

MANAGEMENT OF TEACHERS' SPIRITUAL COMPETENCE IN THE PERSPECTIVE OF QUR'AN: A STUDY OF SURAH TAHA VERSES 9-47 IN THE PERSPECTIVE OF MUHAMMAD ALI ASH-SHABUNI

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Abstract. The aim of this study is to evaluate the management of teachers' spiritual competence in Surah Taha verses 9-47, through planning, organization, implementation, and control, from the perspective of Muhammad Ali Ash-Shabuni. The literature review was conducted using the library research method to obtain relevant data. The analysis showed that the planning and organization phase consists of five main parts, namely: 1) in verses 9-13, Allah SWT has chosen us, particularly the teachers, to carry on the message of Prophet Muhammad, just as Musa was selected as a prophet; 2) in verses 14-23, the text emphasizes the importance of worshipping Allah SWT, believing in the Day of Judgment and accepting death as inevitable, acknowledging that all creations are the mercy of Allah SWT, and trusting only Him; 3) verses 24-36 underline the value of mutual cooperation and assistance when the need arises; 4) in verses 37-40, recall Allah's blessings and favors, which inspire devotion and worship to Him; 5) subsequently, in verses 41-47, the teacher should prioritize ongoing learning. Verse 9 provides guidance for implementation, while Surah Qaf verses 16-17 address control

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Introduction

Islam is the most widely practiced religion in several countries, particularly in the Unitary Republic of Indonesia. Indonesia is home to the majority of Muslims, as reported by the Royal Islamic Strategic Studies in 2022. According to the study, the Muslim population in Indonesia stands at approximately 237.56 million individuals, accounting for 86 percent of the populace. Only 7 % of Indonesia's population needs to achieve advanced and developed statuses in education, economy, and particularly in science and technology for Indonesia to become the sole country that attains these statuses. This is based on a reference from Surah Al-Imran verse 19 of the Qur'an, which asserts that Islam is the only religion that exists on the side of Allah SWT, and that all prophets, including Adam and Muhammad, followed Islam (Al-Butthy, 1977).

Islam follows the guidance of the holy book, the Qur'an, which is internally consistent and truthful as Surah Fusilat verse 42 affirms, "Falsehood cannot approach it from the front or from behind. It is a revelation from behind a Wise, Praiseworthy Lord." Furthermore, another evidence of the Qur'an's veracity is its ability to depict various forms of creation, including the human creation process, the sun's orbit, and the formation of day and night. All of these serve as a

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testament from the Creator, Allah SWT, that He is the only deity responsible for their creation, as stated in Surah Al-An'am verse 102, which reads "Such is Allah, your Lord. There is no deity except Him, the Creator of all things, so worship Him; and He is the Sustainer of all things". Because basically only the creator who knows very well about his creation other than Allah SWT no one dares to claim it all. Similarly, in Surah Taha verse 9-47, Allah recounts an extraordinary event involving a prophet who confronted an unjust king, Pharaoh, and his army. This story also tells of the beginning of Prophet Moses prophethood and the crucial spiritual skills that Allah taught him before he preached against *Fir'aun*.

The story of Prophet Moses highlights the crucial role of teachers in the teaching and learning process. The challenges that teachers face include dealing with unruly students and harsh criticism. Additionally, there are still issues of the heart such as envy, jealousy, and arrogance, as depicted in the character of *Fir'aun*. In addition, teachers may encounter challenges posed by liberal interpretation of Islam that are not in full accordance with Islamic teachings. These interpretations may call into question the sanctity and authenticity of the Qur'an as a guide to life, and criticize the prophetic authority of the Prophet Muhammad and his *Sahih* traditions, while also denigrating the Prophet's companions and scholars who adhere to the true teachings of Sharia. This disruption to the order of Islamic regulations known as *rohmatan lil alamin* can pose significant obstacles to effective teaching. Additionally, the reject the implementation of Islamic teachings in Indonesia through various means, including claiming that Islamic teaching are not aligned with Indonesia culture (Djamaluddi, Musyarif, & Suriati, 2020).

