

VALUES OF ISLAMIC RELIGIOUS EDUCATION IN QS. AL-DUHA VERSE 9 - 11

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Abstract: The work in education must be directed to the preparation of the complete human being, as its material should be comprehensive of all human aspects, and this is because the human being is a complete and indivisible unit, so his education must be a complete and indivisible unit as well. And if the scholars divide education into sections, this is nothing but to specify its material and facilitate work in it. The method used in this research is a literature review related to the problem under study. The results of the study show that the educational process that all educators and parents must take care of is to raise students and children with wisdom and good exhortation and earnest for them the following is better, with a soft and good saying, and this is related to the verse of the Qur'an in Surat Adh-Duha, verse 9-11.

Keywords: Al-Duha Verse 9-11; Islamic Religious Education; Value.

INTRODUCTION

Education is a comprehensive process that includes aspects of human growth, which aims to develop, maintain, maintain, take care of giving knowledge, giving instructions, guiding, improving, perfecting students, both body, mind, soul, potential feelings and so on to form the *nature of* perfection. humans, who live independently and happily are in the *pleasure* of Allah SWT. Perfecting humans means making them useful and beneficial, after going through the process of education, their behavior, attitudes, and thoughts make them loved by Allah and also His servants.

Education can also be interpreted as an effort to foster and develop all aspects of the physical and spiritual human personality to become a person with personality, which must take place in stages. In other words, the formation of a complete and complete personality as an individual, social, and divine-human can only be achieved if the process continues towards the end of its growth and development to the optimal point of its abilities (Son, 2017)

Education is the process of changing the attitudes and behavior of a person or group towards others. It can also be interpreted as an effort to mature humans through teaching and training activities, procedures, methods, and educational actions. This seriousness through continuous education and training in various matters will be able to change a person's attitude or behavior. Education is also a deliberate effort to educate learners for their future roles through supervision, teaching, and training activities. Seriousness through teaching, continuous training by always processing various ways is what will be able to change a person's attitude or behavior. Education is

also a conscious effort to prepare students through guidance, teaching and training activities for their future roles (Solihin, 2020, 2021).

In education, various aspects of humanity must be developed, both spiritual, moral, intellectual, and social aspects. In the perspective of Islamic education, the main concern is should be placed on how to build a generation that has a noble personality, broad knowledge, and superior skills imbued with Islamic values.

Islam requires physical and mental submission and submission to Allah SWT by obeying all His commands and staying away from all His prohibitions. Obedience and submission to the provisions that have been decided, ready to carry out the rules that He has set, and against the desire to obey oneself to stay away from all forms of His prohibitions, with full sincerity and without coercion from any party. Many of these guidelines can be found in the Qur'an.

The values of Islamic education are a process of maturing and perfecting humans to fit their nature as human beings by adhering to the rules of Islam, namely the Al-Quran and Hadith. In the author's view that education must make students ready to face the various challenges of life in the world in the future, considering that they have gone through a process of good guidance and training. Various kinds of tests that confront him he is ready to dispel and finish well. Education must be realistic with life, not just theory because, students will face real life, not just theory.

While the nature of man is a divine being, namely worship, devotion, and obedience to Him, the second essence is that man is a social being, which requires the presence of other people to interact with each other and at the same time man is an individual being, that is, he is responsible for himself. Value is something that perfects humans according to their nature. Divinity values make him obedient to God's rules, human aesthetic values make him obedient to the rules of society and his country. So with this value, his position in life is high.

The portrait of Islamic religious education today is still a big job for our nation and state, Indonesia. Lately, we often witness scenes on television, newspapers, the internet, and other social media that do not meet the criteria of Islamic education itself, such as the abuse of the *tahfidzil Quran Islamic boarding school*, the occurrence of many immorality, taurine, and violence amid society. in various places. In reality, in the field of cultivating adab, morals, and values of Islamic education, the occurrence of arbitrariness and violence in education is still common, and sometimes the perpetrators are educators/teachers and even clerics.

This incident is not a picture of the world of education, and it is very far from the meaning of Islamic education. This phenomenon is in stark contrast to the holy verses of the Qur'an Surah Ad-Dhuah verses 9 and 10. In this verse, Allah strictly forbids arbitrariness and forbids violence.

