Muaddib Develop Muaddab: Integration of Rasulullah's Method in Udl to Produce Human Being in Teaching and Learning Literacy

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Abstract:
This concept paper is written to see the importance of including the Rasulullah Method as muaddib to develop muaddab and then form balance human being in the practice of teaching and learning literacy based on Universal Design for Learning (UDL). The goal of UDL is to make learning accessible and challenging for all. UDL is founded on three basic principles: Representation, Engagement and Action and Expression. UDL is an important method of reducing barriers to teaching and learning in remedial classrooms. The integration of Rasulullah and UDL Method is proposed to be implemented more systematically through the study of teaching and learning model design based on expert perspective.

Keyword: Rasulullah Method, Universal Design for Learning, Literacy, Muaddib, Muaddab, balance human being

1. INTRODUCTION

Teachers are critical in establishing knowledge-based education, faith and morals. It not only serves to impart knowledge to students but is also responsible for improving students mastery and appreciation of knowledge. According Noraidah Sahari @ Ashaari et al. (2011), the majority of students struggle with courses due to non-cognitive variables such as attitude, perception, interest, anticipation, and motivation. Cognitive factors also a key part in determining a student's capacity to excel in a topic. Teachers should encourage student attitudes and behaviors towards goodness through a wise approach. Teachers need to play a broader role, accept and celebrate the diversity of students in the classroom, diversify pedagogical methods and learning materials are also better prepared to change according to the flow of education without neglecting the application of values and morals (Cabinet Committee Report 1979). This wish is also entrusted to the Special Remedial Teacher.

Following the 1990, UNESCO World Declaration on "Education for All", rehabilitative education gained attention (Nurul Haniza Samsudin et al. 2017). The Salamanca Declaration (United Nations 1994), the Dakar World Education Forum (UNESCO 2000), the United Nations Convention on the Rights of Persons with Disabilities (United Nations 2006), and the development of the National Philosophy of Education (Falsafah Pendidikan Kebangsaan, FPK 1988) Malaysia all reflect this aspiration (Ikwan Lubis et al. 2021). The objective of the Remedial

Program is to promote academic achievement, in particular basic mastery of reading, writing, and mathematics, as well as the right of students to learn and apply values as well as noble morals (Mohd. Hanafi Mohd Yasin et al. 2010; NorHamidah Ibrahim & Safani Bari 2016; Robiah Kulop Hamzah 1997).

According to Ab. Halim Tamuri (2011) "morality" generally carries the meaning of teachings or principles or an understanding or holding with respect to the bad good of something deeds performed, "values" are our standards and principles consider the price of an object. Value is also a criterion for us to consider objects, situations and people. With this, value is clearly seen as a quality, motive or normative standard which exists in the relation between things, thoughts and possessions. In a way generally, value acts as a measure that helps individuals identify his position in a social or moral issue and "manners" can be understood as anything related to behavior, deeds: kindness, decency, decency and humanity.

The Cabinet Committee on Education Policy was formed in 1979 (Laporan Jawatankuasa Kabinet, KPM 1979). The following are some of the important topics covered in remedial education that serve as the main basis for teaching in remedial classrooms:

"Additionally, it is recommended that issues pertaining to remedial teaching in the wake of the Criteria Reference Test be completed, reviewed, and improved. These include, but are not limited to, instructional methods, appropriate teaching aids, smaller class sizes, teacher support for remedial instruction, and the use of specialised materials."

(Laporan Jawatankuasa Kabinet KPM 1979)

Remedial education in Malaysia, the report states, has evolved in lockstep with contemporary educational trends. While reports like this one is critical, they also contributed to the birth of a new philosophy known as the National Philosophy of Education (FPK) (Ministry of Education Malaysia 1988);

"Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation."

Clearly, FPK is concerned not only with intellectual development but also with the integration of physical, emotional, and spiritual elements and values based on belief in God, which is the fundamental of holistic human development and humanization.

