Education at Gontor," 33.

[50] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 43–44.

[51] Saputra and Krismono, "The Reconstruction of Aligarh and Santiniketan Educational Philosophy: The Creative Ijtihad of Trimurti in Developing Islamic Education in Indonesia."

[52] Junaidi, "Relasi Agama Dan Manusia Dalam Pemikiran Muhammad Iqbal (Sebuah Tinjauan Filosofis Religius)," Turast: Jurnal Penelitian Dan Pengabdian 1, no. 2 (2013): 176.

[53] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 59.

[54] Mustofa, "Upaya Pengembangan Profesionalisme Guru Di Indonesia," 77–78.

[55] Sennen, "Problematika Kompetensi Dan Profesionalisme Guru," 16.

fundamental problem is the low motivation of teachers to develop themselves to meet the needs of the job.[56]

In Gontor, the institution founded by Imam Zarkasyi, there is no salary for teachers. However, teachers' qualification standards in carrying out educational tasks are always maintained. According to Ismail, professionalism at Gontor is a mental attitude. Therefore, being a professional teacher means living the teaching profession by listening to the call of conscience.[57]

This mental attitude is represented in one point of the Panca Jiwa Pondok Gontor, sincerity, which is the foundation of professionalism in Imam Zarkasyi's thought. For Imam Zarkasyi, the essence of the teaching profession is the teacher's spirit. This philosophy is evident in Imam Zarkasyi's words quoted by Mukri and Tamam, "*al-tariqatu ahammu min al-maddah, wa al-mudarris ahammu min al-tariqah, wa ruh al-mudarris ahammu min al-mudarris nafsihi.*"[58] The (learning) method is more important than the material, the teacher is more important than the method, and the teacher's spirit is more important than the teacher himself.

This philosophy is embodied in the attitude of KH. Imam Zarkasyi who teaches and guides students without getting paid. In fact, due to the shortage of teachers in Gontor, KH. Imam Zarkasyi often teaches up to 10 hours of lessons a day. He often gave his personal land to replace the people's land needed to expand the Pondok.[59] That is an example of the teacher's sincerity manifestation, which is fundamental to professionalism. In addition to material sacrifices which reflect the spirit of sincerity, professionalism in the thinking of KH. Imam Zarkasyi is also related to motivation and love for teaching activities. This relation is evident in his words, "If there were only one student, I would still teach, this one is equal to a thousand, even if this one did not exist, I would teach the world with a pen." [60]

Although emphasizing the teacher's spirit as the most important aspect of professionalism, Imam Zarkasyi did not neglect other factors. He also emphasized the teacher's mastery of the material, the teacher's teaching skills, and the teacher's personality and social skills. In fact, the concept of professionalism in Imam Zarkasyi's thought aligns with teacher professional competencies in Law no. 14 of 2005 on teacher and lecturer: pedagogic, personality, social, and professional competence.[61]

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[56] Mariana Ulfah Hoesny and Rita Damayanti, "Permasalahan Dan Solusi Untuk Meningkatkan Kompetensi Dan Kualitas Guru: Sebuah Kajian Pustaka," Scholaria: Jurnal Pendidikan Dan Kebudayaan 11, no. 2 (2021): 127.

[57] Muhammad Ismail, "Sistem Pendidikan Pesantren Modern Studi Kasus Pendidikan Pesantren Modern Darussalam Gontor Ponorogo," At-Ta'dib 6, no. 1 (2011): 162–163.

[58] Rusdiono Mukri and Abas Mansur Tamam, "Prototipe Kepemimpinan Kiai Di Pesantren Modern," Jurnal Dirosah Islamiyah 3, no. 3 (2021): 37, https://doi.org/10.47467/JDI.V3I3.457.

[59] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 59.

[60] No Author, "Keikhlasan Trimurti Dalam Mengajar - Gontor," Gontor.ac.id, August 6, 2020, https://www.gontor.ac.id/berita/keikhlasan-trimurti-dalam-mengajar diakses pada 15 April 2022.

[61] Presiden Republik Indonesia, "UU No. 14 Tahun 2005 Tentang Guru Dan Dosen," Undang-Undang Publik No. 14 (2005).

