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Competence of Ideal Educators Based on the Qur'an Hadith and its contextualization in Indonesia

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Abstrak

Kata Kunci:
Kompetensi, Guru ideal, Al-Qur'an Hadits dan Kontekstualisasinya

Tuntutan profesionalisme sudah semakin deras menyentuh pekerjaan guru, Guru adalah salah satu faktor penentu kualitas pendidikan. Masyarakat semakin sadar bahwa untuk meningkatkan kualitas hidup suatu bangsa dan masyarakat perlu adanya peningkatan pelayanan di bidang pendidikan. Sedangkan kunci mutu pelayanan pendidikan terletak pada sosok guru, di balik sistem pendidikan dan kurikulum, sosok gurulah yang berdiri di depan kelas dan mempunyai pengaruh langsung terhadap peserta didiknya. Guru yang ideal dan profesional adalah sangat dibutuhkan dalam pengembangan pendidikan bagi peserta didik. Tulisan ini bertujuan untuk mengkaji bagaimana karakteristik guru yang ideal dan profesional dalam persepektif Al-Qur'an dan juga Hadits Nabi Muhammad Shallallahu'alaiwasallam. Jenis penelitian ini adalah pengambilan data atau penelitian kepustakaan. Dengan menggunakan pendekatan tekstual yang bertujuan untuk mengkaji dan mengungkap ayat-ayat Al-Qur'an dan hadits secara mendalam berkenaan dengan ciri-ciri atau karakteristik guru yang ideal dan profesional. Sumber yang digunakan dalam hal ini adalah data primer dan skunder. Data primer penulisan ini adalah Al-Qur'an dan Hadits Nabi Shallallahu'alai wa sallam. Sedangkan data skunder dalam hal ini adalah buku atau karya ilmiah yang berhubungan dengan guru ideal dalam Al-Qur'an dan Hadits. Hasil penelitian menunjukkan bahwa peserta didik itu akan maju dan berkembang baik lantaran guru. Sehingga guru harus memiliki sifat-sifat yang baik dalam mewujudkan pendidikan yang berkualitas seperti yang terdapat dalam Al-Qur'an dan Hadits Nabi Shallallahu'alaihi wasallam yaitu : ikhlas, bertakwa, berilmu, santun, sabar dalam menghadapi segala rintangan dan tantangan, serta bertanggung jawab terhadap murid atau peserta didiknya.

Abstract

Keywords:

Competence, ideal teachers, Quran Hadits and their contextualization

The demands of professionalism have increasingly touched the work of teachers, teachers are one of the determining factors of the quality of education. People are increasingly aware that in order to improve the quality of life of a nation and society, there is a need for improved services in the field of education. While the key to the quality of educational service lies in the teacher, behind the education system and curriculum, it is the teacher who stands in front of the classroom and has a direct influence on the pupils. An ideal and professional teacher is very much needed in the development of education for pupils. This writing aims to study how the characteristics of ideal and professional teachers in the perspective of the Qur'an and also the Hadits of the Prophet Muhammad Shallallahu'alaiwasallam. This type of research is data retrieval or library research. By using a textual approach aimed at studying and revealing the verses of the Quran and hadith in depth in relation to the characteristics or characteristics of an ideal and professional teacher. The source used in this case is primary data and skunder. Primary data of this writing is the Quran and the Hadits of the Prophet Shallallahu 'alai wa sallam. While the data of skunder in this matter is a book or scientific work related to the ideal teacher in the Qur'an and Hadits. Thus, the teachers must have good attributes in the realization of the quality of education as contained in the Qur'an and Hadiths of the Prophet (salla Allahu alihi wa sallam): sincere, fearful, knowledgeable, patient in the face of all obstacles and challenges, and responsible for the pupils or students.

INTRODUCTION

The existence of educators or teachers in the world of education is very important, without them, the learning process will not run well. Educators or teachers are also a *funnel and starting point for the development of education*, producing quality education and producing quality students as well. However, until now the ideal and qualified educators in Indonesia have not met expectations.

In fact, the quality of education in Indonesia is very far from sufficient and

adequate. Although a lot of budget must be reduced, it is not enough to guarantee the improvement of the quality of education. This is all because of the main quality of an educator himself. In 2015 the Teacher Competency Test averaged 55 standards but in reality only reached 44.5. Not only that, an important competency for educators is pedagogic competence, but it is not to be proud of. It can all be seen from educators who tend to teach only struggling with textbooks and boring teaching methods.

