

Educator Competency in Prophetic Perspective

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Abstract. In the context of national education, an educator is required to have four competencies, namely: pedagogic, personality, social, and professional. This is regulated in Law Number 14 of 2005 concerning teachers and lecturers, Ministry of Education Regulation Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competence. Islamic education as one part of national education has a role to create educators who have 4 competencies. Research question on this study how is the four competencies of educators in a prophetic perspective? This study aims to analyze the 4 competencies of educators in prophetic perspective. This study use qualitative approach with the type library research. The result of this study, in prophetic perspective, some of the competencies that must be possessed by the educators above, can be juxtaposed with the prophetic qualities inherent in the Prophet. Personality competence can be attributed to *shidiq*, social competence can be attributed to *amanah*, pedagogical competence can be attributed to *tabligh*, and professional competence can be attributed to *fathonab*. Thus, educators who continue to increase their competence as educators are the same as trying to emulate the attributes of the Prophet.

Keywords. *educator competency, prophetic*

Abstrak. Dalam konteks pendidikan nasional, seorang pendidik diharuskan memiliki empat kompetensi yaitu: pedagogik, kepribadian, sosial, dan profesional. Hal ini termaktub dalam UU No. 14 Tahun 2005 tentang Guru dan Dosen, Permendiknas No. 16 Tahun 2007 tentang Standar Kualifikasi Akademik dan Kompetensi Guru. Kemudian, pendidikan Islam sebagai bagian dari pendidikan nasional mempunyai peran untuk mencetak pendidik yang memiliki keempat kompetensi ini. Adapun pertanyaan dalam penelitian ini yaitu bagaimana keempat kompetensi pendidik ini dalam perspektif profetik? Tujuan dari penelitian ini yaitu untuk menganalisis keempat kompetensi pendidik dalam prspektif profetik. Penelitian ini menggunakan pendekatan kualitatif dengan jenis kajian pustaka. Hasil dari penelitian ini yaitu dalam perspektif profetik, beberapa kompetensi yang harus dimiliki oleh pendidik di atas, dapat disandingkan dengan sifat-sifat profetik yang melekat pada Nabi. Kompetensi kepribadian dapat dinisbatkan kepada sifat *shidiq*, kompetensi sosial dapat dinisbatkan kepada sifat *amanah*, kompetensi pedagogik dapat dinisbatkan kepada sifat *tabligh*, dan kompetensi profesional dapat dinisbatkan kepada sifat *fathonab*. Dengan demikian, pendidik yang terus meningkatkan kompetensinya sebagai pendidik sama dengan berusaha untuk meneladani sifat-sifat Nabi.

Kata kunci. *Kompetensi pendidik, profetik*

1. INTRODUCTION

Educators in the context of education are one important component in learning, in addition to students, learning resources, and learning environments. So that learning in the world of education has a system that runs well, it must pay attention to four components in education, namely educators, students, learning resources, and the learning environment. Of course it is the duty of the educational institution to ensure that the four components of the education system actually carry out their functions in carrying out educational steps.

Successful implementation of learning is in line with government expectations and the community is very much determined by the understanding of the stakeholders, the main is the teacher. Teachers as educators in schools are a special profession. It is not enough if the teaching profession is merely categorized as something type of "work" in which they work to be paid and completed. Professional educators have a mission, dedication, and even a worship that has more values compared to positions and professions the other. Educator (teacher) is a professional position that has a vision, mission, and specific actions as the main actors in human development as resource.[1]

Educators in the learning component become an important factor in the implementation of good learning. So the educator must be someone who fulfills his competence, and this is still one of the problems in our education world, in addition to several other issues such as equity, protection, and welfare.[2] However,

the competence of educators is a key requirement so that the quality of education produced by the education system in Indonesia can show its best quality.

Law Number 20 Year 2003 concerning the National Education System explains in detail that educators are qualified educational staff as teachers, lecturers, counselors, *widyaiswara*, tutors, instructors, facilitators, and other designations that are appropriate to their specialty, and participate in organizing education.[3] Then specifically that educator must have academic qualifications and competencies as learning agents.[4] So an educator in an educational institution must have an academic qualification as evidenced by a relevant diploma[5] and / or certificate of expertise and competencies include pedagogical competence, personal competence, social competence, and professional competence.[6][7]

Thus it becomes important in the world of Islamic education to explain comprehensively about the competence of educators described in the Act, especially in the perspective of Islam by referring to some mandatory qualities for the Prophet. Because in Islamic studies that the Messenger of Allah has some mandatory qualities that must be imitated by his people in the profession as educators.

