



Implementation of the Concept of Teacher Service Excellence in Surah Al-Muddatstsir Verses 1-7 to Improve the Quality of Student Learning

Almuhajir

IAIN Lhokseumawe Postgraduate, Aceh, Indonesia, Indonesia

abujaadalhaq@yahoo.com

Received: July 2023; September 2023; December 2023

DOI: <http://doi.org/10.33852/jurnalin.v7i2.499>

Abstract:

This research aims to analyze the implementation of the concept of teacher service excellence from the perspective of Surah al-Muddatstsir verses 1-7 to improve the quality of student learning. The researcher used a qualitative research method through a literature review with a *bir-ra'yi* (*diroyah*) interpretation approach, which included *ar-Ra'yu al-Mahmudah*. The data sources consist of primary data, namely the Al-Qur'an Surah al-Muddatstsir verses 1-7, and secondary data, several tafsir books, books, articles, or other relevant scientific works to this research. The data collection techniques used are documentation and content analysis. The results of the research show that the implementation of the teacher service excellence concept contained in Surah al-Muddatstsir verses 1-7 contains several aspects, including building personnel relationships, motivation and responsibility, vertical communication, appearance and cleanliness, self-purification and example, sincerity, and patience. The concept of teacher service excellence through the interpretation approach of Surah al-Muddatstsir verses 1-7 has a worldly and spiritual function. In general, it is very relevant to modern teacher service excellence. The concept of teacher service excellence through the interpretation approach of Surah al-Muddatstsir verses 1-7 is implemented into three dimensions, namely the dimensions of aqidah, akhlaq, and muamalah

Key Words: *Teacher Service Excellence, Surah Al-Muddatstsir, Quality of Student Learning*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang implementasi konsep service excellence guru dalam perspektif surat al-Muddatstsir ayat 1-7 untuk meningkatkan kualitas pembelajaran siswa. Peneliti menggunakan metode penelitian kualitatif melalui kajian pustaka dengan pendekatan *tafsir bir-ra'yi* (*diroyah*) yang didalamnya terdapat *ar-Ra'yu al-Mahmudah*. Sumber data terdiri dari data primer yaitu al-Qur'an surat al-Muddatstsir ayat 1-7 dan data sekunder yaitu beberapa kitab tafsir, buku-buku, artikel-artikel, atau karya ilmiah lainnya yang ada relevansinya dengan penelitian ini. Teknik pengumpulan data yang digunakan adalah teknik dokumentasi dan dianalisis dengan menggunakan teknik content analysis. Hasil penelitian menunjukkan bahwa Implementasi konsep service excellence guru yang terdapat dalam surat al-Muddatstsir ayat 1-7 mengandung beberapa aspek, antara lain membangun hubungan personalia, motivasi dan tanggung jawab, komunikasi vertikal, penampilan dan kebersihan, penyucian diri dan keteladanan, keikhlasan, dan kesabaran. Konsep service excellence guru melalui pendekatan tafsir surat al-Muddatstsir ayat 1-7 memiliki fungsi duniawi

dan ukhrawi, sehingga secara umum memiliki banyak relevansi dengan konsep service excellence guru modern. Konsep service excellence guru melalui pendekatan tafsir surat al-Muddatstsir ayat 1-7 terimplementasi kedalam tiga dimensi yaitu dimensi aqidah, akhlaq dan muamalah.

