



The Values of Teachers' Soft Skills and Hard Skills in Surah Al-Fatihah from The Perspective of Islamic Education

Rahmat¹, Hendra Syafrianto¹, Oemar Mahmoed²

¹STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

² University Lahore, Pakistan

✉ rahmathabibillah01@gmail.com*

Article Information:

Received February 15, 2024

Revised March 8, 2024

Accepted April 5, 2024

Keywords: *Soft Skill, Hard Skill, Surah Al-Fatihah*

Abstract

Surat al-Fatihah is known as the mother of the Quran, which also contains educational objectives. The correlation of Surah Al-Fatihah with educational goals is also supported by the attribute of piety, which is the ultimate goal of education, especially when correlated with the ultimate goal of Islamic education, which is the realization of the ideals of Islamic teachings themselves. Of course, to realize all of that, the soft skills and hard skills of the teacher are needed. Educators today develop according to their functions, nurturing to achieve educational goals. No matter how good the curriculum, administration, and facilities are, if they are not balanced with the improvement of the quality of their educators, they will not bring the expected results. Therefore, to become a professional educator, both soft skills and hard skills are needed, grounded in the educational values found in Surah Al-Fatihah. This research explores: The values of soft skills and hard skills of teachers found in Surah Al-Fatihah, verse 1: (a) Sincere intention to become an educator. (b) The intention to become a professional teacher. (c) Teachers possess spiritual intelligence. The values of soft skills and hard skills of a teacher in verse 2: (a) Teachers must possess commendable traits and noble character. (b) The teacher masters the field of knowledge. (c) The presence of response and stimulus in learning. The values of soft skills and hard skills of teachers in verse 3: (a) Teachers possess compassionate and caring qualities. (b) The teacher has a compassionate and loving spirit. (c) the teacher is gentle in delivering lessons. The values of the teacher's soft skills and hard skills in verse 4:(a) Teachers possess leadership qualities, (b) Teachers are fair, (c) Teachers are able to manage the classroom, (d) Teachers evaluate students' learning outcomes well. (e) Reward and punishment in education. The values of soft skills and hard skills of teachers in verse 5: (a) A teacher who is authoritative and respected, (b) A teacher who is knowledgeable and reliable, (c) A teacher as a helper. The values of teachers' soft skills and hard skills in verses 6-7: (a) Teacher as a mentor, (b) Teacher as a navigator, (c) Teacher as a role model, (d) Teacher communicates with students' parents

How to cite:

Rahmat, Syafrianto. H, Mahmoed. U The Values of Teachers' Soft Skills and Hard Skills in Surah Al-Fatihah from The Perspective Of Islamic Education at Indonesian Public Universities (2024), International Journal of Islamic Thought, Research and Practice

E-ISSN:

xxxx-xxxx

Published by:

The Institute for Research and Community Service

INTRODUCTION

Surah Al-Fatihah is known as the mother of the Quran, and it also contains educational objectives. If correlated with the educational goals of Islam, which are identical to the goals of Islam itself, it aligns with the essence of human creation so that humans become devoted servants of Allah who are obedient and faithful with faith and piety.

The correlation of Surah Al-Fatihah with educational goals is also supported by the attribute of piety, which is the ultimate goal of the educational process, especially when correlated with the ultimate goal of Islamic education, which is the realization of the ideals of Islamic teachings themselves, bringing a mission for the welfare of humanity. This value is fully covered in the sequence of Surah Al-Fatihah. This can be understood from several contents of the Surah Al-Fatihah, which consists of 7 verses that were revealed all at once, as follows (M. Quraish Shihab, 2002:12):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ
يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Meaning: In the name of Allah, the Most Gracious, the Most Merciful, all praise is due to Allah, the Lord of all the worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us on the Straight Path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray.