Surah Ad -Dhuha verse 9, then do not act arbitrarily towards orphans. Arbitrary is an act that is carried out based on one's own will without regard to others. Verse 10, and to those who beg, do not rebuke them, rebuke has the meaning of yelling, treating harshly and harshly. And verse 11, and for the favor of your Lord, you should mention it (with gratitude). Gratitude is being grateful to those who have given. From the definition of education and some of the problems that occur in the world of education played by educators or teachers above, the author is encouraged to examine the interpretation of Surah Ad-Dhuha verses 9, 10, and 11, because it is felt that it contains educational verses that are closely related to the problem.

The purpose of this study is to determine the values of Islamic education contained in the letters Ad-Dhuha verses 9,10 and 11 and the source of the data is obtained through data collection, the form analysis is the author uses literature review.

METHOD

This study uses a qualitative descriptive-analytical approach. The descriptive analysis approach is a problem-solving procedure that is investigated by describing or describing the subject or object of research at present based on the facts that appear or as they are. Then an affirmation is made in the analysis so that it helps in formulating a new theory or strengthening an old theory, by producing modifications to the theory, not formulating a theory. As for the type of research, it is a type of library research, namely library research or pure library research.

Data source. In this study, we used several data sources as follows: 1) Primary Data Source; Primary data are data related to the values of Islamic religious education in the Al-Quran Surah Ad-Dhuha verses 9-11. 2) Secondary Data Source; Other supporting books are relevant to this research and also input (information) from other sources from print and electronic media journals.

In collecting data, we use a literature study "Library Research" which is to find data by conducting searches on books, journals, magazines, newspapers, and so on. Data collection both primary and secondary is carried out by studying literature by reading, understanding, identifying, analyzing, and comparing data sources with each other contained in the data source.

To analyze the data that has been collected, the author uses the inductive method, namely the method of concluding specific facts, then drawing generalizations or general conclusions. This method is used to analyze the data that has been obtained and collected, as well as to conclude the data that has been compiled. As for analyzing the data, we used a descriptive approach with a thought procedure.

RESULT AND DISCUSSION

1. Value of Islamic Religious Education

Value is price, the value of expertise, amount of content, content, or quality. Values are traits (things) that are important or useful for humanity, value can also be interpreted as something that perfects humans according to their nature. Something of value means that it has meaning, with which humans feel satisfied and useful, it is a number in intelligence, a measure of something. And with a person's value can be raised or lowered. Value is a belief or belief that forms the basis for a person or group of people to choose their actions. A limit that becomes a measure for humans whether they should step or not, whether they should change or remain silent, and so on and that value is what moves people to do something.

According to Muhajir, as quoted by Muhaimin, argues that in order of value can be grouped into two kinds, namely (1) divine values, which consist of *ubudiyah* values (servitude) and *muamalah* values (benefits), (2) ethical values human values, which consist of rational values (according to common sense), social values (community), biophysical values (application of principles/laws), economic values (system of life), political values (state administration), and aesthetic values (art and beauty). These two values can bring humans to the perfection of life, a life that brings peace and tranquility to the soul, the values of *ubudiyah* lead him to become a man who is obedient and fearful of his God, the value of *muamalah* makes him a human being who likes to spread goodness and benefits to others, so that his presence awaited and awaited, human ethical values lead him to live in society and the state, his way of life is obedient to the law and his actions are based on a healthy mind.

Islamic education is an effort that is carried out systematically in helping and encouraging someone to develop their potential to become a generation that is clean in heart, mind, appearance, feelings, and physical posture by referring to the Qur'an and the provisions of the Prophet as the source and cannot be influenced by other than the divine rules contained in the Qur'an. A system that is structured and designed through a conscious effort to provide the role of change and development of self-potential to students, so that they can increase their potential beyond the basic potential that is already inherent, always hone their minds and hearts so that they are always clean, and make changes. -change oneself in appearance, attitude, and so on by the provisions of the Qur'an and the provisions of the Prophet. The terms of education in Islam include:

a. *ta'lim*

According to Al-Ashfahani as quoted by Dedeng Rosidin *ta'lim* is the process of telling something repeatedly and often so that *the muta'allim* (student) can prepare its meaning and make an impression on him. *Ta'lim* is an activity carried out by the *mu'allim* (teacher) not only conveying material, but by explaining the content, meaning, and purpose so that the *Muslim* understands, is awake, and avoids mistakes, mistakes, and stupidity, so that *the mu'allim* can be role models in their words and actions. Abdul Fatah Jalal said that when the Prophet taught the recitations of the Qur'an to the Muslims, he not only made them able to read, but read with the reflection that contained understanding, understanding, responsibility, and planting trust. According to Ramayulis, *ta'lim* aims that the knowledge conveyed is beneficial, produces good deeds, and provides directions to the path of happiness in the hereafter to achieve the *pleasure* of Allah SWT.

b. *Tarbiyah*

Tarbiyah is education that focuses on education, personal formation, and development as well as the formation and development of a code of ethics (ethical/moral norms). *Tarbiyah* is a process of development and guidance, body, mind, and soul that is carried out continuously so that *mutarabbi* (students) can grow up and be independent to be able to live in society. *Tarbiyah* is an activity that is accompanied by feelings of affection, tenderness, attention, wisdom, and fun and is not boring. Its activities include physical, intellectual, moral, social, emotional, and aesthetic education.

c. *Tadris*

Tadris is a form of activity carried out by the *mudarris* (teacher) to read and mention something to the *mudarris* (student) repeatedly and often. Al-Hashemi added that his teaching took place in several various forms of achievement and success in it must be accompanied by patience, perseverance, and continuity. Meanwhile, Salim argues that tadris activities, *mudarris attitudes*, and work include various aspects including reading, discussing, explaining, *imposing*, writing, comparing, analyzing, assessing, and concluding (*istinbath*). The purpose of repetition here is so that the material presented is easy to memorize and remember.

Tadris is one of the teachings efforts to generate interest so that *mutadarris* (students) want to read, study and study on their own. Al-Hashimi argues that a good *tadris* begins with the student with his knowledge and experience and ends with the student in understanding and applying it. In other words, the purpose of *tadris* is for students to know, understand and then practice it. *Tadris* activities can be carried out by taking turns and taking turns, that is,

some read and some pay attention by correcting each other, correcting rote mistakes that are read to avoid mistakes and forgetting.

d. *Ta'dib*

Ta'dib is the cultivation of morals in a person so that he has a clean heart and good behavior. As quoted by Dedeng Rosidin in his work " The Roots of Education in the Qur'an and Hadith" Al-Baghdadi argues that *ta'dib* is the cultivation of good morals, commendable traits, noble *adab*, and strengthening it in students in particular and Muslims in general. Al-Attas said *ta'dib* is the cultivation and strengthening of *adab* in humans. Meanwhile, Nashih Ulwan argues *tab* is a series of moral joints and the virtues of behavior and instincts that must be carried out by children, cultivated and accustomed since he *is mumayyiz* (can distinguish) and can think so that he becomes a *mukallaf* (adult / has been subject to law), gradually entering the age of youth and ready to face life. From the above understanding, *ta'dib* is the process of moralizing children from childhood, to be honest, trustworthy, *consistent*, prioritize others, help the weak, respect the right, honor guests, do good to neighbors, and love others.

e. *Tahzib*

Tahdzib is a form of activity that aims to clean up something inappropriate that exists in the individual (*mutahadzdhib*) so that he becomes clean. Abdul-Qadir Ahmad confirmed that *tahdzib* always pays attention to conscience education and cleansing the heart from envy, revenge, *hasad*, *nifaq*, treason, deceit, and prejudice to humans. Conscience will not rise and live except with the fear of Allah SWT.

Tahdzib is a process of growing religious feelings in children, adhering to virtues and morals, preventing humility and bad habits from various things that are contrary to religion. *Tahdzib* is an effort to develop and improve so that someone avoids stains and sins by tracing the source of their causes. According to Nashih Ulwan, the factors that cause deviations from moral damage are poverty that overshadows part of the house, parental disputes and conflicts, divorce and the implications of poverty, not taking advantage of children's and youth's free time, negative association with evil friends, poor parental treatment of children. , watching crime and sex films, outbreaks of unemployment in the community, parental neglect of children's education, and orphanage disasters. Tahdzib material is generally complex and is not teaching material, this is because the target is morality which includes various aspects of relationships.

