



## Islamic Theological Views on the Teachers Position and Duties

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**Abstract :** Some people always underestimate teachers. A person as teachers do not preserve their personality; whereas, from the side of *tauhid*, teaching profession is a very noble job and should be given a high honor. Why? Because the tasks undertaken by the teachers have the relationship with the existence of what has been done by God, Allah, to all His creators, as teaching, educating, leading, guiding, and preserving. On the other hand, a teacher must have a personality with divine attributes (*rabbaniyah*), such as love and gentle, honest, virtuous, patient, has a broad and deep knowledge, clean or avoid sin, humble and forgiving, and others.

Key Word: Teacher, Theology, Islam.

### INTRODUCTION

Education seems to be like an important human's life demand here in this globalization, advanced knowledge and technology era (IPTEK). Accordingly, human's cognitive, affective and psychomotor are built and developed through education. Thus, they would be creative and innovative to live, they are able to face life challenges and obstacles, and they are able to take a part in society's progress (Sudarwan Danim, 1995:95-97).

There are elements for education achievement and process. Here it is a teacher or an educationist. In this respect, a teacher or an educationist takes main position in the process of education due to his or her function to support students' cognitive, affective and psychomotor competence. He or she is in charge of students' physics, intellectuals, spirituals and attitude (Samsul Nizar, 2002:41).

The above explanation says that a teacher or an educationist is a respectful and honored one. M. Athiyah alAbrasyi once ever quotes al Ghazali's notion and says that a teacher or an educationist seems like sun that shines its self and other creations. He or she seems like Kasturi oil that makes its self and others fragrant. By the fact, a teacher or an educationist rules an honored the important thing. (M. Athiyah al-Abrasyi, 1993:135-136).

In contrary, some people do not put a respect on him or her. They say that entrepreneurs, politicians, doctors and judges are better and more respectful than a teacher or an educationist. The worst is another people might still insult and dishonored a teacher or an educationist. Additionally, some people might honor a teacher or an educationist temporarily and pragmatically.

Unfortunately, there are still bad teachers and educationists. They do not honor themselves. Accordingly, they don't keep

their fames; misbehaved, and does the abuse of power for personal interest.(Moh. Uzer Usman,2002:1).

In conclusion, it is more interesting to study about a teacher or an educationist's existence Islamic theology based. Accordingly, the study would discuss about what a teacher or an educationist is, what a teacher or an educationist rules. The last, a teacher or an educationist's position, his or her characters Islamic theology based.

### What a teacher or an educationist is

National education system says that a teacher is an educationist that rules a teaching process. Here, primary and elementary levels of study take a teacher, where as institute, university and colleges take lecturer. Talking about the definition of teacher; it has been written in section 1, subsection 1 number 1 in 2005 about the rules for teachers and lecturers (UU *Guru dan Dosen*), as a professional educator with the main duties to educate, to teach, to guide, to train, to assess, and to evaluate the students from young learners in the formal institutions, in elementary and secondary schools.

Accordingly, a teacher is an educationist, and educationist is someone who educates (WJS. Poerwadarminta,1991:250). Terminologically, Syafruddin Nurdin quotes Roesnawati's notion and says that an educationist is someone who guides someone to know and being able to do what to know and have good skills(Syafruddin Nurdin & M. Basyiruddin,2002:7).

Ahmad Tafsir says that an educationist is someone who is in charge of students' entire progress; as affective, cognitive and psychomotor progress(Ahmad Tafsir,1992:74). Moreover, Hadari once ever says that a teacher is someone who handles education and teaching. Here, he or she is responsible for students' growth being adults, not just as sitting and standing in front of classroom to give the lesson to their students,

but also as a part of society. He or she should be active, creative and free minded to guide students to be a part of adult society too(Hadari Nawawi,1989:123).

In conclusion, a teacher or an educationist is someone who teaches, educates, and guides students' affective, cognitive, and psychomotor progress. Islamic study says that an educationist is *Mu'allim and Muaddib*; means a teacher (Abuddin Nata:2001:61). Besides, there is a term *Murabbi* means to guide and keep(Omar Muhammad al-Thaoumy al-Syaibany,1979:41). Moreover, those of all take relationships with God almighty.

Allah the almighty says "dandiamengajarkan kepada Adam nama-nama (benda-benda) seluruhnya" (Al-baqarah:31). It means Allah swt says that he teaches Adam the names of objects." within the verse, '*Allama is in fi'il Madhi* (past form) means taught and Allah almighty who taught. Additionally, Allah Almighty says that he taught prophet (Yusuf 6, 21, 37). Thus, here, Allah Almighty is a teacher or an educationist.

