

The implication of Student Character Education In QS Al Hujurat Verses 1-5 According to Tafsir Ibn Kathir

Andy Riski Pratama¹, Charles²

*Program Pascasarjana Islamic Education
Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi
e-mail: andyriskipratama03@gmail.com*

Abstract: *Morals that hit some students in the country. One indicator of the crisis is due to the widespread coverage in the mass media related to impolite behavior by students in a number of educational institutions in the country, this issue shows that the practice of moral attitudes for students is very important in Islamic education. Therefore students must have good attitudes or morals towards educators, with a good attitude possessed by students and educators it is hoped that the goals of Islamic education can be achieved properly. The focus of the problem in this study is how students interact with educators in QS al-Hujurat verses 1-5 and their implications in Islamic education. The approach used in this study is library research (literature study), namely deepening, reviewing and identifying existing knowledge in the literature (reference books or other research results) related to the discussion under study. In this discussion the method used is the deductive method. From the results that the authors have done, it shows that the morals of students and educators have a polite attitude as contained in the contents of Al-Hujurat verses 1-5, that is, students may not precede when walking with educators, except for asking permission, when we are talking to educators, we are not justified in speaking loudly as we are talking to our neighbors, but in a voice that is gentle and full of respect.*

Keywords: *Character Education, Q.S al-Hujurat, Ibnu Katsir*

Abstrak: *Akhlak yang melanda sebagian peserta didik di tanah air. Salah satu indikator terjadinya krisis tersebut adalah karena maraknya pemeritaan di media massa terkait dengan perilaku tidak sopan yang dilakukan oleh peserta didik di sejumlah lembaga pendidikan di tanah air, persoalan ini menunjukkan bahwa pengamalan terhadap sikap akhlak bagi peserta didik menjadi sangat penting dalam pendidikan Islam.. Adapun yang menjadi fokus masalah dalam penelitian ini adalah bagaimana interaksi peserta didik dengan pendidik dalam Q.S al-Hujurat ayat 1-5 dan implikasinya dalam pendidikan Islam. Pendekatan yang digunakan dalam penelitian ini adalah kepustakaan library research (studi pustaka) yaitu pendalaman, penelaahan dan pengidentifikasikan pengetahuan yang ada dalam kepustakaan (sumber bacaan buku-buku referensi atau hasil penelitian lain) yang berhubungan dengan pembahasan yang diteliti. Paada pembahahasan ini metode yang digunakan yaitu metode deduktif. Dari hasil yang penulis lakukan menunjukkan bahwa akhlak peserta didik dengan pendidik memiliki sikap sopan santun seperti yang terdapat dalam kandungan surat Al-Hujurat ayat 1-5 yaitu, peserta didik tidak boleh mendahului pada saat sedang berjalan bersama pendidik, kecuali meminta izin, ketika kita sedang berbicara dengan pendidik, kita tidak dibenarkan bersuara keras seperti halnya sedang berbicara sesama kita, melainkan dengan suara yang lemah lembut dan penuh dengan rasa hormat. Implikasinya dalam pendidikan Islam, sikap yang seharusnya dimiliki oleh peserta didik dalam berinteraksi dengan pendidik yaitu mencontoh apa yang telah di jelaskan oleh Allah dalam Q.S al-Hujurat ayat 1-5, maka dengan adanya hal tersebut semua aturan tentang sikap sopan santun akan bisa diterapkan dalam pendidikan Islam.*

Kata Kunci : *Pendidikan Karakter, Q.S al-Hujurat, Ibnu Katsir*

PENDAHULUAN

Education is a human act, education is born from association between adults in a unity of life. Educational actions carried out by adults consciously and deliberately are based on human values, and live according to these values. Self-maturity is an educational goal to be achieved through educational actions or actions.(Hasbullah, 1997)

The source of reference which is Islamic teachings originating from the Al-Qur'an and Hadith aims to achieve human beings who are faithful and pious. Thus, if students have faith and piety, it means that their goals have been achieved in everyday life. An indicator of achieving the goal of Islamic education is to produce students who are able to get along with fellow human beings properly and correctly and practice good and forbidding evil to fellow human beings.(Akhdiyat, 2009)So, Islamic education is an education system that gives a person the ability to understand and carry out his life in accordance with Islamic ideals and values that can affect all aspects of human life.

