

THE TASK OF EDUCATORS IN THE KORAN

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Abstract: *The background of this study is The paradigm in educational issues as found in the Koran has not been fully understood and practiced by an educator. This shows that there is still a gap between the practice of educators and the teachings in the Koran. Where in practice, not a few are the source of the problem. The reality in field shows that some of them are less able to carry out their duties and responsibilities properly. Besides that, there are no references discusses the concept of educators, especially the task of educators in the Koran. The study aimed to analyze the task of educators contained in the Koran. The results of this study are expected to add new perspectives to implement the tasks of educators contained in the Koran. The study was library research, using an interpretive science approach, which was trying to see the educators' tasks contained in the Koran. Data were the verses of the Koran as the primary data source and other supporting books related to the object of research as a secondary data source. Data were collected by the documentation method and analyzed using the maudu'i, tahlily method, comparison, and interpretation. The results found that there were educators' tasks in the Koran, namely: First, tazkiyah al-nafs (purifying oneself) includes purification of thoughts or aqidah, deeds, hearts, and assets. Second, tarbiyah (educate) includes education of the body and spirit. Third, ta'lim (teaching) includes teaching al-Kitab (Koran) and al-Hikmah (Hadis), teaching an unknown science, teaching al-Bayan, and teaching the skills of making armor. Fourth, yatlu Ayatillah (reciting the verses of Allah) includes reading the verses of qauliyah (Alquran) and verses of kauniyah (the universe). Fifth, yursyid (guiding), Sixth, yad'unaila al-khair (Inviting only the good).*

Keywords: *Task. Educator, Koran*

Introduction

Every human being is an educator of others. Because humans are one of the creatures who act as people who are educated and people who educate, both personally, family and society. For this reason, humans as a generation are required to play an active role in developing all their potential. Therefore educators are all people or anyone who tries and influences the development of other people (students) so that their potential grows and develops towards perfection. Ahmad Fatah Yasin explained that educators are people who deliberately influence others (students) to achieve a higher level of perfection (humanity). This kind of educator status can be carried by anyone, anywhere, and anytime, such as parents educating their children, leaders become educators for those they lead, community leaders can become educators for their followers, village heads can become educators for their citizens, and so on.

The definition of educators is commonly every adult responsible for assisting his/her students in their physical and spiritual development to reach maturity level, be able to carry out their tasks as servants and caliphs of Allah Almighty, and able to carry out their tasks as social beings and as independent individual beings. So, every responsible adult who deliberately provides help to students who are still developing and growing to reach maturity can be said to be an educator. Adults who are responsible for education are: (a). Parents (father and mother) as natural educators, because by nature human children are born by their parents (mother) in a helpless state. (b). Teachers as educators in formal educational institutions or at schools, which are called occupational educators and assistant educators because teachers receive an abundance of people's responsibilities to help and guide their children. (c). Community leaders or leaders as educators in non-formal educational institutions, in various associations or organizations in society.

The first adults who are most responsible for the development of students are their parents. This responsibility is caused by at least two things: firstly because of nature, namely because the parents are destined to be the parents of their children, the parents must be able to take care of their children and be responsible for their education so that the child does not get lost in life, secondly, because of people's interests the parents themselves, namely the parents have an interest in the progress of their child's development, the success of their children is the success of the parents too. This is following the word of Allah SWT in the Koran surah al-Tahrim verse 6, which is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means: "O you who believe, protect yourself and your family from the fire of hell whose fuel is people and stones; the keepers of the angels who are harsh, harsh, and do not disobey Allah against what He commands them and always do what is commanded". (Surah Al-Tahrim / 66: 6).

The verse above explains how important the role of educators, namely parents, is for the safety of themselves and their children. In terms of the safety of their children, parents are fully responsible for educating, teaching, ordering, and helping their children to obey Allah, and prohibit them from transgressing against Allah so that their life goals are achieved, both in the world and in the hereafter which is based on the values of Islamic teachings. So, parents must be accountable for this task to Allah SWT by carrying out various activities and efforts so that their family members always obey Allah SWT and stay away from their prohibitions. And parents must also take full responsibility for the progress of their child's development because the success or failure of children is very much dependent on their care, attention, guidance, teaching, and education.

