

## Educators in Islamic Education

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### Abstract

Educators play a central role in the Islamic education system, because they are not only responsible for transferring knowledge, but also shaping the character and morals of students in accordance with Islamic values. This article aims to examine the roles, qualifications, and responsibilities of educators in the perspective of Islamic education. Using the library research method, the discussion is focused on the views of scholars and classical and contemporary Islamic education figures regarding the ideal figure of an educator. The results of the study show that educators in Islam are not only required to master knowledge, but also have a high moral, spiritual, and social example. Educators are positioned as *murabbi*, *mu'allim*, *muaddib*, and *mursyid* who each bring a complementary dimension of education. Therefore, strengthening the scientific competence and personality of educators is a crucial aspect in building a holistic and characterful Islamic education system.

**Keywords:** educators, Islamic education, *murabbi*, morals, competence

### INTRODUCTION

Islamic education has an important role in shaping the personality and noble character of mankind. One of the key elements in Islamic education is educators. In Islam, the position of educators is very strategic because it is not only tasked with transferring knowledge, but also as a spiritual and moral guide (Al-Attas, 1991).

The role of educators in Islam is very broad and includes the dimensions of science, ethics, and social responsibility. Educators do not only play the role of conveyors of information, but also role models in daily life. Therefore, Islamic education emphasizes the importance of morals and personal integrity of a teacher (Azra, 2012).

The term "educator" in Islam is often associated with several concepts, such as *murabbi* (coach), *mu'allim* (teacher), *muaddib*

(giver of manners), and *mursyid* (guide). Each of these terms has nuances of meaning that complement each other in the context of comprehensive education (Hafidz, 2016).

The concept of *murabbi*, for example, describes an educator who educates with compassion and attention, and instills the values of monotheism in every aspect of learning. Educators as *murabbi* prioritize the spiritual development and character of students (Muhaimin, 2009).

Meanwhile, *mu'allim* focuses more on the process of teaching science systematically. In his role, a *mu'allim* must have mastery of the teaching material and be able to explain knowledge in the right method and in accordance with the needs of students (Syah, 2003).

The role of *muaddib* is no less important. He not only transfers knowledge but also instills manners or manners in social life. This shows that education in Islam is not only cognitive, but also affective and psychomotor (Rosyada, 2004).

The *mursyid* acts as a spiritual guide who directs students to understand religious teachings more deeply and spiritually. In the context of Sufism, *mursyid* is an important figure in fostering the religious awareness of students (Nasution, 1995).

From these various roles, it can be concluded that educators in Islamic education are multifunctional figures who must integrate science and Islamic values. This is certainly a challenge in forming an ideal educator (Zuhairini, 2008).

In addition, the Qur'an and Hadith also place great emphasis on the role of educators. In QS. Al-Jumu'ah verse 2, Allah states that the main task of the Prophet is to recite His verses, purify the soul, and teach books and wisdom, which are the basis of the function of educators (Ministry of Religion of the Republic of Indonesia, 2005).

The Prophet PBUH himself is the main example in education. He not only taught the teachings of Islam, but also showed great morals as a real example for his people. This strengthens the role of educators as role models (Hamka, 2002).

In the context of modern education, the role of educators in Islamic education is increasingly complex. Not only are they required

to master religious science, but also technology, pedagogics, and educational psychology. This shows the need for the continuous development of educator professionalism (Suyanto & Asep, 2010).

In addition to academic competence, Islamic educators are also required to have a high commitment to Islam in order to be able to instill the values of monotheism in the learning process. These values are important to form students who are not only intellectually intelligent, but also spiritually intelligent (Tafsir, 2014).

The current reality shows that there are still many challenges faced by Islamic educators, especially in terms of the formation of students' character in the midst of globalization and moral degradation. Therefore, revitalizing the role of educators is very important to restore the essence of Islamic education (Hidayat, 2017).

Improving the quality of educators must start from internal coaching, starting from understanding the mission of Islamic education, personality integrity, to increasing scientific capacity. This is the main foundation in building a holistic and integrative education system (Zamroni, 2011).

Thus, the study of educators in Islamic education is very relevant to continue to be developed, both conceptually and applicatively, in order to be able to make a real contribution to building a generation that is spiritually and intellectually superior.

## **METHOD**

This research uses a descriptive qualitative approach, which aims to describe and understand in depth the concept and role of educators in Islamic education. This approach was chosen because it is in accordance with the nature of the study that focuses on philosophical values, norms, and the ideal role of an educator in an Islamic perspective. Qualitative research does not aim to measure, but to explain in detail the phenomena studied based on a deep understanding of social and cultural realities.

