

THE CONCEPT OF AL-QUR'AN ON TEACHER COMPETENCY (Thematic Analysis of Surah Al-Qalam Verses 1-4)

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Abstract: This study aims to know about the competence of teachers, and what the concept of the Qur'an about the competence of teachers in Surat *Al-Qalam* Verses 1 - 4. This research is a library review (library research) which is qualitative descriptive, using documentation techniques in data collection. While the method of data analysis used is the tafsir *maudlu'iy* method. The results show that: Firstly, the qualities that an educator must have are (a) *zuhud* not putting matter and teaching because of seeking God's mercy; (b) to cleanse his body, away from sin and guilt, to escape from great sin, *ridicity*, envy, hostility, strife and other disgraceful nature; (c) *Ikhlās* in the work; (d) forgiving; (e) loving his disciples just as he loved his own son; (f) knowing the student's nature; (g) mastering subjects; (h) have competence in the ways of teaching. Second, the competence that must be owned by the teacher according to the Qur'an letter *Al-Qalam* verses 1-4 is to have the personality as exemplified by the Prophet Muhammad SAW, master and utilize information technology and communications for self-development and science and have the ability paper for the development of science and communication media with others.

Keywords: Competence of teachers, Concepts of the Qur'an, Tafseer of al-Alaq

A. Introduction

The Qur'an is believed by Muslims as *kalamullah* that is absolutely true, valid throughout the ages, contains teachings and instructions on various matters relating to life in the world and the hereafter.¹ And among them is to explain about the obligations of learning and teaching which is an effort in getting knowledge and with it can be used as a guide of one's life in carrying out duties as *khalifatullah fil ardl*. Allah Almighty has commanded to carry out these two tasks in His Word which reads: "*It is not fitting for the believers to go all (to the battlefield). Why not go from each class among them some to deepen their knowledge of religion and to warn their people when they have returned to him so that they may guard him.*" (Surat *At-Taubah*: 9: 122) This verse underscores the importance of

deepening knowledge and disseminating correct information.²

Then in the process of teaching and learning interaction, teachers are people who provide lessons and students are people who receive lessons. In transferring knowledge to students required knowledge or skills or skill as a teacher. Because without this all it is impossible that the process of interaction can run conductively. Therefore, here is the competence in the sense of ability, absolutely necessary teachers in performing their duties as educators.³

Among the competencies teachers must have is the control and guidance of the process and the guiding direction of the development and growth of the students and understand the needs of human development and growth for their future lives. And educators must understand and be good at using a variety of useful methods in

¹ Abuddin Nata, *Tafsir Ayat-ayat Pendidikan*, (Jakarta : Rajagrafindo Persada, 2002), 1

² M. Quraish Shihab, *Tafsir al – Mishbah Vol. 5*, (Jakarta : Lentera Hati, 2007), 751.

³ Syaiful Bahri Djamarah, *Prestasi Belajar dan Kompetensi Guru*, (Surabaya : Usaha Nasional, 1994), 32

applying the educational process in accordance with the demands of their level of development and growth that are centered on the cognitive, conative (volition) and emotional or affective and psychomotor capabilities of human beings in their own fitrah.⁴

Furthermore, in the Law of the Republic of Indonesia number 14 of 2005 on Teachers and Lecturers, chapter IV has been explained about the competence of teachers, section 10 which reads:

1. That the competence of teachers referred to in article 8 includes pedagogical competence, character competence, social competence, and professional competence obtained through professional education.
2. Further provisions on teacher competence as referred to in paragraph (1) shall be regulated by Government Regulation.⁵

And the explanation of article 10 paragraph (1) that the meaning of pedagogic competence is the ability to manage the learning of learners. What is meant by the competence of personality is the ability of a solid personality, morality, wise and authoritative and be a role model of learners. What is meant by social competence is the ability of teachers to communicate and interact effectively and efficiently with learners, fellow teachers, parents or guardians and the surrounding community. The meaning of professional competence is the ability of mastery of subject matter widely and deeply. Further provisions on teacher competence shall be governed by a Government Regulation.⁶

Learning can be done anywhere, but the teacher cannot be replaced by anyone or any tool. To build a quality education, the most important thing is not to build a school building or facilities. But, must be with efforts to improve the process of teaching and learning quality, the learning process is fun, exciting, and educating. This can be done by qualified teachers.⁷

Furthermore, then, when the various competencies mentioned above are connected with the Qur'an which became one of the sources of science and has given many educative inspirations, because such development is needed as a basic framework in the effort to build a whole educational system by introducing the concepts, the concept of the Qur'an about education, e.g. verses that explain the competence of teachers.