Parents are the main factor responsible for the development of their students, however, in reality, many parents do not have the free time to educate their children. Apart from the level of busywork, the level of effectiveness and efficiency of education will not be good if only managed naturally. Therefore, parents enter their students into school institutions. The surrender of students to a certain school institution does not mean that the responsibility of parents is shifted and fully transferred to the school, but parents still have a big share in the process of fostering and educating their children. In this day and age, it is not effective if education for children is only done by

parents. So this is where the role of schools is very important to develop the potential of their children so that parents leave their children to be educated in the school environment.

One of the important components in an educational system is the educator. Because educators are the parties responsible for the implementation of education, especially regarding how students are directed according to predetermined goals. In the context of education in general, the task of an educator is focused on efforts to develop all the potential of students, both effective potential, cognitive, and psychomotor. Therefore, educators must be able to guide and direct students to positive and better things, in all aspects that students have both in terms of cognitive, affective, and psychomotor.

If you refer to the narrative of the Alquran, you will get some information regarding the task of educators. Where the task of educators is mentioned in the Alquran, of which there are four main tasks, namely educating. Educating students is found in surah al-Syu'ara verse 18 by using the sentence *nurabbika* which means we educate you, where Pharaoh has claimed to provide education to Prophet Musa in the form of management, care, and physical development only because Prophet Musa lived with Pharaoh from childhood to adulthood. At that time Pharaoh also met the needs of Prophet Musa, starting from the facilities for living, eating, clothing, vehicles, and facilities in the Palace. The *tarbiyah* that was given by Pharaoh to Prophet Musa was a form of care and care which was called *ri'ayah* which means protection, guard, and protection. Which *ri'ayah* is not related to matters of religion, faith, and morals. In this case, Fir'aun did not educate the mentality and conscience of Prophet Musa, because Fir'aun did not raise Prophet Musa with his faith. Furthermore, the task of educating is found in surah al-Isra verse 24 by using the sentence *rabbayani* which means raising/educating me as a child, where parents as educators are responsible for educating, caring for, and nurturing their children to become individuals or humans who fear Allah SWT., physically and mentally healthy and useful for the family, community, and nation.

The next task of educators contained in the Alquran is to read or convey. The task of reading or conveying something to someone is found in four verses, namely, in surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2 using the sentence *yutla 'alaihim / yutla' alaikum* which means reading the verses Allah to them/you, where the Messenger of Allah as an educator in this verse, is in charge of reciting the verses of Allah to his people. Thus multi is responsible for the development of students, especially those related to the ability to read both orally and in writing as well as being able to understand and translate it in their daily life.

Furthermore, the task of educators in the Koran is to purify the souls of students, there are four chapters (surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2) by using the sentence *yuzakkihim/yuzakkikum* which means to purify their / your souls, where the Messenger of Allah as an educator in this verse, is tasked with cleansing the souls of his people from polytheism (adding to idols), from the ugliness/defilement of their ignorant words and deeds (morals/despicable behavior); from the defilement of the hearts of the people, a heart that has the characteristics of *hasad*, envy, treason, and intent, and also cleanses the assets of the people from the dirtiness of the practice of usury and haram property to a lawful business by issuing *zakat* when it reaches the *haul* (one year period) and *nisab* (a measure of income), and the Prophet Muhaammad Saw ordered his people to obey Allah by doing good and leaving heinous and *munkar* deeds.

In connection with the above problems, the writer feels the need to try to do a study and surgery on the contents of the Koran with the title "Educators' Tasks in the perspective of the Koran." Therefore, based on this background, the formulation of the problem in this study is how the Tasks of Educators in the Koran. So the purpose of the study was to understand the task of educators in the Koran.

Literature Review

Educators have a very important task in the educational process, namely seeking all the potential of students, both cognitive, affective and psychomotor potential, so that they can be developed in a balanced way to the most optimal level (maturity). In this case, educators must be able to provide provisions to students regarding the meaning of the nature of life and morality like what students need to live in society. Therefore, the task of educators is not only to carry out maturation activities, but also to be able to provide skills to live life.

In the Javanese paradigm, educators are identified with teachers (*gu* and *ru*) which means "*digugu*" and "imitated". It is said to be *digugu* (trusted) because the teacher has an adequate set of knowledge, which is why he has broad insights and views in seeing this life. It is said to be imitated (followed) because the teacher has a complete personality, which is why all his actions should be used as role models and role models for students. This understanding assumes that the task of teaching is not just a transformation of knowledge, but also how it is able to internalize its knowledge to students. At this level there is synchronization between what the teacher says (heard by students) and what she does (seen by students).

