



Teacher Professionalism in Child-Friendly Schools: Al-Qurán Perspective

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Abstrak

Tulisan ini membahas profesionalisme guru dalam sekolah ramah anak (SRA) perspektif Al-Qurán. Guru memiliki peran yang sangat strategis dalam berbagai hal utamanya selain meningkatkan intelektualitas, juga menanamkan nilai-nilai karakter dan adab yang mulia bagi peserta didik. Suatu tanggung jawab yang mesti ditunaikan dengan sepenuh hati. Adanya kebijakan sekolah ramah anak merupakan upaya melindungi, menjamin dan memenuhi hak dasar-dasar anak dalam pendidikan. Sistem among sebagai salah satu sistem pendidikan di Indonesia mengamankan guru untuk lebih menjiwai profesinya dengan perannya *Ing ngarso sung tulodho, ing madyo mangun karso tut wuri handayani*. Daniel Goleman menegaskan pentingnya keterampilan *soft skill* dalam profesionalisme guru. Ki Hajar Dewantara pun secara implisit menguatkan pentingnya keterampilan guru dalam keteladanan berbicara, berperilaku dan bertindak. Hal senada juga diperjelas oleh Al-Attas bahwa perilaku guru yang baik, guru yang beradab akan menjadi pondasi mendasar untuk menciptakan generasi yang cerdas intelektual, emosional dan spiritual. Tujuan studi ini untuk mendeskripsikan profesionalisme guru dalam sekolah ramah anak perspektif Al-Qurán. Dalam menjawab permasalahan, peneliti menggunakan metode maudhui dan tahlili. Metode yang pertama, metode tafsir yang menginventarisasi seluruh atau sebagian ayat-ayat dari beberapa surah yang berbicara tentang istilah-istilah profesionalisme guru dalam Al-Qurán. Metode kedua digunakan untuk menginterpretasi ayat-ayat yang mengisyaratkan pendidikan sekolah ramah anak (SRA) dan sistem among. Studi ini menggunakan metode *Library Research* (penelitian kepustakaan) dengan teknik analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa profesionalisme guru dalam sekolah ramah anak tidak hanya terampil dalam peningkatan intelektualitas peserta didik namun pribadi guru yang beradab, cerdas, rasional, spiritual, inklusif, humanis dan teladan. Profesionalisme guru dalam sistem among perspektif Al-Qurán menguatkan bahwa guru selain terampil dalam pengajaran, guru juga harus memiliki integritas yang tinggi. Semakin beradab guru semakin profesional dalam profesinya.

Kata Kunci: profesionalisme guru, sekolah ramah anak, perspektif Al-Qurán

Abstract

*This article discusses teacher professionalism in child-friendly schools (SRA) from the perspective of the Al-Quran. Teachers have a very strategic role in various things, especially besides improving intellectuality; they also instill noble character and manners values in students. A responsibility that must be carried out wholeheartedly. The existence of a child-friendly school policy is an effort to protect, guarantee and fulfill children's basic rights in education. The among system as is one of the education systems in Indonesia mandates teachers to be more imbued with their profession with their role *Ing ngarso sung tulodho, ing madyo mangun karso tut wuri handayani*. Daniel Goleman urged that the importance of soft skills in teacher professionalism is immensely needed. Ki Hajar Dewantara also implicitly reinforced the importance of teacher skills in exemplary speaking, behavior and action. Al-Attas also explained the same thing that good teacher behavior, civilized teachers will be the basic foundation for creating a generation that is intellectually, emotionally, and spiritually intelligent. The aim of this study is to describe the professionalism of teachers in child-friendly schools from an Al-Quran perspective. In answering the problem, researchers used the maudhui and tahlili methods. The first method, the tafsir method which inventories all or part of the verses from several surahs that talk about terms of teacher professionalism in the Al-Qurán. The second method is used to*

interpret verses that imply child-friendly school education (SRA) and the among system. This study uses the Library Research method (library research) with qualitative descriptive analysis techniques. The results of the research show that the professionalism of teachers in child-friendly schools is not only skilled in improving students' intellectuality but also teachers who are civilized, intelligent, rational, spiritual, inclusive, humanist and exemplary. Teacher professionalism in the Al-Quran's perspective system strengthens that apart from being skilled in teaching, teachers must also have high integrity. The more civilized the teacher, the more professional he becomes in his profession.