According to Mohd. Hanafi Mohd. Yasin (2020) and Hayes, A., Turnbull, A., dan Moran (2018), Universal Design for Learning (UDL) is one of the frameworks incorporated into remedial education globally. The functionality of individual neuroscience systems is critical to the development of UDL. UDL is one of the ways that might be used to provide a student-centered education system that responds to each student's individual learning needs, interests, and opportunities (Nedzinskaitė-Mačiūnienė & Šimien 2021). UDL can assist teachers in ensuring that education is equitable and continuous, ensuring that no student falls behind (Mohd. Hanafi Mohd. Yasin 2020; Van Boxtel & Sugita 2019). This is because UDL is a method that values student diversity and enhances and optimises teaching and learning for all students, based on an understanding of how humans learn (Mora et al. 2021). The UDL's characteristics are conducive to achieving

the objectives outlined in the Cabinet Committee Report 1979.

ISSUES AND CHALLENGES OF UDL INCLUSION IN TEACHING AND LEARNING

The Cabinet Committee Report 1979 placed an equal emphasis on academic and spiritual values education, as well as the development of a Malaysian-style curriculum paradigm. Al-Ghazali emphasised the importance of integrating diverse disciplines as a safeguard against intellectual and spiritual crises (Mahmood Nazar Mohamed 1990). According to Rosseni Din (2020a), UDL doesn't put a lot of value on the Malaysian Educational Philosophy (FPK) of making well-balanced people. UDL aims to support learners to become "expert learners" in their own way. When environments are intentionally designed to reduce barriers, all learners can engage in rigorous, meaningful learning (CAST 2021). Education that focuses exclusively on academic achievement has a harmful effect on students' personal development (Kulkarni et al. 2020). According to Radin Muhd Imaduddin et al. (2020), teachers' teaching methods frequently overlook the application of educational philosophy. On the other hand, society is overly focused on students' academic achievement (Rapuano 2019). Indirectly, this situation demonstrates how cognitive potential is frequently quantified. Mohd Azam Shah Yaacob (2018) and the Institute of Public Health (2018) (Institut Kesihatan Umum) both say, that discrimination and a lack of maturity will lead to students misbehaving (in this order). Therefore, integration of faith and knowledge, as well as theory and practise, are critical aspects of teaching and learning that must be considered in teacher teaching practise. Teachers should serve as role models and agents of change in the learning environment of their students (Mehdiyev 2020). Additionally, teachers must possess unique characteristics in order to fulfil the responsibilities of educators who have inherited the responsibilities of God's messenger (Ab. HalimTamuri & Mohamad Khairul Azman Ajuhary 2010). There are five basic components in Islamic education, namely muaddib, murabbi, mursyid, muallim and mudarris (Ab Halim Tamuri et al. 2012). According to the study conducted by Ab. Halim Tamuri et al. (2006) on 1210 Islamic Education Teachers, the concept of "muaddib" is the most prevalent. To form a balance human being, it is best to use Rasulullah's Method (Ab. Halim Tamuri 2021). Ikwan Lubis et al. (2021) said, integrating secular ideology and the Prophet's Methods of teaching can result in the development of individuals with knowledge, skills, and noble morals. According NorHamidah Ibrahim et al. (2022), the establishment of complete and integrated educational aims and objectives begins with a thorough understanding of the notion of Rasulullah-style education. It has a lot to do with teaching methods, learning, facilitation, and moral education. Teachers who understand the idea must be able to use it as the main way to teach and learn. King-Sears (2020) and Rao et al. (2014), a small number of scholars have questioned UDL's applicability for improving teacher teaching and student learning. Separating worldly science from religion science will keep worldly affairs and religion separate (Imam Al-Ghazali 2008).

INTEGRATION OF RASULULLAH METHOD AND UDL IN TEACHING AND LEARNING LITERACY TO DEVELOP BALANCE HUMAN BEING

Using a flexible course design that incorporates UDL principles, Universal Design for Learning (UDL) is a promising teaching approach with the potential to maximise the learning experience and minimise barriers for all students (NorHamidah Ibrahim et al. 2022). The basic features of the UDL concept and provides suitable examples for use in diverse classroom teaching. Using a variety of auditory, visual, tactile, kinesthetic, and

affective methods also alters repetition for those who need a lot of additional training (Noraidah Sahari et al. 2009). It includes the use of assistive technology (AT) to reduce learning barriers (Gargiulo & Metcalf 2011). According to CAST 2021, there are three main principles of UDL, namely representation, engagement and action and expression;

1. Multiple Means of Representation

It refers to the "what" of education and learning. It adapts to varied languages, learning methods, multiple intelligences, cognitive stages, sensory needs, perceptual differences, and social needs, alters the material complexity offered (customise content), and adjusts the surroundings so that everyone can see, hear, and reach.

