



TEACHER COMPETENCE IN QUR'ANIC PERSPECTIVE (Study of QS. Al-'Ashr/103: 1-3)

Tri Yugo✉

Master of Islamic Education, Universitas Islam Bandung

Keywords :

Competence; Teacher; Al-Qur'an

ABSTRACT

In carrying out their duties as educators in schools, teachers bear a large burden. An experienced teacher is expected to be able to carry out his responsibilities in the learning process with enthusiasm and fun. Reality shows that the learning process in schools is often considered boring and ineffective, so educational goals are not achieved. This research aims to examine the meaning and essence that emerge from the QS. Al-'Ashr verses 1-3 by considering the opinions of commentators regarding the value or education-related content of the QS. Al-'Ashr verses 1-3, regarding the importance of time, faith, good deeds, and behaving in truth and patience in the formation of teacher competence. This research uses a library research style, and Tahlili interpretation is used in this research. The results show that teacher competence from the Surat Al-Ashr perspective involves managing time wisely, understanding students' potential and needs, instilling the value of faith, supporting holistic growth, providing positive advice, and maintaining patience in educating.

Kata kunci :

Kompetensi; Guru; Al-Qur'an

ABSTRAK

Dalam menjalankan tugasnya sebagai tenaga pendidik di sekolah, guru menanggung beban yang besar. Seorang guru yang berpengalaman diharapkan mampu melaksanakan tanggung jawabnya dalam proses pembelajaran dengan antusias dan menyenangkan. Kenyataan menunjukkan bahwa proses pembelajaran di sekolah sering dianggap membosankan dan tidak efektif sehingga tujuan pendidikan tidak terpenuhi. Penelitian ini bertujuan untuk mengkaji makna dan esensi yang muncul dari QS. Al-'Ashr ayat 1-3 dengan mempertimbangkan pendapat para komentator mengenai nilai atau konten terkait pendidikan dari QS. Al-'Ashr ayat 1-3, tentang pentingnya waktu, iman, perbuatan baik, dan berperilaku benar dan sabar dalam pembentukan kompetensi guru. Penelitian ini menggunakan gaya penelitian kepustakaan (library research) dan interpretasi Tahlili digunakan dalam penelitian ini. Hasil penelitian menunjukkan bahwa kompetensi guru dalam perspektif surat Al-Ashr meliputi mengatur waktu dengan bijak, memahami potensi dan kebutuhan siswa, menanamkan nilai iman, mendukung pertumbuhan holistik, memberikan nasihat positif, dan menjaga kesabaran dalam mendidik.

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✉ Corresponding author :

Email Address : triyugo9@gmail.com

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INTRODUCTION

According to Islam, humans are perfect creatures. Perfection is marked by the human potential that is possessed from birth, namely the physical and spiritual aspects that differentiate humans from other creatures. As explained in the Qur'an letter QS. At Tīn (95) verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

" *Indeed, We have truly created humans in the best form*" (RI, 2019).

From this verse, Allah swears that humans were created with the best body shape and proportions, appropriate body parts, and good structure, and eat with their hands, distinguishing them from other creatures with knowledge, thoughts, speech, reflection, and wisdom. (Az-Zuhaili, 2013, p.589) .

This potential becomes capital to sustain life and life in the world by the duties and roles of humans as servants of Allah, as well as caliphs on earth. To fulfill his role as caliph, humans are required to develop their abilities or potential so that they continue to develop and carry out their duties and functions.

The process of exploring and developing human potential is carried out through education by learning. Thus, education plays an important role in forming a complete human being, returning humans to their nature. This is by the concept of education which is defined as a conscious and planned effort to create a learning environment and learning procedures that enable students to actively achieve their potential. The main goal is for them to have spiritual and religious strength, the ability to control themselves, strong character, intelligence, noble character, and the skills necessary for themselves, their community, nation and state (RI, nd) .

Process is a unit that is interconnected and works together to achieve optimal goals and expected results (Sanjaya, 2008) . In learning activities, especially in the classroom, it cannot be separated from the teacher component, dynamic learning elements show how the teacher moves in learning. This is demonstrated through learning activities that influence the learning process determined by the teacher. Because learning is essentially a reciprocal relationship between educators and students, both directly and indirectly, in terms of learning activities in the classroom. The presence of teachers in the learning process plays a very important role because any tool cannot replace the role of a teacher. The success or failure of the learning process depends on the teacher, as a figure who must be able to provide motivation, guidance, and direction to students. This is the role, duties, and responsibilities carried out by teachers. Teachers are also role models for students because teachers are figures who are *admired* (obeyed, followed) and *imitated* (exemplified).

