

Teachers' Spiritual Competence Based On The Values Of Al-Qur'an Surah Al-Fatihah

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Abstract

This research is motivated by the issue of low teacher competence, This study aims to: 1) examine and analyze the values of Surah Al-Fatihah in efforts to develop teachers' spiritual competence; and 2) implement teachers' spiritual competence based on the Qur'an's Surah Al-Fatihah in learning activities at MAN 3 Kota Tasikmalaya and MAS Nurul Falah Kota Tasikmalaya. Teachers' spiritual competence is a crucial aspect of education, playing a significant role in shaping students' character and spiritual attitudes. This research employs a qualitative approach using a phenomenological study method to understand and describe the lived experiences of teachers in perceiving, internalizing, and practicing the values of Surah Al-Fatihah. Data collection was conducted through in-depth interviews, observations, and document analysis relevant to the study. The results reveal: 1) Surah Al-Fatihah provides foundational spiritual values that can be applied in education; and 2) the implementation of teachers' spiritual competence based on the values of Surah Al-Fatihah in learning activities creates a more beneficial and quality learning environment.

Keywords: *Teachers' Spiritual Competence, Values Of Al-Qur'an, Surah Al-Fatihah*

INTRODUCTION

Teachers play a critical role in shaping the character of students. They not only impart knowledge but also instill strong moral values. In the Islamic perspective, teachers hold a highly respected position (Salsabilah et al., 2021). Teachers are facilitators who help students realize their full potential. They act as mentors, guiding students to develop all aspects of themselves so they can become well-balanced and successful individuals. Teachers also serve as motivators, encouraging students to keep learning and growing. By creating a conducive learning environment, teachers instill confidence in students and support them in reaching their highest potential (Fasya, 2022).

Professional teachers must meet the required qualifications and be capable of facilitating effective learning processes. They must also be committed to achieving the national educational goals. In the context of modern education, a teacher's role is not limited to the transfer of knowledge (cognitive aspects) but extends to developing students' affective and spiritual dimensions. A teacher's spiritual competence is crucial in shaping students' character, morality, and values. Given the increasing complexity of social change, moral challenges, and value crises in the era of globalization, teachers' ability to guide students spiritually has become more significant. Teachers with strong spiritual competence can create a positive, integrity-filled learning environment imbued with values (Muchith, 2017).

As a holy scripture, the Qur'an serves as the primary source of inspiration for shaping the values of a Muslim's life. Surah Al-Fatihah, known as "Ummul Kitab" (The Mother of the Book), embodies profound spiritual values, including tauhid (faith in Allah), gratitude, submission, and supplication for guidance and protection. These values provide a foundation for developing spiritual competence, especially for teachers, who are expected to not only understand religious teachings textually but also embody them in their daily lives (Minarti, 2016).

Surah Al-Fatihah offers several dimensions of values applicable in the development of teachers' spiritual competence. These include the acknowledgment of Allah's presence (Ar-Rahman Ar-

Rahim), reliance on Allah through prayer (*Iyyaka na'budu wa iyyaka nasta'in*), and the balance between effort and supplication (*Ihdinash shiratal mustaqim*) (Chaniago & Ganesha, 2021).

Legislation clearly outlines the role of teachers as professional educators. Teachers are tasked not only with teaching but also with mentoring and evaluating students. To excel as educators, teachers must possess four core competencies, one of which is personal competence. Teachers should embody strong character and serve as role models for their students. Attributes such as honesty, patience, and humility enable teachers to build meaningful relationships with their students.

Pedagogical competence involves the ability to design and implement effective learning processes. This includes knowledge of learning theories and principles, lesson planning, the application of various teaching methods and techniques, as well as the assessment and evaluation of learning outcomes. Teachers must create a supportive learning environment that caters to students' learning needs.

Professional competence pertains to a teacher's in-depth knowledge of their subject matter. Teachers must master their teaching material, stay updated with the latest developments in their field, and apply their expertise effectively in teaching practices. This competence also encompasses skills in research and development to enhance teaching quality (Akbar, 2021). Integrating the values of Surah Al-Fatihah into teachers' spiritual competence aligns with the goal of creating educators who are not only knowledgeable but also morally and spiritually grounded. This holistic approach ensures that teachers can effectively guide students in developing their intellectual abilities while fostering character and faith.

