Educators' Competencies in The Qur'an Perspective

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Abstract: Education is a strategic program for advancing a nation. Educators are an essential element in determining the success of the learning process. Teaching is also a profession that requires particular skills to support successful learning. One of the unique skills that educators need is competence. From an Islamic perspective, the Qur'an inspires the competence of educators. This research aims to explain educators' competence from the Al-Qur'an's perspective. This research was conducted using qualitative methods. The research approach uses literature study and tahlili. Data was obtained from the Al-Qur'an, book literature and journals. The data collected was analyzed and grouped into sub-themes descriptively. The research results show that the Al-Qur'an has provided a basis for teacher competency values. There are indicators of educational competency contained in the Al-Qur'an, according to the mufassir's opinion, consisting of knowledge, understanding, skills, values, attitudes and interests. Ultimately, there are competency values: personality competence, social competence, and professional competence. Educational entities need to pay attention to competencies to advance education in Indonesia.

Keywords: educators, personality competence, social competence, professional competence, Al-Qur'an

Introduction

Education is essential in advancing a nation (Nurkholis, 2013). One element that plays a vital role in education is the educator (Marlina, 2022). An educator is responsible for educating, teaching, guiding, directing, training, assessing and evaluating students individually and classically, at and outside school (Yustiana et al., 2022). Educators are one of the determinants of the success of the student learning process (Tae et al., 2019). Educator is a profession or job that requires special skills, so this job should not be done by just anyone who has never studied education (Jamin, 2018).

In Islamic education, an educator is often called ustaz, murabbi, mu'allim, mudarris, murshid, and mu'addib (Arsalan & Sunusi, 2021). According to Arsalan & Sunusi (2021), the term ustaz is usually used to refer to someone with extensive religious knowledge. The term murabbi comes from raba, yarabbu, which means to repair, control, lead, guard and maintain (Pranata et al., 2023). So, a murabbi carries out the task of protecting nature, developing and mobilizing potential and implementing education in stages. Murshid means ad-dalil, which means guide, leader, teacher and instructor (Azmi, 2024). So, in terms of terminology, a murshid is an educator whose job is to guide the proper use of the mind to achieve the realization and maturity of the mind (Azmi, 2024).

As for the word mu'allim, the masdar form of 'alima is Ilmun or knowledge (Maskhuroh, 2021). So a mu'allim is a person who can build buildings of knowledge in students' minds systematically (Indriani et al., 2024). Currently, mu'addibus is a formation of the word 'addaba, etymologically which means giving courtesy, good manners, morals, good manners (Sada, 2015). Mudarrisin is a person who has intellectual and information concerns, updates his knowledge and skills continuously, and always tries to make his students intelligent, minimize ignorance, and train skills according to their talents, interests and abilities (Tjalau, 2016). Another term in the Al-Qur'an is Abi Azz-zikr, as mentioned in the QS. An-Nahl [16] : 34 and QS. Al-Anbiya' [21]:7.

Al-Qur'an is the primary source of Islamic education (Imamuddin et al., 2020; Suryadi, 2022). According to Asy'ari, there are at least four things about an educator(Arsalan, 2018; Darbi,
2024): (1) An educator must have high intellectual intelligence so that he can understand the message of teaching, wisdom, guidance and grace from all of God's creation, and has strong inner potential so that he can direct the results of his intellectual work to serve God. (2) An educator must be able to use his intellectual and emotional spiritual abilities to give warnings to other humans so that these humans can worship Allah SWT. (3) An educator must be able to rid others of all despicable actions and morals. (4) An educator must function as a maintainer, trainer, director, mentor and provider of knowledge, experience and skills to people who need them.

Apart from that, an educator is also required to have several competencies. In Law of the Republic of Indonesia number 14 of 2005 concerning teachers and lecturers, Chapter IV explains that educator competence includes pedagogical competence, personality competence, social competence and professional competence obtained through professional education (Hakim, 2015; Wuttke & Seifried, 2017; Zulkipli et al., 2022). Every educator at all levels of education must have this educator competency (Kustanti et al., 2024; Nur et al., 2024). In learning, an educator is expected to get to know the students he wants to help, master several theories about education, especially educational theories that are currently developing in this modern era, and know various learning models. Therefore, this research aims to explain educators' competence from the Al-Qur'an's perspective.