In subsequent developments, the educator paradigm is not only in charge of teaching, educating students to know a certain set of knowledge and skills, but educators serve as motivators and facilitators in the teaching and learning process. Activeness is very dependent on the students themselves, even though activeness is a result of motivation and the provision of facilities from the educators. In this case, an educator is required to be able to give his role in carrying out his duties so that educators can place their interests as individuals, members of society, citizens, and educators themselves.

From the information above, it is clear that the task of educators is not only teaching. But sometimes someone is trapped as an educator, for example, some people who are able to provide and transfer knowledge (transfer the knowledge) to others are said to be educators. In fact, an educator not only carries out this task, but an educator is also responsible for managing (manager of learning), direction (director of learning), facilitating, and planning (planner of future society). As HasanLanggulung's opinion states that educators are not only in charge of teaching, but also as motivators and facilitators of the teaching and learning process, namely the relation and actualization of human divine characteristics by actualizing human potential to compensate for their weaknesses.

Abdul Mujib argued that the duties of an educator in education can be categorized into three parts, namely as follows:

1. As a teacher (instructional) in charge of planning and implementing programs that have been compiled and carrying out assessments after the program is carried out.
2. As an educator (educator) who directs students at the level of maturity and personality in line with the purpose of Allah. created it.
3. As a leader (managerial) who leads, controls himself, students and the community concerned, on various problems concerning efforts to direct, supervise, organize, control, and participate in the educational program being carried out.

From the above opinion it can be understood that the main task of an educator is to educate, teach, and lead (guide) students in the learning process so that educational goals are achieved.

Method

This research is a qualitative literature research using the *maudhu'i* method in the tafsir approach. There are two kinds of data sources used in this research, namely primary data and secondary data. The primary data in this study is the Koran (Qur'anic Verses). While the secondary data are books of interpretation and literature related to the object of research including; *Al-Mu'jam Al-Mufahras li-Alfadz Al-Qur'an Al-Karim*, Education in Islamic Perspective, Islamic Education Studies. Tafsir Ayat-Ayat Pendidikan (*Tafsir al-Ayat al-Tarbawiy*), and other supporting books relevant to the discussion of this research.

The data collection technique that will be used in this research is library research, which is a study of the Koran and scientific works written by experts related to study issues, especially those related to the problems the author is researching. By searching, reading, taking notes, understanding literature related to the problem that the author is researching. After obtaining data through data collection, in analyzing it the writer uses literature review. In this study, the authors took the verses of the Koran as a basis for exploring the educators' duties contained in them. From that, this analysis (content analysis) is a technique used to draw conclusions. Content analysis is an in-depth analysis or study of the text. Therefore, content analysis is very appropriate to use in this study because the primary data source of this study is the text of the Koran.

The data analysis technique in this study uses the *maudhu'i* method which is the main method, but operationally the researcher uses the *tahlily* and *muqaran* techniques, because both are part of the *maudhu'i* steps. *Muqaran* (comparison or comparison), namely explaining the verses of the Koran by referring to the explanations of the commentators, after that concluding the explanations of the commentators about the verses of the Koran, then the explanations of the commentators are interpreted to find the educator's task contained in them.

From the explanation above, the steps taken are as follows: First, determine the theme of the discussion. The author takes the theme of the task of educators in the Alquran. Second, look for educator terms in the Koran. Third, collect verses about the duties of educators. In an effort to collect these verses, the writer used a special dictionary to find the number of verses of a particular term, namely *al-Mu'jam Mufahras li Alfadzal-Qur'an al-Karim* by Muhammad Fu'ad 'Abdul al-Baqi. After obtaining the verses in question, the fourth step of the author is to find the interpretation

of the commentaries related to these verses. Then, the authors interpreted the verses about the task of educators based on the existing interpretation books. Then the final step contains some conclusions from all studies and research, which are expected to provide answers to the main problems. At this conclusion the task of educators in the Alquran answered.

Result and Discussion

After tracing the verses of the Al Quran, the Authors conclude that the task of educators is on four main points, namely:

1. Purifying oneself (Tazkiyah al-Nafs)

The first and most important task of educators is to mentazkiyah students, because by mentazkiyah (purifying) students first, the knowledge taught and conveyed by educators will be easily accepted and understood by students, and the knowledge learned is beneficial for themselves and other people if their soul as a reservoir for knowledge is sacred.