So, depart from the above explanation, the authors deem necessary to conduct research related to the concept of the Qur'an about teacher competence through Surat *Al-Qalam* Verses 1-4. And will also mention other verses and content of the content that has to do with the paragraph which became the author's concentration in completing the task. As *Al-Alaq* verses 1-19, *Al-Muddatstsir* verses 1-7, *Al-Muzzammil* 1-7, *Ar-Rahman* verses 1-4 and *An-Nahl* verses 43-44. So that, also the author will explain its relevance to Regulation of the Minister of Education no. 16 Year 2007 about point b about teacher competency standard.

B. Research Methods

⁴ M. Arifin, *Ilmu Pendidikan Islam*, (Jakarta : Bumi Aksara, 1996), 143.

⁵ Tim Redaksi FOKUSMEDIA, *Undang-undang Guru dan Dosen*, (Bandung : FOKUSMEDIA, 2008), 7.

⁶ *Ibid.*, 45-46

⁷ Suparlan, *Guru Sebagai Profesi*, (Yogyakarta : HIKAYAT Publishing, 2006), 10

Research conducted by this author belongs to the category of Qualitative Research which according to Bodgan and Taylor cited by Lexy J. Moleong, that Qualitative Methodology as a procedure that produces descriptive data in the form of written words or oral from the people and behavior that can be observed. According to them, this approach is aimed at the background and the individual holistically.⁸

Data collection techniques used by the author in this study is Documentation Technique. While the method of documentation is looking for data about things or variables in the form of records, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agenda and so forth.⁹

Given the object of this study is the Qur'an, then the approach chosen is the Methodology of *Tafseer* Science using *Maudlu'iy* method. The steps of this tafsir *maudlu'i* method can be specified as follows:

1. Choosing or establishing Qur'anic issues that will be studied *maudlu'i* (thematic).
2. Track and compile verses that are related to the problems that have been established, either verse *Makkiyah* or *Madaniyah*.
3. Prepare the verses in harmony according to the chronology of the down period accompanied by knowledge of the period of descent verse.
4. Know the correlation of the verses in each letter.

5. Construct the theme of discussion within the appropriate framework, systematic and perfect.
6. Complete the discussion and description with the hadith when it is necessary, so the discussion more perfect.
7. Studying the verses thematically and thoroughly by compiling verses that share a similar meaning, compromising between the distinct and distinct notions, between the absolute and the *muqayyad*, synchronizing verses that appear contradictory, explaining the verses of *nasikh* and *mansukh*, so that all these verses meet in an estuary without distinction or coercion of some partially inaccurate verses.¹⁰

C. Results and Discussion

1. Teacher competence

Muhammad Athiyah al-Abrasy¹¹ has explained the qualities that an educator must possess as follows:

- a) *Zuhud* does not give priority to matter and teach because of seeking God's mercy.

A teacher occupies a high and holy place, then he must know the obligation according to his position. He must be a truly *zuhud* and teach with the intent of seeking divine pleasure. It means that by teaching, he taught not wanting other than seeking God's love and spreading knowledge. This is in accordance with the Word of Allah SWT. which reads: "*Follow the one who asks no reply to you; and they are the ones who are guided.*" (Surah *Yasin: 21*)

⁸ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung : Remaja Rosdakarya, 2007), 4.

⁹ Suharsimi Arikunto, *Prosedur Penelitian suatu pendekatan praktik*, (Jakarta : Rineka Cipta, 2006), 231.

¹⁰ Rohimin, *Metodologi Ilmu Tafsir*, (Yogyakarta : Pustaka Belajar, 2007), 76

¹¹ Athiyah al-Abrasy, Muhammad, *Prinsip-prinsip Dasar Pendidikan Islam*, (Bandung : CV. Pustaka Setia, 2003), 146-149.

