

THE CONCEPT OF CULTIVATING A SINCERE ATTITUDE FOR AN EDUCATOR IN THE CONTEXT OF SELF-DEVOTION TO BIRTH AN ISLAMIC GENERATION

M. Imamul Muttaqin¹, Tsaniyatus Sholihah², Filosofia Atsaniyah³, Nahdliana 'Aisyatul
'Asyiroh⁴, Ahmad Mifta Khudin⁵, Muhammad Faizul Muttaqien⁶

Maulana Malik Ibrahim State Islamic University of Malang

Article History:

Received: 2023/5/24

Revised: 2023/5/25

Accepted: 2023/5/25

Published: 2023/6/23

Keywords:

The Concept of Sincere Attitude,
Educator, Self-Devotion

Kata Kunci:

Konsep Sikap Ikhlas, Pendidik,
Pengabdian Diri

*Correspondence Address:

imamulmuttaqin@uin-malang.ac.id

210101110009@student.uin-

malang.ac.id

210101110076@student.uin-

malang.ac.id

210101110024@student.uin-

malang.ac.id

210101110008@student.uin-

malang.ac.id

210101110034@student.uin-

malang.ac.id

Abstract: Lately, many people have been known to get jobs as educators because they think that teaching is a profession that is easy to get and only needs to teach. So they carry out their work without full sincerity, do not know the true meaning of self-devotion, and are only concerned with the salary they get. For this reason, this research is intended to examine the concept of cultivating a sincere attitude for educators to give birth to an Islamic generation. The research method used is Library Research by taking from various journals and books related to the above problems. The result of this research is that in order to instill a sincere attitude in every educator, an understanding of the importance of awareness of the teaching profession as a form of self-devotion should be instilled first. If an educator is sincere, there will be several things he can get, such as being a lucky person, having an eternal investment, and being a noble person in the sight of Allah SWT.

Abstrak: Belakangan ini banyak dari sebagian orang yang diketahui mendapat pekerjaan sebagai pendidik karena mereka menganggap bahwa guru adalah profesi yang mudah didapat dan hanya perlu mengajar. Sehingga mereka menjalankan pekerjaannya dengan tidak penuh keikhlasan, tidak mengetahui arti sesungguhnya dari pengabdian diri, dan hanya mementingkan gaji yang didapat. Untuk itu, penelitian ini ditujukan untuk mengkaji konsep penanaman sikap ikhlas bagi pendidik untuk melahirkan generasi Islami. Metode penelitian yang dipakai adalah Library Research dengan mengambil dari berbagai jurnal dan buku terkait permasalahan di atas. Hasil dari penelitian ini adalah supaya dalam setiap diri pendidik tertanamkan sikap ikhlas, maka hendaknya ditanamkan terlebih dahulu pemahaman akan pentingnya kesadaran tentang profesi pendidik sebagai bentuk pengabdian diri. Jika seorang pendidik telah ikhlas maka akan ada beberapa hal yang bisa didapatkannya, seperti menjadi orang yang beruntung, memiliki investasi abadi, dan menjadi orang yang mulia di sisi Allah SWT.

INTRODUCTION

Sincerity is the clarity of the heart in doing charity or worship to lead to being closer to Allah. Sincerity is a person's obligation that describes the motivation of the heart towards the purpose for which humans were created, namely to worship Allah SWT, and towards cleaning the heart from bad habits and not pleasing Him. At least in this sincerity there are five important aspects that need to be considered. The five aspects consist of; sincerity in the intention of purifying religion, purifying charity from lust and actions not in accordance with Islamic teachings, purifying charity from all heart disease and dirt, purifying the tongue from bad speech and bringing mudharat, and purifying character by following or living everything that Allah SWT commands. (Taufiqurrohman, 2019)

This sincerity must be owned by everyone, one of which is by educators/teachers. Educator is a profession as well as a mandate from Allah to humans. This mandate is certainly hard to do because it cannot be done carelessly and with the wrong intention. Educators must be able to try to guide their students as the next generation of the nation to positive things, towards all aspects contained in themselves. Not just smart, accomplished, and highly intellectual, but also must be someone who has good manners, manners, akhlaqul karimah, honesty, justice, and other commendable attitudes. Although educators are a heavy mandate, this job is also a special gift from Allah. Because someone who can become an educator is not an ordinary person. Allah SWT gives extraordinary abilities to educators. These abilities such as the ability to deal with students with patience, strength, not despair, sincerity, and other good abilities. (Ahmad Syafi'I, 2018)