This type of research is *library research*, which is research that relies on literature sources as the main material. These sources are in the form of books, scientific journals, articles, classics, and relevant documents that discuss educators in the context of Islamic education. Literature research is considered relevant for examining theoretical and normative concepts because the main data sources come from scientific literature and references to religious texts.

The data collection technique in this study is carried out by means of documentation, namely collecting, reading, classifying, and analyzing the content of various documents related to the concept of educators. The documents analyzed are derived from classical Islamic literature such as the works of Al-Ghazali, Ibn Sina, and Al-Attas, as well as contemporary references such as relevant modern academic books, articles, and journals.

The main instrument in this qualitative research is the researcher himself. The researcher acts as a data collector, analyst, as well as an interpreter of meaning in the context of the literature being studied. Therefore, objectivity, accuracy, and understanding of the content of the text are very important in this process. The researcher tried to maintain validity by comparing various sources and triangulating literature data.

Data analysis is carried out using the content *analysis* method, which is by identifying, interpreting, and organizing the main themes related to the concept and role of educators in Islamic education. The analysis is carried out through three stages: data reduction, data presentation, and conclusion drawn. This process is carried out systematically and deeply to gain a complete understanding.

The validity of the data is maintained through the source triangulation technique, which is by comparing various references, both classical and contemporary, to ensure the accuracy of information and the suitability of the context. In addition, consistency and openness in interpretation are also maintained to avoid researcher bias.

The location and time of the research are not tied to a specific place because they are biblical. This research was conducted within a certain period of time determined by the researcher, taking into account the availability of sources and accessibility to relevant literature, both print and digital.

With this method, it is hoped that the results of the research will be able to provide a conceptual and applicative picture of the role of educators in Islamic education as a whole. In addition, this approach allows researchers to explore Islamic philosophical and normative values in depth to be contextualized in the modern education system.

## **RESULTS AND DISCUSSION**

### ***Definition of Educator***

In the context of Islamic education, the term "educator" not only refers to someone who teaches knowledge, but also includes the role of a moral and spiritual guide. Educators are individuals who are responsible for the process of forming students' personalities, especially in the aspects of morals and Islamic values (Muhaimin, 2009). Therefore, the role of an educator is much broader than just a teacher, because he also functions as a *murabbi*, *mu'allim*, *muaddib*, and *mursyid*.

Educators in Islam are often referred to as *mu'allim*, which means a person who teaches knowledge. However, more than that, educators are also called *murabbi*, which are people who educate with compassion and attention, directing students to grow in accordance with Islamic values (Azra, 2012). In the Islamic view, the task of educators is not only to transfer knowledge, but also to form character and improve students' morals.

Al-Ghazali in *Ihya' Ulumuddin* emphasized that the main task of educators is to

purify the soul and instill moral values in students. Educators must have patience, sincerity, and wisdom in imparting knowledge, as well as making themselves an example (Al-Ghazali, 2005). This shows that the ideal educator in Islam is a figure who has high personal integrity and is able to instill goodness through direct example.

Meanwhile, the concept of *muaddib* put forward by Syed Muhammad Naquib Al-Attas emphasizes that educators are responsible for instilling manners in students. Manners here include manners, morality, and awareness of rights and responsibilities as servants of Allah (Al-Attas, 1991). An educator must be able to show fair, honest, and polite behavior so that students not only become intellectually intelligent, but also noble in character.

In the Islamic education system, educators also have social responsibilities. He acts as an agent of change in society by conveying the true teachings, straightening out deviations, and inviting goodness and preventing evil (Rosyada, 2004). Therefore, educators not only interact with students in the classroom, but are also actively involved in forming an Islamic social environment.

In conclusion, the meaning of educators in Islam cannot be separated from scientific, moral, and spiritual functions. Educators are guides who guide students on an intellectual and spiritual journey to achieve perfection as a pious human being. With such a broad and profound

role, educators are the main element in the success of Islamic education (Zuhairini, 2008).

### ***Definition of Islamic Education***

Islamic education is a process of fostering and developing human potential based on Islamic teachings sourced from the Qur'an and the Sunnah of the Prophet Muhammad SAW. This education is not only oriented to the intellectual aspect, but also includes the development of morals, spirituality, and the practice of Islamic values in daily life (Muhaimin, 2009). Thus, the main purpose of Islamic education is to form human beings, namely human beings who are spiritually, morally, and intellectually whole.

The purpose of Islamic education reflects the great ideals of Islam in creating human beings who are knowledgeable, faithful, and fearful of Allah SWT. The Qur'an mentions that the degree of a knowledgeable person is higher in the sight of Allah (Q.S. Al-Mujadilah: 11), and this shows the importance of the educational process in the life of Muslims (Al-Attas, 1991). Education is not only a means to obtain a job, but a path to happiness in this world and the hereafter.

