

Competence and Morals of an Educator in the Study of Tarbawi Hadith

¹Supihatul Mahpudoh, ²Reffin Laily Nur Widyani

¹²Universitas Negeri Sunan Kalijaga Yogyakarta

¹upiatul96@gmail.com, ²reffin.laily@gmail.com

Abstract: *Educators have a central role in shaping the character and competence of students, so that ideal competency and moral standards are needed in accordance with Islamic values. The tarbawi hadith provides a normative foundation for educators in carrying out their duties professionally and morally. This research aims to examine the competencies and morals that must be possessed by an educator based on the perspective of tarbawi hadith. This study uses a qualitative approach with a literature study method, where data is collected through the analysis of various literature, including relevant books and journals. The results of the study show that an educator must have competencies that include noble morals, compassion, breadth of knowledge, and flexibility in conveying knowledge. In addition, traits such as zuhud, clean soul, sincerity, forgiveness, glory, authority, love for students, understanding of student competence, and consistency in educating are important aspects in shaping the character of an ideal educator. The implications of this study show that educators not only play the role of conveyors of knowledge, but also as moral role models who are able to have a positive influence on students in their academic and social lives.*

Keywords: *Competence, Morals, Educator, Tarbawi Hadith*

Abstract: Pendidik memiliki peran sentral dalam membentuk karakter dan kompetensi peserta didik, sehingga diperlukan standar kompetensi dan moral yang ideal sesuai dengan nilai-nilai Islam. Hadis tarbawi memberikan landasan normatif bagi pendidik dalam menjalankan tugasnya secara profesional dan berakhlak. Penelitian ini bertujuan untuk mengkaji kompetensi dan moral yang harus dimiliki oleh seorang pendidik berdasarkan perspektif hadis tarbawi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka, di mana data dikumpulkan melalui analisis berbagai literatur, termasuk buku dan jurnal yang relevan. Hasil penelitian menunjukkan bahwa seorang pendidik harus memiliki kompetensi yang mencakup akhlak luhur, kasih sayang, keluasan pengetahuan, serta kelenturan dalam menyampaikan ilmu. Selain itu, sifat-sifat seperti zuhud, jiwa yang bersih, keikhlasan, sifat pemaaf, kemuliaan, kewibawaan, rasa cinta kepada siswa, pemahaman terhadap kompetensi siswa, serta konsistensi dalam mendidik menjadi aspek penting dalam membentuk karakter pendidik ideal. Implikasi dari penelitian ini menunjukkan bahwa pendidik tidak hanya berperan sebagai penyampai ilmu, tetapi juga sebagai

teladan moral yang mampu memberikan pengaruh positif bagi peserta didik dalam kehidupan akademik dan sosial mereka.

Keywords: Kompetensi, Akhlak, Pendidik, Hadits Tarbawi

Introduction

The process of developing the state and nation cannot be separated from the role of educators and teachers. The Law for Teachers and Lecturers mandates that the work of teachers and lecturers has a function, role and strategic position in nation building. The task of educators is to educate the life of the nation, improve the quality of Indonesian human resources who are faithful, devout, and have noble character, master science, technology, and art, and build an advanced, just, prosperous, and civilized society. Based on Pancasila and the 1945 Constitution of the Republic of Indonesia, this profession must be developed as a decent and dignified profession¹.

One way to achieve these educational goals is through the professionalism of teachers. A professional teacher is a teacher who is competent and constantly developing in carrying out learning tasks. To become exemplary and professional teachers, educators are encouraged to follow the example of the Prophet Muhammad SAW. This hadith serves as a guide for his people to be more enthusiastic in pursuing and practicing knowledge, as well as prioritizing professionalism based on the Qur'an².

Personality competence is one of the personal skills that must be possessed by a professional teacher, because through personality or character competence reflects a good character, wise and wise, has maturity and authority, and is a good role model. In implementation in the world of education, personality competence has a significant influence on teacher behavior. Good behavior makes teachers role models for their students. Thus, the character of a student is a reflection of character learning conveyed by the teacher through the personality character he shows.

As the Prophet Saw was called *Rahmatan Lil 'Alamiin*, it is to be the best role model for all mankind. Because in essence, the Prophet was required to be an educator for his people, especially in educating human morals, especially to teachers, that what is no less important than being a teacher is to have the nature of compassion. This is evidenced by the attitude of tolerance and the prophet's policy as an educator in responding to a mistake or violation committed by the prophet's students, namely the companions. The Prophet

¹ Undang-undang Republik Indonesia Nomor 14 Tahun 2005 Tentang Guru Dan Dosen

² Restia Lasri Yumawan dan Cecep Anwar, "*Profesionalisme Guru Menurut Perspektif Al-Qur'an dan Hadist*". Basha'ir Jurnal Studi Alquran dan Tafsir. Juni 2022. Hal.30.

