

Teacher Competence Surah An Nahl Verse 90

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ABSTRACT

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The background for writing this journal is because of the importance of the competencies that a teacher must have. The competence of a teacher greatly determines the quality of students. It is hoped that later this will be able to increase the insight of writers and readers about teacher competence, and of course also be able to apply the verses of the Koran in everyday life. This research is qualitative research with data obtained through literary sources (library research), namely literature review through library research. The primary data source for this research is Tafsir books, then other related sources. The results of this research show that in Q.S. an-Nahl [16]: 90 Social Competence and professional competence. Social competence takes the form of: Acting fairly towards multicultural students, being kind towards students, helping to lighten the burden on students, prohibiting students from doing things that are not good, and educating students to achieve mental cleanliness. Professional Competency consists of being a human learner.

Kata Kunci

Competence, Teacher, Surah An-Nahl Verse 90

INTRODUCTION

The position of the teacher is always relevant to the times and will always be needed by society. Advances in science and technology will not be able to replace the existence of teachers, even though with the internet today it is very easy for everyone to access everything. The role of the teacher cannot be replaced by technology because in the world of education there are many human elements, attitudes, value systems, feelings, motivation, habits, etc. that cannot be replaced by other elements (Arif et al., 2014).

The enormous duties and responsibilities in order to educate the nation's life require a teacher to be a professional teacher. There are three special requirements for the profession of an educator according to Abuddin Nata, namely:

1. A professional teacher must master the field of science that he will teach well.
2. A professional teacher must have the ability to convey or teach the knowledge he has (transfer of knowledge).
3. A professional teacher must adhere strictly to the professional code of ethics (Ramayulis, 2013).

Teacher competency is the most important thing in the education system in Indonesia. competent teaching certainly must competent in the field pedagogy, professional, personal, And social. (Hamalik, 2006) The teacher is responsible for carrying out the activities education, And Teacher obliged give instruction And guidance to student. Responsibility the form implementation development curriculum, guidance Study student, development quality personality, character, and physical student, analysis difficulty learning, And evaluation learning progress student.

As a perfect book, the Qur'an also contains guidelines regarding the competencies that a teacher must have. This is contained in many verses of the Qur'an, including in QS an-Nahl [16]: 90. Based on these thoughts, the author was inspired to express it in a scientific work entitled "Teacher Competence in the Al-Qur'an Surah an-Nahl Verse 90".

RESEARCH METHOD

The method used is qualitative descriptive analysis with a library research approach. The data collection system is to collect various reading materials, sourced from history books and references as well as journals. Based on the results of the study obtained, note down the important points in the notebook that the author has prepared. Then compare the results of studies from journals and books to interpret them.

RESULT AND DISCUSSION

Teacher Competence In The Koran Surah An-Nahl Verse 90

Based on the author's findings, it can be concluded that in QS an-Nahl [16]: 90 there are two competencies, namely social competence and professional competence.

1. Social Competence

Social Competence is that a teacher always interacts with and is sensitive to his environment in everyday life in society, wherever he is, both formally and informally. (Pettalongi, 2016) This competency also contains various teacher obligations to improve their work and social performance at the expense and responsibility of the morality of society and the environment. (Arif, 2013) Social competence at least includes competence to:

- a. Communicate verbally, in writing, and/or signs
- b. Develop communication and information technology functionally
- c. Communicate effectively with students, fellow educators, education staff, parents/guardians of students

d. Mingle politely with the local community. (Getteng, 2011)

Deep social competence QS an-Nahl [16]: 90 is as follows:

a. **الْعَدْل**

The word dil comes from the root word 'adala-ya'dilu which means to straighten out and do justice. In the Qur'an 'adl is also stated with the term qist. As a noun 'adl is mentioned 14 times, while the word qist is mentioned 15 times. (Baiquni et al., 2003) Some experts define fairness as placing something in its proper place. This leads to equality, even though the quantity may not be the same. There are also those who say that fairness is giving the owner their rights via the closest route. (Shihab, 2002) In other words, fairness is putting things in their place.

The connection of this verse in the context of teacher competency is that a teacher is required to be fair to all students. Students who are multicultural, come from different ethnicities, different religions, different customs, different skin colors, even different intelligence abilities, should not make a teacher act unfairly.

b. **الْإِحْسَان**

Ahmad Mushthafa al-Maraghi argued that the highest dignity of ihsan is to do good to people who do bad. (al-Maraghi, 1992) Meanwhile, Musthafa Dieb al-Bugha and Muhyiddin Mistu provide the definition that ihsan is sincerity and sincerity, namely being sincere in carrying out worship for Allah SWT alone and doing it seriously as if you saw Allah SWT when you perform the worship. (al-Bugha et al., 2013) In the context of ihsan towards fellow human beings, it can be applied by fulfilling the rights of fellow human beings that have been determined by Allah SWT.