Historically, Islamic education has developed since the time of the Prophet Muhammad PBUH with the establishment of *kuttabs* and *madrasas*, which became the forerunner of formal educational institutions in Islamic civilization. This is where the values of monotheism, morality, and science are conveyed

in an integrated manner. This educational model places teachers or educators as central figures in the formation of students' character (Azra, 2012).

The main characteristic of Islamic education is the integration between religious science and secular science. Islam does not recognize the dichotomy of knowledge; all knowledge that brings benefits is considered part of worship if it is intended for good and done sincerely (Nasution, 2005). Therefore, Islamic education encourages the mastery of science and technology without neglecting morality and spirituality.

Islamic education also emphasizes the importance of moral formation as a top priority. The Prophet Muhammad PBUH was sent to perfect morals, and education in Islam should make morals the final result of the learning process (Al-Ghazali, 2005). In this case, education produces not only intelligent people, but also people who have high manners and morals.

Islamic education methods are also very diverse and flexible. The Prophet Muhammad PBUH used various methods such as examples, advice, questions and answers, stories, and direct practice in educating the companions. This method has become the foundation of Islamic pedagogy that is very relevant to this day (Jalaluddin, 2007). Example is the most effective method because students tend to imitate what they see from their teachers.

Islamic education also prioritizes the concept of *tarbiyah*, which is an educational process that takes place gradually and continuously. *Tarbiyah* emphasizes the spiritual and physical growth and development of students in harmony. Education is not just the transfer of knowledge, but the development of soul and character (Abuddin Nata, 2003).

In practice, Islamic education experiences various challenges in the modern era such as globalization, secularization, and information technology advancements. This challenge requires Islamic educational institutions to update their curriculum, teaching methods, and education management to remain relevant to the needs of the times (Zuhairini, 2008). However, the essence of Islamic education as a means of forming a complete human being must still be maintained.

Islamic education also plays an important role in shaping civilization. In history, Islamic civilization reached its peak of glory because of the great attention to education, both through the establishment of scientific institutions and the contributions of Muslim scientists in various fields. Therefore, the strengthening of Islamic education is currently a strategic step to rebuild an advanced and dignified Islamic civilization (Syed Naquib Al-Attas, 1991).

In conclusion, Islamic education is a holistic process that aims to form people of faith, knowledge, and noble character. With a strong foundation of monotheism and the balanced development of intellect and heart, Islamic

education is a comprehensive solution in fostering a generation that is not only intelligent, but also has high moral integrity. Therefore, Islamic education must continue to be developed and contextualized according to the development of the times without abandoning its basic values.

### ***Educators in Islamic Education***

Educators in Islamic education have a very strategic position because they are the main milestones in the formation of students' character and personality. Unlike modern education which tends to separate cognitive and affective aspects, Islamic education places educators as spiritual, intellectual, and moral guides (Muhaimin, 2009). In the Qur'an, the role of educating and teaching human beings is referred to as a noble task, as in QS. Al-Baqarah verse 151, which states that Allah sent the Messenger to "recite His verses, purify the soul, and teach the book and wisdom". This verse emphasizes that the educational process does not only include the transfer of knowledge, but also *tazkiyatun nafs* (purification of the soul) (Ministry of Religion of the Republic of Indonesia, 2005).

The main task of educators, according to Al-Ghazali, is to perfect the morals of students. He emphasized that educating is not just about providing information, but also forming noble morals through example and a heart-to-heart approach (Al-Ghazali, 2005). Syed Muhammad Naquib Al-Attas said that educators are *muaddib*, namely people who instill manners in their students. Adab, according to Al-Attas, is

the core of Islamic education because it includes understanding and practicing the right place in the relationship between man, science, and God (Al-Attas, 1991). The function of educators is also as *a murabbi*, namely a spiritual guide who fosters and develops the potential of students as a whole. In this context, educators are not only teachers, but also maintainers who facilitate the intellectual, physical, and spiritual growth of students in harmony (Zuhairini et al., 2008).

In practice, Islamic educators must have three main characters: knowledge, charity, and morals. These three aspects are a unit that cannot be separated. Educators who only have knowledge but do not have morals will lose their authority and educational value (Rosyada, 2004). The Prophet PBUH is an ideal example of an educator in Islam. He not only taught revelation, but also showed the best morals that his people could emulate (QS. Al-Ahzab: 21). The Prophet's method includes dialogue, empathy, example, and a personal approach, all of which are very relevant in modern education (Jalaluddin, 2007).