Teacher Professional Competencies in KH. Imam Zarkasyi's Thought	Attributes of Professional Teacher in Law No. 14 of 2005
The mastery of *maddah* (materials)	Professional competence
Al-thariqah (method)	Pedagogical competence
Al-mudarris (the figure of teacher)	Personality and social competence
Ruh mudarris (the spirit of teacher)	Professional principles (conscience, idealism, responsibility, etc)

Table 1.1. The Comparison Between The Concept of in KH. Imam Zarkasyi's Thought and The Attributes of Professional Teacher in Law No. 14 of 2005 on Teacher and Lecturer.

The table above compares the two concepts of professionalism. The chart below describes the disposition of each attribute of a professional teacher in the thought of Imam Zarkasyi in detail. *Ruh al-mudarris* (teacher's spirit) occupies a core position that shapes the teacher's personality; the figure of a teacher (*al-mudarris*) who has that personality forms good teaching skills (*al-thariqah*); good teaching skills will improve the quality of delivering material (*al-maddah*) to students.
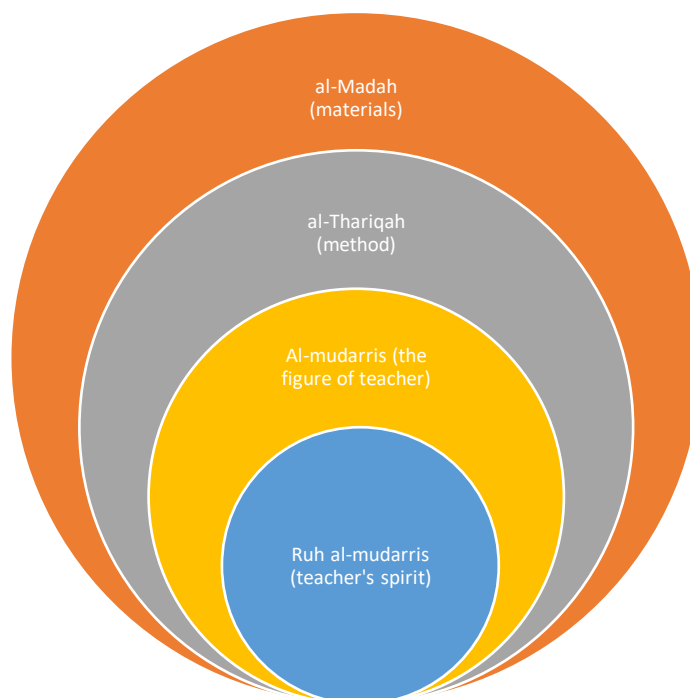
Chart 1.1. The Disposition of Professional Teacher Attributes in Imam Zarkasyi's Thought

Regarding the mastery of materials, Imam Zarkasyi is very concerned with understanding the materials. This concern is evident in his criticism of traditional Arabic and religious teaching methods in the form of memorization and translation. According to him, these methods are ineffective because many students do not understand and are inefficient, as shown by the study length.[62] To make learning more effective, he developed a direct method of learning Arabic and the *madrasy* system to organize Islamic sciences.[63] The effectiveness of this new method was proven, among others, by Mumtani'ah in her research at Pesantren An-Nur Rejosari Magelang; she found that learning *kitab kuning* by using a classical leveling system was more effective and easier for students.[64]

In addition to mastering the material with a deep understanding, Imam Zarkasyi regards one thing as more important for teachers: al-tariqah or teaching methods. Emphasizing the importance of al-tariqah, Imam Zarkasyi once gathered teachers in the hall with a machete. During the event, he banged a machete against the table as if to split the table. The teachers finally understood the purpose of the action when finally Imam Zarkasyi said:

"Look at this, if this bendo (machete) is used in the right way, it will cut off even with a not too hard blow. Look! But if this bendo is misused (with the machete turned upside down), no matter how hard you hit it, you won't be able to cut it properly!"[65]