Kata Kunci: *Pelayanan Prima Guru, Surah Al-Muddatstsir, Kualitas Pembelajaran Siswa*

INTRODUCTION

Excellent service in schools, especially Islamic educational institutions, is a major concern in efforts to improve the quality of students (Zuhaeriah et al., 2020; Asnawi & Setyaningsih, 2020; Diana & Zaini, 2023). Schools as education service providers are expected to be able to realize the expectations of parents who are customers of educational services, which are equal to or better than the reality they experience (Rahimizhian et al., 2020; Calma & Dickson-Deane, 2020; Del Río-Rama et al., 2021). Educational institutions must provide the best learning services to improve the quality of students (Budiharso & Tarman, 2020; Demi et al., 2021; Camilleri, 2021). Services in education are an absolute necessity, especially in improving the quality of learning (Ramírez-Hurtado et al., 2021; Chankseliani et al., 2021; Whalley et al., 2021). Teachers, as the main pioneers in education, must adapt to the situations and problems they face, as well as be professional role models in their fields (competencies), guidance, and life that can be emulated by students (Strong et al., 2020; Morrison et al., 2021; Caena & Vuorikari, 2022).

Excellent service is a form of attention to customers by providing the best service to make it easier to meet their needs and realize their satisfaction so that they remain loyal to the organization (Arslan, 2020; Fida et al., 2020; Rane et al., 2023). The main goal of excellent service is to provide services that can meet and satisfy customers or the community and provide a focus on service to customers. In the context of schools, excellent service not only includes the learning process but also outside the learning process.

The relevance of this research is very important in the world of education because excellent service from teachers to students is based on wholehearted service and empowerment, starting from paying attention, observing, listening, facilitating, and developing their potential. Teachers must be creative in carrying out the learning process, starting from designing a lesson plan to understanding the character of each student, as well as carrying out an active, innovative, creative, effective, and fun learning process so that students will be enthusiastic about learning. Thus, this research is important to be discussed academically to provide a deep understanding of how the concept of excellent service can be applied in education.

The main problem in this study is how to implement the concept of excellent teacher service through the approach of tafsir surah al-Muddatstsir verses 1-7 in improving the quality of student learning. As the times have evolved, there have been complaints that today's students show little respect for their teachers, even while still under their guidance. If this is true, it is certainly

very concerning and requires further reflection on the relationship between teachers and students based on the values listed in the teacher's code of ethics. There is a possibility that teacher services to students are still lacking so that unwanted things happen. Therefore, this study aims to explore and recontextualize the concept of excellent service that must be possessed by teachers, by taking inspiration from Surah al-Muddatstsir verses 1-7.

Previous research on excellent service in education has been carried out a lot. For example, research by Kurniawan (2020) states that excellent service is the best service in meeting customer expectations and needs. This research emphasizes the importance of focusing on services that can meet and satisfy customers. In addition, Suharto (2009) highlighted that the main purpose of excellent service is to provide services that can meet and satisfy customers or the community. This research is relevant because it shows the importance of excellent service in the context of education. Yugga Tri Surahman (2021) also emphasizes the importance of teachers' personalities as role models who must maintain professionalism with full trust, wisdom, and wisdom.

Although many studies have discussed the concept of excellent service, there are still gaps in the context of the implementation of this concept through the approach of tafsir al-Qur'an, especially Surah al-Muddatstsir verses 1-7. Most research focuses only on technical and theoretical aspects without linking them to religious values that can provide practical guidance in improving the quality of learning. Therefore, this study seeks to fill this gap by connecting the concept of excellent service with the teachings of the Qur'an which has strong relevance in the world of Islamic education.

This research offers novelty by exploring the implementation of the concept of excellent teacher service through the approach of tafsir surah al-Muddatstsir verses 1-7. The novelty of this research lies in the recontextualization of the teachings of the Qur'an in the context of educational services, which has not been widely discussed in the previous literature. This study seeks to show how the values contained in Surah al-Muddatstsir can be applied by teachers in providing excellent service to students, so that they can improve the quality of learning and form superior student personalities.

The purpose of this study is to explore and implement the concept of excellent teacher service through the approach of tafsir surah al-Muddatstsir verses 1-7 in an effort to improve the quality of student learning. This research is important because it provides clear and applicable guidance for teachers in improving the quality of learning. Using the Qur'anic interpretation approach, this research offers a holistic and in-depth perspective, which focuses not only on the technical aspects of learning but also on the ethical and spiritual values that an educator must have. The urgency of this research lies in the urgent need to improve the quality of education through strengthening the role and responsibility of teachers as role models and leaders in the learning process.