Currently, the role of educators is a topic of widespread discussion. Not only among education experts, but also within society at larger, many believe their children are failing in education when they witness them struggling with educational problems as a result of incompetent teachers. It is commonly held in the community that this particular teacher's lesson was excessively theoretical, resulting in students being overly burdened. This public attitude is not unfounded, as a few teachers have violated their codes of ethics. Regrettably, they have also been unable to set a positive example for their students. A teacher's duty extends beyond that of simply imparting knowledge; they must also guide students towards becoming well-mannered individuals with strong moral values (Wijaya, Suhardi, & Amiruddin, 2023).

Several government initiatives have been implemented to enhance the abilities of educators, one of which is the Teacher Competence Ministerial Regulation No. 16 of 2007 by the Ministry of Education and Culture. The regulation requires teachers' competencies to undergo evaluation (Rosni, 2021).

In regards to the aforementioned issue, the Taha Surah of the Qur'an specifically verse 9-47, proves essential as it elucidates the personality of Prophet Muhammad Saw, providing insight into the source of his resilience against negative influences such as falsehoods, deceit, and slander (Ash-Shabuni, 2011).

Method

This study falls under the category of library research, which examines literary theories relevant to the required study data that is obtained and traced from library sources. The focus of this research is on the management of spiritual competence among teachers from the perspective of the Qur'an, as proposed by Muhammad Ali Ash-Shabuni. This study falls under the category of descriptive qualitative research, which utilizes data presented in the form of words and pictures rather than numerical data (Danim, 2000). Furthermore, this study examines the content of textbooks through theoretical and empirical analysis. The purpose of the analysis is to identify the significance, placement, and connections between different concepts, policies, plans, and events found within them or occurring in reality. This will then allow for the determination of their respective advantages, outcomes, and repercussions (Hardani et al., 2020).

Result and Discussions

1. Definition of Teacher Spiritual Competency Management

Management encompasses the concurrent processes executed by managers to guide an organization in fulfilling its vision and mission. This is achieved through management functions: planning, organizing, implementing, and controlling. Management comprises various components, including personnel, finances, procedures, equipment, markets, materials, and data. As such management is an organizational phase that encompasses strategic planning, goal setting, personnel management, financial management, and ultimately measuring results and evaluating outcomes (Wijaya et al., 2023).

The concept of spiritual competence according to Hodge is a spiritual competence can be understood as a form of cultural competence that deals with spirituality and religion, specifically clients' individually constructed spiritual worldviews. In this sense, spiritual competence concerns an individual's particular formation, according to Hodge. This is a form of cultural competence that specifically addresses spirituality and religion (Mu'is, 2022). The spiritual competence of a teacher pertains to the relationship between the individual teacher and their God. The presence of such competence carries a positive implication for the learning environment, particularly for students. This aligns with the stance of Prihanto, Pakpahan, & Tarigan (2022) who assert that Christian religious education teachers require spiritual competence to foster the spiritual growth of each student.

To accomplish this objective, it is essential to consistently organize, assess, and refine the spiritual competencies of educators. As this competency is personal, yet its impact spans both intra and interpersonal domains. Sriyanti & Putri (2023) advise educational institutions to develop educators' spiritual competence beyond individual piety, such as ritual worship but to integrate social piety. This approach interprets spiritual intelligence competence in worship and applies it in real social piety. This competency necessitates increased attention from education stakeholders. Tampubolon's (2020) belief align with this, stating that spiritual competence in Christian religious education teachers exposes the manifestation of their relationship with God in their work as teachers.

This includes living in spirit and truth, surrendering to be a blessing, and acting as a spiritual guide for students. In fact, according to [Hafid \(2020\)](#), a teacher's professionalism is determined by several factors, including academic expertise, mental acumen, social skill, and spiritual competence. [Sugiarto's \(2022\)](#) study confirms the importance of spiritual competence for Sunday School teachers at GIA Jemaat Pringgading, who recognize the significance of various competencies, including spiritual competence.