2. The content of Surah Ad-Dhuha verses 9-11

As explained in the definition of Islamic education, it is something that can perfect humans according to their nature, which is pursued through a comprehensive process that includes aspects of human growth, which aims to develop, maintain, maintain, administer, provide knowledge, give instructions, guide, improve, perfect. students, both body, mind, soul, potential feelings, and so on so that the nature of human perfection can be formed, living independently and happily being in the *pleasure* of Allah SWT. And if it is associated with this, the interpretation of Surah Al-Duha verses 9, 10, and 11 contains quite high educational values.

The educational values contained in the letter Al-Duha verses 9, 10, and 11 are as follows:

a. Content of Educational Values in verse 9

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Meaning: "As for orphans, do not act arbitrarily".

The interpretation of Surah Al-Duha verse 9 is "as you were orphaned and then protected by Allah, do not humiliate and control orphans unjustly because of their weaknesses. However, fulfill his rights, do good, be gentle with him and remember your death period. You should also show love to the orphans. Don't be harsh on them, don't let them be despised. Instill feelings in the orphans, that they are defended, caressed, and loved. Their property should be well secured until they can receive it themselves when they grow up.

A person who has experienced the narrowness of life surely is more able to feel the suffering of others. In the past, Rasulullah SAW was an orphan, then Allah kept him away from the humiliation of being an orphan and protected him, therefore he is the one who we should be more worthy of example in glorifying orphans. And glorifying orphans is a sign of his gratitude for the blessings of Allah SWT.

In Surah Al-Duha verse 9, Allah SWT commands us not to treat orphans arbitrarily, meaning that in treating orphans we should not use violence, nor rebuke or yell at them when the orphan is in our care (Abi Aufa, 2019; Sya'dyia, 2020). Allah also forbids exchanging good orphans' assets with our bad assets, Allah also forbids us from mixing up orphans' assets with our property, this is as stated in Surah An-Nisa verse 2. In Surah Al-An'am verse 152 and Surah Al Isra verse 34, Allah also commands Muslims not to approach their wealth. When we participate in eating his wealth, let us eat fairly and not exceed the share of the wages for caring for him, as Allah says in Surah An-Nisa verse 6.

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

Meaning: " "..., And do not eat the property of orphans more than the limit of propriety and (do not) rush (spend) before they grow up. Whoever (among the caretakers) is able, then let him refrain (from eating the orphan's property) and whoever is poor, then let him eat the property according to what is right..."

Islam teaches that its people treat orphans by doing good to them, as stated in the Qur'an letter An-Nisa verse 36.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

Meaning: " ...And do good to two parents, close relatives, orphans,..."

The same verse, namely the letter Al-Baqarah verse 83,

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

Meaning: "... And do good to parents, relatives, orphans, ..."

The educational values contained in the letter Al-Duha verse 9 include the following:

- 1) Education is not allowed to act arbitrarily.
- 2) Education does not allow violence, rebuke, or yelling.
- 3) Education must be with love.
- 4) Education is not allowed to be insulted and there is also *tyranny*.
- 5) Education must be full of justice, that is, equal, impartial. That is to treat others properly, not to harm others.
- 6) Education must be full of gentleness.
- 7) Education must begin with exemplary, namely things that can be imitated or imitated, good deeds, and behavior to be imitated and followed by others.
- 8) Education must pay attention to the problems that are happening.

b. Content of Educational Values in verse 10

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

Meaning: "And to those who beg, do not rebuke them."

The interpretation of this verse is "He gave the Prophet the direction to give people who beg with a gentle attitude and glorify them ". The recommendation to be gentle is an obligation for all Muslims, especially for the weak. Because that is a form of glorifying them.

"Do not act arbitrarily, do not be arrogant, and do not be mean and rude to the weak of the servants of Allah." Qatadah said, "That is, treat the poor with tenderness and compassion."

Islam forbids its followers to abstain from arbitrary actions, to be arrogant and condescending to others, and to abstain from bad and rude actions towards weak servants of Allah, but Islam strongly encourages compassion and gentleness, especially towards those who are weak.