The actions and words of Imam Zarkasyi deliver the importance of teaching methods, including maximizing teaching aids as media to support learning. "Teachers must teach in a good, right and serious way. Good teaching is more important than the lesson!"[66] According to Imam Zarkasyi as quoted by Abdullah Sukri Zarkasyi in Assiroji, there are several important methods in learning, such as attention to the stages of learning, apperception, diagnosis of student abilities, evaluation, etc.[67]

Teachers' personality and social competence are also a big concern of Imam Zarkasyi. For this reason, character education occupies an important position in Islamic boarding school education. Imam Zarkasyi, as explained by Mu'minah, transforms pesantren education into a comprehensive education system that includes the systematic educational process, modern learning method, and character education.[68] In shaping the character of future teachers,

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[62] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 45–47.
[63] Misbach et al., 48–51.
[64] Mumtani'ah, "Pembaharuan Sistem Pendidikan Di Pesantren (Studi Kasus Di Pondok Pesantren An-Nur Rejosari, Pakis, Magelang," Edugama: Jurnal Kependidikan Dan Sosial Keagamaan 5, no. 1 (2019): 176–193.
[65] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 120.
[66] Misbach et al., 120.
[67] Assiroji, "Konsep Pendidikan Islam Menurut KH. Imam Zarkasyi," 41–42.
[68] Najwaa Mu'minah, "Character Building Dalam Konsep Pendidikan Imam Zarkasyi Ditinjau Dari Filsafat Moral Ibnu Miskawaih," Jurnal Filsafat 25, no. 1 (2015): 118, https://doi.org/10.22146/JF.12582.

according to Mu'minah, KH. Imam Zarkasyi applies six approaches, namely example, environment formation, training and habituation, mentoring, attention and punishment.[69]

These approaches are designed to form the virtue in the personality of prospective teachers. Moreover, it should also be highlighted that the construction of character education in Imam Zarkasyi's thought is oriented toward creating social morality, which is relevant to social competence. In the view of KH. Imam Zarkasyi, social morality is the essence of Islamic teachings. Therefore, Pondok Gontor's mission is to become a nursery for Muslim cadres to improve the morality of Muslim society.[70]

To achieve that goal, education at Gontor is built on 24-hour life management, where students are busy with activities that contain life values.[71] In Gontor, prospective teachers face a miniature of life. They meet and interact with people with diverse backgrounds so that it is full of potential conflicts. What is unique in Gontor is that the potential for conflict is not entirely suppressed but maintained in a positive way within the framework of competition for goodness.[72] In that way, Gontor's students who are future teachers are guided to have social piety. Concern for the social dimension of character is also manifested in extracurricular activities: teaching etiquette, which is very helpful for alumni when they live in society.[73] Etiquette is not just an orderly behavior but is part of the practice of the soul. Because in Gontor's philosophy, a person's behavior shows his spiritual quality; *siratu al-mar'i tunbiu an sariratihi.*[74]

Next is ruh al-mudarris or the teacher's spirit, which is the core of the philosophy of professionalism in Imam Zarkasyi's thinking. We do not find the equivalent in the detailed description of the teacher's professional competence on the conventional concept of professionalism. Law No. 14 of 2015 does not mention this as competence but is included as the principles of professionalism. Although substantially affirming the need for values to be the basis for professionalism, however, because it is not considered a form of competence, this fundamental aspect is often ignored when measuring teacher professionalism. This ignorance is evident in the research by Hoesny and Damayanti regarding the cause of teachers' low professionalism in Indonesia. They found the lack of motivation as a primary factor in the problem.[75]

The details of the teacher's soul attributes in the thoughts of Imam Zarkasyi are reflected in the life philosophy of Pesanten Gontor as a school where Islamic teachers are educated, Panca Jiwa (five spirits) and the motto of Pondok. Panca Jiwa are the values that

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[69] Mu'minah, 118.

[70] Mu'minah, 120.

[71] Nuriz and Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter : Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," 55.

[72] Saputra and Krismono, "The Reconstruction of Aligarh and Santiniketan Educational Philosophy: The Creative Ijtihad of Trimurti in Developing Islamic Education in Indonesia," 264.

[73] Nuriz and Awang, "Character Education : Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi ' s Thought Pendidikan Karakter : Kajian Pemikiran Burhanuddin Al-Zarnuji Dan Imam Zarkasyi," 55.

