

# The Characteristics of Educator in Surah Al-Muddaththir (Chapter 74), Verses 2-7 According to Nasir al-Din Abu al-Khair Abdullah in the Tafsir Anwār At-Tanzīl wa Asrār At-Ta'wīl

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## Abstract

The low quality and deviant attitudes of educators have led to a decline in the quality of education in Indonesia. Educators, in fact, play a crucial role in building an advanced and high-quality nation. Therefore, educators are expected to develop traits that align with the teachings of the Qur'an, which serves as the primary source of Islamic education. This study aims to identify the traits of ideal educators as outlined in Surah Al-Muddaththir, verses 2-7, according to Nasir al-Din Abu al-Khair Abdullah in his tafsir Anwār At-Tanzīl wa Asrār At-Ta'wīl. Additionally, it seeks to determine how these traits can be implemented by educators in Indonesia to improve the quality of education. The results of this research are expected to contribute significantly to the field of education, especially Islamic education. Moreover, the findings are anticipated to serve as guidelines in the development of educational curricula and policies. This discussion is based on library research, where data is gathered from sources relevant to the topic, including written sources and other literary references. Data collection is conducted using the documentary method, and the analysis is performed using content analysis

**Keywords:** Islamic Education, Characteristic of Educator, Ideal Educator, Content Analysis Method.

## 1. Introduction

The more advanced a nation is, the more structured education is needed so that it can develop and build the personality of children and adolescents in general. In the past (primitive) such as those who lived in the forest, in remote areas and in places where there was no technology and did not know technology in depth, technology was not needed for parents because they were able to teach, educate their children from childhood by following their lifestyle and beliefs indirectly (Darajat, 1977).

However, with the development of technology, people are required to understand and follow the patterns of development. In today's technological era, it is impossible to preserve the life and development of children who usually still follow the habits of their parents. When technological knowledge develops rapidly, skills cannot be passed on from parents to their children through life experience, but rather structured, organized and planned education must be given to their children. Not only through the means of parents, but it requires the means of those who are experts and capable in this matter, namely educators (Darajat, 1977).

With these noble qualities, educators and scholars have a high and honorable position in society because of their great and noble responsibilities, where educators can raise or at least influence the character of students. The ideal teacher is not only able to influence the personality of individual learners, but also able to raise the dignity of the entire nation. Allah swt. commanded some of His people to learn and master the sciences, convey the knowledge they have, and become teachers, to raise the degree of themselves and global civilization, so that all His people do not fight hard in wars to uphold the religion of Allah swt (Guru et al., n.d.).

However, in this era, the attitude of some educators has been seen to be less ethical, either because of lack of manners and morals, until it almost deviates from the religion of Allah SWT. Some educators do not know their duties and obligations, even though all their actions have implications for the development of the quality of students. (Aini, 2016) In addition, there were also demonstrations by educators to increase their salaries. (Winarti, Khusnah, et al., 2021) And many cases of embezzlement committed by some educators. (Yohanes, 2018) This is a problem that requires explanation and re-evaluation. Because it is contrary to Islam and morals as an educator.

The problem arises because of the lack of understanding and knowledge of some teachers or educators about the content of the Qur'an and in Islamic religious studies, especially in contemplating the verses of the Qur'an, thus making some teachers or educators not make the Qur'an a teaching basis and guidelines in educating their students. If he studies it carefully, there are characteristics of educators in several suras of the Qur'an. With this study, researchers identified and focused on Surah Al-Muddaththir verses 2-7 which are the source of educators in teaching their students.

These verses can be understood in depth through tafsirs written by scholars who are knowledgeable about them. Therefore, researchers chose the book to interpret and explain the verse, namely the book *Anwar al-Tanzil wa asroru at-Ta'wil* known as *Tafsir al-Baidlawi* written by Imam al-Baidlawi who is a mufassir and judge, Nasir al-Din Abu al-Khair Abdullah bin Omar Ali al-Baidlawi al-Shirazi. This book is one of the most important books of tafsir, indispensable for anyone who wants to understand the words of Allah swt. (al-, 2017)

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Given the above and how important the role of educators is in the success of their students, the researchers will discuss the subject matter revealed in Surah Al-Muddaththir verses 2-7. Therefore, the author is interested in finding the characteristics of educators in Surah Al- Muddatstsir verses 2-7 according to Al-Baidlawi's interpretation.

