TARBAWY
Indonesian Journal of Islamic Education
Vol. 10 No. 2 November 2023 (pp. 1- 20) DOI: 10.17509/t.v10i2.
ISSN : 2580-6181 (Print), 2599-2481 (Online)
Available online at: https://ejournal.upi.edu/index.php/tarbawy/index

The Character of Educators in the Qur'an Surah Ali-Imran Verses 133-136 (Study of Tafsir Ibn Kathir)

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Abstract
This study aims to describe the contents of the Al-Qur'an surah Ali Imran verses 133-136 and analyze the character of educators contained in the Al-Qur'an sura Ali Imran verses 133-136. This research is included in library research, namely research conducted to describe previous situations and events. The results of this study are: that there are educator characters contained in surah Ali Imran verses 133-136, such as: concern for the hereafter, piety to Allah, simplicity in doing good, humility, awareness of mistakes, willingness to improve oneself, unity, work together, and appreciating God's grace. This approach helps form educators who are responsible and care about the formation of student character. Namely: a) Forming a good personality for them and improving students continuously by always rushing in goodness. b) Rewards in the form of heaven for educators to strengthen the faith of students. c) Doing good must be made a habit

Keywords: *Character, Educator, Ali Imran, Ibnu Katsir*

Abstrak
Penelitian ini bertujuan untuk mendiskripsikan isi kandungan Al-Qur'an surah Ali Imran ayat 133-136 dan menganalisis karakter pendidik yang terkandung dalam Al-Qur'an surah Ali Imran Ayat 133-136. Penelitian ini termasuk dalam penelitian pustaka (library research), yaitu penelitian yang dilaakukan untuk mendeskripsikan mengenai situasi dan kejadian terdahulu. Hasil penelitian ini adalah: bahwa ada karakter pendidik yang terdapat dalam surah Ali Imran ayat 133-136, seperti: kepedulian terhadap akhirat, takwa kepada Allah, kesederhanaan dalam berbuat kebaikan, kerendahan hati, kesadaran akan kesalahan, kemauan untuk memperbaiki diri, persatuan, kerja sama, dan menghargai nikmat Allah. Pendekatan ini membantu membentuk pendidik yang bertanggung jawab dan peduli terhadap pembentukan karakter siswa. Yaitu: a) Membentuk kepribadian yang baik bagi mereka dan menyempurnakan diri peserta didik secara terus-menerus dengan selalu bergegas dalam kebaikan. b) Balasan berupa surga bagi pendidik untuk menguatkan iman peserta didik. c) Berbuat kebaikan itu harus dijadikan kebiasaan

Kata Kunci: *Karakter, Pendidik, Ali Imran, Ibnu Katsir*

Article history:

Received 00 Jan 20xx
Revised 00 Jan 20xx
Accepted 00 Jan 20xx
Available online 00 Jan 2xx

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Introduction

Islam highly upholds science and education, even encouraging Muslims to seek knowledge before doing other worship, because the benchmark for acceptance of worship is because it is based on science. In Islamic teachings, science is placed in a high rank. This illustrates the importance of knowledge in the view of the religion (Junaidi 2018). In the annals of Islamic history, it is revealed how the ummah in classical times had tried to explore and expand science. The Muslim community's constructive spirit towards education is deeply rooted in the teachings of the Qur'an as a central guide for them. As a religion, Islam forges a close relationship with science, forming a symbiosis based on faith (Andiyanto dan Wasis Aminullah, 2019).

So important is Allah's education with his first word telling people to read, it is reflected in the Qur'an through the first verse in Surah Al-'Alaq, which contains the message "Iqra" which means reading. The role of education is so monumental because it is one of the means of forming the next generation of the nation who have integrity. Through proper and quality education, a civilized society can be produced, and this will also encourage the creation of a moral social life (Estuningtyas, 2018). However, the situation in the current era indicates that the education system within the Islamic sphere is facing major challenges that are causing decline. Education scholars have examined a number of factors causing this decline, including inadequate financial support, the emergence of social problems in society, a crisis of cultural identity, as well as the decline of good exemplary practices (qudwah hasanah), strong beliefs (akidah shahihah), and Islamic value principles. The strong influence of Western culture also plays an important role in people's lives, resulting in them tending to neglect religious education and negatively impacting individual morals and behavior (Syamaun, 2019).