RESEARCH METHODS

This study uses a qualitative method with a literature study approach. Qualitative research through literature study aims to provide ideas or ideas about the concept of excellent teacher service contained in the Qur'an Surah Al-Muddatstsir verses 1-7 in improving the quality of student learning. The approach used is *bir-ra'yi* (*diroyah*) tafsir which includes *ar-Ra'yu al-Mahmudah* (interpretation with permissible reasoning). Abu Salma explained that Tafsir *Bir-Ra'yi* (*Diroyah*) is divided into two parts, namely *ar-Ro'yu al-Mahmudah* (interpretation with permissible reasoning) with several conditions including *ijtihad* that is carried out does not deviate from the values of the Qur'an and *As-Sunnah*, does not contradict the *tafsir bil ma'tsur*, and a *mufassir* must master the sciences related to tafsir and its tools. Through this study, the researcher seeks to explore and contextualize the wisdom contained in the Qur'an Surah Al-Muddatstsir verses 1-7 to obtain the formulation of the concept of excellent teacher service in improving the quality of student learning.

The data collection technique used in this study is a documentation technique. The data collection location was carried out at the library of the Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang, which is located at Jalan Gajayana No. 50, Dinoyo, Malang City, East Java. The data sources used consist of primary data and secondary data. The primary data source in this study is the Qur'an, Surah Al-Muddatstsir verses 1-7. Secondary data sources include various books of tafsir such as Tafsir Ibn Katsir, Tafsir *Fi Zilalil Qur'an*, Tafsir *Al-Misbah*, as well as books, articles, and other scientific works relevant to this research. The documentation technique was explained by Suharsimi Arikunto as a method to find data on things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, and so on (Arikunto, 2006).

The data analysis in this study uses content analysis techniques. The steps taken by the researcher during data collection are: (1) Reading the main reference, namely the Qur'an, (2) Classifying the sub-discussion in the verses used as the main source in this study, namely Surah Al-Muddatstsir verses 1-7, (3) Selecting sub-titles that are sources of primary and secondary material relevant to this research, (4) Searching for verses and hadiths as well as the opinions of education experts related to this research. The data obtained was then analyzed using content analysis techniques to obtain a deep and comprehensive understanding of the concept of excellent teacher service in the perspective of the Qur'an and its relevance in improving the quality of student learning.

RESULTS AND DISCUSSION

Asbabun Nuzul Surah Al-Mudatstsir Verses 1-7

The *asbabun nuzul* of Surah al-Mudatstsir verses 1-7 is agreed by scholars to have been revealed before the Prophet migrated or in the early days of Prophethood. (Shihab, 2002). This agreement is based on a hadith narrated by

several hadith narrators who have the same meaning, including by Imam Bukhari:

'Abdullāh ibn Yusuf narrated to us Al-Laits from Uqail and Ibn Shihab said; I heard Abu Salamah say; Jabir ibn 'Abdullāh reported to me that he heard the Messenger of Allah (blessings and peace of Allah be upon him) narrate about the beginning of the revelation. He said: "While I was walking, I suddenly heard a sound coming from the sky, so I lifted my gaze towards the sky, and there was the Angel who had previously come to me in the cave of Hira' sitting on a chair between heaven and earth. I was so frightened that I fell to the ground. Then I immediately went to my family and said, cover me, cover me, so my family immediately covered me. Finally Allah Ta'ala revealed the verse: "Yaa Ayyuhal Muddatstsir Qum Fa`Andzir (O one who is covered, arise, and warn)", until His words: "Fahjur", Abu Salamah said, Ar-Rijz means idols. After that, successive revelations were revealed (Al-Bukhari, 1407 H).