Apart from that, educators must also understand that this work is a form of servitude to Allah SWT who has created, guarded, loved, and given him favors during his life. As an educator should realize that he must carry out his work with full sincerity and sincerity. An educator should think that all this time Allah SWT has given himself the ability to be able to gain knowledge, learn knowledge, understand, and practice this knowledge so that he can become someone who is successful, educated, and noble not without purpose. This should not be considered as something that is then bragged about or used arbitrarily just to get a salary. But an educator should think that Allah SWT gave him that favor for his safety in the world and the hereafter and for later as a form of his devotion to Allah by teaching the knowledge and experience he gained to the younger generation. So that they can become a generation that always obeys Allah and has a high sense of nationalism (Islamic generation). (Irwan Hermawan, dkk, 2020)

However, at this time many are found, although not all of them, some educators who apparently do their work with no sincerity, are not serious in guiding their students, and only expect a salary. So that because the educators themselves are like that, it affects the resulting generation, which initially aims to produce an Islamic generation that cannot be fully realized. Therefore, from this problem the author wants to examine the concept of cultivating a sincere attitude for an educator in giving birth to an Islamic generation to straighten out the purpose of educating from those who only expect the pleasure of the world to expect the pleasure of Allah SWT alone and as a form of self-devotion to Him.

METHOD

Library Research is the method used in this research. The data obtained utilizes library sources. The data comes from the Qur'an as well as a collection of journals and books that are in accordance with the core of the above discussion. Material from field research is not required in this research method. The library research method only uses materials from library research.

This research was conducted by reviewing and presenting materials obtained from a collection of books and journals on the concept of sincere attitude, educators, and Islamic generation. In addition, the explanation of the verses of the Qur'an and Sunnah that have to do with sincerity and knowledge also supports this research. Then after reviewing and analyzing the above sources, conclusions are drawn regarding the issues discussed in this study.

RESULTS AND DISCUSSION

A. Sincerity (ikhlas)

Sincerity is one of the conditions for the acceptance of worship. A Companion, Ibn Masud, once said: "The words and deeds of a servant are useless unless they are accompanied by intentions (sincerity), and the words, deeds and intentions of a servant are useless unless they are in line with the Sunnah of the Prophet Muhammad SAW".

Then, what exactly is sincerity? Actually, the meaning of sincere behavior is very broad and also includes the validity or acceptance of an act of worship. In a more specific understanding of sincerity, in essence sincerity is an intention, attitude, or feeling that arises in the human heart accompanied by his deeds. For example, when

someone is helping others and only expects the pleasure of Allah alone without expecting any reward or attention from others, then this attitude can be called sincere. (Mohd. al-Ghazali, 1986)

Carried by Amirul Mu'minin namely, Abu Hafsh "Umar bin 'al-Khattab RA. once said that he heard the Messenger of Allah SAW say:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَّكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Which means: *“The truth is that all deeds depend on intention. Everyone gets what they want. Whoever migrates for the sake of Allah and His Messenger, his migration is for the sake of Allah and His Messenger. Whoever migrates to the world to seek or find a woman to marry, then he migrates to whom he goes”*. (HR. Imam Bukhari no. 1 and Imam Muslim no. 1907).

In doing a deed or act of worship, intention alone is not enough to do it if it's not accompanied by sincerity. Because every charity requires the following four things:

1. Having knowledge before doing it.
2. Intention before doing it, otherwise the deed may not be valuable as a charity or worship.
3. Patience in doing the deed while doing it or afterwards, because otherwise it is something that is careless or reckless.
4. Sincerely surrender that all the practices or worship that we have done are only for Allah and because of Allah, otherwise it will make an act or worship unacceptable. (Khadijah Nur, 2018)

Then how do we know the form of sincerity? Here are the characteristics of sincerity:

1. Doing Good Deeds

Always try to do charity earnestly, whether alone or with others, whether you will get praise or reproach, but you are still active in doing charity because of Allah SWT. Never give up in facing various trials, be it happy or sad. Because one will appear the quality of sincerity in worship, da'wah and ijtihad. (Husain Audah, 2007)

2. Seeking Allah's Pleasure

Always do all charitable work sincerely and selflessly and prioritize hidden charitable work. Always maintain good attitudes and morals and stay away from

everything that is prohibited by Allah SWT. Because the goal of a sincere person is the pleasure of Allah SWT.

