

**Wawasan:**

Jurnal Kediklatan Balai Diklat Keagamaan Jakarta

P-ISSN: 2548-9232; E-ISSN: 2775-3573

Volume 6 Nomor 2 Tahun 2025: 242-258

## **STRATEGIC DEVELOPMENT OF WIDYAIISWARA SOFT SKILLS ROOTED IN QUR'ANIC TEACHINGS AT JAKARTA'S RELIGIOUS TRAINING CENTER**

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### **Abstract**

*This research departs from the need to develop the competence of widyaiswara, which has emphasised hard skills, while the soft skills aspect has not received adequate attention. The Qur'an provides a clear foundation for the development of soft skills in the form of praiseworthy qualities or morals that must be owned and continuously developed. These characters include consistency (istiqomah), humility (tawadhu'), sincerity, integrity, and an attitude of *ihsān* (doing good). This competency is intended for widyaiswara to develop a stable, wise, mature, and authoritative character and to serve as a role model for students. This research uses a descriptive qualitative method with a library research approach. The data sources are taken from verses of the Qur'an related to the development of soft skills, supported by interpretations from various books of interpretation, spanning styles, periods, and schools of thought. This study concludes that the strategy of developing widyaiswara soft skill competencies according to the Qur'an can be realised through *tadzkirah* (reminder), *uswahahasanah* (exemplary) and *ihsan*. *Tadzkirah* is done through routine recitation or discussion of Qur'anic values; *uswahahasanah* is implemented through good example or noble character; *ihsan* is realised through good behaviour in social and professional interactions. This research emphasises that soft skills are the primary foundation that strengthens hard skills, in line with the views of classical scholars and modern research, which states that the mastery of strong soft skills largely determines professional success.*

**Keywords:** development strategy; soft skill competency; widyaiswara; Al-Qur'an

## INTRODUCTION

In the era of Industry 4.0 and Society 5.0, we face conditions known as VUCA criteria, where large-scale changes occur (volatility), the difficulty of making accurate predictions (uncertainty), the complexity of challenges caused by various interrelated factors (complexity), and the vagueness of events with their chain of consequences (ambiguity). (Akuntansi, 2022). State Civil Apparatus (ASN) is a profession for civil servants and government employees with work agreements who work in government organizations. ASN plays an important role as the subject of policy implementation and operational activities (UU No 20 Tahun 2023).

Meanwhile, Civil Servants, also called PNS, are Indonesian citizens who meet certain requirements, who are permanently appointed as ASN employees by civil service officials to occupy government positions. Government Employees with Work Agreement, also called PPPK, are Indonesian citizens who meet certain requirements, who are appointed based on a work agreement for a certain period of time to carry out government duties. High ASN performance can be used as one measure of the success of a government organization in achieving its goals. The right person in the right place is also important to achieve organizational goals (Non et al., 2024).

Every ASN has two defensible skills, namely hard skills and soft skills. The term "hard skills" refers to technical knowledge and skills in a particular field related to a process, tool, or technique. These abilities are usually acquired through formal lectures or through reading books. Skills that fall under hard skills include the ability to operate a computer, financial knowledge and skills, the ability to speak a foreign language, and the ability to make products (Ayuningtyas, 2022). However, soft skills are a person's ability to interact with others, including themselves. Therefore, these soft skills include values, motivation, behavior, habits, character, and attitude. Soft skills, also known as people skills, encompass both intrapersonal and interpersonal skills.

Research conducted by Yeni Nuraeni found that soft skills account for 85% of a person's career success, while only 15% is attributed to hard skills. This means that 85% of a person's educational success is determined by soft skills. The key to a person's success is determined by 90% soft skills and only 10% is determined by hard skills (Nuraeni, 2023).

Widyaiswara are not only required to master substantive competencies, but also personality and social competencies. Personality competencies encompass attitude, behavior, communication, and professional appearance in providing

learning services. Social competencies relate to the ability to build relationships, adapt to the environment, and serve as role models for participants (Diklat et al., 2020).