Ibn Kathir commented on this hadeeth in his tafseer by saying: "This hadeeth shows that revelation had been revealed before this, as it was said: The angel who came to me in the cave of Hira' was Archangel Jibril when he came to him and said "Iqra'". Then there was a period of time after that, and then the Angel Gabriel descended again after that. By compromising the contents of this narration, it can be concluded that the first revelation that was revealed after the grace period was this surah (Muhammad, 2004).

Tafsir Surat Al-Mudatstsir verses 1-7

In interpreting Surah Al-Mudatstsir verses 1-7, researchers used two types of interpretive approaches, namely tafisr bilmatsur and tafisr birra'yi, including tafisr Ibn Kathir (Muhammad, 2004), tafisr Jalalain (Imam Jalaluddin Al-Mahalli, 2010), and tafisr al-Misbah (Shihab, 2002).

Table 1. Interpreting Surah Al-Mudatstsir

Verse	Tafsir	
يا أيها المدثر	Ibn Kathir	To continue his apostolic mission
	Jalalain	The one who covered himself with his clothes when the revelation came to him
	Al-Misbah	Arise perfect and vigorous, and warn those who are heedless and forget Allah
قم فأندزر	Ibn Kathir	Prepare to unite your resolve and warn mankind
	Jalalain	Fear the people of Mecca with hell if they do not believe
	Al-Misbah	Rise up earnestly and vigorously and give a warning
وربك فكبر	Ibn Kathir	Your Rabb magnify, that is, honour
	Jalalain	Honour Him from the associations made by the polytheists
	Al-Misbah	God is your only Sustainer and Educator, whatever happens, honour Him
	Ibn Kathir	Allah told Prophet Muhammad to clean himself and his clothes

وثيابك فطهر	Jalalain	Shorten your garments so as to differ from the custom of the Arabs who always let their garments fall to the ground, when they boast, for fear of being exposed to unclean things
	Al-Misbah	The outward appearance should be clean in order to attract the sympathy of those being admonished and guided
والرجز فاهجر	Ibn Kathir	<i>Az-Zajr</i> means statues, leave them and <i>Ar-rujza fahjur</i> means leave disobedience
	Jalalain	Abandon those idols forever
	Al-Misbah	Abandon out of hatred and displeasure sin, punishment, or idols
ولا تمنن تستكثر	Ibn Kathir	Thou shalt not give something to get more
	Jalalain	Do not give something in order to get more in return than what you have given
	Al-Misbah	Prohibiting the association of da'wah with the aim of obtaining worldly rewards, one example of which is choosing or sorting out the object of da'wah
ولربك فاصبر	Ibn Kathir	Make your patience with their hurtful actions to earn Allah's pleasure
	Jalalain	Carry out the commands and avoid the prohibitions of Allah
	Al-Misbah	Patience demands steadfastness in the face of something difficult, hard, bitter, which must be accepted and faced with full responsibility

Implementation of the Teacher Service Excellence Concept Through the Approach of Surat Al-Muddatstsir Verses 1-7

