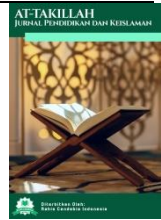




# AT-TAKILLIAH

## Jurnal Pendidikan dan Keislaman

<https://jurnal.rahiscendekiaindonesia.co.id/index.php/attakillah>



## THE QUR'AN'S IDEAL TEACHER PROFILE

AMIRUDDIN MS

<sup>1</sup> Universitas Muhammadiyah Sumatera Utara

### KEYWORDS

Profile, Instructors, The Qur'an

### ABSTRACT

The point of this investigate is to investigate the Qur'anic concept of an perfect instructor profile. The Qur'an, as God's wonderful word, is exceedingly critical when utilized as an perfect parameter and, clearly, as a ponder protest. This inquire about utilizes a comprehensive survey of the writing and a subject elucidation approach. The comes about show that the Qur'an's wording for instructors is particularly far reaching; the term "educator" does not allude to a individual who as it were conveys instruction, but or maybe alludes to the meaning of the Qur'an's words. Murabbi, mu'allim, mu'addib, mudarris, mursyid, muzakki, and mubasyira wa nazira are all terms within the Qur'an that can be classified as instructors.

## INTRODUCTION

Not as it were is the Qur'an the foremost heavenly book and a direct for all devotees, but it too serves as a source of motivation for a assortment of life issues, counting instruction. In this way, the essential obligation that teachers, especially in Islamic instructive educate, ought to bear as a ethical commitment is how to base the Qur'an. At the supreme slightest, teachers can encourage understudies to perused and ponder the Qur'an on a normal premise, to comprehend its lessons, and most imperatively, to practice the Qur'an in standard of living.

Following the Qur'an's verses almost the characteristics of teachers may be a. basic assignment that ought to be disseminated more broadly. Why is this the case? Since teachers' parts may nearly totally be substituted by specialized competence, as a result. remove learning has been conducted through online channels for over two a long time, there's no face-to-face interaction between teachers and understudies as is standard. At the same time, teachers nowadays have misplaced their way and reason. Numerous instructors lose locate of their respectable nature, and as a result, a customary event these days is an teacher damaging morals and ethical quality, either intentionally or incidentally. Whereas teachers, like other human creatures, have the potential to create botches, teachers attempt to be part models wherever they are in line with the Qur'an's standardizing standards.

This article clarifies the characteristics of an perfect instructor from the Qur'an's point of view. Indeed in case different thinks about have tended to the same subject as this one,

the search for answers within the sacred texts ought to not conclusion. As Al Furqan and Murniyetti (2017: 193) expressed, efficient logical endeavors to explore the idea of Islamic instruction within the Qur'an ought to proceed since the Qur'an is an plenitude of knowledge that has no boundaries and is continuously significant in anything period. So also, Sulaiman et al. (2017: 50) state that teaches in Islamic instruction must exhibit traits distinct from those of instructors in common. At the exceptionally slightest, the teacher's peculiarity within the eyes of Islam may be recognized in his character and mien. In the mean time, Mustofa and Saifulloh (2017: 98) declare that the foremost basic traits of a educator are sympathy and truthfulness, information, and a consistent status to memorize. This consider endeavors to decode the teacher's meaning and qualities utilizing Qur'anic dialect. Hence, there are two viewpoints of this paper's think about that partitioned it from other past thinks about: the dialect strategy and the examination of its interpretation. And, maybe more imperatively, its current pertinence to the world of instruction.

## METHODS

This study is fundamentally fascinated by learning approximately the characteristics of the perfect educator as depicted within the Qur'an. The inquire about strategy received may be a writing audit. The writing look was conducted by compiling information from a assortment of printed sources (Subagyo, 1991: 109). Information and data are assembled from a assortment of sources, counting books, diaries, original copies, and definitive reports. The information collected will be sorted, assessed, and shown.