The goal of Islamic education, both in theory and practice, is to try to realize the mission of Islamic teachings and instill Islamic teachings, namely spreading and instilling the values of Islamic teachings into the human soul, encouraging adherents to realize the values of the Al-Qur'an and As-Sunnah, creating a pattern of progress in personal and social life, increasing the degree and dignity of human beings.(Islam, 2010)

The Al-Qur'an has explained about the virtues and advantages of people who have knowledge (educated), which is contained in the letter Al Mujaadila is verse 11:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَاَفْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ
وَإِذَا قِيْلَ اَنْشُرُوْا فَاَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوْا الْعِلْمَ دَرَجٰتٍ ۚ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ خَبِيْرٌ

O you who believe, when you are told to make room in your gatherings, then make room; Allah will give you abundance. And when you are told to rise, then rise; Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do (Al-Qur'an, 2007)

Rasulullah SAW also said about people who have knowledge as hadith narrated by Imam Bukhari:

خيركم من تعلم القرآن وعلمه (روه البخاري)

"The best of you are those who learn the Qur'an and teach it". (Narrated by Bukhari)

The word of Allah and the words of the Apostle describe the high position of people who have knowledge. It is reasoned that knowledge can lead humans to always think and analyze the nature of all phenomena that exist in nature, so as to be able to bring humans closer to God. One of the sources of Islamic teachings is the Al-Qur'an, which is the word of God revealed to the Prophet Muhammad SAW which is written in mushafs which are narrated to us in mutawatir ways and reading it is seen as worship and as an opponent (for those who do not believe) even though the shortest letter is .6

The perfection of the teachings contained in the Qur'an is used as the main source of Islamic teachings, this perfection is related to all aspects of human life. Allah says in Surat an-Nahl verse 89 which reads:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

"And we sent down a book (al-Qur'an) to you to explain everything, as a guide, as well as mercy and good tidings for those who surrender (Muslims)". (Al-Qur'an, 2007)

Based on the definition above, the Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW in mutawatir which contains various aspects as guidelines and instructions for human life.

Morals come from Arabic, which is the jamal form of the word "khuluq" which according to language means character, temperament, behavior, or character. 9 According to the term morality is a trait that is inherent in a person and becomes his identity. In addition, morals can also be interpreted as traits that have been accustomed, habituated, ingrained, so that they become habits that are easy to implement, can be seen from the indicators, and can be seen from the benefits.(Nata, 2012)

One of the interesting things in Islamic teachings is the very high respect for educators. The award was so high that it placed the position of educator on a level below that of the Prophet. So noble is an educator that he has a high position in the eyes of his students, because educators do not only convey knowledge (transfer of knowledge), but far from that an educator is also able to instill value (value) in his students. This is found in QS alMujadallah verse: 11

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَلَفَسَّحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۖ
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بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾

"O you who believe when it is said to you, "Give spaciousness in the assembly". Then make room for it, surely Allah will make room for you, and when it is said to you, "Stand up". So stand up, Allah will exalt those who believe among you and those who are given knowledge by degrees, and Allah is All-Knowing of what you do."(Joseph, 2015)

Based on the position of the educator is at the same level as the position of the Prophet, therefore educators have a higher position in the eyes of their students. But in line with this, there are several educator codes of ethics that must be owned by an educator, namely:

1. The teacher is dedicated to guiding the whole student to form a developmental human being with Pancasila.
2. Teachers have professional honesty in implementing the curriculum according to the needs of their respective students.
3. The teacher communicates especially in obtaining information about students, but avoids all forms of abuse.
4. The teacher creates an atmosphere of school life and maintains the best possible relationship with parents of students for the benefit of educators.
5. Teachers maintain good relations with the community around the school and the wider community for educational purposes.
6. Teachers individually and jointly try to develop and improve the quality of their profession.
7. Teachers create and maintain relationships between fellow teachers both based on the work environment and in the overall relationship.
8. Teachers jointly maintain, foster and improve the quality of professional teacher organizations as a means of service.
9. The teacher carries out all the provisions which constitute government policy in the field of education.(Mulyasa, 2008)

Furthermore, not only educators have a code of ethics, but students also have a code of ethics. the student code of ethics contains norms, namely as follows:

1. Carry out worship according to the religion they adhere to.
2. Respect educators and education personnel.
3. Follow the learning process by upholding the terms of learning and complying with all applicable regulations.
4. Maintain harmony and peace to create social harmony among friends.
5. Love family, community, and love each other.
6. Love the environment, nation and country.
7. Maintain and maintain the infrastructure, cleanliness, order, security, beauty, and comfort of the school.

Islam attaches great importance to education, with proper and quality education, civilized individuals will be formed which will eventually lead to moral social life. However, it is different from what we encounter today where students act or behave as they please to educators, which students should not do to their educators.

