

## Teachers and Islamic Education in Sharia Studies

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**Abstract:** *This research aims to examine a teacher from the perspective of studying the interpretation of the Al-Qur'an. The method in this research is descriptive, namely by providing a description of the research object. The research results can be explained that the first educator is Allah SWT, the second educator is the Prophet Muhammad SAW, and the third educator is parents. The task of educators has a purifying function, meaning as self-preserver, developer and maintainer of human nature. The function of teaching, meaning as a transmitter of knowledge and various beliefs to the public so that they apply all their knowledge in life*

**Keywords :** *Teachers, Teaching, Education, Sharia*

## Introduction

A teacher is a person who has the responsibility to educate ( Saputra, M. I., 2015). According to Poerwadarminta a teacher is a person who educates (Poerwadarminta, WJS, 1976). In Arabic, the words ustadz, mudarris, mu'allim, and muaddib are found. The plural of the word ustadz is asaatz which means teacher, professor trainer, writer and poet. The word mudarris means teacher, instructor and lecturer. Next is the word mu'allim which means teacher, trainer. Furthermore, the word muaddib means educator or teacher in Qur'anic school.

These words are collectively combined into the meaning of educator, because they all refer to someone who provides knowledge, skills or experience to others. Maybe there is just a difference in terms of use. If knowledge is given at school, the teacher is called a teacher, at a university they are called a lecturer or professor, at home privately they are called a tutor, at training centers they are called instructors or trainers, and in educational institutions that teach religion they are called teachers.(Nata, 1997, p. 62).

Ahmad D. Marimba stated that educators are people who bear the responsibility to educate. People in this sense are adults, who because of their rights and obligations are responsible for the education of the educated person (Marimba, 1989, p. 37). According to Suryosubrata, a teacher also means an adult who is responsible for providing assistance to students in their physical and spiritual development, so

that they reach the level of maturity, or stand alone and fulfill their level of maturity, are able to stand alone to fulfill their duties as servants and caliphs of Allah SWT, and are capable as creatures. social as well as independent individual creatures (Suryosubrata, 1983, p. 26).

Ahmad Tafsir defines an educator as anyone who is responsible for the development of students, by seeking the development of all students' potential, both effective, cognitive and psychomotor. (Tafsir, 1994, p. 74) According to him, the first and main responsibility for education is parents. This responsibility is caused by at least two things:

1. Nature, namely because parents are destined to be responsible for educating their children.
2. The interests of both parents, namely parents are interested in the progress of their child's development, their child's success is the success of their parents too

Soegarda Poerbakawatja explained that a teacher is someone who gives and carries out educational tasks or educational tasks. Furthermore, it is said that parents are educators based on their position and position (Poerbakawatja Soegarda, 1982, p. 257). The term educator is often represented by the term teacher, a person whose job is to teach or provide lessons in a school or class. The term teacher as explained by Hadari Nawawi is a person whose job is to teach or provide lessons in a school or class (Nawawi, 1989, p. 123). A teacher is a person who works in the field of education and teaching who is responsible for helping each student achieve maturity.

From this, we can conclude that what is meant by an educator is an adult who is responsible for providing guidance to students in their physical and spiritual development so that they reach maturity, able to carry out their duties as caliphs on earth, as social creatures, and as individuals who are able to stand alone.

## **Methodology**

This research is library research that examines phenomena in several literatures. In this study, researchers studied educators from the aspect of interpretation of the Qur'an. Educator studies are seen from the level of educators, the duties of an educator and the requirements to become an educator in Islamic education ((Ulum, M. ., & Mun'im, A. 2023;. Soedjiwo, N. A. F. . (2023; Rudianto, R. ., & Mahfud, M. . 2023 )

## **Results and Discussion**

Based on researching the verses of the Koran, information was found that there are broadly four educators in the sense of Islamic education.

1. The First Teacher is Allah SWT

Allah SWT as the first educator wants humanity to be good and happy living in this world and the afterlife. Therefore they must have ethics and knowledge. To achieve this goal, Allah SWT sent prophets who were obedient and submitted to His will. The Prophets conveyed the teachings of Allah SWT to mankind. This is in line with QS Ali 'Imran verse 164

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝١٦٤﴾ (ال عمران/3:164)

Indeed, Allah has indeed given grace to the believers when (He) sent among them a Messenger (Muhammad) from among themselves who recited to them His verses, purified their (souls), and taught them the Holy Book (Al-Qur'an) and wisdom. Indeed, before that they were truly in clear error (Departemen Agama RI, 2002).

