

## THE CONCEPT OF EDUCATOR FROM THE PERSPECTIVE OF PROPHETIC HADITHS

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### Abstrak

*Pendidikan memiliki posisi yang sangat integral dalam kehidupan sehingga dalam menyelenggarakannya dibutuhkan kerja sama dari semua pihak. Tidak terkecuali pendidik yang mana berperan sangat penting dan memiliki tempat strategis di dalamnya. Maka diperlukan contoh yang ideal yakni Nabi Muhammad terkait bagaimana mestinya model konsep pendidik tersebut. Dan tujuan dari penelitian ini adalah untuk mendeskripsikan Konsep Pendidik Dalam Perspektif Hadist Nabi. Metode yang digunakan adalah kualitatif dengan teknik pendekatan studi pustaka, sementara pengumpulan datanya menggunakan model dokumentasi dari sumber yang primer maupun sekunder, setelah data terkumpul kemudian dilakukan analisis pada bagian isinya dan disimpulkan. Hasil penelitian menunjukkan bahwa pendidik merupakan seseorang yang menjadi teladan sekaligus membantu peserta didiknya dalam mengembangkan seluruh potensi, karakter, moralitas, dan integritasnya sehingga ia harus berkompeten secara Personal Religius, Social-Religius, dan Profesional-Religius.*

**Kata Kunci:** Konsep, Pendidik, Hadist Nabi

### Abstract

*Education has a very integral position in life so implementing it requires cooperation from all parties. Educators are no exception, they play a very important role and have a strategic place in it. So an ideal example is needed, namely the Prophet Muhammad, regarding what the educational concept model should be. This research aims to describe the concept of educators from the perspective of the Prophet's Hadith. The method used is qualitative with a library study approach technique, while data collection uses a documentation model from primary and secondary sources. After the data is collected, the content is analyzed and concluded. The research results show that an educator is*



*someone who is a role model and helps his students develop their full potential, character, morality, and integrity so that they can be competent Personal- Religiously, Social- Religiously, and Professional- Religiously.*

**Keywords:** *Concept, Educator, Prophetic Hadith*

## **A. INTRODUCTION**

Educators are individuals who are professionally involved in the educational process, and who are responsible for helping students or learners achieve learning goals and develop fully, both from an intellectual, moral, and social perspective. Educators can act as teachers, lecturers, tutors, trainers, or instructors in various educational institutions, such as schools, universities, institutes, training centers, and so on (Janawi, 2019). This is in line with the National Education System Law no. 20, 2003 Chapter 1 article 1, point 6 explains that educators are educational personnel who are qualified as teachers, lecturers, counselors, tutors, lecturers, tutors, instructors, facilitators, and other designations that are appropriate to their specialty and participate in providing education.

An educator must have adequate knowledge and skills in his field, and be able to manage the learning process well (Tarihoran, 2019). An educator must also have the ability to identify student needs and facilitate their needs in achieving learning goals. Apart from that, an educator must also have a good personality and can guide students or students effectively, so that he can help them grow and develop into individuals who have good character, morality, and integrity because he is a role model in an institution of education (Murjazin, Nurhuda, & Aziz, 2023).

In Islam, educators have a very important role, because Islam considers education to be an integral part of human life (Subianto, 2013). Educators in Islam are responsible for helping students or students acquire the necessary knowledge and skills, as well as guiding them in acquiring moral, spiritual, and good character values which include their physiological and psychological qualities (Murjazin, Nurhuda, Susanti, et al., 2023). Educators in Islam must also have adequate knowledge and understanding of Islamic teachings so that they can integrate Islamic values into the learning process.

This discussion was carried out to explore and analyze the treasures of knowledge in the field of Islamic education, especially regarding the concept of educators through the hadiths of the Prophet. This approach was taken because the most ideal educator in Islam was the Prophet SAW. It is hoped that this discussion can give rise to new thoughts in looking at the existence of educators in Islamic education.

## **B. RESEARCH METHODS**

The method used in this research is descriptive qualitative with a library study approach model, namely collecting various relevant sources in documentation, both primary (Shohih Bukhori & Shohih Muslim) and secondary sources in the form of books, journals, ebooks, articles, websites, and others (Nurhuda, 2023). Once collected, the data is processed by reducing, presenting, and analyzing the discussion using content analysis techniques, and finally, verifiable conclusions are drawn so that they can be accounted for.