The designation of Surah Al-Fatihah as the mother of the Quran is a privilege that opens up opportunities for humans to delve deeper into its meanings and contents. (Abul Qalam Azad, 1996: 1). Surah al-Fatihah contains the main themes of the Quran globally and principally, which include: the principle of monotheism, worship, ethics, and social interactions. These four principles are then elaborated upon in other surahs. And the lives of the believers are based on these principles. Therefore, in every prayer, believers ask Allah to grant them guidance to follow the right and straight path. (T.H Thalhas, et al., 2001: 25).

Anyone who studies the Quran for the first time will surely encounter Surah Al-Fatihah first. This further strengthens the position of Surah Al-Fatihah as the mother of the Quran, namely as the opening chapter of the Quran, which teaches humans many things, especially education. This can be understood in the second verse which states about Allah as the Lord of all worlds (رَبِّ الْعَالَمِينَ Rabbil 'alamin), specifically in the second verse.

The achievement of national education goals as stated in the National Education System Law No. 20 Article 3 of 2003 is partly determined by the success in education. Therefore, one of the key roles in improving the quality of education is the educators or teachers themselves. Because educators are human figures who play an important role in the teaching and learning process. Educators are the ones responsible for shaping the younger generation, especially professional students. Learning activities are the core of education, with educators playing the primary role. (Baharudin, 2009: 197-198)

According to Mulyasa, "Educators are the most determining component in the education system that must receive central, primary, and foremost attention." (E. Mulyasa, 2009: 5) In achieving educational goals, the quality of the educators who teach is determined; an educator must be able to be an educator in all aspects according to the times, so educators must be able to compete in seeking knowledge in regional, national, and international forums.

In addition, Law No. 14 of 2005 concerning educators and lecturers, as stated in Article 1, paragraph 1, explains that an educator is a professional educator whose main duties are to educate, teach, guide, direct, train, assess, and evaluate students in early childhood education through formal education, basic education, and secondary education. (Directorate

General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, 2006: 83).

According to Mulyasa, "Educators are the most determining component in the education system that must receive central, primary, and foremost attention." (E. Mulyasa, 2009: 5) In achieving educational goals, the quality of the educators who teach is determined; an educator must be able to be an educator in all aspects according to the times, so educators must be able to compete in seeking knowledge in regional, national, and international forums.

Educators today develop according to their functions, nurturing to achieve educational goals. Especially in the current education system, the issues of knowledge, skills, and competencies of educators need serious attention. No matter how good the curriculum, administration, and facilities are, if they are not matched with the improvement in the quality of educators, they will not yield the expected results. (Oemar Hamalik, 2009: 32). Therefore, to become a professional educator, both soft skills and hard skills are needed.

Soft skills are personal and interpersonal behaviors that develop and maximize human performance, such as team building, decision-making, initiative, and communication. The forms of these soft skills include honesty, responsibility, fairness, teamwork ability, adaptability, communication, tolerance, respect for others, decision-making ability, and problem-solving (Ramayulis, 2013: 105).

If we connect those soft skills with the competencies of an educator, then within those soft skills, there are personality competencies or intrapersonal skills, which are the ability to manage oneself appropriately, and social competencies or interpersonal skills, which are the ability to build relationships between educators and students.

Next, hard skills are personal and interpersonal behaviors that develop and maximize human performance, such as in the fields of knowledge and science as well as professionalism in their respective fields, in the form of expertise in carrying out a job. If he is an educator, then he is referred to as an expert educator or a professional educator (Ramayulis, 2013: 105).

Educators becoming professional educators is not easy, because they must possess various educational competencies (Abdul Mujib and Jusuf Mudzakkir, 2006: 93). It can be concluded that soft skills, which include personality competencies, encompass authority as an educator, wisdom in decision-making, being a role model in attitude and behavior, consistency between words and actions, the ability to control oneself in various situations and conditions, and fairness in treating colleagues. Furthermore, social competence includes the ability to express opinions, the ability to accept criticism, suggestions, and the opinions of others, ease in socializing with colleagues, employees, and students, as well as tolerance towards diversity in society (Abdul Mujib and Jusuf Mudzakkir, 2006: 93).

