

## Challenge and the Characteristics of Teachers in The Interaction of Teaching Quranic Exegesis

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**Abstract:** This article describes the characteristics of teachers in the interaction of teaching Quranic exegesis. The method used in this research is a literature review based on Quranic exegesis books. Data analysis was carried out through the processes of data searching, collection, processing, analysis, and conclusion. Based on the research results, the primary characteristics of a teacher must include a spirit of love and compassion for students, a sincere heart in carrying out their teaching duties, and mastery of various educational science methods. A teacher must prioritize patience and be willing to advise, provide understanding, and remind students who have committed mistakes or transgressions. Hard skills in teacher characteristics include expertise in designing instruction by setting learning targets.

**Keywords:** Teacher Characteristics, interaction, teaching, Quranic exegesis

**Abstrak:** Artikel ini mendeskripsikan karakteristik guru dalam interaksi pengajaran kajian tafsir al-Qur'an. Metode yang digunakan pada penelitian ini bersifat studi kepustakaan berdasar kajian kitab-kitab tafsir al-quran. Analisis data dilakukan dengan proses mencari data, proses mengumpulkan data, proses mengolah/menganalisis data, dan proses menyimpulkan. Berdasar hasil penelitian, dapat disimpulkan bahwa karakteristik seorang guru yang pertama harus memiliki jiwa kasih dan penyayang terhadap murid dan berhati ikhlash dalam menjalankan tugas mengajarnya, termasuk menguasai berbagai metode dalam ilmu pendidikan. Seorang guru harus mengedepankan sikap sabar dan menasehati dengan tauladan, memberi pengertian, mengingatkan muridnya yang terlanjur bersalah atau melanggar. karakteristik guru dalam lingkup yang lebih teknis yaitu memiliki keahlian dalam merancang pengajaran dengan mengukur target yang akan dicapai dalam pembelajaran.

**Kata Kunci:** Karakteristik Guru, interaksi, pengajaran, tafsir, al-quran.

### Introduction

In the world of education, two components play a crucial role. Teachers and the learning environment serve as educational resources for students, playing a crucial role in the continuity of learning and in fostering students' intellectual development as

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future leaders of the nation (Muhdi, 2019). According to Article 1, paragraph 1, of Law Number 14 of 2005 concerning Teachers and Lecturers, teachers are professional educators with the primary task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood, primary, and secondary education (Hermanto, 2023).

Article 2, paragraph 1, of Law Number 14 of 2005 also states that teachers are professional personnel at the primary, secondary, and formal levels of education, appointed in accordance with statutory regulations (Hinnant-crawford, 2021). Therefore, teachers must fulfill their duties and obligations in providing services in accordance with their functions to enhance the dignity and role of teachers as agents of learning, thereby improving the quality of national education (Sunarti, 2022).

In carrying out this role, teachers are required to care for all their students. However, in educating their students, especially in terms of discipline, some teachers treat them harshly, resulting in acts of violence against them (Putri, 2023). The rampant violence in educational institutions is often justified by some in society, as such violence is part of the educational process.

Nevertheless, short-term punishment for students can affect their concentration, perceptions, and behavior, potentially leading to learning laziness and, ultimately, repeating a grade or dropping out. Psychologically, punishment in educational institutions can cause children to become traumatized or develop an antipathy towards education. According to data released by the Indonesian Child Protection Commission (KPAI) in 2021, and according to a survey by the International Center for Research on Women (ICRW), 84 percent of children in Indonesia experience violence in schools (Asykur, 2022).

This figure is higher than in Vietnam (79 percent), Nepal (79 percent), Cambodia (73 percent), and Pakistan (43 percent). 2 Of these cases of violence against children, 10 percent are perpetrated by teachers. The most common forms of violence are harassment or bullying, along with other forms of violence in the education sector, totaling 2,655 cases (Pramono & Hanandini, 2022).

Despite the consequences, including social and legal sanctions, cases of school violence perpetrated by teachers against students, students against teachers, and parents who take the law into their own hands against teachers continue to spread like

a disease in various regions in Indonesia. The lack of character education is a major factor in students' low levels of respect for teachers and other adults. On the one hand, some members of society still accept violence perpetrated by teachers against their students as part of education itself (Biesta et al., 2021).

Parents who report teachers who abuse their children are viewed as arrogant and deeply regrettable when the case has to be resolved and brought to justice. Meanwhile, students who report acts of violence perpetrated by their teachers at school face sanctions, including bullying at school and in their social circles, suspension, and even dropping out. The consequences of these acts of violence are likely intended to serve as a lesson for other students who engage in similar behavior.