Educators (teachers) are one of the most important aspects of education, even the profession of being an educator is highly glorified by Islam (Mukroji 2014). Therefore, the responsibility of educators in the learning process is very large. Educators have a role beyond just conveying knowledge; They are also expected to be role models for students. Educators act as role models and inspirations for students. Recently, however, there have been many issues involving educators. Not infrequently we get information that there are still educators who are unable to provide positive examples for their students. In fact, in some cases, acts of violence and harassment by educators against learners are also increasingly reported.

As evidenced by several studies, ie. Research conducted by Tamsil Muis on: Teacher Violence Against Students in Teaching and Learning Interactions (Case Study at SMAN Surbaya). The findings of the study indicate that the most common type of violence in the school environment is verbal violence (use of abusive words) that harms students' feelings, threats, pinching, and pinching, which results in some students feeling resentment and hatred towards educators (Muis, 2017). Research conducted by Noval Perdana Astiyan Putra and Martinus. About: Case Analysis of Violence in Education (Case Study of Teacher Mistreatment of Students in Jogoroto-Jombang. The results of his research stated that there are teachers in one school where teachers often give punishment to students who are quite excessive which can make students' bodies injured and feel prustasian in learning. In addition, there are teachers who are unable to interact well with their students (Noval Perdana Astiyan Putra dan Martinus Legowo 2023). Even research conducted by Wahyu Pramono and Dwiyanti Hanandini on: Acts of Violence against

Children in Forms and Aaktor's Schools. The results of his research stated that there were teachers pinching students and were found guilty by the court (Pramono dan Dwiyanti Hanandini, 2022).

Looking at several incidents of moral and moral violations that occur in students, it can be concluded that a strong understanding of morals that must be an integral part of character is still not well formed. It is important to carry out moral education on the basis of the right worldview, use the right methods, and implement them consistently in every stage of the educational process. With this approach, the character building of students can run better. Thus, it can be stated that the application of character education to students is a very crucial step in an effort to improve the moral and moral values of each student (Marsen, dkk, 2021). In simple terms, the character of an educator includes all positive actions carried out by a teacher which greatly influence the character of the students he teaches. According to Winton's opinion, the character of an educator reflects a teacher's intentions and commitment in delivering values to his students (Zaman, 2019). In a more limited sense, the character of an educator is defined as moral training that reflects special values, as manifested in actions such as giving alms, forgiving other people's mistakes, controlling anger, repenting, and so on.

One of the contemporary thinkers in the context of educational character, such as Thomas Lickona, believes that it is best not to confuse educational character and religious education. According to him, values such as wisdom, respect for others, individual responsibility, empathy for collective suffering, and peaceful resolution of conflicts, should be the main focus in forming character through education (Idris, 2019). It should be noted that the moral challenges faced by society cannot be resolved through prayer or reading the holy books alone. Therefore, Lincona's still relevant opinion is that in character education, especially in the context of religious education, we need to do more than just develop ceremonial religious values.

Human potential also allows for choice. Humans cannot be thought of as machines that can be programmed, but rather individuals who can be influenced, directed and guided. However, people often make mistakes in choices due to negligence in their personal development. If students receive positive guidance from an early age and are taught to develop good character, they will tend to practice positive behavior (Darmiah 2021). That is why, in the Qur'an, education is made the main mission to provide an understanding of the role and purpose of human creation. The Qur'an, although not the only source of knowledge, contains many educational principles in its verses that serve as a guide for humans to learn (Tamlekha 2021).