Saw also taught that a teacher is able to educate in a gentle way. Flexible and not hard. As the Prophet Saw said:³

عن ابي موسى قال كان رسول الله صلى الله عليه وسلم: إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ بَشِّرُوا وَلَا تُنْفِرُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا

"From Abu Musa said: *If the Prophet sent someone from his companions in a matter, he said: " Give good news and do not make people run away, make it easy for others not to make it difficult for you:* (HR. Bukhari Muslim).

The above hadith states that it is important for an educator to have good personality competence and personal abilities. It can be seen that until now there are still many problems caused by the lack of effort of educators or teachers in arranging personalities that uphold values. This is marked by the current case. Quoting from Kompasiana.com, it was found that a Counseling Guidance (BK) teacher had committed sexual violence against 5 of his students⁴. In addition, in another case, a *kiai* in Trenggalek and his son were found harassing dozens of his students. He has been doing this since 2021⁵.

Based on the existence of several cases, it gives an idea that the competence of a teacher or an educator is an important thing in an education. Therefore, this study wants to discuss the importance of competence and morals for an educator in the study of tarbawi hadith. Which will be associated with the perspective of several tarbawi hadiths to understand more deeply how to implement the personality competencies of educators in the context of Islamic education, especially through the study of tarbawi hadith. Thus, it is hoped that it can contribute to improving the professionalism and effectiveness of educators in shaping the character of students with noble character.

Method

This research is a qualitative research using library *research*, which is a discussion obtained in literature and sources in general by recording all findings on topics related to this research, or by recording the latest analysis of the understanding of educators and students according to Hadith. To meet all these needs, research is carried out through literature research, books,

³ Muhammad Irwansyah dkk, "*Urgensi Kompetensi kepribadian Guru Dalam Sistem Pendidikan Perspektif Hadist Nabawi*". Tarbiyah: Jurnal Pendidikan Agama Islam. Juli-Desember 2019. Hal.14.

⁴ Kompasiana, "*Kasus Pelanggaran Kode Etik pada Guru Bimbingan dan Konseling*," *Kompasiana Beyond Blogging*, 3 April 2024.

⁵ Ahmad Faiz Ibnu Sani, "*Kiai di Trenggalek dan Anaknya Diduga Lecehkan Belasan Santri Sejak 2021.*," *Tempo.co Bicara Fakta*, 15 Maret 2024.

articles, journals related to the discussion being researched by reading *texts*, studying, studying, and recording literature related to the discussion of research.

As a data collection technique in this study, the researcher conducted a literature review in accordance with the material being studied. Then after the data is received, analysis is carried out using descriptive data techniques according to the researcher's understanding.⁶

Result and Discussion

Definition and Position of Educators

The Prophet SAW was sent by Allah SWT to uphold Islam on earth as a religion of *rahmatan lil' alamin*, in order to educate mankind through education. Education can strengthen the position of knowledgeable people. Education contains knowledge that is so important for mankind. Because, there is clearly a difference between people who have knowledge and those who do not. Both have differences such as the difference between light and dark. People who have knowledge are always able to learn from events, experiences, and encounters that occur in their lives. A knowledgeable person always wants to seek and practice his knowledge in order to gain wisdom in looking deeper into the causes and effects of something.

As the prophet said, it means:

Meaning: Narrated to us (Muhammad bin Abdullah A'la Ash Shan'ani) narrated to us (Salamah bin Raja') narrated to us (Al Walid bin Jamil) narrated to us (al Qashim Abu Abdurrahman) from (Abu Umamah Al Bahili) he said; "Two people were mentioned in the side of the Prophet PBUH, one was an expert in worship and the other was a knowledgeable man, then the Prophet PBUH said: "The virtue of a pious person from an abid is like my virtue from the lowest among you," then he continued his saying: "Indeed, Allah, His angels and the inhabitants of heaven and earth and even the ants in their nests to the whales, they will pray for the one who teaches goodness to men." Abu Isa said; This hadith is hasan Gharib sahih. Narrator said; "I heard Abu 'Ammar Al Husayn bin Hurait Al Khuzal'I say; I heard Al Fudlail bin Iyadl say; "A pious person who practices his knowledge and teaches his knowledge will be called great by the angels in the sky".⁷

The meaning of an educator according to the above hadith is derived from the word *Mu'allim*, that is, someone who has knowledge also practices

⁶ Hifza dkk, "Kepemimpinan Pendidikan Islam Dalam Perspektif Interdisipliner". NidhomulHaq: Jurnal Manajemen Pendidikan Islam. Vol. 5 No. 1. 2019. Hal. 50.