Shaykh al-Utsaimin said that ihsan to creatures can be done in several ways, including the following:

- 1) Treasure. Doing ihsan with wealth is by donating it to pay zakat and alms. And the most important way to do good with wealth is with zakat. Because zakat is one of the pillars of Islam which has an important position and determines whether a person's Islamic faith is perfect or not. After that, the most important thing is to invest your assets to support your wife, children, mother, father, siblings and other relatives. Then alms are given to the poor and people who are entitled to receive alms.
- 2) Position. act ihsan according to the position he has. If a person has a position in the government then his ihsan act is to help make things easier for his brother who is dealing with the government.

3) Knowledge. Doing ihsan with knowledge is by teaching the knowledge with wisdom to other people, either through schools, assemblies, taklim, or through other means.

4) Power. Doing ihsan with force includes lifting or carrying other people's belongings. (al-Utsaimin, 2000)

A teacher must be able to do compassion for each of his students. In today's modern world, it is not uncommon to hear reports of fights between teachers and students. This is actually due to the loss of a teacher's attitude of compassion towards his students.

c. **وَإِنِّي ذِي الْفُرْجَىٰ**

This verse contains instructions for establishing kinship and friendship, as well as encouragement to give charity to them. Although this gift includes the blessings already mentioned, the specialization here shows that there is great attention to it. (al-Maraghi, 1992)

It should be noted that the command to do good to the family in this verse is not built on ashabiyah towards the family, but is built on the takaful taught in Islam.

In the context of the world of education, a teacher should not hesitate to provide assistance to students who need it. This assistance can be in the form of moral or material.

d. **وَيَنْهَىٰ عَنِ الْفَحْشَاءِ**

According to M. Quraish Shihab, fahsya is the name for all actions or words which, even beliefs, are considered bad by the soul and common sense and result in bad impacts, not only for the perpetrator but also for the environment. (Shihab, 2002) According to Sayyid Qutb, fahsya is every problem that is bad or goes beyond the limits. It is from this equivalent word that it is singled out, namely those which mean vile and contrary to human honor. (Qutb, 2010)

A teacher must have the courage to convey the truth to students. A teacher's courage in preventing this fahsya is an implementation of his caring attitude towards students. Because Fahsya's actions not only have an impact on the perpetrator, but will also have an effect on the environment.

e. **وَالْمُنْكَرِ وَالْبِغْيِ**

Al-munkar is what is shown by the perpetrator of the haram things. (al-Bushrawi, 2016) From the meaning of the language, it means something that is unknown and therefore denied. (Shihab, 2002)

Meanwhile, Sayyid Qutb defines evil as every action that is denied by human nature. So this is where the Shari'ah also denies it. (Qutb, 2010)

Al-baghy or persecution is taken from the word bagha which means to ask/demand. Then its meaning narrows so that in general it is used in the sense of demanding the rights of another party without rights and by means of violence. (Shihab, 2002) Al-baghy also means tyranny and exceeding the limits of truth and justice. (Qutb, 2010)

In the context of education, a teacher must also have the courage to prevent evil and abuse. Moreover, nowadays people are very familiar with the terms bullying and so on, so teachers should be at the forefront in preventing these acts.

2. Professional Competenc

Professional competence is competence and mastery of a field of study that can be integrated harmoniously with teaching ability or complete mastery of teaching methodology and teaching materials. (Pettalongi, 2016) In this case, a teacher is expected to be able to master the material broadly and in depth. Professional competence has the following characteristics:

- a. Understand the subjects you have been prepared to teach
- b. Understand competency standards and subject content standards
- c. Understand the structure, concepts and scientific methods that cover teaching materials
- d. Understand the relationship of concepts between related subjects
- e. Apply scientific concepts in everyday life.

The signal for professional competence in this paragraph is found in the sentence

لَعَلَّكُمْ تَذَكَّرُونَ

Allah SWT commands you to do three things and forbids these three things, so that you can learn a lesson, then you do what is pleasing to Allah SWT. (al-Maraghi, 1992)

M. Quraish Shihab understands that the conclusion of this verse is a signal that religious guidance, or at least the values mentioned above, are inherent in everyone's conscience and are always desired to be manifested. Therefore, these values are universal. Violation of it can result in the destruction of humanity (Shihab, 2002).

This is actually a signal that a teacher must have a learning spirit, so he must not be complacent about what has been achieved. However, he continues to broaden his horizons by reading, studying, researching and writing.

CONCLUSION

After the author discusses all the main problems of this journal, the author can draw the conclusion that inQS an-Nahl [16]: 90 social competence and professional competence. The competencies implied in QS an-Nahl [16]: 90 are as follows Social Competence, be fair to multicultural students, be respectful towards students, helps lighten the burden on students, prohibit students from doing things that are not good, and educate students to achieve mental cleanliness. Professional Competency, become a human learner

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