According to the perspective of Shaykh Abdurrahman Nashir As-Sa'adi, the Qur'an contains two types of guidance: First, it contains commands, prohibitions, and information about good deeds in accordance with religious law or social norms based on reason, religious teachings, and customs. Second, the Qur'an encourages humans to use common sense in carrying out actions that provide benefits (Zein, 2019). The verses in the Qur'an have a significant influence on the formation of individual character and morals. Some of them provide directions for humans to cultivate good character, as reflected in certain surahs and verses, such as Surah An-Nur: verses 30-32, Surah Al-Ahzab: verse 33, Surah Al-Isra: verse 23, Surah At -Taubah: verse 119, and Surah Ali Imran: verses 133-136. These verses highlight aspects of behavior, self-control, a forgiving spirit, and integrity. Surah Ali Imran also provides guidance on the urgency of repenting to Allah for mistakes that have been made, as well as explaining the character of pious people who will be rewarded with heaven. Apart from that, this surah highlights the nature of forgiveness, namely the ability to forgive other people's mistakes. Apart from that, these verses also encourage good actions and seek forgiveness from Allah SWT.

Maybe there are several researchers who discuss the character of educators. Such as research conducted by Rijal Sabri, regarding: Characteristics of Ideal Educators in Reviewing the

Al-Qur'an (Sabri, 2017). Research conducted by Rahmadani, regarding: Educators from the perspective of the Al-Qur'an (Rahmadani 2019). Research conducted by Abdul Fadhil, regarding: Characteristics of Educators According to the Al-Qur'an (Analysis of the Study of Tafsir Maudhu'I (Fadhil, 2015). Research conducted by Muhammad Azka Maulana and Yoyo Rodiya, regarding: Character and Manners of Educators Perspective of the Qur'an and Hadith (Maulana dan Yoyo Rodiya, 2022). Based on several previous studies, it appears that there are significant differences with the research that the author conducted. The difference lies in the different emphasis and approach. Previous studies tend to discuss the character of educators more broadly, including perspectives from the Koran and Hadith. On the other hand, this research is more focused on exploring the characteristics of educators contained in verses 133 - 136 of Surah Ali Imran.

Therefore, this research finds significant urgency, with the potential to provide insights and implications for various groups, especially for prospective teachers and educators who are experienced in the educational environment. Surah Ali-Imran verses 133-136 provide a strong foundation for developing the morals and character of educators in line with the guidelines of the Qur'an. Through these verses, the Qur'an in surah Ali-Imran verses 133-136 shows its role in directing and inviting humanity to live up to noble morals. By developing this Educator Character, humans are elevated by Allah through their intellect, enabling them to carry out their role as caliphs with true integrity. Departing from this context, researchers were interested in conducting a more in-depth analysis of Educator Character and related aspects. This is why this research takes the title "Character of Educators in the Al-Qur'an Surah Ali Imran Verses 133-136 (Study of Tafsir Ibn Katsir)"

Methods

The research method used in this study is a content analysis approach with library research methods. Literary research is carried out by collecting and analyzing data from various documents, notes and monumental works related to the topic under study (Miftahul Choiri, 2019). In this research, data is classified into two categories: primary data taken from surah Ali-Imran verses 133-136 in the Al-Qur'an, and secondary data which comes from various sources such as tafsir books, Hadith, reading books, journals, dictionaries, and so forth. The data collection technique in this research was carried out through the process of reading and understanding the verses in Surah Ali-Imran verses 133-136 and then classifying them to facilitate further analysis. Meanwhile, the analysis technique follows Winner and Dominic with the steps: describing Surah Ali-Imrah verses 133-136 regarding the characteristics of educators, testing the hypothesis of the message contained in the verse, comparing it with the current situation, and concluding the research results.

Results and Discussion

Description of Surah Ali Imran Verses 133-136

Surah Ali Imran is the third surah in the Qur'an. This surah also coincides with surah Al-Baqarah which is often known as Az-Zahrawan, which means "two shining ones. The name Az-Zahrawan refers to these two surahs that reveal information that according to the Qur'an is hidden to the people of the book, including the events of the birth of the Prophet Jesus and the arrival of the Prophet Muhammad (peace be upon him). In addition, the name Az-Zahrawan also reflects the fact that these two surahs cover all Islamic teachings, including creeds, morals, laws, past stories, and other things (Al-Jumanatul 'Ali 2023). This surah is named Ali Imran because it reviews in depth the story of Imran's family. The contents of this surah include the story of the birth of

Prophet Isa, comparisons between his story and the Prophet Adam, explanations of his prophethood and miracles, and mention of the birth of Maryam bint Imran.