*Muaddib* derives from *Addab* which means to educate. Here, Prophet Muhammad saw "ever says "*Addabanii rabbi faahsintakdiibii*" means god almighty educated me and then he made my education perfect. *Murobbi* derives from *Rabba* means to fix, to rule the case, to guide and to keep.(Abdurrahman An-Nahlawy,2002:31). Allah almighty says *Alhamdulillahirabbil'alamien (al fatihah 1)*. *Robba or Robbi* means god almighty, and *Murobbi* means educationist. Both derive from the same root of word *Rabba*. In conclusion, Allah almighty is the highest educationist for entire world wide or universe (Omar Muhammad al-Thaoumy al-Syaibany,1979:41).

Finally, in the above explanation stated that a teacher or an educationist seems to be like a person who handles teaching, guidance, reparation, and looking after students' affective, cognitive, and

psychomotor progress well. Otherwise, a teacher based on Islamic theology in Alquran means:

1. Allah Almighty (see *alquran, al'alaq, alqalam, almuzaamil, almuqadatsir, allahab, attakwiir and al'alam*).
2. Muhammad saw (see *alquran, almuqadatsir and almuluk*).
3. Parents (see *alquran, lukman, attahriim*)
4. Others (see *alquran, alkahfi* 60-82)

Thus, the highest educationist of universe allowed Prophet Muhammad to teach and educate humankind. The almighty allowed parents to teach and educate their family, and then allowed scholars and scientists to teach and educate public.

### Teacher's existence and responsibilities

Here, teacher's responsibilities are teaching, guiding, and repairing students' affective, cognitive, and psychomotor progress well. In his respect, a teacher is someone behind bright future of society and nation. The society and nation leader might be appeared from a good teacher or educationist. It might take goodness for their life future. In contrary, it would take badness for their life future. Abuddin Nata says that there are reasons to honor a teacher as follows:

1. A teacher is a knowledge transferor due to knowledge is a human's degree support.
2. A teacher is a society and leader's behavior supporter, due to it is to be a main pillar to support society's future.
3. A teacher is a leader for society's life, due to it is to guide public to worship god and prophet well and do the goodness for society themselves, parents and others. (Abuddin Nata:2001:69-70).

Both teacher and prophet's existence and responsibilities are identical. Prophet led human to know their god, taught them *aqidah* and *ibadah* (well behaved and worship) guided them into good life of here after. (Nasruddin Razak, 1990:142). Islamic theology says that both prophet and educationist are the same in responsibilities. Abuddin Nata quoted from Asma Hasa Fahmisays: "stand up for and honor a teacher due to him or herself is like a prophet" (Abuddin Nata:2001:68).

Teacher's existence and responsibilities are a part of Allah almighty's existence. Allah almighty says in *Al qur'an* that he teaches, guides, leads and looks after his all creations.

وعلم آدم الاسماء كلها ثم عرضهم على الملائكة

فقال أنبئوني بأسماء هؤلاء إن كنتم صدقين.

قالوا سبحنك لا علم لنا إلا ما علمتنا إنك أنت

العليم الحكيم.

Means, Allah almighty teaches Adam names of objects, and then asks angels to mention all of objects names if they are right. Angels say, what a great you are (Allah almighty), there is nothing to know except things you teach us to know, and you are the knowledge and wisdom owner. (*albaqoroh* 31)

Furthermore, Allah almighty says in *alqashah*, verse 56:

إنك لاتهدي من أحببت ولكن الله يهدي من يشاء

وهو أعلم بالمهتدين.

Means you (humankind) could not bless someone you love but Allah swt does.

And then, An-Nur verse 46:

لقد انزلنا آيت مبينت والله يهدى من يشاء إلى

صراط مستقيم

Means, we (Allah almighty) has revealed the real verses, and Allah almighty leads who he likes to have guidance.

### Teacher's characters

A teacher should have a high competence and professionalism. Moreover, he or she has to have *mahmudah* (honored) characteristics beside teaching, guiding, and leading students' progress. The last, a teacher should have god almighty's characteristics (*rabbaniyah*). In this respect, Abdurrahman An-Nahlawy states that *rabbaniyah* (god almighty's characteristics). Characteristic is the main characteristic that every teacher should have. It means that teacher's activities like intention, speech, gesture, and study movement should be based on Islamic values. (Abdurrahman An-Nahlawy, 1995:171).

Abdul Mujib quotes al Razz's notion and says that *robbanior ilaahi* (god almighty's characteristics) characteristics are personal characteristics taken after the transformation of god almighty's names and characteristics into someone self and then practice it in real life. In simple words, *robbani* (god almighty's characteristics) personality is someone's personality that reflects *rabbaniyah* (god almighty's characteristics). (Abdul Mujib, 2006:188-189).

