



**THE GENEALOGY OF TEACHER AND STUDENT IN AL-QUR'AN  
AND HADITH PERSPECTIVE  
(A Review of Maudhu'i Interpretation Analysis)**

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**Abstract**

*The teacher is the leading actor in education and essential to forming the student's character. In consequence, teachers in Islamic education are also referred to as ustadz, mu'allim, murabbi, mursyid, mudarris, and muaddib are mean someone carrying out his duties as an educator and figure who is an example and role model. Additionally, the students refer to talib, murid, and muta'allim, which means individuals grow and develop physically, psychologically, socially, and religiously in navigating life, both the world and the hereafter. This study aims to elaborate on the genealogical meaning of teacher and student in the Qur'an and Hadith based on qualitative research with an Islamic literature study approach. This article uses the data analysis technique of maudhu'i interpretation through the word derivation and the relevance of interpretations in various Islamic literature coherently. The result shows that teachers are educators with a noble position in Islam regarding scientific competence followed by characteristics as caretakers, caregivers, and managers aiming to form students' obedience to empirical values. Correspondingly, the student is an individual who is growing and developing physically, psychologically, socially, and religiously. The teacher and student are both burdened with the responsibility to learn and teach science based on empirical values.*

*Keywords: Geneology, Teacher and Student, al-Qur'an, and Hadith Perspective.*

**Abstrak**

*Guru ialah aktor utama dalam pendidikan dan faktor esensial dalam membentuk akhlak peserta didik. Oleh karena itu, guru dalam pendidikan Islam disebut juga sebagai ustadz, mu'allim, murabbi, mursyid, mudarris, dan muaddib yang bermakna seseorang yang menjalankan tugasnya sebagai pendidik dan figur yang menjadi teladan dan panutan. Sementara peserta didik disebut sebagai thalib, murid dan muta'allim yang bermakna individu yang sedang tumbuh dan berkembang secara fisik, psikologis, sosial, maupun religius dalam mengarungi kehidupan baik di dunia dan di akhirat. Penelitian ini bertujuan untuk mengelaborasi makna genealogi guru dan murid dalam al-Qur'an dan hadith berdasarkan penelitian kualitatif dengan pendekatan studi kepustakaan Islam. Penelitian ini menggunakan teknik analisis data tafsir maudhu'i melalui derivasi kata dan relevansi penafsiran dalam beragam literatur Islam secara koheren. Hasil penelitian menunjukkan bahwa guru adalah pendidik yang memiliki kedudukan mulia dalam Islam dari segi kompetensi keilmuan yang diikuti oleh sifat-sifat sebagai pemelihara, pengasuh dan manajerial yang bertujuan membentuk ketundukan peserta didik terhadap nilai-nilai empirik. Begitupun murid adalah individu yang sedang tumbuh dan berkembang secara fisik, psikologis, sosial, maupun*

*religius. Guru dan murid keduanya dibebani dengan tanggung jawab untuk belajar dan mengajarkan keilmuannya berdasarkan nilai-nilai empirik.*

*Kata Kunci: Genealogi, Guru dan Murid, Perspektif al-Qur'an dan Hadith.*

## INTRODUCTION

In the world of education and the field of teaching, educators are the leading and most important factor determining the success or failure of the student process. The teacher is not just a determinant of sustainability but students' achievement. The teacher not only provides teaching or continuing the transfer of knowledge, but teachers are also required to be able to color the student's character, which is referred to as the transfer of value, a process that involves various educational domains, namely cognitive, affective and psychomotor aspects. This process is also related to variants of intelligence, namely intellectual intelligence (IQ), emotional (EI) and spiritual intelligence (SI), or even multiple intelligences (MI).<sup>1</sup>

In Islamic studies, a teacher who determines students' character is called *ustadz*, *mu'allim*, *murabbi*, *murshid*, *mudarris*, and *muaddib*. Therefore, the definitive variation emphasizes that the responsibility of educators is not only limited to forming morals but also as a *role model* for students' lives, and could even be articulated as a form of accountability for tasks ordered by Allah Swt. According to John Loughran, the teacher's work as an educator is essential. Learning and teaching remind educators are paramount in supporting effective educational change. Therefore, the quality of teacher education depends on effective partnerships between universities and schools to create well-structured programs.<sup>2</sup>

In essence, teachers are required to have competence as stated in constitution no. 14 of 2005 in article 10, including; professional competence, pedagogic, personality, and social competence. Fundamentally, competence is an accumulation of knowledge, skills, and behaviours that must be possessed, internalized, and mastered by teachers in carrying out their professional duties. The intelligence possessed by educators with the following components will be aligned with improving the quality of education. When it has reached that level, the concept of *insân al-kâmil*, as mentioned in Islamic studies, will be easily realized. Similarly, when the life of *insân al-kâmil* is realized, it will shape the formation of a harmonious society known in Islam as a peaceful community related to *baldah thayibah wa Rabb al-ghafûr*.<sup>3</sup>

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<sup>1</sup> Rahendra Maya, "Esensi Guru Dalam Visi-Misi Pendidikan Karakter," *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 03 (June 8, 2017): h. 285, <https://doi.org/10.30868/ei.v2i03.31>.