The sentence yuzakki is fi'ilmudhari 'which comes from the word *zakka-yuzzaki-tazkiyah* which has the same meaning as yuthahhiru which comes from the word *thahhara-yuthahhiru-tathirah* which means to cleanse, purify, purify, grow or improve. In language yuzakki sentences have several meanings, namely growing (النماء), increasing (الزيادة), holy (الطَّهْرُ), blessing (الْبَرَكَهَةُ), improvement (الإصلاح), and praise (الْمَدْحُ). Of the six meanings, the use of meaning as cleansing and purifying is used more than any other meaning. Thus, many Muslim thinkers later reconstructed it into tazkiyah al-nafs as a model of soul purification and cleansing.

AbuddinNata added that the meaning of yuzakki taken from the word tazkiyah is purification (purification and cleansing), pronouncement (statement), the integrity of credibility (sincerity and honesty), honorable record (records that can be trusted and respected). So the etymological meaning of yuzakki means, to grow, develop or cleanse, and purify, because of some of the meanings of yuzakki, it refers more to the meaning of holiness or purification. From that, the sentence yuzakki is always connected/associated with al-nafs (self/soul) because what is purified includes the whole human self which consists of a body (physical/body) and spiritual (psychic / soul).

In terms of yuzakki, it means the process of cleansing the soul from dirt and disease and repairing it. In this case, the soul is purified from all impurities and diseases then actualizes this holiness in daily life, and adorns it with good and noble behavior. It is in line with IbnTaymiyyah's opinion that yuzakki is a process of purifying the soul from various blemishes and making it holy both in substance and in faith and physically. So yuzakki in the term is someone's effort to purify his soul or himself from various kinds of dirt and disease and improve his soul/self both body (substance/physical), mind (mindset/belief), and heart (mind) so that he has the characteristics, character and good mentality again praiseworthy.

In the Koran, the sentence yuzakki is mentioned 8 times, while in total, both in the form of isim and fi'il was taken from the derivation of the mashdar, namely tazkiyah as much as 59 times in 29 chapters. The form of isim consists of several forms of wazan and is interpreted as meaning to purify. There is only one form of wazan that does not entirely mean to purify, namely wazan al-zakah which is interpreted as zakat which is one of the pillars of Islam. In the form of wazan al-

zakah, there are only two verses that are interpreted as meaning holiness, namely in the Qur'an surah al-Kahfi verse 81 and surah Maryam verse 13.

The sentence *yuzakki* shows the meaning of purifying, which refers to purifying oneself (*yuzakki al-nafs*). To purify oneself is meant to purify things that are vile and evil. Besides that, purifying it includes cleansing from small and big sins, cleansing from the bad morals and the heinous deeds of the ignorant people, including shirk, which can bring them out of darkness into a brightly lit world, after being purified they are then filled with good deeds. In this case, purifying the soul is the ultimate purification for a servant, because it is not only purifying physically but also purifying mentally. Therefore, from several *tazkiyah* derivations in the Koran in the table above, according to the author there is a meaning related to the task of educators in mentoring their students, namely in four chapters, namely surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and Surah Jum'ah verse 2.

Thus the task of educators in purifying the souls of their students, namely maintaining, maintaining, and developing the potential of students, namely the potential of fitrah (potential for faith, Islam, and ihsan) so that they can grow and develop optimally.

2. Educating (*Tarbiyah*)

The first task of educators is to observe students. In *mentarbiyah* students, educators have a very broad task related to the breadth of the meaning of the *tarbiyah*. Which according to the experts (Language, Interpretation, and Islamic Education) that the meaning of *tarbiyah* which comes from the word *rabb* etymologically has several meanings, namely: maintaining, caring for, maintaining, repairing, nurturing, and guiding.

The word *tarbiyah* in the Alquran comes in various forms of word derivation, which consists of several *fi'l*, namely *raba-yarbu*, *rabiyayarba*, *arba-yurbi*, and *rabba-yurabbi*. In general, the word *raba* means to increase, climb, grow, increase in size. Meanwhile, *rabba* means to educate, nurture, nurture and protect. The word *arba* means to develop, to exceed, to make increase or increase. From several *tarbiyah* derivations in the Alquran, namely the table above, according to the author, there are meanings related to the task of educators, namely in surah al-Syu'ara verse 18 (*tarbiyah al-jism*) and surah al-Isra 'verse 24 (*tarbiyah al-jismwa al-ruh*).

From that, in broad terms, it can be understood that the meaning of the *tarbiyah* verses above contains the terminology of *tarbiyah*, namely; the growth process to become bigger (progress) so that it can improve, maintain, and lead to a better and more successful direction. *Tarbiyah* is also an educational process that seeks to form the perfection/skills (cognitive, affective, psychometric) of students.