Based on the description provided, effective, and ongoing administration of teachers' spiritual competencies can positively affect both individual teachers and students in general. This competency provides a foundation for life and coexistence based on spiritual values that can be integrated into learning and daily activities.

2. Efforts to Improve teachers' spiritual competence

Effort to improve the spiritual competence of teachers are one of them by improving the quality of the heart, a heart that is always alive with the goodness that comes from Allah SWT (Mu'is, 2022). According to a statement written in a book entitled spiritual management by [Sanerya Hendrawan \(2009\)](#), heart rejuvenation is accomplished through Sufi techniques and approaches.

The method of Sufism comprises three aspects: heart (*al-qalb*), soul (*self/al-nafs*), and spirit (*al-ruh*). The term "heart" refers to the spiritual heart, which is the place of spiritual knowledge. Ideally, Sufis develop it with compassion and spread love and respect to everyone. There are two types of soul or *nafs* in Arabic terms – the soul that encourages badness (*al-nafs al-ammara*) and the soul that encourages goodness (*al-nafs al-muthma'innah*). Sufis train it so that the bad soul can transform into a good soul, by criticizing and correcting oneself from bad traits before correcting the badness of others. Then, the spirit (*al-ruh*) is a reality that originates directly from Allah SWT, the God of the universe. Therefore, in essence, this spirit is submissive and obedient to Allah SWT, and it is necessary to acquaint oneself with one's God, similar to the concept of the Qur'an.

The Sufistic approach is characterized by two significant understandings: our bodily limbs have a material inclination towards the world, while our spirit tend to attract towards divinity or the hereafter. As such, the introduction to God is necessary for the betterment of our bodies and spirit in the afterlife.

Based on the two methods mentioned above, namely the Sufism method and the Sufistic approach, in the Qur'an, Allah SWT also explains clearly about these two methods, the essence of which Allah SWT summarizes in Surah Al-An'am verse 102:

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

(Allah possesses these attributes) Allah is your Lord; there is no other Lord but Him. He is the creator of all things, so worship Him. He is also the Sustainer of all things.

The verse delineates the facets of Allah SWT as *Rabbun, Ilaahun, Khooliqu kulli syaii*. Followed by exhorting us to worship Him. One can infer that we are first instructed to comprehend these attributes before worshiping Allah SWT.

Based on the above description, it is evident that the teacher's spiritual competence warrants attention and requires continuous effort for improvement. This can be achieved through the utilization of *tasawuf* and Sufism approaches. It highlights that this competence emanates from within the individual and must be elevated through self-awareness and consistent refinement. Developing spiritual intelligence has significant implications in one's life, particularly for teachers who can guide students in recognizing, familiarizing, and enhancing this crucial ability.

3. Teacher Spiritual Competency Management in the Perspective of Al-Qur'an the Study of Surah Taha verses 9-47 in the Perspective of Muhammad Ali Ash-Shabuni

The management of teachers' spiritual competence is the focus of this study examining the relationship between Surah al-An'am verse 102 and Surah Taha verses 9-47, as interpreted through Muhammad Ali Ash-Shabuni's perspective of the Qur'an:

3.1 Planning and Organizing

About planning, Allah SWT has said in Surah Al-Hasyr verse 18

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Hi, you who believed, fear Allah and let each one of you consider what he has done for tomorrow (hereafter); and fear Allah, surely Allah knows best what you do.

Some interpreters (*mufassir*) view this verse as a cautionary message for humans to be mindful of their actions in preparation for the inevitable Day of Judgment. [Ismail \(2012\)](#) highlights the significance of planning and preparation in determining future success or failure.