The content in verses 133 to 136 of surah Ali Imran describes Allah's call to believers to actively seek forgiveness from all sins and strive to go to heaven as a reward for devotion and charity in the life of the world. These verses also describe the vast size of heaven, covering the size of heaven and earth, but only given to those who have piety. In these verses, there is a message that Allah invites all believers to immediately seek forgiveness for the sins they have committed. To achieve that forgiveness, the step is to obey His commandments and stay away from His prohibitions. That way, the path to eternal salvation, which is heaven, can be realized.

Verses 134 to 136 of surah Ali Imran describe the characteristics of a pious person who will receive the rewards of heaven. These verses are related to the previous verse which will describe who belongs to the group of devout and has the right to enter heaven. At the beginning of this verse, there is an explanation of the characteristics of the devout and details of the qualities possessed by those who are guaranteed heaven. Individuals who have piety exhibit good behavior, not only in relation to Allah, but also in aspects of social life, which include the use of property. These verses describe the distinctive qualities of a devout person. First of all, those who practice piety are known for their attitude in infaq, both in times of distress and in times of abundance. The value of infaq is not judged based on the amount given, but rather determined by sincerity and sincerity (Ahmad Ibnu Al-Hakim Asy-Syahr Abi Syuja' 2005). Verses 135 and 136 of surah Ali Imran continue to elaborate on the criteria of an individual guaranteed by Allah to enter paradise. Allah describes the nature and behavior of a devout person in this verse. These verses describe the first characteristic of pious people as those who always remember Allah when they are about to or are faced with temptation to do despicable deeds. Reprehensible deeds in this context refer to acts of grave sin, such as adultery or acts that harm others, as well as behaviors that are self-defeating or immoral that are deeply disliked by God. By always remembering God, despicable acts can be avoided.

Educator Characters Contained in Surah Ali Imran Verses 133-136

1. Definition of Educator

In terms of etymology, in the context of Islamic education, the figure of an educator is known by various terminologies such as ustadz, mu'allim, murabbi, mursyid, and mudarris. All of these terminologies, namely ustadz, mu'allim, murabbi, mursyid, and mudarris, have various interpretations depending on the context of the sentence that applies them, although there are similarities in meaning in several special situations (Basri 2023). According to Sutari Imam Barnadib's view, an educator is an entity that intentionally manipulates other individuals in order to achieve maturity. In addition, he emphasized that the scope of the concept of educator includes parents and other adult individuals who are responsible for the progress of the child's maturity (Haris, 2022). Meanwhile, in Ahmad D. Marimba's view, educators are defined as entities that bear the main responsibility in carrying out educational tasks. It refers to adult individuals who, based on their rights and obligations, have full responsibility for the implementation of the educational process carried out on educated individuals (Saat, 2015).

In the perspective of the Islamic context, an educator is defined as an individual entity that bears significant responsibility for the development of students. In Islamic doctrine, this responsibility experiences strong emphasis, especially on the parental figures (both father and mother) of the students (Wahdaniya dan Sulaeman Masni 2021). In the beginning, the role of educators was exclusively the responsibility of parents. However, in the era of progress like today, many of the responsibilities of parents as educators are transferred to educational institutions such as schools, because they are considered more efficient and effective. An educator is an adult who has the responsibility to provide direction and support to students in developing their physical and spiritual aspects in order to achieve maturity. They are expected to be able to carry out their roles as Allah's caliphs in the world, as members of society, and as independent individuals.

In simple words, an educator is an individual who teaches knowledge to students. However, in the view of society, an educator includes individuals who facilitate the learning process in a particular location. This place is not only limited to formal educational institutions, but also includes places such as mosques, prayer rooms, homes, and others. As an alternative term, the word "teacher" is also often used. Both words have similar meanings, the difference is that the term "teacher" is usually used in the context of formal education, while the term "educator" includes formal, informal, and non-formal environments (Mahfudzah, 2022).