Method

This research method is qualitative, using a descriptive approach. According to Sugiyono (2012 qualitative methods can be used to analyze data by describing and making conclusions that can be generally accepted (Hayati & Zurianti, 2024; Jaharuddin & Sadiq, 2023). Descriptive analysis techniques and tahlili approaches are extracted and sourced from various libraries. The tahlili approach is one of the methods in tafsir research to analyze and explain the verses of Al-Qur'an as a whole and comprehensively along with its aspects (Bazith, 2020; Ihza et al., 2021; Rokim, 2017). Descriptive analysis explains the basis of values, educator competence indicators, and educator competence's relevance.

Result and Discussion

Basics of Educator Competency Values

Values are standards of behaviour that are believed to be psychologically integrated within a person. In Q.S al-Qalam verse 4, the word 'khuluq', if not accompanied by an adjective, always means noble character, commendable behaviour and character. This means that an educator must have a good personality so that his students can imitate him. As quoted by Suddi in the tafsir al-Qurtubi in Q.S ar-Rahman verses 3-4, "He taught everyone their language which they used to communicate", which means writing and writing using a pen. This is equivalent to Q.S al-Alaq verses 1-5, which teaches (humans) through the intermediary of kalam. Moreover, they should be taught what they do not know. What Salman interprets in Tarbawi's interpretation teaches intelligent speaking in the ability to logic, theorize, al bayan or express oneself in one's actions, words or thoughts.

Educator competency indicators

Competency combines knowledge, skills, values, and attitudes reflected in thinking and acting habits. Mulyasa (2022) states that competency has six aspects or domains: knowledge, understanding, abilities, values, attitudes and interests. First, knowledge. Knowledge relates to awareness in the cognitive field. Al-Maraghi interpreted Q.S an-Najm verse 5, which states that a mighty angel taught the Messenger of Allah in every delivery of revelation with his original figure and appearance. The word 'allamahu', as shown by the interpretation of al-Misbah and Al-Maraghi, can mean that educators must master material knowledge and master methods. This is reinforced by Q.S an-Najm verse 10, which shows the competence of educators to master and understand the
teaching material or material to be delivered, such as the revelation conveyed by the angel Jibril to the Prophet Muhammad. Medium Q.S. an-Nab’l, Quraish Shihab in Tafsir al-Misbah and Tafsir al-qurtubi emphasizes that Allah did not send humans from humanity, so ask people who know Abl Az-zikr. Here, it means scientific experts. It refers to al Azhar's interpretation of the meaning of Abl Az-zikr to knowledgeable or knowledgeable educators. In Q.S. al-Qalam, paragraph 1 is about science, which shows the interpretation of the word 'Qalam' as any writing tool, including even the most sophisticated computers..

Second, Understanding. Understanding is the cognitive and affective depth possessed by a person. Dzumniroh in Q.S. an-Najin verse 6 describes the power of reason and high ability, understanding it in extraordinary firmness and strength to carry out the tasks given. In Q.S. al-Qalam verse 2, it is explained that the Prophet Muhammad SAW was considered crazy by the polytheists because he spoke verses from the Qur’an, some of which contained threats to the polytheists. The sentence 'bi ni’mati rabbika' can be understood in the sense that thanks to the grace of your Lord, you are not a madman for conveying the Qur’an. Prof. Buya Hamka interprets this verse as a gentle and loving persuasion from Allah to the Prophet Muhammad SAW. Meanwhile, according to Ar-Razi, Allah's blessings appeared in the prophet in the form of fluent language, perfect intelligence, a happy life and a noble smile so that this image eliminates madness. Therefore, educators must have the courage to bear all the risks they face, including curses and insults from both students and the environment, communicate and understand their students, and always be role models for their students.

Third, Ability. Ability is something that a person has to carry out the tasks or work given to him. According to al-Maraghi, the word 'tsamma dand' in Q.S. an-Najin verse 8 means drawing closer to Rasulullah, then the word 'fatadall' (then descending) where the angel Jibril approached and descended from above to convey revelations to Rasulullah very closely. This close position makes conveying revelation very clear and easy to understand. Salman Harun in Tafsir Tarbawi explains that the word 'Allamad' (teaching) in Q.S. ar-Rahman verse 2 is the teaching ability of the Angel Jibril (AS), which came directly from Allah SWT and was passed on to the Prophet Muhammad SAW, which he then conveyed to his companions and friend of humanity..