<sup>2</sup> John Loughran and Ian Menter, "The Essence of Being a Teacher Educator and Why It Matters," *Asia-Pacific Journal of Teacher Education* 47, no. 3 (May 27, 2019): h. 11, <https://doi.org/10.1080/1359866X.2019.1575946>.

<sup>3</sup> Irwandy Irwandy, "Kecerdasan Guru Dalam Perspektif Barat Dan Islam," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (December 5, 2015): 374, <https://doi.org/10.30821/miqot.v39i2.30>.

Based on the previous information, a teacher is essential in shaping students' character, aligned with Freire's and Ki Hadjar Dewantara's comprehension that the goal of liberating each individual follows humanist education. The thought's implications of these two figures can bring an educator to reach the culmination point, namely being able to bring humans to be physically and spiritually independent (freedom of learning).<sup>4</sup>

A teacher is also required to be able to develop the potential that is hidden in individual students. Relevant to the explanation, the role of the teacher in increasing the intelligence of students' intellectual abilities also shows that an educator is a prominent figure with significant educational responsibility for a child's development. In addition, a teacher has also considered the foundation for knowledge in children, enabling a student to understand his potential and interests from an early age.<sup>5</sup>

Based on the Islamic perspective, al-Ghazali argues that a teacher is a knowledgeable person, does charity, and teaches his knowledge. Based on their profession as an educator, the teacher is professionally responsible for educating and teaching students based on their experience. The process is an effort that students will become intelligent and ethical people following the guidance of Islamic teachings.<sup>6</sup>

Teachers and students in the Islamic view are burdened with characteristic and moral guidance to follow the expectations and achievements that educators or educational institutions desire. Therefore, educators' and students' responsibilities have been exclusively stated in the Qur'an and the Hadith. Based on the previous discussion, this study aims to elaborate on teachers and students from the interpretation perspective of the Qur'an and Hadith.

## RESEARCH METHOD

This research uses a qualitative type and library research approach, a structured form of investigation with specific tools, regulations, and techniques, and aims to find sources.<sup>7</sup> The primary data sources are the Qur'an and Hadith (*kutub al-tis'ah*), while secondary data are classical and contemporary books, the web, journals, and relevant scientific studies. The data that has been collected is then analyzed using the maudhu'i method. The maudhu'i interpretation

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<sup>4</sup> Marianus Sesfao, "Perbandingan Pemikiran Pendidikan Paulo Freire Dengan Ajaran Tamansiswa Dalam Implementasi Merdeka Belajar" 1, no. 1 (April 6, 2020): h. 269, <https://jurnal.ustjogja.ac.id/index.php/semnas2020/article/view/7604>.

<sup>5</sup> Umar Umar and Sri Jamilah, "Peranan Pendidik Dalam Pendidikan Islam: (Orang Tua, Guru Dan Tokoh Masyarakat)," *EL-Muhbib: Jurnal Pemikiran Dan Penelitian Pendidikan Dasar* 1, no. 2 (2017): h. 26, <https://doi.org/10.52266/el-muhbib.v1i2.153>.

<sup>6</sup> Subakri Subakri, "Peran Guru Dalam Pandangan Al-Ghazali," *Jurnal Pendidikan Guru* 1, no. 2 (December 16, 2020): h. 75, <https://doi.org/10.47783/jurpendigu.v1i2.165>.

<sup>7</sup> Mary W. George, *The Elements of Library Research: What Every Student Needs to Know* (Princeton, N.J.: Princeton University Press, 2008), h. 36.

method collects verses that contain similar themes even though they are from several separate surahs, followed by providing explanations and taking lessons (*ibrah*).<sup>8</sup>

The seven steps of the Maudhu'i method offered by Abdul Hayy al-Farmawi are; firstly, forming a topic in the Qur'an that will be discussed thematically; secondly, limiting the verses that are included in this topic category, then collecting everything both Makkiyah and Madaniyah; thirdly, arranging the sequence of verses according to the chronology of the descent known as *asbab al-Nuzul*; fourthly, understanding the correlation of each verse; fifthly, arranging the discussion in a systematic framework; sixthly, complementing the discussion with hadiths that related to the topic of discussion; seventhly, studying the verses as a whole with the thematic method and gather the verses that have the similar meaning, or coordinate between the general (*'am*) and the specific (*khas*), between the absolute and the *muqayyad*. Alternatively, determining the ayat, which is inherently opposite. The determinant will bring in one unity perception without contradictions and differences. Moreover, there is a coercion effect on sentences irrelevant to the topic.<sup>9</sup>

## RESULTS AND DISCUSSION

### Teacher in al-Qur'an and Hadith Perspective

Etymologically teachers are often referred to as educators.<sup>10</sup> The word 'teacher' with its various derivations in Arabic is also mentioned as *Mudarris*, *Mu'allim*, *Mu'addib*, *Murobbi*, and *Mursyid*, which is similar to the word '*Ustadz*' meaning someone who teaches knowledge or someone who dominates something. The word '*Ustadz*' is a word '*ajam* (absorption in the Arabic language) because the letters *Sin* and *Dzal* would not meet in one word in the Arabic language.<sup>11</sup>

In terminology, the teacher means a person carrying out his duties as an educator and figure who is an example and role model. Someone willing to solve various kinds of problems, especially those directly related to teaching and learning.<sup>12</sup> The teacher is a professional who is responsible for educating and teaching students with their experience, both in formal and non-

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<sup>8</sup> 'Abdul Muta'al al-Jabri, *Al-Dholluna Kama Suwwarahum al-Qur'an al-Karim* (Kairo, Mesir: Maktabah Wahbah, 1984), h. 286.