Many previous studies have discussed the characteristics of teachers contained in this letter. However, there are still a few who take sources from classical tafsir books, so as to find characteristics that are more crucial than other (contemporary) tafsir books. Furthermore, previous research by Nur 'Aini on the Concept of Educator Personality found characteristics in this letter, namely: Starting Da'wah, Daring to invite the truth, raising Allah, Clean Body, Abandoning bad deeds, Sincerity, and Patience. (Aini, 2016)

Therefore, this study takes a new approach by identifying the characteristics of educators contained in Surah Al-Muddaththir verses 2-7 and analyzing Tafsir Anwār At-Tanzīl wa Asrār At-Ta'wīl as a guide to understanding the role of educator in carrying out their duties. This study does not only highlight the moral values contained in the letter, but to see how the role of an educator in educating students in accordance with the guidance of the Qur'an.

The novelty in this research lies in its approach that takes the classic tafsir book, and focuses on how it is applied in the learning process. Thus, this research is expected to be able to provide new guidelines in educating students.

## 2. Methods

In this study, researchers will explore the characteristics of educators contained in Surah Al-Muddaththir verses 2-7 based on Nashir al-Din's tafsir. Researchers determine this type of research as a literature study based on efforts to research and collect data from books, research results, and so on. (ibrahim, 2018) The results of literature study research are in the content. This research is theoretical and conceptual. (BAIDAN, 2016) In analyzing the data obtained, researchers collected literature related to the characteristics of educator such as the book At-Tarbiyyah Al-Islāmiyah Ushuluhā wa Manhajuhā wa Mu'allimuhā, at-Tarbiyah al-Amaliyah, and others as well as the primary source, namely the book Anwār At-Tanzīl Wa Asrār At-Ta'wīl Al-Ma'ruf Bitafsīr Al-Baidlawi by Nashir al-Din, after that, researchers compiled a list of literature relevant to the research topic, including additional literature related to the characteristics of educators. In analyzing the data, the researcher does several things, looking for references related to the topic of discussion, selecting data sources that will be used in research, linking the sources obtained with other references, and then concluding. (Novrizal, Rahman, and Andriana, 2023)

## 3. Results and Discussion

### 3.1. The Characteristics of Educator

According to D. Marimba in (Ramayulis, 2015) Educator means a person who is responsible for educating humans and has the right and obligation to raise students. The characteristics of educator is different from the characteristics of engineers, doctors, and other artistic professions, because educators treat the younger generation in order to equip

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them with faith, equip their minds with justice, purify their souls with knowledge, perfect their nature with good literature and guidance, besides strengthening their bodies with sports, and educating their tastes with various arts and school activities, all in order to prepare a complete Muslim personality. (MUADZIN, 2019a) These occupations require specific traits and abilities, which may be necessary. An engineer and a doctor, for example, do not have to be free from physical defects, as do teachers and educators. Therefore, a teacher or educator needs to possess certain traits that qualify him/her to perform his/her duties and succeed in carrying out his/her da'wah. (ibid.).

As explained by researchers about educators before, that educators in Islam have many duties and virtues among humans, given the noble and great functions and responsibilities in educating students and preparing them to be able to face future problems in their lives with certainty and confidence, so that they are able to carry out their duties, as successors on earth. (Nata, 2017) Success in preparing teachers and educators depends on their selection based on their personality traits.

The following are the characteristics of educators according to Muslim and Western scholar. According to Imam Al-Ghazali, the traits of educators include: educators must treat their students as they treat their children, sincerely only expect His pleasure, do not commit despicable acts and be patient. (Hawi, 2014) According to Ibn Sina: intelligent, religious, patient, able to straighten learners, gentle, clean etc (Abrasyi, 2017) and According to KH. Imam Zarkasyi: have noble character, sincere, healthy body and mind, know teaching methods, clean clothes and body, patient etc (Muhammad, 2023).