⁷ Mahallia Siti Nurrahmah dan Ferianto, "Kepribadian Seorang Pendidik di Tinjau Dari Perspektif Hadis". Jurnal Wahana Karya Ilmiah Pendidikan. Vol. 4 No. 2. Desember 2023. Hal. 106.

it. Meanwhile, linguistically, teachers or educators in Arabic are usually referred to by several terms, such as: *Ustadz*, *Mu'allim*, *Murabbi*, *mudarris*, *Mu'addib* and *Mursyid*. M. Quraish Shihab, argues that the words '*alima-ya'lamu* and '*allama-yu'allimu*, which form the expression *al-mu'allim*, come from the origin of the word *al'ilm*, have the intention to achieve something in the state of real.⁸

According to Muhaimin, in formulating the term educator into several terms and has its own characteristics in their duties as an educator, namely:

- a. *Ustadz*, that is, someone who has a commitment to professionalism, who is attached to himself a dedicative attitude, commitment to the quality of processes and work results, an attitude of wanting to always make improvements, and so on.
- b. *Mu'allim*, that is, a person who understands science very well and uses it to explain the function of science in life, put forward its theoretical and practical aspects, and convey, live, and practice science (*amaliah*).
- c. *Murabbi*, is someone who educates and prepares students to be able to be creative and able to manage and preserve the results of their creations so as not to bring disaster to themselves, society and the skitar environment.
- d. *Mursyid*, is a figure who can be a role model and a center of self-identification, or a point of reference, role model, and advisor for his students.
- e. *Mudarris*, is a person who has intellectual and information sensitivity, who constantly updates his knowledge and skills continuously, and tries to educate students, eliminate ignorance and train them in skills according to their talents, interests, and abilities.
- f. *Mu'addib*, is someone who can prepare students to take on the responsibility of building a quality civilization in the future.⁹

Another meaning of an educator is as a transmitter of knowledge how the hadith of the Prophet says:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ الْجَمُّ يَوْمَ الْقِيَامَةِ يُلْجَأُ مِنْ نَارٍ {رواه ابو داود و الترمذي}

Means; "Whoever is asked about something and then hides it, then he will be controlled on the Day of Resurrection with the reins of the fire of hell". (HR. Abu Daud and At-Turmudzi).

⁸ Ahmad Suryadi dkk, "Pendidikan Dalam Perspektif Hadis (Suatu Kajian Maudu'iy)". Jurnal Pendidikan Kreatif. Vol. 4 No. 1. 2023. Hal. 52.

⁹ Isropil Siregar, "Hakikat Pendidik Menurut Hadis Nabi". Khazanah: Jurnal of Islamic Studies. Vol 1 No. 4. November 2022. Hal. 2.

The quality of good teachers is those who always expand their knowledge, both about teaching, learning, writing books, digital literacy and others. Science should be spread as widely as possible to all mankind, so that its benefits can be felt more widely and the light of science can be felt by society. Conveying knowledge is an obligation while storing it is an act of sin.¹⁰

In fact, an educator is an elected individual who not only has extensive knowledge, but also carries great responsibility in carrying out the duties and functions of an educator. Science is a mandate from Allah SWT. What must be conveyed. And sharing knowledge with others is the attitude of an educator who is in harmony with the will of Allah.¹¹

Professionalism and Competence of an Educator

In the hadith of the Prophet SAW, the word professional is also expressed with the meaning of entrusting a job to an expert, as mentioned in the following hadith:

{رواه البخاري} إِذَا وَدِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

It means: "When a matter is given to someone other than the expert, wait for the time (of its destruction)" (H.R. Bukhari).

