



## Research Article

# The Nature Of Educators In The Context Of Islamic Education

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## The Nature Of Educators In The Context Of Islamic Education

**Abstract.** In the context of Islamic education, there are several terms for educators, such as mu'allim, ustadz, murabbi, muysid, mudarris, and mu'addib. Each term has a different meaning, depending on the context of the sentence, although in certain situations there are similarities in meaning between them. The word "mu'allim" comes from the verb "allama" in the past tense (madhi) which means "to teach", in the present tense (mudhari) it is "yu'allimu" which means "is teaching", and the isim fa'il (actor) form is "mu'allim" which means "educator". The term "mu'allim" is the most commonly used word and is often found in the hadiths of the Prophet Muhammad. Mu'allim refers to a person who has knowledge and is able to develop it and explain the function of knowledge in life, both theoretically and practically. Mu'allim are also tasked with transferring knowledge, internalizing, and implementing practices.

**Keywords:** Educator, Islamic Education, muallim.

## INTRODUCTION

In Islam, educators hold a highly esteemed place as key players in the development of society and civilization. They serve not only as teachers but also as mentors, role models, and personality builders for their students. Therefore, the characteristics of Muslim educators are crucial. These characteristics encompass not only intellectual aspects but also moral and spiritual ones. Educators are expected to possess strong personalities, noble morals, and be role models for their students.

In general, education is the process of developing human beings physically and spiritually. This means that every effort and endeavor to improve students' intelligence is related to improving their intelligence, emotions, and spirituality. The more fundamental meaning of education is the development of human morals, enabling them to develop the intelligence to build a better social culture and improve their well-being. Therefore, education is a reciprocal process between educators, students, and the sharing of knowledge and skills (Hasan Basri, 2009: 54).

Teachers and students are two human beings who cannot be separated in the world of education. In essence, teachers and students are united. They are one in spirit, separate in body. Their bodies may be separated, but their souls remain one as a "Duumvirate" that is firmly united (Hasan Basri, 2009: 58). From the perspective of Islamic educational philosophy, educators are those who strive to form rational human beings who believe in something metaphysical, filtering when accepting religious doctrine. Educators must be people who sincerely dedicate themselves to the interests of the younger generation or future generations (Hasan Basri, 2009: 69).

Al-Ghazali dengan dalil aqlinya mengatakan bahwa menjadi pendidik sangatlah penting. Ia berkata, "Mulia dan tidaknya pekerjaan itu diukur dengan apa yang dikerjakan. Tukang emas lebih mulia daripada penyamak kulit karena tukang emas mengolah emas satu logam yang amat mulia, dan penyamak mengolah kulit kerbau mati." Guru mengolah manusia yang dianggap makhluk paling mulia dari seluruh makhluk Allah. Oleh karena itu, dan dengan sendirinya, pekerjaannya amat mulia karena mengolah manusia tersebut. Bukan itu saja keutamaannya, guru mengolah bagian yang mulia di antara anggota-anggota manusia, yaitu akal dan jiwa dalam rangka menyempurnakan, memurnikan, dan membawanya mendekati Allah semata." Pandangan Al-Ghazali dalam bidang karya mengajar ini sangat berpengaruh terhadap para pengajar dan para mubalig serta merangsang mereka melakukan pekerjaan mengajar (Hasan Basri, 2009 : 71)

## DISCUSSION

### Understanding Mu'allim, Mu'addib, and Murabbi

In the context of Islamic education, there are several terms for educators, such as mu'allim, ustadz, murabbi, mu'ysid, mudarris, and mu'addib. Each term has a different meaning, depending on the context, although in certain situations there are similarities between them (Salminawati & Wibowo, 2023: 15).

The word "mu'allim" comes from the verb "allama" in the past tense (madhi), meaning "to teach." In the present tense (mudhari), it is "yu'allimu," meaning "is teaching," and its isim fa'il (doer) is "mu'allim," meaning "educator." The term

"mu'allim" is the most commonly used word and is frequently found in the hadiths of the Prophet Muhammad (Hidayat, 2016).

Mu'allim refers to someone who possesses knowledge and is able to develop it and explain its function in life, both theoretically and practically. Mu'allim are also tasked with transferring knowledge, internalizing it, and implementing practices (Hermawan, 2012: 109).

