



# Educator from the Perspective Quran

Wilrahmi Izati<sup>1</sup>, Afifah Febriani<sup>2</sup>, Gifa Oktavia<sup>2</sup>, Syafrul Nalus<sup>1</sup>

<sup>1</sup>STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

<sup>2</sup>Researcher International Islamic Studies Development and Research Center, Indonesia

✉ [wilrahmi@staipiqa.ac.id](mailto:wilrahmi@staipiqa.ac.id) \*

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## Abstract

Islam has a very high regard for teachers. The position of teachers is a level below that of Prophets and Apostles. Some of their hadith histories have received nicknames *warâtsatu al-anbiyâ* (heirs of the prophets), and likened their superiority compared to others, like the full moon in the midst of the stars. In fact, the high position of teachers in Islam is a realization of Islamic teachings themselves. Islam glorifies knowledge, knowledge is obtained from learning and teaching. Because Islam is a religion, the view of teachers, the position of teachers, cannot be separated from heavenly values. While the Quran mentions at least four classifications of educators, they basically have "similarities" in coaching students according to their respective objectives and lead to the enforcement of the sentence of Allah. This research uses a qualitative method with a thematic analysis approach. Based on an investigation of the verses of the Quran which contain vocabulary as an educator, it can be concluded that the vocabulary of ahl *al-zîker*, *'ulama*, *al-muwaiz al-waizîn*, *uli al-nuha*, *mu'allim*, *al-muzakki*, *murabbi*, *al-rasikhuna fî al-'ilm*, *ulul albab* and *ulu al-absar* actually have meanings that are interconnected or intertwined. As shown above, there are some vocabulary words that have almost the same meaning, but there are also vocabulary words with special emphasis. Broadly speaking, the verses that contain a variety of vocabulary confirm that an educator needs various qualities and with those qualities he works to carry out the mission of educating.

## INTRODUCTION

Education is a potential means to God's pleasure. The success of an education cannot be separated from the professionalism of educators who become role models for their students (Arsini et al., 2023; Nurlita et al., 2023). If in the Quran Allah is the subject as the teacher of the universe (العالمين رب) of course this is an illustration for humans to be able to apply the teachings of heaven using earthly language. In this way, it is hoped that Allah as an educator "will become integral to humans as educators", so that the ideal education according to the Quran becomes realistic on this earth. God's success as an educator of the universe is a manifestation of humans to achieve "similar" success.

However, the realization is that with the increasingly "advanced development of the times", the teachings of the Quran are becoming increasingly marginalized. This can be understood by every individual how the existence of education in recent times

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has no intrinsic direction. Education, which should be an individual's obligation to its creator, now has no meaning anymore. Now education no longer leads to the essential realm, instead it leads to prestige, does not prioritize morals, and prioritizes material things.

Imam Suprayogo stated that "there is quite a lot of evidence that someone who has a wealth of knowledge and skills, if not equipped with a wealth of morals or morals, then the knowledge and skills they possess will give birth to individualistic and materialistic attitudes. These two traits will show less commendable behavior such as greed, not prioritizing other people and other bad traits. Educators, as the most important component in the world of education, become figures in their environment in guiding their students to a brighter future. Educators as the spearhead in eradicating ignorance and immorality must of course have Quranic characteristics in a persuasive and constructive way.

While the Quran mentions at least four classifications of educators, they basically have "similarities" in coaching students according to their respective objectives and lead to the enforcement of the sentence of Allah. Meanwhile, regarding educators' sincerity in the Quran, not to expect anything in transferring their knowledge to others, of course this needs to be instilled in an educator from an early age. However, as an educator, he has two simultaneous obligations. On the one hand, educators have an obligation to convey their knowledge and educate society, while on the other hand they have an obligation to continue their lives. So these two simultaneous obligations must be fulfilled without reducing the sincerity recommended in the Quran.

Thus, educators in the Quran are the determinants of the goodness of the future young generation, because it is in the hands of educators that the young generation will become a generation that is strong and ready to continue the relay (Azahra & Charles, 2022; Mukhid, 2016; Rokimin & Rofiq, 2022).

## **METHODS**

This research uses a qualitative method with a thematic analysis approach. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

## **RESULT AND DISCUSSION**

### **Conceptual Study of Educators**

Humans as subjects in teaching and education make humans creatures who at one time can be perfect educators, but at other times also become educated creatures. The advantage of humans over other creatures lies in their ability to reason. According to Ibn Khaldun, humans are thinking creatures. Therefore, it is able to give birth to science knowledge and technology. Properties like these are not possessed by other creatures. Through this ability to think, humans not only create their lives, but also pay attention to various ways to obtain meaning in life. Processes like this give birth to civilization.

