



Transcendental Structuralism Perspective on Teacher Professional Ethics (Review on Al-'Alaq 1-5)

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ABSTRAK

Secara filosofis Q.S. Al-'Alaq 1-5 membentuk struktur etika sebagai fondasi pengembangan profesi keguruan dalam pendidikan Islam. Klaim teoritis dalam penelitian ini adalah Q.S. Al-'Alaq 1-5 yang dielaborasi dengan teori strukturalisme transcendental menghasilkan struktur etika profesi. Selain itu teori etika profesi guru dapat digunakan sebagai kerangka teoritik untuk menganalisis problematika guru sebagai pendidik pada umumnya. Studi ini bertujuan: *pertama*, menjelaskan hubungan antara Q.S. Al-'Alaq 1-5 dengan etika profesi guru. *Kedua*, menjelaskan bentuk struktur etika profesi dalam Q.S. Al-'Alaq 1-5. *Ketiga*, menjelaskan implementasi struktur etika profesi guru Q.S. Al-'Alaq 1-5 dalam pendidikan Islam. Penelitian ini adalah penelitian Pustaka dan data dikumpulkan dengan membaca literatur untuk menemukan konsep teori menggunakan paradigma konstruktivistik dan pendekatan hermeneutika strukturalisme transcendental. Sumber data, yaitu al-Quran dan tafsir; klasik, modern dan kontemporer. Analisis data menggunakan analisis isi, yakni dengan menganalisis isi pesan surat Al-'Alaqayat 1-5 serta teori sosial profetik Kuntowijoyo. Hasil penelitian ini menjelaskan bentuk dari struktur etika profesi guru berdasarkan Q.S. Al-'Alaq 1-5 adalah hubungan antara kesadaran spiritualitas, kesadaran rasionalitas, kesadaran etika, kesadaran ilmiah dan kesadaran transformasi sosial.

ABSTRACT

Philosophically, Q.S. Al-'Alaq 1-5 forms an ethical structure as the foundation for developing the teaching profession in Islamic education. The theoretical claim in this study is Q.S. al-'Alaq 1-5 was elaborated with the theory of transcendental structuralism, resulting the structure of professional ethics. In addition, the theory of professional ethics for teachers can be used as a theoretical framework to analyze the problems of teachers as educators in general. The aims of this study are to explain the relationship between Q.S. al-'Alaq 1-5 with the ethics of the teaching profession, to describe the form of the structure of professional ethics in Q.S. al-'Alaq 1-5 and to clarify the implementation of the professional ethics structure of Q.S.al-'Alaq 1-5 teachers in Islamic education. In addition, the research method used in this research is library research. It is conducted by collecting and reading literature to find theoretical concepts using the constructivist paradigm and the hermeneutic approach of transcendental structuralism. Furthermore, source of data for this study are based on the Koran and interpretation; classic, modern, and contemporary. Data is analysed using content analysis. It is by analyzing the message content of the letter Al-'Alaq verses 1-5 and Kuntowijoyo's prophetic social theory. Finally, the result of this study shows that the structure of the professional ethics of teachers based on Q.S. Al-'Alaq 1-5 is about the relationship between spiritual, rational, ethical, scientific, and social transformation awareness.

KATA KUNCI

Etika; Guru; Surat Al-'Alaq; Strukturalisme transcendental.

KEYWORDS

Ethics; Teacher; Al-'Alaq; Transcendental Structuralism

A. Introduction

Problems faced by teachers and students in this globalization era which strongly related to moral degradation require ethical values as a basis for consideration in working professionalism. The ethic of the teaching profession is an important guide which can influence teachers' behaviors and

monitor their teaching performance. Without a solid foundation of ethical values, it can make teachers and students drift in the flow of globalization without limits.¹ Al-Qur'an as a source of value provides a basic structure as a fundamental value in life to make humans have noble characters.² On the other hand, the goal of Islamic education is to make a human become an ethical human being and can reach happiness through their closeness to Allah.³ For this reason, this study explains ethical values in Q.S. Al-'Alaq 1-5 as the basic structure of teacher professionalism through the perspective of prophetic social science.

The purpose of this study is to explain the value of teacher ethics based on the text of QS Al-'Alaq 1-5 through the elaboration of prophetic social science theory. The theoretical claim of this paper is that the basic values of teacher professionalism form the structure, spirituality, rationality, ethics, science, and social transformation. Making these five values in the ethics of the teaching profession can make it easier to achieve learning goals and the duties of the teaching profession.