As the spearhead of training implementation, widyaiswara play a direct role in facilitating, guiding, and empowering participants. The quality of the training process depends heavily on the competence, creativity, and learning innovation implemented by the widyaiswara.

The results of the performance evaluation of the Widya iswara at BDK Jakarta indicate that the main weaknesses lie in personal and social competencies. Because these two aspects are closely related to soft skills, a soft skills strengthening program is needed for Widya iswara so that they can carry out their duties professionally and act not only as resource persons but also as motivators, mentors, and role models. This strengthening is expected to encourage the development of participants' soft skills through habits that are systematically formed during the training process. (Merdeka & Literatur, 2025)

## RESEARCH METHOD

This dissertation is a research that uses a qualitative approach, namely a research method that is descriptive in nature, uses analysis, refers to data, utilizes existing theories as supporting material, and produces a theory.

The primary data sources used are verses from the Quran related to the Widya iswara Soft Skills Competency Development Strategy, with reference to several books of interpretations according to the diversity of styles, periods, and schools of thought that are authoritative. To strengthen the interpretation, explanations of hadith are quoted from authoritative hadith books. Secondary data used include research papers, scientific books, and important references related to the main research theme. This data is useful in expanding the concepts discussed in this research.

This research was designed in the form of library research. Data analysis in this research uses the thematic interpretation method (al-tafsir al-maudu'i).

## RESULT AND DISCUSSION

### Widya iswara Soft Skill Competencies

Soft skills are a person's ability to relate to others (including themselves). Soft skills attributes, therefore, encompass values, motivation, behavior, habits, character, and attitudes. Each person possesses these soft skills to varying degrees, influenced by their habits of thinking, speaking, acting, and behaving. However, these attributes can change if the individual is willing to change them by practicing and adapting to new things. (Actualization et al., 2020)

As al-Ghazālī said, morals are traits in a person's soul that are strong

and deep, giving rise to behaviors that are easy and without needing to think long (reflex). If these characteristics give rise to good actions according to common sense and the Shari'a then these morals are commendable morals. On the other hand, if this characteristic gives rise to bad actions then it is considered disgraceful morals. This explanation is specifically explained in the book *Ihyā' 'Ulūm ad-Dīn*, precisely in the chapter *Riyādat al-Nafs wa Tahdhīb al-Akhlāq* (Soul Training and Moral Perfection) (Dalam & Ihya, n.d.).

Like teachers in schools, Widyaiswara are the spearhead and a key factor in determining the success of a training program. As professional educators, Widyaiswara must master competencies in academic management, personality, social skills, and content management. Learning management encompasses not only technical skills in designing teaching materials and applying andragogical principles, but also non-technical pedagogical skills such as effective communication, sensitivity to student needs, motivational skills, and creating a supportive learning environment.

In terms of personality, Widyaiswara must demonstrate integrity, ethics, and exemplary behavior, which are soft character skills that form the basis of trust in the educational process. Social competence requires interpersonal skills, collaboration skills, and the ability to manage the dynamics of professional

relationships, making the soft skills of collaboration and communication key elements (Diklat et al., 2020).

Substantive competence requires mastery of material and the ability to think critically, creatively, and analytically. This aspect demonstrates that the cognitive qualities of Widyaiswara are strongly supported by high-level interpersonal competencies related to thinking. Therefore, Andrew Singh's six skills-speaking, thinking, interpersonal relationships, networking, self-development, and discipline-strengthen the Widyaiswara competency framework in the context of contemporary professional challenges (Damanik, 2022).