Keywords: *teacher professionalism, child friendly school, Al-Qurán perspective.*

Introduction

Teacher professionalism is not only about teaching skills but also includes moral and ethical responsibilities (Stonge, 2010). Professional teachers are not only required to have superior academic standards but must also have high moral and ethical standards and are responsible for providing good examples through learning materials and daily behavior, such as being fair, honest, and wise, so that moral and ethical values can shape the character of students. Moral and ethical responsibility in teacher professionalism is a key element in realizing a generation with noble personality and able to face moral challenges in the future (Arief, 2002).

Besides being required to have academic qualifications and competencies, professional teachers must also have high moral and ethical standards (Muhaimin, 2012). Academic qualifications and competencies require teachers to have broad and in-depth knowledge to teach students and be able to design and implement learning processes in the classroom that are tailored to the needs effectively and efficiently (Sudjana, 2010). Meanwhile, with moral and ethical standards, teachers are expected to create a safe, comfortable, conducive learning environment and avoid various violations of professional ethics such as favoritism or favoritism towards certain students, abuse of professional authority, and acts of violence or inappropriate behavior that can damage the positive image of teachers (Creswell, 2014).

The phenomenon of teacher ethics violations that can undermine public trust in the teaching profession still often occurs both nationally and internationally (Mulyasa, 2007). A case of violation of teacher ethics that has occurred globally and has become the international spotlight is the case of sexual harassment involving two teachers and six school janitors against students in one of the leading schools in Indonesia, namely the Jakarta

International School (JIS) in 2015 (Mulyasa, 2011).

Examples of cases not only occur at the national level but also internationally. Some cases related to ethical violations of teacher professionalism: sexual harassment by teachers against learners is still common in some countries, such as the UK and Australia. The report also revealed teachers' involvement in inappropriate sexual relationships with students (M.J.M, 2018). A sexual harassment scandal that occurred in the United States in 2016 revealed that 12 teachers had sexually harassed 16 students. This case occurred at a prestigious boarding school, Choate Rosemary Hall, in Connecticut. This sexual abuse apparently took place between 1963 and 2010 (Mathews, 2021).

Bad behavior and acts of violence by teachers towards students are also still in the spotlight regarding teacher professionalism in Indonesia. Among the types of bad behavior and acts of violence that still often occur are beatings or rough actions to students, verbal violence with words that degrade or insult students, and unfair treatment based on social, economic, ethnic, cultural, and religious backgrounds. Of course, negative impacts for students arise, such as students experiencing fear, anxiety, and even depression. In addition, it can also reduce the motivation of students to learn and then lose interest in learning well (Asnawi, 2021).

Based on data from the Indonesian Child Protection Commission (KPAI), throughout 2022, there were 4,683 complaints, including 2,113 complaints related to special child protection, 1,960 complaints related to the family environment and alternative care; 429 complaints related to the education and culture sector; 120 complaints related to the health and welfare sector; and 41 complaints related to violations of children's freedom rights (Nababan, 2024). KPAI found a total of 2,355 child protection cases until August 2023. The details are as follows: 87 cases of children as victims of *bullying*; 27 cases of children as victims of the

fulfillment of educational facilities; 24 cases of children as victims of educational policies; 236 cases of child victims of physical or psychological violence; and 487 cases of child victims of sexual violence.

Some of the above phenomena regarding violence committed by teachers against students nationally in Indonesia and internationally in several countries show that there is a *knowledge gap* between teacher professionalism and acts of violence and bad behavior when teachers are supposed to act professionally and morally, but instead, commit acts of violence and bad behavior against their students. It is ironic that this ethical violation occurs when teacher professionalism has improved academically (Wong, 2016). Acts of violence or bad behavior by teachers towards students are not justified for any reason. This is a complex problem that requires serious attention from all parties in order to restore and maintain the image of teacher professionalism. Collaborative efforts such as training and closer monitoring of teachers' professionalism in schools are needed to ensure that they create a safe and supportive environment for learners. A fundamental need for learners as their right to education is a safe, comfortable, protective, orderly, friendly and healthy school environment. To fulfill this basic need, one of the appropriate forms is a Child Friendly School (SRA) (Suryanto & Youhanita, 2022).