B. Methods

The research method used in this paper is library research. According to Khusnul Auliyah et al., library research is research that assessed a particular concept or theory based on the available literature.⁴ In this study, literature is used to build the idea of prophetic social science theory by structurally applying the text of the Qur'an in surah al-'Alaq verses 1-5 and referring to social phenomena.

Moreover, the techniques used to collect the data are by reading books or magazines and other data sources, both primary and secondary data. The primary data are the interpretation of the Qur'an in Surah al-'Alaq verses 1-5, al-Misbah by M. Quraish Shihab, Tafsir al-Maraghi by Mustafa Al-Maraghi, the understanding of the translator Ibn Kathir Abdul Goffar, and the prophetic social theory (Kuntowijoyo), while the secondary data comes from several journals on prophetic social theory. After the data has been collected, it is analyzed using content analysis which is by exploring the messages implied in the letter al-'Alaq verses 1-5 and prophetic social theory.

¹Imane Echchafi et al., "Evaluation of Higher Education Pedagogy for Continuous Improvement: A Case Study," *International Journal on "Technical and Physical Problems of Engineering" (IJTPE)* 13, no. 49 (2021): 179–185, www.iotpe.com.

² Brady Stimpson and Isaac Calvert, "Qur'anic Educational Philosophy: Foundational Principles of Education in Islam's Holiest Text," *Religions* 12, no. 2 (2021): 1–17.

³A Alhamuddin, "Abd Shamad Al-Palimbani's Concept of Islamic Education: Analysis on Kitab Hidayah Al-Sālikin Fi Suluk Māsālāk Lil Muttāqin," ... (*Qudus International Journal of Islamic ...* (2018), <http://journal.iainkudus.ac.id/index.php/QIJS/article/view/3717>.

⁴ Kuntowijoyo, *Islam Sebagai Ilmu* (Yogyakarta: Tiara Wacana, 2006).85.

C. Result

The study of the Qur'an in surah al-'Alaq verses 1-5 from the perspective of transcendental structuralism can be deciphered in the following approaches. The first is a synthetic approach through an in-depth understanding of surah al-'Alaq verses 1-5 and related interpretations. The second is the analytical approach which is the process of qualitative data analysis through structural analysis. Then, the objectification method will be implemented, which is a process of constructing an objective, empirical and universal structural building construction. The last is the method of integration. This combines the structures contained in revelation into social theory. The main point is that the ideas that have been constructed from the Qur'an are used to see the reality of Islamic education.

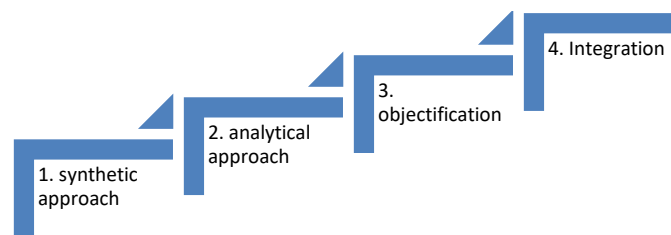


Fig 1. Steps of transcendental structuralism

3.1. Spirituality Awareness

Textually, the first verse is “Read O Muhammad Al-Qur’an”.⁵ Another opinion says, “Read, O Muhammad, in the name of your Lord who created”. Theologically, in this first verse is reading Al-Qur’an should start with the name of the God as a way asking for His help. The meaning of *Rabb* in the verse is God who protects and preserves all creations in the universe. Meanwhile, the term of *Allazī Khalaq* (God who creates everything in this life) explains that there is no other Creator of everything but *Rabb*.⁶ Sociologically, the first verse contains a message of command to read beginning with *Basmalah* (mentioning the name of God) as an attitude in reading Al-Qur’an. In the context of the revelation, mentioning the name of God means asking Him for a guide and assistance in carrying out the prophetic duties and able to stand for difficulties in conveying the message.⁷ Moreover, philosophically, the first verse mentions to read the reality of *kaunīyah* and *qaulīyah* starting with asking for help from God who creates the whole thing in the universe symbolically. The command to read here can be understood as a demand to use reading as a tool or medium to acquire knowledge as well as to confirm a belief. Explicitly, God who owns all creation commands humans to read in order to enrich their knowledge and understanding about many things in life, one of which is knowing the obligation to worship into Him.⁸ The conclusion

⁵ Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001).14

⁶ Ibn ‘Abbās, “Tanwīr Al-Maqbās Min Tafsīr Ibn ‘Abbās (Near Enlightenment from the Interpretation of Ibn Abbas),” 1992, <http://www.archive.org/download/waq4125/4125.pdf>.653

⁷ Muhammad Al-Rozi, *Tafsir Alkabir Wa Mafatihul Ghoib* (Beirut: Darul Fikr, 1981).. 13-14.