It is not uncommon to see a teacher teaching only choose to give assignments to his students. This will have a bad impact on students, maybe they will think, I went to school to get teaching from the teacher, but what happened was only getting assignments that had to be done alone without any guidance and direction. Such a teacher's attitude should be changed so that the quality of learning is better, don't just give assignments before learning interactions.

Muhadjir said that educational activities, not just transferring information or knowledge, but providing knowledge as well as value implications (good and bad) and using good normative methods. In reality, the development of learning in schools in general still has discrepancies in terms of the application of teachers and their professional functions.

This can be seen from the fact that there are still many teachers who do not teach according to their abilities, such as teachers who graduate from law degrees, teachers have good soft skills in these fields, but this is not the direction or function of professional teachers indirectly because teachers must have educational competencies that are in accordance with what they will teach.

Teachers are responsible for the development of their students by exerting all their emotional, cognitive, and psychomotor potential. As the word of Allah was revealed to the Prophet Muhammad through the angel Gabriel as a guide for the creatures of the

universe, the Qur'an became the center of study of various issues related to Islam and humanity. The Qur'an is not only used as a moral inspiration, but can also be used as a reference to solve future problems. One of the problems in life that we want to find a solution to is teacher professionalism, which is the biggest challenge for educators today, in the Qur'an Allah explains QS. Ali Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
الْقَلْبِ لَآتَفَضْنَا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Means:

"Then, for the mercy of the Lord, be kind to them. Of course, if you are rude and disrespectful, they will turn away from you. Consult them, and trust God when you make decisions, because God loves those who believe in Him.."

Teacher professionalism is achieved if teachers have an effective personality, and teachers are expected to achieve their goals in education well, because they can interact anywhere, especially in an educational environment.

Professional teachers are not only described in the Qur'an, but are also found in Hadith. Hadith acts as a specialization of verses that have a general meaning to a particular object of meaning, thus limiting their absolute meaning, so that the Qur'an cannot be separated from its meaning.

Islam recognizes the high position of teachers in Islam. Islam celebrates the knowledge gained through the learning process between teachers and learners. Just as knowledge cannot be acquired without learning and teaching, so the teacher's point of view, the teacher's position, cannot be separated from the values of Heaven.

In carrying out duties, the teacher must perform four competencies, *namely*: pedagogic, personal, professional and social. As a professional, a teacher must thoroughly master his duties and strive to carry out his professional duties. The criteria for professional teachers contained in the story of the hadith at-turmudzi *yaare*:

- a. The desire to always show ideal standards.
- b. Improve and maintain the image of the teaching profession,
- c. Developing the teaching profession,
- d. Improve the quality of the profession (sisiwayanti, 2004, 44-45).

A professional teacher is one who follows in the footsteps of the prophets to gain fame for his knowledge, moral credibility, morals, and devotion to society.

RESEARCH METHODS

The method in writing this is library data retrieval. By using a textual approach that aims to explore and further study the verses of the Qur'an and hadith about the characteristics of the ideal teacher. The data source in this study uses primary data and secondary data. The main data of this study are the

Qur'an and the hadith of the Prophet Shalallahu'alahi wasallam. While the skunder data in this case is a book or scientific work related to the ideal teacher in the Qur'an and Hadith.

RESULTS AND DISCUSSION

In Islam, the people most responsible for the development of children are parents, namely father and mother, including in terms of education. in terms of education. The task of educators in the Islamic view in general is to educate, namely to strive for the development of all potential students, both psychomotor, cognitive, and affective potential. Such potential must be developed in a balanced manner to the highest possible level according to Islamic teachings. Since parents are first and foremost educators, this is the duty of these parents.

Teaching and educating are two things that cannot be separated, although both have the same purpose, but the understanding of both is different. In an educational perspective, teaching is an activity of transferring knowledge from teachers to students and this is the core of activities in schools.

Educator is a profession or position that requires special expertise as a teacher. This kind of work cannot be done by anyone other than the field of education. The duties of educators include educating, teaching and training students (A R G Hasibuan, 2018).