From the explanation above it can be concluded that the meaning of *tarbiyah* in terms of terms is the process of growing and developing the potential (physical, intellectual, social aesthetic, and spiritual) contained in students so that they can grow and be developed optimally, through how to maintain, nurture, care for, repair and arrange it in a planned systematic and sustainable manner. Which in Indonesian the term *tarbiyah* means education. Therefore, *tarbiyah* includes physical education, reason, morals, feelings, beauty, and society.

Thus the task of educators in educating their students, namely maintaining, nurturing, and guiding the potential of students so that they can grow and develop optimally in reaching the maturity stage (maturity).

3. Teaching (*Ta'lim*)

The next task of educators is to *menta'lim* (teach) students. Teaching has the same root word as learning, which comes from the word "teaching" literally the word "teaching" means "giving lessons, which means teaching as a job involves various things, such as teaching materials, teachers, and students. In the Koran, the meaning of teaching can be found in the word *yu'allimu*. The word *yu'allimu* is the *fi'il mudhari* 'form of the verb' *allama-yu'allimu-ta'liman*. The word *allama* is the *mazid* form of the root word *'alima*. Lafaz *'alima* as a verb means to know, understand, feel, meanwhile, the change of the lafaz to *'allama* in the dictionary is defined as educating, teaching, giving signs. Luis Ma'luf interprets the word "allama" to make people know ", so the phrase" *allama al-ustazu al-tullab*, can be interpreted as *ustadz* to make the student know. From that, the word *yu'allimu* as the verb *fi'il mudhari* '(the verb is or wants to be done) has the meaning of teaching or teaching.

In terminology, teaching can be defined as an activity or activity carried out by a person who can make other people know knowledge. These activities include unilateral activities and active interaction between the two parties, the latter is also called learning. From that, teaching is an activity of delivering knowledge or lessons to students to receive, respond to, master, and develop the learning material. It can be understood that teaching implies delivering knowledge to students so that they gain knowledge. Even more, Dedeng Rasidin said that the word *yu'allimu* was to provide knowledge and explanation about something that included its content and meaning repeatedly, continuously, gradually, using a method that was easily accepted, according to certain customs, friendly, compassionate so that participants students know, understand, and have it, which can give birth to beneficial righteous deeds in the world and in the hereafter to achieve the pleasure of Allah SWT.

From the explanation above, it can be understood that teaching is practically a joint activity between educators and students in learning interactions, both inside and outside the classroom, whereas theoretically, teaching is more about conveying knowledge. From that, *yu'allim* (teaching) is generally limited to teaching and cognitive education alone. This gives an understanding that teaching only puts forward the process of transferring knowledge from the teacher (*mu'allim*) to the one being taught (*muta'allim*).

The task of teaching in the Koran includes a lot of material ranging from the cognitive, affective, and psychomotor domains. In the cognitive domain, it includes teaching with the material of the Koran and *al-Hikmah* books, science in general, and so on. The affective domain is represented by building morals and behavior. Psychomotor, *ta'lim* educate with the material of making armor, speaking and expression, and so on. Based on its main elements, teaching is a fairly detailed educational process and is widely described in the Alquran.

Thus, the task of educators in teaching students is to provide guidance and teaching to students through the material (science) being taught or delivered so that students can know and understand this knowledge.

4. Reciting the verses of Allah (*Yatlu Ayatillah*)

The next task of the educator is to read something to students, in this case, the verses of Allah. Reading is knowledge stored in an active soul that can enter the mind. Therefore, to get knowledge, you should start with reading. Meanwhile, according to Lisyanto Ahmad, reading is a complex activity by exerting a large number of separate actions, including understanding, delusion, and observing and remembering. The complexity of reading includes intelligence, interests, attitudes, talents, motivation, and reading goals. From that, reading is an activity to understand ideas or ideas that are expressed or implied in a reading.

Based on the above understanding, reading includes two things: (1) Reading texts that break down letter by letter then form words and then string them together in sentences and coherently in paragraphs. (2) Reading the phenomena that occur in the universe, such as thinking about how day and night occur, the circulation of planets around the sun, and the creation of creatures.

The sentence *yatlu* is *fi'ilmudhari* 'which comes from the word *tala-yatlu-tilawatan* which means reading. *Yatlu* which is the task of educators means reading, therefore educators read something to their students. By reading something, students will be better able to understand and apply it in everyday life. Because reading directly the scientific impression is more pronounced and the knowledge gained is deeper and easier to keep (remember). Therefore reading is a priority task so that students can read, both orally and in writing, and be able to understand and translate it in everyday life.