This does not mean that a teacher must live in poverty and misery, but may have wealth as others do. And this does not mean that a teacher should not accept the gift or wage of his disciple, but he may receive the wage, because of his teaching service. Only at the beginning of his duty, he intention solely because of Allah. Thus, the task of the teacher will be well implemented.¹²

b). Master's cleanliness

A teacher must clean his body, away from sins and mistakes, avoid big sins, ridiculousness, spite, hostility, strife and other despicable properties. Rasulullah SAW. said: *"The destruction of my people is due to two kinds of people: a wicked pious and an ignorant shaleh. And the best person is the good Ulama and the most evil are the most ignorant."* (HR Ad-Darimi)

c). Sincere in work

The sincerity and honesty of a teacher in his work is the best way to succeed in carrying out the tasks and success of his students. A sincere person is a man of his words and deeds and does not shyly say "I do not know" if there is something he does not know. A pious is a person who still feels should always add to his knowledge and put himself as a student to find the essence.

d). Forgiving

A teacher must be forgiving of his students. He is able to restrain himself, endure anger, be at heart, be patient, have personality and have self-esteem.

e). A teacher was a father before he was a teacher

A teacher must love his students just as much as he loves his

own child and thinks about their situation as he thinks of his child's state.

f). Must know the student's character

Teachers must know the nature of traits, customs, feelings and students' opinions so that he does not miseducate them. By paying attention to this in teaching, a teacher can choose the subjects that are appropriate for them and in line with their level of thinking. And as a good teacher (Teacher) is to start teaching people (learners) with easy material knowledge before teaching hard.¹³

g). Must master the subjects

A teacher must be able to grasp the subjects it provides, as well as deepen its knowledge of the subject. Just as God as a great educator of nature has set an example by teaching prayer: "O my Lord, add me to science." (QS.Thaha: 114)

h). Have Competence in ways of teaching

Competence in ways of teaching, especially skills in:

1. Plan or arrange each program of the unit of lesson, as well as to plan or compile the whole activity for the time unit (quarterly, semester or academic year);
2. Use and develop educational media (aids or props) for students in the necessary learning process;
3. Develop and use all teaching methods, so that there are combinations and variations of effective teaching and learning activities.¹⁴

Al-Ghazali as quoted by Abuddin Nata¹⁵ describes the characteristics of educators who may carry out education as follows:

¹² Abuddin Nata, *Filsafat*, 124.

¹³ Abdullah, Abdurrahman Saleh, *Teori-teori Pendidikan berdasarkan al-Qur'an (terj.)*, (Jakarta : Rineka Cipta, 2003), 205.

¹⁴ Ramayulis, *Metodologi Pengajaran Agama Islam*, (Jakarta : Kalam Mulia, 2001), 24-25

¹⁵ Abuddin Nata, *Filsafat*, 213-214.

1. Master must love her students as she loves her own child.
2. The teacher should not expect material (wages) as the main purpose of his work (teaching), because teaching is a work inherited by Prophet Muhammad SAW. While the wage lies in the formation of students who practice the science he taught.
3. Teachers should remind their students that their goal is to seek knowledge not to boast or seek personal gain, but to get closer to Allah SWT.
4. Teachers should encourage their students to seek useful knowledge, the science that leads to the happiness of the world and the hereafter.
5. Teachers should set a good example to their students.
6. Teachers should teach lessons that match the intellectual level and capability of their students.
7. The teacher must practice what he teaches.
8. Teachers must understand the interests, talents and souls of their students, so that in addition to not wrong in educating, will also be established a close relationship, both between teachers and their students.
9. The teacher must instill faith in the person of his protege, so that the mind of the child is imbued with the faith.

Hossein Nasr quoted Samsul Nizar¹⁶ as saying that educators have at least four conditions that become the main criteria for the growth of the educator's personality as a whole, so that it can carry out its duties and functions: 1) to have a sense of

professional responsibility and realize its duty is a central effort in human development completely. 2) have a high academic intellectual and praiseworthy morality. 3) has a high *ghirah* in carrying out its duties. 4) implement the religious teachings that are believed to be consistent.

