

Study of Educator Professional Ethics: "Teacher Competence in the Perspective of the Quran"

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ABSTRACT

Education is a conscious effort made by someone to learn in developing their potential, have noble morals, have spiritual strength, intelligence and skills. The success or failure of someone's education is influenced by the role of an educator/teacher. Teachers must have pedagogical, social, professional and personality competencies and also comply with ethics as an educator. In today's era, educators' understanding of ethics, especially their competencies, has declined so that it affects the quality of education. Many educators are found to be far from their ethics such as molestation, violence, discrimination and so on, as well as in their professional competencies, they do not understand the material or teaching materials, educate harshly and so on. Therefore, a deeper study is needed regarding this competency so that it becomes the basis that the ethics of educators do not only lie in the law but also in the Qur'an. One form of studying the ethics of educators, especially in the aspect of educator competence, is through the Qur'an. The method used in this study is descriptive qualitative. From the study, the results obtained that the Qur'an does not directly explain the competencies that must be possessed by educators in educating, but is interpreted explicitly. In general, there are many verses of the Qur'an that explain the competence of educators when the verses of the Qur'an are studied in depth or through interpretation first. With the study of the competence of educators in the perspective of the Qur'an, it is hoped that future educators will be able to comply with ethics as a special educator who has competence that must be mastered by the educator himself.

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INTRODUCTION

Education is an effort that is carried out consciously and planned to create a learning atmosphere and learning process so that every child is able to develop their own potential, be it religious spiritual potential, self-control, personality, intelligence, morals and self-skills. With education, it is hoped that each individual can direct themselves in an effort to develop these various abilities. Education according to Makkawaru (2019) is a conscious and planned effort to create a learning atmosphere and learning process so that students are active in developing their potential and have good spiritual strength, personality self-control, noble moral intelligence and skills needed to be able to live in society, nation and state. Education is a very important aspect of human life, because it is through education that the process of character formation, attitudes, improvement of knowledge and the cultivation and strengthening of moral values can continue in a sustainable and sustainable manner.

Education is not only seen as an effort to provide information, namely material to students but also the formation of attitudes, character and also efforts to realize individual desires, needs and abilities so that satisfying personal and social patterns are achieved, education is also the first step in preparing for the future life and always being sustainable until adulthood (Bp et al., 2022). Education is a necessary thing in every individual, therefore careful preparation is needed in carrying out education, both in terms of educators and related to the values conveyed.

In the educational process, educators play an important role as agents of the transformation of knowledge and values. The success or failure of a student's education depends on how the educator instills values in the student. Therefore, the quality and competence of educators are indispensable in an effort to achieve the success of the educational process as a whole. This is because the abilities possessed by teachers affect the quality of education that will be obtained by students. As research has shown (Maullidina et al., 2023) revealed that teachers' professionalism has an effect on improving the quality of education. Therefore, the ability of teachers is something that must be considered and prioritized in achieving quality education.

Educator competence does not only include the ability to teach or manage classes, but there are also abilities in pedagogic, personality, social and professional aspects contained in an educator. This is in accordance with Law NO. 14 of 2005 article 10 paragraph 1 states that teacher competence includes pedagogic

competence, personality competence, social competence and professional competence obtained from professional education. However, in practice, not all educators meet the standards of competencies that they must master. There is often a discrepancy between educators' behaviors and values and competencies that should be applied both in the learning process and in the learning process.

In Islamic teachings, the Qur'an has provided ethical guidance and basic principles related to the duties and responsibilities of an educator. The Qur'an not only prioritizes the importance of knowledge, but also attaches importance to the virtues of honesty, morality, sincerity, patience and responsibility in educational activities. In addition, in Islamic teachings there are also stories of prophets who act as educators of mankind as a clear example of how teachers should act wisely, meekly, compassionately and guidance that lead to a person's moral and spiritual improvement.

In this modern era, the challenges faced by educators related to competence will increase and be complex. This is in line with the increasing development of technology, globalization and the decline of values in society make teachers not only adapt intellectually, but also must have a firm attitude towards the values and ethics of an educator. This is so that an educator does not make deviations in himself in order to carry out education. However, the fact in the field is that there are still many gaps that occur and there are also many events that can tarnish the good name of the educator profession, such as incidents of violence against students, abuse of authority and the most important thing is an unprofessional attitude in teaching. This shows the importance of examining the ethical foundation of the educator profession, so that negative events related to educators do not occur again. One of these forms of study is through a religious approach sourced from the Quran.

Based on this explanation, we can understand that a study is needed on the ethics of the educator profession specifically, namely the competencies that must be mastered by teachers in the perspective of the Quran. With this study, it is hoped that it can provide a clear picture of how the Qur'an views the duties of teachers and what values must be mastered by teachers in order to be able to carry out their duties and responsibilities professionally and trustfully. By using the Quran as the basis of professional ethics for educators, it is hoped that a generation of educators will be born who have intellectual intelligence, strong character, integration and are able to apply competencies in educational activities to students.