Therefore, soft skills not only complement each other but also provide a foundation for effectively implementing technical skills. Strengthening soft skills such as communication, empathy, discipline, collaboration, leadership, and emotional intelligence is at the heart of Vidyaysvara professionalism in the modern training ecosystem. (Alla et al., 2025)

## 1. Managerial Competencies

Competencies that must be achieved by widyaiswara to fulfill managerial competencies include integrity, cooperation, communication, results orientation, public service, developing self and others, managing change, and decision making. A widyaiswara

must be able to remind, invite colleagues to act according to organizational values, norms, and ethics.(Kepmen RB No SKJ 1 Tahun 2023.) As the Qur'an has warned, in Surah Aṣ-Ṣaff verses 2-3:

يَأَيُّهَا الَّذِينَ إِمْنَوْا لَمْ تَفْعُلُونَ مَا لَا تَفْعَلُونَ كُبْرٌ  
مَّقْتَنَا عِنْدَ اللَّهِ أَنْ تَفْعُلُوا مَا لَا تَفْعَلُونَ

*Oh you who believe, why do you say what you do not do? Great is the wrath in the sight of Allah that you say what you do not do. (Qs. Aṣ-Ṣaff verses 2-3)* The above verse emphasizes that the performance of the widyaiswara is very influential in shaping the characteristics of the teaching participants. A widyaiswara must have an attitude of integrity. That is, he must convey every truth that exists and behave according to what he says. This is also emphasized in the following hadith.

عن عائشة، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
إِنَّ اللَّهَ يُحِبُّ إِذَا أَعْمَلَ أَحَدُكُمْ عَمَلاً أَنْ يُنْتَهِيَ  
(رواه أبي يعلى).

*Aisha reported that the Prophet said: "Verily, Allah loves one of you who, when he works, works professionally." (HR. Abi Ya'la)*

Widyaiswara can expand his knowledge and fulfill his life needs with the rights he is given by working as a professional in addition to helping the public interest. This will have a positive impact on both his own life and others. In addition, when working

with professionalism, everyone should realize that Allah will test everyone in various ways. However, every difficulty and test must have a solution, so do not despair or be sad (Norhayah, n.d.). Widyaiswara must strive to improve personal work results that are higher than the set standards, seek, try alternative methods for performance improvement (Kepmen RB Nomor SKJ.1 Tahun 2023). In other words, the state apparatus needs to always develop itself and strive to get better. As mentioned in the Qur'an letter al-Hasyr verse 18:

يَأَيُّهَا الَّذِينَ إِمْنَوْا اتَّقُوا اللَّهَ وَلْتَنْتَهُرْ نَفْسٌ مَّا  
قَدَّمْتُ لِعَدْدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ حَسِيرٌ بِمَا تَعْمَلُونَ

*Oh you who have believed, fear Allah and let everyone consider what he has done for tomorrow (hereafter). Fear Allah. Verily, Allah is exacting in what you do. (QS. al-Hasyr: 18)*

This verse is basically talking about the piety of every person. Allah commands them to pay attention to everything they have done to take life lessons to improve themselves constantly. This verse shows that Allah wants people to do good deeds in the hereafter to protect them from His punishment. However, we can understand that people always focus on self-improvement when doing their work so that they can achieve optimal results. In this regard, the

sages say that time is a sword; if you do not utilize it, then it will utilize you. Therefore, they always strive to improve things, so that today should be better than yesterday. (Shariati & Hidayah, 2023)

## 2. Socio-cultural Competence

In addition to managerial skills, widyaiswara must also have socio-cultural skills, such as tolerance and national bonding. Muhammad, before becoming the Prophet at the age of 35, modeled mutual respect and emphasized equality and unity. At that time, no tribe relented; instead, they wanted to lay the stone as a sign of respect, and they were even ready to fight to achieve it. Abū Umayyah ibn al-Mughīrah ibn 'Abdillah ibn 'Umar ibn Makhzūm finally came up with the idea that whoever first entered through the door of this mosque was entrusted with deciding the matter. Muhammad then entered. Upon seeing that, the tribal leaders agreed that Muhammad placed the Hajar Aswad stone because of his honesty and trustworthiness. However, Muhammad, who had been chosen by Allah to be the Prophet, did not feel pressured to carry out the task. Instead, he asked for a cloth to carry the stone of Hajar Aswad with the leaders of each tribe present (Kurniawan, 2025).