The hadith explains that professional work should be in harmony with expertise, professional diligence, and tendencies. Because, of course, this tends to produce more optimal results. Moreover, if it is done sincerely and with full persistence. The best work results are achieved when the work is carried out based on relevant expertise and knowledge, and vice versa.¹²

To produce professional and ideal educators based on the spirit of Islam, we need to look at the life history of the Prophet SAW. As an ideal educator and role model for mankind, the Prophet SAW was sent. All hadiths or sunnahs of the Prophet SAW can be the main guideline after the Qur'an for various aspects of human life, especially the aspect of education. This is contained in a hadith in the book Saheeh Muslim:¹³

¹⁰ Septina Laylatu Zahro, "Analisis Hadis Tarbawiy Tentang Sifat Kepribadian pendidik (Hadist Kontemporer). Jurnal Allahjah. Vol. 7 No. 2. Juli 2021. hal. 54.

¹¹ Agus Baskoro. "Hadis-hadis Rasulullah SAW Tentang Pendidik". Jurnal Almufida. Vol. II No. 02. Juli 2017. Hal. 133.

¹² Khanifatul azizah & Muhammad Ali Fuadi, "Profesionalisme Guru Dalam Islam: Kajian Konseptual Hadis Tarbawiy". Jurnal al-thariqah. Vol. 6 No. 1. 2021. Hal. 78.

¹³ Zulham Effendi, "Karakter Pendidik Dalam Kitab Hadis Sahih Al-Bukhari". Jurnal Waraqat. Vol. 1 No. 1. Januari 2016. Hal. 3.

عن معاوية بن الحكم السلمي قال: فَبِأَبِي هُوَ أُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ

Meaning: "From Muawiyah ibn Al-Hakam As-Sulamani, he said, 'Father and my mother as your ransom (said the Arabic oath), I have never met an educator before and after who taught better than the Prophet SAW."

In the field of Education, the Prophet Muhammad PBUH was an expert and professional teacher for his friends and people. The technique used by the Prophet SAW to change the attitude of his companions is to understand their psychology and then use the right methods and approaches based on that psychology.¹⁴

In carrying out duties and obligations, competence is something that must be embedded in the character of a teacher. This will be the basis for teachers to become more professional about their duties and responsibilities. The Education Program provides an opportunity to interact between students and teachers. According to the hadith of the prophet Muhammad SAW. A professional teacher must have certain competencies or skills.

Teacher competence has a great influence on the educational process, especially on students. Teacher competence has a great influence on student learning motivation. This means that when teachers become more competent, students will become more motivated to learn. These two things also have an important relationship with the teacher's performance. Teacher competence also correlates positively with the effectiveness of learning management, the more competent the teacher, the more effective the learning management will be and the greater the impact of the learning outcomes. In Islamic education, in addition to the environment, teachers' abilities also make a great contribution to students' understanding of Islam.¹⁵ Competencies that must be possessed by a teacher according to the hadith of the Prophet include:

a. Noble Character

In the hadith of the Prophet SAW said:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدَّثَنَا مُبَارَكٌ عَنْ
الْحَسَنِ عَنْ سَعْدِ بْنِ هَاشِمٍ عَنْ عَامِرٍ قَالَ أَتَيْتُ عَائِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ
أَخْبِرِينِي بِخُلُقِ رَسُولِ اللَّهِ. قَالَتْ كَانَ خُلُقُهُ الْقُرْآنَ أَمَا تَقْرَأُ الْقُرْآنَ قَوْلَ اللَّهِ
عَزَّ وَجَلَّ {وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ} قُلْتُ فَإِنِّي أُرِيدُ أَنْ أَتَّبِعَلَ قَالَتْ لَا تَفْعَلْ

¹⁴ Zaimir Syah dkk, "Guru Profesional Dalam Perspektif Al-Qur'an dan Hadis". Jurnal Penelitian Ilmu Pendidikan Indonesia. Vol. 1 No. 2. 2022. Hal.77.

¹⁵ Muhammad Cholid Abdurrohman, "Kompetensi Guru Perspektif Imam Bukhari dalam Kitaabul Ilmi Shahih Bukhari". Vol. 15 No. 1. 2022. Hal. 45.

أَمَّا تَقَرُّ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} فَقَدْ تَرَوَّجَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَدْ وُلِدَ لَهُ

Meaning" "Narrated to us 'Abdullah, narrated to Abi, narrated to us Hashim bin al-Qasim said, narrated to us Mubarak from Hasan from Sa'id bin Hisham bin 'Amir said, I came to 'Aisha, then I said 'ummul mu'minin, tell me about the morals of the Prophet SAW.', 'Aisha said: 'The morals of the Messenger of Allah SWT are the Qur'an, when you recite the Qur'an, the word of Allah 'azza wajalla and indeed on it (Rasulullah) is the virtue of the Prophet SAW. great. I said, 'I really want not to marry forever'. 'Aisha said: 'Do not do it, do you not read that the Prophet SAW is a good example. So indeeds the Prophet was married. And indeeds it was born from him (Ahmad).