<sup>9</sup> Abdul Syukkur, "Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay al-Farmawi | El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman" 6, no. 01 (February 29, 2020): h. 128–29, <https://doi.org/10.54625/elfurqania.v6i01.3779>.

<sup>10</sup> Khusnul Wardan, *Guru Sebagai Profesi* (Yogyakarta: Deepublish, 2019), h. 108.

<sup>11</sup> Ihsan Muhammad Dahlan, *Siraj Al-Thalibin 'Ala Minhajil Abidin Ila Jannati Rabbil 'Alamin Li-Al-Imam Ghazali*, vol. 1 (Beirut, Libanon: Darul Kutub Al-Ilmiyyah, 1971), h. 107.

<sup>12</sup> Zakiah Darajat, *Metodologi Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 2001), h. 98.

formal institutions. Based on this effort, students will become intelligent and highly ethical people following the guidance of Islamic teachings.<sup>13</sup>

To be specific, Abuddin Nata's view is that teachers as educators are professionals entrusted with duties and responsibilities to grow, foster, and develop the talents, interests, intelligence, individual moralities, experiences, insights, and skills of students. An educator is a person who is knowledgeable and broad-minded, has skills and experience, has a noble personality, understands what is written and implied, becomes an example and model for his students, always reads and researches, has the expertise that will be relied on, and becomes an adviser.<sup>14</sup>

After understanding the teacher's meaning through etymology and terminology, the teacher in Islamic education is referred to as *ustadz*, an absorption language into Arabic. Then to measure the meaning of the teacher in the Qur'an, it will be known through the equivalent term, namely *tarbiyah* (education), which forms the word *murobbi* (educator). Based on Arabic grammar, the word *مُرَبِّي* is a derivation of the word *رَبِّي - يُرَبِّي - تَرْبِيَّةً* which originates from the word *Rabb* in QS al-Isra [17]: 24 below :

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا<sup>24</sup>

Translation: (and) Be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young."

To infer the sign, Ibn Asyur explained that the word *Rabbayani* refers to a parable of a condition that implies the alignment of education and affection (attention) from both parents to their child.<sup>15</sup> Thus, an educator gives attention to students based on the values of *Rahmah* (love). Meanwhile, in the dictionary of *lisan al'Arab*, it is explained that the word *Rabbayani* comes from the word *Rabbi*, which means education. It is also called the word *al-Rabbani*, which means someone knowledgeable and qualified in religious knowledge or someone whose knowledge expects a meeting with Allah Swt. In other interpretations that *Rabbani* is a person who has a high position in knowledge. At the same time, Abu al-Abbas explained that *Rabbaniyun* means *al-ulufun* (friendship) and 'ulama (people with a depth of knowledge).<sup>16</sup>

While Quraish Shihab also commented that the word *Rabb* means nurturer, educator, caregiver, or regulator who grows. If this word refers (*nisbah*) to Allah Swt, it will give meaning

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<sup>13</sup> Subakri Subakri, "Peran Guru Dalam Pandangan Al-Ghazali," *Jurnal Pendidikan Guru* 1, no. 2 (December 16, 2020): h. 64, <https://doi.org/10.47783/jurpendigu.v1i2.165>.

<sup>14</sup> Abuddin Nata, *Ilmu Pendidikan Islam*, 4th ed. (Jakarta: Kencana, 2017), h. 144.

<sup>15</sup> Muhammad Thahir Ibnu 'Asyur, *Al-Tahrir Wal Tanwir*, vol. 15 (Tunisia: Dar al-Tunisia, 1984), h. 73.

<sup>16</sup> Muhammad bin Mukrim Jamaluddin Ibnu Manzhur al-Anshari ar-Ruwaifi'i al-Afriqi, *Lisan Al-'Arab Li Ibn Mandhur* (Kairo, Mesir: Dar al-Ma'arif, t.t), h. 1549.

to people who try to emulate God's qualities in their position as obedient servants to Him.<sup>17</sup> The word that contains meaning of *Rabb* as an educator was mentioned three times, namely in the quote of QS Ali Imran [3]: 79, QS al-Maidah [5]: 44 and 63. It is not much different from the view of Wahbah al-Zuhaili that what is meant by the words *Rabbaniyun* and *Rabbaniyin* in this verse refers to the 'ulama and fuqoha' who practice their knowledge and relate to the word *Rabb*.<sup>18</sup>

Al Alusi supports this opinion by explaining that Ali bin Abi Talib and Ibn' Abbas explained that the word *Rabbaniyin* refers to someone who is faqih and pious, Qatadah defines someone as pious and wise, Ibnu Jubair defines someone as generous and pious.<sup>19</sup> According to the arguments of the previous scholars, the different meaning provides clarity that an educator is someone who has competence in a particular field of knowledge and is followed by distinctive such as a caretaker, caregiver, and managerial aiming to form students' submission to empirical values.