⁸ ‘Alauddin Ali Bin Muhammad, *Tafsir Al-Khozīn* (Beirut, n.d.).447.

from the explanation above is that the purpose of this verse is to instill a spiritual awareness in human through the process of reflective thinking.

3.2. Rationality Awareness

Textually, apart as a source of explanation for the first verse, the interpretation of the second verse of QS al-'Alaq is an information about the process of the human creation which is started from a hanging blood or clots of blood.⁹ In the first verse, it is mentioned that the creation of all realities in the universe as God's creation, while in the second verse, it continues with the more specific way of the human creation.¹⁰ Theologically, the second verse of QS al-'Alaq provides a theological argument for the *pagan* Arabs who conduct idol worship, that only the God who can create the universe as well as the human. This verse reveals that the creation of human start from a tiny entity known as a clot of blood which then gradually becomes a perfect human being and has knowledge. This verse realizes that human as rational beings must carry out Allah's commands and stay away from His prohibitions.¹¹ The philosophical interpretation of this verse is that God creates man specifically due to his unique nature. Human as completed creature on its nature can develop science.¹² Man is mentioned in the second verse as it is the the place of the revelation. God prides the human being as His completed creature that is different from other creations. One of the strengths that human has over other creatures is their ability to carry responsibility or it is familiar in a term *taklif*. In addition, sociologically, the process of the human life cycle starts from a clot of blood that hangs in the womb and then transforms into a perfect human. After being born into the world, human carries a task from God to carry out His commands. In addition to serving God, humans are also given a task of being His caliph or representative on the earth. One day when his death comes, humans will return to God and be responsible for everything they did in the world.¹³

The conclusion of this second verse symbolically explains the existence of rationality awareness that human comes from parts of the universe that are represented by a clot of blood. God makes human live, speak and become the world sovereign with the knowledge they have. Later, he must be responsible for the entire actions they did in this universe.¹⁴

⁹ Muhammad Al-Baidhowi, *Tafsir Al-Baidhowi* (Beirut, n.d.). 1739.

¹⁰ Imam Ibn Katsir, *Tafsir Al-Quran Al-Adzim* (Beirut: Dar Ibn Jawzi, 2010). 604.

¹¹ Muhammad Asy-Syaukani, *Fathu Al-Qodir* (Beirut: Dar al-Wafa', n.d.). 628.

¹² Abdurrahman Binti Syathi', *At-Tafsir Al-Bayani Li Al-Quran Al-Karim* (Kairo: Darul Ma'arif, 1968). 17.

¹³ Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an* (Kairo, n.d.). 305.

¹⁴ Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: 1946, n.d.). 198.

3.3. Ethical Awareness

Textual interpretation from the repetition of the word *Iqra'* is a reinforcement of the command to read in the first verse, while the sentence *warabbuka al-akram* describes God's mercy on His servants (Al-Baidhawi ny).¹⁵ The interpretation of this verse means "Read, O Muhammad, Al-Qur'an and your Lord, whose goodness is not limited".¹⁶ One form of God's mercy is teaching humans knowledge that was previously unknown and bestowing a noble position.¹⁷

The theological meaning of the second verse also serves as a pacifier for the soul of the Prophet Muhammad who was restless with reading orders that he did not master. This third verse shows that by the power of God, the Prophet Muhammad could read. In other words, the condition of the Prophet who could not read was given a guarantee that God would give him the ability to teach him to read.¹⁸ Sociologically, the interpretation of this verse is a command to read in the third verse which also means conveying to the people.¹⁹ The meaning of reading in the first verse is for learning for the Prophet, then the second reading command is as learning to the people. Al-Qur'an not only aims to carry out the individual transformation, but also social transformation. The mention of God's Most Gracious nature means that God will give everything without expecting anything in return. This has been proven from the creation of man himself.

