

EDUCATOR IN ISLAMIC EDUCATION PERSPECTIVE

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Abstrak

Peran pendidik sangat penting dalam pendidikan Islam, yang mencakup lingkungan formal dan informal seperti orang tua dan guru. Penelitian ini bertujuan untuk menggambarkan esensi pendidik dalam pendidikan Islam. Dengan menggunakan penelitian kepustakaan sebagai metodologinya, penelitian ini mengambil sumber primer dan sekunder. Temuan ini menggarisbawahi peran ganda orang tua dan guru dalam lingkungan pendidikan formal dan informal. Para pendidik ini diharapkan memiliki karakteristik khusus, memenuhi kualifikasi yang disyaratkan, dan memenuhi tanggung jawab pendidikan mereka secara efektif.

Kata Kunci: Pendidik, Pendidikan Islam, Perspektif Islam

Abstract

The role of educators is crucial in Islamic education, encompassing both formal and informal settings such as parents and teachers. This study aims to delineate the essence of educators within Islamic education. Employing library research as its methodology, this study draws from primary and secondary sources. Findings underscore the dual roles of parents and teachers in formal and informal educational settings. These educators are expected to embody specific characteristics, meet requisite qualifications, and effectively fulfill their educational responsibilities.

Keywords: Educator, Islamic Education, Islamic Perspective

INTRODUCTION

The education of Islam is a very important thing in human life. This is because islamic education is a bridge for all mankind to achieve a goal in life of world and afterlife. The most important guidelines for islamic education are the qur 'an and the hadith.¹ The Qur'an and the

¹ Hoirul Anam, Mochamad Aris Yusuf., Siti Saada, *The position of the qur 'an and the hadis as the basis of islamic education*, State Islamic University Sunan Kalijaga Yogyakarta: Al-Tarbawi Al-Haditsah Journal, [Vol 7, Number 2 \(2022\)](#), 8.

hadiths are a lifeline that everyone must follow in order to survive the world and the afterlife.²

As yet educators are a growing topic of conversation because they are a major component of the overall process of education, especially at the institutional and instructional levels. The position of educators in the performance of education is at the forefront. The presence of a teacher and the readiness to carry out a task as an educator are crucial to the establishing of an educational process. According to h. mohamad surya, without an education teacher, you are just one of those slogans. For him, teachers were regarded as the central point and the beginning of all educational development.³

Learning is the applied part of education, organized according to a previously planned curriculum. Learning is the interaction between a teacher, teacher or teacher and student that leads to the formal teaching learning process in a class, school or college. Learning activities include preparation, core activity and ultimate activity. The learning process must be gradual for learning to occur systematically. Learning to teach goes hand in hand with educators as a major player in making a success of a learning activity. It is therefore necessary to explain more about the educators in islamic religious education.

As one of the principal elements of education, it seems to have certain points of interest to consider, since it is possible to acquire a theoretical body of knowledge of the educator, especially of things relating to him as the educator, is actually not only internally helpful to the teacher, but also understood to be externally useful to those who live and work besides teachers, including the management of educational institutions that have and will recruit or appoint teachers as educators.

Educators in islamic religious education to this day have not received the full attention of existing researchers and studies. Educators are interesting to talk about, of course, because they will add insight into the subject matter of educators, making it extremely possible for valuable scientific accumulative. The feasibility of an educator being generally called the qualifications for being an educator is, in fact, vital to being known by the managing of educational institutions. According to ahmad tafsir, the conditions for being an educator must be strictly applied.⁴

² Riana Ratna Sari, 'Kaffah Islam According to Ibn Kathir's View', *Ishlah: Ushuluddin's Journal*, (2019), 12.

³ H. Mohamad Surya, *The Spark of Master's Struggle* (Semarang: CV. Aneka Ilmu, 2003), 2.

⁴ Ahmad Tafsir, *Educational Science in Islamic Perspective* (Bandung: Remaja Rosdakarya, 1994), 86.

Researchers therefore posed several questions on the subject: 1) how were the concepts of educators in islamic religious education? 2) what are some duties as an educator promotes islamic religious education? Based on the background/questions of the study are potable that: 1) identifies the concept of educators in islamic religious education. 2) analyzing the work of educators in promoting islamic religious education.

RESEARCH METHOD

This research uses a type or approach of literature review or library research. Literature review, or also known as library research, pertains to the research of manuscripts, books, and journals that are collected, read, noted, and managed as research *materials*. Data collection techniques obtained from libraries are in the form of books and journals. Researchers then analyzed data from relevant documents based on research directions, especially those related to educators in Islamic education.

RESULTS AND DISCUSSION

Educator In Islamic Education Perspective

A teacher is an educator who imparts lessons to student.⁵ In the Kamus Besar Bahasa Indonesia (the official dictionary of the Indonesian language), 'guru' is defined as a person whose occupation (livelihood) is teaching. This definition has a broad scope; teaching anything can be considered as being a teacher. Therefore, the term 'guru' itself varies, encompassing those who strive to improve others from being less good to better and from ignorance to knowledge.

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⁵ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 1982), 72.

instructors, tutors, lecturers, educators, trainers, and etc.⁶

The above words collectively fall under the term 'educator,' as they all refer to someone who imparts knowledge, skills, or experiences to others. These varied words indicate differences in scope and environments where knowledge and skills are imparted.

From the synonymous terms above, the word 'educator' functionally refers to someone engaged in activities of imparting knowledge, skills, education, experiences, and so on, to anyone and anywhere. Broadly speaking, within a family, it could be parents; in schools, it's teachers; at universities, they're called professors; in Islamic boarding schools, they're known as murabbi or kyai, and so forth.