Affection is a combination of two words, namely love and affection. Love has the meaning of giving or giving. Giving is an act of channeling or transferring something from one person to another. While love has the meaning of love. So compassion is treating other people with love. Do not rebuke people who want to ask you about knowledge and people who ask for wealth, however, answer and give them or reject them in a good way.

For people who ask, a gift is a very happy thing and rejection is something that disappoints, but a refusal done kindly can lessen their feelings of disappointment. For this reason, Islam recommends such a thing, namely giving to people who ask is a practice that is recommended or refused politely and does not hurt.

As quoted by Adian Husaini, Ibn Jama'ah argues that educators (people who give) to their students (people who ask) include (Husaini, 2015) is:

1) A person who imparts knowledge should intend for the sake of Allah SWT, spread knowledge, live the *syi'ar* of Islam, uphold the truth, and eliminate *falsehood*.

2) He should love his students as he loves himself. Rasulullah SAW said:

Meaning: "The faith of a person among you is not perfect until he loves his brother as he loves himself." (Narrated by Bukhari Muslim)

One of the manifestations of a person's faith is that he treats others as he likes to be treated by others with good treatment, he loves his brother as he loves himself, treats his brother as he treats himself.

1) Do not give up on the students if the students still deviate.

2) It should motivate to love knowledge and be enthusiastic in acquiring it.

3) Let people who provide knowledge look for various ways so that students can easily understand it.

4) Be enthusiastic in conveying their knowledge by paying attention to the psychological condition of their students by not burdening them beyond their capabilities, providing knowledge that is needed.

5) He should provide a special time to test the memorization of the material that has been delivered and also to test the extent to which his understanding has progressed.

6) Scientists should be fair to people who ask for knowledge.

- 7) Scientists should pay attention to the moral development of their students and provide solutions to their moral deviations.
- 8) Every scientist should be ready to help people who ask him for knowledge for the benefit of both moral and material.
- 9) The scientist should be humble towards those who ask him for knowledge.

The attitude of the Muslims towards those who beg for wealth should be as follows:

- 1) Keeping his intentions pure for the sake of Allah alone, this goes back to the hadith of intention narrated by Bukhari and Muslims:

Meaning: "Every act of a person depends on what he intended."

Good intentions start good actions, good actions will produce good deeds too. And other people who receive the kindness can feel the benefits of the kindness.

- 2) Do not bring up the gift because it can hurt the heart of the person who receives the gift, as in the word of Allah SWT, in Surah Al-Baqarah verse 264.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

Meaning: "O you who believe, do not take away (reward) your alms by mentioning it and hurting (feelings of the recipient),"

- 3) Not rejecting people who ask in the name of Allah, the Messenger of Allah said in a hadith narrated by Abu Dawud and Nasa'i:

Meaning: "Whoever asks in the name of Allah then grant his request."

This is a recommendation in Islam, so as not to reject people who beg who use the name of Allah.

- 4) Try not to refuse people who beg even though the person who asks is wearing a gold bracelet on his hand.
- 5) Do not withdraw or ask for something that has been given back, because taking something that has been given to someone else is like a dog eating its vomit. Rasulullah SAW said:
Meaning: "The person who takes back his gift (in another narration of sadaqah) is like a dog that eats his vomit." (Narrated by Bukhari and Muslim).
- 6) Giving ease and not making it difficult, and trying to make them happy. Because a believer is obliged to cultivate human love for goodness and encourage them to do well too, as the hadith of the Prophet SAW,

Meaning: "Make it easy and don't make it difficult, cheer up and don't make people run away."
(Narrated by Bukhari and Muslim)

Indeed, Allah wants ease and does not want difficulty, that is Allah's command to Muslims, namely to provide convenience to others and not to give difficulties beyond the limits of their capabilities. Providing convenience means having reduced the burden and it is happiness for someone.

- 7) Treat them with good morals, that is, with a sweet face, helping them in goodness and preventing anything that harms them.

Every human being who is treated with good morals, a sweet smile, and a cheerful face can influence others to do the same, and if this becomes a habit then goodness will appear to be widespread everywhere so that harmful things can be reduced by themselves.