Philosophical interpretation from this verse is by making humans as knowledgeable creatures so that they can occupy the noblest level. It can be said that the third verse of QS al-'Alaq emphasizes the relationship between reading and noble character. This verse also reveals that life, sustenance, and blessings are a sign of His generosity and knowledge is one of the greatest blessings given to human. Through knowledge, humans will live with the glory which is a reflection of God's nature and that is one of the purposes of reading.²⁰ In other words, the third verse of prophetic social science states that the command to read is related to conveying to other humans to make social changes towards the prophetic ideals.²¹ Through the delivery of Al-Qur'an message, socially it will create a discourse of social order that has Qur'anic ethics.²² The transmission of Al-Qur'an message will also shape an epistemology and provide a new world view.²³ on top of that, repetition in reading between individuals and society, in general, will

¹⁵ Muhammad Al-Baidhowi, *Tafsir Al-Baidhowi*. 551.

¹⁶ Sayyid Muhammad Hussein Thaba Thabai, *Al-Mizan Fi Tafsir Al-Quran* (Beirut, 1997). 372..

¹⁷ Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: 1946, n.d.). 198.

¹⁸ Al-Baidhowi, *Tafsir Al-Baidhowi*. 551

¹⁹ 'Abbās, "Tanwīr Al-Maqbās Min Tafsīr Ibn 'Abbās (Near Enlightenment from the Interpretation of Ibn Abbas)."653.

²⁰ Alauddin Ali Bin Muhammad, *Tafsir Al-Khozīn*, 448.

²¹ Al-Rozi, *Tafsir Alkabir Wa Mafatihul Ghoib*. 16-17.

²² Hussein Thaba Thabai, *Al-Mizan Fi Tafsir Al-Quran*. 372.

²³ Binti Syathi', *At-Tafsir Al-Bayani Li Al-Quran Al-Karim*. 20.

become a habit so that it can form characters. Ethically, the third verse of QS al-'Alaq teaches the glory of God's nature which then becomes a model for humans in their lives.

The conclusion is that the third verse emphasizes ethical awareness through reading activities as a tool to acquire plenty of knowledge. The aim of reading is to lead human to the wisdom which can be gained from a finestmindand a kind soul.²⁴ This verse clarifies that God commands humans to understand and get to know the universe. This later can imply that life is full of glory which is a reflection of the nature of God.²⁵

3.1. Scientific Awareness

The textual interpretation of this fourth verse is that "God teaches writing using a pen".²⁶ Sociologically, the fourth verse gives strength to the soul of the Prophet Muhammad and relieves anxiety due to the inability in reading and writing. This verse shows that God is trying to say: "Read the book of your Lord. It is He who reveals to you and do not be afraid. Your Lord is the Most Gracious; He is the One who taught people to read using the pen with which knowledge was written. God can teach how to read His book even if a person cannot read." Therefore, logically, God demanded the Prophet to read because he is able to do it. If he cannot do that, God will not order him.²⁷

Meanwhile, the philosophical interpretation explains that the fourth verse of QS al-'Alaq shows the perfection of God by spreading and let human gaining knowledge to make them enlightened. This is also in line with the significance of writing. Written works, such as the books of science, law, *khobar* (historical news), and scriptures, have enormous benefits for human life. All of them are recorded through writing. Therefore, it can be thought that writing has a crucial role in human affairs, both for world and religion affairs.²⁸

Another interpretation of the fourth verse of QS Al-'Alaq shows that God (Allah) is the source of teaching and knowledge. Humans can learn the concept of the universe, life, and human themselves into science. This verse presents human about the importance of knowledge and understanding.²⁹ Science that is understood and mastered by humans come from the teachings of God. Science develops from the activity of the mind, senses, and taste, all of which are created by Allah. In addition, the fourth verse of QS al-'Alaq describes the teaching of God to humans in the form of knowledge. The relationship between science, intellegence, and writing

²⁴ Abdurrahman Hasan Jabannakah, *Ma'arijut Tafakkur Wa Daqaiqut Tadabbur* (Beirut, 2000). 48.

²⁵ Muhammad Abid al-Jabiri, *Fahmal Quranul Hakim at Tafsir Al Wadhih Hasba Tartibun Nuzul* (Beirut: Darul Baidho, 2008). 48.

'Abbās, "Tanwīr Al-Maqbās Min Tafsīr Ibn 'Abbās (Near Enlightenment from the Interpretation of Ibn Abbas)." 653.²⁶

²⁷ Hussein Thaba Thabai, *Al-Mizan Fi Tafsir Al-Quran*.373.

²⁸ Maḥmud Az-Zamakhsyarī, "Al-Kasyāf," 2009. 1213.

