

THE QURAN INSIGHTS ABOUT TEACHER PROFESSIONALISM (Thematic Interpretation APPROACH)

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ABSTRACT

Education is a theory born from human thinking about educational problems and efforts to solve them systematically and fundamentally. And education is also included in the practice applied in human activities to educate students in order to achieve certain expected goals. Professionalism itself is an understanding that teaches that every job or profession must be done by a professional person. In Islam, all work must be done in a professional manner, in the sense that it is done properly and correctly. This can only be done by an expert like that. whatever type of profession a person has, he should do it professionally. Therefore, this article is deliberately made to discuss the professionalism of teachers and what terms are used in the Qur'an in the world of education. There are various terms God conveys to humans related to the meaning of professionalism, for example in the letters Al-An'am: 135 and Al-Isra' 84 which has a meaning in the style of ala yang mana man Atiku and the word ala syakitraini which has the meaning of degree, place, the writer can draw the term understanding that the Qur'an gives a signal that a job must be done professionally. Likewise, the teaching profession must be carried out professionally in educating students.

Keywords: Teachers, Koran, and Professionalism

INTRODUCTION

Teacher professionalism or the problem of experts in the world of Islamic education itself is not small, but a big problem and requires a solution in it. Islamic education can achieve its goals, in this case, the education implementer is an expert in the field he is engaged in. The presence of a teacher is not only limited to transferring knowledge, but more than that, among others: educating, guiding, and more towards instilling values in students outside the knowledge he teaches, and the knowledge he has. (Shafei: 1992).

Therefore, the role of the teacher in transferring whatever knowledge he teaches to students (in the view of Islamic education) should be based on the Islamic spirit and values, meaning that the values applied to students should be able to be formed by the teacher.

In educational activities, it is also not merely conveying *knowledge*, but conveying knowledge which is currently the practice of good and bad values, prioritizing other ways which are normative. It can be understood that there is an

effort which is systematically arranged from the educators themselves to animate, the role of helping students so that they can advance towards a more ideal than this period before. In this regard, Islam views as well as commands that all affairs and professions should be carried out and carried out professionally (according to their abilities) this shows that a job should have people who are truly qualified in their fields. (Muhadjir: 2000)

One of the problems that exist in education and at the same time as a burden on the role of the teacher itself can awaken students and be able to direct them to respond to decent and good values originating from the school they have obtained, the effort of the educational goals themselves can be achieved properly. Therefore, a good measure of teachers in terms of carrying out the process of educating students in Islamic education and general education is one of the most important things in the world of education where life is still given to increase the practice of worship in education. Based on all of this, the authors are interested in conducting a study of how the Qur'anic insights on the insight of teacher professionalism in the thematic interpretation approach and also in Islamic education itself.

METHOD

The research method used was taken from several sources such as books, the internet, and research journals that are relevant to the research theme written by the author. while the data collection is carried out in the form of library research, namely collecting data based on documents from various literature.

DISCUSSION

1. Teacher Professionalism Concept

Teacher in the context of the Koran has the meaning, among others, "*mu'allim, mudarris, mu'addib, murabba, and murshid*" which in the use of the word has its meaning by the context of education. (Mujib: 2006) explains the terms used for teachers, namely "*Asy-Shaykh and Al-Ustadz*". Meanwhile, according to Muhaimin quoted by Abdul Mujib, giving an understanding of the teacher focuses more on the tasks that must be carried out by an educator.

Furthermore, professionalism comes from English, namely *professionalism* which means: "*the combination of all the qualities that are connected with trained and skilled people*" (University of Cambridge, nd) which means that professionalism is a combination of people who are trained and skilled with all their qualities.

As for the KBBI that professionalism means, quality, quality, and the actions of people who carry out a profession by their professionalism or are competent in their fields. (Kemendikbud, nd).