Indonesia is very diverse. People living in Indonesia follow the faiths

of Islam, Hinduism, Buddhism, Konghuchu, Christianity, Catholicism, and even many other local religions. Diversity also includes race, ethnicity, culture, and class. Therefore, widyaiswara must be tolerant, especially in terms of religion, as mentioned in the verse in surat al-Hujurat verse 13:

يَأَيُّهَا أَنْنَاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتَقْرَبُكُمْ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

*Oh people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing. (QS. al-Hujurat: 13)*

This value is directly related to the instructor's sociocultural competence, which requires the ability to understand participants' cultural diversity, encourage tolerance, create an inclusive atmosphere, and manage social dynamics fairly and wisely. (Suharto, 2014)

## 3. Technical Competence

In accordance with the Regulation of the Head of the State Administration Agency Number 1 and 8 of 2015 concerning Functional Position of Widyaiswara in carrying out training activities, Widyaiswara must have technical competencies which include training curriculum

development, training program design, training learning management, planning and organizing learning, training quality assurance, and training evaluation. Widyaaiswara must be able to create and develop training programs that are in accordance with the values of dikjartih. (Kebijakan, 2021). So, planning is the main thing in this competency. To achieve optimal results, he must plan well the steps and training programs. as stated in Surah al-Anfāl verse 60:

وَأَعْدُوا لَهُم مَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمَنْ رَبَطَ  
الْحَسْبَلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوُّكُمْ وَأَخْرَيْنَ  
مِنْ دُونِكُمْ لَا تَعْلَمُونَكُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا  
مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ

*Prepare for them what you are able, in strength (at your disposal) and horsemen. By it you will terrify the enemy of Allah, your enemy and those besides them whom you do not know, (but) Allah knows. Whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.* (QS. al-Anfāl: 60)

Related to this, everyone needs to prepare everything to achieve a maximum result. Talking about widyaaiswara means that he must have the ability to prepare things related to the implementation of dikjartih, especially the training program. He must be able to

innovate in designing his training program according to the conditions of the times and places. Even in another verse, namely surat at-Taubah verse 46, it is made clear that preparation is important (Rodiyah, 2023).

وَلَوْ أَرَادُوا أَخْرُوجَ لَاَعَدُوا لَهُ عُدَّةً وَلِكِنْ كَرَهَ  
اللَّهُ أَنِّيَعَاثُهُمْ فَتَبَطَّهُمْ وَقَيْلَ أَفْعَدُوا مَعَ الْقَعِيدِينَ

*Had they been willing to depart (from the beginning), they would have made preparations for the departure. However, (they were reluctant and therefore) Allah disliked their departure, so He weakened their will, and it was said (to them), "Stay with those who stay." (QS. At-Taubah: 46) Looking at the verse, Al-Jaṣāṣ says that preparation and planning for the things one will do in the future is very important. Doing so shows that one is serious in doing so. Even in the context of the verse, going out to war without preparing oneself is considered a sin and disobedience, as it only adds to the damage and disgrace of religion. (Suherman et al., 2024)*

A widyaaiswara is also required to evaluate the learning process. In learning, evaluation is one of the elements that need to be carried out in a planned manner as a measure of success or achievement of targets that have been achieved by students. Evaluation of the learning process is an important activity,

because it can be used as input to carry out improvements in learning activities that will be carried out next. It can be said that learning evaluation is no less important than the learning process itself. Evaluating means collecting, analyzing and or interpreting various information about the learning achievements of students (Kesejahteraan & Lembang, 2015).

### **Soft Skill Competency Development for Wisyaaiswara from the Perspective of the Qur'an**

As functional state officials responsible for the education, training and coaching of civil servants, there are at least some competencies stipulated in the law. However, according to the author, there are some subtle skills written and implied in the Qur'an that are essential for widyaaiswara to ensure that their duties and functions are successful. Among these are consistent behavior (Istiqomah), humble behavior (Tawadlu), sincere behavior (keikhlasan), integrity, and refinement (Ihsan). Everyone knows that ability, capability, or ability is the potential that must be developed by humans, especially those who have important roles or positions in an organization, company, or agency (Fitrah et al., 2021).

