



Actualization of the Properties of the Teacher in the Qur'an

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ABSTRACT

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A recent Problem faced by educators is the blatant opposition made by students to parents. It is not uncommon for violence to occur between teachers and students to the point that reporting to the authorities is inevitable. This paper aims to explain the qualities that must be possessed by an educator based on the information contained in the Qur'an. This study is a qualitative research literature study with descriptive analysis approach. The primary data source in this paper is Qs. Verses 1-4 and Surah al-Rahman. An-Nahl verses 43-44. The results showed that an educator must have the nature of loving and merciful Rahman, sincere in educating students, have a good public speaking, able to design a learning plan optimally, a source of knowledge for students, educators understand the duties and functions as well as his role as an educator and make the Prophet as a guide in teaching.

Al-Quran, Characteristics of Educators, Ar-Rahman, An-Nahl

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INTRODUCTION

Basically, education is an experiment that has never been completed until ever, as long as there is human life on this earth. That said, because education is part of a growing human culture and civilization (Hasbullah, 2009). Education plays an important role in shaping individuals and societies. In many cultures and religions, education is regarded as the primary tool for developing character, knowledge, and ethics. In the context of Islam, education is seen not only as a transfer of knowledge, but also as the formation of a strong character and morality. As a guide in the life of a Muslim, the Qur'an and Hadith provide clear guidance on the attributes of educators expected in the Muslim community.

Al-Ghozali, as quoted from Mahmud, revealed that the position of an educator or teacher is very important in teaching his science. There will be no teaching process without an educator or teacher (Mahmud, 2011). The importance of understanding the attributes of educators in Islam is not limited to the Muslim community. These principles are also relevant in a global context, where education is faced with a variety

of challenges, including issues of morality, character, and ethics. Therefore, research into the attributes of educators according to the Qur'an will not only provide insights into the tradition of Islamic education, but also offer valuable perspectives in defining moral and characteristic education worldwide.

Research on the attributes of educators is a research material of great interest to academics, it can be seen from several articles, as written by Febri Giantara, which discusses about *the Attributes Of Educators Perspective of the Hadith of the Prophet*, in this paper focuses on understanding the characteristics of educator based on the existing hadiths-hadiths of the prophet so that gives rise to the important qualities that a educator must possess: democracy, openness, attention and honesty. There is also an article written by Nurhanifah that discusses *the personal competence of the educator According to Muhammad 'Athiyah Al-Abrasyi (Nurhanifah, 2022)*, in the writing described the characteristics of educator according to the thought of Muhammad 'Athiah Al-Abrasi, a figure of Islamic education of the modern century. In this article described there are eight points of thought of Muhammad 'Athiyah Al-Abrasyi that is zuhud, clean soul, sincere, generous, authority, being a father before becoming an educator, understand the participation of pupils, and have discipline of Science. Also an article written by Lusiana Idawati and Niko Sudibjo, which discusses *the Characteristics of Educators in the Digital Age (Idawati & Sudibjo, 2022)*, in this article describes the rapid technological development in the 4.0 era and the 5.0 society contributing to the increasingly digital education sector. Therefore, educators must have special characteristics that include soft skills, personal-professional skills and character education. In this article we will try to examine the attributes of the educators contained in the Qur'an.

And in this article, the focus will be on discussing the attributes of the educator in some of the letters in the Qur'an among others Qs. Ar-Rahman verses 1-4, and qs. An-Nahl verses 43-44. Through a deeper understanding of education in the perspective of the Quran, will be able to identify the characteristics of educators that are important in shaping the character of students, strengthening morality, and creating a meaningful educational environment as well as a safe and comfortable education environment. So in this research to be able to facilitate the process of searching and data analysis then researchers limit to his study, what are the attributes of educators in Qs. Ar-Rahman verse 1-4? What are the attributes of an educator in Qs. An-Nahl verses 43-44?

RESEARCH METHOD

Studies in this research use qualitative methods with descriptive analysis approaches with library studies. It is the revelation of the Qur'an and its interpretation. The primary sources of data in the study are taken from Qs. Ar-Rahman verses 1-4 and Qs.-An-Nahl verses 43-44. Secondary sources are then taken from some references such

as books, supportive books of interpretation, articles, journals and some other sources that support the preparation of this writing.

RESULTS AND DISCUSSION

Before discussing further the challenges of the educator's attributes, the author first displays some basic understanding, as a basis for understanding further study. The word educator in Arabic has similar words and is often expressed with the words *mu'allim* (teacher, trainer, guide), *mudarris* (teaching, coach, and lecturer), *murabbi*, *mu'addib* (master) and *ustadz* (teacher). In English it means teacher, tutor, instructor, trainer, lecturer, educator (Hasanah & Nasruddin, 2020).

