

Ideal teacher competence based on the Qur'an: a study of QS. an-Najm: 5-10 and al-Qalam 1-4

¹Fadhilah Sukmawati Tanjung & ²Titin Yuniartin

¹ Universitas Pendidikan Indonesia (UPI), Bandung

² Universitas Islam Darussalam (UID), Ciamis

Corresponding author:

Fadhilah Sukmawati Tanjung, email: fadhilahsukmawati@upi.edu

Abstract. Teachers are the backbone of education and are ideally played by someone who is competent. An ideal teacher must have competence from the perspective of religion and positive law in a country. Teacher competence from these two perspectives is important to know and have because more or less it will affect the motivation and performance of educators in teaching. This study aims to determine the nature of educators and the competence of ideal teachers from the perspective of the Qur'an. This research method is library research with content analysis techniques. The results of the study found that the nature of educators in the Qur'an is known as the word *murabbi* which means to care for, educate, and maintain, including Allah SWT, prophets and apostles, parents, and teachers. In QS. An-Najm: 5-10, professional competence, personality competence, social competence, and Pedagogical competence are found. While in QS. Al-Qalam: 1-4, professional competence and personality competence are found. Thus, QS. An-Najm verses 5-10 and Al-Qalam verses 1-4 have strong relevance to the four competencies that teachers in Indonesia must have.

Keywords: *The Qur'an Murabbi, Teacher Competence*

Abstrak. Guru adalah tulang punggung pendidikan yang idealnya diperankan oleh seseorang yang berkompoten. Seorang guru yang ideal harus memiliki kompetensi dari sudut pandang agama dan hukum positif di suatu negara. Kompetensi guru dari dua sudut pandang ini penting untuk diketahui dan dimiliki karena sedikit banyaknya akan berdampak kepada motivasi dan kinerja pendidik dalam mengajar. Penelitian ini bertujuan untuk mengetahui hakikat pendidik dan kompetensi guru ideal perspektif al-Quran. Metode penelitian ini studi pustaka (*library research*) dengan teknik analisis isi. Hasil penelitian ditemukan bahwa hakikat pendidik dalam al-Quran dikenal dengan kata *murabbi* yang bermakna mengasuh, mendidik, dan memelihara, di antaranya Allah SWT, nabi dan rasul, orang tua, dan guru. Dalam QS. An-Najm: 5-10 ditemukan kompetensi profesional, kompetensi kepribadian, kompetensi sosial, dan kompetensi Pedagogis. Sedangkan dalam QS. Al-Qalam: 1-4 ditemukan kompetensi profesional dan kompetensi kepribadian. Dengan demikian, QS. An-Najm ayat 5-10 dan Al-Qalam ayat 1-4 memiliki relevansi yang kuat terhadap empat kompetensi yang harus dimiliki guru di Indonesia.

Kata Kunci: *Al-Qur'an, Murabbi, Kompetensi Guru*

Article history:

Received
15 September 2024

Revised
15 October 2024

Accepted
30 October 2024

Available online
06 November 2024

Introduction

Teachers are the backbone of education that cannot be done by just anyone. Without prior preparation and training, a person cannot be called a professional teacher (Salim 2014). A professional teacher is someone who is educated and trained in an institution to get good education and training become a teacher who has competencies in accordance with the Regulation of the Minister of National Education of the Republic of Indonesia No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, namely Pedagogical, Personality, Social and Professional Competencies (Mustafa 2024).

These four competencies must be possessed by a teacher as provisions to educate the nation's generation and have noble character (Wijaya, Suhardi, and Amiruddin 2023). Unprofessional teachers will be seen from the poor performance of their duties, so that they will be weak in carrying out their pedagogical duties (Mustafa 2024). Nana Syadi Sukmadinata in Manpan Drajat stated that teachers have personalities as individuals in general, namely physical, social, intellectual, emotional, and moral. So in the Islamic perspective, teachers must have at least four things, namely piety, broad knowledge, physical and spiritual health, and noble character (Drajat 2017).

However, the reality is that many teachers in Indonesia have not yet achieved the expected professionalism (Murdaningsih 2019). As the results of a survey conducted by the Ministry of Education and Culture (Kemendikbud) in 2019, the percentage of certified teachers was below 50% with the smallest percentage at the Vocational High School (SMK) level of 29.49%. It seems that currently teachers only act as teachers and class administrators, not as professional teachers. In fact, in carrying out their duties, a teacher must have the four competencies as stated in the Regulation of the Minister of National Education of the Republic of Indonesia No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies (Latiana 2019).

Not only related to administration, many teachers are involved as suspects in cases of violence and molestation of their own students. A high school teacher in Gorontalo harassed his students for two years with child grooming (Udhma 2024). In addition, a dance teacher molested 22 children in Sleman, Yogyakarta with the motive of satisfying his lust (Kusuma 2024). It turns out that not only that, a survey conducted by the Federation of Indonesian Teachers' Unions (FSGI) highlighted this case from January to May 2023, they found as many as 202 children who were victims of sexual violence, with the most perpetrators being teachers at 31.80% and the lowest being school guards at 4.5%. The rampant cases show that cases of teacher unprofessionalism in Indonesia are real and around us (Savitri 2023).