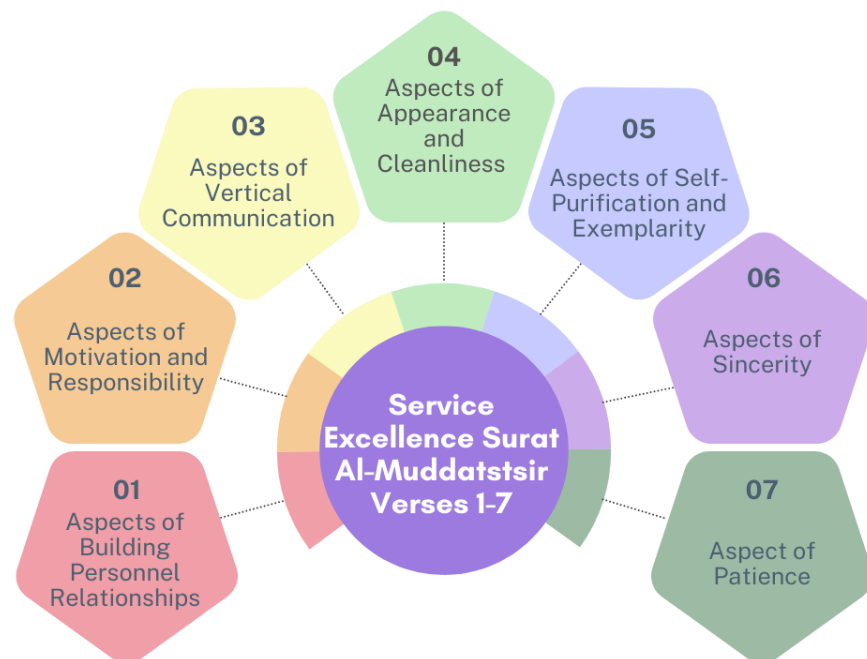


Figure 1. Implementation of the Teacher Service Excellence Concept Through the Approach of Surat Al-Muddatstsir Verses 1-7

Verse 1. Aspects of Building Personnel Relationships

The concept of service excellence in Surah al-Muddatstsir verse 1 emphasizes the importance of building good personal relationships, starting with warm and affectionate greetings. The phrase "yaa ayyuha" signifies a call of closeness and inclusiveness, encouraging a sense of connection between the

speaker and the listener (Idris, 2012). This verse underscores the significance of kind and gentle speech, which not only uplifts the spirits and boosts confidence but also fosters positive interactions and mutual respect among individuals (Ath-Thuwairaqi, 2004).

In the context of educational institutions, these principles are crucial for teachers who serve as educators and mentors. Kind words and polite expressions play a pivotal role in making students feel valued and respected, thereby enhancing their engagement and motivation in learning (Ath-Thuwairaqi, 2004). The Prophet Muhammad exemplified this through his use of gentle and respectful speech in all interactions, ensuring that he never hurt others' feelings but rather endeared himself to them (Ath-Thuwairaqi, 2004).

The relevance of cultivating good personal relationships, as exemplified in Surah al-Muddatstsir verses 1-7, aligns closely with modern educational practices. Both emphasize the importance of fostering harmonious relationships between teachers (as service providers) and students (as recipients of service). This relationship is built on mutual respect, kindness, and clear communication, essential for creating a conducive learning environment (Tjiptono, 2003).

In educational settings, implementing the concept of good personal relationships involves initiating interactions with friendly and courteous greetings. This not only sets a positive tone but also lays the foundation for trust and openness between teachers and students (Rahmayanty, 2020). Such gestures are integral to the core elements of service excellence, including friendliness, comfort, and a positive attitude towards students' needs and concerns (Tjiptono, 2003; Gesperz, 2006).

Furthermore, when teachers consistently demonstrate compassion, humility, fairness, and sincerity in their interactions, they create an atmosphere conducive to meaningful social interactions and effective learning (Tafsir, 1994). This approach not only enhances the educational experience but also contributes to the overall well-being and development of students.

Ultimately, by embodying the principles of good personal relationships as outlined in Surah al-Muddatstsir, educators can foster a supportive and respectful educational environment where students feel valued, motivated, and inspired to achieve their full potential. These principles not only enhance educational outcomes but also nurture positive social values and strengthen community bonds within educational institutions.

Verse 2. Aspects of Motivation and Responsibility

The concept of service excellence in verse 2 of Surah al-Muddatstsir underscores the significance of motivation and responsibility in carrying out tasks effectively. Motivation, as highlighted in the verse where Allah commands action ("Kum"), refers to the internal and external factors that drive individuals towards achieving goals and fulfilling responsibilities. It involves the willingness to exert effort and commit to organizational or educational objectives (Idris, 2012).