These teachings received by mankind can provide guidance regarding the happiness of life in this world and the afterlife. The closest prophet to us is the Prophet Muhammad SAW. Allah SWT's guidance towards him can be seen in the words revealed to him.

From the various verses in the Koran which talk about the position of Allah SWT as an educator, it can be understood that Allah SWT has very extensive knowledge, Allah SWT is the creator, this gives a signal that a teacher must be a researcher who can discover new findings. Another characteristic possessed by Allah SWT as an educator or teacher is that he is most generous in the sense of not being stingy with His knowledge. Allah SWT is Most High, Determinant, Guider, Initiative Grower, also All-Knowing of the sincerity of humans who worship Him, Knows who is good and bad, Masters the ways (methods) in developing His people, including through: affirmations, commands, notice, story, oath, reproach, punishment, example, rebuttal, pose a riddle, ask a question, warn, condemn, and pay attention.

## 2. The Second Teacher was the Prophet Muhammad SAW.

In line with the guidance that Allah SWT carried out on the Prophet Muhammad SAW, Allah SWT also asked him to develop society with the command to preach. As implied in the word of Allah SWT in QS Al-Muddatsir verses 1-10

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَتِيَابِكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمَنَّؤُنَّ تَسْتَكْتَبِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧ فَإِذَا نُفِرَ فِي النَّاقُورِ ۝٨ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝١٠﴾ (المدثر/74: 1-10)  
(Departemen Agama RI, 2002).

Quraish Shihab said that Rasulullah SAW, who in this case acts as the recipient of the Koran, is tasked with conveying the instructions contained in the Koran, followed by purifying and teaching humans. Purifying can be identified with educating, while teaching is nothing other than filling the

minds of students with knowledge related to the realm of metaphysics and physics. (Shihab, 1999, p. 172). This essentially confirms that the Prophet's position as an educator was appointed directly by Allah SWT. As an educator, the Prophet began his education with his immediate family, then continued with the people around him, including the leaders of the Quraysh. The method used by the Prophet in educating was by means of compassion, good example, overcoming suffering and problems faced by the people, giving examples, examples, and so on which really attracted the attention of the public.

### 3. The Third Teacher is the Parent

The third teacher according to the Koran is parents. In the Koran, it is mentioned about the qualities that parents must have as educators, namely having wisdom or awareness of the truth obtained through knowledge and reason, being able to give thanks to Allah SWT, liking to advise their children not to associate partners with God, ordering their children to pray, and be patient in facing suffering as in the verse of QS Luqman verse 13

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣ ﴾ (لقمان/31: 13)

(Remember) when Luqman said to his son, when he advised him, “O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice (Departemen Agama RI, 2002)”

### 4. The Fourth Master is Someone Else

The fourth teacher according to the Koran was someone else. Very clear information about this can be seen, among other things, in the Koran, as is the meaning implied in QS Al-Kahf verses 60-82

In this verse, it is mentioned about the Prophet Musa (a.s.). who was ordered to follow the Prophet Khidhr and learn from him. As a teacher, Prophet Khidhr suspected that Prophet Musa must not be able to be patient, because he did not have knowledge. Therefore, Prophet Musa was asked to promise to be patient. Apart from that, Prophet Khidhr reminded Prophet Musa not to ask questions before explaining. Thus, in the Koran there are four people who can become educators, namely Allah SWT, the Prophets, parents, and other people. This fourth person is often known as the teacher. Ahmad Tafsir explained the shift in the task of educating from parents to other people (teachers). Ahmad Tafsir explained that initially the task of educating was the pure duty of both parents, so there was no need for parents to send their children to school to be taught by teachers. (Tafsir, 1994, p. 75). However, because the development of knowledge, skills, attitudes and life needs has become so broad, deep and complicated, parents are no longer able to carry out the tasks of educating their children themselves.

Based on this analysis, it appears that what is mentioned in the Koran regarding the existence of educators describes the development of society, for example from the time of the Prophet Adam as., of

course Allah SWT himself had to be the Educator, because this task could not be delegated to the Prophets and after that society developed widely, this task was partly delegated to their respective parents, then the task of educating was further divided to other people who were specifically prepared to become educators or teachers.