## RESULTS AND DISCUSSION

Educators or teachers are the most critical component of educational activities and contribute significantly to the development of civilization. Simply described, an educator is one whose goal it is to impart information in order to help students reach their full potential. To be more inclusive, educators might be defined as those who get authority and authority from both the private and public sectors, and so have the duty and right to conduct teaching and learning activities at educational institutions (Suprihatiningrum, 2013: 23). Law No. 14 of 2005 gives a more comprehensive definition, stating that teachers are professionals whose duties may only be performed by individuals who possess academic credentials, skills, and educator certificates that meet the standards for each level and kind of education.

Educators in Islam are widely acquainted with the term *mu'allim* or *ustadz*, which refers to those who impart knowledge and enlightenment in order to achieve human pleasure in this world and the next. In the context of Islamic education, there are various words referring to instructors. According to Ramayulis, Islamic educators are referred to as *murabbi*, *mu'allim*, *mu'addib*, *mudarris*, *muzakki*, *mursyid*, and *ustadz* (Ramayulis, 2009: 139). The following will define the ones often used terms in Islamic education: *murabbi*, *mu'allim*, *mu'addib*, *mudarris*, *mursyid*, *muzakki*, and *mubasyira wa nazira*.

### 1. *Murabbi*

*Murabbi*, in specific, means to expand and increase, develop, fix, control, manage, and maintain, and to pay attention (An-Nahlawi, 1995: 20). The Quraish Shihab explains the meaning of the term rabb, namely that Allah swt. is the universe's custodian, managing and controlling the whole cosmos (Shihab, 2008: 12). The term *murabbi* is derived from a verse in the Qur'an, namely Suras Al-Fatihah/1:2, Al-Isra'/17:24, and Ar-Rum/30:39.

According to the author, the term "murabbi" has a broad definition, but in the context of Islamic education, the term "murabbi" refers to numerous critical functions, including preserving nature and students, optimizing students' potential, and carrying out teaching step by step.

## 2. *Mu'allim*

*Mu'allim* is a term that refers to the one who teaches or who educates. While the practice or teaching process is referred to as *ta'lim*, Dedeng Rosyidin (2015: 21) defines learning as focusing on invoking and seeing the meaning of learning in students' thoughts. The term *mu'allim* is derived from the Qur'anic scriptures, including Suras Al-Baqarah/2: 31, Al-Baqarah/2: 151, and Al-Kahf/18: 66. It also has a secondary meaning, namely rebuilding information more methodically in the form of thoughts or ideas to students toward independence and perfection.

## 3. *Mu'addib*

*Mu'addib* means as education through improved etiquette. *Mu'addib* has a proclivity towards developing morality and character. Indeed, there is no text in the Qur'an that inspires the term *mu'addib*; nevertheless, there is a Hadith of the Prophet Muhammad that does. which is fairly famous is '*addabani rabbi faahsana ta'dibi* (Allah SWT. Has taught me and instilled in me good values) (Mujib and Mudzakkir, 2008: 20). According to the author, *mu'addib* encompasses more than merely instilling principles in students; it also encompasses managing students' behavior in conformity with Islamic law, since a teacher must continually watch student behavior. Because that is the educator's noble mission, he or she must always provide the greatest example possible wherever and whenever they are.

## 4. *Mudarris*

*Mudarris* originates from the word *darasa*, which means to study; therefore, *mudarris* refers to a teacher or one who teaches. According to Muhaimin *Mudarris* is described as a person who demonstrates intellectual sensitivity in eliminating ignorance via continual development of students' interests and skills (Muhaimin, 2005: 50). The term *mudarris* is derived from the Qur'anic scriptures, namely Surah Al-An'am/6:105, Al-A'raf/7:169, Saba'/34:44, and Al-Qalam/68:37. To save the originator of the term *mudarris* has a broader meaning than simply teaching; it also refers to the deliberate choosing of learning techniques that are more suited to students' qualities, allowing them to actively develop their current gifts and potentials.