As a professional educator, the main task of a teacher is to teach, instruct, guide, direct, and evaluate students at school. To become professional educators, teachers must have the competencies or abilities, skills, abilities, and expertise needed to carry out their duties and roles as teachers. The competence of a teacher shows his professional qualities.

The Qur'an is a source of Islamic teachings, it has provided an overview of how a teacher has competence. This is proven by the prophet who has been successful as a teacher or educator, guiding and directing his friends to become the best people. The Qur'an guides many aspects of life. The Qur'an not only discusses issues related to religion which are dogmatic in nature but also

discusses economic, social, cultural, and political issues, including how to become a teacher or educator. In the concept of Islamic education, a teacher is someone who knows based on faith and piety and whose task is to convey this knowledge to others. Because of this competence, a teacher has a noble position and a high position. The words of Allah SWT in Surah Al Mujjadilah (58) verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

It means :

"Allah will raise those who believe and those who know you. Allah is very careful with what you do."

Therefore, it is considered important to conduct further research on teachers' abilities in the Koran. Therefore, Islamic education can be developed and improved continuously by the demands of the times. Based on the description above, the author wants to learn more about teachers' abilities in the Al-Quran, especially Surah Al Ashr (103): 1–3.

METHOD

The author uses a qualitative research approach, and the type of research used is descriptive analysis. This research focuses on library research, namely library research that is based on analysis related to the theme of discussion. This analysis was carried out using library materials such as the Al-Qur'an, mufassir tafsir, library books, articles, journals, and other sources relevant to the research subject. by understanding and re-studying tafsir such as Al-Misbah, Al-Munir, Ibnu Katsir, Unisba, and the Ministry of Religion. To collect data in this research, literature studies were used to collect tafsir books related to the research topic. Other sources collected include books and journals that discuss teacher abilities from an Islamic perspective. Data analysis uses the Tafsir Tahlili method, which describes or explains the content of a verse by paying attention to a series of verses carried out sequentially. This method interprets verses comprehensively starting from mentioning the verse to be interpreted, providing an explanation of the meaning of each word (lafadz), giving reasons for the verse, and then connecting it with the permasa (Aep Saepudin et al., 2022)

RESULTS AND DISCUSSION

Surah Al Ashr/103: 1 - 3

1. Verse Text and Translation

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ اصْوًا بِالصَّبْرِ

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(1) For the sake of time. (2) Indeed, mankind is at loss, (3) except those who believe and do good deeds and advise each other to the truth and advise each other to patience.

2. Vocabulary - Verse Words

Vocabulary : Al-'Ashr الْعَصْرِ (al-'Ashr (103) : 1)

The word "ashara-ya'shiru-'ashran" comes from the word "al-'ashr", which means to squeeze, squeeze, or press. Ashr (asr) is the name for the time when the sun goes beyond mid and towards sunset. This name was given because people who have worked hard since morning must get results from their efforts. In the Qur'an, the word al-'ashr and its cognates are mentioned five times, but only once as the name of a surah in the Qur'an. (Department of Religion of the Republic of Indonesia, 2011, p. 766) .

3. The virtues of Surah Al Ashr

In an atsar, it is stated that when two companions of the Prophet met, they would not separate until one of them read Surah Al-'Ashr to the other. Imam Muhammad As Syafi'i (Ghoffar, 2005) says:

لَوْ تَدَبَّرَ النَّاسُ هَذِهِ السُّورَةَ لَكَفَتْهُمْ، وَذَلِكَ لِمَا فِيهَا مِنَ الْمَرَاتِبِ الَّتِي بَاسْتِكْمَالِهَا يَحْصُلُ لِلشَّخْصِ غَايَةُ كَمَالِهِ إِحْدَاهَا: مَعْرِفَةُ الْحَقِّ، وَالثَّانِيَةُ: عَمَلُهُ بِهِ، وَالثَّلَاثَةُ: تَعْلِيمُهُ مَنْ لَا يُحْسِنُهُ، وَالرَّابِعَةُ: صَبْرُهُ عَلَى تَعْلَمِهِ وَالْعَمَلِ بِهِ وَتَعْلِيمِهِ.