²⁹ Qutb, *Tafsir Fi Zhilalil Qur'an*. 305.

are started by the teaching of science which is responded by mind and then it is transferred into a written work.

Thus, the fourth verse describes a guidance of the command to write and use a written work as a tool in solving variety of life problems.³⁰ In conclusion, this fourth verse emphasizes the importance of awareness of mastering technology for the development of science through a combination of reading, writing, and teaching activities.

3.2. Social Transformation Awareness

Textual interpretation of this verse occupies the position of *badalisytimāl*, which is a complement to the previous verse. The previous verse specifically talks about the pen and writing, while this verse describes the general teaching related to unknown science. The use of the term "human" in this verse has a general meaning, not only applies to the Prophet Muhammad, but also to the human beings as the God's creature. The point is that God teaches science to the humans through the process of reading (that He instructed previously) to solve various problems of life.³¹

The sociological interpretation of this fifth verse is that God taught the first man (Adam) the names of something that was not known before.³² The fifth verse of QS Al-'Alaq is about a strengthening of the heart or soul of the Prophet Muhammad that he will be taught directly without any learning process first.³³ Another opinion states that God teaches humans about the instructions for life and explanation about the unseen things that were not known before.³⁴ Whereas, the theological interpretation of this verse shows the virtues of reading, writing, and science. Without the pen, science, religion, knowledge, inventions, art, and history cannot be written. Ibn Kaṣīr (d. 774 H.) said, "Bind knowledge by writing. Whoever acts with what he knows, Allah will give knowledge that he did not know before."³⁵ This fifth verse is a proof of God's perfection that he can teach something that is not generally known before to the human.

From the perspective of prophetic social science, the emphasis in the fifth verse of QS Al-'Alaq is a social transformation, from the *Jahiliyah* to the understanding science era.³⁶ Information about God teaching something unknown to the humans gives a hint of a command to do the same³⁷ namely teaching through writing. This fifth verse is as a general guide and

³⁰ Mahmud An-Nasafi, *Tafsir An-Nasafi* (Beirut: Dar al-Kalim at-Thoyyib, n.d.). 663.

³¹ Asy-Syaukani, *Fathu Al-Qodir*. 628.

³² Ibn 'Abbās, "Tanwīr Al-Maqbās Min Tafsīr Ibn 'Abbās (Near Enlightenment from the Interpretation of Ibn Abbas)," 1992, <http://www.archive.org/download/waq4125/4125.pdf>.653.

³³ Hussein Thaba Thabai, *Al-Mizan Fi Tafsir Al-Quran*. 373.

³⁴ Al-Baidhowi, *Tafsir Al-Baidhowi*. 1740.

³⁵ Ibn Katsir, *Tafsir Al-Quran Al-Adzim*. 604.

³⁶ Az-Zamakhsharī, "Al-Kasyāf." 1213.

³⁷ Al-Rozi, *Tafsir Alkabir Wa Mafatihul Ghoib*. 17.

explanation regarding the spread of knowledge, both written and unwritten.³⁸ Science can be studied widely, not only from writing but also through intuition, taste, and logic.³⁹

Sociologically, awareness to overspread knowledge widely based on Al-Qur'an brings individually, socially, and culturally changes or transformation in line with the goals of Al-Qur'an.⁴⁰ The conclusion is that God is as a source of knowledge who taught Al-Qur'an at that time to the Prophet Muhammad. Humans have been given the potential to know and to use their minds, hearts, and senses to read the instructions of life, which is already written in Al-Qur'an. Moreover, deep reading will also create knowledge. At the end, humans are required to make social changes with science. The fifth verse gives a signal to the social transformation awareness to the ideal goals of Al-Qur'an, *rahmatan lil alamin*.



Fig 2. Ethical Values in QS al-'Alaq 1-5

D. Discussion

In philosophy, ethics means knowledge of decency or morals.⁴¹ The term "ethics" comes from the word *ethos* which means character.⁴² Therefore, the professional ethics of the teacher in this paper means the character, morality, values of the teaching profession which are constructed from QS Al-'Alaq 1-5 as principles in working. The problems of moral deterioration, ignorance, poverty, and backwardness cannot be solved with a single scientific approach so an integrative

³⁸ Al-Khozín, *Tafsir Al-Khozín* (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.). 448.

³⁹ Hasan Jabannakah, *Maárijut Tafakkur Wa Daqaiqut Tadabbur*. 49.

⁴⁰ Qutb, *Tafsir Fi Zhilalil Qur'an*. 305.