In addition to the competencies previously discussed, teachers must possess spiritual sensitivity. The ability to integrate faith with knowledge makes teachers more inspirational. This integration fosters a deeper understanding and application of values, encouraging teachers to lead by example. Social skills are also key to a teacher's success. Teachers must build positive relationships with all stakeholders involved in the learning process. Strong communication skills, empathy, and teamwork abilities enable teachers to navigate classroom dynamics and foster productive relationships with students, parents, and colleagues.

Assessing students' attitudes includes a spiritual dimension, reflecting their relationship with the Creator. This aligns with the first principle of Pancasila, Belief in the One and Only God. The preamble of Indonesia's 1945 Constitution explicitly states that the nation's independence is a divine blessing, granted through the grace of Almighty God. The phrase "By the grace of Almighty God" signifies that Indonesia's independence is not solely the result of physical and material struggle but also a divine gift. This perspective underscores that, for the Indonesian nation, independence is a sacred blessing bestowed to achieve a better life free from colonial oppression. It highlights the role of divine intervention and the moral and spiritual motivations underpinning the nation's fight for freedom (Lubis et al., 2022).

Teachers have the responsibility to guide students toward becoming individuals of faith and piety toward Almighty God. This responsibility extends beyond teaching religious content to fostering students' spiritual character. Teachers serve as mentors, instilling values of faith and devotion through instruction, exemplary behavior, and daily interactions in the school environment. By modeling positive values, teachers convey the importance of principles such as honesty, patience, gratitude, and compassion—elements of piety to be practiced in everyday life. Moreover, teachers play a crucial role in fostering students' awareness of the existence of Almighty God and teaching them to internalize and live by religious principles. This role involves not only formal religious education but also creating an environment conducive to spiritual development. Teachers work in collaboration with parents and communities to ensure students develop spiritually both inside and outside the school setting. The ultimate goal is to nurture students who excel academically and possess a deep awareness and devotion to God.

The evaluation of students' spiritual character reflects their inner intelligence, which guides their meaningful behavior and activities in relation to the Creator. Teachers must therefore help students think, feel, and act harmoniously, engaging both their intellect and heart in the learning process. However, this task is less relevant if the teacher responsible for developing students' faith and devotion lacks spiritual competence.

Teachers must embody the values they teach, serving as role models of personality and spirituality for their students and the broader community. A teacher's spiritual competence is reflected in their ability to live according to the principles of faith and piety. Through their actions, teachers demonstrate how these values can be practiced and integrated into everyday life, inspiring students to adopt similar behaviors. This alignment between teaching and practice ensures that students not only learn about spiritual principles but also witness their application, reinforcing their importance and relevance (Ahmadi, 2018).

For students to develop their spiritual character meaningfully, it is essential that teachers themselves possess a strong foundation of spiritual competence. Teachers who exemplify spiritual sensitivity and integrity not only fulfill their role as educators but also serve as guiding lights, shaping the next generation to think critically, feel compassionately, and act ethically in alignment with their faith and conscience (Imron, 2011).

The statement that the purpose of education in Indonesia is to cultivate children who are intelligent, possess good character, and contribute to building a great nation aligns with the objectives outlined in the nation's education laws. Firstly, education aims to produce individuals who are intellectually capable, mastering the knowledge and skills required across various disciplines. This includes the development of critical, analytical, and creative thinking abilities essential for navigating life's challenges.

Secondly, education in Indonesia seeks to shape the moral character of its students. This involves not only imparting knowledge but also instilling moral, ethical, and social values such as honesty, responsibility, and empathy. Good character is expected to mold individuals who are not only intellectually competent but also exhibit behavior and attitudes that align with religious and cultural norms.

Thirdly, education aspires to create individuals who contribute to nation-building. Children who possess both intelligence and good character are envisioned to become active, responsible citizens who play a role in advancing the nation across various sectors, including social, economic, and political domains. Education thus aims to produce a generation not only well-versed in knowledge but also firmly rooted in strong character, capable of contributing positively to national development.

Additionally, Indonesia's national education system is expected to "enlighten the nation's life," emphasizing the improvement of the country's human resources. This effort aims to enhance the nation's global competitiveness by producing a more educated, skilled, and adaptable society that can keep pace with rapid changes in technology and global dynamics.

The ultimate goal of education in Indonesia is to create a generation that is not only intellectually intelligent but also morally upright and spiritually grounded. The academic development of children is complemented by the cultivation of moral values such as honesty, responsibility, discipline, and compassion for others. Alongside intellectual and moral growth, spiritual aspects are a vital pillar, wherein children are taught to understand, internalize, and practice their religious teachings. This holistic approach to education seeks to balance intellectual, moral, and spiritual development, ensuring that students grow into well-rounded individuals with integrity and character.