## 5. *Mursyid*

*Mursyid* is a term that has educational connotations. *Mursid* is a term that refers to the one who instructs, leads, directs, or teaches. Although this word is not widely used in Islamic education, it is frequently used in tarekat organizations when referring to their spiritual masters as *mursyid*. Surah Al-Kahf/18:17 is one of the Qur'anic verses that generated the term *mursyid*. According to Quraish Shihab, *murshid* is described as a person who can guide others in a beneficial manner (Shihab, 2009: 28). According to the author, *Mursyid* is a person who leads students in maximizing their mental capacity in order to achieve mental maturity.

## 6. *Muzakki*

The following term is *muzakki*, which means growing, pure, and holy. Thus, *muzakki* are individuals who purify or attempt to purify students of all types of disobedience that

might also obstruct their ability to acquire information. According to Ramayulis (2009: 144), *muzakki* are those who constantly contribute to the purification of students' spirits, keeping them in obedience and free from different sorts of filthy behavior. Surah Ali-Imran/3:164 originated this word.

### 7. *Mubasyira wa nazira*

The term *mubasyira wa nazira* (bearer of good news and warner) is actually intended for the Prophets and Apostles specifically to the Prophet Muhammad in order to convey good news and warnings to Muslims (Al-Isra '/17: 105). In this case, the teacher has the task of delivering lessons with a happy mood and using learning methods that can make students happy and always reminding students about the importance of providing knowledge for a brighter future.

Along with the seven terms mentioned above, there are several other terminologies in the notion of Islamic education that have the same significance for educators. Even though it is not widely known, the author believes it is critical to present in order to expand readers' understanding while also demonstrating Islam's wealth of educational ideals. Indeed, upon deeper examination, the Qur'an contains a wealth of other educational words, such as *ahl az-zikr*, or those who comprehend and comprehend an issue. Educators in this situation are people who are experts in the subject they teach. The Qur'an warns that when a person lacks understanding, he should consult experts (An-Nahal/16: 43).

Furthermore, there is the term *'ulama*, which refers to individuals who possess extensive knowledge. This phrase is derived from Surah Asy-Syu'ara '/26: 197 and Fathir/35: 28 of the Qur'an. Specifically, this verse implies that an educator must possess breadth and depth of knowledge and, most importantly, fear of Allah swt. As a result, an educator would resist breaking the laws established by Allah SWT and His Apostle.

The next term is *al-muwaiz* which means people who give advice. In this case, educators are people whose activities cannot be separated from giving advice to students, these advices are instructions for students so that they become useful people. The term is inspired from the verses of the Qur'an which are found in the suras Al-Baqarah/2:231, An-Nisa'/4:63, Luqman/31:13, and Ash-Syu'ara'/26:136.

The term *uli an-nuha* or intelligent people can also be addressed to educators who have perfected their minds. Therefore, the next task of educators is to perfect the minds of students through creative learning methods. This term is inspired from the Qur'an Surah Taha/20: 54 and 128. There is also the term *ulul al-bab* which has the meaning of an intelligent person who always thinks about and contemplates the power of Allah swt. as explained in Surah Ali-Imran/3: 190. In another verse, *ulul al-bab* is defined as people who are pious (at-Thalaq/65:10). In this case, educators must always use the potential of thinking to reflect on Allah's creation. whose purpose is to make him more pious. As a practical task in teaching, an educator must be able to produce the output of students who are pious.

The last term is *al-rakhuna fi-al-'ilm* which has the meaning of humans who have deep knowledge. As an educator, you must increase the depth of your knowledge at all times by updating your knowledge according to the times. Thus, being a teacher also means being responsible for deepening students' knowledge by conveying contemporary phenomena that are currently being discussed. Perhaps this is what is known as contextual teaching and learning. This term itself is inspired from the verse of the Qur'an Surah Ali / Imran / 3: 7.

Various Islamic education experts have defined the ideal character of an educator, with *Asy-Shalhub* (2011: VII) stating that the ideal character of an educator is to give up knowledge for the sake of Allah SWT, to be honest, to be in harmony with words and deeds,

to be fair, to have a noble character, and to be humble., to be courageous, to have a sense of humor, to be patient, to keep the words away from inappropriate things, and to always Zakiah Darajat (1992: 41) defines the ideal educator as someone who is devout, knowledgeable, physically and intellectually well, and of a noble character.