In Surah Al-Fatihah, verse 2, it is stated that Allah is the Lord of the universe. The word *murabbi* is a *mashdar* form of the word *rabba*, meaning "to nurture, educate, or maintain." The term used in this verse is *Rabb*, its derivative is *tarbiyah* (caregiver, educator, custodian), and the person who carries it out is *murabbi*. Therefore, the meaning of Surah Al-Fatihah, verse 2 could be "All praise be to Allah, the Sustainer/Carer/Educator of the universe." (Al-Rasyidin, 2018: 133-234)

Educators referred to as *murabbi* are those who are always present to the needs of their students. It's not enough for them to simply care, but to strive to fulfill their students' needs. The role of educators as *murabbi* (leaders) should be that of people who are always needed by their students, not diminishing or even stopping as their education level increases. Even if their students become professors, they still need *murabbi* at every level, whether in kindergarten, elementary school, junior high school, etc. To achieve this, *murabbi* should be eternal role models. They should be role models in their behavior, role models in praying for their students, even though they have formally graduated and even have a more prestigious level of education and profession than *murabbi* (Dalimunthe, 2018: 8).

The word "addaba" is derived from the word "mu'addib," which means "to educate." This term refers to someone who educates or acts as an educator. In the past tense (*madhi*), "addaba" means "to teach" or "to educate."

In Al-Attas' view, an educator, or *mu'addib*, plays a role similar to that of a father. The educator is responsible for guiding the behavior of students so that they can position themselves correctly and appropriately (Hasibuan, 2015: 60).

### **Characteristics of Muslim Educators**

In Islam, educators hold a highly esteemed place as key players in the development of society and civilization. They serve not only as teachers but also as mentors, role models, and shapers of the students' personalities. Therefore, the characteristics of Muslim educators are crucial. These characteristics encompass not only intellectual aspects but also moral and spiritual ones. Educators are expected to possess strong personalities, noble morals, and be role models for their students.

In this context, educators must be able to integrate religious values into every aspect of their teaching and interactions with students. This aligns with the goals of Islamic education, which are not solely focused on academic achievement but also on character development in accordance with Islamic teachings. One of the scholars who has concentrated on discussing the etiquette of an educator is Imam An Nawawi in his book *Al-Tibyān Fī Ādābi Ḥamalah Al-Qur'ān* and *Al-Majmū' Syarḥ Al-Muḥaẓẓab*, through his work Imam An Nawawi divides the etiquette of an educator into 4 parts.

**Teacher Etiquette When Teaching**

1. One of the teacher etiquettes when teaching is to be in a state of purity and face the Qibla. This is important because the teacher is imparting knowledge to the students. Another etiquette during the teaching and learning process is that the teacher must focus on delivering the material.
2. Teachers must avoid presenting material that is not appropriate for the students' abilities. A teacher must be able to gauge the extent of the students' understanding so as not to present material that is too difficult or unnecessary for the students.
3. Teachers should be humble in front of students.
4. Teachers must always check and inquire about those who are absent from the lesson. This is a form of teacher concern for the students. When teaching, teachers must be mindful of the students' abilities. It is crucial for a teacher to pay attention to the students' comprehension and memory. Therefore, they should not over-leverage the material beyond their capacity, nor should they diminish the material that the students are still able to grasp.
5. When teaching fiqh, if the students are mature enough, the teacher should explain various issues from the perspectives of various schools of thought, as well as clarify the status of the evidence used as a basis for law. The examples provided must also be clear so that students develop an open mindset and avoid blind fanaticism toward a particular school of thought, which can lead to misunderstandings of others' opinions.
6. Teachers also need to convey Islamic jurisprudence material with easy-to-understand explanations. Teachers must clarify vague sentences by presenting evidence agreed upon by scholars. Students must understand the various basic laws in Islam, so teachers must explain to them the divisions of sharia law, namely obligatory, recommended, forbidden, makruh, and permissible.
7. The teaching and learning process should take place in a spacious room. This is important so that the lessons can be properly absorbed by the students.
8. Teachers must give priority to students who arrive early. Teachers must be judicious in this regard, especially when learning is conducted individually. In situations such as assigning assignments to memorize prayers or short surahs, students who arrive early should be given priority to submit their memorization.

**CONCLUSION**

In the context of Islamic education, there are several terms for educators, such as mu'allim, ustadz, murabbi, muysid, mudarris, and mu'addib. Each of these terms has a different meaning, depending on the context, although in certain situations there are similarities between them. The word "mu'allim" comes from the verb "allama" in the past tense (madhi), meaning "to teach." In the present tense (mudhari), it is "yu'allimu," meaning "teaching," and its isim fa'il (doer) is "mu'allim," meaning "educator." The term "mu'allim" is the most commonly used word and is frequently found in the hadiths of the Prophet Muhammad. Mu'allim refers to someone who possesses knowledge and is able to develop it and explain the function of knowledge

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