In addition, the teacher also referred to as *mu'allim*, derived from the word *يَعْلَمُ-عَلَّمَ* - تعلِيمًا meaning to know or gain knowledge about something.<sup>20</sup> The word *allama*, which refers to teaching, has been explained through Q.S al-Baqarah [2]:31 as follows :

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ 31

Translation: He taught Adam the names of all things, then (He) presented them to the angels and said, "Tell Me the names of these, if what you say is true?".

According to Rashid Ridha, the word '*allama*' in this verse is to put all knowledge in a person's soul without certain limitations and conditions.<sup>21</sup> The verse also explains that Allah Swt taught the Prophet Adam about names, objects, and even recognition of the object functions. Based on this explanation, the word '*allama*' would be interpreted as teaching in the sense of providing information to someone for upgrading knowledge until the subject gains understanding.

In addition, the position of a teacher is also mentioned in the Hadith:

...وَإِنَّ الْعَالَمَ لَيَسْتَنْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّىٰ الْحِيَّتَانِ فِي الْمَاءِ وَفَضَّلَ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَّلَ الْقَمَرَ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ (رواه أبو داود : 3641)

Translation: "...Those who are in the heavens and on earth, and the fish in the depths of the water, pray for forgiveness for the knowledgeable person. The superiority of the scholar over

<sup>17</sup> Moh Quraish Shihab, ed., *Ensiklopedia Al-Qur'an : Kajian Kosakata*, Cet. 1, vol. III (Jakarta: Diterbitkan atas kerja sama Lentera Hati, Pusat Studi al-Qur'an, [dan] Paguyuban Yayasan Ikhlas, 2007), h. 801.

<sup>18</sup> Wahbah Az-Zuhaili, *Tafsir Al- Munir*, trans. Malik Ibrahim, vol. 2 (Jakarta: Gema Insani, 2016), h. 313.

<sup>19</sup> Abu Sana' Syihab ad-Din al-Sayyid Mahmud al-Alusi, *Ruh Al-Ma'ani Fi Tafsir al-Qur'an al- 'Adzim Wa as-Sab'i al-Masani*, vol. 2 (Beirut, Libanon: Dar al Kotob al Ilmiyah, 1994), h. 200.

<sup>20</sup> Moh Quraish Shihab, ed., *Ensiklopedia Al-Qur'an : Kajian Kosakata*, Cet. 1, vol. ke-I (Jakarta: Diterbitkan atas kerja sama Lentera Hati, Pusat Studi al-Qur'an, [dan] Paguyuban Yayasan Ikhlas, 2007), h. 20.

<sup>21</sup> Sayyid Muhammad Rasyid Ridha, *Tafsir Al-Manar*, ke dua (Kairo, Mesir: Dar al-Manar, 1947), h. 262.

the worshiper is like the superiority of the moon, on the night when it is full, over all other heavenly bodies. The scholars are the heirs of the Prophets. The Prophets did not leave dinars or dirhams; rather, they left behind a heritage of knowledge, and the one who acquires it acquires an abundant portion."<sup>22</sup>

Another narration was mentioned as follows:

...ذَكَرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ ، فَقَالَ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ : فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةِ فِي جُحْرِهَا ، وَحَتَّى الْحَوْتِ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ (رواه الترمذي : 2685)

Translation: "...Two men were mentioned before the Messenger of Allah, one of them a worshiper, and the other a scholar. So the Messenger of Allah said that the scholar's superiority over the worshiper is like my superiority over the least of you. Then the Messenger of Allah said: Indeed Allah, His Angels, the inhabitants of the heavens and the earth, even the ant in his hole, even the fish say *salat* upon the one who teaches the people to do good."<sup>23</sup>

Aligned with the teacher position have also mentioned in Ibnu Majah's narration as follows:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ آتَاهُ اللَّهُ مَالًا فَسَلَطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ . وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا رَجُلٌ وَيُعَلِّمُهَا ) (رواه البخاري : 1409)

Translation: "Narrated Ibn Mas'ud, I heard the Prophet saying, "There is no envy (or not to wish to be the like of) except in two: a person whom Allah has given wealth, and he spends it in the right way, and a person whom Allah has given wisdom (i.e., religious knowledge of the Qur'an and *Sunna*-legal way of Prophet Muhammad ) and he gives his decisions accordingly and teaches it to the others."<sup>24</sup>

After understanding the meaning of the noble teacher position, the teacher is followed by the duties and responsibilities of a professional, namely educating, teaching and training. Educating means passing on and developing life values; teaching means continuing and developing knowledge; training means developing skills for student life.<sup>25</sup> The manifestation of this responsibility implies that an educator should follow social, moral, spiritual, and personal attitudes so that an educator is required to behave and speak words based on empirical studies and advice full of wisdom.