One of the important aspects of the role of an educator is to build a good emotional relationship with students. In Islam, teachers should treat students like their own children, with affection, patience, and attention. This relationship will facilitate the process of building and instilling value (Muhaimin, 2009). Educators also play the role of trustees, because the responsibility to educate the generation is a religious commandment. As conveyed by Ibn

Jama'ah in *Tazkirat as-Sami'*, educators carry the mandate of Allah in educating the next generation of Islam (Ibn Jama'ah, 2003).

In the current context, Islamic educators must be able to respond to the challenges of the times, such as moral crises, cultural disintegration, and technological developments. Therefore, educators need to continue to update pedagogical, spiritual, and social competencies to remain relevant and effective (Abuddin Nata, 2003). Islamic education does not only talk about the delivery of religious knowledge, but also the integration of Islamic values in all fields of science. Therefore, educators must be able to explain the relationship between general science and the values of divinity and humanity (Nasution, 2005).

The role of educators in Islamic education is also closely related to the formation of civilization. History shows that Islamic civilization that has developed in the past cannot be separated from the quality of educators and a superior education system (Azra, 2012). The quality of educators greatly affects the quality of education. Therefore, Islam emphasizes the importance of preparing teachers who are not only intellectually intelligent, but also spiritually and emotionally mature. The process of selecting and fostering prospective educators must be a priority in the Islamic education system (Zuhairini et al., 2008).

Educators in Islam must also be able to be exemplary in the practice of worship, simplicity of life, and honesty. This example will be a very

powerful and imprinted "silent teaching" in the psyche of the students, more than just a lecture or theory (Al-Ghazali, 2005). By seeing the importance of the role of educators in Islamic education, strengthening the quality and capacity of educators is the main requirement in the revitalization of Islamic education in the modern era. The biggest investment in Islamic education is in people, namely its educators. Because from them will be born a new generation that brings Islamic values in complex global life (Al-Attas, 1991).

## **CONCLUSION**

Educators in Islamic education have a very crucial role, not only as teachers of science, but also as shapers of students' character, morals, and spirituality. The role of an educator that is integrated in Islam includes not only formal teaching, but also teaching based on religious values and noble morals. Thus, educators in Islamic education must be able to balance intellectual competence and moral ability.

Islamic education not only teaches worldly knowledge but also guides students in understanding the knowledge of the hereafter. In this case, educators function as *murabbi* who guide, educate, and nurture students to become individuals who have good integrity and morality. This shows that education in Islam has a broader dimension than just the transfer of knowledge.

The concept of education in Islam emphasizes the process of purification of the soul (*tazkiyatun nafs*). Therefore, educators in Islam do not only play the role of givers of knowledge, but also as role models in daily life. The Prophet PBUH is the main example in this regard, because he not only teaches the science of revelation, but also applies noble morals in every aspect of life. This approach shows that educators in Islamic education have a dual role, namely as teachers and also as life examples that must be exemplified by students.

Educators are also expected to be able to adapt to the changing times, especially in facing educational challenges in the modern era. Technology and information advances affect the way of education which must be more dynamic and innovative. Therefore, educators must have the ability to integrate Islamic values with modern knowledge in order to provide relevant and quality education. This includes the ability to utilize technology in learning as well as maintain the ethical and moral values taught in Islam.

In Islamic education, the quality of educators is very important, because the quality of education is highly dependent on the quality of the educators. Educators who are competent in the field of science and have a good understanding and practice of religion will be able to educate students to the maximum. Therefore, the development of educators must be a priority in the Islamic education system, starting from selection, training, to continuous

professional development. This ensures that educators are always prepared to face the ever-evolving challenges of education.

The relationship between educators and students in Islamic education is also very important to consider. Islam teaches that an educator must have an attitude of compassion, patience, and concern for his students. This will facilitate the learning process and build a positive relationship between educators and students. For example, the Prophet PBUH always showed affection to his disciples, which made him a highly respected role model.

By paying attention to the concept of Islamic education that involves spiritual, moral, and intellectual aspects, it can be concluded that educators in Islamic education have a very multidimensional role. They are not only tasked with teaching science, but also with shaping the character and morality of students, as well as ensuring that the education provided is in line with religious values. Therefore, educators must be equipped with knowledge, morals, and examples that can be followed by students in their daily lives.

Islamic education, with its focus on character building and spiritual formation, places educators as very important agents of change. Their role as a driving force in Islamic education is not only focused on teaching, but also on efforts to form individuals who have integrity, depth of knowledge, and noble morals. Thus, educators in Islamic education function not only as teachers, but as life guides who lead

students to a better life, both in this world and in the hereafter.

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