Islam really appreciates and respects people who have knowledge and serve as educators. In Islam, people who believe and have knowledge (teachers) have a higher position before Allah SWT than others. As Allah SWT says in QS Al-Mujadilah: 11.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ۱۱ ﴾ (المجادلة/58: 11)

(Departemen Agama RI, 2005)

### **Functions and Duties of Educators in Islamic Education**

In Islam, teachers have at least two noble functions, namely

1. The function of purification, meaning as self-preservation, development and preservation of human nature.
2. Teaching function, meaning as a transmitter of knowledge and various beliefs to people so that they apply all their knowledge in everyday life (Basuki dan M. Miftahul Ulum., 2007, p. 80).

The role of the teacher is very important in the educational process, because he is responsible and determines the direction of education. Based on this, Islam really appreciates and respects people who have knowledge and serve as educators who have a very noble task. Islam places such high respect on educators that it places their position at a level below that of the Prophets and Apostles (Salim, 2006, p. 57)

In terms of the position and role of educators, al-Ghazali wrote in the book *Ihya' Ulumuddin* as quoted by Mohammad 'Athiyah al-Abrasy "A person who has knowledge and then works with that knowledge, then he is the one who is called great under the heavens. He is like the sun that shines on others and also shines on himself and is like musk oil whose smell is enjoyed by others and he himself is fragrant. Whoever works in the field of education has indeed chosen a job that is honorable and very important. So he should maintain manners and manners in this task." (Al-Abrasy, 1984, p. 130).

Al-Ghazali's statement above can be understood as saying that the teaching profession is a noble and noblest profession compared to other professions. With this profession, an educator becomes an intermediary between humans (in this case students) and their Creator, Allah SWT. If we think about it, the task of educators is like the task of God's messengers. Ibn Sina, in the book *Al-Siyasah fi al-Tarbiyah*

requires that an educator have the personality, knowledge and views that the Prophet SAW had, because educators who are essentially also scholars are the heirs of the Prophet. With a personality like that, educators have the ability to direct and develop their students in accordance with the values of a noble and dignified life according to religious views (Sina, 1954, p. 134) S. Nasution formulated the duties of educators into three, namely:

1. As a person who communicates knowledge. With this task, educators must have in-depth knowledge of the material to be taught. As a follow-up to this task, an educator must never stop learning, because he must first learn the knowledge that will be given to his students.
2. Teacher as models, namely in the field of study they teach is something that is useful and practiced in everyday life, so that educators become models or real examples of what is desired by that subject.
3. Teacher who are models as individuals, who are disciplined, think carefully, love their lessons, or who live up to idealism and are broad in their views (Nasution, 1988, p. 17) In the teaching and learning process, an educator acts as a model and role model for students in every behavior, for this reason, before entering the teaching and learning process, he must understand what his actual attitude is towards himself as an adult who is responsible for providing guidance to students in their physical and physical development. spiritually so that he reaches maturity, able to carry out his duties as caliph on earth, as a social creature, and as an individual who is able to stand alone.

### **Requirements to become a teacher in Islamic Education**

A professional teacher must have a code of ethics and be recognized by society because his services are needed in society. According to M. Ali, there are five conditions that must be met by someone who wants to become an educator, namely:

1. Have skills based on in-depth scientific concepts and theories.
2. Emphasize expertise in a particular field according to their professional field.
3. There is an adequate level of teacher education.
4. There is sensitivity to the societal impact of the work carried out.
5. Allows development in line with the dynamics of life (Utsman, 2001, p. 15)

In the opinion of HM. Arifin educators must fulfill the following requirements so that their educational efforts can be successful:

1. Understand the science of education as well as possible, so that all actions in education are adapted to the souls of the students.

2. Having very good language and using it as well as possible so that with this language students are interested in the lesson, and with this language it can create soft feelings in students.
3. Loves his students. Because love always means eliminating one's own interests for the needs of others.

In the Islamic view, an educator should teach or educate because of a religious calling, namely an effort to get closer to Allah SWT, hope for His pleasure, revive His religion, develop His call, and replace the role of the Prophet SAW in improving the people. An educator must adorn himself with the morals required as a religious person or as a believer. The required or commendable morals are humility, tawadhu', and surrender to Allah SWT, drawing closer to Him both openly and in secret. (Syamsudin, 1984, p. 20)

## **Conclusion**

A teacher is a very noble profession. A teacher has made someone more valuable in his life. Teachers have taught, directed and guided towards the good path. Teachers have inspired someone's personality to be more useful. The form of human glory compared to other creatures is found in the knowledge they possess so that humans become dignified people.

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