By emphasizing holistic education, children are expected to contribute positively to society and the nation, fostering advancements in economic, social, and cultural spheres. The integration of character formation and faith serves as a foundation for creating a complete

generation equipped to face future challenges and actively participate in nation-building. This approach aligns with the broader goals of establishing a just, prosperous, and dignified nation (Syafe'i, 2015).

To achieve this vision, it is crucial for students to learn to think, feel, and act in harmony, engaging both reason and heart. However, this mission would lose relevance if teachers, who are responsible for fostering students' faith and piety, lack spiritual competence themselves. Teachers must serve as role models in both personality and spirituality, providing exemplary behavior for their students and the surrounding community (Susilo et al., 2022).

A teacher's strong faith significantly impacts the learning process. A teacher with deep belief in their faith becomes a charismatic and inspiring figure, motivating students to learn and improve themselves. The spiritual values instilled by such a teacher encourage students to take responsibility for their actions and have the courage to admit mistakes. This foundation fosters personal growth and accountability among students.

Teachers' ability to manage classrooms effectively and create an engaging learning atmosphere, driven by their spiritual competence, positively influences students' academic achievements and the overall quality of future generations. Viewing teaching as an act of worship motivates teachers to dedicate themselves fully to educating their students, recognizing their work as a form of devotion to Allah SWT. This intention transforms teaching into a meaningful pursuit, pushing teachers to perform their duties to the best of their abilities.

The educational goals of Madrasah Aliyah emphasize producing graduates who excel academically while possessing strong character and readiness to face diverse life challenges (Muhaimin, 2009). For religious values to be genuinely embedded in students, madrasahs must undertake fundamental changes in the learning process. This involves not only adapting curriculum materials but also providing tangible examples of practicing religious values in daily life.

To elevate the quality of education in madrasahs, it is essential to have teachers who not only possess pedagogical competence but also exhibit strong faith, exemplary character, and the ability to build positive relationships within the community. Such qualities enable teachers to serve as role models who not only educate but also inspire and guide students toward holistic development.

According to Thomas Lickona, value education is not merely theoretical; it must be internalized and manifested in concrete actions. This principle becomes even more critical in the era of globalization, marked by rapid advancements in science and technology. While these developments bring numerous benefits, they also pose risks, such as the potential erosion of moral values. Teachers play a crucial role in addressing these challenges by embedding and demonstrating virtuous values in their teaching.

A society cannot function effectively or harmoniously without the virtues that form the foundation of good character. Such values are essential for fostering respect for human dignity and the moral framework that underpins social harmony. Traits like honesty, responsibility, discipline, and empathy serve as pillars for personal and social advancement. Without these virtues, individuals cannot contribute meaningfully to creating a better world that values achievement and the unique capabilities of every person.

Given these circumstances, it is crucial to instill educational values derived from the Qur'an and Sunnah in future generations. These sacred texts provide comprehensive guidance and moral frameworks that extend beyond spirituality, offering practical ethical direction for everyday life. By understanding and implementing these teachings, individuals can cultivate strong, positive character traits that contribute to a better society and nation.

The Qur'an and Sunnah serve as essential sources of values for shaping the character of the younger generation. They encompass guidance on ethics, morality, social responsibility, and

justice. By grounding education in these values, future generations can grow into individuals who not only achieve academic excellence but also embody noble character. This holistic development equips them to contribute positively to their communities, the nation, and the broader ummah (Nuruddaroini, 2018).

The Qur'an serves as a guide for human life, providing divine instructions to regulate attitudes, behavior, and ways of living in alignment with the demands of the present and future. As a divine revelation, the Qur'an conveys universal principles of life that remain relevant across time. One of its critical teachings is the emphasis on moral and ethical values that shape individuals into righteous beings who act in harmony with divine guidance, fostering a life of peace and harmony (Suhemi, 2019).

Surah Al-Fatihah, known as the opening chapter of the Qur'an or *ummu al-kitab* (the mother of the book), embodies these universal values. It teaches the importance of recognizing and praising the One Almighty God and seeking His guidance for living a righteous and just life. Frequently recited during daily prayers, Surah Al-Fatihah emphasizes submission to God and gratitude for His blessings. It offers lessons in divinity, morality, and social values that can be applied to personal and societal life (Hanafi, 2017).