اهـ

It means :

"If all humans understood this letter, it would be enough of a guide for them. This is because Surah Al-Ashr contains several aspects which, if carried out by someone, will bring them to achieve perfection of faith. Namely (1) Knowing the truth, (2) Doing the truth, (3) Teaching the truth to others who have not done it, and (4) Being patient in understanding, practicing and teaching the truth." (Rohmad, 2023)

4. Interpretation and Explanation

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

"For the sake of time. Truly, humans are at a loss ." (Al-Ashr/103: 1-2).

Swear by the amount of time or amount of time that humans will pass. In it there are many different lessons, which are marked by the change of day and night, shifts in darkness and light, and changes in every event, condition, and benefit. All of this shows the existence and power of Allah Azza wa jalla, as well as the oneness and perfection of His power. Allah SWT swears by this that all humans will lose, be destroyed, and be far from the truth, except those chosen by Him. This oath shows the glory and importance of that time. Narrated from Abu Hurairah, the Prophet sallallahu 'alaihi wa sallam said,

قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ أَقَلِّبُ اللَّيْلَ وَالنَّهَارَ

"Allah 'Azza wa Jalla said, "The son of Adam has hurt Me (because) he likes to criticize time (time). Even though I am the creator (controller) of time. I am the one who alternates between day and night." (HR. Bukhari no. 4826 and Muslim no. 2246).

According to Sheikh Muhammad Abduh, one of the Arab traditions of ignorance when the Koran was revealed, people often gathered and talked about many things. In their conversations, it is not uncommon to hear words critical of a particular time or period; "bad times" are the words heard when they fail, or "good times" when they succeed. Through this surah, Allah swt. vowed to oppose their beliefs. All times are the same, there are no unlucky or lucky times. The influencing factor is whether the effort is good or bad, and this determines the success or failure of a job. Time is in a neutral position. In time, Allah does all His work, such as creating, providing sustenance, glorifying and humiliating. Therefore, you should not blame the timing and should not call it "lucky" or "unlucky." Do not revile time, because Allah is (owner) time. Additionally, it can be said that Allah swore by time in this surah and used the word "ashr" to state that "the time (period) when humans gain results from their activities is the time they lose, no matter what they achieve. Despite that loss, it may not be felt at first, but it will be felt and felt at the time of Asr when his life is approaching sunset. It seems to be a secret. (Shihab, 2005, p. 497) .

For humans, time is the main capital, so if it is not used for good purposes, time will just pass by. It will disappear, and not only profits will be lost, but capital will also be lost. "We can still hope for more fortune that is not obtained today than that which is obtained tomorrow, but the time that has passed today cannot possibly be expected to be returned tomorrow," said Sayyidina 'Ali ra. Therefore, time must be used as well as possible, especially in worshipping Allah SWT.

In the second paragraph, it is said that the position of humans in general is at a loss if the activities they carry out do not have value and purpose. These values are determined by what they want to achieve, as well as their intention or motivation to do so. According to Muhammad Abduh every reasonable individual loses in every action in the form of certain losses. Except for those excluded by Allah SWT, everyone who has reached maturity also suffers losses. So, the source of misery is human deeds, not time or place; It was that charity that plunged him into destruction. Therefore, a person's sin against his Lord who gives him various pleasures is an incomparable sin of transgression (Unisba, 2011).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

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" *Except those who believe and do good deeds, and advise each other for truth and patience .*" (Al-Ashr/103: 3)

As mentioned previously, humans generally experience various types of major losses. In this third verse, Allah explains that faith is the key to human relationship with the Almighty Creator, namely Allah SWT. A person's confidence can be measured by looking at their daily activities that have a positive impact, namely goodness. This relates to a moral message. Therefore, the moral-spiritual message must be in line with what a believer says verbally, does, and thinks. In the second message, the word "patience"—which has a broad meaning—shows how a believer can face and resolve his life's challenges (Unisba, 2011). This verse also contains four main activities as an exception to those explained in the previous verse. In other words, there are no people who believe and do good deeds, namely useful deeds, and give each other messages about truth patience, and fortitude.