Organizing is the second management function after planning, at this stage it is a strategic step in realizing a plan. Etymologically, Holt defines organizing as a discussion of the function of resources, the arrangement of each resource and the arrangement of tasks of each resource, in order to fulfill the plan that has been planned ([Terry, 1975](#)). Terminologically, [Cetro \(1994\)](#) defines organizing as the process of determining the use of all existing resources in the management system in an orderly manner.

The above is illustrated in Surah Ash-Shaf verse 4 which says:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرصُومٌ

Truly Allah loves those who fight in His way in orderly ranks, as if they were a solid building.

In Surah Taha verse 9-47, Allah describes the process of sending Prophet, the bestowal of spiritual competencies, and preparations prior to preaching to *Fir'aun*. The author categorizes Allah's planning and organization into five parts.

Verses 9-13 describe Allah SWT's encounter with Prophet Moses in the sacred valley of Thuwa. Where he was chosen and appointed as a prophet, similar to how Allah SWT chose the follower of Prophet Muhammad to carry in

his message. This is mentioned in Surah Yusuf 108, which means to say: "This is my religion, and I invite you and those who follow me to Allah with clear evidence. Glory be to Allah, and I am not one of the disbelievers." Especially educators play a crucial role in carrying forward the mission of Prophet Muhammad as *rahmatan lil 'alamin*.

Second, verse 14-23 contain teachings on monotheism, worship of Allah, belief in the Day of Judgment, belief in death, submission of all creatures to Allah, and the two miracles of Prophet Moses. The teaching of monotheism is referred to as the primary responsibility of a teacher, which involves believing that there is no God deserving of worship other than Allah, so therefore worship Allah. One must worship Allah in both worship and monotheism, and perform prayer to remember Allah. According to Mujahid: when praying, Prophet Moses would recall Allah, as prayer involves significant *dzikir*. Furthermore, Ash-Shawi stated that prayer holds a prominent position among other acts of worship, due to the presence of *dzikir*, which occupies not only the heart and tongue, but also other body parts. Therefore, prayer is considered the second pillar of Islam, following monotheism.

Thirdly, verse 24 through 36 detail Allah's command to Prophet Moses to preach to *Fir'aun* through the demonstration of two miracles – the Hand and the Stick. Additionally, the text discusses Moses' request that Allah appoint *Harun* as his preaching partner, which was granted. In this verse, we witness the initial call to invite others to the faith. After receiving proficiency-enhancing teachings in verses 14-23, the command was deemed adequate by Allah SWT. The first da'wah call was then issued, answered by prophet Moses' request for assistance in appointing *Harun* as a prophet. Here, a critical lesson emerges in acknowledging our inherent human weakness and need for other's aid.

Fourth in verses 37-40, Allah reminds us of the various kinds of favors and gifts given to Prophet Moses, teaching us the lesson to always remember the blessings bestowed upon us by Allah. We ought to express our gratitude through worship and obedience to Him.

The fifth command from Allah SWT to Prophet Moses in verse 41-47 instruct him to preach to *Fir'aun*, and provides advice to both Prophet Moses and Prophet *Harun* as well as Allah SWT's guarantee of their safety. This verse indicates that Prophet Moses was prepared to preach to *Fir'aun* after completing the intellectual competence taught by Allah SWT from verses 14-47 (Ash-Shabuni, 2011a).

3.2 Actuating and Controlling

Regarding the implementation, Surah Al-Kahf verse 2 says:

فَتِيمًا لِّبَيِّنَاتٍ بَاسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
حَسَنًا

As a clear guide, this text aims to warn of a severe punishment from Allah and provide hope to those who have faith and perform good deeds. Promising a just reward.

In the verse about, three sentences play a crucial role in implementing effective leadership: *yubasyyiru*, *yundziro* serta *qoyyima*. These sentences convey the importance of a leader providing guidance and positive role models for their subordinates to foster a positive organizational climate and collaboration towards achieving shared goals. Additionally, a leader should have the courage to reprimand their subordinates when they deviate from the plan and potentially cause failure. Beyond the ability to provide effective guidance and warnings, a leader must also show enthusiasm towards their subordinates' accomplishments (Wijaya et al., 2023).