In the context of Islamic education, a teacher is called murabbi, mu'allim, mudarris, muaddib, muzakki, murshid, and so on. By referring to the Qur'an and Hadith, then we will see that in general the teacher is Allah Subhanahu wa ta'ala, as well as our noble Prophet Muhammad *sallallahu'alaihi wa sallam* and includes our parents and others.

A person can be said to be a professional when he can do his job well, seriously. Likewise, a teacher is called ideal and professional when he is able to develop and make students better.

A teacher must have independent duties and skills, including:

- a. Mu'allim is a person with broad knowledge, able to explain or convey knowledge to students, so that students can apply their knowledge in everyday life

- b. Mu'addib, who is a person who has politeness, ethics and attitudes underlies work discipline so that it can instill fire in students.

- c. Mudarris is a person whose intelligence is intelligent to a level that allows him to help his learners out of ignorance.

- d. Murshid is a person with noble character, good ethics and tries to be a good example or qudwah for his students.

Based on the explanation above, that a teacher in Islam can be interpreted as a person who is responsible for the development of his students by striving for the development of all students'

potential, both physical, intellectual and mental potential.

According to Abdullah Nasih 'Ulwan in his book *Child Education in Islam*, that a teacher or educator should have five basic characteristics, so as to be able to leave a deep mark on the child, namely:

1. Sincere.

The educator should absolve his intentions, solely for God with all his educational work, whether in the form of commandments, prohibitions, advice, supervision, or punishment. The fruit he reaped was that he would carry out educational methods, supervise children educatively continuously, in addition to gaining the reward and favor of Allah. Sincerity in word and deed is part of the principle of Islamic faith and imperative. Allah will not accept deeds without being done with ikhlas. As Allah says in QS. Al-Bayyinah :5

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

Means:

"Whereas they are not commanded except to worship Allah by purifying obedience to Him in practicing upright religion, and that they establish prayers and perform zakat, and such is the righteous religion"

The Prophet *sallallahu'alaihi wasallam* said in the book *Sahih Bukhari* as follows:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرَأٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Means:

"All actions depend on the intention, and (in return) for each person (depends) on what is intended; Whoever intends to blaspheme because of the world he wants to occupy or because of a woman he wants to marry, then his migration is to what is intended"

2. Piety.

A teacher should fear Allah Subhanahu wata'ala by doing what He is commanded and avoiding all His prohibitions. As the purpose of Islamic education, it is impossible to educate children to fear Allah, but they are not pious. Because he is an example for his students as the Prophet Sallallahu'alaihi wa sallam was an example for his people. In addition, piety is also one of the goals of national education.

In the Qur'an Allah makes a clear explanation of the exhortation to be pious.

The Word of God in QS. Ali Imran verse 102.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Means:

"O believers, fear Allah as truly as Fear Him, and do not die but in a state of Muslim faith."

Educators are of course among those who are subject to the command to do piety. Because educators are role models who will be followed and imitated, in addition to being the first person in charge of children's education based on Islamic teachings and

teachings. If the educator does not decorate with piety then the child will grow deviant, swayed in corruption, heresy and ignorance. Therefore, educators understand this reality, if they want goodness, improvement, and instruction for children and disciples in a sacred and clear world.

Man in the Islamic view is not seen from his wealth and position, but seen from the piety that exists in him.

Allah the Exalted mentions, in QS. Al Hujurat: 13

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ

Means:

"Verily the noblest among you in the sight of Allah is the most pious among you"

In sahih Muslim it is stated:

Means:

"Having told us Zuhair bin Harb and Muhammad Ibn al-Musanna and Ubaidillah Ibn Sa'id, they said, having told us Yahya bin Sa'id, from his father, from Abu Hurayrah, he said the Messenger of Allah (peace and blessings of Allaah be upon him), asked, "Who is the noblest man?" The Prophet said: "The most pious of them".

3. Knowledgeable.

Teachers or educators must have knowledge about the basics of education brought by Islamic law, master halal and haram laws and Islamic principles. If educators do not have knowledge, especially about basic rules in children's education, then children will be hit by spritual, moral and social crises.

Teachers as distributors of knowledge should like to study to increase their insight and knowledge.

The Word of God in QS. Thaha verse: 114

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

Means:

"Then the most high Allah the true King, and do not rush to read the Qur'an before it is perfected to reveal it to you, and say:

"O my Lord, add to me Science..."