For teachers, who are fundamentally servants to their students, motivation plays a crucial role in delivering quality educational services. Effective service behaviors, as outlined by principles of excellent service, encompass simplicity, clarity, punctuality, accuracy, security, responsibility, adequate facilities, accessibility, discipline, politeness, friendliness, and comfort (MENPAN, 2003; Hariandja, 2005). These principles guide teachers in providing learning experiences that meet students' needs and expectations.

In educational institutions, teachers must not only impart knowledge but also serve as motivators who inspire students to excel. This role requires nurturing students' potentials, fostering a positive learning orientation, and guiding them towards achieving their academic and personal goals (Rosyida Nurul Anwar, 2021; Hastari, 2022). Motivated teachers contribute significantly to student success by fostering loyalty, innovation, and productivity (Rosyida Nurul Anwar, 2021).

Moreover, responsibility, as exemplified in Allah's command to the Prophet Muhammad to convey His message, is integral to the role of educators. Teachers bear the responsibility of educating and guiding students, ensuring their intellectual, moral, and emotional development. This responsibility extends to creating a conducive learning environment that supports diverse student needs and promotes educational growth (Wahdaniya, 2021).

In practice, teachers uphold their responsibilities by delivering educational content effectively, adapting teaching methods to student abilities, and providing necessary resources for learning (Suparlan, 2006; Duki, 2022). This professional commitment ensures that educational objectives are met and that students receive comprehensive support in their academic journey.

Overall, the concepts of motivation and responsibility in Surah al-Muddatstsir verse 2 guide teachers in fulfilling their roles with dedication, enthusiasm, and a sense of duty. By internalizing these principles, educators contribute significantly to the quality of education and the holistic development of their students.

Verse 3. Aspects of Vertical Communication

The concept of service excellence in the 3rd verse of Surah al-Muddatstsir emphasizes vertical communication with Allah, stressing the importance of glorifying and maintaining a spiritual connection with our Creator. This form of communication is crucial for seeking help and guidance, especially in overcoming challenges beyond human capability (Idris, 2012).

This communication isn't limited to verbal expression but extends to body language and heartfelt devotion. Quraish Shihab highlights that glorification of Allah encompasses both external acts and internal sincerity (Shihab, 2002). In service contexts, effective communication not only conveys messages audibly and visibly but also resonates psychologically, fostering deeper interpersonal connections (Tolapa, 2023).

Applying the concept of vertical communication from Surah al-Muddatstsir in modern education, teachers are tasked with upholding their spiritual duties while ensuring excellence in their educational roles. This includes prioritizing Allah's commands over other demands, aligning personal piety with professional responsibilities (Idris, 2012).

Implementing vertical communication involves adhering to religious obligations such as prayers and remembrance (dhikr). This spiritual foundation supports teachers in navigating challenges within the educational sphere, enhancing resilience and efficacy in their roles (Idris, 2012).

Furthermore, effective communication extends horizontally to relationships with students. Establishing harmonious interactions fosters a conducive learning environment, enabling teachers to fulfill their duties effectively (Muhammad Qoid, 2020). The quality of communication between teacher and student directly impacts the educational outcomes, underscoring its critical role in achieving learning objectives (Permana, 2020).

In classroom dynamics, interaction and communication between teachers and students are pivotal. A breakdown in communication often hinders effective classroom management and compromises learning outcomes (Hidayat, 2018). Thus, integrating principles of effective communication rooted in both spiritual devotion and interpersonal skills is essential for modern educators striving for service excellence in education.

Verse 4. Aspects of Appearance and Cleanliness

The concept of service excellence in verse 4 emphasizes appearance and cleanliness, crucial factors for teachers as educational customer service representatives. Allah instructs Prophet Muhammad to maintain clean attire, signifying purity in both physical and spiritual aspects. Scholars interpret this as purifying oneself from impurities and undesirable traits (Al-Abrasyi, 1974).