In Surah Taha verses 9-47, the implementation is explained in verse 9 where Allah SWT utilizes a question in the *fiil madi* form indicating that the action or event mentioned in Surah Taha verses 9-47 has already occurred.

One of the controls mentioned in the Qur'an is Allah, as stated in Surah Qaf verses 16-17 which say:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ إِذْ يَتَلَقَّى الْمُتَلَقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدًا

And we have indeed created humankind, and we know that their heart whisper. We are closer to them than their own jugular veins, while two record-keeping angels, one on the right and one on the left, keep track of their deeds.

4. Ash-Shabuni' Interpretation

4.1 Biography Author

Syeikh Ali Ash-Shabuni was born in Aleppo, Syria in 1928. Syeikh Ali Ash-Shabuni, also known as Syeikh Muhammad Ali bin Jamil Ash-Shabuni Al-Hallabi, is revered in religious circles for his knowledge. He comes from a family of scholars and has shown a passion for education from a young age. He memorized 30 juz of the Qur'an during his childhood. He received religious instruction directly from his father, Sheikh Jamil, who was a senior scholar in Aleppo and a specialist in Arabic grammar, Faroid science, and other religious sciences. In addition to his father, he had various other teachers who provided guidance, including Sheikh Ahmal Al-Shama, Sheikh Muhammad Said Al-Idlibi, Sheikh Muhammad Najib Sirajuddin, Syeikh Muhammad Raghilb At-Tabakh, and Syeikh Muhammad Najib Khayata (Riyadi, 2021).

Syeikh Muhammad Ali As-Shabuni received his formal education from elementary to tsanawiyah levels in Aleppo, Syria. Following this, he pursued higher education. Completing the stratum level at Al-Azhar university in Cairo, Egypt in 1371 H/1952 AD. Subsequently, he pursued a master's degree at the same institution, specializing in the Takhasus al-

Qadha as-Syariyyah program or religious justice in 1954 AD. He worked as a teacher at a private school for eight years in Halab, teaching at the tsanawiyah level. Inspired by his passion for religious science, he pursued a doctoral program in Sharia at Ummul Qura University and served as a lecture for 20 years (Badriyah, 2017).

In addition to lecturing at Ummul Qura University in Makkah, he served as the head of the Sharia faculty and a professor of Tafsir. He was also entrusted to lead the Center for Academic Studies and Preservation of Islamic Inheritance, and he held a professorship in Tafsir at the Faculty of Islamic Education at King Abdul Aziz University. He participated in religious studies at Majlis al-Haram and a major mosque in Jeddah for eight years. The focus of the program was general in nature. Recordings of his studies were made and preserved on cassettes, some of which were broadcasted on multiple television stations. Technical terms were explained upon their first use. The recordings were completed in 1998. Another accomplishment of Sheikh Muhammad Ali As-Shabuni was his longstanding involvement in the World Muslim League organization, during which he served as an advisor to the Research Council for Scientific Studies on the Qur'an and Hadith (Riyadi, 2021).

Syeikh Muhammad Ali Ash-Shabuni received the Personality of the Muslim World award from the Dubai International Qur'an Award in 2007, which was selected by Prince Muhammad bin Rashid Al-Maktum, the former Deputy Head of the Dubai Government. This recognition attests to his remarkable contributions to Islamic science. Furthermore, multiple works such as *Rawa'i Al-Bayan fi Tafsir Ayat Al-Ahkam min Al-Quran*, *Al-Tibyan fi Ulum al-Quran*, *Al-Nubuwwah wa al-Anbiya*, *Qabasun min Nur al-Quran* and more have been written in addition to Shafwah Al-Tafaair (Nastiar, 2023a)

Syeikh Muhammad Ali Ash-Shabuni visited the al-andwar Rembang Islamic boarding school in Indonesia in 2012 and had a direct meeting with KH. Maimoen Zubair. Later, he passed away on the morning of March 19, 2021, Friday, in Yalova near Istanbul, Turkey (Nastiar, 2023b).