#### **1. Widyaaiswara Has a Consistent Attitude (Istiqomah)**

In essence, one of Allah's commands for everyone who believes in Him is *istiqāmah*, or a

consistent attitude in doing various good deeds and carrying out religious orders. This command is given to every believer, both men and women with various professions, especially for widyaaiswara, who has an important role in managing human resources. Widyaaiswara is a functional position responsible for the implementation of training activities, development, and quality assurance of ASN competencies. Overall, the responsibilities and functions of widyaaiswara are not much different from the responsibilities of teachers who are responsible for developing the potential of their students (Syamsuri et al., 2024).

In other words, a widyaaiswara must also have personality competence as possessed by a teacher, namely having a steady, stable, mature, wise and authoritative personality competence and can be a role model for his teaching participants. More specifically, for widyaaiswara religious (Islamic) training centers should be able to have a personality that is consistent in all forms of good deeds and consistent in leaving religious prohibitions (Diklat et al., 2020).

The command to be consistent is given by the Qur'ān in Surah Fuṣṣilat: 6 and 30, Ash-Shūrā: 15, and Al-Aḥqāf: 13. These four verses instruct Muslims who have

embraced Islam and believe in Allah as the one God to remain consistent in this belief. As stated in Surah Fuṣṣilat verse 6:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ  
إِلَهٌ وَاحِدٌ فَإِنَّقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَنِيلٌ  
لِلْمُشْرِكِينَ .

*Say (Prophet Muhammad), "Verily I am but a man like you to whom it was revealed that your Lord is One God. Therefore, remain (in worship) and seek forgiveness from Him. Woe to those who associate partners (with Him) (Qs. Fuṣṣilat: 6)*

In other words, Widyaishwara must possess the same personality competencies as a teacher: a solid, stable, mature, wise, and authoritative personality, capable of serving as a role model for his or her students. More specifically, lecturers at Islamic religious training centers should possess a personality consistent with all forms of good deeds and consistently avoiding religious prohibitions (Rika & Purwito, n.d.).

## 2. Widyaishwara Having a Humble Attitude (Tawadlu)

Being humble is an important attitude to always adopt in daily life. It is especially important for widyaishwara and others who have a great influence on others. Although widyaishwara is an "honorable" functional position, they should not

act alone. Every stance and action he or she takes is governed by standards grounded in law. A humble attitude can not only be a role model for ASN who are their students, but it can also lead them to become people who are not arrogant (Purwoto, 2023).

Be humble toward the poor who believe with you, and be patient with the faith of the rich. For your humility towards them is better for their hearts than their victory over their beloved. The explanation of tawadhu' in the Qur'an not only uses the term "al-khifdha", but also uses the term "al-hawna", namely in Surah Al-Furqān verse 63:

وَعِبَادُ الْرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَّا  
وَإِذَا حَاطَبُهُمْ أَجْهَلُهُمْ قَالُوا سَلَامٌ

*The servants of the Merciful Lord are those who walk on the earth humbly and when fools address them (with insulting words), they say, "Greetings" (QS. Al-Furqān: 63)*

Al-Maraghī explains this verse by showing the way the Prophet Muhammad walked: gently, unhurriedly, humbly, and not arrogantly. In addition, the verse explains the good attitude a believer should show when insulted by others; if a fool insults them with bad words, they will not retaliate with the same words; instead, they will forgive and speak kindly.

Humility is crucial for Widya'iswara (public service) because it fosters professionalism. Humility prevents abuse of office and emphasizes that office is a trust that must be carried out with integrity. A humble civil servant will serve the public with courtesy, respect opinions, and avoid rude and arrogant behavior. This attitude provides an ethical foundation for carrying out public service duties (Widyastuti et al., 2024).

### 3. Widya'iswara Has a Sincere Attitude (Sincerity)

Soft skills One of the skills that must be developed by a widya'iswara is sincerity. It is one of the noble morals that can bring blessings in life to those who are able to do so. According to the law, Widya'iswara is only designated as a functional position with the main function of providing instructions to ASN who carry out instructions. Those who believe in Allah and His Messenger use this kind of duty very purposefully to continue to increase their obedience to the Khaliq (Milenial, n.d.).