The previous information is also supported by Riyanto and Sayer's argument in their paper that the main objectives of teachers are classified into three categories; professional, humanitarian, and social. In contrast, the teacher's responsibilities are divided into five categories;

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<sup>22</sup> Imâm Hâfiz Abu Dawud Sulaiman bin Ash'ath, *English Translation of Sunan Abu Dawud*, trans. Yaser Qadhi, vol. 4 (New York, NY, US: Darussalam Global Leader In Islamic Books, 2008), h. 207-208.

<sup>23</sup> Imam Hafiz Abu Eisa Mohammad Ibn 'Eisa al-Tirmidhi, *English Translation of Jami' al-Tirmidhi*, trans. Abu Khaliyl, vol. 5 (New York, NY, US: Darussalam Global Leader In Islamic Books, 2007), h. 80.

<sup>24</sup> Muhammed Ibn Ismaiel Al-Bukhari, *The Translation of the Meanings of Sahih Al-Bukhari*, trans. Muhammad Muhsin Khan, vol. 6 (Riyadh, Saudi Arabia: Darussalam Publishers & Distributors, 1997), h. 284-285.

<sup>25</sup> Muhammad Anwar, *Menjadi Guru Profesional* (Jakarta: Prenada Media Group, 2018), 1.

professional, social, moral, spiritual, and personal.<sup>26</sup> In Indonesia itself, the duties and responsibilities of teachers are discussed through the juridical basis of regulation no. 20 of 2003 and regulation no. 14 of 2005, the core tasks of teachers; teachers as educators, instructors, mentors, directors, trainers, assessors, and evaluators of students.<sup>27</sup> Referring to the juridical basis above, Hikmat Kamal further formulates in his paper that there are three types of teacher duties in Islamic education, including; *first*, teachers serve as a profession meaning to educate, teach and train; *second*, the teacher is in charge of the humanitarian field at school or makes himself a parent figure for students; *third*, the teacher is in charge of the social sector, namely the teacher has the task of educating and teaching the community so that they will become Pancasila human beings.<sup>28</sup>

Aligned with the information above, it can be understood that an educator is followed by several responsibilities that have been explained through Q.S Ali Imran [3]:159 as follows:

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ لَّهُمْ ءَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ 159

Translation: "It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him."

The relevance of educators' responsibilities through the verse above explains that an educator has a great responsibility to educate, guide, foster, and direct the students following the nature that Allah Swt. has given to them. Thus the responsibility of education, namely to form human beings in the sense of forming someone who is always obedient, submissive, and obedient based on scientific insights, will be realized.<sup>29</sup>

In addition, the verse above describes the command of Allah Swt. to the Prophet Muhammad to be gentle and friendly, be kind and speak softly under the direction and accept his friends' apologies for the mistakes they have made in the Uhud war. Indirectly Allah Swt shows that a prophet, as a leader and educator of his companion, must show an attitude of wisdom and noble character.<sup>30</sup>

Aligned with the previous description, Allport explained, as quoted by Muhammad Anwar, that a teacher should have the following characteristics; first, Extension of the sense of

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<sup>26</sup> Muklis Riyanto and Inaad Mutlib Sayer, "Teacher's Duties and Responsibilities," *PPSDP International Journal of Education* 1, no. 1 (March 20, 2022): h. 83.

<sup>27</sup> "UU No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional Dan UU No. 14 Tahun 2005 Tentang Guru Dan Dosen [JDIH BPK RI]," accessed September 28, 2022, <https://peraturan.bpk.go.id/Home/Details/40266/uu-no-14-tahun-2005>.

<sup>28</sup> Hikmat Kamal, "Kedudukan Dan Peran Guru Dalam Perspektif Pendidikan Islam," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018): h. 21, <https://doi.org/10.31000/rf.v14i1.670>.

<sup>29</sup> A. Fatoni, *Tafsir Tarbawi Menyingkap Tabir Ayat-Ayat Pendidikan* (Lombok, Nusa Tenggara Barat: Forum Pemuda Aswaja, 2020), h. 136.

<sup>30</sup> Az-Zuhaili, *Tafsir Al- Munir*, 2016, 2: h. 476.



self, namely increasing self-awareness, seeing more and fewer sides of oneself; second, Warm relatedness to other or being able to establish relationships warmly with other people; third, Self-acceptance or having the ability to control emotions and be able to stay away from overacting; fourth, having a realistic perception of reality; fifth, Self-objectification or having an understanding of yourself and sixth, unifying philosophy of life, has life guidelines to unite strong values in life.<sup>31</sup> While Suyanto and Asep Jihad cite Elizabeth B. Hurlock's opinion that the personality of a teacher is; able to assess oneself, situations and achievements realistically, accept responsibility, be independent, should control emotions, be goal-oriented, outward-oriented or respect and empathy for others, socially accepted, have a philosophy of life and be happy.<sup>32</sup>