## **C. RESULT AND DISCUSSION**

### **Definition and nature of educators**

The word educator has a fairly broad and varied meaning. In language, an educator can be interpreted as a person who educates. From this definition, it can be understood that an educator is someone who carries out educational activities (Asari & Zainudin, 2020). In Arabic, several terms are found that have the meaning of educator, namely murabbi, ustadz, mudarris, mu'allim, and mu'addib. The plural word for ustadz is asātidz which means teacher, professor (academic title), intellectual level, trainer, writer, and broadcaster. The word mudarris means teacher, instructor, or lecturer. Meanwhile, the word mu'allim also means teacher (teacher), instructor (trainer), and trainer (guide). Meanwhile, the word mu'addib means educator (educator) or teacher in Koranic school (teacher in Al-Qur'an educational institutions) (Kosim et al., 2013).

There are differences in the use of the term educator, also starting from the use of the term education. For people who believe that the correct term

to use for education is tarbiyah, then an educator is called murabbi, if ta'lim is considered more appropriate, then the educator is called mu'allim, and if ta'dib is considered more suitable for the meaning of education, then educators are called mu'addib (Alfiah, 2015).

The word murabbi is often found in sentences whose orientation is more towards maintenance, whether physical or spiritual. This kind of care can be seen in the process of parents raising their children. They certainly try to provide full service so that their children grow up with a healthy physique and commendable personality and morals (Susanti et al., 2023). The term mu'addib refers to teachers who have the characteristics of rabbany, which is the name given to wise and educated people who have a high attitude of responsibility and a spirit of compassion towards students. Meanwhile, the word mu'allim gives the consequence that a teacher is a pious person (scientist), masters knowledge, is creative, and has a commitment to developing knowledge. In this sense, a teacher must be rich in knowledge and activities and he tries to impart this knowledge to his students (Ramayulis, 2007).

Even though there are differences in terms, what is clear is that the basic meaning of each of these terms is contained in the concept of "educator" in Islamic education. Thus, the "educator" is not only a person who conveys material to students (transfer of knowledge), but more than that he is also tasked with developing students' abilities optimally (transformation of knowledge) and instilling values (internalization of values) that are based on Islamic teachings.

It is a form of educator's responsibility to convey and develop students' abilities by making efforts to develop affective (rasa), cognitive (cipta), and psychomotor (karsa) potential (Tafsir, 1992). Educators also mean adults who are responsible for assisting their students in their physical and spiritual development, so that they reach the level of maturity, can stand alone and fulfill their level of maturity, can be independent in fulfilling their duties as servants and caliphs of Allah SWT. and able to carry out tasks as social beings and as independent individual beings (Suryosubrata, 1983).

## **Educator Competency**

An educator must have more knowledge and abilities be able to implement the relevant values (in that science) being taught and be willing to teach the knowledge and educational values being taught. However, to become a professional educator you still need more requirements than that (Nurhuda & Putri, 2023).

Professional and competent educators in education, especially in Islamic education, must be based on an understanding of how the Prophet educated his people because he was the only educator who was most successful in a short period, so it is hoped that he can bring the reality of the ideal educator closer. The Prophet's success as an educator was preceded by the provision of a superior quality personality, characterized by the Prophet's personality, nicknamed al-Amin, namely a very honest and trustworthy person, the Prophet's concern for socio-religious issues, as well as his enthusiasm and sharpness in understanding and conveying teachings. Apart from that, he was able to maintain and develop the quality of faith and pious deeds, fighting and working together to uphold the truth (Muhaimin & Mujib, 1993).

Reflecting on the Prophet's profile above, it can be assumed that educators will be successful in carrying out their duties if they have Personal Religious, Social-Religious, and Professional-Religious competencies. The word religious is always associated with each competency, because this shows the educator's commitment to Islamic teachings as the main criterion so that all educational problems are faced, considered and solved, and placed in an Islamic perspective. The following is a description of each competency:

### **1. Personal-Religious Competencies**

The first basic ability (Competency) for educators concerns the religious personality, meaning that he or she is attached to additional values that will be internalized by their students. For example, the values of honesty, deliberation, cleanliness, beauty, discipline, order, and so on. Educators need to have these values so that there will be trans internalization (transfer of appreciation of values) between educators and students, either directly or indirectly, or at least there will be a transaction (transfer of action) between the two.