Then, the hard skills include pedagogical competencies related to diligence in preparing lessons, orderliness, and discipline in preparing the educational process. Professional competence includes the professionalism of educators in carrying out their primary duties as educators.

METHODS

This research uses library research. Library research is research conducted using library literature, including books, notes, and research reports from previous studies. (Mestika Zed, 2004:16-23). The research conducted by the author is a study that will produce a scientific work in the form of a scholarly article discussing the values of soft skills and hard skills of teachers in Surah Al-Fatihah from the perspective of Islamic Education, derived from the examination of Surah Al-Fatihah and various books and writings of experts related to the issues raised by the author.

FINDINGS AND DISCUSSION

The values of soft skills and hard skills in Surah Al-Fatihah Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Meaning: In the name of Allah, the Most Gracious, the Most Merciful

According to Ibn Kathir, such a sentence structure in Arabic means there is a preceding arrangement of words: I begin this action in the name of Allah, to receive the blessings and assistance of Allah's mercy so that it may be completed perfectly and well. Also to remind ourselves as creatures of Allah, that everything depends on the grace and mercy of Allah 'Azza wa jalla. (Salim Bahreisy, Said Bahreisy, 1987: 17)

If someone begins a task in the name of Allah or on His behalf, then the task will become good, or at least the speaker will be spared from the temptations of lust, the urge of ambition, or personal interests, so that what they do will not cause harm to others, but will even bring benefits to the speaker, society, the environment, and humanity as a whole. (M. Quraish Shihab, 2002:12)

In conclusion, everything in this world exists with the name of Allah and happens with His permission. Indeed, the law of causality still applies in this world, but it should be noted that Allah's power is above the law of causality. Therefore, starting a task with "bismillah" is as if always placing Allah as the helper. (Sheikh Muhammad Mutawalli Ash-Sharawi, 2004: 22)

Based on the interpretations from various sources above, the soft skills and hard skills of teachers found in Surah Al-Fatihah verse 1 are:

a. The Sincere Intention to Become an Educator

According to Imam Al-Ghazali, an educator is someone who works to perfect, purify, and sanctify, as well as guide their students to draw closer to Allah 'Azza Wa Jalla. He also said that, on one hand, teaching knowledge is an act of worship to Allah Ta'ala, and on the other hand, it is the duty of humans to be the vicegerents of Allah. Meanwhile, by fulfilling that duty, he has become the most noble caliph of Allah. (Al-Ghazali, 2009: 77).

This is as Sheikh Husain said, that an activity will not be accepted by Allah if it does not fulfill two conditions, namely

- 1) That activity should be aimed solely at seeking the pleasure of Allah swt.
- 2) The activity should be in accordance with what is prescribed by Allah SWT in the Quran and in accordance with the explanations of His Messenger in his Sunnah. (Audah al-'Awayisyah, Yogyakarta: 6)

Thus, the sincerity of a teacher in teaching must always be maintained. What is meant by a sincere teacher here is teaching with the sole intention of practicing their knowledge for the sake of Allah and to gain His pleasure. He always brings his heart into teaching, so he truly enjoys his role as a teacher, and the students can also receive the knowledge taught by their teacher well. Thus, a conducive learning environment will be created. Thus, the learning objectives can be achieved well, namely creating a generation of successors who are intelligent, faithful, and pious, and possess noble character.

As mentioned above, the author can conclude that sincerity means being clean, pure, and not mixed with anything else. Whereas, in terms of terminology, ikhlas is the sincerity of heart in carrying out a good deed solely for the sake of Allah. If the work is done with sincerity (a pure heart), then the work will not feel heavy, no matter how difficult it is. Thus, the sincerity of teachers in teaching is very important. So that teachers do not feel burdened by their duties, students will feel comfortable learning, and the learning process will run smoothly.

b. Aiming to Become a Professional Teacher

Being a good teacher while teaching is not about the teacher's character but about the ability to manage the rhythm of learning. Responsibility for decisions, both intellectual and

attitudinal, and having a sense of equality that upholds professional ethics in a dynamic organization. A professional provides work services in a structured manner. This can be seen from the personal aspect that reflects an individual, which consists of self-concept, ideas, and self-reality.