The previous explanation was not much different from the teacher characteristic in the Islamic perspective itself; namely, the teacher should have characteristic *rabbani*, constantly learn, conduct research for scientific development, and teach knowledge wherever they are. Teachers should master learning methods, understand students' needs, and be colleagues to their students.<sup>33</sup>

Thus an educator has a burden as a figure for his students, so it is followed by demands to be gentle, pleasant to his students, friendly, show wisdom in solving problems, and can be a place of refuge. However, educators are prohibited from behaving mentally, easily angry, hard-hearted, and not caring about anyone around them. The information is also reinforced through Q.S Fushilat [41]: 33-35 regarding the duties and responsibilities of teachers as follows:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ 33 وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ  
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ 34 وَمَا يُلْقُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ 35

Translation: "And whose words are better than someone who calls others to Allah, does good, and says, "I am truly one of those who submit."? Good and evil cannot be equal. Respond to evil with what is best, then the one you are in a feud with will be like a close friend. However, this cannot be attained except by those who are patient and who are indeed fortunate."

Descriptively, the three verse above provides evidence that a person who has a good character is followed by three main characteristics; *first*, invited to focus, obey and worship Allah Swt. and it would be the best invitation that people say to Him; *second*, doing good deeds marked by carrying out obligations and avoiding forbidden things, *third*, making Islam as a religion or guidance, *manhaj*, and *madhhab*.<sup>34</sup> While in al-Mawardi's interpretation book, the verses are followed by six understandings; *first*, Ibn' Isa affirmed that goodness is ability and power, while

<sup>31</sup> Anwar, *Menjadi Guru Profesional*, h. 17.

<sup>32</sup> Suyanto and Asep Jihad, *Menjadi Guru Profesional : Strategi Meningkatkan Kualifikasi Dan Kualitas Guru Di Era Global* (Surabaya: Penerbit Erlangga, 2013), h. 17–18.

<sup>33</sup> Ahmad Sulaiman, "Karakteristik Guru Perspektif M. Quraish Shihab Dalam Tafsir Al-Misbah," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 1, no. 1 (July 27, 2017): h. 60, <https://doi.org/10.47006/er.v1i1.872>.

<sup>34</sup> Wahbah Az-Zuhaili, *Tafsir Al- Munir*, trans. Malik Ibrahim, vol. 12 (Jakarta: Gema Insani, 2016), h. 424.

badness is rudeness and cruelty; *secondly*, goodness is patience and badness is hatred or disappointment; *thirdly*, goodness is faith and badness is polytheism; *fourth*, Ibn Umair revealed that goodness is forgiveness and badness is pride, *fifth*, according to adh-dhahak that goodness is generous and tolerant, while badness is abomination or ugliness, *sixth*, Ali bin Abi Talib explains that goodness is love for the family of the messenger pbuh and vice versa is hating them.<sup>35</sup>

Thus the interpretation of the three verses above requires an educator to be able to behave, including; directing students to obey the commands and provisions of Allah Swt, being wise in action, speaking with good words, having competence according to their knowledge, be patient in educating, be humble, be tolerant, love each other.

### Student in al-Qur'an and Hadith Perspective

Based on the Islamic educational dimension, the word 'students' refers to *Talib*, *Murid*, and *Muta'allim*. While In terminology, the word 'student' was defined by Abdullah Bin Alwi al-Haddad as someone who takes care of Allah's commands, keeps promises, is pleased with conditions and circumstances, and is patient with all limitations. Furthermore, al-Haddad emphasized that the disciple is someone being grateful for many favors, patient with examines, willing to deal with bad conditions, praises his God in free and narrow times, and sincere in all kinds of conditions.<sup>36</sup>

In contrast, Abuddin Nata defines a student in public education as an individual who is growing and developing physically, psychologically, socially, and religiously in navigating life in the world and the hereafter. Based on this explanation, the student's definition has a broad scope of meaning. It is not specifically for children, but anyone with a mental perspective, insight, experience, and skills or thus who still needs guidance.<sup>37</sup>

Basically the Qur'an does not directly mention themes related to the meaning of student, but these themes are mentioned in the form of simplicity signs through the following Q.S al-Taubah [9]: 122 as follows:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ 122

Translation: "However, it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge and enlighten their people when they return to them so that they too may beware of evil."

In the interpretation of al-Qurtubi, it is explained that the verse explains; *first*, the word وَمَا indicates that jihad is not a *fardhu 'ain* but is regulated as *fardhu kifayah* which means

<sup>35</sup> al-Mawardi al-Bashri Abi al-Hasan 'Ali ibn Muhammad ibn habib, *Al-Nukat Wa al-'uyun Tafsir al-Mawardi*, vol. 5 (Beirut, Libanon: Dar al Kotob al Ilmiyah, 1992), h. 181–82.

<sup>36</sup> Abdullah bin Alawi al-Haddad, *Risalatul Adabi Suluki Al-Murid*, I (Beirut, Libanon: Dar al-Halwi, 1994), h. 59.