- 8) Humble yourself (*tawadhu*) in front of them, because *tawadhu* is an attitude of Rabbani direction.

Meaning: "Verily Allah has revealed to me, be humble, ..."

Humble oneself in front of others does not mean humiliating oneself, but glorifying others with a low-key attitude in front of them, glorifying them with politeness, thereby creating peace and tranquility.

- 9) Forgive their mistakes, because forgiving it can add to one's glory. As the Prophet SAW said. *It means: "... And Allah will certainly increase the glory of those who like to forgive..."* (HR. Muslim)

Forgiving other people's mistakes is something that is not easy, it takes a hard struggle against himself so that he can forgive others, but this is balanced with the struggle, namely the glory given by God to someone who is always easy to forgive others.

From the results of the interpretation and explanation above, it can be concluded that the educational values contained in this paragraph are as follows:

- 1) be gentle and loving.
- 2) There is no arbitrariness in education.
- 3) Education should be full of *humility*.
- 4) There is no bad and rude treatment in education.
- 5) Education always instills knowledge, gives satisfaction to educators and students.
- 6) Education does not use anger or disappointment with students who have difficulty in science and understanding.

c. Content of Educational Values in verse 11

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Meaning: "And for the favors of your Lord then you should mention it (with gratitude) "

The interpretation of this verse is "The order to tell the favors of Allah, especially the favors of guidance and faith, which is thus a form of gratitude to the giver of favors, namely perfecting his gratitude by doing good to his fellow servants, as a symbol of gratitude. Then accompanied by talking about the blessings that are beneficial and noble.

Gratitude is a form of one's gratitude to Allah and His creatures. Gratitude is essentially giving praise to those who give. In the Qur'an, several verses instruct Muslims to be grateful for all the pleasures that have been given by Allah SWT. As contained in the letter Al-Baqarah verse 152 which means "... *be grateful to Me, and do not deny (favors) Me.*" Gratitude is a commendable character that must always be embedded in the soul of every Muslim because gratitude is a sign of faith in a person. In the letter of Ibrahim verse 7 Allah SWT, confirms that people who are good at being grateful, will be added to their enjoyment, and those who deny His favors then Allah SWT, threatens with a very painful punishment, "*Indeed, if you are grateful, surely We will increase (favor) to you, and if you deny (My favors), then indeed My punishment is very painful*".

So many pleasures that God has given us, we should be grateful for them. Let these pleasures make us obedient servants of Allah. Gratitude can be manifested in 3 ways (Nasional, 2013), namely:

- 1) Gratitude with the heart, which is acknowledging everything that is in us is sourced from Allah SWT.
- 2) Gratitude verbally, namely multiplying praise to Allah SWT, *Alhamdulillah*, and thanks to humans.
- 3) Gratitude with deeds, which makes it easier for us to do acts of worship such as prayer, zakat, sadaqah, helping the weak, and so on.

The educational values contained in the letter Al-Duha verse 11 are that education should instill gratitude to Allah and be grateful to humans.

CONCLUSION

The values of Islamic education are something that can perfect humans according to their nature, which is pursued through a comprehensive process that includes aspects of human growth, which aims to develop, maintain, protect, administer, provide knowledge, give instructions, guide, improve, perfect children. students, both body, mind, soul, potential feelings, and so on so that the nature of human perfection can be formed, living independently and happily being in the pleasure of Allah SWT.

The values of Islamic education contained in the letter Al-Duha verses 9, 10, and 11 are as follows:

1. The value of education is being gentle, namely loving and loving others as he loves himself, treating others with good actions, and avoiding violent actions such as rebuking and yelling.
2. The nature of tawadhu 'is being humble in front of others but not humiliating, glorifying others with a low profile in front of them.
3. Compassion is giving good treatment to others with love.
4. Fairness is treating others properly, not making others feel aggrieved.
5. A role model is a good deed and behavior to be imitated and followed by others.
6. Gratitude is gratitude to Allah SWT.

Application of educational values in the letter Al-Duha verses 9, 10, and 11, namely educators should be gentle, humble, loving, fair, and impartial towards their students in educating activities, providing exemplary attitudes and behavior, and provide an example in worship as a form of gratitude to Allah SWT.

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