During the 4.0 industrial revolution, the work of instructors was mainly displaced by advanced technology, particularly during the Covid-19 epidemic, the end of which is unknown. Regardless of how accessible access to information has become in the modern day, it has all but eliminated the need for instructors, but there are certain things that technical sophistication cannot accomplish. That is the disposition of a teacher who teaches with his or her heart and sentiments and who constantly imparts good ideals (Napitupulu, 2020: 4). Educators frequently lose their character in an increasingly contemporary period, so that when they stand in front of students, they lack authority and charm. As a result, the information he gives is superficial and leaves no lasting effect on the students. As a result, it is critical to retrace the Qur'an's verses describing the ideal traits of educators. After all, as a regular human being, there can never be a flawless individual to become an educator, but the Qur'an's ideal character provides readers with food for thought.

## CONCLUSION

The Qur'an's vocabulary for educators is quite broad; educators do not just refer to those who offer instruction, but have their own focus in line with the meaning of the Qur'an's words. *Murabbi, mu'allim, mu'addib, mudarris, mursyid, muzakki, ahl az-zikr, mubasyira wa nazira, 'ulama', al-muwaiz, uli an-nuha, ulul al-bab, and al-rakhuna fi-al-'ilm* are among the terms in the Qur'an.

## REFERENCES

- Al Furqan dan Murniyetti. 2017. "Profil Pendidik dalam Lingkaran Terminologi Ayat-Ayat Alquran", *Islam Transformatif: Journal of Islamic Studies*, 1(2): 191-202.
- An-Nahlawi, Abdurrahman. 1995. *Pendidikan Islam: di Rumah, Sekolah, dan Masyarakat*, Terj. Shihabuddin. Jakarta: Gema Insani Press.
- Asy-Syalhub, Fu'ad bin Abdul Aziz. 2011. *Begini Seharusnya Menjadi Guru*, Terj. Jamaluddin. Jakarta: Darul Haq.
- Darajat, Zakiah. 1992. *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Muhaimin. 2005. *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*. Jakarta: PT. Raja Grafindo Persada.
- Mujib, Abdul dan Mudzakkir. 2008. *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- Mustofa, Ali dan Ragil Saifulloh. 2017. "Tafsir Surat Ar-Rohman Ayat 1-4: Karakteristik Guru", *Qolamuna: Jurnal Studi Islam*, 3(1): 79-99.
- Napitupulu, Dedi Sahputra. 2020. *Etika Profesi Guru Pendidikan Agama Islam*. Sukabumi: Haura Utama.
- Ramayulis. 2009. *Filsafat Pendidikan Islam*. Jakarta: Kalam Mulia.
- Rosyidin, Dedeng. 2015. *Pendidikan dalam Al-Qur'an: Kajian Tematik dan Semantik*. Bandung: Insani Rabbani.
- Shihab, M. Quraish. 2008. *Al-Lubab: Makna, Tujuan dan Pelajaran dari Al-Fatihah dan Juz 'Amma*. Jakarta: Lentera Hati.

- Shihab, Quraish. 2009. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 8. Jakarta: Lentera Hati.
- Subagyo, Joko. 1991. *Metodologi Penelitian: Teori Dan Praktik*. Jakarta: Rineka Cipta.
- Sulaiman, Ahmad, Achyar Zein, Syamsu Nahar. 2017. "Karakteristik Guru Perspektif M. Quraish Shihab dalam Tafsir Al-Misbah", *Edu-Riligia: Jurnal Ilmu Pendidikan Islam dan Keagamaan*, 1(1): 49-63.
- Suprihatiningrum, Jamil. 2013. *Guru Profisional: Pedoman Kinerja, Kualifikasi, dan Kompetensi Guru*. Yogyakarta: Ar-Ruzz Media.