Islam makes people reach the peak of sincerity by emptying their minds while humbly worshipping Allah. Everything that is done is only for Allah SWT, insha'Allah this is how one can achieve true sincerity.

And the most important thing to achieve sincerity is to always ask for help from Allah because indeed every human being is a weak creature who can only achieve the expected good with the permission and help of Allah SWT. As His Words are;

مِنْ مَا نَقَلَعِبُمُذْمَوْرِيْنَ مَا نَمُ لَسَمَعِمُ مِيْن

“Only to You do we worship and only to You do we ask for help”.

3. Be patient When Facing Trials

Patience is a form of self-control, or the ability to face difficulties and accept trials wholeheartedly. The actions of a sincere person are only for Allah SWT. That is why he remains firm and consistent while the results are left entirely to Allah SWT, who provides space and sets limits and goals. (Habiburrahman An-Nuhi,2011)

4. Self-blame

In fact, a sincere person always blames himself for being negligent in worshipping Allah SWT, still doing little of His commands, not guarding his heart and being proud or ujub on himself. He is the one who is afraid when his bad deeds are not forgiven and his good deeds are not accepted. Sincerity when we fear popularity, is a form of sincerity when someone admits that he still has many shortcomings.

5. Tawakal

Tawakal is piety to Allah SWT. The sign of a servant who puts his trust in Allah is to believe that everything that comes to us is the best thing for us. There is no doubt about what God has given.

Whoever believes in Allah SWT. then Allah will suffices and provides him with sustenance from an unexpected direction or origin. Because Allah always listens to the complaints of His creatures. (Supriyanto, 2010)

B. Millennial Islamic Generation

Islam in the formation of the younger generation has a very high concern, it can be interpreted that youth is a period where at that time is a very important and valuable time. Well, with that we as the young Islamic generation should not miss our youth to do something that has value before Allah SWT. (Bekti Taufiq Ari N & Wildan Nur H, 2019)

Here Islam is also often misused by certain individuals, several terrorist incidents that have occurred in Indonesia and even the world, are usually fixated on the actions of individuals on behalf of Islam. Because those who do this also usually wear or carry Islamic identities. Which as we know that Islam is a religion that brings peace. (Bekti Taufiq Ari N & Wildan Nur H, 2019)

As explained above, the young and millennial generation is a generation that has a very important role in the application of values in Islam itself. Several major events that have occurred in Indonesia have always been driven by youth. The characteristic of a generation that has an Islamic character is that it will always work hard for the rise of a progressive Indonesia, and there is an effort from one's self and is supported by all parties, which in the end the Islamic generation does not see it as just a ritual, but also has work value and is a real action.

1. Challenges of the Millennial Muslim Generation

Some of the challenges that must be faced in the formation of a generation with Islamic character for the revival of Indonesia's progress include:(M. Ihsan Dacholfany, 2017)

- a. The lack of human resources in Indonesia and the high rate of competition in human resources.
- b. Cadre in the formation of the next generation is still lacking.
- c. There is still a lack of knowledge and religion, and still unable to master science and technology.

But every time there is a challenge, there must be a solution, now the solution that can be done by Indonesia in order to create a generation with Islamic character, namely:(M. Ihsan Dacholfany, 2017)

- a. Improve the quality of human resources so that they are ready for higher education.
- b. There must be regeneration activities to the next generation.
- c. Deepening knowledge (religious and general), technology and skills.

As we know that the Millennial Generation here itself means a generation that is very smart about technological developments, this generation also seems far ahead of previous generations, but many argue that this millennial generation is poor in social conditions such as politics or economics. They focus more on an instant lifestyle, don't want to feel the process and tend to have a free and hedonism lifestyle. (Muhammad Sarkoni, 2021)

In this era of globalization, the world seems to run fast, the information we get comes from anyone and anywhere. The Millennial Muslim generation must be able to put things in their place and be wise in using everything that is already sophisticated, especially social media. Social media can be likened to politics, if we use it correctly, it can make us smarter. But on the contrary, if we use it in the wrong way, then it is certain that social media can also make us dumber.