Fourth, attitude. Attitude is a feeling or reaction to stimuli that come from outside. In the interpretation of Al-Azbar Q.S. Al-Hujarat, verse 2 describes polite behaviour when dealing with the Prophet. Whether talking to each other or even the Messenger of Allah, do not speak loudly as a form of respect for him as an eminent teacher. Fifth, Interest. Interest is a person's tendency to take action. Mufassir, in interpreting Q.S. Al-Qalam verse 3, the word 'mamnun' comes from the word 'manna', which means to break up. Where Allah bestows continuous and uninterrupted rewards. Al Jaza’iri believes the Prophet Muhammad SAW has inherited pious deeds and good behaviour with unlimited rewards. This means a work ethic, a sense of responsibility and interest, and a tendency to act. For example, interest in learning or doing something..

The Relevance of Educator Competencies

Educator competency in Law No. 14 of 2005 includes pedagogical, personality, social, and professional competence. This competency guide is found and has been stated in the Al-Qur’an. First, let's focus on pedagogic competence. The term 'Abl Az-zikir' in Q.S. an-Nab’l verse 43 refers to a person who understands revelation, particularly the ahl of the book. An educator, therefore, must have excellence in the cognitive, psychomotor, and affective fields, and be able to manage learning. The phrase 'litubaayina linnas' (verse 44) means that an educator understands every teaching material that will be delivered using appropriate teaching methods. Q.S. Al-fatih‘ verse 2 mentions 'jatul 'alabhim aayatih', where the Messenger of Allah read the verses of Allah SWT to the 'ummiy'. This means that the Messenger of Allah conveyed to humans what Allah SWT had given him, in the form of the Al-Qur’an as in Q.S. ar-Rahman verse 2 says 'allamaal Qur’an', which is interpreted from the tafsir of al-Maraghi as competent, professional educators who can master the
material in teaching, then convey it to students using appropriate methods and evaluate student results professionally. It is clear from the above verse that the role of a teacher in conveying knowledge with clear 'bayyinat' (evidence) is of utmost importance.

The second is personality Competence. 'Walbikmatat' is said in the QS. Al-Jum'ab verse 2, or wisdom, comes from the word 'bakama', which means to punish. Meanwhile, wisdom is a form of change. According to al-Maraghi, wisdom is strong words accompanied by propositions that explain the truth and eliminate misunderstandings. The word wisdom can be understood as knowledge of good and bad and the ability to apply good and avoid bad. Muhammad Nawawi al-Jawi, in interpreting Q.S an-Nahl verse 125, defines wisdom as definite evidence, namely evidence that is accurate and produces convincing belief. Where in the world of education, wisdom can be defined as wise or good. So, an educator must have a wise personality in the learning process and not use methods that can hurt students’ feelings with solid evidence. Meanwhile, in Q.S Al-Jum'ab it is stated that Allah SWT sent His Messenger to the 'ummiy' people who could not read and could not write. According to Ibn Kathir, what is meant by 'ummiya' in the verse above is an Arab person. Implicitly, this verse teaches not to complain about students' conditions, regardless of their limitations in understanding the lesson. Because the Prophet himself was able to form a great civilization after educating the Ummi nation, even though this takes a long time, with Allah SWT's permission, everyone can get through that phase.

Third, social competence. Social competence requires educators to always look attractive and empathetic, like to work together, like to help, and have good communication skills. There are many commands to communicate well in the Al-Qur'an, including in Q.S An-Nisa' verse 63: "Teach them lessons and say words that will leave an impression on their souls." Then there is a verse about good words/communication; Qaulan Sadida' (true and honest words) Q.S An Nisa' verse 9 "and let them speak the right words" as well as 'Qaulan Karima' (noble words) and Q.S Al Isra' verse 23 "speak to they are noble words". Tafsir Al-Azhar explains that after you are prohibited from opening your mouth, complaining while frowning, and even if you cannot hear your voice, it is explained again not to shout at any of them and not reprimand them. Here, the parable of qiyas Aulawiyyah used by Ushul Fiqh experts applies, namely that it is not permissible to say an uffin that cannot be heard, let alone shouting and reprimanding it. This expression means that someone can teach well not because he has mastered much teaching knowledge but because he has the art of teaching that can be demonstrated when he teaches.