2. Multiple Means of Engagement

Flexibility in "Why," methods for customising affective network systems in learning to increase participation, accommodating students' interests and cultural backgrounds, arranging the environment to allow for variety in grouping arrangements, individual work, and access to technology and other materials, and utilising human resources in the classroom and school (collaboration).

3.   Multiple Means of Action and Expression

Provides flexibility in "How" students respond to information presented by allowing output formats to be easily changed to accommodate preferred means of control (perceptual, sensory, or motor control), by utilising various cognitive strategic systems, by tracking students' progress, identifying areas of strength and need, and by assessing content knowledge. For a variety of reasons, some or a few kids may struggle with text and other printed materials from which they are expected to gather knowledge in the classroom and at home. These students can be regarded as nonreaders for practical purposes. They will, of course, be unable to access information contained in written language (NorHamidah Ibrahim et al. 2022). This is not to argue that all of these pupils lack the ability to engage in the critical thinking and learning processes required in today's schools (Afifah Fadhlullah & Nurbarirah Ahmad 2017). The National Reading Panel (2000) identified the following components of effective reading instruction: phonological awareness, phonic (alphabetic principle), fluency, vocabulary, and comprehension. These characteristics will serve as the overarching concept for educating today's diverse student about literacy. According to the UDL, teaching and learning should incorporate a variety of techniques to benefit all students, including those with impairments. Allow three UDL principles to guide teachers in selecting reading strategies and materials that meet the needs of their students.

Table 1.0 Multiple Ways to Increase Phonemic Awareness, Phonics, and Word Recognition

UDL Principles	UDL Literacy Strategy
Representation	▪ Displaying sounds/sound pictures in addition to other symbols or objects ▪ Tape out sounds; verbal instruction is provided via flash cards and visual and/or tactile cues ▪ Preparing vocabulary, increasing repetition as necessary, and presenting multiple instances from actual life
Engagement	▪ Methods of reading aloud (such as choral reading) in which sounds/words, songs, tapping sounds/clapping syllables, rhyming, and chanting are repeated

- ▪ Letter/word tracing in sand or salt pans, with a crayon, or in the sky; movement of letter tiles
- ▪ Rhyming and word games

Expression	▪ Creating word clouds or other graphic organisers by tracking lip movement and tapping sound segments ▪ Performing a word or sound; associating sounds, letters, or words with sights, symbols, or signs ▪ Creating graphic cards for sounds and words, posters, and student dictionaries

Table 2.0   Multiple Ways to Increase Fluency

UDL Principles	UDL Literacy Strategy
Representation	▪ Techniques modeling/demonstration ▪ During the reading, pointing to specific words/phrases ▪ Providing readability-leveled text
Engagement	▪ Students assess their own progress and work toward reinforcements through repeated reading, reading along with a teacher or peer, choral reading, echo reading, and reading scripts (for example, readers' theatre) ▪ Students keep track of their own development and aim for reinforcement. ▪ Rehearsing a song or play
Expression	▪ Sharing progress updates via CBM ▪ Using a computer graphic application to create vocabulary lists or related words (for example, Wordle) ▪ Performance by students of readers' theatre, song, rap, or drama ▪ Multimedia production of live performances

Table 3.0   Multiple Ways to Increase Fluency

UDL Principles	UDL Literacy Strategy
Representation	▪ Displaying sounds or images of sounds, as well as other symbols or things ▪ Tapping out sounds and words provided orally with flash cards and visual and/or physical clues; ▪ Pre-teaching vocabulary, increasing repetition as needed, and offering numerous real-life examples ▪ Creating visual cards, posters, and student dictionaries for sounds/words ▪ Tapping sound segments and tracking lip movement ▪ Completing word webs or other graphic organisers ▪ Acting out a word/sound, connecting sounds/letters/words to pictures or symbols or signifiants