<sup>37</sup> Nata, *Ilmu Pendidikan Islam*, h. 150.

that a group of them strives and others study religion and maintain honor until a group of them returns and then they teach what they have learned from the Shari'ah laws. *Second*, this verse clearly explains the obligation to seek knowledge.<sup>38</sup> In the tafsir al-Munir, it is mentioned that Ibnu Abi Hatim narrated the words of Ikrimah that this verse was revealed concerning the many Bedouins who refused to deepen knowledge for their group, so the hypocrites said, "destroy those who live among the Bedouins." While in another narration, Ibn Abi Hatim also narrated from Abdullah bin 'Ubaidillah bin 'Umair that in the past, people were happy and had the desire to wage jihad and when the *Rasulillah* sent an army entered the war, all believers followed the call of jihad and left the *Rasulillah* in Medina with only a few people.<sup>39</sup>

This interpretation is also supported by the messenger's narration as follows:

تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا النَّاسَ تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ فَإِنِّي أَمْرٌ مَقْبُوضٌ وَالْعِلْمُ سَيَنْقِضُ وَتَطْهَرُ الْفِتْنُ حَتَّى يَخْتَلِفَ اثْنَانِ فِي فَرِيضَةٍ لَا يَجِدَانِ أَحَدًا يَفْصِلُ بَيْنَهُمَا (رواه الدرامي, والدارقطني)

Translation: "Acquire knowledge and teach it to the people, learn the obligatory duties and teach them to the people, learn the Qur'an and teach it to the people; for I am a man who will be taken away, knowledge will be taken away, dissensions will appear, so that two men will disagree about an obligatory duty and find no one to decide between them."<sup>40</sup>

Indeed, learning and teaching are obligations for Muslims. Islam motivates its people with multiple rewards; those who seek knowledge are rewarded like those who fight in the path of Allah, and those who teach knowledge are similar to whom learn from them in reward, and it still has the advantage. Therefore, learn science from its experts and teach others as the scholars have taught them.<sup>41</sup> The description is related to Allah's commandment beyond Q.S Ali Imran [3]: 104 as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ 104

Translation: "Let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil; it is they who will be successful."

Based on the interpretation of Wahbah al-Zuhaili in tafsir al-Munir that the verse is a command to Muslims, some of the Muslims should take specialize as preachers who invite good, call to what is good and prevent what is evil.<sup>42</sup> Therefore, indirectly the instructions in the verse are part of the statement that responsibilities and obligations follow students and educators in their activities.

<sup>38</sup> Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr Al-Anshari al-Qurthubi, *Al – Jāmi' Li Ahkām al – Qur'ān Wa al Mubayyin Limā Tadlammanah Min al-Sunnah Wa Āy al-Furqan*, vol. 10 (Beirut, Libanon: Al-Resalah, 2006), h. 428.

<sup>39</sup> Wahbah Az-Zuhaili, *Tafsir Al- Munir*, trans. Malik Ibrahim, vol. 6 (Jakarta: Gema Insani, 2016), h. 92.

<sup>40</sup> Abdullah ibn Abdul Rahman ad-Darimi, *Musnad Al-Darimi*, vol. 1 (Beirut, Libanon: Dar al-Tashil, 2015), h. 305-306.

<sup>41</sup> Fatoni, *Tafsir Tarbawi Menyingkap Tabir Ayat-Ayat Pendidikan*, h. 62.

<sup>42</sup> Az-Zuhaili, *Tafsir Al- Munir*, 2016, 2: h. 366.

In addition, Mohammad Athiyah al-Abrasy has revealed 12 obligations that students must have; *first*, clean oneself from disgraceful traits based on the argument that learning and teaching are worship and the worship is not valid except with a clean heart; *second*, learning to improve the spirit and getting closer to Allah Swt.; *third*, leaving worldly preoccupations; *fourth*, having a good relationship with the teacher, *fifth*, glorifying the teacher, *sixth*, not making it difficult for the teacher with lots of questions, not walking in front of him, not sitting in his place and not starting a speech except without his permission, *seventh*, maintaining the teacher's privacy or secrets, *eighth*, serious earnest and diligent in the lesson, *ninth*, showing courtesy between fellow students, *tenth*, students prioritize greetings to the teacher, *eleventh*, students diligently in learning and repeating lessons, *twelfth*, lifelong education.<sup>43</sup>

Moreover, the students should have characteristics as mentioned by Haitami Salim through summarizing al-Ghazali's opinion in the book of Ayyuhal Walad, such as; *first*, the student should stay away from evil and immoral acts; *second*, the student should try to get closer to Allah Swt; *third*, the student should focus his attention or concentration on the knowledge being studied, *fourth*, the student should not be arrogant with his knowledge, *fifth*, the student avoid debate, *sixth*, the student does not leave a subject of praiseworthy science, *seventh*, the student should not enter science simultaneously.<sup>44</sup> The similarity of student characteristics above was mentioned in *Ta'lim al-Muta'allim Thariqoh al-Ta'lim* quoted from Ali Bin Abi Thalib that students should have six patterns; *first*, intelligence; *second*, desire for knowledge; *third*, sincerity; *fourth*, capital; *fifth*, teacher's guidance, and *sixth*, the long duration of time to learn.<sup>45</sup>

The conception of the explanation above was mentioned through the Q.S al-Kahfi [18]: 60 as follows:

وَأَذِّقْ لَآئِلَآئِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا 60

Translation: "And (remember) when Moses said to his young assistant, "I will never give up until I reach the junction of the two seas, even if I travel for ages."