There are six elements of faith: faith in Allah, angels, books, apostles, and the last day, as well as the choice between good and bad. Fulfilling obligations, avoiding bad deeds, and doing good deeds are examples of good deeds. Giving each other advice on the truth is by giving each other advice on something permanent, which contains the truth (kitabulloh), encouraging each other to obey Allah, practice the Qur'an, accept religion and advice, command ma'ruf nahi evil, and love others as love yourself. Advising each other with patience means advising each other to obey Allah SWT, be patient not to commit evil deeds, and sincerely accept Allah's provisions and destiny in various tests and disasters. People must be able to do four things to avoid loss: faith, doing good deeds, advising each other with the truth, and advising each other with patience (Az-Zuhaili, 2013, p. 660).

Meanwhile, the ulama categorizes religious teachings into two aspects, namely knowledge and practice. Knowledge includes beliefs that must be believed, while practice involves the practice of sharia. In this framework, the ulama understands that "alladzina amanu" (a believer) refers to an individual who knows the truth. The culmination of this knowledge is understanding the religious teachings that come from Allah SWT. Therefore, knowledge of the truth is the first quality that can save a person from error (Shihab, 2005, p. 499).

The Qur'an uses the word "charity" or "work" to describe the use of human powers, namely mental, physical, heart, and life powers, which are carried out consciously by humans and jinn. The word "shalih" comes from the root word "shaluha", which in the language of the Koran is often explained as the antonym (opposite) of the word "faced", which means damage. The word "pious" There are two types of pious deeds: work that can produce benefits and suitability or work that is stopped or lost thereby causing harm. Any action that benefits an individual, family, group, or humanity as a whole is called a good deed (Shihab, 2005, p. 500).

Every good deed must have two goals. The first meaning is a form of charity, which often occurs. So, other people can provide judgment based on what they see. If the reality he sees produces benefits and avoids harm, a good assessment is given. In this case, intention is the second meaning of the reasons underlying the charitable act. Because of the intentions in the heart, only Allah can provide judgment in this matter. The value of a job does not only come from its tangible nature but depends more on the intentions of the person doing it. Because faith determines a person's path and intention to do charity, the phrase "good deeds" is often associated with faith (Shihab, 2005, p. 501).

Rasul saw. said:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Al Humaidi Abdullah bin Aḥ Zubair said, "Sufyan told us that Yahya bin Sa'id Al Anshari told us that Muhammad bin Ibrahim At Taimi told us that he once heard Alqamah bin Waqash Al Laiti say, "I once heard Umar bin Al Khatthab say on the pulpit, "I heard Rasulullah shallallahu 'alaibi wa sallam say (Hadith Sahih Bukhari). If someone can do good deeds with faith, he has fulfilled two of the four necessary conditions to avoid major losses. (HR. Bukhari)

Next is the word *tawashau* from the word *washa*, *washiyatan* which is generally defined as speaking well. Making a will means telling other people to do good deeds with gentle words in the form of something fair and patient so that they are willing to do what is expected. The word "al-haq" has the meaning of something solid and unchanging. In other words, it characterizes something stable and has certain characteristics, and this certainty makes it true because it does not change. Al-haq certainly does not have to be sought and studied because it is not easy to know or obtain. The word al-haq seems to mean knowledge.

Moreover, patience is the only condition that can protect humans from destruction. Patience is the ability to control the desire for improvement. According to the opinion of scholars, patience consists of three parts, namely patience in carrying out orders, patience in accepting disasters, and patience in restraining one's desires. Almost everything humans face requires patience.

Overall, this letter advises people not only to rely on their faith but also on their good deeds; Faith without good deeds is simply not enough. Without knowledge, faith and good deeds are not enough. Knowledge and faith are power; knowledge is the power of reason, while faith is the power of the soul. Knowledge is the beauty of reason, and faith is the beauty of feeling. Both knowledge and faith bring calm. Science adapts humans to themselves and their environment, while faith adapts them to their identity. Knowledge protects humans from physical illnesses and worldly calamities, while faith protects them from spiritual illnesses psychological complexes, and everyday calamities.

From the explanation above, it can be concluded that Surah Al-Ashr contains the following messages and wisdom: 1) Even though people have a lot of wealth, they are still at a loss if they do not do good and correct deeds for the afterlife. 2) Allah swears by Asr time because this time is a time of intense human activity. 3) God's decree containing this threat shows a warning. (Shihab, 2005)

Teacher Competence in Al-Qur'an Surah Al-Ashr

The word "competence" is a loan word from the English language *competence*, which means skill and ability. According to R. Palan(2019, p. 6), *Competency refers to underlying behavioral characteristics that describe motives, traits, self-concept, values, knowledge, or skills that a superior performer brings to the workplace.* Fundamental behavioral characteristics that best reflect a person's traits, traits, self-concept, values, knowledge, or skills in the workplace are called competencies.