Actually there have been several studies related to teacher competencies including written by Deni Suhandani (2014)[8] that discusses teacher competency, Akhmad Sulaiman (2016)[9] discusses the role of teachers in the prophetic paradigm, and Pranowo (2012)[10] discusses the professionalism of a global perspective. Then research conducted by Selvy (2010)[11] discusses teacher competency, Hakim (2015)[12] discusses the contribution of teacher competency in teaching performance, Venkatraman et al. (2018)[13] discusses research on teacher competency in international trends, then research by Chalkiadaki (2018)[14] on 21st century educator competencies. In addition, research conducted by Rinawati et al. (2018)[15] concerning the integration of prophetic values in the development of personal competence of teachers, Adnan (2019)[16] concern about teacher competencies in integrative assessment and Hillan (2019)[17] concern about the relevance of prophetic feminism studies in learning literature.

Many of the previous studies discussed a lot about teacher competence, but none have been associated with prophetic. There is some research that discusses the teacher in the prophetic paradigm, but the focus is on the teacher's role. Whereas the research that is currently being conducted by the researcher focuses on teacher competencies, namely teacher competencies as stated in the teacher and lecturer law covering pedagogical, personality, social and professional competencies when discussed in a prophetic perspective. And this is the state of the art in this study.

2. METHOD

This study uses a qualitative approach to the type of library research. The data in this study were obtained from the literature in the form of books and journals related to the competence of educators and education in a prophetic perspective. The primary data in this study is a book by Ramayulis entitled *Profesi dan Etika Keguruan*, in teacher competence contained in Law No. 14 of 2005 concerning Teachers and Lecturers, Ministry of Education Regulation No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies. And for his prophetic perspective education uses the book Muhammad Ali ash-Shabuni about *Kenabian dan Riwayat para Nabi*. Secondary data are obtained from books and scientific journals that are related to teacher competencies and prophetic education. Analysis of the data in this study uses the content of this analysis or analysis. The validity of the data uses source triangulation techniques.

3. RESULTS & DISCUSSION

3.1 Result

3.1.1 Educator Competencies

Educator competence is defined as mastery of a task (teaching and educate), skills, attitudes, and appreciation needed to support the success of the learning process it does. Thus, the competency possessed by every teacher will show quality real teacher.[18] The competency will be realized in the form of mastery skills, knowledge and attitude professional in carrying out tasks and function as a teacher. In addition to the attention needed in the learning process that occurs in the classroom, it is also necessary teacher competency

development as one of the important actors in the teaching and learning process.[19] Moreover, along with the development of science and technology both in the field education / learning or directly related to the material being taught, then the knowledge and technology mastered by teachers must also continue to be developed.

There are several competencies that must be inherent in an educator are as follows:

3.1.1.1 Personality competence

Personality competence is a personality ability that is steady, stable, mature, wise, and authoritative, be an example for students, and have good character.[6] So that in this case requires educators to have noble character which will then be used as an example for their students. Because after all students will see, observe, and follow what is on their educators.

According to *Ramayulis* that personality competence means the intrinsic nature of the individual which is reflected in attitudes and behavior.[20] In this case the personal of an educator can be seen and observed from the attitudes and behavior of the educator concerned, and of course that is closely related to noble character. So how can the attitudes and behaviors of educators further become role models for their students.

3.1.1.2 Social competence

Social competence is the ability of educators as part of the community to communicate and socialize effectively with students, fellow educators, educational staff, parents / guardians of students, and surrounding communities.[6] So that in social interaction an educator requires the ability to communicate well with students, which is not painful and easy to work with cooperation.[20] Someone who works as an educator must continue to develop themselves in social skills, so that interactions with students and those around educators can be established educational interactions.

3.1.1.3 Pedagogical competence

Pedagogical competence is the ability to manage student learning which includes an understanding of students, the design and implementation of learning, evaluation of learning outcomes, and the development of students to actualize the various potentials they have.[6] Then this pedagogical competence is the ability of educators to be able to do good learning in education administration.

3.1.1.4 Professional competence

Professional competence is the ability to master broad and deep learning material that enables it to guide students to meet the competency standards set out in National Education Standards.[6] So this ability requires the mastery of educators to the content of learning material widely and deeply.

3.1.2 Prophetic

Prophetic needs to be actualized in the context of national education, especially in Islamic education. History shows that the Prophet Muhammad. Had successfully educated the friends who were initially hostile, and at that time the Prophet. Ffaced with various limited facilities that support the educational process. In this case, the Prophet successfully transformed education not because the existing education system was established, but because of his personality and example in educating. The Prophet educated his people with wholehearted love, real words and deeds integrated in everyday life. Prophetic education exemplified by the Prophet. It is the most ideal educational model that remains relevant to be actualized today.

The Prophets set an example for their people armed with several prophetic qualities, namely *sidiq*, *amanah*, *tabligh*, *fathonah*, avoidance of defects, and preserved from mistakes and sins.[21] Some of these prophetic qualities are inherent to the Prophets / Apostles as extraordinary human being, of course as ordinary human beings we must be able to make the four initial prophetic qualities as role models in daily life, especially as an educator who leads his students.