The problem of unprofessional teacher cannot be ignored. One of the factors of educational progress in Indonesia can be achieved through professional teachers. If there are more unprofessional teachers, then the future of the nation's generation is at stake. Because of the high nobility of teachers in the world of education, ideally a teacher should first understand the theological basis in order to create a work ethic based on strong faith. Muslim educators must understand the theological basis of their profession. The Quran has been revealed for hundreds of years and functions as a guideline for Muslims in their lives. The Quran has previously provided guidance on ideal educators on earth, one of which is regarding the competencies possessed by ideal teachers, namely pedagogical, social, personality, and professional competencies. Every teacher must understand the verses that provide guidance on these professional competencies. In addition, the hadith of the Prophet PBUH must also be

understood because the Prophet Muhammad PBUH is an example of an educator that Allah mentions in QS. Al Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the meeting with) Allah and the Last Day and remembers Allah much.”

Discussion on teacher competence has become the focus of researchers lately. Sohibul Ikhsan (2024) found pedagogical competence in QS. An-Najm verses 5, 8, 9, personality competence in QS. Al-Ahzab verse 21, social competence in QS. Ali Imran verse 159, and professional competence in QS. An-Najm verse 10 which was then synchronized with the Regulation of the Minister of National Education of the Republic of Indonesia no. 16 of 2007. Not much different, Habibuddin (2022) found teacher competency in the Quran, Surah Ar-Rahman verses 1-4, namely having good morals, having high insight, having innovation in teaching, having the ability to write works to develop education. In addition, Habibuddin found in QS. Al-Qalam verses 1-4, teachers ideally have the qualities of patience, are serious, fully responsible, and have a personality as exemplified by the Prophet Muhammad PBUH. This is reinforced by Gunawan (2022) that the ideal educator based on the Qur'an, including in QS. Luqman verse 12, QS. Ar-Rahman verses 1-5, QS. An-Najm: 3-10, QS. An-Nahl verses 43-44 is to have scientific competence that is free from errors and ignorance, good morals, communicative, physically and mentally strong, and extensive knowledge.

However, there are still gaps that need to be explored further regarding teacher competence in the Qur'an. Therefore, this study examines the nature of educators in the Qur'an, finds out the four competencies of teachers in Indonesia, and explores these competencies in QS. An-Najm verses 5-10 and al-Qalam 1-4. This study strengthens previous research on the nature and competence of teachers in the Qur'an.

Methods

This research is a qualitative research using library research method. This research focuses on studying the meaning of ideal educators in the Qur'an and teacher competence in QS. An-Najm 5-10 and QS. Al-Qalam 1-4. The technique used in data collection is the documentation technique, namely the activity of collecting data through a number of written or recorded documents (Rahmadi 2011). The data sources used in this study are the Qur'an and literature such as the tafsir books of Ibn Kathir and al-Misbah, as well as various articles relevant to the study. Meanwhile, the data analysis technique used is content analysis with the following steps: Formulating the problem, compiling a theoretical framework, determining the methodological tools and data analysis techniques, discussing the research results as an interpretation of the data results, and drawing conclusions, as stated by Subiakto in the book Various Analysis of Research Data (Ulfah et al. 2022).

Results and Discussion

The Essence of Educators in The Qur'an

The term educator in Islam is known as murabbi. The word Murabbi is a Mashdar from the word rabba which means to care for, educate, and maintain. In the philosophy of Islamic

education, the meaning of educator is known by several terms, namely murabbi, muallim, muaadib, mursyid, mudarris, and ustadz. If we understand more deeply, these terms are taken from verses of the Qur'an, hadith, ijthad of scholars, and traditions of Islamic civilization. First, the terms murabbi and muallim are taken from the Qur'an, including in Surah al-Fatihah verse 2 there is the word "rabba" which means "to care for, educate, and maintain" with the context that Allah is the murabbi of the universe, and al-Baqarah verse 31 there is the word "allama" which means "to teach" with the context that Allah SWT taught the Prophet Adam as. related to everything (Rasyidin 2018). Therefore, educators in the Quran are called murabbi.

Apart from this term, the word ta'dib is found in the hadith of the Prophet PBUH which means the teaching of adab, the perpetrator is called muaddib. The reference is to the hadith, "addabani rabbi fa ahsana ta'dibi" which means, "My God has educated me so that my education is good." This is one of the hadiths that underlies the word muaddib which is interpreted as the word educator. Then the term murshid is based on the tasawuf (Islamic mysticism) tradition, where a murshid or Sufi teacher is an educator who mediates the connection between students and Allah SWT. Mursyid educates and guides students to become human beings who are spiritually close to Allah SWT. In the tradition of Islamic civilization, especially the tradition of Arabic language and literature, educators are referred to as mudarris, which means people who try to eliminate and eradicate ignorance and teach new skills to students. Meanwhile, the word ustadz means a professor who has professional qualifications in carrying out his duties (Maisyaroh 2019).