However, according to the teacher and lecturer law(D. RI, 2005), competency is defined as a set of knowledge, skills, and behavior that must be possessed, internalized, and mastered by teachers or lecturers in carrying out their professional duties. Thus, teacher competency is a characteristic inherent in a teacher, referring to a teacher's skills, knowledge, and ability to successfully carry out their duties or work. Competencies can include aspects such as technical skills, interpersonal skills, understanding of a field, and analytical abilities. In a professional or work context, there are competency indicators that are expected to be successful in a particular role. Competencies can be developed and improved through education, training, and life experience.

In the perspective of the Al-Qur'an, Surah Al-Ashr, several teacher competencies are implied, including:

1. Pedagogical Competence

As is known, pedagogical competence is the ability of educators (teachers) to plan, carry out, and ultimately evaluate learning. This is related to the teacher's ability to manage *learning* so that learning activities become effective. QS Al – Ashr verses 1 – 2, provides an overview and explanation of how humans must pay attention to time as best as possible so that they gain good luck or do not suffer losses. In line with that, teachers must be able to make the best use of the

time available in the learning process, so that it is not wasted in vain and at a loss, so a teacher must understand time management. In connection with time management, a teacher must plan, prepare, implement, and evaluate the learning process carefully and thoroughly.

Before carrying out learning in class, a teacher must first plan what kind of learning, methods, and strategies, and what kind of learning approach is appropriate to the material to be delivered. And you must also pay attention to the time available and the condition of the students. Learning planning for a teacher is very important because it will determine the success or failure of the learning process.

Time management in terms of lesson planning for a teacher is very important, as in another verse, Allah SWT, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

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"O you who believe, have faith in Allah, and let each pay attention to his deeds for tomorrow (the afterlife). Have faith in Allah. Indeed, Allah is very careful about everything you do". (QS Al – Hasyr/59: 18)

The verse above commands humans to always pay attention to tomorrow, meaning to prepare themselves as well as possible to face something that will happen tomorrow. This relates to how to make proper planning so that you are ready to do something. Likewise, as a teacher, to get more effective learning, you must plan lessons according to the objectives and time available. Teachers must have the ability to build and organize lesson material that is appropriate to students' level of understanding. This involves an in-depth understanding of the curriculum, the selection of relevant teaching methods, as well as the effective use of educational technology. Learning design skills also include the ability to plan lessons that combine various strategies to meet the needs of diverse students.

Teachers must be able to convey information, interestingly, and by student characteristics. This involves the ability to communicate well, manage the class effectively, and use various approaches so that the message conveyed is easily understood by students. Skills in delivering learning material also include the ability to manage interactions in class, respond to student questions, and create a conducive learning environment. As the prayer of the Prophet Musa (AS) in the Al-Qur'an,

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي لَا يَفْقَهُوا قَوْلِي

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" And remove the stiffness from my tongue, that they may understand my words ." (QS Thaha/20: 27 – 28)

Teachers need to understand the stages of physical, cognitive, and emotional development of students at various school levels. This knowledge helps teachers design learning methods that meet students' developmental needs and characteristics. Understanding individual differences is also an important part of pedagogical competence for dealing with diversity in the classroom.

The teacher must have the ability to design accurate evaluation instruments and by learning objectives. This includes the ability to identify a student's level of understanding, compose relevant exam questions or assignments, and provide constructive feedback. Teachers must also use evaluation data to design future lessons, provide extra support to students who need it, and assess the effectiveness of the teaching methods used.

Based on the description above, it can be concluded that a teacher must have the ability to plan, implement, and evaluate learning by making the best use of the available time, as Allah shows in Surah Al-Ashr verses 1–2.

2. Spiritual Competence

إِلَّا الَّذِينَ آمَنُوا

" Except those who believe " (QS Al – Ashr/103: 3)

Aspects of a teacher's faith (belief) and devotion to Allah SWT are closely related to their spiritual abilities. As mentioned previously, the size of a person's faith can be measured by looking

at what he does every day that has a positive impact, namely goodness. This is related to moral and moral messages. From the perspective of the Islamic faith, the spiritual competence of teachers plays an important role in realizing the goals of Islamic education, namely forming students who believe in and are devoted to Allah SWT, have noble character, and have the ability to live.