The concept of Child-Friendly Schools (SRA) was born as a response to various negative phenomena that occurred in schools, and then the Indonesian government, with its policy, made Child-Friendly Schools (SRA) a national education program (Yosada & Kurniati, 2019). Child-Friendly Schools (SRA) is an educational concept that seeks to realize a positive school culture that can guarantee the rights and protection of children from various kinds of violence, discrimination, and other bad treatments (Slam, 2016). Teacher professionalism is one of the guarantees for implementing the principles of child-friendly school programs. Without being accompanied by a comprehensive holistic teacher's perspective as a form of professionalism, the SRA program is difficult to realize, realizing a positive culture in schools.

Teacher professionalism in the various perspectives mentioned above requires each teacher not only to have four competencies, namely pedagogic, personality, professional,

and social, as well as *hard skills* competencies, namely skills that are technical and specific in the field of education, but also must have *soft skills*, namely the ability to build good relationships with students accompanied by moral and ethical responsibilities. So, in addition to the broad and in-depth knowledge taught, morals and manners are also exemplified by students in the learning process. In this context, according to Ahmad Munir (2013), one example of a relevant verse is Surah al-Jumu'ah/62: 2.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۚ

It was He who sent to an illiterate people a Messenger among them, who recited His verses to them, purified them, and taught them the Book and Wisdom (As-Sunnah). And indeed, they were previously in manifest error. (al-Jumu'ah/62: 2)

According to Isma'il ibn Umar Ibn Kathir in *Tafsir Al-Qur'an Al-Azim* that this verse reveals the duty of the Prophet Muhammad SAW in addition to being an educator, also as a guide for the people to apply the noble values of the Qur'an and Sunnah in everyday life (Kathir, n.d.). Meanwhile, according to M. Quraish, the verse highlights the duties and main role of the Prophet Muhammad SAW as an educator who not only teaches useful knowledge but also guides the people to purify themselves from sins and vices, and teaches the Qur'an and applies the values of wisdom (Sunnah) in life. The purpose of education based on the verse, according to Shihab (2002), is to create human beings who are guided by the Qur'an and have noble character in daily life.

The interpretation of the above verse, correlated with several views on the manners that a teacher should have, reinforces the assertion that teacher professionalism is not only a matter of teaching skills, but also includes moral and ethical responsibilities. The among system, which is one of the main references for the education system in Indonesia, considers moral and ethical responsibilities in teacher professionalism as *soft skills* competencies that must be possessed by a teacher. Likewise, the Islamic education system emphasizes the importance of integrating moral, ethical, and spiritual values of Islamic teachings in teacher professionalism in order to realize a safe, comfortable, and conducive school environment

as the orientation of Child-Friendly Schools (SRA).

Based on the description above, this research is very important to do. This research affirms the professionalism of teachers in Child-Friendly Schools (SRA) from the Qur'anic perspective with the among-system approach. This research was conducted to get affirmation on how the professionalism of teachers in Child-Friendly Schools (SRA) was analyzed with Ki Hajar Dewantara's among system approach and Qur'anic perspective. Therefore, this research is titled "Teacher Professionalism in Child-Friendly Schools (SRA) Qur'anic Perspective."

Method

This research uses *library research*, which shows that all the data contained comes from written sources. Library research examines written sources such as manuscripts, writings, and other works related to the problem (Arikunto, 1989).

Based on the object of research, namely text, the choice of data analysis technique is *content* analysis. The pattern of this analysis is to analyze the meaning of a text deeply and critically. This analysis is a search for both explicit and implicit meanings contained in a text (Bungin, 2015). Teacher professionalism in child-friendly schools (SRA), with a system of approaches from the Qur'anic perspective, is the main object of study and research.

The maudhû'i and *tahlili* methods of interpretation are also used for the interpretation of verses related to the framework. This makes it possible to find more detailed characteristics of professional SRA teachers from the Qur'anic perspective by exploring the values of teacher professionalism in the Qur'an. In addition to the two tafsir methods to interpret the Qur'anic verses, this research also uses contextual critical methods (Ridwan, 2016).

The above methods are used to obtain accurate conclusions from the existing problems. Implementing several methods of interpretation is hoped to inspire Muslim intellectuals and scholars to be passionate about preserving the treasures of Islam. However, the effort to interpret the meaning of the Qur'anic text does not recognize the term final. Because the assumption of finality for a Qur'anic interpretation means assuming that the meaning of God's verses is limited. Only humans have

limitations in interpreting the messages contained in the Qur'an.