On the other hand, the assumption that teachers are more likely to tolerate such acts is that they are more likely to allow their students to violate school rules. There is a lack of continued effort to transfer knowledge, educate, and enforce discipline, as disciplinary enforcement could later become a legal issue (Ngabiyanto & Pramono, 2021).

Considering the crucial role of teachers in shaping students' character and internalizing ethical and moral values, this article, as an education observer, expresses concern about this untoward incident. Therefore, this article will examine in depth the dynamics and revitalization of the characteristics of Quranic exegesis teachers (Sinulingga, 2023). The results of this research will identify a common thread amidst the controversy between various parties, ensuring that future problems or negative perceptions are not created for teachers, parents, students, or the schools concerned.

### **Research Method**

The method used in this research is library research, also known as a library study (Ernest & Fonkem, 2023). This method uses various sources of literature for data collection, including books, magazines, journals, newspapers, and other scientific literature. In other words, it is a theoretical study that collects, processes, and concludes primary literature in tafsir books, using specific methods to yield results on the research problem.

For data analysis in this study, the researcher used content analysis. Content analysis is an analytical method used to collect and analyze the content of a text, including words, meanings, images, symbols, ideas, themes, and various forms of

communication (Williams, 2022). The steps in data analysis in this study included recording primary and secondary data from several scientific sources related to the characteristics of teachers in the Quran and their implications for the law on teachers and lecturers (Armann-Keown & Patterson, 2020).

Meanwhile, data processing to produce information for this study involved several steps, including data search, data collection, data processing/analysis, and data conclusion. In the data analysis process, the inductive method is used, namely a way of thinking based on real facts, then studying them and producing a comprehensive solution to the problem (Creswell, 2023).

## Result and Discussion

### Characteristics of Teachers' Soft and Hard Skills in the Study of Al-Quran Tafsir

Several traits or characteristics of teachers according to the Qur'an are in Surah Ar-Rahman Verses 1-4, namely, among others:

#### a. Having Compassionate and Compassionate Characteristics

A teacher or educator should have a loving and caring spirit towards students. As exemplified by Allah in Surah Ar-Rahman, verse 1, discussed in the previous chapter,

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾

*"Allah is the Most Gracious, Who taught the Quran." (Surah Ar-Rahman 55:1-2):(Kementrian\_Agama, 2019)*

As explained by some scholars who specialise in exegesis, the interpretation of the word ar-Rahman is compassion for worldly affairs. Allah always bestows His compassion on all people, whether unbelievers, hypocrites, or believers. This means that Allah has given all people wealth, family, power (position), love, and physical health. Athiyah al-Abrasyi also explained this in her book, quoting Imam Ghazali, that a teacher has the obligation to show affection towards students and treat them as they would their own children (Ismayani & Jalil, 2022). As also explained in the verse of the Qur'an:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*“So it is because of Allah’s grace that you act gently towards them. If you were harsh and harsh-hearted, they would certainly distance themselves from those around you. Therefore, forgive them, ask forgiveness for them, and consult with them in this matter, then when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.” (QS. Ali’ Imron/3: 159) (Kementrian\_Agama, 2019)*

The verse above is one of the Al-Qur’an’s verses that regulate how a teacher should behave towards students. A gentle attitude towards students is commendable. This attitude of gentleness can be expressed through words, actions, and appearance, as demonstrated by Rosulullah SAW, who truly loved his people.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

*“Truly there has come to you a Messenger from your own people, heavy for your suffering, very desirous of (faith and salvation) for you, very merciful and merciful towards the believers.” (QS. At-Taubah/ 9: 128) (Kementrian\_Agama, 2019)*

The verse above explains that the Prophet was compassionate and merciful towards his people. Feeling heavy about the suffering that befell his people, the Prophet even fainted because he thought about the fate of his people. He really wanted faith and safety for his people, especially safety in the afterlife (Burhanuddi, 2019). Therefore, we, as teachers, try to have characteristics like those of Rosulullah SAW, even though we cannot imitate Rosulullah SAW’s personality one hundred per cent, at least we try to carry out his sunnah.