Spiritual competence can be defined as a teacher's ability to live and apply spiritual principles in everyday life, including personal, professional, and social life. These spiritual values include faith, piety, and noble morals. For a teacher, the reflection of faith (spiritual competence) is expressed in his sincerity. Because sincerity in words and deeds is the core of faith and a basic element in Islam. (Ulwan, 2020)

In an Islamic perspective, teacher spiritual competence is related to the following aspects:

a. Faith, namely strong belief in Allah SWT, His angels, His books, His messengers, the last day, and good and bad destiny.

b. Taqwa, which means having an attitude and behavior that always follows Allah SWT's commands and avoids His prohibitions.

c. Noble morals, namely good and commendable actions that are by Islamic teachings.

Specifically, teacher spiritual competence plays a role in:

a. Creating a religious learning environment. Teachers with strong spiritual competence will have the ability to create a religious learning environment. In this religious learning environment, students will be motivated to increase their faith and piety.

b. Be a good example for students. Teachers with strong spiritual abilities will be role models for students. Students will imitate the attitudes and behavior of their teachers, including in matters of faith and piety.

c. Presents lesson material in an inspiring way. Teachers with strong spiritual competence will be able to present lesson material in an inspiring way. The lesson material will become meaningful and they will be motivated to learn it.

d. Helping students in solving life problems. Teachers who have strong spiritual competence will be able to help students solve life problems. Students will feel comfortable consulting with their teachers, and they will get solutions that are by Islamic teachings.

Actions that can be taken to improve teachers' spiritual competence, namely:

a. Increase knowledge, understanding, and appreciation of the principles of the Islamic religion. Teachers need to increase their knowledge, understanding, and appreciation of Islamic teachings, both theoretically and practically. This can be done through various activities, such as reading and understanding religious books, taking part in religious studies, and applying Islamic principles in everyday life.

b. Improving the quality of worship. Teachers need to improve the quality of their worship, both obligatory worship and sunnah worship. So it will help teachers to be more trusting and obedient to Allah SWT.

3. Professional Competency

Teacher professional competence in an Islamic perspective involves a series of skills, knowledge, and ethics that reflect the demands and values of Islamic teachings in the educational context. A teacher in Islam is not only an educator who masters the subject matter, but also a leader who has moral and social responsibilities towards his students. This competency includes a deep understanding of Islamic teachings, effective teaching skills, as well as professional and ethical attitudes in every aspect of educational activities. This relates to the deeds or actions of a teacher in carrying out his responsibilities and functions, namely pious deeds, deeds that contain benefits. And to achieve perfection in charity, knowledge is needed. Thus, teachers must know appropriate to their field within the framework of their professionalism. As the word of Allah swt.,

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

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"Say (Prophet Muhammad), "Everyone acts according to his nature." So, your Lord knows better whose path is truer. (QS Al - Isro'/17: 84)

First of all, teachers who have professional competence in an Islamic perspective are expected to have in-depth knowledge and understanding of what is contained in the Al-Qur'an and Hadith. As providers of Islamic education, teachers are responsible for correctly conveying religious teachings and accordance with Islamic values. A good understanding of Islamic values allows teachers to integrate religious teachings into their teaching, creating a learning environment that conforms to religious norms.

Effective teaching skills are a crucial part of teachers' professional competence in Islam. Being able to convey information, designing interesting lessons, and understanding students' learning styles are important aspects of the success of a teacher. Islam teaches the importance of providing the best education, and good teaching skills are a means to achieve this goal. The Word of Allah swt.,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Ministry of Religion 2019 translation

"Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided. (QS An – Nahl/16: 125)

Correct and firm words that can differentiate between right and wrong are called wisdom. In addition, teacher professional competence in Islam involves professional and ethical attitudes in every interaction and decision. Teachers are expected to be fair, honest, and sincere in providing education. The principles of justice, equality, and honesty are highly emphasized in Islam, and teachers who uphold these ethics will have a positive impact on society and students.

Teachers who have professional competence from an Islamic perspective are also expected to be able to adapt to current developments without sacrificing religious values. Continuing learning and improving skills is an integral part of professional attitudes in Islam. Teachers must have the willingness to continue learning, updating their knowledge, and following the latest developments in the world of education.