About 32% of people in Indonesia belong to the Millennial Muslim generation, the question is whether this 32% of the Millennial Muslim generation itself is able to become a pioneer of change towards a better Indonesia? This is the biggest challenge for the Millennial Muslim Generation today. (Muhammad Sarkoni, 2021)

For the solution itself, we as a millennial Islamic generation must be able to sort and choose in using sophisticated technology and we must have a strong mentality and motivate ourselves to undergo the challenges to come. As a Muslim generation, we must also take advantage of technological developments well, such as we must study seriously and be able to utilize the technology that is applied at this time. (Muhammad Sarkoni, 2021)

2. Essentials that Millennial Muslims Should Have

There are several key things that the Millennial Muslim Generation must have, including:(Ebing Karmiya, 2019)

a. Faith Quality

In this era of globalization, faith is a staple that is most needed with the advancement of world development and the increasingly sophisticated technology that exists. Here the role of faith is as the only filter for the millennial Islamic generation. As long as someone is still in strong faith, then he will develop with technology and be accompanied by the right path.

b. Intellectual Quality

This intellectual quality is the basic potential for humans, starting from when humans were created. Intellect in this discussion is how capable a human person is in undergoing new things, with a general spiritual state that can be harmonized with new problems in life, with a critical way of thinking.

Science itself is very much needed for humans which functions as a support for civilization, because Allah has handed over to humans to process this nature. With that, science can raise human dignity to a higher level than other creatures that created by Allah.

c. Moral Quality

This is what is still lacking in the millennial Islamic generation, many millennial Islamic generations have low moral quality, even though morals are a formation of human quality, but moral quality can be created properly when accompanied by faith and knowledge embedded in a person. Therefore, every step taken by an Islamic youth must be accompanied by faith and knowledge, because this will definitely have an impact on the progress of Islam itself.

d. Social Quality

After these three main things are fulfilled, then the social quality of Islamic youth itself. As the successor of the nation, Islamic youth must be able to socialize or get along well, not only within the scope of fellow Muslims, but also within a broad scope. So that with this, it is hoped that it can create an atmosphere of mutual help, mutual assistance in order to create unity and integrity.

C. The Importance of Spreading Knowledge

Science is a construct of thought that contains matters of knowledge. This knowledge is something that can be said to be a gift as well as an obligation for humans to seek and learn it. The law of demanding knowledge is obligatory for every human being, applies to knowledge that provides benefits such as the example of the science of fiqh which studies matters of amaliyah; prayer procedures, ablution procedures, and so on. Without knowledge, it is feared that humans make mistakes in their worship, in their behavior, their tongues and others, causing events or events that are not appropriate.

Knowledge is certainly very useful in weighing everything that we experience while living in this short world. Someone who holds on to knowledge that does not bring badness will always have his life filled with goodness, so that his life will be blessed and will definitely get an abundance of grace and rewards from Allah SWT. Allah SWT says in the Qur'an;

رَفَعَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: *“Allah will elevate those who believe among you and those who are given knowledge by several degrees.”* (Q.s. al-Mujadalah: 11)

The book of Ta`limul Muta'allim defines knowledge as something that is understood with certain characteristics that clear one's mind. (Aliy As'ad, 1978) The term "knowledge" comes from the masdar Arabic word for 'alima-ya tamu, meaning to know. In English, "knowledge" is often used interchangeably with "science". In Indonesia, "sains" is usually translated as "science" but can also refer to knowledge, which has a similar meaning. There are various interpretations of science.

1. According to KBBI, knowledge refers to an organized and systematic understanding of a particular field, involving particular methods used to explain phenomena within that field.
2. The English Reader's Dictionary defines science as a system of knowledge gained through observation and testing of facts.
3. According to Webster Super New School and Office Dictionary, science is a structured understanding gained by studying, observing, and experimenting. (Eni Lutfiah, dkk, 2011)

The conclusion that can be drawn from the above understanding is that knowledge is not just any information, but systematically and logically organized information that has unique characteristics. Knowledge is formed in the human mind through the use of the five senses, which distinguishes it from belief and superstition. It should be noted that not all ideas can be classified as knowledge.

The science discussed in the context of Islamic teachings is a scientific discipline that is organized by utilizing Islamic principles in methodology, strategy, data, problems, and objectives, with the aim of aligning with Islam in the formation of

tawhid. Al-Farugi suggests three basic principles of scientific development in this regard.