Abdurrahman an-Nahlawi (1989: 239-246) says that the qualities that teachers must possess should be the goals, behaviors, and mindsets of teachers are *rabbani*, sincere, patient, honest, equip themselves with knowledge, able to use methods teaching, able to manage students, study the student's psychic life, responsive to various problems and be fair.

Mahmud Yunus as quoted by Ahmad Tafsir (1992: 82) the nature of teachers include: affection to students, wise in choosing subjects that match the level of intelligence of students, happy to prohibit students do things that are not good, happy to give warning, happy to give advice, respect for other lessons that are not handled, concerned with thinking and decide, honest in science and fair.¹⁷

But according to Abuddin Nata some of the above teacher competencies, still need to be added with special traits that are adjusted to the ladder or teacher level. Suppose the teacher should have a teacher like the art or a sense of humor. This nature is necessary so as not to boredom or saturation for the child in receiving the lesson, causing tension and stress. In addition, a teacher must also be able to work with parents, especially on students who are able to receive lessons or abnormalities with other students.¹⁸

¹⁶ Samsul Nizar, *Pengantar Dasar-dasar Pemikiran Pendidikan Islam*, (Jakarta : Gaya Media Pratama, 2001), 202.

¹⁷ www.mtsalirsyadhgl.co.cc

¹⁸ Abuddin Nata, *Filsafat*, 129.

2. The Qur'anic Concept of Teacher Competence in Surat al - Qalam Verses 1 – 4

Almighty Allah says in Surat *Al-Qalam* verses 1-4 which means: "Nun, by kalam and what they write. Thanks to the blessings of your Lord you (Muhammad) is not a madman at all. And verily unto you truly a great reward that is unailing. And surely you are truly a virtuous character. "

In relation to Islamic studies, epistemologically, known three kinds of study of the Qur'an. First, the study of the main sources of Islamic teachings, namely the Qur'an and Hadith; Second, a study of the thought and research of scholars and experts; and Third, the study of the behavior of Muslims who is a reflection of belief in the teachings that are adapted to space and time. So, drawn on the issue of education, the first and second model of the study is a pedagogic concept, while the third model implements the concept of pedagogic.

The first model is the study of scriptural texts and hadith of the prophet, which is used as a logical consequence of making al-Qur'an and Hadith of the Prophet as the basis of Islamic education. Of course, this context is not merely a psychological justification and or a mere belief, but rather because the Qur'an and Hadith have a very adequate representation and capability to serve as the ultimate reference of all educational issues.¹⁹

And as a scripture that prevails throughout the ages and times and so that He does not lose its universality so as to speak and provide solutions in answering human problems throughout the ages, the Qur'an through its

interpretation should always be displayed by the interpreter as the book actual, fresh and up to date hints, except for *Qath'i al-Dilalah's* verses of worship. Therefore, it is an unquestionable fact of the *Qur'any* that the Qur'an can always be understood by means of two meanings, i.e., explicit and implicit meanings, textual and contextual meanings.²⁰

The problem of teacher competence as described, is a provision that must be possessed by the teacher, both related to the personal teacher (internal) and when interacting with students, other teachers or the community (external). In order for teachers to carry out their duties and functions in education professionally. So education becomes a medium of scientific transformation, experience, emotional and spiritual. And the improvement of community resources (HR) can be realized according to the goals set together.

Furthermore, about the teacher's competence when referring to the letter of *al-Qalam* verses 1-4, then there are things that the author wants to convey with the following details:

1) When viewed in terms of *Asbabun Nuzul* (chronology) of *al-Qalam* verses 2-4, the purpose of these verses is revealed is to entertain (*tasliyah*) Prophet Muhammad SAW, after he was reviled by the polytheists as crazy at the same time assume lie what they say about the prophet. And with this letter Allah reassures him through the promise and praise of his noble character while reminding him to disobey or soften his attitude toward them. That is how the *Thabathaba'i* gives an explanation as quoted by M. Quraish Shihab.²¹

¹⁹ Nurwadjah Ahmad E.Q., *Tafsir*, 194-195.

²⁰ Nanang Gojali, *Manusia* hal. 2-5

²¹ M. Quraish Shihab, *al-Misbah*, 375.