To lead to dynamic thinking and perspective, the Quran teaches humanity to always read (Lubis & Anggraeni, 2019; Putri & Fadlullah, 2022; Saihu, 2021). The reading context is both textual and contextual reading. In fact, reading and writing are

the first and main symbols in the teachings of the Quran as in the first words of Allah. Recite with (mentioning) the name of your Lord who created, He has created man from a clot of blood, Recite, and your Lord is the Most Merciful, who teaches (mankind) with the medium of the pen, He teaches man what he does not know. From the words above how Allah SWT. Very appreciative of science. He hinted at the importance of humans learning to read and write and analyze everything that exists by being given the potential of reason as a sharpening knife (Ridho, 2021; Rizki Abdillah & Satria Wiguna, 2023). By reading and writing, humans will exist as caliphs on earth as he promised.

Thus how important education is in the Quran. Education through the media of reading, writing and analyzing all realities that come to mind is a necessity for humans who have the potential to be more perfect than other creatures of God. Of course, if this potential is used dynamically and correctly, it will lead humans to a successful position in this world and in the afterlife. In the context of Islamic education, educators are called *murobbi*, *mu'alim* and *maddib*. *Murobbi* comes from the word *robba-yurobbi*, *mu'alim* is a noun from *'allama-yu'allimu*, while *muaddib* comes from *addaba-yuaddibu*. For those who tend to use the term *tarbiyah*, of course *murobbi* is the correct term for an educator. And for those who feel that the term *ta'lim* is more suitable for education, then the word *mu'allim* is used.

An educator will always respect negative symptoms and behavior no matter how small and he will always monitor his students without time limits (Bunyamin & Pilo, 2023; Murni, & Aprison, 2023). Because the task of educators, apart from teaching the material, and what is more important, is to guide students away from negative behavior, no matter how small. So that an educator's guidance for his students covers a broad scope without limits to the material presented, he will always respect the conditions that must lead to an educational atmosphere. Meanwhile, if the teacher is seen from the root, he only conveys and teaches material to his students, until his job is complete after he has taught it.

Apart from that, Muslim education experts formulate various other guidelines relating to the characteristics, attitudes and actions that a Muslim educator must have and carry out (Imelda, 2018; Ngatiman & Ibrahim, 2018; Salsabila & Firdaus, 2018). An-Nahlawi, for example, put forward ten basic guidelines for Muslim educators, namely: i) having rabbaniyah character and characteristics which are manifested in his goals, behavior and thought patterns, ii) being sincere, namely as a person of knowledge and an educational profession, he only seeks the pleasure of Allah. and upholding the truth, iii) being patient in teaching various knowledge, being honest in conveying what he knows, iv) always equipping himself with knowledge and being willing to continue studying it, v) being able to use a variety of teaching methods in accordance with the principles of using the method, vi) be able to manage the class and students, be firm in acting and professional, vii) know the psychological life of students, viii) be responsive to various conditions and developments in the world that affect the souls, beliefs and thought patterns of students, ix) be fair to students student.

An explanation of teacher profiles will not be perfect if it leaves out a discussion of teacher ethics. Teacher ethics is one subject that also provides a comprehensive picture of teachers (Idhar, 2020; Lince, 2022; Rusdi & Marwah, 2022). Moreover, successful educators or teachers must be supported by good, dynamic and progressive ethics. Therefore, a professional teacher will base his spirit and implementation of his duties with such ethics. Below, the code of ethics for educators in Indonesia will be explained as follows: i) believe and be devoted to God Almighty, ii) be loyal to Pancasila, the 1945 Constitution and the State, iii) uphold the honor and dignity of students, iv) be filial to students in helping them develop themselves, v) being scientific and upholding knowledge, science, technology and art as a vehicle for student development, vi) prioritizing main tasks and/or other state tasks rather than side tasks,

vii) being responsible, honest, accomplished and accountable at work, viii) in working adhere to national culture and educational knowledge, ix) be a role model in behavior, x) take initiative, xi) have leadership qualities, xii) create a conducive learning or study atmosphere, xiii) maintaining social harmony and communication and working together well in education, xiv) collaborating with parents and community figures, xv) obeying laws and official regulations, xvi) developing the profession continuously, xvii) jointly maintain and improve the quality of professional organizations.

### Conceptual Study of Educators in the Quran

Having previously been discussed at length about the nature and profile of teachers, which serves to sharpen the analytical knife in looking at the written aspects and signs of the Quranic verses about the teacher's profile, then in this section will be shown the verses of the Quran that have a sharih meaning or signs about the teacher and teacher profiles according to the Quran. To facilitate the analysis, first of all the verses related to teaching will be collected, then the meaning of the vocabulary will be explained, after that it will be concluded with a thematic analysis (maudu'i) of the profile of the teacher (educator) in the perspective of the Quran.