Etymologically, the word profession refers to the origin of the word *profession*, which means capable, clever, skilled, capable. In addition, the

profession can be interpreted as a permanent job, work history, and livelihood to meet one's life needs. (Partito: 1994). In short, the meaning of a profession is a job, a character in which individuals can survive in life in the world based on their efforts. In this case, the profession itself is also related to the meaning of profit and profit so that a person's individuality can survive and finance his life through work.

Based on the origins of the word, it is a profession that can be interpreted as the work which carried out the individuality of an appropriate collective capacity and carried to the expert, in this case, should be worth based on what was believed to Zelaya together with clear proofs (*real*) that related individuals hold an activity should really be able to carry out the activities in question so clearly recognized as their expertise. Claims of expertise in question can come from several individual public groups who live in a local location, as well as the role of the services that use them, if it is related to education, it can be proven in scientific works. (Purwanto: 2007).

The terms *professional*, *professionalism*, and *professionalism*. have different meanings, therefore a detailed distinction is needed. The term professional is based on two things today:

First, it is more directed towards people who have a profession. This means that it is directly related to the individual who has something he has achieved, as well as related to the environment and innate factors. A professional usually works independently and dedicates it with a sense of responsibility for his professional abilities. *Second*, it relates to something that has been achieved that can be done by a person's individuality in carrying out something he has achieved by his profession. In the sense that such a person in carrying out his work should have special abilities and ways of working. (Depdikbud: 2005).

From the explanation above, the writer concludes that there are differences between the three, including: first, the word profession means a position, then second, a professional is the antonym of the word amateur (beginner), and thirdly, professionalism, as referred to above, is a person. work must be by competencies based on high educational results because he has the expertise he masters in his field.

2. Juridical Foundation of Teacher Professionalism

Teacher professionalism has become increasingly popular after the issuance of Law No. 34 of 2018 concerning the national education system (sidings). Chapter IV regarding educators and education staff states that educators are professionals whose role includes planning, implementing, in learning activities, assessing student learning. , as well as conducting training guidance, and scientific studies in community service, especially at the level of educators at colleges or universities. (Law No. 34 of 2018 Regarding the National Education System chapter IV, 2018).

Then it is also closely related to the Law on Teachers and Lecturers No. 14 of 2005 which states that teachers are professional educators, namely the burden of their main role is to educate, guide, direct, teach, assess, and evaluate a wide range of students starting from early childhood education. Early formal education, primary education and secondary education Professionalism of a teacher or it can be said professionalism means that the teacher should be able to plan teaching and learning programs, lead, carry out the teaching and learning process, assess student progress in the teaching and learning process, to be able to utilize as well as deliver an assessment of teaching and learning progress and other notifications for the perfection of the teaching and learning process.

Based on the juridical foundation and some of the opinions above, that the term professional has a very broad meaning and understanding of people who have technical abilities. So that there are several criteria for teachers who can be said to be professional educators, the following we can know together as follows:

a. Have Academic Skills

Sourced with a juridical basis that the expertise of a teacher or lecturer must have a diploma qualification that is by the type and level of formal academic education where he is assigned. An explanation of the academic expertise of a teacher is declared professional Permendiknas No. 16 of 2007 concerning standards of academic qualification and teaching competence. The government requires academic skills for a minimum of diploma four (D-IV) and bachelor (S1) in the appropriate education/study program along with the subjects taught and obtained from accredited study programs.

b. Have Competence.

Competence is a set of knowledge, skills, and behaviors that should be owned, internalized, and controlled by teachers and lecturers in carrying out the burden of professional roles. Teaching competencies include pedagogic competence, personality competence, social competence, and professional competence obtained through professional education. The pedagogic competence of educators can manage learning, including planning learning, carrying out learning, and assessing the paradigm of the effort of a learning effort. In addition to the burden of an important role in the management of learning, teachers also carry out directives and training in extracurricular activities, thus carrying out the burden of an additional role mandated by educational institutions. Personality competence concerns a strong personality, noble character, wise, authoritative and can be a role model for students, as the saying goes, *children see, children do*. Professional competence leads to the mastery of subject matter in a broad and in-depth manner. Mastery of the material involves the load of the role being handled. And at this time of social competence, a teacher is required to be able to communicate and interact with students, fellow teachers,

parents, and the community. An educator is also not merely an expert in the sense of mastering the content of the lesson but can place the concept of educational messages. Forming a holistic personality and not partial. Not only good at the *transfer of knowledge* but also the *transfer of culture and values*. Through learning, it is expected to be able to utilize aspects of cognition, touch the affective and abrasive domains of skills.