Explicitly, there are four educators mentioned in the Qur'an, including Allah SWT, Rasulullah PBUH, parents, and other people.

1. Allah SWT

Allah SWT is the main educator because He is the one who knows the most about the universe. This is mentioned in QS. Al-Fatihah verse 2:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise be to Allah, Lord of the worlds."

The word Rabb is the same as the word tarbiyyah, meaning "to have". The meaning of Rabb contains the content that all of God's attributes can touch all creatures. The meaning of rububiyah here is in the form of affection and threat, meaning that when Allah SWT determines something negative from human eyes, basically it will not be separated from His care and education (Moh Quraish Shihab 2002a) because Allah SWT is the owner of this universe.

Allah SWT knows best about human nature. This is mentioned in the QS. al-Alaq verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

"Read with (mentioning) the name of your Lord who created! He created humans from a clot of blood. Read it! Your Lord is the Most Glorious, who teaches (humans) with the pen. He taught man what he did not know."

In the context of this verse there is the word 'allama which means to teach. Allah SWT teaches humans about many things (Maisyaroh 2019). Ibn Kathir in the book Tafsir al-Quran al-

A'dzhim states that humans are creatures who are gifted with reason so that they can think about objects around them and are physically created by Allah SWT from a clot of blood. (Ishaq 2008).

This is reinforced by QS. Al-Baqarah verse 31 that Allah SWT taught Prophet Adam AS about everything::

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

“He taught Adam all the names (things), then He showed them to the angels, saying, “Tell Me the names of these (things) if you are right!”

Quraish Shihab in the book Tafsir al-Mishbah states that Allah SWT as the teacher of the Prophet Adam, taught him about the names of all objects by giving him the potential knowledge of the names or functions of these objects (Moh Quraish Shihab 2002a). This is the moment when Allah SWT mentioned the glory of Prophet Adam as. over the angels. Allah SWT taught Prophet Adam all kinds of objects, both substances, properties and actions (af'al) (Ghoffer, Mu'thi, and Al-Atsari 2004).

Based on the verses and interpretations above, it shows that Allah SWT is the main educator for humans. Allah SWT as the creator of the universe teaches and guides humans regarding everything. Allah SWT does not teach humans directly, but through intermediaries. As Allah SWT sent the Angel Gabriel to convey revelations to the Prophet Muhammad PBUH. Guidance in the form of revelation from Allah SWT was conveyed to humanity through the intermediary of the Prophet Muhammad PBUH. Thus, Allah SWT is the main source of teaching and guidance for mankind.

2. Prophets and Apostles

The Prophet Muhammad PBUH has a position as an educator who Allah SWT appointed as the ideal educator on earth. The Prophet PBUH had the task of conveying a message of truth to mankind, this clearly shows that the Prophet PBUH was chosen to be an ideal educator. As Allah SWT says in QS. al-A'raf verse 158:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“Say (Prophet Muhammad), “O people, indeed I am the messenger of Allah to you all, Who has the kingdom of the heavens and the earth, there is no god but Him, and the One who gives life and causes death. So, believe in Allah and His Messenger, (namely) the Ummi prophet (not good at reading and writing) who believes in Allah and His words (His books). Follow him so that you will be guided.”

The Prophet Muhammad PBUH was sent to earth to perfect human morals. Everything he said, did, and determined was a good thing that could be learned by mankind. One of his stories that really touched the heart was the story of eight dirhams, where the money was to be used to buy clothes and household equipment in the market. However, on the way to the market, the Prophet Muhammad PBUH met a slave woman who was crying because she had lost two dirhams belonging to her master, the Prophet PBUH replaced the slave woman's money and left six dirhams of hers. Then when he arrived at the market, the Prophet Muhammad PBUH rushed to buy a robe. After that, the Prophet Muhammad PBUH went home and in the middle of the journey met someone who was dressed in tatters shouting to be given a piece of clothing,

then the Prophet Muhammad PBUH approached him and gave him the robe. The Prophet PBUH went home without the robe he wanted (Abdurahman 2015). The nobility of the heart and noble deeds of Rasulullah PBUH Allah are conveyed in QS. al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the meeting with) Allah and the Last Day and remembers Allah much.”

The verse was revealed during the Battle of Khandaq, meaning it speaks in the context of that war (Moh Quraish Shihab 2002b), However, this verse underlies humans to imitate the Prophet Muhammad in various activities, words and behavior. Allah SWT commands humans to follow his example to always be patient and steadfast in waiting for Allah SWT’s help (Ishaq 2003a).

Allah SWT also praised the morals of Rasulullah PBUH as in his words in QS. Al-Qalam verse:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Indeed, you are of great moral character.”

Based on the verses and interpretations above, it shows that Rasulullah PBUH is an educator and role model for humans on earth, a blessing for the universe. The prophets and apostles are murabbi, converts and muaddib for humans. He is a human being who was directly educated by the Supreme Educator, namely Allah SWT. His presence was able to change the face of education from being ignorant to ideal.