2. Character of an Educator

The characteristics of an educator within the framework of Islamic education are noble and highly respected. The high position of a teacher does not depend on material aspects or wealth, but rather on the virtues that will be bestowed by Allah in the afterlife (Basri, 2024). In al-Ghazali's view, the main essence of an educator is to impart knowledge without pursuing material motives. al-Ghozali also emphasized that teachers should follow the teachings of the Prophet and carry out the manners that should be carried out. The Prophet never asked for wages or salary in return for the knowledge he taught, and he also did not expect any reward. On the contrary, the Prophet taught sincerely only for the sake of Allah and hoped to gain His pleasure (Eka dan Muhammad Hasan Baidlawie, 2018).

There are several characters that must be possessed by an educator in order to achieve success in educating students, namely: (a) Educators must show affection for students as they feel affection for their own children (b) Educators must have a noble heart, not expect more or expect a reward and must have a sincere intention to worship Allah SWT. (c) Educators must be able to guide students fully, both in learning and determining the sequence of learning at school. (d) Educators must always give advice to students to have noble morals, not to scold, mock or embarrass in public. (e) Educators must be able to maintain themselves so as not to have an attitude that belittles other knowledge in front of students. (f) convey knowledge according to the maturity of students. (f) Educators must always practice and teach their knowledge in everyday life (Ali, 2014).

According to Imam Al-Ghazali, it is explained that there are several characteristics that an educator needs to have, including:

a. Pay attention to the level of students' abilities
b. Give advice with full affection
c. Have noble morals
d. Behave like a professional motivator
e. Be able to pay attention to every development of his students.

Based on the above opinion, being an educator is not an easy thing, but has a great responsibility before Allah SWT. However, being an educator is a very noble profession and is very influential for the development and progress of a nation and religion. Therefore, the duties of an educator specifically, namely: Guiding students in knowing God (Allah SWT.) and directing them to recognize the identity, needs, and talents that exist in students.

Konsep Karakter Pendidik dalam Surah Ali Imran Ayat 133-136

وَسارِعُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّماواتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكاظِمِينَ الْغَيْظَ وَالْعافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (134) وَالَّذِينَ إِذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّوا عَلى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (135) أُولئِكَ جَزاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ خالِدِينَ فِيها وَنِعْمَ أَجْرُ الْعامِلِينَ

> Meaning: And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the pious. (133) Those who spend in times of ease and hardship, and those who restrain their anger and pardon people. Allah loves the doers of good. (134). And (also) those who, when they commit heinous acts or wrong themselves, they remember Allah, then ask forgiveness for their sins and who else can forgive sins except Allah? and they did not continue their abominable deeds, even though they knew. their reward will be forgiveness from their Lord and paradise in which rivers flow, while they will abide therein eternally; and that is the best reward of those who do good deeds (136) (Kementerian Agama Republik Indonesia 2016).

The explanation of the character contained in Ibn Kathir's interpretation of Surah Ali Imran verses 133-136 describes the characteristics of individuals who have piety. They quickly repent and feel regret for the sins they have committed and in return their sins are forgiven and they are given a place in heaven. Allah encourages them to compete in doing good and to quickly draw closer to Him. The word of Allah in Surah Ali-Imran verse 134 can be interpreted as follows:

الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّاۤءِ وَالضَّرَّاۤءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَۚ

Meaning: And hasten towards forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the pious."