Allah clearly commands his people to be sincere, in Surah An-Nisā' verse 146:

إِلَّا الَّذِينَ تَأْبُوا وَأَصْلَحُوا وَأَعْتَصُمُوا بِاللَّهِ  
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ  
وَسَوْفَ يُؤْتَ إِلَهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

*Except, those who repent, reform themselves, hold fast to (the religion of) Allah, and sincerely (practice) their religion for the sake of Allah, they are with the believers. Later Allah will give the believers a great reward. (Qs. An-Nisā': 146)*

Lafadz وَأَخْلَصُوا دِينَهُمْ لِلَّهِ in tafsir Ibn Katsir is interpreted as changing the attitude of *riya'* (the nature of hypocrites) with sincerity and good deeds that are beneficial even if they are few. Meanwhile, sincerity itself is the condition of someone who does good deeds only for the sake of Allah and does not like to be praised by others. Explaining the meaning of sincerity, Ya'qub al-Makfuf added that a sincere person is one who hides his good as he hides his bad.

A Widya'iswara's actions can be considered worship if performed with the right intention. Although their duties are formally limited to training civil servants, this role serves as a strategic tool for cultivating piety and sincerity. Sincere intentions enable a Widya'iswara to work diligently, set an example, and contribute to the success of education and public service. (Sipil & Qur, 2025)

### 4. Widya'iswara has an attitude of integrity

The results of a widya'iswara's performance are certainly greatly influenced by his integrity in shaping the characteristics of the participants he teaches. A

widyaaiswara must have a sincere personality. That is, he must tell all the truth and act accordingly. To ensure that the students he teaches can follow what he does, this must be modeled in his daily life. He should model things such as avoiding all types of cheating, avoiding manipulative behavior, not being gullible, and always following the established rules (Pd, n.d.).

The Qur'an has warned about integrity in Surah Aṣ-Ṣaff verses 2-3:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُونَ مَا لَا تَفْعَلُونَ  
كَبُرُ مُفْتَنًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

*O you who believe, why do you say what you do not do? Great is the wrath in the sight of Allah that you say what you do not do. (Qs. Aṣ-Ṣaff ayat 2-3)* The integrity of the Widyaaiswara is crucial to the successful development of the participants' character. The Widyaaiswara must be consistent in their speech and behavior, avoid deception, manipulation, and bribery, and always comply with the rules. This role model is crucial for instilling anti-corruption values and bureaucratic ethics so they can be part of the solution to problems such as corruption, abuse of power, and abuse of authority in government (Rahim & Sadikin, 2024).

## 5. Widyaaiswara Having an Ihsan Attitude

One of the important soft skills for widyaaiswara is the attitude of *ihsān* or what is commonly interpreted as doing good. The role of widyaaiswara is not only the transfer of knowledge, but he is also a facilitator of behavior change, character building and motivator of training participants (especially in the ASN environment).

Soft skills, which in this case are more directed towards noble morals, need to be developed by widyaaiswara. Because in addition to supporting the effectiveness of training, these soft skills are also a form of worship and a field of reward. At least there are several indicators that can be used as a benchmark for the success of widyaaiswara in developing their skills. Among them are intention and sincerity in teaching, humility, patience and compassion, *istiqamah* and fairness (Adrianto & Kurniati, 2022).

The command *toihsān* is also conveyed when Allah commands to do justice, namely in Surah an-Nahl verse 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَاءِ ذِي الْقُرْبَى  
وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ  
لَعْلَكُمْ تَذَكَّرُونَ

*Verily, Allah enjoins justice, doing good, and giving aid to relatives. He (also) forbids evil deeds, wrongdoing, and enmity. He teaches you a lesson so*

*that you may always remember. (Qs. an-Nahl: 90)*

A Widyaishwara with noble character demonstrates a sincere intention to teach, not merely to gain teaching hours or recognition. A sincere, humble, and modest attitude is demonstrated by an openness to discussion and an appreciation of others' skills. Patience and compassion are demonstrated by the ability to control emotions and treat participants with respect. Integrity is demonstrated by consistency in teaching and behavior, and fairness is demonstrated by treating all participants equally, without discrimination (Norhayah, n.d.).