3. Parent

The third nature of educators is parents. Parents are truly the first institution in a child’s development as the Prophet Muhammad PBUH said, “Every child is born on the basis of fitrah, his parents are the ones who make him Jewish, Christian or Majusi.” (HR. Bukhari Muslim). Parents have a role that is more than just fulfilling material needs. They play a noble role in guiding children spiritually, especially in teaching the most basic knowledge, namely the knowledge of monotheism. As Allah SWT describes the figure of Luqman in QS. Luqman verse 12:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ يَوْمَ مَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“Indeed, We have indeed given wisdom to Luqman, namely, “Be grateful to Allah! Whoever is grateful is truly grateful for himself. Whoever is ungrateful (ungrateful), verily Allah is the Most Rich, the Most Praiseworthy.”

Luqman is a pious servant who always teaches monotheism to his children with great love. As Allah describes in QS. Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“(Remember) when Luqman said to his son, when he advised him, “O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice.”

The word “ya’izhuhu” is taken from the word “wa’zh” which means advice. Advice here means advice that touches the heart. Meanwhile, the word “bunayya” means a nickname for a beloved child so that the verse shows that in educating children about monotheism, it must be based on a sense of affection. That is how good parents are in guiding their children. Later, the child will grow in faith and piety.

4. Others

The meaning of the word other person here is a teacher or educator other than the three previous educators, such as murabbi, mudarris, muaddib, muallim, ustadz, and murshid. According to Hujjatul Islam Imam al-Ghazali, educators are noble and honorable human beings. In Imam Ghazali’s view, the teaching profession is a profession of high rank because it educates humans as the most noble of all existing creatures (Olfah 2023). According to Ibn Sina, an educator is a person who has intellectual abilities, noble morals, and is professional. The task of an educator in Ibn Sina’s view is not enough just to transfer knowledge or foster good character, but also to train skills that are manifested in practical learning (Rasyid 2019). This happened to Prophet Musa when he asked Prophet Khidr to study in the QS. Al-Kahf verse 66:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

“Moses said to him, “May I follow you so that you teach me (true knowledge) from what you have been taught (to be) guidance?”

This verse describes that the Prophet Musa (a.s.) was asking about his request to study with Prophet Khidr as. regarding something that Allah SWT did not give to Prophet Musa (AS). The implication of this verse for the world of education is that learning and teaching others is something that is permissible. Apart from that, this verse shows that increasing knowledge is something that is recommended, as in the story of Prophet Musa (AS) when he asked Prophet Khidr (AS) to learn about some things he did not know. Thus, teaching and learning activities are not only carried out by parents at home, but are also carried out by other people, one of which is teachers in formal schools.

Teacher Competence in Indonesia

Competence can be interpreted as a person’s authority and ability to carry out a task in accordance with his position (Syamsuri 2021). According to Herry, as quoted in the book *Measuring the Competence and Professionalism of Madrasah Teachers in Palembang*, competence is defined as knowledge, skills and values that are reflected in habits of thinking and acting (Ahmad 2018). In teaching, a teacher must be equipped with the following four competencies to become a professional teacher:

1. Pedagogical Competence

Pedagogical competence is the fundamental ability of educators in managing the learning process. Based on the National Education Standards Agency article 28 paragraph 3 point (a) it is stated that pedagogical competence is the ability of teachers to manage learning, including understanding the characteristics of students, designing and implementing learning, evaluating learning outcomes, and developing students as actualizing student potential. Meanwhile, Mulyasa added that students at least have an understanding of the foundations of education, understanding students, curriculum development, learning design, implementing dialogic and

educational learning, utilizing technology, evaluation, developing student potential. (Ahmad 2018).

When viewed from the learning process, this pedagogical competence must be possessed by teachers because it has a direct impact on the quality of learning. Teachers who have good pedagogical competence will be able to create a conducive, effective, and enjoyable learning environment for students (Mustafa 2024). Thus, the existence of pedagogical competence is very important in managing the learning process which has implications for students' learning motivation.

2. Profesional Competence

Professional competence consists of two words that have different meanings, competence and professional. Professional is a type of work that requires unique and specific requirements. Teachers who are proficient in carrying out professional tasks will be considered competent and professional teachers. Suprihatiningrum (2013) mentions five characteristics of professional teachers, including: 1) The ability of teachers to master teaching materials broadly and deeply. Professional teachers will understand their field of knowledge deeply, including understanding teaching materials that are adjusted to the curriculum, and the structure of scientific methodology, 2) The ability to manage educational learning, and 3) The ability to develop their professionalism. (Mustafa 2024). The professional standard in Indonesia is the teacher competency standard that has been set by the government.

3. Social Competence

Social competence refers to the teacher's ability to communicate with students, teachers, guardians of students, and the surrounding community. Social skills and teacher personality are closely related. The social skills that teachers must have include sincerity in teaching and educating students, learning from the community, and being able to express thoughts through writing. In this context, teachers not only teach and educate at school, but also as educators in the community whose good behavior can be imitated by the community.

Characteristics of social competence include adapting to the school environment and the general public, empathy and politeness, socializing effectively, being knowledgeable about interactions with other humans, mastering social psychology, and having the skills to work together in groups.