RESEARCH METHODOLOGY

The research method used is a type of qualitative descriptive research. Qualitative descriptive research is a type of research used to explain or describe what is in the field (Innuddin et al., 2023). Qualitative descriptive research is used to explain a phenomenon in detail and depth, without the use of numerical or statistical data. According to Sugiyono, qualitative descriptive research is a type of research that describes the nature of a thing that aims to understand social phenomena or phenomena by focusing on a complete picture of the phenomenon to be studied (Prajayanti & Maslikah, 2021). This research was carried out with an in-depth assessment related to teacher competence in the perspective of the Quran.

RESULTS OF RESEARCH AND DISCUSSION

The word ethics comes from the Greek word "ethos" which means disposition, trait or character. Ethos can also be interpreted as habits, customs or inner feelings. In Greek, ethos is used to describe the moral principles that govern human behavior. While a profession is a job that is pursued by a person who has special intelligence/qualified skills in his field (Zulhammi, 2020). Professional ethics of educators have a meaning as a set of principles, norms, and morals that are used as guidelines by educators in carrying out their duties and responsibilities as an educator. Ethics is the basic foundation for maintaining the dignity, integrity and quality of the educator profession itself. With the existence of professional ethics of educators, it is hoped that an educator can carry out duties and responsibilities in accordance with existing ethics, so as to be able to create quality education.

Teacher competence is a set of knowledge, skills and behaviors that must be possessed and mastered by an educator in carrying out his duties, namely educating professionally. Teacher competence is defined as a form of sovereignty of knowledge, skills and attitudes that a teacher must possess to carry out his profession professionally in the form of intelligent and responsible behavior (M, 2015). Based on Law No. 14 of 2005, article 10 paragraph 1 states that teacher competencies include pedagogic competence, personality competence, social competence and professional competence obtained from professional education.

In the Qur'an, the competencies that must be mastered by educators are not explained explicitly, but in the Qur'an, competencies are explicitly associated. However, the basic principles of competence are very clearly mentioned and explained in many verses, such as aspects of science, morals, trust, expertise and wisdom. In the Islamic

view to be able to become a professional teacher, we can look at and follow the guidance of how the Prophet PBUH educated his people, and the Prophet was a good role model for all mankind. The following verses of the Qur'an explain the competencies that must be mastered by an educator:

Competence in Education

Al-Quran surah An-Nahl verse 125

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

Meaning: "Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Indeed, your Lord is the One who knows best who has strayed from His path and He is the One who knows best who can be guided." (QS. An-Nahl: 125)

The interpretation of this verse from Al-Muyassar is to proclaim, O Messenger, that is, we and your followers to the religion of your Lord and His straight path, in the wise way that Allah has revealed to you in the Qur'an and the Sunnah. Speak to men in a manner suitable for them, and counsel them with good counsel, making them happy with good and keeping them away from evil. Debate them with a good debate method, which is polite and gentle. Because your job is only to convey goodness and you have conveyed it.

Based on this interpretation, we can see that in educating an educator must understand the characteristics of his students with various backgrounds, learning styles, and different intelligences so that the approach used must be precise, wise, gradual and full of gentleness. When an educator educates students according to the background or characteristics of the student, the student can develop the potential according to what he has.

Pedagogic competence is an ability that must be possessed by a teacher in managing learning and understanding the characteristics of students. Pedagogic competence is an ability possessed by a teacher in terms of guiding and educating students in the learning process (Lestari et al., n.d.). According to Mulyasa (2009) The minimum aspects of pedagogic competence are:

- a. Understanding of educational insights and foundations
- b. Understanding of students
- c. Development of curriculum/syllabus
- d. Learning planning
- e. Implementation of educational learning

- f. Utilization of technology in learning
- g. Evaluation of learning outcomes
- h. Developing students' potential.

Social Competence

Al-Quran surah An-Najm verse 10

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Meaning: "Then he conveyed a revelation to His servant (Muhammad) what Allah has revealed". (QS. An-Najm: 10)

The interpretation of the above verse according to Al-Muyassar is that the Qur'an was taught to the Prophet Muhammad by a very powerful angel, namely Gabriel (peace and blessings of Allaah be upon him). Gabriel appeared to the Prophet in his original form, while he was on a high horizon. Then he got closer, then got closer again. He was so close to Muhammad as long as two or more arrows, even closer. Then, Allah conveyed to his servant Muhammad PBUH what he had revealed through the intermediary Jibril. His heart did not deny what he had seen.