Meanwhile, in Q.S al-Jum'ab verse 2, the meaning of the word 'uyuzakkihim', M. Quraish Shihab wrote that Rasulullah SAW called on them to purify their souls from heretical beliefs and moral filth. Which were rampant during the time of ignorance, such as worshipping idols, drinking wine, killing, and so on. So, an educator must have high social sensitivity to take the path of safety alone and invite other people. An educator must actively convey intelligence to students regarding the purification of the soul.

Fourth, Professional Competence. Based on the author's observations, professional competence is found in Q.S al-Jum'ab verse 2, which is contained in the sentence 'wayuklamunual kitab', Rasulullah SAW taught the people the holy book, namely the Al-Qur'an, so that they become people who master this book. Rasulullah SAW also taught them so that they know the nature of everything. They are also good at determining and measuring everything. Currently, in Q.S ar-Rahman, verse 2 says 'alamal Qur'an' (which teaches the Al-Qur'an) in Tafsir Maragh, where Allah taught it to Jibril AS, then Jibril conveyed it to Muhammad, and Muhammad conveyed it to his friends, and his friends conveyed it to humanity. Implicitly, an educator must have scientific references when conveying knowledge. References can be books, textbooks, manuscripts and others. It is not permissible for an educator to take information from unclear sources and then convey it to students. Then, convey it using appropriate methods and evaluate learning professionally. Like the meaning of the words 'bilbayinat wazzubur' (following book and explanation) in Q.S al-Jum'ab,
which in the interpretation of *Nurul Qur'an* means 'hayyina't is clear evidence and zabur is the book of heaven. Where educational professionalism must have guidelines/references in the form of handbooks (*hayyina't*) and dikta(s) (*zabur*), which aim to provide valid learning guidance.

**Conclusion**

After the researcher explained the results of the research regarding the competence of educators in the *Al Qur'an*. So the following conclusions are drawn: Interpretation of the *Al Qur'an* regarding the values of teacher competence in *Q.S an-Nabl* [16]: 43-44, *Q.S an-Najm* [53]: 5-10, *Q.S al-Jumu'ah* [62]: 2, *Q.S al-Qalam* [68]: 1-4, *Q.S al-Muddatsir* [74]: 1-7, *Q.S al-'Alaq* [96]: 1-5, *Q.S Ar-Rahman* :1-4 and *Q.S Al-Hujurat*:2. Indicators of educational competence contained in the *Al Qur'an* according to the opinions of mufassir consist of knowledge (*Q.S an-Najm*, *Q.S an-Nabl*, *Q.S al-Qalam*:1, *Q.S An-Nisa*), understanding (*Q.S al-Qalam*:2, *Q.S an-Najm*:6), skill (*Q.S an-Najm*:8, *Q.S ar-Rahman*:2), value (*Q.S ar-Rahman*:3-4, *Q.S al-Qalam*:4, *Q.S al-Alaq*:1-5), attitude (*Q.S Al-Hujurat*:2, *Q.S al-Qalam*:3) and interest (*Q.S al-Qalam*:3). The values of educator competence contained in the *Al Qur'an* are relevant to the current social competence of educators in accordance with the law on teachers and lecturers. This can be seen in psychological, personal, social and professional competence. For example, in terms of pedagogik (mastery of material) the Qur'an provides guidance as in *Q.S an-Nabl*:43-44, *Q.S ar-Rahman*:2, *Q.S al-Qalam*:1-4 and *Q.S al-Jumu'ah*:2. Personality competency in *Q.S al-Jumu'ah*:2, *Q.S an-Nabl*. Social Competence in *Q.S. Al Hujurat*:2, *Q.S Al Jumu'ah verse 2, Q.S An-Nisa and Professional Competence Q.S al-Jum'ah:2, *Q.S ar-Rahman*:2 and *Q.S an-Najm*: 8. Where the *Al Qur'an* has regulated the procedures and competencies of educators and educational patterns. This means that the competencies that apply today have Quranic values which are in harmony between the *Al Qur'an* and the laws that are currently in force, as is the case with the competence of educators in the *Al Qur'an*.

**Acknowledgements**

This research was conducted independently without sponsorship or donor support.

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