Teachers play an active role in society. While mastering social competence is a must. Goleman (2006) said that teachers' social intelligence helps a lot in the main mission of teaching, namely making students implement the knowledge they have gained at school. In its application, social competence is based on attitudes and actions that have high honesty and objectivity. Thus, a teacher must have social competence in order to create a pleasant learning environment (Mustafa 2024).

4. Personality Competency

Personality competence is an ability related to a teacher's personal behavior. Ideally, teachers have values that are held firmly and reflected in their daily behavior. The teacher's philosophy is related to the figure of a teacher who is worthy of being respected and imitated so that the teacher's personality greatly influences the success of student learning. According to the Teachers and Lecturers Law, personality competence is the teacher's ability to have a stable

personality, noble character, authority, and wisdom so that it can be emulated by students (Mustafa 2024).

Ki Hajar Dewantara in his among system, “Ing ngarso sung tulodo, ing madyo manguh karso, tut wuri handayani.” Meaning that teachers must be examples and role models, building students’ learning motivation, and providing encouragement and motivation. This competence affects two choices, if the teacher has good personality competence, it will affect students’ enthusiasm for learning in class, and vice versa (Mustafa 2024). This is the basis for why teachers must appear different, both in terms of attitude, appearance, and character in everyday life.

It is clear that teachers can be said to be ideal if they have the four competencies that have been discussed previously, namely pedagogical competence (the ability to manage learning), personality (the ability to have noble morals, be authoritative, and be a role model), social (skilled, effective communication with students and the community), and professional (the ability to master teaching materials in depth) (Habibuddin 2022).

Ideal Educator from the Quran Perspective

The Quran as a holy book that functions as a guide for Muslims has many verses that discuss educators. The competence of teachers discussed in the Quran is undoubtedly of high and ideal quality so that it is always a reference for educators. Teacher competence in the perspective of the Quran, among others, is found in QS. An-Najm verses 5-10 and QS. Al-Qalam verses 1-4.

1. QS. An-Najm verses 5-10

عَلَّمَهُ شَدِيدُ الْقُوَى (5)

“Which was taught to him by the mighty (angel) (Gabriel).” (QS. An-Najm: 5)

In Ibn Kathir’s interpretation, this verse explains that the very strong Angel Gabriel was given the task by Allah to convey revelations to the Prophet Muhammad PBUH. Say عَلَّمَهُ (*allamah*) affirms that the Angel Gabriel is tasked with conveying the teachings of Allah according to the commands that Allah gave him, so that the Prophet can convey them back to mankind without any mistakes. The Power of the Angel Gabriel (شَدِيدُ الْقُوَى) illustrates his steadfastness and reliability in carrying out the task (Ishaq 2003b). Angel Gabriel (AS) has amazing powers of reason and influence (Arsalan 2018).

Meanwhile, Quraish Shihab in his book Tafsir al-Mishbah said that the word عَلَّمَهُ (*allamah*) in this verse does not mean that the revelation came from the Angel Gabriel, but rather the Angel Gabriel served as an intermediary who delivered revelation from Allah to the Prophet Muhammad PBUH. This provides an indication that a teacher does not always have to give something from himself, but can convey or explain the message clearly and correctly. In this context, the Angel Gabriel acted according to Allah’s command, with the task of delivering revelation correctly to the Prophet, that is the form of teaching referred to in this verse (M. Quraish Shihab 2002a).

Rasulullah PBUH was taught by the very powerful Angel Gabriel (شَدِيدُ الْقُوَى), both physically and in all its intellectual potential (Marpi 2024). Angel Gabriel in delivering (عَلَّمَهُ) revelation to the Prophet Muhammad PBUH according to the command given by Allah SWT.

This means that the angel Gabriel carried out his duties professionally and firmly without any obstacles. Thus, a teacher should have intellectual and professional intelligence.

ذُو مِرَّةٍ فَاسْتَوَىٰ (6)

“Have more steadfastness. Then, he (Jibril) appeared in his true appearance.” (QS. An-Najm: 6)

Ibn Kathir explained again that this verse refers to the very powerful Angel Gabriel (Ishaq 2003b). While the tafsir al-Mishbah describes the word (ذُو مِرَّةٍ) as the power of reason and high ability, in the sense of firmness and extraordinary strength as someone who is focused, loyal, and responsible with his work. Not only professional, but also sincere. The Angel Gabriel was never forced in carrying out his duties (M. Quraish Shihab 2002a). Thus, this verse strengthens the previous verse that the Angel Gabriel in conveying revelation to the Prophet Muhammad PBUH was done professionally and sincerely. A teacher must have professional competence based on sincerity in his profession as an educator.

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (7)

“When he was on the high horizon.” (QS. An-Najm: 7)

Ibn Kathir revealed that the Angel Gabriel was at a high horizon that covered the horizon. When Rasulullah PBUH was on earth, the angel Gabriel came down to meet him and approached him very closely in the form that Allah created for him. So since then, the Prophet Muhammad PBUH Puh the Angel Gabriel who had been the intermediary for Allah SWT’s revelation to be conveyed to mankind through the Prophet Muhammad PBUH (Ishaq 2003b).