⁴¹ De Vos, *Pengantar Etika, Terj. Soejono Soemargono* (Yogyakarta: Tiara Wacana, 1987).1.

⁴² Tim Penyusun, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008).399.

approach is needed to overcome those problems.⁴³ An integrative approach is an approach that explores the values of Al-Qur'an and brings together various problems in modern times, especially on the educational issues.⁴⁴ Meanwhile, the ethics of the teaching profession refers to an integral approach, namely the reconstruction of the concept of teacher ethics by exploring the values in Al-Qur'an and then bringing it together with the theory of the teaching profession.⁴⁵ In short, the concept of professional ethics in this study is a value system in the teaching profession which is described in QS Al-'Alaq 1-5.

Teachers are the most important instrument in the curriculum implementation. In this regard, it is important to note that the curriculum in its various forms is simply a text and therefore it is the teacher who determines how to read and interpret it. Teachers have to strengthen their ideology based on the country's national guidelines adopted by Muslims in Indonesia⁴⁶. The term "teacher" means a person who conducts the teaching and learning process in the class. In English, it is called "teacher" while in Arabic it is called "*al-mu'allim*". Another synonym is "*al-mudarris*" which means person who gives lessons.⁴⁷ QS al-'Alaq verses 1-5 describe the figure of God as a teacher who teaches the Prophet Muhammad. The angel Gabriel is the intermediary and Al-Qur'an is the object of the lesson. In the next stage, the Prophet Muhammad becomes a model for teachers in Islamic education through Al-Qur'an and Hadith.⁴⁸ The values or characters that are used as teacher criteria from QS Al-'Alaq verses 1-5 are:

1) *Master as Spiritualist*

The first value is spirituality through a reflective thinking process. Spirituality awareness becomes the spirit of every teacher's activities at work. A teacher who is spiritually aware always feels supervised by Allah and works earnestly to earn His grace. Spirituality awareness directs a teacher to be both vertically to God and horizontally to fellow human beings (Juhaepa Juhaepa 2021). Through the process of reflective thinking, teacher should continuously seek and find wisdom as a representation of divine spirituality.

⁴³ Musa Asyarie, "Paradigma Integrasi Dan Interkoneksi Dalam Perspektif Filsafat Islam, Dalam Paska Sarjana UIN," in *Praksis Paradigma Integrasi-Interkoneksi Dan Transformasi Islamic Studies Di UIN Sunan Kalijaga* (Yogyakarta: Pasca Sarjana UIN SUKA, 2014).57.

⁴⁴ Armahedi Mahzar, *Integralisme Sebuah Rekonstruksi Filsafat Islam* (Bandung: Penerbit Pustaka, 1983).132.

⁴⁵ Kuntowijoyo. *Islam Sebagai Ilmu*. (Yogyakarta: Tiara Wacana, 2006). 24.

⁴⁶ H S Zainiyati, "Curriculum, Islamic Understanding and Radical Islamic Movements in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (2016): 285–307,
<https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85020516168&origin=inward>.

⁴⁷ M Suyudi, *Upaya Transformasi Pendidikan Islam Berdasarkan Paradigma dan Filosofinya*, Qolamuna: Jurnal Pendidikan, Sosial, dan Agama, Vol 11, No 1, Januari-Juni 2019, 1-11.

⁴⁸ S A Sudan, "The Nature of Islamic Education," *American International Journal of Contemporary ...* (aijcrnet.com, 2017), http://www.aijcrnet.com/journals/Vol_7_No_3_September_2017/4.pdf.22.

Being a teacher should have the skills to guide students' spirituality to a noble character as a form of their caliphate on earth.⁴⁹ Guiding spirituality means giving instructions to students in their life and relationships with God's spirituality. The spiritual guidance here is absolutely with the guidance of God's revelation without overriding the logic of rationality. By integrating spirituality and rationality, a teacher guides his students to lead a life in the way of Allah. A teacher should understand the spiritual values of Al-Qur'an and connect them with rational thinking so that it can be explained with good rhetoric.⁵⁰

2) *Critical Thinking Teacher*

The second value is rationality that humans have as '*abdullah*/transcendence and *khalifatullah*/immanence or representation of God on earth'.⁵¹ Humans who have the potential to think reflectively, logically, and rationally possibly regulate the world. The development of science can be done with the ability of human logical rationality. Rationality awareness is a basic principle that must be owned by a teacher. Rationality awareness is the ability to think logically and critically based on his choices. All humans will be responsible for their actions or rationality.⁵²