Allah almighty says that he has got *asmaaulhusna* (beautiful names) *alhasyr*<sup>21</sup>. And then syekh Maqdisi and allamah kaf 'ani says that there are 95 god's names.<sup>18</sup> (*al asmaulhusna almustakhrja min al Qur'anal 'azhimwa al Sunnah waatthibbi an nabawi*). God's names are his characteristics. Theologically, a part of the should be a part of teacher's characteristics.

Accordingly, al-Ghazali, Abdurrahman An-Nahlawi, al-Qalqasyandi and Athiyah al-Abrasy say that a teacher should have some god's almighty's characteristics such as *arrahman*, *arrahiim*, *al latiif* (the all merciful, devotee and the most gentle), *al haq* (honest), well behaved, *al kariim*, *al aziz*, *al majiid*, *al azhim*, *al hamiid*, *albarri*, *dzuljalaaliwalikroom*. *As shobuur*, (patient), well known (*as sami*, *al bashiir*, *alkabiir*, *al alim*, *arrasyiid*), *alquddus*, (sinless), kind hearted and forgiver (*al ghaffar*, *al haliim*, *at tawwab*). *Adil* (fair), and savior, warm keeper, degree supporter (*as salaam*, *al mukmin*, *al muhaimin*, *arrafi*). (al-Ghazali, 2000:55-58, Abdurrahman An-Nahlawy, 1995:171-176, Zuhairini, 1995: 169-170).

Moreover, *al hakim* (wise), *ikhlas* (sincere) and reliable characters should be with a teacher. In this respect, a wise teacher could use varied study methods and strategies, besides making study sources and facilities are creative and useful. Here, we can see the way Allah almighty oblige worshipers wisely. The obligations like a command to do praying and fasting.

Asma Hasan Fahmi and Abdurrahman An-Nahlawy quote imam al ghazali's notion and say that there is no refund to hope being a teacher. (al-Ghazali, 2000:55-58, Asma Hasan Fahmi, 1979:169). It deals with what Allah almighty does for humankind, that is he never asks humankind to pay back what they get from Allah almighty. Accordingly, Allah almighty gives humankind commands to do the worships for themselves only. What they get based on what they do to get, and all of them are done to know to thank Allah almighty who is the only one who gives. Here, a teacher transfers students knowledge, and then he or she deserved to have students' actions based on what they have got from a teacher. That is a thank to a teacher being students. Thus, all of these are dedicated to students' own bright future life. In fact, it is not an absolute thing that a teacher takes no payment for teaching, due to:

1. A teacher like many there human.
2. He or she lives like many other human live.
3. They all do the same thing for life.

The point is, a payment after teaching is something but it is not everything. Even though the reality says that the payment is not really satisfied and sufficient but a teacher still does his or her existence and responsibilities well.

Theologically, a teacher shouldn't make teaching payment a main point of life, because it will decrease a teacher's desires to do the responsibilities well. Otherwise, if the payment is good enough then it means that it is something that a teacher deserves to have.

Finally, a teacher's responsibilities are like Allahalmighty's responsibilities. To teach and educate are god almighty's instructions. Thus, a teacher should ask Allahalmighty a lot for payment better than many other human.

Sincerely, a teacher's knowledge comes from Allah, Allahalmighty who owns that only. A teacher's knowledge is temporarily owned. Somehow like a life, a knowledge is some day taken back again to Allahalmighty.

The last but not least, a teacher should be responsible for his or her duties to guide students' affective, cognitive, and psychomotor progress. Besides, they have to be *robbaniyah*; means they get god almighty's characteristics like educationist.

## CONCLUSION

Here, the writer knows that being a teacher and an educationist is honored and respectful. Theologically, a teacher or an educationist should have god almighty's characteristics (*rabbaniyah*), *ikhlas* (sincere), and reliable and responsible. Therefore, having god almighty's characteristics is a necessary one to have being a teacher. Today we might not see dreamt teacher.

If there is a research of theology based towards whether there is or not a dreamt teacher? It is a teacher that has *rabbaniyah* characteristic. The answer is yes, there is still, but it is not huge in number. By the reasons that teacher's selection tends to ask only for self-knowledge mastery which is proved through certificate. No personal evaluation for god almighty's characteristic.

All of them might make a teacher or an educationist wise less and irresponsible for duties. Finally, national education relies on a teacher much. A good teacher with *rabbaniyah* (God almighty's characteristics) characteristic would make national education progress. It is absolutely obstacles for those who want national education getting better.

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