In contrast to Ibn Kathir, al-Mishbah revealed that there are scholars who understand that this verse is talking about the noble personality of the Prophet Muhammad PBUH. The figure of the Prophet Muhammad PBUH who is strong, mature in his mind and way of thinking, and firm in defending the religion of Allah SWT (M. Quraish Shihab 2002a). Thus, we can conclude that a teacher must have personality competencies as exemplified by the Prophet Muhammad PBUH.

ثُمَّ دَنَا فَتَدَلَّىٰ (8)

“He then drew near (to the Prophet Muhammad), then grew nearer.” (QS. An-Najm: 8)

Ibn Kathir emphasized that the angel Gabriel came close to the Prophet Muhammad PBUH until he was very close to the original form that Allah created for the angel Gabriel. At that time, the angel Gabriel as the teacher of the Prophet Muhammad PBUH communicated based on a sense of closeness and affection. This indicates that a teacher must have good social skills and the right pedagogy for students so that an environment full of affection and trust will be created (Ishaq 2003b).

Meanwhile, al-Biqai in the book of tafsir al-Mishbah says that the word tadalla indicates the meaning of pleasure, pampering, trust and affection, meaning that the Prophet Muhammad PBUH was so loved that the request of the Prophet Muhammad PBUH was permitted by Allah SWT (M. Quraish Shihab 2002a). The implications for teacher competence are social and pedagogical competence, including the teacher’s ability to communicate, specifically communication that is based on affection and a learning approach that is enjoyable for students.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (9)

“So that the distance is (about) two bows or closer (again).” (QS. An-Najm: 9)

Ibn Kathir explained that the distance between the Angel Gabriel and the Prophet Muhammad PBUH was as close as two ends of a bow. This indicates that the two were very close during the process of conveying the revelation (Ishaq 2003b). Quraish Shihab emphasized that the closeness between the angel Gabriel and the Prophet Muhammad PBUH shows a very close relationship in conveying revelation (M. Quraish Shihab 2002a).

It is clear that the distance between the two in delivering and receiving revelation is so intense and solemn, indicating that ideally the transfer of knowledge is carried out like that so that there is closeness between teacher and student, as well as focus from the students. It is clear that this verse reflects the importance of pedagogical competence in delivering knowledge with a close and intimate approach. An educator must be able to build a close relationship with students so that students can receive and understand the lesson well.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (10)

“Then, he (Jibril) conveyed the revelation to His servant (Prophet Muhammad) what He revealed.” (QS. An-Najm: 10)

Ibnu Katsir explained that the revelation conveyed by the angel Gabriel to the Prophet Muhammad PBUH was a very important revelation and had a big impact on human life (Ishaq 2003b). Likewise, Quraish Shihab understood that the revelation conveyed was great and had a broad impact on humanity (M. Quraish Shihab 2002a). It is clear that this verse emphasizes the importance of pedagogical competence for teachers, especially in delivering knowledge that is meaningful and has an impact on the lives of students. A teacher must have this competence to deliver learning materials meaningfully, effectively, and with impact.

2. QS. Al-Qalam verses 1-4

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (1)

“Nūn. By the pen and what they write,” (QS. Al-Qalam: 1)

Ibn Kathir interpreted that the Qalam is the oath of Allah SWT as a symbol of the importance of writing and knowledge (Ishaq 2008). Meanwhile, Quraish Shihab interprets this verse as a symbol of writing tools in general which shows the importance of education through writing (M. Quraish Shihab 2002b). This verse contains an explanation of professional competence. Teachers must have the ability to write and convey knowledge in various media. Writing and conveying knowledge is part of literacy activities. Teachers must have literacy skills because writing is an educational tool to achieve knowledge, just like al-Qalam.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (2)

“Thanks to the grace of your Lord, you (Prophet Muhammad) are not crazy.” (QS. Al-Qalam: 2)

Ibn Kathir interpreted that the Prophet Muhammad PBUH was not crazy as alleged by the polytheists. However, on the contrary, the Prophet Muhammad PBUH was blessed with perfect morals (Ishaq 2008). Quraish Shihab added that Allah was confirming that the Prophet was not a madman but a bearer of truth. The polytheists said that the Prophet PBUH was like that because they felt disturbed by the prophet's preaching which disturbed their jahiliyah beliefs (M. Quraish Shihab 2002b). It is clear that this verse contains the meaning of personality competence, where

this verse teaches the importance of a good personality for a teacher. Even though during teaching facing criticism or other problems, teachers must remain patient and steadfast in the truth as exemplified by the Prophet Muhammad PBUH when he was considered a madman.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ (3)

“Indeed, for you is a reward that is uninterrupted.” (QS. Al-Qalam: 3)