As according to western scientists as research found by Dr. A. Clement and Mr. Roland Rencewigg, states that an educator is expected to master teaching methods because it is a crucial aspect, have qualified knowledge, be good at communicating and a sense of humor (able to respond to a situation humor / relaxed). Roland Rencewigg, mentioned that an educator is expected to master teaching methods because it is a crucial aspect, have qualified knowledge, be good at communicating and a sense of humor (able to respond to a situation with humor / relax) besides that he also added that an educator in the eyes of students must be responsible, punctual, communicative, able to explain lessons in simple language, empathetic, professional, able to motivate, patient, confident, fair, enthusiastic, friendly, friendly, optimistic, able to provide the latest information about lessons, gentle, compassionate, able to control the class, not arrogant, able to apply different teaching methods according to the subject, and being meticulous. (Clement and P, 2020)

### **3.2. Profile of Anwār At-Tanzīl Wa Asrār At-Ta'wīl Al-Ma'ruf Bitafsīr Al-Baidlawi**

The book Tafsir Al-Baidlawi or Anwār At-Tanzīl Wa Asrār At-Ta'wīl Al-Ma'ruf Bitafsīr Al-Baidlawi was written by Nashir Al-Din Abu Al-Khoir 'Abdullah ibni 'Umar 'Ali Al-Baidlawi Ash-Shirazi who was a famous imam and understood Ushul Fiqh, Arabic, Mantiq, and adhered to the school of Imam Ash-Shafi'i. (al-, 2017) He was born in the seventh century AH in the city of Al-Baidha' and died in 685 AH in the city of Tibriz. (Et.al 2005)

Tafsir Al-Baidlawi is a medium-sized tafsir in which the author combines tafsir and ta'wil in accordance with the rules of Arabic. In his writing Al-Baidlawi summarized several scholarly works such as Tafsir Al-Kashshaf by Al-Zamakhshari, Tafsir Mafatih

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Al-Ghaib by Fakhr Al-Razi and Tafsir Tahqiq Al-Bayan Fi Tafsir Al-Quran by Al-Raghib Al-Asfahani. (al-, 2017)

### **3.3. The Characteristics of Educator in Surah Al-Muddaththir verses 2-7 According to Nashir Al-Din**

In surat Al-Muddaththir verses 2-7 according to Nashir Al-Din, it is found that the characteristics of educator include; Tabligh, monotheistic, leaving despicable morals and despicable actions, diligently doing good deeds, sincere, and patient.

#### **3.3.1. Tabligh: Delivering the Education Mandate**

In surah Al-Muddaththir verse 2, Allah says "qum fa andzir" which means "Arise and warn your people." This is after the Prophet received revelation, so he had to convey it or teach it to his people. If he did not do so, he would have not conveyed his message, in accordance with what Allah swt. said in Surah Al-Ma'idah verse 67. So conveying here means preaching and informing everything related to law and news to all people.

Allah SWT ordered His Messenger, addressing him in the capacity of the message, to convey everything that Allah revealed to him, so he fulfilled his obligations, completed his obligations, conveyed the message, fulfilled the mandate, and advised people, so Allah rewarded him with the best reward. Al-Bukhari said in Sahih Bukhari (Al-Bukhari, 1422) When interpreting this verse from the hadith of 'Aisha, she said: Whoever tells you that Muhammad hid something from what Allah revealed to him, then he is lying, and Allah said: O Messenger of Allah, convey what was revealed to you from your Lord, this was also narrated by Muslim in his Sahih, the chapter on the meaning of the words of Allah swt: (And He saw it with a clear horizon) and Al-Tirmidhi (At-Tirmidhī, n.d.) And if you do not convey or declare directly what has come to you and do not convey to people what I sent with you, by hiding it even for a short time, then you have not fulfilled the obligation to convey to people, as He says. Surah Al-Ma'idah verse 99. Which means that the Prophet has no obligation except to convey the message.

The wisdom in this case is to convey the message and confirm it, as He says: Even if you do not do it. Hiding some of it is the same as hiding all of it, whereas the messengers are guarded against hiding what Allah has revealed to them. The delivery of the message is inevitable and it is not permissible for him to try his best to delay it beyond the prescribed time. (Zuhaily, 2016) The wisdom for humans is to know this truth from the text, so that they do not dispute about it. The Prophet Muhammad SAW immediately conveyed everything that was revealed to him from the Qur'an. His people witnessed him delivering the message and fulfilling the mandate, and he asked them to do so in the largest forums in his sermon on the day of hujjatul wada', the farewell pilgrimage, and there were also about forty thousand of his companions (ibid.).