### **Implementation of Soft Skill Development for Widyaishwara at the Jakarta Religious Education and Training Center**

Development as explained by many experts is an effort that is carried out consciously, planned, regularly and responsibly both through formal and non-formal education to improve the knowledge, skills and abilities of a person or group. Meanwhile, development requires a strategy, which is an effort that is incremental (always increasing) and continuous, and is carried out based on the perspective of what is expected in the future. So it can be said that a development strategy is an effort that is carried out consistently to improve the knowledge, abilities and skills of a person or group in the future.

This strategy is prepared based on the vision and mission expected by the initiator. Related to the actualization of the development of soft skills of widyaishwara in the perspective of the Qur'an, it is necessary to know in advance about widyaishwara, namely about what and how their duties and functions are. (Konsep & Dan, 2023)

Speaking of religious training center widyaishwara, every widyaishwara must apply the teachings of his religion, including good attitudes and behavior, in daily life. Every action should follow the Qur'an, especially for those who are Muslims. Legally, widyaishwara should always be able to manage time, cope with stress, solve problems, think creatively, encourage others, cooperate, and be a good leader. Widyaishwara are expected not only to be professional officials, but also to be widyaishwara who are role models to achieve true happiness. They should have the ability to set a good example for their students, establish good relationships with people, and carry out a professional code of ethics and ethos. (Dan & Reguler, n.d.)

Related to the strategy of developing the competence of soft skills of widyaishwara, of course, religion has an important role in it. Moreover, soft skills in the form of character building or good personality are certainly included in the scope of morals which is the main benchmark that can determine the good and bad of

humans. (Suryadi, 2021). As conveyed by the Prophet Muhammad:

عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ ،  
قَالَ: «إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا،  
وَإِنَّمَا بُعِثْتُ لِأُنْهِمْ صَالِحَ الْأَخْلَاقِ».

*From Zaid bin Aslam, the Messenger of Allah said: "The most perfect believer in faith is the one with the best character. And indeed, I was sent only to perfect noble character" (HR. Ahmad)*

In today's sophisticated era, which is full of Westernized activities, the Islamic characteristics that should be present in every Muslim are fading, especially the value of integrity. It is very difficult to produce widyaiswara who are consistent, humble, sincere, honest, and *ihsān*. This is because it must be acknowledged that these five attitudes cannot be achieved simply by studying and understanding these ideas; they must also be trained regularly through habit formation. Habituation is the main thing that must always be emphasized. This is very important for widyaiswara, who clearly have knowledge of these good moral concepts. (Cahyadi, 2025)

Widyaiswara are specific individuals who are recruited through a specific system and stages, as well as fairly complex requirements, so they must have extensive abilities and knowledge. In other words, it is not difficult for them to understand and comprehend the concepts and understanding of being consistent, humble, sincere, honest, and having an

attitude of *ihsan*. It is only the implementation or practice that must truly ensure its execution.

The author believes that widyaiswara can enhance these positive characteristics through a number of actions, at the very least. These include *ihsan*, *uswah hasanah*, and *tadzkirah* or reminders. *Tadzkirah*, or reminders, are activities that aim to provide advice or reminders to widyaiswara by giving moral lessons to improve their faith and character. It can be in the form of writing, short lectures, or messages that invite people to reflect and improve themselves. As mentioned earlier, widyaiswara must have understood the moral concepts mentioned, especially those who have participated in religious training (Jakaria et al., 2020).

Those who understand it must have practiced it, but there are also those who only understand it without applying what they know. So it is very important to remind them of what they know to practice. To apply this model, widyaiswara must be taught the concepts of *ihsan*, consistency, humility, sincerity, and integrity.