So as a professional teacher, if they are not economically fortunate, it is hoped that it will not discourage their dedication. It should be remembered that the motivation for carrying out the teaching function does not only lie in money that produces physical happiness, which is temporary, but also in moral and spiritual aspects that are long-lasting and eternal. For teachers whose economic situation has improved, it should be used as a momentum to enhance their service more professionally compared to their previous dedication, while remaining grateful and self-aware so as not to change their teaching duties into a service to humanity and civilization. And then for prospective teachers, it should be understood that the teaching profession is not pursued for financial happiness or material wealth, but rather for moral and spiritual fulfillment. And these prospective teachers are expected not to easily fall victim to the virus of materialism as a result of the global era. (Abuddin Nata, 2012: 207)

Based on the explanation above, the author can conclude that teacher professionalism not only involves transferring knowledge but also instilling good character in students and serving as a role model, which is essential in the character development of their students.

c. Educators must possess spiritual intelligence

The steps to develop the spiritual intelligence of educators are:

- 1) Know yourself, because a person who can no longer recognize themselves will experience a crisis of meaning in life as well as a spiritual crisis.
- 2) Conduct self-introspection, known in religious terms as 'repentance,' and ask yourself questions. What have we done, right or wrong?
- 3) Activate the heart regularly, in the context of religious people this is called remembering God, because He is the source of the highest truth and to Him we return. Remembering God can be done through prayer, recitation of God's names, and other practices that can fill the human heart with God's attributes.

Based on the above understanding, it can be concluded that a teacher's spiritual intelligence can be defined as the teacher's ability to manage and utilize the meanings, values, and qualities of their spiritual life. Spiritual life here includes the desire for a meaningful life (the will to meaning) that motivates a teacher to constantly seek the meaning of life and yearn for a meaningful life. A teacher with high spiritual intelligence is characterized by personal growth and transformation, achieving a balanced life between career/work and personal/family, as well as a sense of joy and satisfaction manifested in the form of making positive contributions and sharing happiness with the environment.

The values of soft skills and hard skills in Surah Al-Fatihah, Verse 2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Meaning: all praise be to Allah, Lord of the worlds

Based on interpretations from various sources, the values of soft skills and hard skills of teachers found in Surah Al-Fatihah verse 2 are:

a. Teachers must possess commendable traits and noble character.

Becoming a teacher who possesses noble morals and commendable attitudes is the main capital that a teacher must have as an executor of education. If their morals and ethics are already tarnished, then automatically students will not be able to make them a good example, because a teacher is someone who is imitated and trusted. Based on what has been explained in Surah Al-Fatihah verse 2, that Allah is the Praiseworthy Being. His praise is due to all His attitudes and actions, because of His glory and majesty, He is able to

maintain, educate, and make all His creations submit and obey Him.

A teacher is a partner of students in goodness. A good teacher, a good student. There is no teacher who intends to lead their students into the abyss of disgrace. Because of the teacher's nobility, various titles are bestowed upon them. A teacher is a spiritual father or a spiritual guide for a student. (Moh. Roqib and Nurfuadi, 2009: 113).

Therefore, being a teacher is not enough to rely solely on physical appearance; the role of a teacher demands being good both inside and out, meaning having noble and commendable morals in their actions.

b. Teachers Must Master the Field of Knowledge They Carry

Based on the interpretation of "Rabbil'alamiin," all praise is due to Allah, for Allah is the source of life, perfection, beauty, and excellence found in this universe. Praise can be expressed by Allah towards Himself, or towards His creatures, and praise can also be expressed by a creature towards Allah or towards its fellow creatures.

If brought into the realm of education, the word "Rabbil'alamiin" means an educator who masters the field of knowledge they teach. The requirement to become a competent teacher is to master the field of knowledge they are responsible for, or this can be referred to as

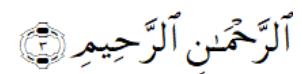
c. The Presence of Response and Stimulus in Learning

The indication of the existence of this response and stimulus is based on a hadith narrated by Imam Muslim.