From the interpretation of the verse, it can be clearly seen that in the learning process a teacher must master the material to be taught. Because the teaching materials or learning materials delivered to educators are very necessary for them to understand every learning that will be obtained. The success of teaching is highly dependent on the mastery of the material mastered by the educator/teacher. Therefore, in delivering teaching materials, you must pay attention to the following things:

- a. The Truth of the Matter / Learning Material
- b. Suitability of the material with learning objectives
- c. Delivered in an orderly and clear manner
- d. Fluency of educators in delivering

Social competence is the ability or ability of an individual to relate to others, social situations and be able to apply according to the social demands faced (Nurhuda et al., 2023). This social competence refers to the competence that manages community relations. Basically, social competence in teachers means the ability of teachers to communicate and integrate effectively with various parties, including students, fellow teachers, parents, students' parents and the surrounding community. According to Yuningsih et al (2023) Social competence is the ability of teachers as part of society which includes:

- a. Communicate verbally and in writing.
- b. Using communication and information technology functionally.

- c. Interact effectively with students, fellow educators, educators, parents/guardians of students
- d. Get along politely with the surrounding community.

Personality Competencies

Al- surah Al-Ahzab verse 21

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

Meaning: "Indeed, there has been in the Messenger of Allah a good example for you (i.e., for those who hope for Allah's mercy and the coming of the Day of Resurrection and who remember Allah a lot". (QS. Al-Ahzab: 21)

The interpretation of this verse from the Ministry of Religion of the Republic of Indonesia is that Allah warns hypocrites that they can actually get a good example from the Prophet Rasulullah is a strong believer, courageous, patient and steadfast in facing all trials, fully believing in all the provisions of Allah and having noble morals. If they aspire to be good human beings, be happy in life in this world and the hereafter, of course they will emulate and follow it. However, their actions and behavior show that they do not expect Allah's pleasure and all kinds of true happiness.

Based on this interpretation, we can interpret that as an educator we must be a good example for students both in terms of behavior, discipline, honesty, enthusiasm for learning, responsibility and so on. Because the example given by teachers to students is more valuable than just verbal instruction. So we can see that this is related to personality competence and competence is very important for a teacher to have, because a teacher is someone who is admired and imitated. Imitated in the sense of being an example to all aspects of him, be it his behavior, attitude, faith, and morals for his students.

Personality competencies include the complete personality that teachers must have, including aspects: virtuous, honest, mature, faithful, moral, discipline, responsibility, sensitive, objective, flexible, insightful, able to communicate with others, the ability to develop professions such as critical thinking, reflectiveness, willingness to learn throughout life and being able to take responsibility (Arifai, 2018). This personality ability concerns the teacher himself. Teacher competence has a great influence in determining whether or not a teacher is a teacher for students or parents and school residents, so good understanding is needed from a teacher (Putri & Aslam, 2022).

Professional Competencies

Al- surah Al-Hujurat verse 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

Meaning: "O you who believe! Do not raise your voice above the voice of the Prophet, and do not speak to him as loudly as some of you do to others, and all your deeds will be wiped out while you are unaware." (QS. Al-Hujurat: 2)

The interpretation of the verse based on the interpretation of Al-Muyassar is that O one who believes in Allah and His Messenger and does His teachings, do not raise your voice above the voice of the Prophet when he speaks, and do not hardening when you are about to call as if you are hardening some of you to some of them again. Distinguish him when conversing with others because Allah has chosen him to carry out his Lord's treatise, it is obligatory to believe in him, to love him, to obey him and to follow him, for fear that your deeds will be removed and you do not feel it.

From this interpretation, we can understand that in communicating or talking to others, we should be polite and polite and gentle. In addition, we must treat others fairly and compassionately. This is in line with the social competence of teachers where we want to communicate with students, fellow teachers, parents/guardians of students and school residents must be polite and full of tenderness so that our communication can run effectively and build positive relationships with everyone.

Teacher professional competence is a competency needed by a teacher in carrying out his professional duties as an educator effectively and efficiently. According to Mulyasa, professional competence is the ability of teachers to master learning materials well in a broad and in-depth manner, which includes: mastery of the curriculum material of the subjects in the relevant schools, the scientific substance that overshadows the material and mastery of the scientific structure and methodology (Prayitno, 2020). Then according to Slamet in (Sagala, 2009) Teachers' professional competencies consist of:

- a. Understand the subjects you have prepared to study
- b. Understand competency standards and learning content standards in accordance with ministerial regulations and teaching materials in the curriculum

- c. Understand the structure, concepts, and scientific methods that overshadow the teaching materials
- d. Understand the relationships between related subject concepts
- e. Applying scientific concepts in daily life.

CONCLUSION

In the Qur'an, the competence of educators or teachers is not explained directly but explicitly. Therefore, it needs deepening so that we can connect it to the competencies that must be mastered by teachers. In the Quran, there is a way for us to educate someone as well as how to have the competence that an educator must have. Therefore, with the study of teacher competence in this perspective, it can be a flashback for educators to return to their ethics as an educator, namely they must have competencies as an educator consisting of pedagogical, professional, social and personality competencies.

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