1. The concept of unification in science requires that all fields of science must adhere to rational, objective, and critical truths, eliminating the notion that certain sciences are rational while others are not. Some fields are inherently scientific and absolute, while others may not be. Dogmatic and relative are two contrasting viewpoints.
2. Unifying life. Based on this unification, all disciplines must pass and conform to the will of natural phenomena. This undermines the claims and assertions that half of the specializations are useful, while the other half are useless or exceptional.
3. Historical unification. Based on this unification, each discipline will recognize the '*ummatic*' or community-derived nature of all human activities and share the common goal of the ummah. This will stop the dichotomy of knowledge into individual and societal sciences, making all disciplines humanist and collective. (Ismail R. al-Faruqi, 1986)

Just as knowledge is important to seek, so is the importance of spreading knowledge. In religious terms, the spread of this knowledge can be called the word da'wah. The term da'wah comes from Arabic, (which comes from the word *da'a*, *yad'u*, *da'watan*) which means call, exclamation, invitation. According to Jum'ah Amin Abdul Aziz, among the meanings of da'wah in language are: *an-Nida* which means calling or inviting, namely calling or encouraging something. (Jum'ah Amin Abdul Aziz, 1996)

The role of science in a person's life is very large, with knowledge, human degrees will differ from one another. So it is not the same between people who are knowledgeable and people who are not knowledgeable. Allah SWT says in Surah Az-Zumar verse 9 which means: "*Say: "Are those who know the same as those who do not know?" Indeed, it is the intelligent people who can receive lessons".*" (Departemen Agama RI, 2004) Al-Ghazali in the book *Ihya 'Ulumuddin*, begins his views in a provocative tone about the virtues of those who have knowledge by quoting Al-Qur'an letter al-Mujadilah verse 11, which means: "*Allah will elevate those who believe among you and those who are given knowledge a few degrees".* (QS. Al-Mujadilah: 11). (Departemen Agama RI, 2004)

The above statement is then followed by a metaphorical Prophetic tradition put forward by Ibn Abbas about the superiority of scientists over laymen, the statement is: *Li al-ulama' darajah fauqo al-mu'minina bisab'i mi'ah darajah ma bayna al darajataini masirah khamsah mi'ah 'am.*(Al-Ghazali, 1970) Meaning: “*The people of knowledge have a degree above the believers of seven hundred degrees, the distance between the two degrees is a journey of five hundred years.*”.

With the many statements above quoted from the Qur'an, Hadith, Book, and some of the author's literature, it can be concluded that spreading knowledge is very important for the sustainability of the people to always get enough scientific intake.

D. Teacher as Proof of Self-Devotion

Being an educator or teacher is not something easy, being a teacher is a heavy responsibility as well as a gift like no other and not everyone can get it. If interpreted more deeply, teaching is not a job but rather a self-devotion to religion and the nation in order to give birth to generations of knowledge. Concern for the future of the nation's generation is what supports someone to be moved to become an educator, namely a teacher. (Margarita D. I. Ottu & Phidolija Tamonob, 2012) Although being a teacher is not just an ordinary job, being a teacher must have a professional attitude in carrying out his duties as a teacher, but if you look at the current conditions, there are many, even 75% of teachers who underestimate the duties or profession of a teacher.(Leonar, 2015) This is often influenced by two main factors, namely:

1. Low Teacher Wages

A teacher often underestimates his duties or considers his duties easy and just teaches without looking at other elements such as whether the students understand it or not and so on, these things are due to low wages that are not in accordance with the duties of a teacher. There is also a lack of awareness that the essence of a teacher is not only looking for material but as a form of self-devotion to get the pleasure of Allah SWT. (Rika, dkk, 2020)

2. Low Interest of Students or Teenagers

Students often underestimate or lack interest majoring in education, so that it can be seen that 60% of students who are now majoring in education are forced and only as an "escape" major because they are not accepted in the desired majors such as medical engineering, law, and so on. So that this has an impact when they

have graduated and started to teach they lack mastery and are not optimal in carrying out their duties as teachers, because when they were students they did not understand and carry out college assignments to the maximum. Even though if it is seen that the tasks given by lecturers during lectures are provisions for teaching education students in schools.