Asked Abu Hurairah: "Indeed, we are behind the imam (becoming the ma'mum)." He said: "Recite in your heart, for I heard the Prophet (peace be upon him) say: Allah, the Most Exalted and the Most Great, said: 'I have divided prayer between Me and My servant into two halves, and for My servant is what he asks for.'" When the servant reads: Alhamdulillah rabbi 'alamin (All praise is due to Allah, the Lord of all the worlds), then Allah, the Most Exalted and Most Great, says: "My servant is praising Me." When he reads Arrahmanirrahim (The Most Gracious, The Most Merciful), then Allah, The Most Exalted and The Most Great, says: "My servant praises Me." When he reads: Maliki yaumiddin (Master of the Day of Judgment), Allah says: "My servant glorifies Me," and at another time He says: "My servant surrenders to Me." When he reads: Iyyaka na'budu wa iyyaka nasta'in (You alone we worship, and You alone we ask for help), Allah says: "This is between Me and My servant, and for My servant is what he has asked for." When he reads: Guide us on the Straight Path. The path of those who have received Your grace, not the path of those who have brought down wrath upon themselves, nor of those who have gone astray. (Guide us on the Straight Path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray). Then Allah said: "This is for My servant, and for My servant is what he asks for." (Hadith narrated by Muslim)

Based on the above hadith, it can be understood that a teacher who possesses both soft skills and hard skills in teaching will provide stimuli that elicit relatively responsive behavior. By providing a stimulus, the students will respond. The relationship between stimulus and response will create automatic habits in learning. So basically, a child's behavior consists of those responses, and with practice, the connection becomes stronger.

The values of Soft Skills and Hard Skills in Surah Al-Fatihah, Verse 3



Meaning: The Most Gracious, The Most Merciful

Based on the interpretation above, the values of soft skills and hard skills of teachers found in Surah Al-Fatihah verse 3 are:

a. Teachers must possess compassionate and loving qualities.

According to Abdullah Nashih Ulwan, affection can be defined as the softness of the heart and sensitivity of feeling towards others. Compassion is one of the attributes of Allah that is most frequently expressed in the Qur'an in different forms, namely Ar-Rahman, which is usually paired with the word Ar-Rahim, meaning the Most Gracious and the Most Merciful, reflecting the attributes of Allah (Abdullah Nashih Ulwan, 2009:11). The words rahman and rahim are the attributes of Allah that are most frequently mentioned in the Quran, a total of 114 times. (M. Quraish Shihab, 2002:25)

In this regard, al-Zarnuji firmly advises teachers that knowledgeable individuals should possess compassion when giving advice, and should not harbor malicious intentions or jealousy. Because envy is a dangerous trait and has no benefit (Al-Zarnuji, n.d.: 16). This advice contains a message for teachers to pay more attention to psychological and emotional aspects when educating their students.

b. A teacher with a loving and caring spirit

This attitude demonstrates sincerity as the main foundation that a teacher must possess. According to H.M. Arifin's study, a teacher's affection for students is divided into two terms. First, affection in social interactions; meaning the teacher must be gentle in social interactions. Second, affection in teaching, meaning that teachers should not force students to learn something that they have not yet grasped. Teaching must be perceived as easy by the students, so teachers must understand the development of their students' abilities. (Ahmad Tafsir, 2010: 85).

c. The teacher is gentle in giving lessons.

Another form of affection from the teacher is being gentle in speech, giving advice wisely, avoiding useless words, and not scolding or mocking them. Because the reprimands and mockery that students often hear will be considered normal, leading to the loss of the authority of advice and the decline of the teacher's influence on the students.