Another aspect of teachers' professional competence in Islam is the ability to communicate effectively with students, parents, and colleagues. Teachers as educational leaders need to be able to convey information clearly and in a friendly manner. Good collaborative relationships also involve the ability to listen attentively to students' needs and feelings.

In the Islamic context, self-development or tarbiyah is also an important element of teacher professional competence. Islamic education not only teaches cognitive but also teaches character and ethics. Teachers who are committed to continuing to improve themselves spiritually, morally, and intellectually can have a greater positive impact on students. The importance of continuous training and development in teacher professional competence in an Islamic perspective is becoming increasingly clear. Teachers need to continue to improve their understanding of Islamic teachings, hone their teaching skills, and develop better professional attitudes. Professional development programs based on Islamic values can be an effective means of strengthening teacher competence to achieve Islamic educational goals.

Overall, teacher professional competence in the Islamic view includes a deep understanding of religion, effective teaching skills, professional and ethical attitudes, and good communication. A teacher who has this competency will not only be a quality educator, but also an educational leader who guides students in achieving their maximum potential, in line with Islamic teachings and values. A teacher's professionalism also means mastering the field of knowledge or subject matter in which he or she holds, so that there are no mistakes or mistakes when presenting the subject matter.

4. Personality Competencies

Personality competency is defined as a person's ability to be a steadfast person, has noble character, is wise, mature, and influential so that he becomes a role model for students. From this understanding, the core or spirit of personality competence is exemplary, which is an effective method for teachers to achieve educational goals. Faith and good deeds based on perfect knowledge will give birth to a perfect Muslim personality. With this perfect personality, a teacher will be a role model for his students.

Teachers not only know the subject matter, teachers should also have good personality competencies so they can form a positive classroom climate, motivate students, and provide positive role models. This is the value contained in the third verse of Surah Al-Ashr (*وَتَوَاصَوْا بِالْحَقِّ*). Making a will means ordering good deeds and informing other people in a subtle way in the form of something right so that the people involved continue to do the things that are expected. Making a will through example, morals, empathy, effective communication with students, and integrity that a teacher must have. As stated by Imam Az Zarnuji,

وَأَمَّا اخْتِيَارُ الْأُسْتَاذِ : فَيَنْبَغِي أَنْ يُخْتَارَ الْأَعْلَمُ، وَالْأَوْرَعُ، وَالْأَسَنُّ

"When choosing a teacher, you should choose one who is more pious (knowledgeable), more wary and also older (more mature)." (Zarnuji, 2018)

In general, this competency involves several aspects, which include integrity, empathy, effective communication, role modeling, and the ability to establish good relationships with students. Integrity is at the core of teacher personality competence. Teachers with high integrity practice moral and ethical values in all their behavior. They are honest, fair, and consistent in making decisions. Teacher integrity creates trust between teachers, students, and parents, which is an important foundation in the educational process.

Empathy is the ability to understand and relate to students' feelings and perspectives. Empathetic teachers can better structure learning approaches based on individual student needs. They listen thoughtfully, provide support when needed, and create an environment that supports students' emotional development.

Effective communication is an important skill in teacher personality competence. Teachers must have the ability to convey information clearly, inspire students, and respond well to students' communication needs. Effective communication also involves good listening skills, so teachers can better understand students' needs and desires.

Exemplary is another aspect of teacher personality competence. Teachers who are positive examples for students can motivate them to develop good attitudes and behaviors. Exemplary is not only related to the academic domain but also to moral values and life ethics. The ability to build good relationships with students is the main foundation of a teacher's personality competence. Teachers who can create positive emotional and professional bonds with students tend to create a more conducive learning environment. Good relationships also help teachers understand students' individual needs and respond appropriately.

The importance of teacher personality competence is increasingly visible in the context of inclusive and multicultural education. Teachers must be able to understand and appreciate the diversity of students and be able to create an environment that supports learning for all. The ability to manage this diversity wisely and understand students' cultural backgrounds is the key to the success of the modern teacher. In this era of technology and rapid social change, teachers also need to have adaptability and openness to change. Teacher personality competency includes the ability to learn and develop continuously to provide an interesting and meaningful learning experience for students.