Teacher awareness as a form of self-devotion will make the teacher's personality more legowo, sincere, and will create positive impacts because living the teaching profession only hopes for the pleasure of Allah SWT. So that to be able to become a teacher figure must instill a sincere attitude. If a teacher is sincere, then he will be consistent and enjoy the entire educational process, as explained in Surah Al-Anbiya (21) verse 90:(Ipransyah, 2017)

أَنَّهُمْ كَانُوا يُسِرُّونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ

Meaning: *“Indeed, they always persevere in (doing) good, and they pray to Us with hope and anxiety. And they are those who are devoted to Us.”* (Q.s. al-Anbiya: 90)

The figure of the teacher is a figure that is glorified by Allah SWT as Allah has said in Surah Al-Mujadalah Verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: *“Allah will raise those who have believed among you and those who were given knowledge by several degrees. And Allah is Acquainted of what you do.”* (Q.s. al-Mujadalah: 11)

Then, several things that will be obtained by a teacher if he carries out the teaching profession with a sincere intention to devote himself to the benefit of the ummah and religion, he will get several things, namely, as follows:(Drs. Najib Sulham, M. A,2016)

1. Being a Lucky Person

The teaching profession is a very profitable profession because being a teacher certainly not only gets worldly benefits but also the hereafter. In surah Ali Imran verse 104, Allah emphasizes that those who enjoin the ma'ruf and prevent from the mungkar are among the lucky ones. With this, a teacher whose job is to teach and invite to goodness and remind not to do wrongdoing is included with those who have been promised by Allah to be the lucky ones.

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: “*And let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. And they are the fortunate ones.*” (Q.s. Ali Imran: 104)

Not only lucky in this world but also in the hereafter, someone who practices sincerity will achieve eternal happiness, namely heaven. (Abdul, Haris K, 2016)

2. Having an Eternal Investment

In order for someone to have a strong intention to become a teacher, they must have a strong motivation, one of which is eternal investment. A teacher is certain to have an eternal investment in the form of; useful knowledge, pious children who pray for parents, and shadaqah jariyah.

a. Useful Knowledge

The main task of the teacher is to convey knowledge to students. The knowledge that has been conveyed will be useful for life in the future, so if the knowledge continues to be used especially for goodness, then the good rewards will continue to flow to the teacher.

b. A Righteous Child who Prays for His Parents

The teacher is the one who guides the children in school, teaching them reading, arithmetic, writing and religious knowledge. So that when his students pray for him, it is also included in the "deeds that will not be interrupted and continue to flow until the day of Qiyamah".

c. Shadaqah Jariyah

All teacher tasks that are carried out sincerely even though they do not get the appropriate compensation from the school or the state, will be rewarded by Allah with a huge reward, even included in the practice of shadaqah jariyah.

3. Become a Noble Person in the Sight of Allah SWT

A teacher becomes a person who is highly respected because of the knowledge they have not only glorified by the surrounding community but Allah SWT also confirms in His kalam "*that Allah will raise the degree of those who are knowledgeable*" one of which is the teacher.

CONCLUSION

Educators are known as figures who teach and guide the younger generation to become a generation that is not only intelligent or accomplished. But also to make them an Islamic generation, a generation that always works hard for the progress of the nation by upholding the teachings of Islam (good morals and manners, courtesy, honesty, etc.) and Pancasila.

To be a good educator and be able to produce Islamic generations, of course, in him must be embedded with a sincere attitude. If every activity of the educator is always based on a sincere attitude, then all obstacles and difficulties will not prevent him from continuing to strive in the path of Allah while continuing to enthusiastically guide the younger generation. In order for every educator to embed a sincere attitude, an awareness should be built in advance of the understanding of the teaching profession as a form of self-service and not just ordinary teaching activities. This awareness will make the educator's personality become more positive and sincere, only hoping for the pleasure of Allah SWT in carrying out his profession.

An educator who always tries to carry out his profession sincerely to devote himself to the benefit of religion and the people will certainly not be left empty-handed by Allah SWT. The educator will get several things like the following:

1. Become a lucky person. The luck obtained by educators who are always sincere is not only luck in this world, but also luck in the hereafter.
2. Having an eternal investment for life in the hereafter. Lasting investments in this case include useful knowledge, prayers from his students that continue to flow, and the practice of shadaqah jariyah.
3. Become a noble person in the sight of Allah SWT. Allah SWT will raise the degree of every person who has knowledge and teaches it with sincerity.

SUGGESTION

In order to realize the existence of an educator who teaches with sincerity, the author would like to give some suggestions. First, for prospective educators, it would be better from now on to start honing their skills, attitudes, and knowledge. This can be done by learning from teachers or experts, studying from books, and participating in seminars or training activities to become professional, responsible, and sincere educators in teaching.