Engagement	▪ Keep track of their own development and aim for reinforcement.
	▪ Methods of reading aloud (such as choral reading) that repeat sounds/words, tunes, tapping sounds/clapping syllables, rhyming, and chants
	▪ Tracing letters/words in sand or salt pan, with a crayon, or in the sky
	▪ Moving letter tiles
Expression	▪ Tracking lip movement and tapping sound portions
	▪ Completing word webs or other graphic organisers
	▪ Performing a word/sound, matching sounds/letters/words to pictures or symbols/signs
	▪ Creating sound/word visual cards, posters, and student dictionaries

Table 4.0   Multiple Ways to Increase Vocabulary

UDL Principles	UDL Literacy Strategy
Representation	▪ Preteach vocabulary in context by pairing objects, visuals, keywords, symbols, animations, and/or signs with related words
	▪ Use interactive software, CDs, tapes that target key vocabulary
	▪ Use direct instruction/modeling of vocabulary comprehension strategies, including graphic organisers
	▪ Teach dictionary skills
	▪ Demonstrate and provide computer sound components that give definition when word is highlighted/clicked
	▪ Make use of analogies that draw on existing knowledge
Engagement	▪ When practising tactics, include terms that reflect student interests
	▪ Use target terms in natural, relevant situations
	▪ Discuss and play word games with peer(s)
	▪ Use motivational songs/lyrics with targeted vocabulary
	▪ Use puppets for vocabulary conversations
Expression	▪ Point, choose, match, read, and choose words with definitions
	▪ Use key terms, mnemonics, flashcards, and flow charts
	▪ In the answer diary, type, cut, paste, and illustrate words include sign language
	▪ Answer vocabulary questions orally or in writing
	▪ Using multiple-choice answer assessments
	▪ Using and completing graphic organisers (for example, word maps)
	▪ Explain or teach an approach to another student (seen by the teacher)

Table 5.0   Multiple Ways to Increase Writing/Spelling/Handwriting

UDL Principles	UDL Literacy Strategy
Representation	▪ Model/demonstrate writing mechanics (up/down) ▪ Provide examples and non-examples ▪ Using electronic whiteboards, word prediction software, electronic dictionaries, and reading pens, create a model
Engagement	▪ Provide a variety of writing subjects ▪ Choose pictures, letters, words/phrases to use in personal writing "bank" or dictionary; computer graphics/clip art; sort by patterns ▪ Use preferred modalities to practise spelling strategies (for example, write letters in the sky, paint words with water and brush)
Expression	▪ Provide a wide range of writing implements (including pencil grips) and writing surfaces/keyboard/word processing/tablet PC ▪ Written work, posters, and journal entries ▪ Provide a rubric and a checkbox for editing writing ▪ A song, an oral presentation, a student-led conference, and a videotape

When discussing the sustainability of education, human growth, and education, the concept of knowledge integration, which is the synthesis of knowledge, acts, and morality, must take precedence. When discussing the concept of knowledge, it is necessary to connect it to the source of the intellect granted by Allah s.w.t., and each act must be guided by science. A respected country has a civilization that is disciplined, prudent, knowledgeable, faithful, pious, and virtuous. Malaysia Education Ministry (Kementerian Pendidikan Malaysia, KPM) upholds education's noble purpose of developing the highest moral qualities, or "towering personalities" in order to assure the success of the construction of an excellent, magnificent, and distinguished nation. Indeed, from Greek times, all civilizations have acknowledged the critical nature of moral and ethical education. As previously said, education cannot be divorced from the examination of values; indeed, schooling itself is a form of value education. Thus, schools and education can be places where noble moral principles can be learned and moral human capital can be built up. This is because the school is imbued with or weighted with values, and the teacher is a moral agent (Asmawati Suhid et al. 2015).