Then about the morality or personality of the Prophet, many interpreters through the verses above and hadiths in detail explain it. Suppose al-Alusi in the book of *Ruh al-Ma'ani*²² explains the hadith of Muslim history, Abi Daud, Imam Ahmad, ad-Darimi, Ibn Majah and an-Nasa'i from Said Bin Hisham that I (Said) once asked Sayyidah Aishah: "Ummi Mu'minin tell me about the morality of the Prophet", he replied: "Did not you read the Qur'an?" I (said) replied: "Yes", then He (Aisha) said: "that the morality of the Prophet of Allah this is the Qur'an. M. Ali as-Shabuni said that among the morals of the Prophet is knowledgeable, patient, shy, devotee, generous, grateful, *tawadlu'*, *zuhud*, compassionate and good social interaction.²³ So, this is in line with the main purpose of the Prophet's mission, which is to bring mercy to the universe, as Allah says: "And we have not sent you, but to be a mercy to all the worlds." (Surat al-Anbiya ': 107)

The meaning of "Grace" here is the way of life in all areas of life, not least morals.²⁴ And the applications of the grace are:

- a. *An-Yakuna Kullu Fardin Masdara Khoirin Lijama'atihi* (should every individual be a source of goodness for his community).
- b. *Iqamah al-Adalah* (uphold justice).
- c. *Tahqiq al-Maslahah* (realizing the benefit). And the concept of *al-Maslahah* has always been developed on the fulfillment and guardance of the five essentials

(*al-Umur al-Khams*) which are the basic human needs (*al-Huquq al-Insaniyah*), i.e. maintaining religion, soul, mind, wealth and descent (*al-Muhafadlah ala ad-Din, an-Nafs, al-Aql, al-Mal, an-Nasl*)²⁵

And improve the minds of mankind all over the world, caused by the birth of the damage they have done.²⁶ Hadith Imam Baihaqi's history explains: "I am indeed sent to complete the morality of the mule."

So, it is appropriate that the Messenger of Allah be made *Uswatun Hasanah*. As the verse reads: "It is in the Messenger of Allah that is a good example for you (that is) for those who hope (grace) of Allah and (the coming) of the Day of Resurrection and he many mention Allah." (Surat al-Ahzab : 21)

Al-Qadli Iyadl said: "Prophet Muhammad SAW. It is the kindest, most generous and courageous person".²⁷

And in the initial context of this letter, the Prophet's position is as a teacher candidate for mankind. Therefore, he reminded that in the process of educating the people, it would be confronted with those who rebelled against him, that he should be prepared with all insults while believing himself to be a conscious human being. Thus, whoever is ready or aspires to be a teacher, he must dare to bear all the risks that will be faced, including curses and reproaches directed to, either from students or other parties. And by preserving his

²² Al-Alusi, *Ruh al-Ma'ani*, 27.

²³ Muhammad Ali As-Shabuni, *Shafwat*, 401.

²⁴ Anwar Masy'ari, *Akhlak al-Qur'an*, (Surabaya : Bina Ilmu, 2007), 47.

²⁵ Ali Maschan Moesa, *NU, AGAMA DAN DEMOKRASI*, (Surabaya : Pustaka Da'i Muda, 2002), 263.

²⁶ Anwar Masy'ari, *Akhlak*, 47.

²⁷ Anwar Masy'ari, *Akhlak*, 39.

character, he is entitled to be a role model for his students.²⁸

2) When understood on the meaning of vocabulary verses 1-3 through various interpretations of the expert interpretation of the Qur'an turned out to be a difference of opinion. It is based on the literal meaning of the word itself with the support of the hadith that has relevance. Then there is based on the substance of the word for word by still positioning the Qur'an as a guide book whose function is not limited by space and time.

Al-Maraghi says that Allah SWT. swear by the kalam (pen) and the book to open the door of instruction with both of them, for our Lord will not swear except with great affairs. When God swears by the sun and moon, night and dawn, then it is due to the magnitude of the creature and its creation. And if He swears by pen and book, then it shows the extent of knowledge and knowledge with which the soul is educated.²⁹

Therefore, like the letter "ن" when understood as a fomenis word, it is appropriate that some say that it means that no one knows except Allah, as well as other letters made as *fawatihus suwar*. But when viewed in terms of the series with God's oath with the Pen and what they write, it is not too much if it means ink. And of course, this is part of the means of gaining knowledge.