In the above hadith, it is clearly stated that the Prophet SAW has great morals and Allah has created him as a good role model for his people. Implicitly, the above hadith reference to the concept of teacher can be understood as an understanding of the competence of a teacher who must have noble morals. A teacher with noble character is a professional educator who has good character and is able to influence students to follow what he teaches in the learning process.¹⁶

b. Compassionate. In the hadith of the Prophet SAW said:

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ أَيُّوبَ, عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْخَوَّارِثِ
أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَقَرٍّ مِنْ قَوْمِي فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَحِيمًا
رَفِيقًا فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا قَالَ ارْجِعُوا فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا فَإِذَا أَحْضَرَتْ
الصَّلَاةَ فَلْيُؤَدِّ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ

"From Malik bin Khuwairis said I met Rasulullah who was in our group from my people and we stayed with him for twenty nights and Rasulullah was always friendly and affectionate. When Rasulullah SAW knew that we were longing for our families, he said: "Go home and meet your families, and stay with them and teach them, and pray when the time comes, and let one of you sound the call to prayer and the elder among you to be the imam. (HR. Al-Bukhori) (Al-Bukhori, t.t.: 1901).

In the hadith, it is narrated that when the companions had gathered around the prophet, he ordered the companions, namely the Banu Lais to

¹⁶ Ahmad Syafi'i, "Konsep Pendidik Dalam Perspektif Alquran dan Hadis". Vol. 1 No. 1. Juni 2018. Hal. 19.

return home to meet their families. During their time together, the Prophet SAW always invited them to pray in congregation and appointed an imam for them to teach them the correct prayer procedures. The Companions had not seen their families for a long time and the Prophet knew that the Companions missed them. Realizing this, the Prophet commanded them with love and kindness to go home. The Prophet did not want to force his companions to stay and continue their studies while they lost focus. Because if it continues, the Prophet is worried that the companions will not be able to absorb the lessons given properly.¹⁷

c. Knowledgeable. In the hadith of the Prophet SAW said:

It means: "From Abi Musa who sent Allah from him he said: The Prophet SAW said: The parable of guidance and knowledge sent by Allah or with him, like the parable of heavy rain watering the earth, then a part of the earth has good soil, he receives water and then grows abundant plants and grasses, and some of them are less fertile, he can only store water and be useful to man. so that they get water instead of watering crops and agriculture. And some others are dwarf soil, they do not store water and do not grow vegetation, so that is the parable of the man who learns the religion of Allah, some who are useful to him the teachings that Allah sent with him, and there are those who have knowledge and teach him, and the parable of the man who has no interest at all, he does not accept the guidance of Allah that I sent with him. (mutafaqun alaih).

Based on the above hadith, regarding the task of an educator is to have knowledge, always add knowledge, practice knowledge, and be able to be a good example for his students, and realize that knowledge is the way to heaven.¹⁸

d. Moderate/flexibke in educating

In this case, the Prophet SAW as an educator teaches the nature of moderation/flexibility in educating according to his hadith:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ قَالُوا إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ عَفَرَ لَكَ مَا نَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَيَغْضَبُ حَتَّى يُعْرِفَ الْعُدْبُ فِي وَجْهِهِ ثُمَّ يَقُولُوا إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا

¹⁷ Febri Giantara, "Sifat-sifat Pendidik Perspektif Hadis Nabi". Symfonia: Jurnal Pendidikan Agama Islam. Vol. 2 No. 1. Juni 2022. Hal. 63.

¹⁸ Tata Herawati Daulae. "Etika Guru Dalam Perspektif Hadis". Jurnal Forum Paedagogik. Vol. 5 No. 1. Januari 213. Hal 105.

Meaning: *"From Aisha Ra. Rasulullah SAW said that when he told them to do what they could do according to their ability, the companions said, "Our situation is not like yours, O Messenger of Allah, indeed Allah has forgiven your sins both in the past and in the future, so the Messenger of Allah was angry so that it was known from the look on his face. Then he said, "Indeed, the most fearful one has the most deeds because Allah is me. (H.R Bukhari).*

Among the meanings of the hadith that can be understood are: (1) The Prophet when he ordered his companions to perform deeds (worship) according to their ability; (2) Some of the companions said that their deeds were not the same as the Prophet who had been guaranteed forgiveness both in the past and in the future; (3) The Messenger of Allah was not happy with the statement of some of the companions; (4) The Messenger of Allah said that the one who is the most righteous and has the most deeds is him.