Teacher's become "role models" for pupils not only through spiritual characteristic (Marchant et al. 2020) such as sincerity, honesty, patience, love, piety, and piety, but also through physical or exterior characteristics such as speech, behaviour, personal hygiene, clothes, and dwelling (Mohd Rashidi Omar & Afiqah Ahmad Damahuri 2021). Thus, Islam places a premium on speech, decent behaviour, and valuable and fascinating counsel in order to maximise the effectiveness of the learning and teaching process and the development of a noble personality that is the student of muaddab (Zaharah Hussin et al. 2017). The teacher's primary role is to teach knowledge in order to cultivate pupils who are balanced spiritually, physically, emotionally, intellectually, and socially. A

good teacher must possess specific attributes, as demonstrated by Rasulullah saw, in order to fulfil this obligation (Norhamidah Ibrahim & Mohd. Hanafi Mohd. Yasin 2022; Ab. Halim Tamuri 2021; Zaharah Hussin et al. 2017 and Ab Halim Tamuri et al. 2012). Rasulullah saw was sent to instil a noble morality, and the educational institutions that exist today should continue to play this duty (Shuhadak Mahmud 2020). Teachers should understand that simply transmitting knowledge from educator to student is insufficient if the role of "moulding" mahmudah conduct is not addressed (Zaharah Hussin et al. 2017). This means that the teacher is a "muaddib" who fulfils his position by instilling students with behavioural, emotional, and cognitive ideals to live by.

Muaddib (Ta'dib) is an Arabic name derived from the word adab, which translates as "good character." Muaddib has a similar sense to the term mentor (Kamarul Azmi Jasmi & Ab Halim Tamuri 2007; Wan Ali Wan Akbar et al. 2021). Ta'dib is a term that refers to the process of training or shaping an individual so that he or she can maximise his or her potential for the development of personality, attitude, and personality in accordance with Islamic principles (Komaruddin Sassi 2018). According to Kamarul Azmi Jasmi and Ab Halim Tamuri (2007), discipline and morality are synonymous terms because both refer to proper behaviour and conduct based on revelation. On the other hand, morality refers to appropriate behaviour in accordance with established social standards, laws, and regulations. Muaddib is the nurturer of manners, morality, and values, as well as the mechanism by which students establish discipline and attitude in order to build personality (Sapie Sabilan et al. 2020). The muaddib's role is to prepare the muaddab for the difficult labour that will be required in the future (Wan Ali Wan Akbar et al. 2021). Instructors of muaddib must not only teach but also serve as role models for positive ideas. Muaddib possesses a strong moral character and advocates for mental and physical fitness in accordance with the National Education Philosophy, which places a premium on the potential of individuals with sound morals (Sapie Sabilan et al. 2020).

Selangor Islamic Religion Department (JAIS 2003) explained, a muaddib teacher is an individual who is accountable for and executes civilizational education in a broad and deep sense of the student's personal and life. Muaddib is someone who educates others and instils in them good morals and manners. Additionally, teachers teach students not to underestimate the understanding of subjects other than their own (NorHamidah Ibrahim & Mohd. Hanafi Mohd. Yasin 2022). Teachers educate pupils through the application of sound morals rather than through the imparting of theoretical knowledge (Narinasamy & Logeswaran 2015). From a behavioural values standpoint, a muaddib must teach his students to behave in an honourable, civilised, moral, disciplined manner and with noble character and integrity. UNESCO (2014) and US Department of Education (1995) prioritizes respect for all students by giving them rights the standpoint of affective values, pupils must be taught to cherish love, enjoy beauty, avoid causing harm, and perform their jobs to the best of their abilities (taking into account the value of art, endurance, and so on). As muaddib, teachers also responsible for developing the thoughtful, mindless brains of students who, through prodigy programmes, may cause harm to themselves, society, property, or nature. Simultaneous development of the three behavioural, affective, and cognitive components is required (Narinasamy & Logeswaran 2015; OECD 2009; Sapie Sabilan et al. 2020).