In Surah al-Muddatstsir verses 1-7, the emphasis on appearance and cleanliness resonates with modern teachers. Beyond outward cleanliness, it encompasses purity of heart and actions. Teachers, as role models, must uphold cleanliness and a dignified appearance, influencing student motivation and creating effective learning environments (Cahyadi, 2016).

Islamic teachings underscore cleanliness as a reflection of faith, with ethical and Sharia compliance in appearance. This aligns with the belief that humans naturally appreciate beauty, reflecting Allah's attributes (Dian Artha Kusumaningtyas, 2023). Thus, teachers should exemplify excellence through coordinated abilities, attitudes, and appearance, fostering an environment conducive to learning and respect (Dian Artha Kusumaningtyas, 2023).

Implementing these principles in educational institutions involves how teachers dress and carry themselves, as attire and demeanor reflect their character and professionalism. Students keenly observe these details, influencing their respect and perception of their teachers (Surya, 2013). A teacher's behavior,

manner of speech, and grooming contribute significantly to their role as mentors and models (Rezki Goldina Tampubolon, 2022).

Schools often establish dress codes to uphold educators' professional appearance, reinforcing their role as exemplars in both educational and social contexts. Thus, by embodying cleanliness and a dignified appearance, teachers enhance their effectiveness and impact on students, promoting an atmosphere of respect and admiration in educational settings.

Verse 5. Aspects of Self-Purification and Exemplarity

The concept of service excellence in verse 5 emphasizes self-purification and setting an example. Allah commands Prophet Muhammad to abstain from idolatry (sin), promoting exclusive worship of Allah. Rujza denotes torment (RI, 1991), urging avoidance of actions leading to sin. Public figures, like teachers, must prioritize purging sin, as their conduct impacts others significantly.

Self-purification and setting an example in Surah al-Muddatstsir verses 1-7 resonate with modern teachers' roles. Teachers are urged to shun all forms of sin to facilitate their duties effectively. Purging sin enhances a teacher's exemplary aura, aligning with Law No. 14 of 2005 requiring teachers to exhibit personality competence—character, wisdom, authority, and role-modeling (Subaidi, 2023). Teachers exemplify through actions rather than commands, fostering student realization through observation (A. Sukmawati, 2020; Muchamad Rifki, 2022).

Implementing self-purification and exemplary behavior in education involves continuous self-reflection to avoid hindering the learning process and spiritual growth (its essence). Teachers evaluate past actions, rectify with obedience and good deeds, ensuring respect and acceptance in their advice and teachings (Nur Afif, 2023). Tazkiyatun nafs (purification of the soul) guides educators towards piety, aligning with Islamic educational goals (Mutholingah, 2021).

To effectively role model, teachers must embody taught principles, influencing students both in and outside school (Unik Fepriyanti, 2021). Islamic education emphasizes ethics and akhlaq, fostering noble interactions (Mulyati, 2020). Teachers, as perpetual figures of influence, uphold exemplary conduct universally, consolidating their identity in and beyond educational realms.

Verse 6. Aspects of Sincerity

The concept of service excellence in verse 6 emphasizes sincerity. Allah forbade the Prophet Muhammad from expecting material rewards for his da'wah, emphasizing sincerity in intentions. While accepting gifts is not forbidden, seeking material gain from delivering messages is discouraged. Teachers who embody sincerity greatly influence their students and the surrounding environment.

Sincerity, though abstract, can be seen through consistent speech and actions (Abdul, 2016). It is a soul that encourages deeds for ukhrawi benefits,

solely seeking Allah's pleasure, not worldly gains (Muhajir, 2022). Teachers must purify their intentions for Allah's sake, ensuring their actions are accepted by Allah and loved by students.