Result and Discussion

1. The Essence of Child-Friendly School Education (SRA) from a Qur'anic Perspective

Education that protects, guarantees, and fulfills the basic rights of children is the principle of the Child-Friendly Schools (SRA) program initiated by UNICEF. These principles are not foreign to the ideology of Islamic education. Quranic verses and Prophetic traditions have confirmed how to design and implement educational models for children. The child-friendly school program (SRA), from the perspective of the Quran, provides a representative foundation for the vision and mission of education with the interpretation of Islamic teaching messages.

The educational foundation of Child-Friendly Schools (SRA) in the Qur'an is to make the verses of the Qur'an the foundation of education in Child-Friendly Schools (SRA) (Munir, 2007). The foundation is based on the ideological theory of Islamic education (theocentric humanism). The application of this theory is to integrate and interconnect the values of theocentrism and humanism. The values of theocentrism emphasize the transcendent aspect that makes Allah SWT the center of the orientation of all educational activities. The values of humanism emphasize the human aspect in the educational process, whose orientation is to humanize humans as a whole to become pious insan kamil or complete human beings (Achmadi, 2005).

This ideological theory of Islamic education (theocentric humanism) can also be said to use a religious perspective whose center of attention is to Allah SWT as God who must be worshiped, but its orientation is aimed at the interests and goodness of man himself, not for the benefit of God (Kuntowijoyo, 1991). This theory is supported by Al-Abrasy's theory, which states that Islamic education is ideal and universally applicable. Al-Abrasy's theory also views Islamic education as containing democratization, liberation, dialogue, great opportunities for reason, and great attention to fitrah or human rights as innate human potential (Al Abrasy, 2008).

Thus, Islamic education in these two theories is based on a paradigm that views Islam

as universally applicable as a religion of science, a religion of compassion, a religion of liberation, a religion of peace, a religion of justice, a religion of tolerance, a religion of togetherness and brotherhood, and a religion of cleanliness and health.

With the above perspective on Islam, child-friendly school education in the Qur'an is based on knowledge, compassion, liberation, peace, justice, tolerance, togetherness and brotherhood, and cleanliness and health. All of these foundations stem from Islam's emphasis on the importance of science and then some of the praiseworthy attitudes that should be practiced in education. Below is a sample of verses relevant to the foundations of Child-Friendly Schools (SRA) in the Qur'an, which are places of compassion, liberation, peace, justice, tolerance, togetherness, and brotherhood.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

And pray: O my Lord, place me in a blessed place, and You are the best of place-givers. (al-Muminūn/23: 29).

In *Tafsir Al-Tabari*, this verse is interpreted as Noah's prayer when he got off the ark after the great flood. Noah prayed that Allah would place them in a blessed place after saving them from disaster. At-Tabari (2014) explains that this prayer reflects humility and a plea for safety and blessings in the new place because Allah is the best refuge and the governor of all affairs.

In *Tafsir Al-Qur'an Al-Azim*, the explanation of this verse also refers to the story of Noah, who survived the great flood. Ibn Kathir explains that after the end of the flood, Noah was ordered to get off the ark and ask Allah to give him a place full of blessings. This prayer shows gratitude for safety and requests that the new place be a place that brings goodness to them. Ibn Kathir also added that the phrase *munzalan mubarakan* means a place that is blessed in all aspects of life, both physical, spiritual, and social. Thus, this prayer does not only ask for physical safety but also blessings that cover all dimensions of life (Kathiir, 1992).

The verse above has an important message when correlated with the concept of child-friendly schools. The verse talks about Prophet Noah As' request to Allah to be placed in a place

full of blessings after going through a major event (flood), which symbolically can be associated with the hope for a place that is safe, comfortable, and supports a better life. Schools, as educational institutions, should provide a safe and comfortable atmosphere for their citizens. This atmosphere is an important aspect in presenting a conducive situation that will have an impact on the state of obtaining blessings that will conducive the situation. The blessing of a place will affect its inhabitants. If the school has a culture that is safe from violence and negativity, it will give birth to a generation with high moral integrity and a civilized human being.