According to Ibn Kathir’s interpretation, Allah SWT promised rewards that continued to flow to the Prophet Muhammad PBUH for his patience and steadfast determination in conveying his revelations (Ishaq 2008). Quraish Shihab added that the teachings of the Prophet Muhammad PBUH which he conveyed had a very broad and lasting impact (M. Quraish Shihab 2002b). As knowledge is taught by a teacher, a teacher’s patience, sincerity and dedication in teaching will bring long-term benefits for him and his students. The benefit for teachers is to gain love and a noble position before Allah SWT. Meanwhile, the long-term benefit for students is useful knowledge. This is obtained if a teacher has professional competence when teaching. Just like the Prophets, he received continuous rewards and this is clearly visible to this day. Religion still continues to exist on earth.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (4)

“Indeed, you are of great moral character.” (QS. Al-Qalam: 4)

Ibn Kathir stated that the Prophet Muhammad PBUH had great morals (Ishaq 2008). Quraish Shihab added that the morals of the great Prophet were recognized by Allah SWT and all creatures so that his morals were used as an example and reference for all humans in their daily lives (M. Quraish Shihab 2002b). It is clear that this verse contains personality competence. The personality exemplified by the Prophet Muhammad PBUH is the Qur’anic personality as narrated by Aisyah ra. *“His morals are the Qur’an (HR. Ahmad)”*, namely an ideal and noble personality. Teachers must be role models for students, not only when in school, but also outside school in all aspects of life.

Based on the verse above, it can be concluded that the competencies that can be found in QS. An-Najm: 5-10 are professional competencies (QS. An-Najm: 5-6), personality competencies (QS. An-Najm: 7), social competencies (QS. An-Najm: 8), and Pedagogical competencies (9-10). While in QS. Al-Qalam: 1-4 are professional competencies (QS. Al-Qalam: 1 and 3) and personality competencies (QS. Al-Qalam: 2 and 4). Thus, QS. An-Najm verses 5-10 and Al-Qalam verses 1-4 have strong relevance to the four competencies that teachers in Indonesia must have.

Conclusion

Educators in the Qur’an are known by the word *murabbi* which means nurturing, educating and nurturing. There are four educators mentioned in the Qur’an, namely Allah SWT (QS. Al-Fatihah: 2; QS. Al-Alaq: 1-5; QS. Al-Baqarah: 31), the Prophet and Messenger of Allah (QS. Al-A’raf: 158; QS. Al-Ahzab: 21; Al-Qalam: 4), parents (QS. Luqman: 12-13), and other people or referred to as teachers (QS.). The terms educators in Islamic education are *murabbi*, *muallim*, *muaadib*, *murshid*, *mudarris*, and *ustadz* which are taken from verses of the Qur’an, hadith, ijihad of the ulama, and the traditions of Islamic civilization.

An ideal teacher is a teacher who has competencies according to the Qur'an and the positive laws applicable in a country. Based on this research, researchers found four competencies in the Qur'an, namely in QS. An-Najm: 5-10 and al-Qalam 1-4. The competencies that is found in QS. An-Najm: 5-10 are professional competency (QS. An-Najm: 5-6), personality competency (QS. An-Najm: 7), social competency (QS. An-Najm: 8), and Pedagogical competency (9-10). While in QS. Al-Qalam: 1-4 are professional competency (QS. Al-Qalam: 1 and 3) and personality competency (QS. Al-Qalam: 2 and 4). Thus, QS. An-Najm verses 5-10 and Al-Qalam verses 1-4 have strong relevance to the four competencies that teachers in Indonesia must have. If a teacher has these four competencies, the educational mission to educate a generation of the nation who are faithful, pious, and have noble morals can be realized.

References

- Abdurahman, Fuad. 2015. *115 Kisah Menakutkan Dalam Kehidupan Rasulullah PBUH*. edited by D. Ahimsa. Jakarta: Noura Books.
- Ahmad, Zaenuri. 2018. *Menakar Kompetensi Dan Profesionalitas Guru Madrasah di Palembang*. edited by Y. Masduki. Palembang: Tunas Gemilang Press.
- Arsalan, Muammar Zuhdi. 2018. "Kompetensi Guru Dalam Al-Quran (Studi Analisis Surat Al-Jumu'ah Ayat 2)." IAIN Palu.
- Drajat, Manpan. 2017. *Etika Profesi Guru*. Bandung: Alfabeta.
- Ghoffar, M. Abdul, Abdurrahim Mu'thi, and Abu Ihsan Al-Atsari. 2004. *Tafsir Ibnu Katsir Jilid 1*. Bogor: Pustaka Imam asy-Syafi'i.
- Gunawan, Akmal Rizki. 2022. "Kompetensi Pendidik Ideal Berbasis Al-Qur'an (Telaah Terhadap Q.S. Luqman; 12, Q.S. Ar-Rahman: 1-5, Q.S. An-Najm: 3-10, Q.S. An-Nahl: 43-44)." *AL QUUDS : Jurnal Studi Alquran Dan Hadis* 6(2):573. doi: 10.29240/alquuds.v6i2.4200.
- Habibuddin. 2022. "Kompetensi Guru Dalam Perspektif Al-Quran." *Jurnal Hikmah: Jurnal Pendidikan Islam* 11(2):295–303. doi: 1055403.
- Ikhsan, Sokhibul. 2024. "Kompetensi Guru Dalam Perspektif Al-Quran Dan Hadits." *Dhabit* 1(4):93–102.
- Ishaq, Abdullah bin Muhammad bin Abdurrahman bin. 2003a. *Tafsir Ibnu Katsir Jilid 22*. Jakarta: Pustaka Imam asy-Syafi'i.
- Ishaq, Abdullah bin Muhammad bin Abdurrahman bin. 2003b. *Tafsir Ibnu Katsir Jilid 7*. Jakarta: Pustaka Imam asy-Syafi'i.
- Ishaq, Abdullah bin Muhammad bin Abdurrahman bin. 2008. *Tafsir Ibnu Katsir Jilid 8*. Jakarta: Pustaka Imam asy-Syafi'i.
- Kusuma, Yustinus Wijaya. 2024. "Guru Les Seni Di Sleman Cabuli 22 Orang, Mengaku Pernah Jadi Korban." *Kompas.Com*, October 10.
- Latiana, Lita. 2019. "Peran Sertifikasi Guru Dalam Meningkatkan Profesionalisme Pendidik." *Edukasi* 1(3):1–16.
- Maisyaroh. 2019. "Hakikat Pendidik Dalam Perspektif Falsafah Pendidikan Islami." *Jurnal Pendidikan Agama Islam Al-Thariqah* 4(2):1–9. doi: 10.25299/al-thariqah.2019.vol4(2).4079.
- Marpi, Arpika. 2024. "Hakekat Kompetensi Guru Dalam Perspektif Al-Quran Surat An-Najm Ayat 5-10 (Tinjauan Tafsir Al-Mishbah) Dan Relevansinya Terhadap Pendidikan Abad 21." IAIN Curup.