In addition, Widyaiswara will find it easier to instill character if they are given examples by their leaders. To set a good example for other Widyaiswara, seniors must have high integrity, noble character, competence, high motivation, and be respected. With the example set, it is hoped that Widyaiswara will be inspired to follow

the behavior of their superiors. To ensure that these values take root in the minds of widyaiswara, they must make them a habit. (Diklat et al., 2020)

Ihsān is the next development approach. In other words, performing good deeds and attitudes will shape the character of widyaiswara and can even become an example for others. This must be emphasized because not everyone has the ability to demonstrate this attitude in various situations. Finally, regulations must be made to create this character so that widyaiswara have clear rules for doing their jobs consistently, sincerely, humbly, honestly, and with an attitude of ihsān. (Mais et al., 2021)

As a final step, namely evaluation, the success of the process of developing the soft skills of widyaiswara needs to use certain indicators as described in the previous points about the characteristics of superior human beings according to the Qur'an. Among these indicators are:

1. Consistent, meaning that Widya iswara are consistent in their devotion to God, believing in Him and what He has revealed, continuing to follow religious commands in all circumstances (following Allah and His Messenger), and consistent in doing good deeds.
2. Humility, meaning that widyaiswara are not arrogant, do not treat others rudely, do not disobey Allah, are not vindictive

and are forgiving, and respect others.

3. Sincerity, meaning that widyaiswara do not like to show off and do not expect rewards for their good deeds.
4. Integrity, meaning that widyaiswara do not differ between their words and actions, speak truthfully according to reality, keep their promises, do not betray others, and convey messages well.
5. Ihsan, meaning doing good deeds beyond what is required by religious law.

## CONCLUSION

This study found that there are many different ways that can be used to help Widya iswara develop soft skills competencies at the Jakarta Religious Training Center from the perspective of the Qur'an. As educators, trainers, and coaches who are directly responsible for shaping the character of public servants, widyaiswara must develop their competencies. According to the Qur'anic perspective on the development of widyaiswara's soft skills, there are several soft skills that are important for widyaiswara to have, but not all of them. In addition to possessing several soft skills that have been stipulated in the law according to the Qur'an, it is important for widyaiswara to develop soft skills that help them become strong, stable, mature, wise, authoritative individuals who are role models for students and have noble character based on the

teachings of the Qur'an. Consistency (istiqomah), humility (tawadhu'), sincerity or sincerity, integrity, and having an attitude of *ihsān* (liking to do good) are the soft skills referred to. Undoubtedly, these five attitudes are taught by Allah through the verses of the Qur'an and the hadiths of the Prophet, which are then interpreted by the scholars.

One thing that requires effort and full commitment is the development of soft skills or character. Developing the potential of young or adolescent students is certainly not difficult in terms of developing the soft skills of *widya**iswara*. When a director has maturity and a broad way of thinking, it is easier to understand his character. So, there are several ways to improve the soft skills of *widya**iswara*, such as *tadzkirah* or reminders, *uswah hasanah*, and *ihsan*. *Tadzkirah* or reminders are activities intended to

provide advice or reminders to *widya**iswara*. One way to apply this model is by teaching *widya**iswara* about the concepts of *ihsan*, consistency, humility, sincerity, and integrity.

In addition, *widya**iswara* will find it easier to apply character building if they are given examples by their leaders. With the example set, it is hoped that *widya**iswara* will be inspired to follow the behavior of their superiors (*Widya**iswara*). To ensure that these attitudes take root in the hearts of the *widya**iswara*, it is necessary to make them a habit. Finally, regulations must be made to shape these characters. These regulations must make the *widya**iswara* know how to do their jobs consistently, sincerely, humbly, honestly, and with an attitude of *ihsān*.

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**Wawasan:**

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pISSN: 2548-9232; eISSN: 2775-3573

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**Wawasan:**

Jurnal Kediklatan Balai Diklat Keagamaan Jakarta

pISSN: 2548-9232; eISSN: 2775-3573

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