In accordance with the previous verse, the obligation of educators to convey knowledge. This obligation is inseparable from the Prophet's warning to a scholar not to hide his knowledge, as narrated by Ibn Majah radhiyallahu 'anhu that the Prophet SAW said, "Whoever is asked about knowledge and then hides it, then on the Day of Resurrection will be restrained with a fire bridle. (Nurhadi, 2020) Education is like establishing a religion, so whoever establishes it, he is the one who establishes the religion. It is the greatest

act of worship and the most important thing in religion. Based on the above, it is obligatory to convey knowledge and explain it without taking reward, so the scholar should not hide his knowledge. If he intends to conceal his knowledge, then he is disobedient, and whoever does not intend to conceal it is not sinning. If asked, he should tell. (Al-Munjid, 2018) Indeed, the reward for the one who conveys knowledge is the same as the reward for the one who practices it. This is based on the words of the Prophet Muhammad SAW.

Thus, educators must follow in the footsteps of the prophets in conveying the message or knowledge. As ordered by the Prophet SAW narrated by Al-Bukhari in his Shahih in Chapter *maa tskurira 'an bani israil* which means: Convey to me even if it is one verse, until the Prophet decides that conveying the truth is necessary, no matter how small. (Setyowati, 2019) Teaching and explaining the truth is one of the obligations of the ummah, and is a personal obligation. If there are other people who do not know or are asked about a problem, it is obligatory for him to explain and inform, so it is forbidden to hide his knowledge.

From the above description it can be concluded that the educator is in charge of conveying his knowledge to his students in particular and to the community in general, as the Prophet SAW ordered him to convey his message to everyone. It is not permissible for an educator or scholar to hide the knowledge he has, but is obliged to convey it to everyone.

### 3.3.2. Tawhid: The Ethical Basis of Educators

After Allah swt commanded His Messenger to convey knowledge (revelation), Allah commanded His Messenger to monotheism *rububiyah*, *uluhiyyah wa asma wa sifat* and not associate Him with anything. He (Muhammad) must also teach this monotheism to his family, his people, his students, and all mankind. This is in accordance with His words in surah Al-Muddaththir verse 3 which means: "And glorify your Lord." This cannot be separated from the fact that monotheism is the treatise of the prophets and apostles which they conveyed to the scholars in conveying and teaching it to all mankind. This is indicated by the Qur'an and the Sunnah, as Allah swt says in Surah An-Nahl verse 36. This verse shows that Allah swt commands His servants that Allah be worshipped, and that they stay away from the wrongdoers, and guide them to believe. guide them, and if He does not help them, then He will not guide them. (al-, 2017)

The Prophet Muhammad SAW brought monotheism only for the sake of Allah swt, so he taught the Companions and his followers. (Al-'Atha', 2013) The effect of teaching and learning *tawhid* is only for the sake of Allah swt in building the personality of a Muslim, so that he feels content with Allah swt as a God who has no allies in worship, prayer, closeness, and divinity. The clear requirements for achieving monotheism are summarized in following Allah's commands, avoiding His prohibitions, and achieving it by following the Messenger and obeying the Shariah. Thus, the character of a true Muslim is not to do the shameful and humiliating deeds of polytheists and heretics, in contrast to these characters. (ibid.)

Thus, one of the characteristics of educators is to fear Allah swt as their Lord and worship Him alone and not others, i.e. obedience to Allah swt and obeying His commands and prohibitions in order to avoid punishment in this world and the hereafter. The ideal educator is one who adds and adorns himself with piety in interacting with his students. (Nizar and Hasibuan, 2018) This trait is in accordance with the objectives of Islamic

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education, and it is impossible for an educator to teach piety or tawhid while he is far from it. Because he is the one who will be a role model for his students, as the Prophet Muhammad SAW is a role model for his nation. (Djamarah, 2000)

If the educator does not adorn himself with faith, piety, noble character, and treatment according to other Islamic methods, then the learners will deviate from the religion of Allah because it is easy to imitate bad deeds such as misguidance and ignorance. Because he sees his educators and mentors in disobedience or in the field of crime, abomination and corruption, he will grow old without realizing the supervision of Allah swt. This corresponds to the learner, in order to participate in the puddle of sins and deviations in an environment that lacks knowledge. Therefore, educators must understand these things well if they want to do righteous deeds, reform, and guide their learners with a good environment. (Ulwan, 2012)

It is said above that the educator is obliged to believe in Allah SWT (rububiyah, uluhiyyah and asma wasifat), and stay away from polytheism, because these noble qualities are the basis for him in educating and teaching. the basis for his students. If the educator is far from these traits, then the learners will easily go astray because of their distance from Allah SWT.