One example we can see in the news, newspapers, where they call an educator who has no manners. They scold the teacher and think the teacher is just their friend. What's even worse is about a student who has the heart to abuse and kill his own teacher. This deviation is proof of how students still do not have good morals towards themselves, educators, or towards others. Therefore, they must be nurtured to become good human beings, because after all students are individuals who are still developing and need individual guidance.(Suharto, 2014)

Bearing in mind this, the Prophet Muhammad SAW in the Qur'an exemplifies how to teach and friends are likened to students which tells about a student who is not allowed to raise his voice to the teacher and forbids calling an educator like calling a friend. The behavior that occurs is due to the lack of knowledge of understanding the Qur'an. Therefore, to purify conditions that are no longer relevant to Islamic teachings, the only effort to be made is to return to the teachings in them.

Morals are something that is very important and valuable for the survival of the nation and state. With good and correct morals that are in accordance with the teachings taught by the Prophet in attitude, where he exemplified the Prophet as an educator while friends as students, then there will no longer be such a thing happening in the world of education. The values that are formed include several rules that aim to regulate manners in behaving between fellow human beings without offending and upholding morals as a sign of respect for the interlocutor, as Allah says in the Qur'an Surah Al Hujurat Verses 1-5 :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ

It means :

1. O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.
2. O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.
3. Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.
4. (As for) those who call out to you from behind the private chambers, surely most of them do not understand.
5. And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.(Al-Qur'an, 2007)

It is contained in the Al-Hujurat verses 1-5 of the Qur'an, Allah has made Rasulullah SAW as an educational figure with the knowledge he has, by making friends as students

Surah Al-Hujurat verses 1-5 contains instructions on what a believer should do to Allah, the Prophet and those around him. It is from this matter that the author underlines sura al-Hujurat verses 1-5 as verses that are very relevant to study containing Allah's commands to Muslims to respect and respect the people around them in their behavior. This command is an interpretation of Surah Al Hujurat verses 1-5 which is a prohibition from Allah, to speak louder than the Prophet's voice when acting, prohibiting calling an educator like calling a friend and how to visit and morals regarding this.

Method

The type of research used is library research (literature study), namely deepening, reviewing and identifying existing knowledge in the literature (reference books or other research results) related to the discussion under study.(Mahmud, 2011)

With qualitative research methods, researchers conducted descriptive analysis. The analytical-descriptive method is carried out by providing information and descriptions as clear as possible systematically, objectively, critically and analytically regarding the concept of student interaction with educators in QS Al Hujurat verses 1-5 and its implications in Islamic education. This discussion uses the tahlil interpretation approach, which is a method of interpretation that explains the content of the verses of the Koran from all its aspects based on the order of the verses in the Koran starting from stating the meaning of vocabulary, munasabah (concordance) between verses, between letters, asbab an-nuzul and others.

Results and Discussion

The Opinion of Tafsir Ibnu Katsir About the Morals of Students Against Educators Contained in QS Al-Hujurat Verses 1-5

Surat al-Hujurat (the chambers) provides the rules, manners and manners that a Muslim should adopt in his life. Not only are they compassionate among themselves and being tough on others who don't want to follow their teachings. In fact, in this letter it is regulated how the manners of an orderly life are polite to the Apostle. What should be the attitude when dealing with him, so that it is not likened to the attitude towards others. Whether it's when talking everyday or in socializing, because he is a leader. In addition to respect for the Apostle, this letter also teaches etiquette for living among Muslims, so that all verses recommend being polite to the Apostle, being gentle with others, being respectful, not criticizing other people.

The opinion of Tafsir Ibnu Katsir about the morals of students towards educators contained in QS Al-Hujurat verses 1-5 is as follows: The relationship between these verses and education is to explain how the morals (attitudes) of students towards their educators, namely being respectful and obedient to orders teacher as long as the command is good and right. Student obedience and respect can be applied not only in the teaching and learning process but, it can also be outside of learning. Because it is from educators that these students get knowledge, it is appropriate for a student to respect, respect and obey his educators.(Islami et al.)

This verse also explains about respect and obedience to educators by believing in what they have taught as long as what they teach is good and correct, if the educator teaches students something that is bad, then it is strictly prohibited for students to carry it out. . The obedience and respect of these students can not only be applied in learning but also outside of learning or in the midst of society. Because it is from educators that these students get knowledge, it is appropriate for a student to respect, respect and obey his educators. Furthermore, morals between students and educators have rules or attitudes that must be obeyed in socializing, especially in talking to educators. These rules and attitudes are a good reflection of students towards educators, by always being gentle with educators, speaking in a gentle tone and not hurting educators, maintaining etiquette in doing things.