Al-Zarnuji's provisions regarding the ideal teacher's personality, conventionally represent the basic qualifications according to the concept of religious Humanism, which a teacher must possess as stated by Abdurrahman Mas'ud, namely mastery of the subject matter, enthusiasm, and being loving in teaching and educating. In addition, respect and advocacy for humanity cannot be separated from the mission of divine agency or khalifatullah. This means that religious humanism requires teachers to prepare their students with love as pious individuals and in the sense of having social, religious, and environmental responsibilities. (Al-Zarnuji, n.d.: 16).

The values of soft skills and hard skills in Surah Al-Fatihah, Verse 4

مَلِكِ يَوْمِ الدِّينِ

Meaning: the one who prevails on the Day of Judgment

Based on the interpretations from various sources above, the teacher's competencies found in Surah Al-Fatihah verse 4 are:

a. Teachers must possess leadership qualities.

Leaders are the determining factor in the success or failure of an organization and its efforts. Both in the business world and in the world of education. A successful leader is capable of managing an organization, can constructively influence others, and shows the right path and behavior that must be done together, and leadership affects group work. (Sulthon and Moh. Khusnuridlo, 2006: 42)

Teacher competence is the ability, expertise, and skills that teachers must possess in carrying out the learning process, which includes lesson planning, lesson implementation, and evaluation. Usman stated that competence means something that describes a person's qualifications or abilities, both qualitative and quantitative. (Mulyono, 2009: 3)

Leadership can occur anywhere as long as someone demonstrates their ability to influence the behavior of others towards achieving a specific goal. Leadership competence

is the ability that Islamic Religious Education teachers must possess to organize all the school's potential in realizing an Islamic culture within the educational unit. In this study, the leadership of a Religious Education Teacher is as a leader in developing Islamic culture in the school.

b. A Fair Teacher

A teacher is said to be successful in teaching if what they teach can be mastered by their students. Similarly, if he is able to educate his students by providing love with equal capacity among one student and another.

Abdurrahman An Nahlawi said that a teacher is required to be fair to all of their students. This means that he does not favor or prioritize certain groups. In this case, he must treat each of his students according to their actions and talents. Muhammad Athiyah al Abrasy in Abudin Nata also stated that an educator must possess the qualities of justice, purity, and perfection. (Abdurrahman An Nahlawi, 1999: 21)

Based on this explanation, it can be concluded that fairness is a quality that is very much needed by a teacher, just as Allah rewards those who do good and punishes those who commit sins. This teaches the teacher that everything done by the students is something that needs to be observed and responded to appropriately. The importance of a teacher being fair is emphasized by Ramayulis, who states that teachers should be fair to all their students. (Ramayulis, 2006: 122).

c. The teacher masters the teaching materials.

Many teachers believe that mastery of the material is not something that must be achieved in the learning process. At least this conclusion can be drawn from how often a teacher teaches while looking at a book. This will become a source of negative responses from students towards the teacher. The mastery of teaching material by a teacher when presenting in front of their students is something that cannot be taken lightly by a teacher. However, a teacher's good mastery of the teaching material will result in an increase in students' trust in them. (Syamdani, 2011: 8)

Soleha and Rada explain that a teacher must master knowledge and be able to develop and explain its function in life, explain its theoretical and practical dimensions, or simultaneously perform the transfer of knowledge, internalization, and implementation. (Soleha, 2011: 64)

Based on the above description, it can be concluded that a teacher with specific qualifications must be ready and fully master that knowledge from the beginning to the end of the learning process. Because they will be asked about the knowledge they teach. Therefore, a good teacher will prepare everything related to the knowledge they will teach before entering the classroom and facing the students. Because it will leave a very good impression and appreciation for the students when they see their teacher mastering the subject they are teaching without looking at the book. The mastery and deep understanding of the material by the teacher can also serve to enhance their confidence in their professional abilities, making them more flexible and creative in presenting the lesson material.

d. Reward and punishment in education

A good teacher is a teacher who has the ability to evaluate. Both formative and summative evaluations. A teacher who is unable to evaluate students' learning outcomes will find it difficult to determine the extent to which the lessons have been mastered or not mastered by their students. Therefore, a teacher who can evaluate well will be able to provide accurate assessments for their students. Whether to give good grades to good and smart students, or to give warnings and more teaching to less smart and poorly behaving students.