First, the nature of *ash-Sidiq* (true) is a trait that must be attached to the personalities of the prophets and apostles, so that these traits become their nature and instincts. On the other hand, prophets and apostles cannot be falsehood, because ordinary people are not supposed to bear the nature of falsehood, let alone prophets and apostles. More than that if the prophets and apostles lie then the belief in the revelations conveyed will disappear.[21] So in this case whatever our profession as ordinary people (especially educators)

must be asserted that we are a true person and our personalities should not be littered by lying for what we say, because it can cause the gradual departure of students.

Second, the nature of *al-amanah* (trustworthiness/honesty) is a trait that must be attached to the prophets and messengers so that the human heart feels at ease and confident of the truth of the revelations that come from God Almighty.[21] So in this case as ordinary people (especially educators) must have the nature of trust for what has been entrusted to us. If it is entrusted with knowledge, then we must be able to convey that knowledge to those who need it.

Third, the nature of *at-tabligh* (conveying treatise) is a trait that must be attached to the prophets and apostles as a step in conveying revelation and not hiding or keeping any secrecy from Allah SWT.[21] So in this case, educators as ordinary people need to emulate this trait so as educators continue to improve their abilities in terms of ways / methods of conveying the knowledge they have in order to be conveyed to students.

Fourth, the nature of *al-fathonah* (intelligence) is a trait that must be attached to the prophets and apostles as bearers of the treatise to have the sharpness of thought and great responsiveness,[21] so that it can display the light of truth by submitting the right arguments and *hujjah* to his people.[21] So in this case, educators as ordinary beings should be able to emulate the intelligence of the prophets and apostles by deepening and broadening the knowledge delivered to their students, so that students get the core of knowledge in depth and broad.

3.2 Discussion

National education standards require an educator on two aspects, namely the legality of educators or academic qualifications that can be proven with a diploma or certificate; and the competence of educators in four aspects, personal, social, pedagogical, and professional. Then the competence of educators established by law requires strengthening in terms of religious foundation. Prophetic studies show that the prophets and messengers have some compulsory attributes which include *shidiq*, *amanah*, *tabligh*, *fathonah*, in some of the mandatory traits of the prophets and apostles there is a very close relationship with some of the competencies of educators including personality, social, pedagogic, professional.

The relationships that can be established between the competences of educators and prophetic are as follows:

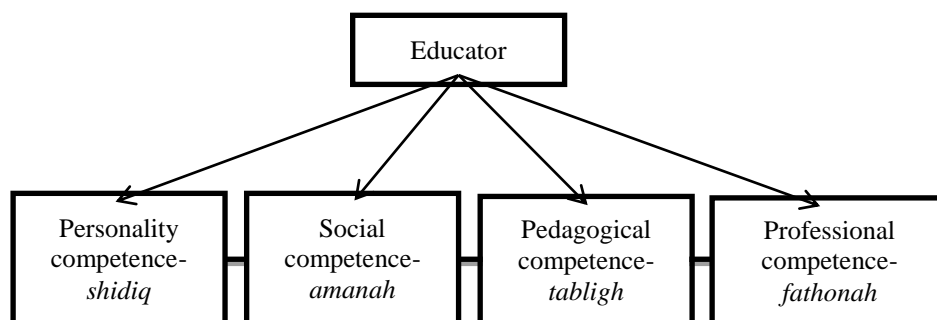


Figure 1. Relationship of Educator Competence with Prophetics

First, personality-*shidiq*, in this case an educator is required to have a good and right person, which is the initial capital and main role in becoming an educator. Because in the process of educating someone who conveys the truth, he is encouraged to already braze in him the truth he is conveying. So in this case the personality of an educator can later become a role model for the students' participants. Second, social-*amanah*, in this case an educator must have an open mind in conveying knowledge to students, so it becomes important to process interactions between educators and students into educative interactions (relationships that emphasize their direction on education). Third, pedagogic-*tabligh*, in this case, educators must have the ability to convey their knowledge to students. Certainly the character of students, the character of the material, and the purpose of the material will determine the models, approaches, strategies, and methods that

must be used by educators in presenting their knowledge. Fourth, professional-*fathonah*, in this case, educators should have quality material in quality and quantity in quantity. So students will get a lot of broad and in-depth knowledge.

4 CONCLUSION

From the discussion above it can be concluded that educators are the most important component in an education and learning process. Thus, educators must have the competencies and academic qualifications set in the national education system. The competencies that must be possessed by educators are personality, social, pedagogical and professional competencies. Prophetic needs to be actualized in the context of national education, especially in Islamic education. Then, in prophetic perspective, some of the competencies that must be possessed by the educator above, can be juxtaposed with the prophetic qualities inherent in the Prophet. Personality competence can be attributed to the nature of *shidiq*, social competence can be attributed to the nature of *amanah*, pedagogical competence can be attributed to the nature of *tabligh*, and professional competence can be attributed to the nature of *fathonah*. Thus, educators who continue to increase their competence as educators are trying to emulate the attributes of the Prophet.

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