On this basis, those considered educators include both parents, teachers, and community figures, although by nature, parents are the primary educators for their children, helping them in the process of becoming active in life. However, by profession, an educator referred to as a teacher or counselor is tasked with imparting education in schools, transforming knowledge and information to students.⁷

In Islam, every task must be carried out professionally, meaning it should be done correctly. And that can only be achieved by someone who is skilled. The Prophet Muhammad (peace be upon him) said, 'If a matter is undertaken by someone who is not skilled in it, await its destruction.'

According to A. Tafsir, the meaning of 'destruction' in the hadith above can be interpreted narrowly or broadly. If a teacher instructs without expertise, the 'destruction' occurs to the students. This is in a limited sense. Those students will later have their own students; they will produce works. If both acts are done incorrectly (due to improper education), 'destruction' will arise. What destruction? The destruction of people, namely the students, and the destruction of the truth system because they teach knowledge that could potentially be incorrect. This is destruction in the broader sense.⁸

In Arabic, a teacher is referred to as *mu'allim*, *murabbi*, *mudarris*, and *al-mu'addib*. ***Mu'allim***⁹ The term '*mu'allim*' originates from the root word '*allama*', which derives from

⁶ Suteja, *Tafsir Tarbawi* (Cirebon: Nurjati Press, 2012), 105.

⁷ Abuddin Nata, *Filsafat Pendidikan Islam (Edisi Baru)*, (Jakarta: Gaya Media Pratama, 2005), 114.

⁸ Abdul Majid, *Belajar dan Pembelajaran; Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya Offset, 2014), 96.

⁹ Kadar M. Yusuf, *Tafsir Tarbawi; Pesan-pesan Alquran tentang Pendidikan.*, (Jakarta: Amzah, 2021), 64.

'*alima* meaning to know, as mentioned earlier. The term *mu'allim*, meaning teacher, portrays someone with extensive scholarly competence, thus deserving of the role of imparting knowledge to others (in this case, their students) in accordance with the meaning of '*allama* as discussed. Therefore, a teacher as *mu'allim* depicts professional competence in mastering the knowledge they teach to learners.

The word '*murabbi*,' often interpreted as educator, derives from the root word 'rabbaya.' Its basic form is '*raba, yarbu*,' which means 'to grow and increase.' The term '*tarbiyah*,' meaning education, also stems from this word. From the root '*raba*,' there is also the word '*rabwah*,' which means highlands. Based on this foundational meaning, it can be affirmed that '*rabbaya*,' as the act of educating, implies activities that foster growth, increase, and enrichment. Therefore, a teacher as a '*murabbi*' plays a role and function in nurturing the growth, development, and enrichment of the intellectual and spiritual aspects of students.

Kata *Rabba*, terdapat dalam Al-Qur'an surah Al-Isra' ayat 24, sebagai berikut:

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Meaning: And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young."

The term '*Murabbi*' as an educator carries a broad meaning, namely: 1) educating students so that their abilities continue to improve; 2) assisting students in developing their potential; 3) enhancing students' abilities from immaturity to maturity in thinking, understanding, and more; 4) integrating all educational components that can ensure educational success; 5) mobilizing children's growth and development; 6) being responsible for the educational process of children; 7) improving children's attitudes and behaviors from negative to positive; 8) nurturing students with care, similar to how parents nurture their biological children; 9) educators have authority, honor, and power in developing personality; 10) educators act as the second parent after their biological parents at home who have rights over the child's development and growth. In summary, the term '*Murabbi*' as an educator encompasses four main tasks:

- a) Nurturing and preserving the natural disposition of students as they approach adulthood.
- b) Developing all potentials towards perfection
- c) Channeling the entire innate disposition towards perfection.

d) Implementing education progressively.¹⁰

The term '*mudarris*,' also interpreted as teacher, is derived from the active participle of '*darrasa*.' The word '*darrasa*' itself comes from '*darasa*,' which means 'to leave a mark' as previously discussed. Based on this literal meaning, it can be affirmed that a teacher as '*mudarris*' has the duty and responsibility to leave a mark on the souls of students. This mark represents the outcome of learning, manifested as changes in behavior, attitudes, and the acquisition or development of knowledge.

In addition to mu'allim, murabbi, and *mudarris*, a teacher is also referred to as *al-mu'addib*. This term is derived from the active participle of '*addaba*,' which comes from '*adaba*' meaning 'to be courteous.' '*Addaba*' makes people courteous. Therefore, a teacher as *al-mu'addib* has the task of cultivating their students into individuals with noble character, so that they behave commendably.

Thus, the terms mentioned above indicate in the sense of an educator, as all these words refer to someone who imparts knowledge, skills, or experiences to others. Generally, an educator is someone who has the responsibility to educate. Specifically in the context of Islamic education, educators are individuals responsible for the development of students by striving to develop all aspects of their potential—whether affective, cognitive, or psychomotor—according to Islamic teachings.

CONCLUSION

From the discussion above, it can be concluded that a teacher is someone engaged in activities within the field of education. Specifically, in the context of Islamic education, teachers are individuals responsible for the development of all aspects of students' potential. Functionally, the word 'teacher' can be interpreted as a provider or conduit of knowledge and skills.

A teacher has a sense of responsibility towards their duties as a teacher. As Imam Ghazali said, 'The duty of an educator is to perfect, cleanse, refine, and guide the hearts of people towards closeness to Allah SWT.'

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