In the meaning conveyed, as hell has been prepared for those who disbelieve. Al-Bazzar recorded a statement from Abu Hurairah, which referred to a situation where someone came to the Messenger of Allah. and asked about his opinion regarding Allah's verse which says, "Heaven is as wide as the heavens and the earth", and the existence of hell. The Prophet answered with a parable, "What do you think, when night falls and covers everything, where will the day be? Its place is determined by Allah." The Prophet stated that this also applies to hell. Hell is located in a place determined by Allah Ta'ala. This means that our lack of observation of a phenomenon such as night changing day does not erase the existence of night in a place, even though we do not understand the exact location. Likewise with hell, which is in the area determined by Allah Ta'ala. This phenomenon can be seen in the history of Abu Hurairah recorded in the Al-Bazzar hadith collection. Teach you to compete in getting forgiveness from your Lord and heaven which has dimensions as wide as heaven and earth, which have been prepared for individuals who have faith in Allah and His messengers. This is a gift from Allah, which He gives to whomever He wishes. God also has truly extraordinary grace (Ar-Rifa'i, 1999).

The Qur'an has oriented the educational process through various forms of training, both in formal and informal scopes. This character-building process involves educational functions that include the responsibility to educate, care for, shape, and provide training related to ethics and positive thinking skills. In addition to the Qur'an, the Sunnah of the Prophet Muhammad SAW is

also a source of ethical guidelines. This perspective is emphasized by the view of Aisyah ra, especially in her interpretation of the Prophet's morals reflected in al-khuluq al-azhim, which in essence reflects the spirit contained in the Qur'an itself. As stated in the verse of the Qur'an, "And indeed you are of a great moral character." Morals are the main foundation of an individual's character. Thus, individuals who have good morals will make a positive contribution to society, and vice versa. Morals are characteristics that distinguish humans from other entities in creation. The presence of good morals determines the essence of humans as servants of God who receive high respect.

In verse 134 of Surah Ali-Imran, several characteristics are described that need to be internalized in human existence, including devotion to Allah SWT. Fear Allah SWT. This can be done in the form of self-devotion of a servant, namely worshiping and humbling oneself before him. The concept of worship refers to the act of devotion or effort to get closer to Allah SWT. This is achieved through obedience to Allah's commands and the implementation of practices permitted by Him (Gage, 2019). As in verse 133 tells us to ask forgiveness from Allah and that is one form of people who are pious to the phrase lilmuttaqiin. Teachers are figures who are examples or role models for their students. In this context, in accordance with the goals of Islamic education as expressed by Zakiyah Daradjat, teachers are considered incapable of guiding their students towards piety to Allah SWT. if the teacher himself does not practice piety to Allah SWT.

In Surah Ali Imrat verse 134 there are several characters that can be applied in everyday life, namely: The word of Allah means "those who spend (their wealth), both in times of ease and hardship...." in this verse Allah tells us as servants to always give our wealth to those in need. In the interpretation of Ibn Kathir, giving some of our wealth is one proof that we are pious to Allah SWT. As a teacher, we can instill in ourselves to set aside some of our wealth for those in need. The character form of spending wealth, teachers can apply and teach students to help each other by getting used to giving alms from an early age (Kumari, dkk, 2023).

Furthermore, the verse explains about restraining oneself from anger, namely in the phrase:

وَالْكاظِمِينَ الْغَيْظَ

Meaning: And those who restrain their anger (Ali Imran: 134).

Ibn Kathir revealed that the phrase "al-Khadimin" has a deep meaning that is firmly emphasized. In simple terms, the verse explains to us all that when someone feels angry and wants to retaliate (Katsir, 2016). But he tried to cover it up until finally his anger was not vented. Being an educator, you will certainly face various characters of students, therefore this verse explains that educators can control their anger when teaching. This is also in line with the words of the Prophet Muhammad saw.

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَزَّ وَجَلَّ عَلَى رُؤُوْسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ اللهُ مِنَ الْحُوْرِ الْعِيْنِ مَا شَاءَ.

Meaning: Rasulullah saw. said: Whoever restrains anger, while he is able to carry it out, then Allah will call him in the eyes of all creatures until Allah tells him to choose which angel he likes."

In the verse, Allah SWT states, "Who forgives people," indicating that they practice forgiveness towards individuals who have wronged them, without any intention of seeking revenge. Such an act is considered a very noble deed. Therefore, Allah states, "Allah loves those who do good." (Quran Surah Al-Ma'idah verse 13). Furthermore, this verse also describes the characteristics of pious people, where they are always willing to forgive the mistakes of others. This is reflected in the use of the word "lafaz."