Kamarul Azmi Jasmi and Ab Halim Tamuri (2007) outlined the characteristics of an muaddib teacher, which include the following: dress appropriately and neatly (cover the genitals), be punctual, speak the words respectfully and sensibly,

demonstrate authority (authoritative and informed), demonstrates a concern for the wellbeing of students, demonstrates the nature of tawaddu' or humility, demonstrates a happy disposition, integrates morals into teaching and learning, takes an interest in the development of students' manners, maintains self-esteem, and demonstrates a positive character or personality. Teachers, as muaddib, play a significant role in the implementation of dakwah activities aimed at nurturing, educating, shaping, guiding, cultivating, and nurturing noble morals, discipline, personality, and all polite manners in the construction and development of students' personalities (Mohd Rashidi Omar & Afiqah Ahmad Damahuri 2021). According to Shuhadak Mahmud (2020), muaddib teachers employ 40 strategies in the classroom, including modelling himself and his character, teaching progressively, praising simplicity, celebrating student diversity, conversing with students using common sense, revealing student knowledge, providing more than what is required, imparting knowledge at the proper moment, holding the shoulders and hands of the disciples, providing advice and reminders, and providing encouragement. All these elements of muaddib can be combined with the full appreciation of aql (intellect), qalb (conscience), nafs (desire) and ruh (spirit) which is an Islamic philosophy introduced by Imam al-Ghazali (Che Haslin Abdullah 2013; Fariza Md Sham 2016).

Rasulullah saw "role model" can serve as the foundation and source of educational learning in order to mould the personalities of muaddab students. He educated good morals primarily through training, activity (deeds), and oneness. Rasulullah shapes the muaddab personality through a combination of cognitive, effective, and psychomotor aspects (Muhd Zulian AlFarizi 2021). Based on Kamarul Azmi Jasmi and Ab Halim Tamuri (2007), Shuhadak Mahmud 2020) and Mohd Rashid Omar and Afiqah Ahmad Damahuri

(2021) view of the manners shown by the muaddib (teacher), some of the characteristics of muaddab (student) can be found in the teacher's role as a role model in the classroom. The character of muaddab is take care of the genitals, appreciate time, say a good word, knowledgeable, caring for religion, them self, friends and the environment, humility, enthusiastic and cheerful, maintain good manners, dignity, noble personality, be an example/ role model, enthusiastic, simple, celebrate the differences of friends, use common sense when speaking, respect, appreciate science, respect, chest open to receive advice/ reprimands, enthusiastic and encouraging, discipline in all things, polite in all things and noble personality.

To build a powerful policy, Muslims must turn to the concept of "human beings". A balanced human being is a person who is knowledgeable, active, ethically skilled, has confidence in God, has a tranquil spirit and mind, a healthy and fit physique, as well as emotional and social maturity. In addition, a balanced and harmonious human being is a person whose potential, namely intellectual, physical, emotional, social, and spiritual (National Philosophy of Education 1988), has been developed thoroughly, integrated, and at the optimum level. In addition, this human being is also an individual who has an understanding and realisation of personal, family, and national obligations. These folks would always walk about and seek to solve the challenges they face, and perform tasks as useful members of society, for the improvement of themselves, their family, nation, and country.

Thus, this issue must be considered in the context of sustaining the integration of the Rasulullah Method and UDL education, as the ideals indicated in the notion of balance human being are crystal clear: knowledge, faith, and morals. The capacity of the intellect to think critically and analytically based on faith in Allah swt enables the education system to be created and implemented in such a way that it can

evaluate, comprehend, and satisfy future needs that are rife with obstacles. We believe that intra-and interfield integration, followed by features of practise and appreciation, should serve as the foundation for consolidating the education of the younger generation of Muslims in the Industrial Revolution 4.0 age (Ab Halim

Tamuri 2021). Figure 1.0 is the entire entry of Rasulullah's Method based on the concept of muaddib, which forms muaddab and subsequently produces students with human being characteristics in the implementation of UDL in the classroom teaching and learning to literacy.
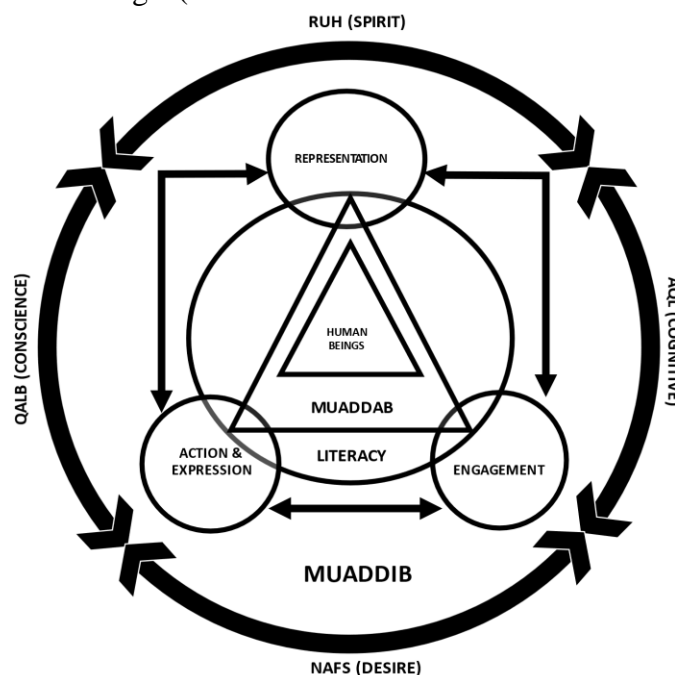