[74] Literally: one's manner describes his soul. Mu'minah, "Character Building Dalam Konsep Pendidikan Imam Zarkasyi Ditinjau Dari Filsafat Moral Ibnu Miskawaih," 120.

[75] Hoesny and Damayanti, "Permasalahan Dan Solusi Untuk Meningkatkan Kompetensi Dan Kualitas Guru: Sebuah Kajian Pustaka," 127.

characterize the pesantren. Imam Zarkasyi sees that the pesantren spirit needs to be the basis of the modern system which he initiated to maintain the nature of the pesantren. KH. Imam Zarkasyi always reminds his students that, "even though it is modern, (Gontor) is still a Pondok."[76]

Panca Jiwa (Five Spirits) of Gontor:[77]

1. Sincerity

2. Simplicity

3. Self-reliance

4. Islamic Brotherhood

5. Freedom

The motto of Pondok Gontor is the final embodiment of the five values of Panca Jiwa above, as expressed by Mu'minah that the motto is the teleological aspect of Panca Jiwa.[78] Because, in the end, these values are designed to form an ideal human being according to the Prophet Muhammad SAW exemplar.

The Motto of Pondok Gontor[79]:

1. Noble Character

2. Sound Body

3. Broad Knowledge

4. Independent Mind

In the discussion above, it is clear that the philosophy of KH. Imam Zarkasyi regarding the ideal character of a teacher has covered the whole picture of professionalism. In fact, if we examine, the concept of KH. Imam Zarkasyi, who emphasized the importance of the teacher's role in serving the wider community, actually represented a new paradigm of service-oriented professionalism like the model proposed by Hofmann.[80] Moreover, Imam Zarkasyi's emphasis on values also aligns with the concept of spiritual professionalism known as spiritual entrepreneurship.[81]

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[76] Misbach et al., *KH. Imam Zarkasyi Dari Gontor Merintis Pesantren Modern*, 58.

[77] Dihyatun Masqon, "Dynamic of Pondok Pesantren as Indegenous Islamic Education Centre In Indonesia," *TSAQAFAH* 7, no. 1 (May 31, 2011): 155, https://doi.org/10.21111/TSAQAFAH.V7I1.114.

[78] Mu'minah, "Character Building Dalam Konsep Pendidikan Imam Zarkasyi Ditinjau Dari Filsafat Moral Ibnu Miskawaih," 115.

[79] Masqon, "Dynamic of Pondok Pesantren as Indegenous Islamic Education Centre In Indonesia," 160.

[80] Hofmann, "New Diaconal Professionalism – Theology, Spirituality, Values and Practice," 138.

[81] Nafis, "Spiritual Entrepreneur."

Conclusion

The thinking of KH Imam Zarkasyi is very relevant to address the problem of teacher professionalism in Indonesia. Because, as described by Sennen[82] and Hoesny and Damayanti[83], the low motivation of the teacher is the leading cause. Although not explicitly discussing teacher problems in the framework of professionalism theory, Imam Zarkasyi's idea about the figure of the teacher, learning methods, and education in general, describes specific qualifications that an ideal teacher must possess. Therefore, the concept of the teacher in KH. Imam Zarkasyi represents the criteria of professionalism because professionalism is a standard of behavior and quality of certain jobs that are continously improved.[84]

The core of teacher professionalism for KH Imam Zarkasyi is ruh al-mudarris (the teacher's spirit). The teacher's spirit is a set of mental skills that underlie teacher activities. These spirits are, in principle, in line with the principles of professionalism described in Law no. 14 of 2005. If we look at the low professionalism of teachers in Indonesia, in fact, it is caused by the lack of internalization of the professionalism principles or in terms of KH Imam Zarkasyi is called the teacher's spirit.

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[82] Sennen, "Problematika Kompetensi Dan Profesionalisme Guru," 16.
[83] Hoesny and Damayanti, "Permasalahan Dan Solusi Untuk Meningkatkan Kompetensi Dan Kualitas Guru: Sebuah Kajian Pustaka," 127.
[84] Kholis and Murwanti, "Teacher Professionalism in Indonesia, Malaysia, and New Zealand," 181.

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