c. Have an Educator Certificate

An educator certificate is a criterion between teachers and lecturers who can be said to be professional educators by existing requirements. So that every teacher and lecturer who already has an educator certificate can become a teacher and lecturer in a certain educational institution or institution. As well as getting an award in the form of allowances from the government related to professional allowances or salaries that are more charged from the state.

d. Physically and Spiritually Healthy and Have the Ability to Realize National Education Goals

In this case, what is meant by being physically and mentally healthy and having the ability to realize the goals of national education is that every teacher must be physically and mentally in good condition so that they can carry out their duties as educators well. The goal of national education towards this time is the point of education, namely increasing the advancement of the potential of students so that as human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, so as citizens of a democratic and responsible country.

3. Quranic Verses About Teacher Professionalism

Teacher professionalism has become increasingly popular after the issuance of Law No. 34 of 2018 concerning the national education system (sidings). Chapter IV regarding educators and education staff states that educators are professionals whose roles include planning, implementing, in learning activities, assessing student learning. , as well as conducting guidance, training, and scientific studies in community service, especially at the level of educators at colleges or universities. (Law No. 34 of 2018 Regarding the National Education System chapter IV, 2018).

So that the points of this professional sub-competency include: the ability to master knowledge in the fields of science, technology, art, and culture that he/she has which at least includes mastery of subject matter in a wide range and depth by the standard content of the educational unit program, subjects, and/or subject groups, mastery of concepts and methods of relevant scientific, technological, and

artistic disciplines, which are conceptually overshadowing and coherent with professional education unit programs, subjects, and/or subject groups.

Thus, in the following, the writer mentions the verses of the Koran related to teacher professionalism by using the *maudu'i* interpretation method, namely collecting the arguments of the Koran from various suras related to professionalism, that, we interpret the verses or analyze the contents of the verses concretely so that they are known. that the verse is indeed referring to the interpretation of the Qur'an by experts in the interpretation of the Qur'an and the following verses: QS. Al-Fatir verse: 10 QS. Al-Isra' verse: 36 QS. Al-Baqarah verse: 247, QS. Al-Baqarah verse: 286, QS. Al-An' Am verse: 135, QS. Al-Isra 'verse: 84 and QS. Az-Zumar verse: 39 (Lubabu al-Ta'wil fi ma'ani al-Tanzil: 1426 H)

a. Surah Al-Fatir verse 10

يَرْفَعُهُ الصَّالِحُ وَالْعَمَلُ الطَّيِّبُ الْكَلِمُ يَصْعَدُ إِلَيْهِ جَمِيعًا الْعِزَّةُ لِلَّهِ الْعِزَّةُ يُرِيدُ كَانَ مَنْ
يُبْذَرُ هُوَ أَوْلَاكَ وَمَكْرٌ شَدِيدٌ عَذَابٌ لَهُمُ السَّيِّئَاتِ يَمْكُرُونَ وَالَّذِينَ ۞

Meaning: *Whoever desires glory, then to Allah belongs all the glory. To Him ascends good words and He raises righteous deeds. and those who plot evil for them a severe punishment. and their evil plans will be destroyed.*

The interpretation of Surah Al-Fatir verse 10 in the book of Ibn Kathir explains that whoever wants to live a happy life in this world and the hereafter and be glorified in this life, should always be obedient and obedient to Allah's commands consistently and consistently. Thus that Allah SWT as the owner and ruler in this world and the hereafter and everything in this world belongs to Allah alone. (Ibn Kathir Volume 6, 2004: 599).