Second, for educators, the author urges to start participating in more seminars, discussion activities, or training on how to instill a sincere attitude for an educator in everyday life. In addition, it is also better to find solutions by gathering with colleagues who have understood and successfully practiced a sincere attitude in carrying out their work. Then the knowledge that has been obtained should be shown by educators not only when teaching in class, but also exemplify it with real behavior that can be emulated by students.

Third, for the scholars/righteous people and parents of students with respect, the author would like to suggest that they should continue to approach educators or teachers to be motivated to always teach with full sincerity, which in the future will become a habit.

REFERENCES

- Abdul, Haris K (2016). Aktualisasi Keikhlasan Dalam Pendidikan Telaah Atas Novel Lascar Pelangi. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*. Vol. 1, No. 1, Desember.
- Al-Ghazali, M (1986). *Akhlak Muslim*, terj. Mohd. Rifa'i. (Semarang: Wicaksana, t.t).
- An-Nuhi H (2011). *Energi Dibalik Hati Ikhlas*. (Indonesia: Delta Prima Press) Cet.4.
- As'ad Aliy (1978), *Terjemahan Ta'limul Muta'allim Thariqal Ta'alimmu*, (Kudus: Menara Kudus).
- Audah Husain (2007), *ikhlas Syarat Diterimanya ibadah*. (Bogor:Pustaka Ibnu Katsir).
- Audah, H. (2007). *Ikhlas Syarat Diterimanya ibadah*. (Bogor: Pustaka Ibnu Katsir).
- Bekti Taufiq Ari Nugroho Bekti, dan Wildan Nur Hidayat (2019), *Generasi Muslim Milenial Sebagai Model Islam iyyah Zaman Now*, (Salatiga:IAIN Salatiga).
- Drs. Najib Sulham M. A (2016), *Guru Yang Berhati Guru*, (Jakarta: Penerbit Zikrul Hakim) ed. 1.
- Hermawan, I, dkk. (2020). Konsep Amanah dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan, Sosial, dan Agama*, 12(2), 141-152.
- Ihsan Dacholfany M (2017), *Konsep Membina Generasi yang Berkarakter Islami Dan Terdidik Menuju Kebangkitan Indonesia Berkemajuan*, (Metro:Universitas Muhammadiyah Metro).
- Ipransyah (2017), 'Kepribadian Pendidik Dalam Al-Qur'an Menurut Para Mufassir'.

- Karmiza Ebing (2019), *Generasi Penerus Berkualitas dalam Perspektif Al-Qur'an*, (Palembang:Universitas Taman Siswa Palembang).
- Leonar (2015), Kompetensi Tenaga Pendidikan DI Indonesia: Analisis Dampak Rendahnya Kualitas SDM Guru dan Solusi Perbaikan, *jurnal formatik*. Vol. 5, No. 3.
- Lutfiah Eni (2011), dkk, Pendidikan Agama Islam, *Pendidikan Karakter Berbasis Agama Islam*, (Surakarta: Yuma Pustaka dan UPT MKU UNS).
- Margarita D. I. Ottu & Phidolija Tamonob (2012), *Profesi Guru Adalah Misi Hidup*, Ed. 1. (Indramayu: Penerbit Adab).
- Nur Khadijah (2018), *Ikhlas dalam beramal menurut mufassir* (Surabaya, Universitas Islam Negeri Sunan Ampel Surabaya).
- Rika, Fahrudin, & Elan Sumarna, 'Pendidikan Akhlak Dalam Kitab Ta'lim Al - Muta'allim Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam Di Sekolah', *Taklim:Jurnal Pendidikan Agama Islam*, vol. 1, No.1 (2020).
- Sarkoni Muhammad (2021), *Skripsi Generasi Muslim Milenial dan Relevansinya Dalam Pendidikan Islam*, (Lampung:UIN Raden Intan Lampung).
- Supriyanto. (2010). *Tawakkal Bukan Pasrah*. Jakarta: Qultum Media.
- Syafi'i, A. (2018). *Konsep Pendidik dalam Perspektif Al-Quran dan Hadis. Qiro'ah*, 1(1), 1-24.
- Taufiqurrohman. (2019). Ikhlas dalam Perspektif AlQuran. *Eduprof*, 1(2), 94-118.