Thus, the Qur'an, through chapters like Al-Fatihah, directs humanity toward ethical, virtuous, and peaceful living while addressing the evolving challenges of time. For instance, the phrase "*rabbi al-'alamīn*" in Al-Fatihah reflects humanity's duty to observe and ponder the universe, inspiring intellectual and spiritual growth that ultimately glorifies Allah (Nuruddaroini, 2018).

However, research highlights complex challenges faced by Indonesian educators. Issues such as disparities in teachers' spiritual, social, pedagogical, and professional competencies, alongside concerns about their welfare and workload distribution, remain prevalent.

Challenges in Education 1) Neglect of Spirituality in Education: The spiritual dimension, critical in education, often takes a backseat to intellectual and cognitive development. Schools frequently emphasize academic achievement over moral and spiritual growth, resulting in students who excel academically but lack ethical and spiritual grounding. Teachers, tasked with instilling spiritual values, often focus disproportionately on curriculum demands, sidelining their role in spiritual guidance. 2) Erosion of Teachers' Morals and Ethics: Teachers play a vital role in shaping students' character and values. However, the moral and ethical standards of some teachers have been undermined by societal changes and the pressures of the profession. Maintaining integrity in such an environment is a growing challenge. 3) Lack of Qur'anic Integration in Learning: Although the Qur'an provides profound spiritual and moral guidance, its integration into the learning process remains minimal in many educational institutions. This oversight neglects a key component of value-based education (Shihab, 1997). 4) Balancing Personal and Professional Life: The heavy workload associated with teaching—ranging from multiple classes to administrative tasks—leaves little room for teachers to balance their professional and personal lives. This imbalance often leads to stress and burnout. 5) Insufficient Focus on Character Education: Structured character education is crucial for developing personal and spiritual competencies in students and teachers. However, inconsistent implementation of character education impacts teachers' ability to instill moral integrity and spirituality effectively (Ruswandi et al., 2024). 6) Value Crisis Among Students: A crisis of values among students is a significant issue, affecting their character and spiritual development. Rapid societal changes and social complexities often leave students struggling to identify and uphold moral values, impacting their behavior, motivation, and academic performance (Firdaus & Erihadiana, 2022). This study focuses on two institutions in Tasikmalaya: Madrasah Aliyah Negeri 3 and Madrasah Aliyah Swasta Nurul Falah. Both madrasahs, rooted in Islamic education, play a strategic role in integrating religious and general education to shape students' character. They offer a balanced

curriculum covering core subjects such as mathematics, science, and languages, alongside Islamic studies, including theology (*aqidah*), jurisprudence (*fiqh*), exegesis (*tafsir*), and prophetic traditions (*hadith*).

Extracurricular activities such as Quranic studies, religious gatherings, and daily worship practices further reinforce Islamic values. Through these practices, students not only learn religious principles theoretically but also apply them in daily life. In the context of globalization and modernization, madrasahs serve as moral fortresses, equipping students to resist negative influences while upholding Islamic values.

This research aims to emphasize the necessity of enhancing teachers' spiritual competence to achieve comprehensive educational goals. The study highlights the importance of shaping individuals holistically, fostering intellectual, moral, and spiritual growth to maturity. A qualitative, descriptive approach was employed to examine and internalize the values of Surah Al-Fatihah in developing teachers' spiritual competence.

Madrasahs' dual focus on academic excellence and character building ensures students are equipped with the knowledge, faith, and moral integrity necessary for contributing positively to society and the nation. By emphasizing spiritual competence in educators, the study seeks to address existing gaps and align educational practices with the comprehensive vision outlined in Islamic principles.

RESEARCH METHODS

This study adopts a qualitative approach aimed at collecting descriptive data, including verbal statements, written documentation, and observed behaviors directly obtained from research subjects (Cresswell, 2019). The research methodology uses an ethnographic method, which focuses on understanding culture or social life within its natural context, or a phenomenological method, which aims to understand individuals' subjective experiences in specific situations. It is sometimes referred to as the impressionistic method, where the researcher emphasizes interpretation and in-depth depiction of existing phenomena. Qualitative methods are used to study scientific objects in natural conditions. With this approach, the data obtained will be more comprehensive, in-depth, reliable, and meaningful, ensuring the research objectives are effectively achieved (Moleong, 2011). The data collection techniques employed in this study include interviews, observations, and document analysis (Miles et al., 2014). The research was conducted at MAN 3 Kota Tasikmalaya and Madrasah Aliyah Swasta Nurul Falah Kota Tasikmalaya.