The values of soft skills and hard skills in Surah Al-Fatihah, Verse 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Meaning: Only You do we worship, and only You do we ask for help.

According to Zakiah Drajat in Saiful Sagala, this is like the personality that a teacher must possess, where every word, action, and positive behavior will enhance one's self-image and personality, as long as it is done with full awareness. According to Zakiah Drajat, personality is something abstract, difficult to see in reality, and can only be known through appearance, actions, and speech when facing a problem, or through attributions alone. Personality encompasses all elements, both physical and psychological. Among the competencies of a teacher's personality are as follows:

- Steady and stable, meaning having consistency in acting according to applicable legal norms, social norms, and ethics.
- Adult, which means having the ability to act as an educator and possessing a work ethic as a teacher
- Wise and prudent, meaning their appearance is beneficial for students, schools, and the community by demonstrating openness in thinking and acting.
- Authoritative, which means the behavior of a teacher who is respected and thus has a positive influence on students. (Soleha, 2011: 64)

The values of soft skills and hard skills in Surah Al-Fatihah, Verse 6-7

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ﴿٧﴾

Meaning: Guide us on the straight path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray.

After investigation, it can be concluded that the transgressions committed by the Jews that provoked God's wrath include:

- Denying the signs of God's greatness
- Killing the Prophets without just cause
- Jealousy and rebellion, the result of God's grace for others
- Disputing the statements of the Prophet
- Associating partners with Allah
- Committing violations in obtaining sustenance such as bribery
- Abuse of power. (M. Quraish Shihab, 2002:74)

This verse emphasizes that it is not the path of those who have incurred His wrath, even though they had previously been asked to be guided and led to the paths of those who have been bestowed His grace (M. Quraish Shihab, 2002:74). This emphasis is intended so that the supplicant does not experience what other nations who have been granted divine guidance by Allah have experienced, but have deviated and thus incurred His wrath and are regarded as Jews and Christians. (Soleha, 2011: 64)

Based on the interpretations from various sources above, the analysis of the teacher's competence in Surah Al-Fatihah verses 6-7 is as follows:

- Teachers as mentor

Guidance is a translation of the word guidance, derived from the verb to guide, which means to show, to direct, to lead, or to assist. If a student faces a problem that the teacher cannot help solve, then seek assistance from a guidance specialist to provide guidance to the concerned child.

b. Teachers as navigator for students

The teacher's duty is to show the direction of the learning objectives to the students. This activity not only clarifies the direction of students' learning activities but also serves as a motivator for them to achieve the learning objectives that have been designed, either by the teacher or collaboratively with the students. Muhibbin Syah, 2010: 219).

c. Teachers as role models for students

Exemplary behavior comes from the root word "teladan," which means something or an action that is worthy of being imitated or emulated. In Arabic, it is referred to as *uswatun hasanah*, which means a way of life that is pleasing to Allah SWT. Meanwhile, etymologically, the understanding of exemplary behavior given by Al-Ashfahani, as quoted by Armai Arief, states that according to him, "al-uswa" and "al-Iswah," like the words "al-qudwah" and "al-Qidwah," mean "a condition when one person follows another person, whether in goodness, badness, evil, or apostasy."

d. Teachers must establish good communication with students' parents.

Teachers, in the eyes of the community and students, are role models who should be emulated and serve as exemplary figures in their daily lives. Teachers need to have social skills with the community in order to implement an effective learning process. Teachers make parents partners in the educational process, and parents can be invited to cooperate, thus eliminating miscommunication and misunderstandings between teachers and parents in dealing with students. Because the teacher treats parents as friends and consultants, parents do not have barriers when communicating with the teacher. Therefore, this will make it easier to guide students towards the right path and facilitate the achievement of educational goals.