In operational terms, the teacher referred to in this study is anyone who carries out educational work in a broad sense, namely all efforts to humanize humans (humanization), namely in the form of internalizing values and transferring knowledge and skills. In another sense, namely all efforts that mean human maturation. Apart from that, Islam also adds all forms of guarding, preventing and prohibiting humans against evil (destruction in the world and the hereafter).

**Table 1. Conceptual Study of Educators in the Quran**

No	Vocabulary	Letter Name	Surah / Verse	Group of Verses
1	Ahl az-Zikr	An-Nahl	16: 43	Makkiyah
2	Mubasysyir wa nazir	Al-Isra	17: 105	Makkiyah
		Al-Furqan	25: 57	Makkiyah
3	Ulama`	As-Syu'ara	26: 197	Makkiyah
		Fathir	35: 28	Makkiyah
4	Al-Muwa'iz	As-Syu'ara	26: 136	Makkiyah
		Luqman	31: 13	Makkiyah
		Al-Baqarah	2: 231	Madaniyah
		An-Nisa	4 :63	Madaniyah
5	Uli al-Nuha	Taha	20:54, 128	Makkiyah
6	Mu'allim	Al-Baqarah	2: 31,129, 151	Madaniyah
		Ar-Rahman	55:2,4	Makkiyah
7	Murabbi	Ali Imran	3: 79	Madaniyah
		Al-Baqarah	2: 129	Madaniyah
8	Al-muzakki	Al-Baqarah	2: 151	Madaniyah
		Al-Baqarah	2: 174	Madaniyah
		Al-Jumu'ah	62: 2	Madaniyah
9	Al-rasikhuna fi al-`ilmi	Ali Imran	3: 7	Madaniyah
		An-Nisa	4: 162	Madaniyah
10	Ulul albab	Ali Imran	3: 190	Madaniyah
11	Faqih	At-Taubah	9: 122	Madaniyah
12	Da'i	An-Nahl	16: 125	Makkiyah
		Yusuf	12: 108	Madaniyah
13	Uli al-Absar	Al-Hasyr	59: 2	Madaniyah

### Educator Profile Analysis in Quran

The arrangement of vocabulary meaning educator (teacher) from first to last in the Quran is: *ahl al-zikr*, *mubasysyir wa nazir*, *'ulama*, *al-muwaiiz*, *uli al-nuha*, *mu'allim*, *al-muzakki*, *murabbi*, *al-rasikhuna fi al-'ilm*, *ulul albab*, *faqih*, *da'i* and *uli al-absar*. Vocabulary

that explicitly contains the meaning of carrying out educational tasks is *mubasyiyir wa nazir*, *muwaiz*, *mu'allim*, *murabbi*, *muzakki*, and *da'i*. Meanwhile, other vocabulary that contains the meaning of excellence or personal quality or competence possessed by an educator is *abl al-zikr*, *'ulama*, *uli al-nuha*, *al-rasikhuna fi al-'ilm*, *ulul albab*, *faqih*, and *ulil al-absar*.

Based on research on verses that have a clear meaning (*sarih*) regarding educational work, they are *mubasyiyir wa nazir*, *al-muwaiz*, *mu'allim*, *murabbi*, *muzakki*, and *da'i*. If the verses containing this vocabulary are seen in the context of education, then an educator is a person who educates and teaches other people to humanize humans purify them by internalizing values in the students' personalities, especially the values of monotheism, morals, worship and teaches knowledge about various things (Idris & ZA, 2017; Uce, 2021). So that with knowledge like that, students will be guided to God's path. This guidance is carried out with wisdom, *mauidzah* and *jidal al-absan*. Meanwhile, the knowledge that is guided can be grouped in the form of knowledge about tanzili verses and knowledge about kauni verses.

An-Nahlawi, as quoted by Ramayulis, based on al-Baqarah/2 verse 129 which contains *muzakki* vocabulary, explains that an educator has the main tasks, namely: i) the task of purification, namely developing and cleansing the souls of students so that they can get closer to Allah. SWT, keep him away from evil, and keep him in his natural state, ii) the task of teaching, namely conveying various knowledge and experiences to students to be translated into their behavior and life.

It should also be mentioned that based on the understanding of these verses, the subjects who carry out education are Allah, angels, messengers and ordinary humans. This triad has a vertical structure, namely Allah as the main educator, angels as connectors, apostles as people given the special task of educating humans, and humans (*'ulama*) as heirs (successors) of the message (read: educational mission) to mature humans, building an ethical society (a society with noble morals).