2. Cues and Terms of Professional Teachers from a Qur'anic Perspective

The terms profession, professional, professionalism, and professionalism are four terms that are interrelated with each other. The term has the meaning of work. The term profession refers to a field of work based on certain education and expertise or skills. Meanwhile, the meaning of the term professional is that it requires certain intelligence or special skills to carry out a particular job. Furthermore, the meaning of the term professionalism is about a profession (professionalism) or the ability to do something professionally. The term professionalism linguistically means the quality, quality, and conduct as a characteristic of a profession (professional person) (KBBI, n.d.).

To explain the terms related to professionalism are as follows:

Term	Overview of meaning
Profession	A specific field of work
Professional	Skills required to do the job
Professionalism	Regarding profession or work, it is done professionally.
Professionalism	The quality of a professional worker.

Teacher professionalism in the perspective of the Quran is closely related to the concept of *itqan*. In this concept, the teacher has a good personality, is conscientious, and is professional in carrying out the mandate. This is in accordance with the hadith of the Prophet Muhammad SAW as follows below.

يَا أَيُّهَا الَّذِينَ آمَنُوا مِمَّا رَوَيْنَا لَكُمْ فِي الْقُرْآنِ الْحَكِيمِ إِنَّ اللَّهَ عَالِمُ الْغُيُوبِ

يُؤْتِيهِم مَّا يُرِيدُونَ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ۚ
ذَلِكَ مِمَّا لَمْ يَأْتِن بِتَقْنِهِ .

Aisha RA reported that the Prophet Muhammad (SAW) said, "Verily, Allah likes it when one of you does a job so that he masters it". (HR. Muslim)

The hadith above emphasizes the importance of quality and expertise in carrying out tasks. In the context of professional teachers, this implies that an educator must not only understand the teaching material but also apply appropriate methods, adapt the approach to the needs of students, and reflect noble morals. In relation to the hadith, teacher professionalism involves continuous efforts to improve one's competence in teaching and managing education. One of the ethical principles in education is to be sincere and professional in carrying out tasks, including giving the best to students with sincerity. Professional teachers will become role models in instilling the value of itqan to their students, as exemplified by the Prophet Muhammad SAW in educating the Companions with excellence and exemplary (Mujib & Mudzakkir, 2018).

From the perspective of the Quran, professional teachers are also attributed to key terms with a very deep essence of meaning. Teachers have noble duties that must be fulfilled with full responsibility. These terms include *Mudarris* (مدرّس) in QS. al-Baqarah/2: 151, *Mu'allim* (معلم) in QS. Al-Baqarah/2: 31, *Murabbi* (مرّبي) in QS. Ali `Imran/3: 79, *Muaddib* (مؤدّب) in, *Mundhir* (منذر) in QS. al-Taubah/9: 122, *Muzakki* (مزكّي) in QS. al-A`la/87: 14-15, *Murshid* (مرشد) in QS. al-Maidah/5: 35.

All of these terms in the study of Islamic education have different meanings and roles. Broadly speaking, it can be explained related to all these terms or terms and their functions in learning, namely that the teacher in his function as *mudarris* (مدرّس) is tasked with delivering subject matter systematically, referring to the predetermined curriculum. The role of *mudarris* emphasizes on the intellectual transfer of knowledge (Azra, 1999). Next is the term *mu'allim* (معلم); this function is broader than *mudarris*, because it not only transfers knowledge but also shapes student character in accordance with Islamic values. *Mu'allim* acts as

a source of knowledge and spiritual guidance (Tafsir, 2012).

Then, the term *murabbi* (مرّبي) emphasizes the moral and spiritual development of students. A *murabbi* (مرّبي) is responsible for the formation of students' Islamic personality through good examples (Daradjat, 2001). Furthermore, the term *muaddib* (مؤدّب) focuses on shaping students' behavior and manners, so that they are in accordance with Islamic values in relationships with God, fellow humans, and nature (al-Attas, 1991). While the term *mundzir* (منذر), this function, teachers remind students of the importance of carrying out religious commands, staying away from prohibitions, and understanding the consequences of their actions in this world and the hereafter. As for the term *muzakki* (مزكّي), teachers function to help students purify their hearts and souls of despicable traits and instill the values of virtue and sincerity in life (Natsir, 2007).

The summary of the meaning of the terms professional teacher in the Qur'an, as mentioned above, is among the very broad meanings that each term has. The terms *mudarris*, *mu'alim*, *murabbi*, *muaddib*, *mundzir*, *muzakki*, and *mursyid* have the essence of meaning that integrates four competencies that must be imbued by every teacher and is based on theological understanding to strengthen universal human values that must be practiced by every educator.