To interpret, Wahbah al-Zuhaeli explains that this verse is related to Musa bin Imran, a Prophet from Bani Isra'il. He said to the young man who helped him, Yusa' Ibn Nun bin Iffraim bin Yusuf who followed, served, and sought knowledge from Prophet Moses. "I will not stop walking until I reach the meeting of two seas," the Persian and Roman seas (the meeting between the Indian Ocean and the Red Sea in the Bab al-Mandab strait) from the east. In comparison, another opinion state that the Roman sea and the Atlantic Ocean are in Thanjah (the meeting of

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<sup>43</sup> Muhammad 'Athiyah al-Abrasyi, *Al-Tarbiyah al-Islamiyah Wa Falasafatuha* (Beirut, Libanon: Dar al Fikr, 1991), h. 143-44.

<sup>44</sup> Moh. Haitami Salim and Syamsul Kurniawan, *Studi Ilmu Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2012), h. 179.

<sup>45</sup> Burhanuddin al-Zarnuji, *Ta'lim al-Muta'allim Ila Thariqah al-Ta'allum* (Beirut, Libanon: al-Maktab al-Islami, 1981), h. 76.

the Mediterranean Sea in the Gibraltar Strait in front of Thanjah. Accordingly, "I will walk (continuously) for years to reach it even though the distance is far away." At the same time, the word حُفْبًا shows the time of an unlimited age. Other Islamic Scholars argue that it means eighty years, and another opinion says seventy years.<sup>46</sup>

Aligned with the previous information, it would be understood that two characteristics follow a student; *first*, students are used as the primary motivator in studying; *second*, students always explore lessons to the fullest, which is supported by mental, physical, and psychological economic preparation and readiness. That description was supported inclusively in the narration of the Messenger as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِينَ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ... (رواه المسلم : 6774)

Translation: "The Messenger of Allah said: The strong believer is better and more beloved to Allah than the weak believer, although both are good."<sup>47</sup>

*Third*, a student travels (rihlah; comparative study) and conducts research to gain knowledge because that knowledge is not only found in one event but would be done in other places and events (Majelis). *Fourth*, Have responsibility. This condition is related to the narration of the Messenger Rasulillah as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ كَذَبَ وَاللَّهُ يَقُولُ يَأْيَهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْأَيَّةُ (رواه البخاري : 4612)

Translation: "Narrated 'Aishah Radhi Allahu Anha that Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says: "O Messenger (Muhammad)!, Proclaim (the Message) which has been sent down to you from your Lord....."."<sup>48</sup>

*Kelima*, Ilmu yang dimilikinya dapat dimanfaatkan dalam artian urgensi suatu karakter bagi seorang murid dalam menuntut ilmu berhubungan dengan kesuksesan belajar mereka dalam mencari ilmu pengetahuan yang selanjutnya dapat bermanfaat bagi kehidupan duniawi dan ukhrawi. *Fifth*, the knowledge it possesses would be utilized in terms of the character urgency for a student in studying related to their learning success in seeking knowledge that would benefit worldly and spiritual life.

## CONCLUSION

Based on the genealogy derivation of the word teacher and student, which is further elaborated through the interpretation of the Qur'an and Hadith. Then it can be concluded that the

<sup>46</sup> Wahbah Az-Zuhaili, *Tafsir Al- Munir*, trans. Malik Ibrahim, vol. 8 (Jakarta: Gema Insani, 2016), h. 281.

<sup>47</sup> Imām Abul Hussain Muslim bin al-Hajjaj, *English Translation of Sahih Muslim*, trans. Nasiruddin al-Khattab, vol. 7 (New York, NY, US: Darussalam Global Leader In Islamic Books, 2007), h. 40.

<sup>48</sup> Al-Bukhari, *The Translation of the Meanings of Sahih Al-Bukhari*, 6:h. 4612.

teacher is an educator with a noble position in Islam in terms of scientific competence, followed by a bunch of characters as a caretaker, caregiver, and managerial aiming to form submission students to empirical values. In addition, the teacher is also burdened with responsibilities such as directing students to serve themselves to the commands and provisions of Allah Swt, be wise in acting, speak good words, have competence according to their knowledge, be patient in educating, be humble, be tolerant and love towards fellow.

While students are individuals who are growing and developing, both physically and psychologically, socially, and religiously which are followed by several characteristics, namely; *first*, students are used as the primary motivator in studying; *second*, students always explore lessons to the fullest, which is supported by mental, physical and psychological economic preparation and readiness. These studies show that teachers and students also are burdened with the responsibility to learn and teach their knowledge sincerely.

## SUGGESTION

Educators or Islamic educational institutions should have to re-understand the meaning of teacher and student as the basic foundation of learning and teaching that will lead students to achieve a balance of soul, mind, and knowledge or revive empirical traditions.

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