From the synonyms above, the term "educator" functionally refers to someone who does the job of giving knowledge, skills, education, experience, and other things to anyone and anywhere. In the family, parents are usually educators; in school, they are called lecturers; in training, they're called murabbi or kyai, and so on (Suteja, 2012). We can't mean educators just with teachers teaching at school or lecturers teaching in the hills. More than that in the view of the writer educator is everyone who transfers what he knows to others.

However, from the perspective of Islamic education, the educator is the person responsible for the overall development of students, including their affective, cognitive, and psychomotor abilities, in accordance with the principles of Islam (Rahmadani, 2019). Allah is the Most Exalted in the world and the Hereafter, and He has sent His Messengers to the people who are obedient and submissive to His will (Rahmadani, 2019). An educator must be able to convey what he knows well and correctly. It can't be achieved without good behavior and good attitude and determination in it. Ngalim Purwanto added, the characteristics of educators must be fairness, trust in their students, patience and willingness to sacrifice, authority in front of the students, being kind to their surroundings, and wide knowledge (Syarifudin, 2013). Educator traits are characteristics of an educator that relate to the learning process in the classroom, which will distinguish one educator from the other during the process of learning. However, although each educator has unique characteristics, every educator must have the academic qualifications and competences necessary to carry out learning professionally. The character of an educator should be an example to its students because basically everything that a educator has in himself is an example that can be used as a learning by the students.

The Properties of the Teacher in Qs. Ar-Rahman verses 1-4

Characteristics Of Qs. AR-Rahman is not much different from other Makkiyyah surahs which are characterized by short verses, compressive strength and shades full of very strong solemnity. The theme is not far from the main issues of aqeedah, namely monotheism, signs of the power of Ilaahi, Prophethood and revelation, the day of

judgment and what is in it in the form of Heaven, Hell, favors and pleasures, horrors, tragedies and various kinds of difficulties in it.

Some traits or characteristics of education in accordance with the Qur'an Qs. Ar-Rahman; 1-4, among others:

First, the soul of rahman (loving and merciful) as a teacher remains loving and merciful towards students or learners. God's Mercy is shown in verses 1-2. Wahbah Az-Zuhaili interprets surat Ar-Rahman verses 1-4 in his Tafsir. "(Allah) The Most Merciful, Yong has sent down the Qur'an" (Ar-Rahman: 1-2) in accordance with Allah SWT the most extensive of his mercy to His creatures in this world and the hereafter, has sent down the Qur'an to his servant; Muhammad SAW. in order to educate the faithful and make it a law over all mankind all, ask for whom he has mercy to forgive and pardon. When this letter contains about the marriages of Allah SWT that he gave to his servants, Allah SWT gives an explanation of the greatest and most beneficial marriage, namely the marriage that the Qur'an teaches to his servants, this marriage becomes the axis of happiness in this world and the hereafter. Then Allah Almighty removes as another blessing, namely the creation of man as a means to realize this natur.

Allah showed his most merciful (Ar-Rahman) first before continuing the second verse by teaching the Qur'an ('allama al-Qur'aan). So that we as an educator should try to emulate his nature of Allah Ar-Rahman, namely by having a merciful soul towards students. Therefore, an educator tries to love his students by being gentle in conveying lessons to them as well as to his own children.

Imam At-Tabari (2009) Second, a sincere soul in educating students. Priest At-Tabari interprets Qs. Ar-Rahman verses 1-4 in its interpretation. The Most Merciful has taught you the Qur'an with His mercy. He has blessed you. Through the Qur'an He reveals to you what your Lord has commanded you, and what He has provoked you to anger, so that you may obey Him, and be saved from His painful punishment.

An educator in addition to having the nature of rahman, educators also need to have a sincere soul in striving to teach knowledge to students. As the nature of God The Most Merciful, who in this case the essence of who always loves and loves his creatures. The disbelievers and the hypocrites and the believers are all given love in this world, and are given enjoyment in this world without any preference between one and the other in accordance with his will. In this case, it shows us as an educator to have a sincere soul in carrying out his duties and obligations as a servant of God. Because, God who loves all his creatures also gives us an example in giving it does not expect rewards from humans.

Thirdly, good public speaking or the ability to speak in front of many people, an educator besides being gracious in carrying out his teaching duties is also required to be able to deliver material in an attractive way so that arouses the interest of the student. Wahbah Zuhaili in his Tafseer said: Allah SWT created the kind and race of Man and

taught him the ability to speak and express what is in his heart and mind, so that he could talk, communicate and interact with other fellow members of his society, so as to create cooperation, harmony and intimacy. That way, the elements of teaching have been fulfilled, namely the book played by the Qur'an, teaching educators played by the Prophet Muhammad, students who learn played by humans, and the way or method is Al-Bayaan (language, speaking ability). Then, Allah SWT explains a number of natural phenomena as a field or land of learning.

The ability to speak well and attractive is one of the skills that should be possessed by every educator. A educator's ability to talk should be able to make the classroom atmosphere feel pleasant that affects the elevation of interest and enthusiasm of learners. Because with a good public speaking, even hard lessons will be fun when they're carried out interestingly.