### **3.3.3. Abandoning Bad Manners and Despicable Actions: Being Role Model for Students**

After Allah SWT ordered the Prophet Muhammad SAW, so that the Prophet Muhammad SAW tawhid rububiyah, uluhiyyah and asma wa sifat, and did not associate Him with His creatures. In Surah al-Muddatsir verse 4 Allah says which means: "And purify your clothes." Al-Baidlawi implies that one should get rid of disgraceful morals, as in his tafsir, "Purify yourself from disgraceful morals and disgraceful deeds." (al-, 2017) This is one of the importance of good manners, through which one is met with uprightness of character. The Prophet said as narrated by Ahmad in his Musnad in the chapter Musnad Abu Hamzah Anas bin Malik: I was sent only to perfect good manners. (Ash-Shāmi, 2019)

Attiya Al-Abrasyi said that educators are tasked with purifying the body and soul, away from sin and disobedience, and clean from pride, hypocrisy, envy, hostility, hatred, and other despicable traits. (Al-Abrasyi, 2007) Imam Al-Ghazali said that anyone who wants to learn and teach must first purify himself before teaching others. Therefore, educators must purify themselves from sins and purify their hearts from things that damage a person, such as pride, envy, hypocrisy, anger, and other despicable traits. (Nata, 2017) This is because the educator is unable to purify the soul of his student before he purifies himself first. (Fahurrohman, 2017) As He said in the hadith, "Start with yourself and then with those closest to you."

If a person learns and knows it, then he is obliged to practice it and teach it to others, as said by God Almighty in Surah Al-Baqarah. Ayat 151. This verse indicates that the Prophet's duty is to purify the soul of the nation and teach it wisdom. This does not only refer to the Prophet himself, but also refers to the heirs of the Prophets who are also educators. According to Al-Alusi, this verse shows that advice should be given before teaching, because educators must purify themselves before teaching. From the explanation above, we know that the task of educators is not merely to convey information, but to purify the educator's soul from despicable morals as well. (Fahurrohman, 2017) It is said above that the educator must purify himself and improve his deeds before he

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can teach and correct his students. Starting from his conversations with other people, his daily work, and everything related to his work. Therefore, the educator must get rid of despicable morals and bad deeds because he will be a role model for his students.

### **3.3.4. Persevere in doing good deeds: Consistency as an Educator**

Allah SWT urges His Messenger to persevere in doing good deeds, as Allah SWT says in Surah Al-Muddaththir verse 5 which means "And avoid evil." Al-Baidlawi explains that people should persevere in goodness and be diligent in doing it and abandon disobedience and ugliness, as in his tafsir it says, "Avoid punishment by remaining steadfast in abandoning polytheism and other vices that lead to it." And abandoning it, means abandoning polytheism and the disobedience that leads to it." (al-, 2017) This advice, as he urges the educator himself, is to be diligent in doing good deeds because it is the habit of the righteous, the characteristics of the pious, the characteristics of the angels who are close to Him, and the example of the noble Messenger of Allah, as Allah SWT says in Surah Al-Anbiya verse 19, which means that they are always diligent and tireless in worshipping the Lord of the universe, such as glorifying, dhikr, prayer and prayer. And the Prophet (peace be upon him) would always do righteous deeds, then he would get up at night, and if he slept on it, he would make it up during the day. Aisha RA said, he said: If he did any work, he would be diligent, and if he slept at night or was sick, he would pray twelve rak'ahs during the day. (Muslim, 2014)

Jean Rudduck and Julia Flutter argue that the ideal educator or teacher is characterized by good traits, such as fairness, integrity, or diligence in work, likes to help others, and is not characterized as selfish or the like. These noble traits are one of the personal competencies that every educator must have. (Salirawati, 2018)

From the above statement, the researcher argues that one of the success factors of the system in schools is the continuity of teacher work. Educators who are consistent and consistent with the existing system at school will become a strong and good system in the future.