CONCLUSION

This study explores: The values of soft skills and hard skills of teachers contained in Surah al-Fatihah, paragraph 1: (a) Intentions to be educators. (b) Intention to become a professional teacher. (c) The teacher must have spiritual intelligence. The values of the soft skills and hard skills of the teacher in paragraph 2: (a) The teacher must have good character and noble character. (b) The teacher must master the scientific field. (c) The response and stimulus in learning. The values of the soft skills and hard skills of the teacher in paragraph 3: (a) The teacher has a loving and compassionate nature (b) The teacher is compassionate and compassionate. (c) Meek teachers give lessons. The values of the soft skills and hard skills of the teacher in paragraph 4: (a) The teacher must have the nature of a leader, (b) The teacher is fair, (c) The teacher is able to manage the class, (d) The teacher is able to evaluate student learning outcomes well. (e) Reward and punishment in education The values of soft skills and hard skills of teachers in paragraph 5: (a) Teachers are authoritative and respected, (b) Teachers are expert and reliable, (c) Teachers as helpers for students. The soft skill and hard skill values of teachers in verses 6-7: (a) The teacher as a guide, (b) The teacher as a navigator, (c) The teacher as a role model, (d) The teacher must establish communication with parents of students.

REFERENCES

- Ash Shiddiqy, Teungku M. Hasbi, *Tafsir Al Qur'anul Majid An-Nur*, Jakarta: PT Pustaka Rizki Putra Semarang, 1975
- _____, *Al Islam (1)*, Semarang: Pustaka Rizki Putra, 1975
- Azad, Abul Qalam, *Renungan Surah Al-fatihah*, Jakarta: Pustaka Firdaus, 1996
- Az-Zuhaili, Wahbah, *Al-Qur'an dan Paradigma Peradaban*, Jogjakarta: Dinamika, 1996
- Ja'far, Abu Muhammad bin Jarir at Thabari, *Tafsir At Thabari*, Jakarta: Pustaka Azzam, 2007

- Kasir, Ibnu, *Tafsir Ibnu Katsir*, (terj. M. Abdul Ghoffar), Jakarta, Pustaka imam, 2009
- _____, *Tafsir al-Qur'an al-Azhim*, (Riyadh: Dar al-Salam Linnasyr wa al-Tauzi, 2001
- Shihab, M. Quraish, *Tafsir al-Misbab, Vol. 1* Jakarta: Lentera Hati, 2002
- Sugiyono, *Metode Penelitian Kualitatif, kuantitatif, R&D*, Bandung: Alfabeta, 2012
- , *Metode Penelitian Pendidikan*, Bandung: Alfabeta, 2014
- Maraghi, Mustafa Ahmad, *Terjemahan Tafsir al-Maraghi juz I*, Semarang: PT. Karya Toha Putra, 1992. cet.ke -2,
- Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam (Kajian Filosofis dan Kerangka Dasar Operasionalnya)*, Bandung: PT Trigenda Jaya, 1993
- Rokhimawan, Mohamad Agung, *Pengembangan Soft Skill Guru Dalam Pembelajaran Sains Sd/Mi Masa Depan Yang Bervisi Karakter Bangsa*. Al-Bidāyah, 2012
- Sagala, Saiful, *Kemampuan Profesional Guru dan Tenaga Kependidikan*, (Bandung: CV. Al Fabeta, 2009
- Thalhas, T.H dkk, *Tafsir Pase Kajian Surah al-fatimah dan Surah dalam Juz 'Amma*, Jakarta: Bale Kajian Tafsir Pase, 2001
- Mulyasa, E., *Standar Kompetensi dan Sertifikasi Guru*, Bandung: PT. Remaja Rosdakarya, 2009
- Musfah, Jejen, *Peningkatan Kompetensi Sosial Guru*, Jakarta: Kencana Prenada Media Group, 2012
- Syaikh Muhammad Ali Ash-Shabuni, *Shafwatut Tafasir*, Jakarta : Perpustakaan Nasional, 2000
- Zed, Mestika, *Metodologi Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2004.

Copyright holder:

© Rahmat, Syafrianto. H

First publication right:

International Journal of Islamic Thought, Research and Practice

This article is licensed under:

CC-BY-SA