Thus in education, of course, there is a moral character of students towards educators in their attitude and this paragraph also explains to us that in doing something there must be a basis, in

QS Al-Hujurat verse 1 says "Do not get ahead of Allah and His Messenger". If we relate this verse to education, it explains about the morals of students towards educators in their attitude, namely, do not speak without the permission of the educator, do not interrupt the educator's speaker when the educator is talking. The next verse explains "do not raise your voice above the voice of the Prophet, and do not say to him in a loud voice" when it is related to education this verse emphasizes to students the attitudes that are prohibited from being carried out to educators, the prohibited attitudes are:

- 1) Do not speak in a loud voice to the educator, the student should speak in a gentle voice or tone and be polite to the educator.
- 2) Do not let a student scold his teacher while talking to him.
- 3) Do not let the student's voice be louder than an educator so that the educator's voice is not heard by the students.
- 4) Do not speak words and language that is not good, it can even hurt the feelings of our interlocutors. These four attitudes are not appropriate to be modeled or owned by students. The attitude that students should have towards their teacher, namely, speaking in a gentle tone and respecting the teacher in speaking, having an attitude of courtesy and respect for the teacher, does not hurt the teacher's feelings.

Implications of QS al-Hujurat Verses 1-5 According to Ibnu Katsir's Tafsir About the Morals of Students Against Educators in Islamic Education

The Qur'an is the main or most important source in Islamic teachings, therefore where there are many verses in it that talk about our daily lives, especially in QS al-Hujurat verses 1-5 explaining about attitudes that should be possessed by someone especially if we look at this verse in the world of education there is an attitude of courtesy that must be possessed by students and educators in interacting. If we look deeply at the contents of the contents of the Koran, of course we ourselves are afraid to do things that are forbidden by Allah, so if we look at Islamic education, many have deviated from the teachings in the Koran. especially seen from the attitude of students to educators is very far from what has been taught by the Prophet.

The behavior that occurs is due to the lack of knowledge of understanding the Qur'an. Therefore, to purify conditions that are no longer relevant to the teachings of Islam, the only effort to be made is to return to the teachings in it. The morals that students should have in behaving with educators are imitating what has been explained by Allah in QS al-Hujurat verses 1-5, so with this in mind all the rules regarding politeness will be applicable in Islamic education.

QS al-Hujurat explains how we are polite to fellow Muslims, if we relate it to education this verse explains how to be polite to educators, being polite here is our behavior or actions towards an educator, you may not walk in front of him except by greeting or asking permission to him. Furthermore, courtesy is our words or remarks to educators, which are not allowed to say in a louder voice, and call educators in an impolite manner. Supposedly in Islamic education QS al-Hujurat can be implied in everyday life, especially in the politeness of students to educators, namely:

1. Standing to welcome the arrival of the teacher
2. Lowering voice in the presence of educators
3. Listen to the teacher's explanation, and don't interrupt the teacher's conversation even though the teacher is wrong
4. Always smile every time you meet with educators
5. Do not imitate the teacher's style with the intention of insulting
6. Do not ask the educator with the intention of testing his ability and feel happy if the educator is unable to answer
7. Be patient if educators behave badly
8. Trying to answer all the questions raised by educators even though it's wrong
9. Always ask permission every time you want to enter the educator's room, leave the classroom, ask questions or speak.(Mursi, 2004)

This application can be done with good teaching or examples that are also exemplified by educators to students. With this in mind, there will be no more bad attitudes by students towards educators. With this in mind, students can be polite and respectful to educators.

Conclusion

From the explanation of Tafsir Ibn Kathir's opinion about QS. Al-Hujurat verses 1-5 above, we can draw n as follows. The essence of Islamic teachings is morality that is based on faith in Allah SWT. One of the moral teachings commanded by Allah SWT to His servants is about politeness towards the Prophet Muhammad SAW as well as to parents, educators, students and leaders. Politeness as contained in the content of Surah Al-Hujurat paragraphs 1-5 are as follows: a. Do not precede in making a decision before Allah SWT and Rasulullah SAW give permission. In the context of education, this paragraph implies that we may not carry out a decision without the knowledge and approval or permission of the educator. students may not precede when walking with the teacher, unless they ask permission. b. Do not be loud or raise your voice over the voice of Rasulullah SAW. Contextually, when we are talking to educators, we are not justified in speaking loudly like we are talking to each other, but in a voice that is gentle and full of respect.

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