Table 6.0 displays the elements contained in each of the main constructs of the model.

Table 6.0   List of elements

Muaddib Elements (Teacher)	Muaddab Elements (Student)	UDL Principles	UDL Literacy	Human Being Elements
1. Dress appropriately and neatly 2. Punctual 3. Speak the words respectfully and sensibly 4. Demonstrate authority (authoritative and informed) 5. Demonstrates a concern for the wellbeing of students	1. Take care of the genitals 2. Appreciate time 3. Say a good word 4. Knowledgeable 5. Caring for self, friends and the environment 6. Humility 7. Enthusiastic and cheerful 8. Maintain good manners	1. Multiple means of representation 2. Multiple means of engagement 3. Multiple means of action and expression	1. Phonemic awareness, phonic and word recognation 2. Increasing fluency with text 3. Developing vocabulary 4. Building comprehension 5. Assisting with writing, spelling and handwriting	1.Intellectual 2.Spiritual 3.Physical 4.Emotional 5.Social

6. Demonstrates the nature of tawaddu' or humility
7. Demonstrates a happy disposition
8. Integrates morals into teaching and learning
9. Takes an interest in the development of students' manners
10. Maintains self-esteem
11. Demonstrates a positive character or personality
12. Modelling himself and his character
13. Teaching progressively
14. Praising simplicity
15. Celebrating student diversity
16. Conversing with students using common sense
17. Revealing student knowledge
18. Providing more than what is required
19. Imparting knowledge at the proper moment
20. Holding the shoulders and hands of the disciples
21. Providing advice and reminders
22. Providing encouragement.

9. Dignity
10. Noble personality
11. Be an example/ role model
12. Enthusiastic
13. Simple
14. Celebrate the differences of friends
15. Use common sense when speaking
16. Respect
17. Appreciate science
18. Respect
19. Chest open to receive advice/ reprimands
20. Enthusiastic and encouraging
21. Discipline in all things
22. Polite in all things
23. Noble personality

23.   Preaching
to noble morals
24.   Discipline
25.   Polite
26.   Good
personality

3. CONCLUSION

The duties of teachers according to the Islamic perspective include a very wide range of responsibilities in the development of human morals and self. The teacher's job needs to be associated with the job as a preacher or da`i when talking about aspects of values, morals and manners. What is often debated is the issue of effectiveness in the aspects of mastery and appreciation of knowledge imparted to students by teachers. Muaddib also has a connotation that is similar to that of the word mentor. Muaddib is the nurturer of manners, morality, and values, as well as the process through which students develop discipline and attitude in order to develop a personality. The role of the muaddib is to prepare the "muaddab" to carry out the heavy tasks that will be placed on their shoulders in the future. As can be seen, Rasulullah's model of learning is well-suited for integration into instruction based on the Universal Design for Learning. Rasulullah's universal method of reading also instils values and morals in the student's soul. As the Prophet saw stated;

"I was not sent (by Allah) except to perfect noble   morals."

(Narrated by Ahmad)
The implementation of the concept of human being in the context of education is a transformation of education that should be continued because education is a lifelong learning process. The ups and downs of a country depend on the quality of education applied. The human capital that is born not only needs to be knowledgeable but also high-spirited in addition to having a good appreciation of Islam will be able to be the

driving force behind the success of the ummah.

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