#### b. Sincere Sincerity in Educating Students

Apart from having the character of mercy, a teacher also needs a sincere spirit in striving to teach students knowledge. As is the nature of Allah, the Most Merciful, in this case, the Essence always loves and cares for His creatures. Both the disbelievers, hypocrites and believers are all given worldly love, given enjoyment in the world without favouritism between one and the other at levels according to His will (Aisyah, 2022). As explained in the Qur’an Surah Ar-Rahman:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾

*“(Allah) is the Most Merciful, who has taught the Koran” (QS. Ar-Rahman/55: 1-2) (Kementrian\_Agama, 2019)*

This verse shows us, as teachers, to have a sincere heart in carrying out our duties and obligations as servants of God. Because Allah, who loves all His creatures, has given us an example of giving without expecting anything in return from humans. Whoever does good (gratitude) after he has received a blessing, he will get that goodness back for himself (Latif, 2022). Furthermore, conversely, if a servant disobeys by committing sins after he has received favours from Allah, then (he will also receive evil recompense) and Allah remains the Richest of all the worlds.

The verse of the Qur'an reinforces this explanation: Allah says::

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا  
مَا عَلَوْا تَبِيرًا ﴿٧﴾

*"If you do good (it means) you do good for yourself and if you do evil, then "Do that evil for yourselves, and when the time for the second comes, (we will bring others) to disgrace your faces, and they will enter the mosque as your enemies entered it the first time, and to utterly destroy whatever they possess." (QS. Al-Isra' / 17: 7) (Kementrian\_Agama, 2019)*

The above verse means that the good deeds we do in carrying out our duties as teachers will benefit us. Even if we strive sincerely, Allah will reward us with manifold goodness in this world and the hereafter. Sincerity is the first and foremost thing emphasised in religion. Sincerity in word and deed is part of the integrity of faith and the foundation of Islam (Karim, 2023). Allah does not accept deeds unless they are done sincerely. This is explained in the word of God as follows:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

*"Yet they were not commanded except to worship Allah, purifying their obedience to Him in the religion in a straight manner, and to establish prayer and pay zakat; and that is the straight religion." (QS. Al-Bayyinah/ 98: 5) (Kementrian\_Agama, 2019)*

The verse above shows that, as teachers, we fulfil our duty to teach some of Allah's knowledge solely to serve Him, carrying out His command to invite people to serve Him and obey His rules. Today, many people expect a high salary from their educational work. As a result, the cost of education has become very expensive. Often, people think it is normal for teachers and educators to demand high wages for their work. It is as if they are saying, what is the difference between teaching and welding or

driving? If working as a pilot requires high wages, why do educational work, which in fact produces pilots? These are the questions that arise, whether acknowledged or not. Behind the question was a sense of insincerity (Syawal et al., 2022).

People who Allah gives wisdom in the verse above will definitely learn a lesson from every incident and whatever happens to them. So he will convey wisdom to his students about the meaning of life in this world. Because the purpose of a person's life should be in accordance with God's purpose in creating humans. As explained in His words:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ﴿٥٦﴾

*"And I did not create jinn and humans except so that they would serve Me." (QS. Adz-Dzariyat/ 51: 56) (Kementrian\_Agama, 2019)*

The verse above is quite clear with the aim and purpose of Allah creating jinn and humans for nothing other than to serve Him. Therefore, a teacher in carrying out his duties only has the intention of serving Allah SWT so that students become servants who obey Allah's rules and are serious in carrying out the best tasks to dedicate to Him. So that the servant of a teacher, Allah SWT will raise him to a high rank in His sight, and he will immortalise his deeds in the records of deeds (Rahma, 2023). He will be rewarded with pleasure in heaven.

c. Giving advice or reminding students by example

Give advice or remind students with examples explained in the Qur'an QS. Al-A'la::

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى﴾ ﴿٩﴾ ﴿سَيَذَكَّرُ مَنْ يَخْشَى﴾ ﴿١٠﴾

*"Admonish, for admonition is beneficial. Those who fear (Allah) will be reminded." (QS. Al-A'la/ 87: 9-10) (Kementrian\_Agama, 2019)*

This verse explains the command to warn people, including students. Perhaps through this warning, the student will learn a lesson and become afraid. The warning, by frightening them with fear of Allah's punishment in the Hereafter, reminds them of Allah and the Last Day. With the Quran, we can remind them of Allah's threat of painful torment in Hell as punishment for those who deny and deny His verses. Conversely, we can give them the good news of eternal bliss in Paradise as a reward for those who believe and do good deeds during their life on earth (Of et al., 2023).