The Word of God in QS. Az-Zumar: 9

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Means

"...Say, are there those who know the same as those who don't? Surely it is the intelligent man who can receive the lesson."

In the context of education, an educator should equip himself with all useful knowledge with appropriate educational methods to educate the Muslim generation, so that through his determination will realize the glory of Islam.

Based on the above verse it can be understood that Islam strongly emphasizes a teacher to always study as much as possible, as found in Sunan Ibn Majah, the Prophet Shallahu'alaihi wasallam said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Means

"Studying is an obligation for every Muslim"

This hadith is familiar to a teacher even Almost all teachers, students, pilgrims majlis taklim, if asked to mention the basis for the obligation to study, surely the hadith is said.

4. Patient and Courteous

An educator must be patient and polite in going through all obstacles and challenges in providing education to his students. The Word of God in QS. Al-Baqarah verse 45

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Means:

"Make patience and prayer your helper and indeed such a thing is very hard, except for those who are solemn."

In another word of Allah it is also mentioned, QS. Al-Imron: 134

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Means:

"... and those who restrain their anger and forgive (mistakes) people, God loves those who do good"

Patience and courtesy are also described in the hadith of the Prophet

sallahu'alaihi wasallam in Sahih Bukhari:

Means

"That a man said to the Prophet (peace and blessings of Allaah be upon him), 'Give me a will?' The Prophet (peace and blessings of Allaah be upon him) said: 'Let you be angry.' The man repeated his words, the Prophet (peace and blessings of Allaah be upon him), saying: Do not be angry."

In the context of education, the above verses and hadiths can be understood, that educators should always adorn themselves with patience and courtesy, gentleness and steadfastness. This does not mean that educators do not always have to be gentle, polite in educating children, and preparing for their lives. However, the educator refrains from anger, is not emotional, and improves his morals.

5. Responsible

An educator is obliged and must have a sense of responsibility towards his students. This sense of responsibility will always encourage overall supervision of the child and pay attention to him. Even Islam places the responsibility of education on the shoulders of parents and educators, as stated in the Qur'an. Al-Hijr: 92-93

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۖ عَمَّا كَانُوا يَعْمَلُونَ

Means

"Then by your Lord, we will surely question them all, about what they did first."

The hadith that explains the responsibilities of a teacher is contained in Sahih

Al-Bukhari:

Means:

"Each of you is a leader and every leader will be held accountable for those he leads. The Imam (Head of State) is the leader who will be held accountable for his people. A husband in his family is the leader and will be held accountable for his family. A wife is the leader in her husband's household affairs and will be held accountable for the affairs of the household."

In the context of education, the above verses and hadiths can be understood that every believer educator to fulfill this responsibility is as perfect as possible, with the awareness that Allah is angry when he wastes it.

A professional teacher must at least have an attitude formed from three components, including:

a. Cognitive Component

That is, the cognitive component contains beliefs about what is happening and what is right for the attitude object. Once trust has been established, it will be the basis of one's knowledge of what is expected of the object

b. Affective Component

That is, the affective component concerns one's feelings towards the object, attitude, and concerns emotional issues. This component is equated with the feeling you have about something.

c. Behavioral or Conactive Components
That is, the conactive component means how a person's behavior or tendency to behave towards the object of attitude. Beliefs as cognitive components, feelings as affective components and behavioral tendencies as conative components are the basis for making conclusions about attitude objects.

However, the first and foremost educator for a child is his own parents. Because parents are the most responsible for their children because children are a reflection of their parents, so parents must give the best for their children.

As Allah mentioned in QS. At-Tahrim: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Means:

"O men of faith, preserve yourselves and your families from the fires of hell whose fuel is man and stone; his guardians are angels who are harsh, hard, and disobey God not what he commands them, and always do what he commands."

CONCLUSION

The ideal teacher or educator is an absolute requirement that makes the teaching and learning process good and creates quality education. An ideal teacher has the characteristics contained in the Qur'an and Hadith, namely sincerity in word and deed, has piety to Allah Subhanahu wata'ala by carrying out all commandments and avoiding all His prohibitions, has scientific insight, is polite and patient in facing all obstacles and challenges, and is responsible for his student.

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