3. Affirmation of Teacher Professionalism in the Among System in Child-Friendly Schools (SRA) Al-Quran Perspective

Teacher professionalism in Child-Friendly Schools (SRA) is a very important step or way in order to ensure a conducive, safe, and peaceful school environment accompanied by the support of professional teachers who are good role models, innovative, creative, able to provide motivation and apply *asah*, *asih*, and *asuh* in the learning process.

In the among system, professional teachers must have and be skilled in implementing four competencies: pedagogical and professional competencies that become *hard skills*, and personality and social competencies that become *soft skills* (Syarifah, 2014). By functioning these four competencies, there are several ways to implement the system in child-friendly schools (SRA) that can be done by

professional teachers, namely, *first*, ensuring physical and emotional safety in the classroom and school environment. *Second*, making themselves as examples or role models for students. *Third*, using appropriate, relevant, effective, and fun learning methods or approaches innovatively and creatively. *Fourth*, they actively involve themselves in communicating with students and are able to provide motivation. *Fifth*, conducting good cooperation between teachers and parents of learners. *Sixth*, appreciating learners' achievements regularly (Assegaf, 2004).

Safety and comfort in Child-Friendly Schools (SRA) means an educational environment that is designed, organized, and adjusted to the needs of children as learners who meet physical needs such as facilities and infrastructure, emotional needs, and also meet social needs for learners (Ministry of Women's Empowerment and Child Protection, 2015).

Some characteristics of schools that can be called safe and comfortable for children as learners are, *First*, a safe physical environment in terms of area, facilities, infrastructure, or also in the form of building construction and materials. *Second*, realizing a positive and inclusive culture. *Third*, having careful supervision. *Fourth*, involving the entire school community and parents to support school safety and comfort. *Fifth*, having a good and effective emergency security system. *Sixth*, have an open and transparent communication system (Rosalin, 2015).

In the implementation of the among system towards safety and comfort in this Child-Friendly School (SRA), professional teachers become protectors for students and are required to be able to ensure the safety and comfort of the school environment and also the emotional safety and comfort in the classroom during the learning process. Some of the ways that professional teachers must do are: *First*, they must fully supervise the safety of the classroom for learning. *Second*, creating a positive learning climate. *Third*, prevent *bullying*, violence, harassment, and any bad behavior that can hurt and injure learners. *Fourth*, provide a boost of confidence and psychological comfort to learners (Ministry of Women's Empowerment and Child Protection, 2015).

These methods include the personality and social competencies of professional teachers who function to provide safety and comfort to students in Child-Friendly Schools (SRA)

(Syarifah, 2014). This also means that all of the above methods are in accordance with the theory of *soft skills* because these methods emphasize more aspects of personality and social aspects. Personality skills here are protective attitudes that grow and develop emotionally in professional teachers. Social skills here are in the form of good interaction and communication with students in providing encouragement of confidence and psychological comfort to students (Basir, 2011).

Suppose all the ways or steps of implementing the system mentioned above are integrated and interconnected with the ideology of Islamic education, which emphasizes Qur'an values in everyday life. Then, professional teachers must become protectors of students, which is a manifestation of the principle of *maqashid sharia*, which is the basic principle of the purpose of establishing Islamic law which includes protecting religion, protecting the soul, protecting the mind, protecting offspring, and protecting property (Al-Duraini, 1975).

Professional teachers who become protectors of students if based on the principles of *maqashid sharia* above, then the teacher must be able to protect the physical and mental students from violence or even murder, protect the bad influence of students from spiritual danger, and protect students from moral damage (Ismail, 2013). This concept is also related to the concept of *ta'awun* (helping), which is a concept of providing mutual protection among Muslims in order to strengthen brotherhood, build solidarity, and strengthen the unity and integrity of Muslims (Azra, 2008).