4.2 The background of writing the book of Shafwah al-Tafaasir

As the name suggests Shafwah al-tafaasir, this tafsir book is taken from several previous tafsir books that are well-known and trusted among the community including *Tafsir Tafsir Al-Tabari*, *Tafsir Al-Kasyaf*, *Tafsir Al-Qurtubi*, *Tafsir Al-Alusi*, *Tafsir Ibn Katsir*, *Tafsir Al-Baidhawi*, *Tafsir Bahr Al-Muhith* which was then selected and studied by Syeik Muhammad Ali Ash-Shabuni so that the strongest and most valid opinion was taken and easily understood (Devani, Hermawan, & Khaerani, 2017).

The author stated in his preface (*muqaddimah*) the purpose of writing this tafsir book. He noted that in this current era, many Muslims lead busy lives and are focused solely on seeking worldly pleasures, leaving little time to study Allah SWT's words with the guidance of existing scholarly interpretations. Then, Syeikh Muhammad Ali Ash-Shabuni issued a fatwa

stating that scholars in this final era have a duty to provide concise and comprehensible interpretations of the Qur'an for ordinary people. It is crucial to follow its important rules while avoiding irrelevant sentences and unnecessary embellishments, ensuring that it fulfills the needs of those seeking a broad and reliable understanding of the Qur'an (Ash-Shabuni, 2011b).

In addition to the aforementioned motivations, this tafsir book is driven by the author's aspiration to carry forward the practices of past scholars, i.e., documenting their knowledge in a simplified and concise form that appeals to a wider audience. However, this work is grounded in robust fundamentals, supported by the Qur'an's inexhaustible potential for revelatory discussions that demand elucidation by scholars to unravel their mysterious implications (Nastiar, 2023b).

Conclusion

Planning and organizing the management of spiritual competency for teachers can be divided into five parts. The first part pertains to verses 9-13, which involve recognizing Allah SWT as the Lord of Moses and selecting and appointing Moses as a Prophet. Additionally, his people and Prophet Muhammad were chosen by Allah SWT to continue the teachings of Allah SWT on earth. As contained in Surah Yusuf verse 108, it is appropriate for a teacher to take pride in the mandate entrusted by Allah SWT, as well as the glory promised in the Qur'an. Second: As an educator, it is important to prioritize the teaching of monotheism before introducing other aspects of God's knowledge, such as the belief in one God, Allah SWT, and the concept that only Allah SWT is deserving of worship. Additionally, the teaching should include the importance of worshiping Allah SWT, having faith in the Day of Judgment, acknowledging death, and understanding that all beings are subject to Allah SWT and should rely exclusively on Him, *tawakkal* only to Allah SWT. These principles can be found in verse 14-23. Third: after teachers apply spiritual competencies in verses 14-23 and cooperate with fellow teachers in the teaching and learning process, as Prophet Musa did, then Allah SWT appointed *Harun* as his preaching partner in verses 24-36. Allah SWT granted the request. Fourth: according to verses 37-40, teachers should remember the many favors and gifts of Allah and utilize them in worshipping Allah. Fifth: verses 41-47 advise teachers to continue learning from Allah's teachings, as demonstrated by Prophet Moses and Prophet *Harun*, in order to receive Allah's guidance and protection.

The management and regulation of the teacher's spiritual guidance outlined in verses 9-47 of Surah Taha involves a specific implementation described in verse 9. Here, Allah SWT piques the curiosity of Prophet Muhammad regarding an event that had already occurred or was being carried out, using the *fiil madi* tense. While the research's purpose lists another verse besides Surah Taha verses 9-47, the control process is general in nature and applies to all humans. This verse refers to the supervision of Allah SWT, which is listed in Surah Qa verses 16-17.

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