Fourthly, as an optimal teaching designer, an educator should design learning that feels to make it easier for the student to understand. Imam Ibn Kathir in his interpretation interpret surat Ar-Rahman verses 1-4 (Imam Ibnu Katsir). Allah SWT informs about his grace and mercy for his creatures, where he sent down the Qur'an to his servants, making it easy to read and understand it for anyone to whom he gives Mercy. Allah says "the most merciful, who has taught the Qur'an, he created man, taught him to be able to speak". Al-hasan said that the word *البيان* means to speak, because *siyaq* is in the teaching of the Qur'an by Allah Ta'ala, that is, how to read it. And it takes place by facilitating the pronunciation of articulations, as well as facilitating the exit of letters through the passage of each from the throat, tongue and two lips according to the diversity of articulations and types of letters.

Allah makes it easy to read and understand the Qur'an and to articulate it. From here the educator plays an active role in directing the pupil or student to his or her target in learning in a way or method that facilitates them. In this case, how can his disciple convey feelings in his heart as a form of understanding in the learning process as described in the fourth verse (*'allamahu al-bayaan*). Therefore, educators are required to plan and design the learning material and methods that will be used in learning when face-to-face.

The Properties of the Educator in Qs. An-Nahl Verses 43-44

This Surah includes talks about the main points of the creed, namely *uluhiyyah* (divinity) and *oneness*, *Ba'ts*, *Hashr* and *nusyuur* (resurrected and collected). This Surah begins with the affirmation of *Hashr* and *Ba'ts* and the nearness of the hour. This is revealed by the form of *madhi* (which has been in the past) which shows the certainty of its occurrence.

As for the teachers' attributes contained in Qs. An-Nahl verses 43-44, which are:

First, an educator must be a source of knowledge. An educator should master the various treasures of science that will be taught to his pupils. The Qur'an explains the

revelations of the Prophet (peace and blessings of Allah be upon him). The Messengers We sent before you brought with them clear signs of truth, and some of them had with them scripture, which contained judgments and admonitions that touched their hearts, "and we have sent down to you the Adz-Dzikr, the Qur'an.", so that you may explain to all people what has been sent down to them, namely the Qur'an, "perhaps by your explanation they will know and realize", "and so that they will always think" and then draw lessons for the benefit of their worldly life and uhkrawi.

If an educator can master the knowledge that will be taught to students well, it will have a big impact in the future on the future of students. The knowledge of an educator will be attached to his students, so if the delivery of knowledge to his students is wrong it will also have a bad effect on the future of learners in the future. Imam Ibn Kathir added How Rasulallah saw was ordered to convey the treatise in the right way to his people. "that you may make clear to mankind what has been sent down to them". this is from their Lord, because of your knowledge of what Allah has revealed to you, because of your care for him, because you follow him, and because of our knowledge that you are indeed the most noble of the creatures and the leader of the Sons of adam. So you have to detail for them what is *mujmal* (global) and explain what is difficult for them.

Secondly, an educator must understand the main tasks, functions and roles. An educator not only teaches in the classroom but bears the responsibility to educate, guide, nurture, direct, train, assess, evaluate learners. He set a good example for his people. rosulallah SAW understand very well the task and role he assumed as rahmatan lilalamin in this world. Wahbah Zuhaili confirms this in his Tafsir. (وانزلنا اليك الذكر) And we have sent down to you the Qur'an as we sent down the scriptures to the messengers before you. So that you may explain to the people the laws of Allah, and what is lawful and what is unlawful, and what was destroyed before. You are able to explain. As in verse 44 of surat An-Nahl where the Prophet Muhammad was ordered to convey the contents of the Qur'an to his people. It is the main task of a prophet to educate, guide, nurture and direct his people towards the path of Allah SWT.

Thirdly, an educator must make the Prophet a guide in carrying out his duties. The duty of an educator is the same as that of the Prophet to his people. He is at the heart of the transformation of mankind towards a straight path. If the Prophet fails to perform his duty, Islam will not grow as fast as it is today. Atrocities against tauhid will spread all over the world (Ade Nandar, 2022).

CONCLUSION

For the formation of a human being with a religious dimension, cultural and scientific capacity, an educator must have the responsibility to lead the student towards that goal. It is the revelation of the Qur'an. In the view of the author, the Holy Book of

the Qur'an contains a lot of lessons that can be used as guidelines for how to behave and act as an educator, including on the Qs. Ar-Rahman verses 1-4 educators must have the nature of Ar-Rahman is loving and merciful, sincere in educating students, have a good public speaking, and able to design a learning plan optimally. While in Qs. An-Nahl verses 43-44, educators must be able to be a source of knowledge for students, educators must understand the duties and functions and roles as educators, and an educator must be guided and imitate the Prophet SAW in teaching. Thus an educator will be able to print the next generation that has a Qur'anic Life Foundation.

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