The hadith is a message for educators that educating students must be wise and wise, educating them must be adjusted to their abilities and convincing them by using explanations that are according to their understanding, because there may be those who have a wide understanding and knowledge but there are also those who have little understanding and knowledge. Extreme (excessive) is a reprehensible attitude in all things. Therefore, we find that the Prophet SAW liked the middle (moderate) in religious matters. Of course, moderation can also be implemented in education as a very important condition to support the success of education not too hard, nor too weakly educating.¹⁹

Hadith of Educator Competence

It is undeniable that an educator must have adequate competence as a person who transfers knowledge to his students. The duty of an educator is to convey knowledge and must not store it. In carrying out their duties as the heirs of the Prophet, educators must depart from the principle of *amar ma'ruf nahi mungkar* in the sense that it must be used as the principle of monotheism as the center of the spread of the mission of faith, Islam, and *ihsan*.²⁰ This is in accordance with the hadith narrated by at-Turmudzi No. 2807, the Prophet SAW commanded to convey everything that he has, even if it is little. And explicitly, the hadith states a threat to someone who lies.

¹⁹ Muhammad Anwar HM dkk, "Karakter Pendidik Menurut Hadis". *Al Urwatul Wutsqa: Kajian Pendidikan Islam*. Vol. 3 No. 3. Juni 2023. Hlm. 21.

²⁰ Alfiah, *Hadis Tarbawi (Pendidikan Islam Tinjauan Hadis Nabi)* (Pekanbaru: Kreasi Edukasi, 2015).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ ابْنِ ثَوْبَانَ هُوَ عَبْدُ الرَّحْمَنِ
بْنُ ثَابِتٍ بْنِ ثَوْبَانَ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ
بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَّغُوا عَنِّي وَلَوْ آيَةً
وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعِدًّا فَلْيَنْتَبِرْهُ مَقْعَدُهُ مِنَ
النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us Muhammad bin Yahya, narrated to us Muhammad bin Yusuf from Ibn Tsauban. He Abdurrahman bin Tasbit bin Tsauban from Hassan bin 'Athiyyah from Abi Kabsyata As-Saluliy from 'Abdillah bin 'Amr said: Rasulullah SAW said: Tell me even one verse, and preach about the Banu Isra'il and do not make mistakes. And whoever lies in my name (Muhammad) willfully, a place is reserved for him in Hell.²¹

The meaning of the hadith is that a human being is encouraged to convey knowledge or lessons from the Prophet Muhammad SAW as well as knowledge inherited from him such as the Qur'an or Sunnah even if it is little, according to known abilities and knowledge. The order to convey knowledge is mandatory for him, if it can only be done by him. However, if there are other people who are able to teach and explain the knowledge, then conveying it is not mandatory, but it is sunnah.

In addition, this hadith also explains that narrating the narration of the Banu Israil regarding the events that have been experienced by them is permissible as a form of lesson and advice for Muslims in living life in the present. Even so, there are things that are forbidden in conveying knowledge by the Prophet SAW, namely when someone lies in the news about the Prophet such as making a false hadith. Lying in his name is a lie against the name of God. This is because the revelation given by the Prophet is a sharia from Allah. That way, he will receive a terrible torture, namely being placed in the hell of Allah.²²

Based on the hadith, several subjects that must be implemented by an educator can be taken, including:

1. An educator is a person who imparts knowledge to others, even if only a little.
2. An educator should prevent himself from making mistakes, because educators are understood as *uswatun hasanah* (role models) for all elements of society, especially students.

²¹ Muhammad Isa bin Surah At Tirmidzi, *Tarjamah Sunan At-Tirmidzi Juz IV* (Semarang: CV. Asy-Syifa', Oktober 1992). Hlm. 293-294

²² Muhammad Asgar Muzakki, "Analisa Metodologi Kritik Hadis Jalaluddin As-Suyuthi Dalam Al-La'aali Al-Mashnu'ah Fi Al-Ahadits Al-Maudhu'aj" *AL ISNAD: Journal of Indonesian Hadith Studies*. Vol. 1, no. 1 (8 Desember 2020) hlm. 2-3