The relevance of sincerity in Surah al-Muddatstsir verses 1-7 for modern teachers lies in selfless work. Teachers should base their tasks on pure intentions for Allah. Allah rewards sincere efforts in unexpected ways. Ulwan states that the benefits of sincerity include steadfastness in educational processes, continuous supervision, and Allah's rewards and pleasure (Ulwan, 2012).

A sincere teacher attracts students through genuine care in commands, advice, and discipline. This reflects the concept of sincerity in educational institutions. Implementing sincerity involves providing religious education, fostering faith, choosing sincere companions, instilling the majesty of Allah, and frequently remembering death (Lismijar, 2017).

Verse 7. Aspect of Patience

The concept of service excellence in verse 7 emphasizes patience in carrying out tasks. Allah commands the Prophet Muhammad to remain patient in fulfilling His commands, highlighting patience as a noble akhlaq. Islam encourages patience in all situations, viewing it as a test from Allah and a key to overcoming challenges with faith (Ath-Thuwairaqi, 2004). Patience, a polite attitude born from self-discipline and experience, is crucial for modern teachers (Syibran Mulasi, 2023).

In Surah al-Muddatstsir verses 1-7, the command to be patient plays a significant role for teachers as customer service providers. Patience is essential in handling complaints, maintaining consistency, and enhancing service quality. For teachers, patience fosters customer satisfaction, spiritual reward, and professional growth.

Patience involves regulating behavior, controlling emotions, and comprehensively overcoming difficulties (Sukino, 2018). Teachers must endure all circumstances calmly, ensuring they enjoy their duties and create a positive learning environment. A patient teacher, steadfast and emotionally controlled, creates comfort and understanding for students, ultimately helping achieve educational goals (Anri Saputra, 2022).

Table 2. Implementation of The Concept of Teacher Service Excellence in Surah Al-Muddatstsir Verses 1-7 To Improve the Quality of Student Learning

Verse	Dimensions of Implementation	Shaping Aspects Teacher	Quality of Learning Students
يا أيها المدثر	Muamalah	Personnel relations	Build personal relationships with all partners both vertically and horizontally
قم فأنذر	Muamalah	Motivation and responsibility	Developing self-potential, honesty, and trustworthiness in studying to achieve goals.

وربك فكبر	Aqeedah	Vertical communication	Prioritising Allah in everything, improving the quality of verbal and non-verbal communication, and social intelligence
وثيابك فطهر	Akhlaq	Appearance and cleanliness	Improving the quality and purity of outward and inward appearance according to ethics, aesthetics and the rules of Shariah
والرجز فاهجر	Akhlaq	Self-purification and exemplification	Set an example for peers both internally and externally
ولا تمنن تستكثر	Muamalah	Sincerity	Learning must have a worship orientation, not just a material orientation
ولربك فاصبر	Aqeedah	Patience	Be patient in every learning process and study

CONCLUSION

This research has unveiled several important insights that can be drawn as valuable lessons in the realm of education. The primary finding underscores the significance of vertical communication in fostering strong relationships with both the Creator and service recipients, as depicted in Surah al-Muddatstsir. Effective communication, encompassing not just verbal exchange but also body language and heartfelt expressions, enhances the quality of educational services by integrating religious values into teaching approaches. This reinforces the commitment to enhance motivation and responsibility in delivering the best services to students, aligned with the principles of service excellence.

In terms of scholarly contribution, this paper aims to renew perspectives in education by linking religious concepts with management and service principles. A deep understanding of the importance of vertical communication and its impact on teachers' motivation and responsibility enriches the literature on educational service quality. By providing a clear framework for implementing these values in a modern context, this paper aims to inspire the development of more effective and impactful teaching methods.

However, this research is limited by specific cases, locations, and variables used. In this context, further research accommodating factors such as gender, age, and methodological variations is needed to gain a more comprehensive understanding. Broader survey methods can provide deeper and validated insights, forming a stronger basis for more targeted and sustainable educational policies. Thus, future research is expected to broaden the scope and support the implementation of best practices in inclusive and values-oriented education.

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