Then the word "القلم" if it is defined as a medium for humans to be able to understand something and with it they have the knowledge, so to

be a perfect person. Substantially, then, he can accommodate all the sense associated with everything as a storage device, recorder and so forth. In this connection, it may include photographers in the form of cameras, recording devices such as recording, computer storage devices, micro files, video compact disk (VCD) and others related to educational technology.³⁰ And "Teaching Aids" is a term used by Hasan Langgulung, a teaching that really utilizes the current technological advances to solidify the teaching.³¹ So, utilizing information and communication technology in communicating and self-development as well as materials that is handled as well as the interests of learning is part of the ability components that must be owned by teachers.³²

Likewise, with the phrase "وما يسطرون" when understood in the form of papers, it is reasonable that the Qur'an with its verses, especially as it is being discussed, has been a source of inspiration for the development of science for scholars to work according to scientific discipline owned by them. As-Syafi'i for example with one of his works in the form of *ar-Risalah*, Al-Ghazali with his monumental work in the form of *Ihya 'Ulumuddin*, Ibn Sina with *al-Qonun* used standard of medical science for universities in Europe, KH. Hashim Ash'ari with his various works, HAMKA with *al-Azhar* commentary that he made it up while in prison and still many other works that the author cannot mention one by one. So, it is not impossible for Islam has experienced the golden age for

²⁸ Nurwadjah E.Q Ahmad, *Tafsir*, 202.

²⁹ Ahmad Musthofa Al-Maraghi, *Tafsir al-Maraghi Juz 29*, (Semarang : Toha Putra, 2003), 47.

³⁰ Abuddin Nata, *Tafsir*, 49.

³¹ Hasan Langgulung, *Asas-asas Pendidikan Islam*, (Jakarta : Pustaka al-Husna, 1992), 317.

³² Tim Redaksi FOKUSMEDIA, *Undang*, 146-153.

centuries, due to many born figures who recognized his knowledge through the works he wrote during his lifetime.

Learning from the history of previous people, the majority of them have papers from various scientific disciplines that until now, even at any time will still be felt its usefulness for those who study the works. And something proud of course, when a teacher can work as an effort to develop knowledge according to his expertise, through communication with his own profession community or other professions, either orally and in writing or other forms. Because this is one of the tasks that must be performed by the teacher. And of course, all forms of kindness (oral, written and deeded) that a teacher has done will be a very precious legacy and the reward is never broken, as the Prophet has done to the companions and so on.

D. Conclusions

Based on the results of the research that has been described, it can be concluded that: (1) The qualities that must have by an educator is (a) *Zuhud* does not give priority to the material and teach because seeking Allah's mercy; (b) to cleanse his body, away from sin and guilt, to escape from great sin, ridicity, envy, hostility, strife and other disgraceful nature; (c) sincere in the work; (d) forgiving; (e) loving his disciples just as he loved his own son; (f) knowing the student's nature; (g) mastering subjects; (h) have competence in the ways of teaching. (2) The competence that must be possessed by the teacher according to the Qur'an letter al-Qalam verses 1-4 is to have the personality as exemplified by Prophet Muhammad SAW can be able to exploit and utilize information and

communication technology for self-development as well as the interest of learning and has the ability of writing for the development of science and communication media with others. Factors that affect the competence of teachers, namely internal factors include: the level of education, participation in various training, working period and work experience, and awareness of obligations. And external factors, including: the amount of salary and benefits received, the availability of facilities and learning media, principal leadership, coaching activities undertaken, community participation and student achievement.

For the sake of progress and improvement in the field of education, the suggestions that researchers can provide are as follows:

1. Teachers as educators who directly interact with students in the learning process, teaching, are expected to continually enrich themselves with knowledge of various strategies and learning methods that have an important role in the learning process.
2. Should be further enhanced in the skills to ask questions in the classroom so as to familiarize the students to hone and dig deeper understanding and improve students' ability in issuing opinions.
3. In the process of teaching and learning, teachers should prioritize student activeness. Therefore, teachers in addition to choosing methods also learn the techniques of implementation, to fit the desired results.

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