The meaning of the word *al-Izzah* is الشرف الحسان ال glory is resistance (strong) to damage. and sentence الطيب ال الكلا namely remembrance, recitation and prayer. Next العمل الصالح Allah will accept the deeds of every human being who does a good deed. (Tafsir Ibn Atsar: 1984)

It can be concluded from the interpretation of Surah Al-Fatir verse 10 that in the view of Islam an act or work is of very good value, supported based on sharia, a work referred to in such a way (charity) is not merely oriented towards an effort paradigm of a business, but a process. even since the intention should have been conceptualized in the heart aimed at Allah SWT in order to get glory in the world where life is still given to multiply and carry out and all property will no longer be valuable but deeds of worship will be held accountable later.

This is also in line with the Qur'an Surah Al-Isra 'verse: 36 regarding a job in which professionals should be based on knowledge according to their field which reads:

Meaning: *And do not follow what you do not know of. Verily, hearing, sight, and heart are all held accountable.*

The interpretation of the verse of Surah Al-Isra 'verse: 36 in the book of interpretation at-Tabari explains that Allah forbids anyone who says or does an act which he also does not know the truth. " *And do not follow what you do not know of.*" Also the sentence " *does not say you do not know either*, as explained by Ibn Abbas لا تقول "do not say". Described from Qotadah that

Do not say when 'I heard,' this time that you have never heard of yourself, nor 'I see,' this time that you have not seen, nor 'I have known,' this time that you do not know anything. Because everything which is asked for accountability later by Allah subhanahu Matala. (Ath-Tabari, 2007: 676)

From the explanation of the interpretation above, it can be concluded that Allah SWT ordered us not to act without being based on knowledge from hearing, sight, and heart, because that is all that is held accountable later, then the correlation with professionals is a job that must have knowledge. and must be appropriate in their respective fields.

b. Surah Al-Baqarah verse 247:

وَنَحْنُ عَلَيْنَا الْمُلْكُ لَهُ يَكُونُ أَتَى قَالُوا ۖ مَلِكًا طَالُوتَ لَكُمْ بَعَثَ قَدْ اللَّهُ إِنَّ نَبِيَّهُمْ لَهُمْ وَقَالَ
الْعِلْمُ فِي بَسْطَةٍ وَزَادَهُ عَلَيْكُمْ اصْطَفَاهُ اللَّهُ إِنَّ قَالَ الْمَالِ مِّنْ سَعَةٍ يُوتَ وَلَمْ مِنْهُ بِالْمُلْكِ أَحَقُّ
عَلَيْمٌ وَاسِعٌ وَاللَّهُ ۖ يَشَاءُ مَنْ مُلْكُهُ يُؤْتِي وَاللَّهُ ۖ وَالْجِسْمُ

Meaning: *Their Prophet said to them: "Verily Allah has made Thalut your king." they replied: "How does Thalut rule us, even though we have more right to control the government than him, while he is not given enough wealth?" The Prophet (them) said: "Verily Allah has chosen your king and bestowed upon him extensive knowledge and a mighty body." Allah gives government to whom He wills. and Allah is Extensive of His gifts, All-knowing.*

Competence ' Ilmiyyah a professional core competencies that should be worth having an educator. How can he transmit knowledge if he does not also have insight. Directing today's students to achieve self-understanding and self-direction during this time of maturation. This scientific ability includes insight into the mastery of the material and its delivery strategy in learning.

In surah al-Baqarah verse 247 above, Allah hints at the competencies required by educators with the sentence العلم which is associated with the bestowal of Allah upon the Prophet David in many areas of knowledge. Etymologically, the word derived from the word which means a lot of coverage, wide, wide, and deep, even or spread out. Even though I mean At this time the verse referred to in this way is the existence of a lot of coverage at this time the figure of the Prophet David in terms of knowledge. The Prophet David had very deep and broad knowledge in terms of science

Although the word *al-ilm* comes from the verb *alima ya'lamu* which means to know. So *al-ilm* said all types of knowledge that exist in nature, both religious knowledge, philosophy and science. In this case, people who have deep knowledge are called *al-ilm* people.