Overall, teacher personality competence has a significant impact on students learning experiences. Teachers who have integrity, empathy, effective communication, role models, and the ability to establish good relationships can create a positive learning environment and make a major contribution to students' holistic development. By developing this personality competency, teachers

not only become quality educators but also become figures who can shape students' morals for a better future.

5. Social Competence

The will of patience illustrates that, apart from developing truth within ourselves, we are also required to develop it in others. Apart from being individual creatures, humans are also social creatures. The importance of teachers' social competence in Islam is also seen in their interactions with parents. Islam emphasizes the importance of parental involvement in children's education. Teachers who have social competence and the value of patience can relate well with parents, listen to their input, and collaborate to support student development.

In developing teachers' social competence according to Islamic teachings, continuous education and training are important steps. Teachers need to gain a better understanding of Islamic social principles and how to apply them in educational contexts. Apart from that, self-reflection and a willingness to continue learning are also keys to improving social competence.

Overall, teachers' social competence from the perspective of Islamic teachings not only forms good relationships in the classroom but also creates a positive impact on the community environment. Teachers who can apply Islamic values in their social aspects can become agents of change who build social and moral awareness among students. By being a good example based on Islamic teachings, teachers can contribute to the formation of a generation that has good morals and can contribute positively to society.

Islam teaches the importance of involving parents in children's teaching. Teachers who have social competence can develop positive relationships with parents, listen to their input, and collaborate to support student development.

Teacher social competence in Islam is not only about good interpersonal relationships but also about active contribution in forming moral character, wise conflict resolution, sensitivity to individual needs, participation in social life, and providing support to those who need it. Teachers who understand and internalize Islamic values in their social aspects can become agents of positive change in forming a generation that has strong Islamic values and plays a positive role in society. Through the will of patience, all of this can be achieved by working together between parents, students, and teachers.

A teacher needs to be a good mediator, able to listen with empathy and resolve conflicts between students with wisdom and fairness. This is a form of teacher social competence; the Qur'an teaches,

وَأِنْ طَافْتُمْ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۗ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Ministry of Religion 2019 translation

If there is a dispute between two groups of believers, try to reconcile the two. If one of the two groups acts unjustly towards the other, fight the group that acts unjustly until they return to Allah's commands. When they have returned (to Allah's command), try to reconcile them both in a just way. Be fair, because indeed Allah loves those who are just. (QS. Al-Hujurat/49: 9).

CONCLUSION

Surah Al-Ashr in the Qur'an provides in-depth direction and guidance regarding the competence of a teacher in the Islamic context. Even though this letter is short, the verses contain important values for an educator when directing and educating his students. The following are conclusions regarding teacher competence that can be drawn from Surat Al-Ashr.

Surah Al-Ashr underlines the importance of time. Time is very important for education. A teacher is expected to be able to effectively manage his time and realize that every second is an opportunity to impart knowledge and Islamic values to his students. In Al-Ashr's perspective, teachers are expected to understand the potential and needs of each student, providing knowledge and guidance that is useful both in this world and the hereafter. Thus, awareness of time also includes the responsibility to educate as a whole, which includes scientific, moral, and spiritual aspects. If we know what students can do and what they need, we can create more appropriate and efficient learning methods. Surat Al-Ashr emphasizes the importance of faith and good deeds. A

teacher's competency in this context involves the ability to instill the values of faith and support students in practicing pious deeds. Islamic education is not only about mastering subject matter but also forming strong moral and spiritual character. Surah Al-Ashr shows that a teacher's success is not only measured in terms of academics but also in terms of the moral and spiritual aspects of his students. In this context, teacher competence must develop learning programs that can encourage students' holistic growth, which includes mastery of knowledge, morality, and spiritual sensitivity. Surah Al-Ashr emphasizes how important it is to give each other advice about truth and patience. As mentors and role models, teachers are expected to have the ability to provide good advice and provide support to their students as they face life's challenges. When a teacher is patient, they help create a learning environment that is safe, and comfortable and allows each student to thrive.

Surah Al-Ashr provides rich guidance on teacher competency in an Islamic context. A teacher is not only expected to be a transmitter of information, but also a moral leader, character builder, and role model for his students. Teacher competency in the view of Surat Al-Ashr involves the ability to manage time, understand students' potential and needs, instill the values of faith, support holistic growth, provide positive advice, and maintain patience in educating. By understanding and internalizing the values contained in Surah Al-Ashr, a teacher can guide and educate more effectively by the demands of Islam.

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