From this concept of *ta'awun* (helping), the application of the among system to security and comfort in Child-Friendly Schools (SRA) can be correlated with Surah al-Taubah/9: 71.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٧١

And those who believe, men and women, some of them (are) helpers for others. They enjoin that which is good, and forbid that which is evil, and establish prayer, and pay the zakat, and obey Allah and His Messenger. They will be granted mercy by Allah; indeed, Allah is Mighty and Wise. (al-Taubah/9: 71)

As in *Tafsir Al-Maragi*, Surah al-Taubah/9: 71 above states that there are several social principles related to spiritual aspects that must be applied in Muslim society in order to realize peace, namely, *First*, the principle of mutual assistance both in social and spiritual aspects. *Second*, the principle of protecting each other. *Third*, the principle of maintaining social and spiritual goodness. *Fourth*, the principle of commanding goodness and preventing evil. *Fifth*, the principle of sincerity in worshiping Allah SWT. Upholding all these principles will bring the grace of Allah SWT (Al-Maragi, 1946).

Thus, the interpretation of Surah al-Taubah/9: 71 emphasizes the importance of peace of life as the grace of Allah SWT in the life of Islamic society, which can be obtained by helping each other in goodness and protecting each other from badness or evil or what is termed *amar ma'ruf and nahi munkar* which means inviting goodness and preventing evil. Practicing these social principles of Islamic society, in general, can be said to be an effort to maintain environmental safety and comfort (Mas'ud, 2002).

The second way to realize the security and comfort of the community environment is by abandoning bad attitudes and behavior and preventing all evil as commanded in the following hadith.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أضعف الإيمان

From Abu Said Al Khudri RA, he said, I heard the Messenger of Allah (SAW) say: Whoever sees an evil, then let him eliminate it with his hand. If he is unable with his hand, then do it with his tongue. If he is unable to do so, then he should do so with his heart. With the heart this is the weakest of faith. (HR. Muslim)

This Hadith strongly emphasizes efforts to prevent evil from occurring in the community. The evil in this Hadith must be prevented by various means that are appropriate and in accordance with the ability. The lowest level of prevention is simply rejecting the evil in one's heart. The importance of preventing evil in the environment is associated with faith. This means that people who claim to be believers must be

able to abandon evil and prevent it from happening in the community because it can disrupt security and comfort in the neighborhood.

In the context of this discussion, the two traditions mentioned above, along with the interpretation of Surah al-Taubah/9: 71, which was born from the concept of *ta'awun* by practicing *amar ma'ruf and nahi munkar*, namely inviting to goodness and preventing evil in the life of Islamic society, strongly supports professional teachers to become protectors of students who must be ready to ensure the safety and comfort of the school environment and also emotional safety and comfort in the classroom. By being ready and alert, this professional teacher means that he has proven his faith in Allah SWT by *amar ma'ruf and nahi munkar*, namely inviting goodness and preventing evil.

Thus, it can be concluded that the application of the among system to safety and comfort in Child-Friendly Schools (SRA) from the perspective of the Qur'an makes professional teachers a protector for students who can prevent *bullying*, acts of violence, harassment, and all bad behavior that can hurt and injure students; protect the bad influence of students from spiritual danger; and protect students from moral damage. Implementing an among system for security and comfort in Child-Friendly Schools (SRA) as a protector for learners is an effort to *amar ma'ruf and nahi munkar*, namely inviting to goodness and preventing evil as proof of faith.

Conclusion

Teacher professionalism in Child Friendly Schools (SRA) from the Qur'anic perspective correlated with the theory of *soft skills* and the among system approach is the competence of professional teachers who are not only able to improve the intellectual quality of their students, but also able to teach manners, behave and behave civilized, and be able to be a good example so as to shape the character of their students into individuals who have faith, knowledge, noble character or are civilized to God, parents, teachers, friends, and other people in everyday life. Child-Friendly Schools (SRA), from the Qur'anic perspective, meet the needs of children's education in accordance with the demands of the times through integrating Qur'anic values with science based on knowledge, compassion, non-discrimination, peace, cleanliness, justice, exemplary, tolerant,

brotherhood, and unity which aims to make students who are faithful, knowledgeable, and civilized. The application of the among system in teacher professionalism in Child-Friendly Schools (SRA) from the Qur'anic perspective affirms efforts to create a conducive, safe and peaceful school atmosphere with the support of professional teachers who have civilized attitudes and behaviors such as patience, sincerity, honesty, compassion, saying good and right, motivators, innovative, creative, and able to apply *asah*, *asih*, and foster in learning at Child-Friendly Schools (SRA) so that they can be good examples for students. The more civilized the teacher, the more professional he/she will be in his/her profession.

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