RESULT AND DISCUSSION

Teachers' Spiritual Competence at MAN 3 Kota Tasikmalaya and Madrasah Aliyah Swasta Nurul Falah Kota Tasikmalaya Based on the Values of Al-Qur'an Surah Al-Fatihah

Teachers' spiritual competence is a fundamental aspect of education, encompassing the ability to integrate faith, morality, and devotion to Allah into the learning process. Based on the research findings, the spiritual competence of teachers at MAN 3 Kota Tasikmalaya and Madrasah Aliyah Swasta Nurul Falah Kota Tasikmalaya reflects the values embodied in Surah Al-Fatihah, namely *tauhid* (oneness of Allah), compassion, gratitude, responsibility, perseverance and discipline, as well as guidance and instruction. These values form a crucial

foundation for education that not only focuses on worldly knowledge but also fosters students' character and spirituality.

The value of *tauhid* lies at the heart of teachers' spiritual competence, as emphasized by Quraish Shihab. *Tauhid* teaches teachers to acknowledge the oneness of Allah in all aspects of life, including education. Teachers who embody *tauhid* connect every piece of knowledge to Allah's greatness and power, guiding students to realize that everything originates from and returns to Him. At MAN 3 and Nurul Falah, teachers practicing *tauhid* not only impart worldly knowledge but also provide students with spiritual understanding, enabling them to see the connection between knowledge and Allah's majesty.

Compassion, as taught in Surah Al-Fatihah, is another essential value instilled by teachers. Compassionate teachers create a positive learning environment that supports students' character development. At both institutions, teachers view each student as unique, offering attention tailored to their needs, while demonstrating patience and empathy. This compassionate approach ensures students feel accepted and valued, motivating them to learn. This aligns with the perspectives of Quraish Shihab and Al-Ghazali, who emphasize compassion as a pathway to cultivating noble character.

Gratitude is another key value that significantly contributes to teachers' spiritual competence. Grateful teachers recognize that their ability to teach is a blessing from Allah that should be utilized for good. At MAN 3 and Nurul Falah, teachers express gratitude by teaching with sincerity, appreciating the opportunity to guide students, and approaching educational challenges with a positive attitude. By modeling gratitude, teachers encourage students to value knowledge as a divine gift, inspiring them to learn diligently and sincerely.

Responsibility serves as a vital cornerstone of education. Responsible teachers understand that their role extends beyond delivering knowledge to guiding students toward social and spiritual accountability. Teachers at both madrasahs exhibit responsibility through their dedication to creating conducive learning environments, treating all students equitably, and fulfilling their educational duties with high integrity. As highlighted by Al-Ghazali, responsibility includes building students' character, developing effective teaching methods, and fostering strong collaboration with parents.

Perseverance and discipline, derived from the values of Surah Al-Fatihah, are also integral to teachers' spiritual competence. Teachers at MAN 3 and Nurul Falah demonstrate perseverance and discipline through their commitment to continually enhancing their teaching skills, thoroughly preparing materials, and carrying out their teaching responsibilities with dedication. Classroom discipline and well-organized material delivery foster structured learning environments, while teachers' perseverance in overcoming challenges inspires students to adopt the same mindset in their lives.

Additionally, the values of guidance and instruction in Surah Al-Fatihah emphasize the teacher's role as a mentor who not only imparts knowledge but also shapes students' character. Teachers at both madrasahs strive to create interactive, reflective, and contextually relevant learning processes, enabling students to understand and apply what they learn. They also serve as moral and spiritual exemplars, demonstrating the practical application of Islamic values in daily life.

The integration of spiritual values into education at MAN 3 and Nurul Falah demonstrates that teachers' spiritual competence enriches the learning process while having a long-term impact on students' character development. Education grounded in the values of Surah Al-Fatihah helps students become individuals who are not only intellectually capable but also possess noble character and profound spiritual awareness. Teachers guided by these values are instrumental in shaping a generation of individuals with exemplary morals, ready to face life's challenges responsibly and with gratitude.

Thus, the spiritual competence of teachers at these madrasahs can serve as a model for holistic, Islamic value-based education. The values of *tauhid*, compassion, gratitude, responsibility, perseverance and discipline, as well as guidance and instruction from Surah Al-Fatihah, provide a framework for education that fosters not only academic success but also the development of individuals who are faithful, knowledgeable, and morally upright.