### **3.3.5. Sincere: Purity of Intention in Educating**

Allah SWT commanded His Messenger that he seek His pleasure and expect the mercy of Allah Almighty alone in his alms, gifts, and all his deeds. This is triggered by His words in Surah Al-Muddaththir verse 6 which means "And do not you (Muhammad) give with the aim of getting more in return." In Tafsir Al-Baidlawi, it is explained that Allah, the Almighty, is speaking to His Messenger, so that he should not ask Allah SWT from his worship in the hope of getting more, or to people by conveying it in the hope of more rewards from him." (ibid.) In other words, Allah Almighty commanded the Prophet not to do anything for a reason, but for the sake of Allah alone. If pride is removed then sincerity arises, because sincerity is not related to seeking perfection, so the work is very sincere and not at all intended as a reward, and not intended for any other reason except Allah SWT, this is what is called sincerity. (Al-Baqā'i, n.d.) Sincerity is the spirit of a work, so a servant's deed will not be accepted without sincerity. Allah SWT says in another verse, confirming what happened before Surah Yasin Verse 21 which means "Follow those who do not ask you for reward, surely they will be guided." That is, follow the messengers of Allah who come to you to save you from misguidance, and they are

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sincere in their call, they do not ask for property in return for the call, and they are on the path of truth and guidance in their call to you to worship Allah without associating partners with Him. (a. z. w. a. z., 2024)

Ikhlas is one of the foundations of faith and the conditions of Islam, because Allah does not accept the deeds of His servants except through it. This is confirmed in His word Surat Al-Bayyinah, verse 5 and emphasized in the words of the Prophet narrated by An-Nasa'i in his Sunan: Verily, Allah SWT does not accept deeds unless they are based on sincerity and seeking His pleasure. (An-Nasāi, 1986) One of the most important characteristics of an educator is that he intends to teach his students, discipline his students only for the sake of Allah, spread knowledge, revive the Shari'ah law, perpetuate the birth of truth, and perpetuate the good of the nation through its scholars and benefit from their rewards. (MUADZIN, 2019b)

Therefore, the sincerity of an educator in teaching is one of the means of the success of his work and the success of his students. Ikhlas is when he does what he says and his actions match his words. He is not ashamed to say: I do not know if he does not know. So the knowledgeable person always feels the need to increase knowledge. He puts himself in the shoes of his students in seeking the truth, is loyal to them, and saves them time. There is no objection to prevent him from learning from them, because he has humility in Islamic education and is wise and firm in his words and deeds. (Al-Abrasyi, 2007)

Educators must intend all their actions only to Allah swt and not to others, such as commands, prohibitions, reprimands, supervision, and punishment. The fruit of this is the implementation of an educational curriculum and continuous supervision for the sake of seeking the reward and pleasure of Allah swt. Deeds and words are the foundation of faith and are obligatory in Islam. This is because Allah will not accept the work of His servants if it is not based on sincerity. (Sriwijbant & et.all, 2020) From the previous statement, researchers argue that sincerity is the spirit of a job, and Allah SWT does not accept a person's work if there is no sincerity in it. Sincerity in educating is the first foundation for students' success in learning. Because if the educator has this trait, he will do and raise his students with all his energy and strength.

### **3.3.6. Patient: Facing Challenges in Education**

Imam Al-Baydawi explains in explanation of the Almighty's words: "And to your Lord, be patient": "So be patient in the hardship of the expense and the loss of the polytheists." (al-, 2017) Patience is bearing evil with contentment and submission. (Bakri, 2000) And patience in the face of hardships and costs, as said by God Almighty in Surah Al Imran verse 142, means that it is not enough for a Muslim to try. Rather, it is patience with the costs of the calling. The continuous and varied costs do not stop at jihad in the field, if jihad in the field is less than the costs of the call, which requires patience and a test of faith. (Qutb, 1991)