وَالْعافِينَ عَنِ النَّاسِ

Meaning: forgive other people's mistakes.....(Ali Imran 134).

Islam teaches us to forgive others' mistakes. Forgiveness means erasing mistakes or reducing the desire to retaliate against people who have been unkind to us. Thus, someone who is able to forgive others has truly purified himself from anger, resentment, envy, and hostility (Zulkifli dan Jamaluddin 2018). As seen in the narrative about the relationship between the Prophet Moses and his teacher Yusha' bin Nun, it is depicted that Moses as a student forgave his teacher's mistakes. Not only that, in this context it is also reflected how Moses as a student gave reasons and apologized to his teacher (Quraish Shihab 2011).

In verse 135 there is a character for introspection and correcting mistakes, as in the words:

وَالَّذِينَ إِذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

Meaning: People who, when they commit heinous acts or wrong themselves, immediately remember Allah, then ask forgiveness for their sins.

As an educator, it is important to have a fear of Allah SWT. This means that a teacher must always be vigilant against doing actions that are contrary to religious principles. This approach aims to prevent students from adopting negative behavior that may be carried out by teachers in matters related to non-compliance with religious teachings (Rofii'ul Human 2022). People who always ask for forgiveness from Allah SWT. is one of the very good characters to have for every human being. Because goodness for goodness to continue to introspect on the mistakes we make, then Allah will repay it with forgiveness. As this is explained in verse 136.

Actualization of Educator Character According to Surah Ali Imran Verses 133-136 in the Context of Education

Character refers to the psychological, moral, or ethical traits of an individual. A person with character shows his personality, behavior, nature, disposition, and disposition (Mohammad Sukron Mubin 2020). Therefore, it can be concluded that individuals who show good character are individuals who make optimal efforts to serve themselves to Allah SWT.

Each individual shows unique traits or characters, because character includes behavioral patterns, dispositions, manners, and morals that differentiate individuals in everyday life. The Qur'an contains various verses that describe the Character of Educators or morals, some of which can be found in QS. Ali Imran verses 133 to 136. In the series of verses, the character of educators is reflected as it relates to everyday behavior, including:

1. Spend your wealth when you are free or when you are short

   Islam has taught its people to have a sense of care and compassion for others. This can be done by helping fellow Muslims if there is trouble, namely by giving some of the wealth we have to people in need (Nofiaturrahmah, 2017). Therefore, every human soul should have a generous soul that grows from awareness, even in a situation of economic

limitations. Allah will give a reward of heaven to those who are able to control their anger and not channel it to those who have done injustice to them, because they practice piety to Allah. Within the framework of education, students are taught to manage their emotions, and the task of educators is to foster rationality in students as optimally as possible, so that this rational ability can function as an internal guide for them in overcoming and controlling emotions.

2. Forgiving other people's mistakes

In verse 134 of surah Ali Imran, the extraordinary attitude of forgiveness of the Prophet Muhammad is depicted. against the archer troops. He did not directly scold or punish them even though their actions resulted in the defeat of the Muslims in the battle of Uhud. This forgiveness shows his generosity. Prophet saw. easily forgiving the archers despite the fatal mistakes they made due to their greed. In this context, it is worth noting that the Prophet Muhammad (saw) showed a very noble attitude by not retaliating against the cruel acts committed by the infidels, even when they killed his uncle Hamzah. Even though he had the ability to take revenge, the Prophet (saw) still chose not to do so and forgave them.

The attitude of educators in forgiving others, as seen in the behavior of the Prophet, is a prominent aspect in the context of implementing Islamic teachings. The Prophet was able to illustrate the attitude of forgiveness in challenging situations. More than just giving forgiveness, the Prophet even showed good behavior to those who had made mistakes. This attitude is in accordance with the will and teachings of Allah. As an illustration, an example is when the Prophet experienced ridicule and abuse from a blind old man who was also an infidel. However, the Prophet responded by giving food to the person and secretly providing assistance without the blind old man knowing. In the end, when the Prophet died, it was discovered that the blind old man converted to Islam after feeling the kindness and affection of the Prophet (Khasan, 2017).