The Implementation of Teachers' Spiritual Competence Based on Al-Qur'an Surah Al-Fatihah in Learning Activities at MAN 3 Kota Tasikmalaya and MAS Nurul Falah Kota Tasikmalaya

Teachers' spiritual competence is a vital element of Islamic values-based education. Surah Al-Fatihah, as the essence of the Qur'an, provides guidance on the values of *tauhid* (oneness of Allah), compassion, gratitude, responsibility, perseverance, discipline, and learning. The implementation of these values in learning activities at MAN 3 Kota Tasikmalaya and MAS Nurul Falah Kota Tasikmalaya reflects a concrete effort to integrate moral and spiritual education into the curriculum.

Tauhid serves as the fundamental pillar of teachers' spiritual competence. At MAN 3, the implementation of tauhid involves lesson planning that emphasizes the oneness of Allah, such as setting objectives aligned with His divine presence and integrating Qur'anic verses into the learning materials. The learning process connects all disciplines to Allah's greatness, helping students realize that knowledge is part of His blessings. At MAS Nurul Falah, tauhid is fostered through creating an Islamic environment, empowering teachers with strong faith, and adopting an Islamic curriculum that embeds spiritual values in all aspects of education.

Compassion, as emphasized in Surah Al-Fatihah, is evident in teacher-student and peer interactions at both madrasahs. Teachers at MAN 3 employ a personalized approach, listening attentively to students' needs and avoiding authoritarian practices. Compassion is also demonstrated through collaborative activities, such as group work and social projects, which teach students to respect one another. At MAS Nurul Falah, an inclusive learning environment is created through positive communication, making students feel supported and valued. Compassionate evaluation methods, such as observing students' behavior and encouraging self-reflection, further embed this value.

Gratitude is another essential value integrated into learning activities. At MAN 3, starting and ending lessons with prayers expresses gratitude for the opportunity to learn. Teachers also commend students' efforts and progress, instilling appreciation for the learning process. At MAS Nurul Falah, gratitude is woven into the curriculum, with daily reflections encouraging students to recognize the blessings they receive. Additionally, students are taught to view failures as learning opportunities, cultivating a positive outlook on challenges.

Responsibility is instilled through various activities that teach students accountability for their roles and tasks. At MAN 3, teachers assign tasks with clear deadlines, emphasizing time management. Routine activities, such as cleaning duties and organizing classroom resources, help students understand their responsibility in maintaining a conducive learning environment. At MAS Nurul Falah, daily schedules and collective prayers before lessons are effective methods to instill responsibility. Structured transitions between activities train students to act methodically and with foresight.

Perseverance and discipline, as essential components of learning success, are cultivated in multiple ways. At MAN 3, teachers establish consistent classroom rules, assign incremental tasks, and involve students in routine exercises to build persistence. At MAS Nurul Falah, time management habits and project-based learning encourage students to work systematically and consistently. Periodic evaluations and constructive feedback from teachers help students appreciate the direct impact of perseverance and discipline on their achievements.

Learning and guidance values are implemented by emphasizing education as a holistic process to shape students' character. At MAN 3, teachers prioritize values such as honesty, discipline, and responsibility, employing strategies like lectures, discussions, and simulations to ensure these values are internalized and practiced. At MAS Nurul Falah, values like patience, trustworthiness, and empathy are taught using planned approaches supported by media and methods that promote value-based learning.

The overall implementation demonstrates that both madrasahs have successfully integrated the values of Surah Al-Fatihah into their educational practices. Teachers act as role models who not only impart knowledge but also instill spiritual values through their interactions and teaching methods. The learning environments created in these madrasahs encourage students to become intellectually capable, morally upright, and spiritually aware individuals.

Observations reveal that this holistic approach creates a conducive and empowering learning atmosphere. The implementation of values such as tauhid, compassion, gratitude, responsibility, perseverance, discipline, and relevant guidance from Surah Al-Fatihah serves as a core strength in preparing a generation ready to face life's challenges with a strong spiritual foundation

CONCLUSION

The implementation of teachers' spiritual competence based on the values of Surah Al-Fatihah at MAN 3 Kota Tasikmalaya and MAS Nurul Falah Kota Tasikmalaya reflects a holistic approach to education that integrates faith, morality, and academic excellence. Through the foundational values of *tauhid*, compassion, gratitude, responsibility, perseverance, discipline, and learning, these madrasahs have successfully created learning environments that foster intellectual growth, moral integrity, and spiritual awareness. By acting as role models and embedding these values in their teaching practices, teachers not only enhance the learning process but also contribute significantly to shaping a generation of students who are prepared to navigate life's challenges with a strong spiritual foundation, moral uprightness, and academic competence. This model of education serves as an exemplary framework for integrating Islamic values into modern educational practices.

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