As an instructor, the teacher should be able to think critically and rationally in addition to mastering the subject matter well because without mastering the material, the results of student understanding are not optimal. The teacher understands the lesson structure map, the subject matter along examples as well as being able to think critically and analytically. Teachers as instructors should be able to see the psychological situation and condition of their students so that the transfer of values process will be effective.⁵³ Teachers who are rational and critical understand the needs of students are able to choose the right lesson, theme, information, and data needed for the classroom activities. To maximize students' understanding, teachers need not only to always improve their analytical skills but also to think rationally, critically, and logically.⁵⁴

⁴⁹ S Tambak, A Amril, and D Sukenti, "Islamic Teacher Development: Constructing Islamic Professional Teachers Based on The Khalifah Concept," *Nazhruna: Jurnal Pendidikan ...* (2021), <https://www.e-journal.ikhac.ac.id/index.php/Nazhruna/article/view/1055.117>.

⁵⁰ N H Hussin and A H Tamuri, "Embedding Values in Teaching Islamic Education among Excellent Teachers," *Journal for Multicultural Education* (2019), <https://www.emerald.com/insight/content/doi/10.1108/JME-07-2017-0040/full/html.1>.

⁵¹ Stit Kendal, "Transcendence and Immanence : Teacher Professionalism in Islamic Religious Perspectives Soufian Hady Preliminary The Primordial Educational Story Is Contained in a Fragment of the Dialogue of the Creation of the First Man , Adam . This Education Arose Bec" 13, no. 2 (2019).

⁵² Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: 1946, n.d.). 198.

⁵³ Imam Anas Hadi, "Peran Penting Psikologi Dalam Pendidikan Islam" 11 (2017): 251–268.

⁵⁴ Ashraah et al., "Critical Thinking Skills For Islamic Education Teachers: A Study of Teachers' perceptions.," ... *Journal of Academic ...* (eis.hu.edu.jo, 2012), <https://eis.hu.edu.jo/deanshipfiles/pub106957749.pdf>.

3) *Teachers as Ethics Educators*

The third value is ethics resulted from the reflective thinking activities which can be used as a tool to seek wisdom which can be form by positive thoughts and a kind soul (Jabannakah 2000). Wisdom is an essential point that can create peace and order. To get wisdom, a positive way of thinking that is continuously reflectively dialectical is needed. Before teaching ethics, firstly teachers need to understand and live the wisdom in their life. If it is analogous to a tree, then knowledge is the leaf and wisdom is the fruit. A wise teacher will look authoritative because of his spirituality, rationality, and skill.⁵⁵

The term “educator” is synonymous with the word “*al-tarbiyah*” which means fostering, maintaining, and optimizing all the potential of students. To be able to educate students, an ethical relationship is needed to present both in teachers and students. Good relationship between teachers and students can foster critical thinking and self-confidence; improve communication skills and enhance students’ competence. Furthermore, educating students has a wider scope than teaching itself because teaching’s orientation is not only mastering the subject, but also developing the students’ ethics in general. A teacher not only teaches but also educates students with the positive ethics so that they can implement into their life. This occurs as students are not only required to master/ comprehend various subjects, but they are also mandatory to have positive ethics. This is to make them to be ready to live and flock together with other people in the society. As an educator, a teacher needs to have the ability to think reflectively to find the wisdom of life. One of the ethical thinking is being dialectical between the verses of *kauniyah* and *qauliyah*.⁵⁶

4) *Teachers as Science and Technology Trainers*

The fourth value is the mastery of technology and science in solving numerous life glitches.⁵⁷ It is vital to aware of the technology mastery for the development of science through a combination of reading, writing, and teaching activities. Awareness of the importance of mastering technology plays an essential role in the development of science and resolving various human problems.⁵⁸ The function of technology is not only to facilitate the production of knowledge but also to spread the knowledge widely. A teacher is expected to have skills in acquiring and sharing knowledge in both classroom and society.

⁵⁵ Muhammad Ali Rohmad, “The Authority of Teacher in Madrasah Based of Islamic Boarding School,” *Edukasia: Jurnal Penelitian Pendidikan Islam* 15 (2020).15.

⁵⁶ S Sirait, “The Islamic Theology with A Multicultural Perspective as the Basis for Religious Learning in Yogyakarta State Elementary Schools,” *European Journal of Education and Pedagogy* (2021), <https://www.ej-edu.org/index.php/ejedu/article/view/170.70>.