- Murdaningsih, Dwi. 2019. "Rendahnya Kompetensi Guru Jadi Masalah Pendidikan Indonesia." *Republika*, April 18.
- Mustafa, Pinton Setya. 2024. *Buku Ajar Profesi Keguruan Untuk Mahasiswa Pendidikan Dan Keguruan*. edited by M. Syamsussabri. CV Pustaka Madani.
- Olfah, Hamida. 2023. "Guru Dalam Konsep Imam Al-Ghazali." *Adiba: Journal of Education* 3(2):223–32.
- Rahmadi. 2011. *Pengantar Metodologi Penelitian*. Vol. 44. I. edited by Syahrani. Kalimantan Selatan: Antasari Press.
- Rasyid, Idris. 2019. "Konsep Pendidikan Ibnu Sina Tentang Tujuan Pendidikan, Kurikulum, Metode Pembelajaran, Dan Guru." *EKSPOSE: Jurnal Penelitian Hukum Dan Pendidikan* 18(1):779–90.
- Rasyidin, Al. 2018. *Falsafah Pendidikan Islami: Membangun Kerangka Ontologi, Epistemologi Dan Aksiologi Praktik Pendidikan Islami*. Bandung: Citapustaka Media.
- Salim, Sardi. 2014. "Upaya Peningkatan Kompetensi Profesional Guru Sekolah Kejuruan." in *Prosiding Pedagogika FIP Universitas Negeri Gorontalo*. Gorontalo.
- Savitri, Devita. 2023. "FSGI: 202 Anak Jadi Korban Kekerasan Seksual Di Sekolah Sampai Tempat Ngaji." *Detik Edu*.
- Shihab, M. Quraish. 2002a. *Al-Mishbah: Pesan, Kesan, Dan Keserasian Dalam Al-Quran Volume 13*. Tangerang: Lentera Hati.
- Shihab, M. Quraish. 2002b. *Al-Mishbah: Pesan, Kesan, Dan Keserasian Dalam Al-Quran Volume 14*. Tangerang: Lentera Hati.
- Shihab, Moh Quraish. 2002a. *Al-Mishbah: Pesan, Kesan, Dan Keserasian Dalam Al-Quran Volume 1*. Jakarta: Lentera Hati.
- Shihab, Moh Quraish. 2002b. *Al-Mishbah: Pesan, Kesan, Dan Keserasian Dalam Al-Quran Volume 11*. Jakarta: Lentera Hati.
- Syamsuri, Andi Sukri. 2021. *Pendidikan, Guru, Dan Pembelajaran*. edited by Rahmi and A. Adam. Makassar: Nas Media Pustaka.
- Udhma, Noor Syafaatul. 2024. "Update Viral Link Video Syur 7 Menit Di Gorontalo, Sang Guru Terancam Dikebiri?" *Radars Kudus Jawa Pos*.
- Ulfah, Almira Keumala, Ramadhan Razali, Habibur Rahman, Abd Ghofur, Umar Bukhory, Sri Rizqi Wahyuningrum, Muhammad Yusup, Rita Inderawati, and Faqihul Muqoddam. 2022. *Ragam Analisis Data Penelitian (Sastra, Riset, Dan Pengembangan)*. Vol. 11. I. edited by S. R. Wahyuningrum. Madura: IAIN Madura Press.
- Wijaya, Candra, Suhardi, and Amiruddin. 2023. *Manajemen Pengembangan Kompetensi Guru*. Vol. 11. edited by N. S. Chaniago. Medan: UMSU Press.