3. An educator should not lie in the name of the Prophet Muhammad. In the case of lying in the name of the Prophet Muhammad, if the meaning is expanded (*dilalatu an nash*), it is the same as lying in the name of Allah. Therefore, the logical consequence (*dilalatu al-isarah*) is that one must act honestly in any condition.²³

In this case, educators are required to know various information that develops in society, because educators are a place to ask questions and a place to provide solutions or solutions as well as various problems that occur. Allah gives trust to knowledgeable people to be used as a place to ask questions about a problem. And an educator who has knowledge, must practice or convey to others about his knowledge.²⁴

The knowledge practiced by educators must be useful for their students and themselves. This is because a teacher who is able to illuminate his students but himself is in a dark place is a contradictory act. And an educator does not just convey knowledge, but also practices it in daily life.²⁵

The importance of a person in mastering the knowledge that will be taught to his students is stated in the hadith of the Prophet narrated by Ibn Majah number 220, the hadith reads:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَيْطَانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقَادِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

Narrated to us (Hisham bin Ammar) said, narrated to us (Hafsh bin Sulaiman) said, narrated to us (Katsir bin Syinzhir) from (Muhammad bin Sirin) from (Anas bin Malik) he said: The Prophet SAW said:

"Seeking knowledge is an obligation for every Muslim. And the one who puts knowledge is not in his experts, like a man who puts pearls, diamonds and gold around the neck of a pig".²⁶

²³ Muhammad Irwansyah, Melda Diana Nsution, dan Program Pasca Sarjana, "Urgensi Kompetensi Kepribadian Guru Dalam Sistem Pendidikan Perspektif Hadits Nabawi", *Tarbiyah: Jurnal Ilmiah Pendidikan Agama Islam*. Vol. 9, no. 2 (2019). Hlm. 20

²⁴ Sony Hariyanto, "Kompetensi Guru Profesional dalam Perspektif Hadis" (Universitas Islam Negeri Syarif Hidayatullah, 2015). Hlm. 54

²⁵ Rizkan Syahbudin, "Etika Profesi Dan Kepribadian Guru Madrasah" *Jurnal Pendidikan Tematik* 1, no. 2 (Agustus 2020): 1-10. Hlm. 2.

²⁶ Imam Ibnu Majah dan terjemah dari Abdullah Shonhaji, *Terjemah Sunan Ibnu Majah jilid 1* (Semarang: CV. Asy-Syifa', 1993). Hlm. 160.

Based on the hadith, it is explained that if a person gets knowledge not from an expert, it is like wrapping a pig with gems, pearls and gold. The point here is that although gems, pearls, and gold are expensive, beautiful, and charming objects, but when worn on pigs, the gems, pearls, and gold will not be meaningful and only a loss.

Based on the sentence "getting knowledge is not from the expert", it is interpreted as getting knowledge from a teacher who is not in his field. This emphasizes that an educator must teach learning materials that are indeed in accordance with his field to students. While the phrase "gems, pearls and gold" can be interpreted as knowledge. These three objects are very beautiful, expensive, and charming items, but if they are given to a pig, they will be useless and meaningless. Likewise with science. Knowledge is something precious, useful, and useful. However, if the knowledge is wrong, it will be useless, and can even be dangerous.

With this statement, it can be concluded that gaining knowledge is not in the experts, such as covering a pig with gems, pearls and gold. This proves that seeking knowledge from experts is a must, so that nothing futile and dangerous happens. Likewise with an educator, an educator should teach what is indeed an expertise in his field so as not to teach the wrong material.

So based on the above order of the Prophet, it should be a motivation for educators to continue to seek knowledge and master the material taught so that it does not become useless and wrong in teaching and this has been recommended in the concept of Islamic teaching. As an educator, in addition to mastering the knowledge that will be taught to his students, educators must also have certain qualities. According to Athiyah Al-Abrasyi, an Islamic educator must have certain qualities in order to carry out his duties well. These traits are:

1. Has the nature of zuhud. An educator who is zuhud is an educator who in carrying out his duties does not only expect a reward or material, but only expects the pleasure of Allah SWT.²⁷
2. An educator must always be clean. The meaning here is to have a clean soul such as being far from sin and mistakes, having a clean heart, avoiding great sins, showing off, being arrogant, spiteful, enmity, *riya'*, strife, and other despicable qualities.
3. Sincere in carrying out their duties. An educator in providing knowledge to students must always be sincere for Allah and not feel forced. If an educator feels that he does not have enough mastery of the material or