The *yatlu* sentence in the Alquran is mentioned 8 times, while in total, both in the form of *fi'il* and *isim* which are taken from the derivation of the *mashdar*, namely recitation of 63 times in 30 surahs. In the *isim* form, it consists of one form of *wazantilawah* which means reading, other than that in the form of *wazanfi'il* both *madhi*, *mudhari* 'and *amar*.

The *yatlu* sentence shows the meaning of reading. The *yatlu* sentence related to the task of educators is in four verses, namely in surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2. The four verses have the same meaning namely in the sentence *yatlu 'alaihim / kum* has the effect of reciting the verses of Allah. Diman Rasulullah as an educator reads or delivers the verses of Allah (divine information) to his people.

Thus multi as an educator must read the verses of Allah to their students, both the verses contained in the Koran (*qauliyah* verses) and the verses displayed in the universe (*kauniyah* verses) so that students able to understand and capture divine messages and translate them in everyday life.

5. Guide (*Yursyid*)

The next task of the educator is to guide students so that they are able to use their mind appropriately, so that they achieve realization and awareness of the nature of something or reach maturity to think and act. In the task of guiding, educators take the position of leaders, guides and guides for their students so that they get a straight path or the right path. Therefore educators are responsible for guiding or pointing students to the straight path or the path of truth. As stated in the Koran surah al-Kahfi / 18 verses 66-70. The task of educators in guiding their students, which

is contained in this verse is to guide morals and knowledge. In this case, educators must guide participants to be patient when the educational process takes place, because the task of educators as a guide must be able to see and capture the psychological extent of students in responding to this knowledge and the extent of the development of knowledge that their students have, because it is necessary. It is known that each individual student has different abilities and perceptions as well as different physical and psychological developments. This can affect the extent to which they respond to science. Through the guidance provided by the educator, students can be directed their knowledge and actions until they reach maturity and maturity.

Therefore, educators must guide and guide their students by informing them of the difficulties that will be faced in studying, even directing them not to learn something if the educator knows that the potential of their students is not in accordance with the field of science to be studied. Because students have their own potential or abilities or superior expertise in certain fields, so that in this case the educator guides the potential that these students have to the maturity stage. Besides that, an educator must not judge the ability of a student, they must also be patient in dealing with various different human characters, because each human being has the potential that can be developed and guided towards maturity.

6. Invites to kindness (Yad'unaila al-khair)

The next task of educators is to teach and invite their students to always do good based on the Koran and Hadith and prevent them from doing bad or evil things. This task is contained in the Koran surah Ali Imran verse 104. This verse emphasizes that an educator always tries to call, invite and direct his students from an un-Islamic life to an Islamic life. This task is an obligation for an educator. Therefore, an educator is obliged to foster the development of students towards maturity in accordance with Islamic teachings. In the purpose of education, there is an element of religious purpose, which is to form human beings who believe and fear God Almighty. In this case educators can be said to be helping others, because educators convey good things in accordance with the teachings of the Koran so that other people can understand and carry out the teachings of the Koran.

In addition, the obligation of educators is to maintain the nature of their students in order to remain pure and avoid various abuses or humiliation. Preserving the nature of children means preparing a holy generation. In addition, an educator is also required to instill the concepts of faith in the hearts of his students on various occasions by directing their gaze to various natural phenomena that show the power, greatness and state of Allah and accustom them to behave in an Islamic manner. Because basically, the development of the nature of students can develop optimally and achieve educational goals, namely obtaining noble morals based on qualified knowledge. This can be realized if educators who are involved in the family (parents), schools (teachers), and society (all components of society that support education) can integrate to unite the determination and enthusiasm in guiding their students into a generation that is superior and has noble character, namely mutual leave hands in enforcing amarma'ruf and nahimungkar to these students.

Conclusion

The general duties of educators in the Alquran are: (1) Purifying oneself, there are four components that are purified, namely: Purification of thoughts or *aqidah*, purification of the heart, purification of deeds and purification of possessions. (2) Educating, educating physically and spiritually. (3) Teaching, which is taught is the Koran, Hadith, Jurisprudence, Bayan, Balaghoh, and non-religious sciences and skills. (4) Reciting the verses of Allah, namely by explaining the verses of *qauliyah*(Alquran) and verses of *kauniyah* (universe). (5) guide. (6) invite to kindness.

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