This is also one of the duties of the Prophet Muhammad's (peace be upon him) mission: to give good news (Basyiiran) and to warn (Nadziiran). Allah explains this in His words:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

*"Indeed, We have sent you (O Muhammad) with the truth, as a bringer of glad tidings and a warner, and you will not be questioned about the inmates of the Fire." (QS. Al-Baqarah/ 2: 119) (Kementrian\_Agama, 2019)*

With good news, students will be even more enthusiastic about pursuing their achievements. Conversely, with warnings, it is hoped that students will repent and not repeat the same mistakes. Many verses of the Quran instruct us to remind each other of the truth and patience (in living life in this world). Therefore, a teacher should frequently encourage students to study and understand the Quran so that it can serve as a guide for life throughout the ages (Katsirin & Suherman, 2023).

Aren't there many people around us who still do not adhere to the Quran's principles? Therefore, a good teacher encourages his students to understand the Quran together, reminding them that their lives are by Allah's will, that they will return to Him, and that in the afterlife they will be held accountable for all their deeds in this world.

Essentially, a student is nothing more than an ordinary human being, prone to error and negligence (forgetfulness). As the Prophet explained in his hadith, humans are subject to error and forgetfulness. Therefore, a good teacher is patient and likes to advise, show understanding, and remind students who have made mistakes or transgressed, as these warnings are beneficial for all our students (Alwi HS et al., 2021).

#### d. Designing Interactions in the Teaching Process

Today, the teacher's role as an instructional designer can be traced to their skill and expertise in creating and drafting lesson plans (RPPs). This lesson plan serves as a learning design or scenario for classroom teaching and learning. It is also a tangible manifestation of the teacher's success in designing a teaching system to deliver to students (Aunul, 2021).

Even today, according to researchers, the assessment of a teacher's performance by their superiors tends to focus more on how they create their lesson plans. As explained in the previous chapter, in the Qur'an, Surah Ar-Rahman, verse 4:

*"His teaching is eloquent." (QS. Ar-Rahman/55: 4)*

Humans cannot live alone in this world; they need to live in society. Therefore, they require language as a means of communication with their community and to preserve the knowledge they receive from those who came after them.

Hamka explains in this verse that Allah SWT's mercy toward humans is even more perfect because God teaches humans to express their feelings with words. This is what is called *"Al-Bayaan"* in Arabic, which means explaining, explaining what is felt in the heart, thus giving rise to languages. We all understand how important language advancement is for the advancement of science (Alayda et al., 2022).

A nation's progress is primarily determined by its ability to use language, to use speech. How unfortunate is one who cannot use his tongue to express his feelings, "like a mute dreamer." Where and how will he explain his dreams? Therefore, it is clear that the use of language is one of Allah's blessings on this earth. Thousands to millions of books have been written in hundreds of languages, all expressing what is felt in the heart through research, experience, and life's progress (Zarkasyi, 2023).

As an instructional designer, a teacher actively guides students toward their learning goals. This involves how students can convey their inner feelings as a form of understanding during the learning process, as explained in the verse above (*'allamahu al-bayaan*). Therefore, teachers are required to plan and design learning materials and methods for face-to-face instruction.

To become a designer of instruction, a teacher must first possess sufficient knowledge (*'aalim*), mastery of educational science, management science, and, most importantly, the spirit of jihad (the will to educate students) (Pamuji, 2019). To master the material, a teacher can learn through reading. As explained in the Qur'an:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

*"Read by (mentioning) the Name of your God who created. He has created man from a clot of blood. Read, and it is your God who is the Most Glorious. Who teaches (man) by means of kalam. He teaches man what he does not know." (QS. Al-'Alaq/ 96: 1-5)*

The verse above explains that by reading with the name of Allah, the Almighty Creator and the Most Exalted (in verses 1 and 3). Then, by writing down what they have read (in verse 4), Allah will surely teach us knowledge that we do not yet know (Hidayat et al., 2022). Likewise, a teacher can use the method of repeatedly imitating students, as explained in the verse above, so that students will memorise the material presented. Furthermore, teachers can use the writing method, in which students are instructed to write down what they have memorised.

### **Conclusion**

Based on the research findings, it can be concluded that the characteristics of a teacher interacting with their students, from a Quranic perspective using a thematic approach, are: honing and strengthening the soul of *rahman* (compassionate and compassionate), fostering a sincere intention in educating students, providing advice or reminders through role models, and designing the process.

Furthermore, a teacher is obligated to identify students' positive traits through methods such as observation, interviews, social interaction, and questionnaires. They strive to help students develop positive traits and suppress the development of negative traits. Show students the responsibilities of adults by introducing them to various areas of expertise and skills so that they can make informed choices. Conduct periodic evaluations to determine whether students are progressing well. Provide guidance and counselling when students encounter difficulties in developing their potential.

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