What the polytheists and disbelievers called upon Islam to worship God alone, no matter what difficulties and differences the Prophet, may God bless him and grant him peace, faced from the same souls of the polytheists and disbelievers. It would not have been possible to succeed in his call to the polytheists if he had not had patience. Without him, the Prophet would have failed to call the polytheists and disbelievers to Islam. (Jayadi, 2018) Based on the foregoing, it is necessary for educators to be patient in

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the face of difficulties. The cost of raising an educated student may be difficult to socialize with his siblings and difficult to understand. Sheikh Abdul Rahman Ibn Nasser Al-Saad (radhiyallahu 'anhu) said that educators must be patient in teaching and try to understand each of their students, agree on their skills, and encourage them to continue reading. Thus, whenever the trainee feels pleasure during the period of treatment of psychological or behavioral problems, the educator watches carefully if the change becomes worse, then he should intervene calmly to address the problem and change the type of treatment followed, or if the change becomes better, he also intervenes through words of moral encouragement to the trainee and material stimulation for him. (Al-'Uşfür, 2005)

As for neglect, it is also waiting, but without follow-up and supervision by the educator of the behavior of the learner, and the behavior is that the educator abandons the follow-up of the treatment as soon as it begins and leaves it to the circumstances to control it, and treatment in their educational concept requires constant follow-up at the beginning of dealing with the person who has a problem, as well as after the treatment is completed. Follow-up should constantly monitor anticipated developments or sudden changes. (Al-'Uşfür, 2005)

As important as patience is in education, it is a double-edged sword that can lead to changes in the behavior of the person with the problem and the treatment, and can result in worsening and aggravating the problem. The choice between these two directions is yours to consider, O educator, for patience in monitoring and follow-up without neglecting treatment procedures. (Al-'Uşfür, 2005)

Arm yourself with these tips: 5 key points that will help educators be patient in dealing with trainees' problems:

1. Educators address the problems of people around them based on their principles and not as a reaction to their problems.
2. Let the educator know that the outcome (truth and guidance) is in the hands of God Almighty, and He is only required to give the reason.
3. The educator must remember that mistakes are human nature (every son of Adam makes mistakes) and his children's problems are part of those mistakes.
4. The farmer should be sure that if he is in a hurry to get results (like someone who is in a hurry to eat a fruit before it is ripe), he will not get the desired flavor from the fruit!
5. The educator should think positively that what is to come is more beautiful, and should always communicate with them through words of motivation and moral and material encouragement (Al-'Uşfür, 2005).

It is stated above that the educator should be patient with the shortcomings of the students or the difficulties faced by the educator. Patience is a noble trait of the soul that prevents it from straying from goodness or beauty, and it is one of the strengths of the soul that improves its condition and fortifies its resolve. Our Prophet, may God bless him and grant him peace, the leader of the patient and the model for teachers, was commanded by his Lord to exercise patience, as mentioned in His Almighty words in Surah Al-Ahqaf, verse 35: "So be patient, as those of determination among the messengers were patient." Thus, the educator stood up, prayed to God with patience, and sought hope, offering advice to his people despite the lies, abuse, and mockery he faced from them (Az-Zahrāni, 2006).

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#### 4. Conclusions

From the above statement and data analysis on the characteristics of educators in Surah Al-Muddaththir, verses 2-7, the researchers obtained the following results: Allah SWT commanded His Messenger to convey (tabligh) his knowledge to all of humanity without exception, and it is not permissible for him to withhold any knowledge. The second aspect is Tawheed; an educator must teach Tawheed to their students, as it forms the foundation of their upbringing and learning. Third, there is a command to abandon despicable morals and reprehensible deeds. An educator must refine their character before they teach and motivate their students, starting with their conversations, daily activities, and everything related to their conduct. Fourth, educators must be diligent in teaching, not easily influenced or provoked by their environment. Fifth, educators must be sincere in their teaching, expecting nothing material in return for what they have taught, as their teaching is solely for the benefit of Allah SWT and not for others. Finally, educators must be patient in facing all challenges in teaching, as influencing and educating someone inevitably involves obstacles.

Based on these findings, the researchers advise educators and Islamic educational institutions to make the Qur'an and Prophetic Hadiths the source and foundation for all educators in teaching. This will enable educators to convey knowledge honestly, teach the importance of Tawheed, keep themselves away from wrongdoing, and serve as role models.

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