In the interpretation of Al-Qurtubi it is explained that what is meant by *basthatan fil ilmi* is that, rather than anything else, Allah gives breadth of knowledge so that Allah knows everything and his knowledge is comprehensive. (Tafsir al-Qurtubi: 1964)

It means that a teacher should really be competent in terms of his knowledge because he who teaches, transforms knowledge to his students. Effective learning must begin with the ability of educators to acquire educational, technical, personal and social skills. Teachers need to understand and have skills in various active, innovative, creative, effective and entertaining learning models.

c. Surah Al-An' Am verse: 135

يُفْلِحُ لَا إِنَّهُ الدَّارُ عَاقِبَةُ لَهُ تَكُونُ مَنْ تَعْلَمُونَ فَسَوْفَ عَامِلٌ إِنِّي مَكَاتِبِكُمْ عَلَى أَعْمَلُوا يَوْمَ قُلْ
الظُّلُمُ

Meaning: Say: "O my people, do as much as you can. Indeed, I did (too). Later you will know who (among us) will get good results in this world. Verily, the wrongdoers will not get luck.

Tafsir Almaragi explains that: The meaning of the word *Al-Makanah* is the situation that exists in your time. And the word *aqibah* has the final meaning. Meaning is the end of goodness. The bad ending cannot be mentioned here either. Because God created those who are still given life to multiply carrying out this worship as fields and fields to secure life in a world where property is no longer valuable but the deeds of worship are held accountable later, and as a bridge across them. Allah wants His servants to do good deeds in order to get a good reward.

This verse is a continuation of the previous verse, explaining Allah's threat to those who reach it but deny it, and when they become their own witnesses on the Day of Resurrection. It was God's preparation to destroy mankind not because of any injustice which God did, but because of the crimes they committed themselves. This verse shows that the fate of a country is the result of that state's actions and which actions flow from its spiritual realm. And all work is a paradigm of effort that should emerge from which action when which one is taken. If his behavior is good, he makes an effort to reward which is good, and if his behavior is bad, he also gets a bad reward.

Thus, the meaning and cues that can be drawn from the Qur'anic verse that the author can take are that professionalism is based on an ability that the teacher has in doing something that leads to the realm or capability of a person in carrying

out a job, which in the end there is also responsibility for the consequences of this. what it does (consequent to the results). Then at the end of Surah Al-An'am verse 235 there is a sign that people who act unprofessionally are people who do wrong, and people who do wrong will not benefit. Because in essence working professionally will definitely bring benefits (falah), both for the perpetrator and for other people who are in the existing system at the job. Working professionally will not bring harm to anyone. Then there are other verses that can be taken as the basis of the Qur'an to strengthen and have the intention that the work must be carried out according to the capabilities (professional).

CONCLUSION

Teacher professionalism has become increasingly popular after the issuance of Law No. 34 of 2018 concerning Standards for educators and education personnel Chapter IV that educators are professionals whose duties include the ability to master learning material broadly and deeply. This statement is taken from the opinion of commentators who emphasize the meaning of the word 'ala Makanatikum (in Surah Al-An'am: 135, Hud: 93 and 121, Al-Zumar: 39) and the word 'ala syakitraini (in Surah Al-Isra : 84). The two words, namely the word 'ala Makanatikum, have the meaning of place, degree, position, ability, strength, position, a person's condition, the peak of one's abilities, or a permanent state of something that happens continuously all the time, full power to do something. . All of this can be understood in terms of the condition of a person being able to carry out the work he wants as much as possible to get good results. From this one can draw the understanding that the Qur'an gives a signal that the work must be done professionally. Likewise, the teaching profession must be carried out professionally

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