In the realm of education, it is important for educators to convey the concept of tolerance to students, so that students have the ability to forgive the mistakes of others without responding with similar retaliatory actions. In this way, students will be accustomed to developing a noble attitude. In education, it is important to start by building the nobility of the soul, because only a noble soul is able to produce sincerity. One aspect that has significance in the teaching and learning process is the existence of a forgiving attitude, although in this context this attitude may not be explicitly described in the basic competencies. In situations where students come from disadvantaged family backgrounds or face unsupportive environments, it is important for teachers to be role models who practice forgiving traits. The role models given by a teacher have the potential to be effective in shaping forgiving characteristics in students. Therefore, the ability to demonstrate forgiving attitudes by a teacher in the context of the learning process is a significant aspect.

3. Repent Immediately

If someone commits an act that violates religious norms (sin) and immediately asks for forgiveness from Allah and shows a strong determination not to repeat the behavior, then this effort can be considered a manifestation of the process of repenting to Allah. If someone truly regrets their sins and sincerely repents to the best of their abilities, Allah will forgive them, because Allah is Most Forgiving. Only Allah SWT has the ability to forgive a

servant's sins. By maintaining awareness of God's presence in all his actions, a person will be able to distance himself from various actions that are contrary to religious values (sin). This is based on the understanding that God is always watching over individuals, and the fear of God's strict punishment is an effective barrier to prevent sin from occurring.

In the educational process, educators need to convey knowledge about the concept of repentance. This aims so that when students commit sins, they can immediately ask for forgiveness without repeating them, even if the sin is relatively small. Because small sins that are ignored and continue to be repeated can develop into major sins that have the potential to bring consequences for someone entering hell. When students make mistakes, it is important for them to make istighfar, that is, ask Allah for forgiveness. However, this action is not just done verbally, but must be done sincerely and seriously, and accompanied by the intention not to repeat the sin and balanced with good deeds.

4. Do good

   Every educator definitely instructs his/her students to consistently carry out good deeds. However, based on this educator's concept, it is expected that students are also able to go beyond the limits in doing good, according to the examples that have been explained previously. This aims for them to be able to achieve a higher level of piety and receive the reward of heaven. They are expected to get used to doing good in their respective capacities, so that they feel reluctant to engage in lowly actions that may occur due to difficult situations. In addition, they should also avoid begging or expecting gifts from others. Such actions are considered inappropriate for a Muslim/believer who believes that sustenance comes from Allah. Only Allah gives and withholds sustenance.

5. Holding Back Anger

   An individual who is able to maintain control over himself when anger controls his emotions and thoughts is a concrete example of an individual who has piety. He is able to control his anger, avoiding the desire for revenge. Although this behavior is difficult to do, individuals who have this character show piety to Allah. Because Allah is pleased with those who can control their anger. In the context of teaching, patience is the key to a teacher's success. Anger is an emotion that exists in humans. Anger can also damage self-control and prevent clear vision of the truth. The impact of uncontrolled anger can be very detrimental. The strength of a teacher lies in his ability to manage his anger when faced with situations that trigger anger, and his ability to use common sense wisely.

Conclusion

Allah invites believers to seek forgiveness of their sins and seek a way to heaven as a reward for their worship and righteous deeds during their life on earth. This verse also describes a heaven that is infinitely vast, such as heaven and earth, which is reserved only for those who have piety. There is no other way to obtain forgiveness than by obeying God's commands and staying away from His prohibitions. This verse also describes the characteristics of a righteous person who will be rewarded by heaven. The connection with the previous verse is to explain who exactly is a person who is righteous and has the right to enter heaven. The concept of the character of an educator in the Qur'an surah Ali Imran verses 133 to 136 is: being a teacher must always have to obey and fear Allah SWT. Teachers must be able to get used to giving part of their possessions to people in need. Teachers must be able to hold back anger, forgive the mistakes of others, especially forgive the mistakes of students and always introspect themselves to ask Allah SWT for forgiveness.

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