²⁷ Hikmat Kamal, "Kedudukan Dan Peran Guru Dalam Perspektif Pendidikan Islam," *Rausyan Fikr: Jurnal Pemikiran dan Pencerahan* 14, no. 1 (5 Maret 2018), doi:10.31000/rf.v14i1.670. hlm. 23

subject matter, he tries to learn with full confidence, so that he can teach and educate optimally.²⁸

4. An educator must have a forgiving nature towards students, be able to withstand anger, be open-minded, and be patient. In this case, teachers must have good self-control.²⁹
5. An educator has a noble and authoritative nature. In this case, an educator is willing to set aside time for the benefit of students, guide, listen to complaints, give advice, help overcome learning difficulties, feel grief and so on. Even so, an educator must be firm in putting something according to his conditions.
6. An educator must love his students as he loves his own children.
7. A teacher must understand the competence of his students in order to know how to handle according to their abilities.
8. An educator must be consistent in carrying out his duties.³⁰

Based on the qualities mentioned above, the hadith also explains the nature of the teacher depicted in the Prophet, namely:

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا زَائِدَةُ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ
قَالَ كَفَى بِالْمَرْءِ عِلْمًا أَنْ يَخْشَى اللَّهَ وَكَفَى بِالْمَرْءِ جَهْلًا أَنْ يُعْجَبَ بِعِلْمِهِ قَالَ
وَقَالَ مَسْرُوقٌ الْمَرْءُ حَقِيقٌ أَنْ يَكُونَ لَهُ مَجَالِسٌ يَخْلُو فِيهَا فَيَذْكُرُ ذُنُوبَهُ
فَيَسْتَغْفِرُ اللَّهَ تَعَالَى مِنْهَا

Narrating to us (Ahmad bin Abdullah), narrated to us (Zaidah) from (Al A'masy) from (Muslim) from (Masruq) he said:

"It is enough for a man of knowledge to fear Allah, and enough for a foolish person to boast of his knowledge, Muslim said, and Masruq said: A true person is when he is in an empty ceremony in it, then he will remember his sins and ask Allah for forgiveness".³¹

²⁸ Hasan Asari, *Hadis-Hadis Pendidikan Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam* (Medan: Perdana Publishing, 2020). Hlm. 92

²⁹ Ahmad Suryadi, Arifuddin Ahmad, dan Erwin Hafid, "Pendidik Dalam Perspektif Hadis (suatu kajian maudu'iy)," *Jurnal Pendidikan Kreatif* 4, no. 1 (30 Juni 2023), hlm. 55

³⁰ Nurhanifah Nurhanifah, "Kompetensi Kepribadian Pendidik Menurut Muhammad 'Athiyah Al-Abrasyi," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 9, no. 1 (30 Juni 2022), hlm. 60-64

³¹ Muhammad Anas Ma'Arif, "Modul Hadist Tarbawy," 2018, doi:10.13140/RG.2.2.28868.27528.

The above hadith gives an illustration that an educator must have a fearful nature, which can be expanded by using taqwa. Taqwa here is intended so that educators are always afraid to do what is forbidden, so that their students do not imitate what an educator does. This is very important for educators at all levels to apply. Because the task of an educator is not only as a transferor of knowledge, but also to educate all aspects that exist in humans such as cognitive, affective, and psychomotor.³²

In addition to fearing Allah, the above hadith also prohibits being arrogant about the knowledge you have, and always remembering your sins and mistakes and asking Allah for forgiveness for these sins. By practicing all the competencies that have been explained earlier, it is hoped that an educator will be able to become a professional in carrying out his duties.³³

Conclusion

Based on the results of the research that has been discussed above, it can be concluded that an educator is someone who has knowledge and practices it. As an educator, it is required to have competence in doing their duties. Some of the competencies of a teacher in accordance with the hadith of the Prophet include having noble morals, compassion, knowledge, and flexibility in conveying their knowledge. Meanwhile, the traits that must be displayed by an educator are having the nature of zuhud, clean soul, sincere in carrying out their duties, forgiving, noble and authoritative, loving their students, understanding the competence of students, and consistent.

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³² ahmad Syafi'i, "Konsep Pendidik Dalam Perspektif Al Quran Dan Hadis," *Qiro'ah* 1, no. 1 (Juni 2018): 1-24. Hlm. 14

³³ Khanifatul Azizah dan Muhammad Ali Fuadi, "Profesionalisme Guru dalam Islam: Kajian Konseptual Hadits Tarbawi" 06, no. 01 (2021): 74-87, doi:10.25299. hlm. 82

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