Among people, and animals, and livestock, their colors are different, and so are they. They only fear God:

الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ۚ خَلَقَ الْإِنسَانَ ۚ عَلَّمَهُ الْبَيَانَ ۚ

Indeed, Allah is Mighty, Forgiving and so (also) among humans, wild animals and livestock there are those of various colors (and types). Indeed, those who fear Allah among His servants are only scholars. Indeed, Allah is Mighty and Forgiving.

In the verse, Allah first explains natural phenomena (humans, living moving creatures and stars and livestock of various colors), which are also objects of human knowledge, only then does Allah confirm that only *ulama* (people who have knowledge) who fear Allah (Budiman, 2017; Hanafi & Sofianti, 2019; Hermawan, 2020). The opinion which states that the term *ulama* in Fatir/35: 28 above is "one who has knowledge of religion", when viewed from the perspective of Arabic language usage, according to Quraish Shihab is not absolutely so. Anyone who has knowledge, and in whatever discipline that knowledge is, can be called an *'alim* (Harahap & Siregar, 2017; Ilma & Alfian, 2020; Subakri, 2020). From the context of this verse, one gets the impression that the knowledge held by *ulama* is knowledge related to natural phenomena.

*Ulul albab* and *uli al-nuha* also have the same scientific content as scholars. The signal is quite clear in the Quran that *ulul albab* and *uli al-nuha* also make nature (*kbhalq as-samawati wa al-ard*), animal creatures and the history of the destruction of previous peoples as objects of knowledge. The character of *ulul albab* is always *zikr* Allah (can be read: divine knowledge) and *tafakkur* (digging for knowledge) of knowledge (Halimatus Sa'diyah, 2020). Remembrance and thinking are two activities that unite a Muslim (Rafsanjani & Razaq, 2019). Thus, knowledge about nature (kauniyah verses) which is also an object of knowledge leads humans to the peak of the search for knowledge, namely Allah SWT (Hilmi, 2020; La Adu et al., 2023; Sukitman, 2018).

Ahl al-zikr and al-rasikhuna fi al-'ilm in the Quran actually also have the same meaning as *'ulama*, *ulul albab* and *uli al-nuba*. However, specifically, ahl al-zikr is mentioned in the context of revelation knowledge, namely not only material knowledge of revelation, but also historical knowledge about revelation (information about Prophets and Apostles). Meanwhile, al-rasikhuna fi al-'ilm are specifically mentioned as people whose knowledge was very deep. The depth of the latter knowledge is their capacity to even be able to grasp mutasyabihat signals in the Quran (Solehudin, 2018). In Surah Ali Imran/3 verse 7, al-rasikhuna fi al-'ilm is equivalent to *ulul albab*.

It needs to be reiterated that *ulul albab* is mentioned by God as a person who has a high divine consciousness as the embodiment of never-ending remembrance and continuous thinking (Maktumah & Minhaji, 2020; Sofia, 2021; Yurista, 2017). Al-rasikhuna fi al-'ilm are those who have special characteristics as the pinnacle of integrated efforts between dhikr and thought.

In general, these verses which contain various vocabulary emphasize that an educator needs various qualities and with these qualities he works to carry out an educational mission (Basri et al., 2021; Maharani et al., 2023). This mission comes from Allah as the main educator, which Allah assigned to the Apostles to realize it, and other Muslim educators act as heirs of the Prophet to continue the task of human education so as to create individuals and communities with noble morals.

## CONCLUSION

From the discussion that has been explained, it can be concluded that: educator has a very broad meaning in its scope. It is not enough for an educator to simply convey material to his students, but furthermore he must guide his students to their roots. Apart from conveying knowledge, educators also make students put that knowledge into practice. An educator will always respect the slightest negative symptoms and behavior and he will always monitor his students without time limits. Because the task of educators, apart from teaching the material, and what is more important, is to guide students away from negative behavior, no matter how small. So that an educator's guidance for his students covers a broad scope without limits to the material presented, he will always respect the conditions that must lead to an educational atmosphere. Meanwhile, if the teacher is seen from the root, he only conveys and teaches material to his students, so his job is complete after he has taught it. The order of vocabulary meaning educator (teacher) from first to last in the Quran is: *ahl al-zikr*, *mubasyir wa nazir*, *'ulama*, *al-muwaiiz*, *uli al-nuba*, *mu'allim*, *al-muzakki*, *murabbi*, *al-rasikhuna fi al-'ilm*, *ulul albab*, *faqih*, *da'i* and *uli al-absar*.

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