⁵⁷ Mahmud An-Nasafi, *Tafsir An-Nasafi* (Beirut: Dar al-Kalim at-Thooyib, n.d.). 663.

⁵⁸ M A Lubis, “Effective Implementation of the Integrated Islamic Education,” *Global Journal Al-Thaqafah* (pdfs.semanticscholar.org, 2015), <https://pdfs.semanticscholar.org/9241/ae6046c2bbf1762e41e2bbc8e65b8a9ffb5f.pdf>.59.

As a trainer, a teacher can provide skills related to science and technology that students need. Skills in the implementation of science and technology are considered important for students to make the variety of problems solved. In addition to teaching and educating, a teacher is also required to have willingness in adopt, improve and take advantage of science and technology that can support them in facilitating the students in the class. A teacher who has the practical skills of science and technology in his field possibly can guide the students to achieve success in the future.

5) *Teacher as Director of Social Transformation*

The fifth value of social transformation is the awareness to overspread knowledge leading to the ethical values of Al-Qur'an which implies for individual, social and cultural transformation.⁵⁹ Human potentials (the five senses, mind, heart, and spirit) are used to read the instructions of life, namely Al-Qur'an. Deep reading will create knowledge and wisdom. At the end, humans are required to make social changes towards the ethical values of the Al-Qur'an */rahmatan li al-'ālamīn*. The ethics of *rahmatan li al-'ālamīn* or love for all nature is the ultimate goal of all teachers in the teaching activities. Teaching science is not only to make the brain functioned well but it also used as a tool for few sorts of alterations (individual, social and cultural) towards the prophetic or ethical ideals of Al-Qur'an which are humanization, liberation, and transcendence.⁶⁰

As a director of social transformation, a teacher can explain the direction and purpose of students' lives as agents of change in the future. A teacher should understand the basic values of Al-Qur'an, such as respecting others and being moderate, as a direction of social transformation that students want to be.⁶¹ The direction and purpose of Islamic education is *rahmatan li al-'ālamīn* with noble character. The purpose of human life is to provide kindness or benefits for other humans and the universe in general (Maragustam 2021).⁶² Directing students to the nature of life for social transformation is the responsibility of a teacher as God's caplih on the earth.

⁵⁹ Qutb, *Tafsir Fi Zhilalil Qur'an*. 305.

⁶⁰ Kuntowijoyo. *Islam Sebagai Ilmu*. 34.

⁶¹ U Supriadi et al., "The Role of Islamic Education Teachers in Preventing Radicalism at Madrasa Aliyah," *Nazhruna: Jurnal ...* (2021), <https://www.e-journal.ikhac.ac.id/index.php/NAZHRUNA/article/view/1073>. 74.

⁶² Maragustam, "Islamic Education Thought of Sheikh Nawawi Al-Bantani : The Disaster in the Qur'an," *Cendekia* 19, no. 1 (2021): 127–143.

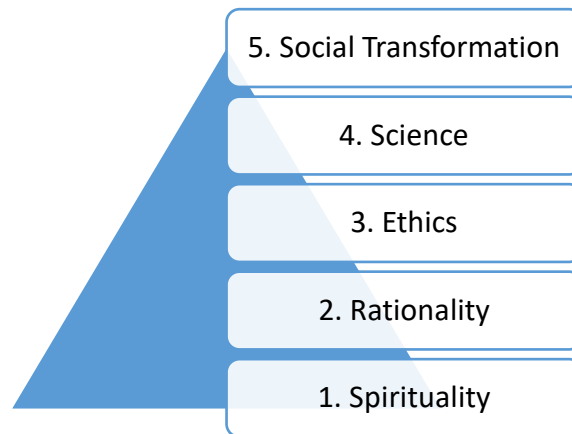


Fig 3. The ethical basis of the teaching profession in QS al-'Alaq 1-5

E. Conclusion

The ethics of the teaching profession in QS Al-'Alaq 1-5 consists of five (5) values; first, spirituality, that is living that life is always supervised by Allah SWT; second, rationality is the ability to think rationally, critically, and logically in teaching; third, ethics is an activity of reflective thinking in seeking wisdom that is born from a right mind and a clean soul; fourth, mastery of science and technology means that teachers can provide skills related to science and technology; fifth, social transformation means the ability to provide direction and purpose for students' lives in the future, refers to the values of Al-Qur'an.

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