This competency is in line with one of the hadiths of the Prophet SAW narrated by Iman Bukhori below:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّبَيْ عَنْ مَسْرُوقٍ قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ يَا أَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ اللَّهُ أَعْلَمُ قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ } وَسَأُحَدِّثُكُمْ عَنْ الدُّخَانِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَرِيضًا إِلَى الْإِسْلَامِ فَأَبْطَلُوا عَلَيْهِ فَقَالَ اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ فَأَخَذَهُمْ سَنَةً فَحَصَّتْ كُلُّ شَيْءٍ حَتَّى أَكَلُوا الْمَيْتَةَ وَالْجُلُودَ حَتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوعِ قَالَ اللَّهُ عَزَّ وَجَلَّ { فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ } قَالَ فَدَعَوْا { رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ } أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مَجْنُونٌ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ { أَفَيْكُشِفُ الْعَذَابَ يَوْمَ الْقِيَامَةِ قَالَ فَكُشِفَ ثُمَّ عَادُوا فِي كُفْرِهِمْ فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ قَالَ اللَّهُ تَعَالَى { يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

Meaning: *Has told us Qutaibah bin Sa'id Has told us Jarir from Al A'masy from Abu Dluha from Masruq he said; When I met Abdullah bin Mas'ud, he said; Whoever knows something should say what he knows. And whoever does not know, let him say that Allah knows best. Because it is part of knowledge when he does not know it, he says; 'Allah knows best.' Allah Azza wa Jalla said to the Prophet sallallaahu 'alaihi wasallam: Say (O Muhammad): "I do not ask you for any reward for my da'wah and I am not one of those who make things up. (Shaad: 86). And I will convey to you about the Mist, the Messenger of Allah (peace and blessings of Allaah be upon him) called on the people of Quraish to embrace Islam, but postponed accepting it. So the Prophet (peace and blessings of Allaah be upon him) prayed: O Allah, help me face them by sending to they were hungry for seven years like Yusuf's seven years. So they were attacked by years of famine until they ate carrion and skin. One of them saw that there was fog between him and the sky because of his hunger. Allah Azza Wa Jalla said: So wait for the day when the sky brings real fog which includes humans. This is a painful punishment. (Ad Dukhan: 10-11). Abdullah said; so they prayed: "Our Lord, remove from us this punishment. Indeed, we will believe." How could they accept the warning, when there had come to them a messenger who explained, then they turned away from him and said: "He is a person who accepts teachings (from other people) and is indeed a crazy person (if ) We will eliminate the torment in a little while indeed you will return (deny). (Ad Dukhan: 12-15). Will their punishment be stopped on the Day of Judgment? Ibn Mas'ud said; So the punishment stopped, but*

*they returned to disbelief. Until Allah destroyed them in the Battle of Badr as He said: “(Remember) the day (when) We hit them with a hard blow. Indeed, We are the Givers of Retribution.” (Ad-Dukhan: 16). (HR Bukhari) (Al-Bukhari, 2002)*

### a. Takhrij Hadith

**Table 1.** Takhrij Hadith 1

Book	Amount	No
Sahih Bukhari	4	4435, 4448, 4449, 4450
Sahih Muslim	1	5006
Musnad Ahmad	2	3895, 3989
Sunan Tirmidhi	1	3177

### b. Rawi Biography

- 1) Masruq bin al-Ajda' bin Malik al-Hamadaniy al-Wadi'iy is called Abu Aisyah al-Kufiy, a credible tabi'i (tsiqah), a scholar of jurisprudence, an expert in worship and a mukhadhram (lived at the time of the prophet and believed but did not meet with Prophet SAW.), the hadith was narrated by Ashhab al-Sunan.
- 2) Abdullah bin Mas'ud al-Hudzaliy, nicknamed Abu Abdurrahman, was an early convert to Islam (al-Sabiqun al-Awwalun), namely the sixth person. He was classified as a senior scholar, emigrated twice to Habasyah and Medina, and was an activist in various wars with the Prophet Muhammad. A friend who was closest to the Prophet and glorified him. He was entrusted to be the Governor of Kufah and holder of Baitulmal during the Caliph Umar and the beginning of the Uthman Caliphate. Died in Medina in 32 AH at the age of more than 60 and was buried in Baqi'. He narrated about 95 Hadiths.

### c. Significance of Hadith

This hadith is a command to anyone among the people of Muhammad SAW. Especially for prospective teachers or those who are

already teachers, they should be humble in their knowledge, especially when they don't know something. *Tawadu's* attitude is a middle position between arrogance (*takabbur*) and low self-esteem (*mudẓillah*). A knowledgeable person must not be arrogant about his knowledge because knowledge is given by God and must not humble himself so that he demeans knowledge and the owner of knowledge. Hadith forbids them not to be arrogant or pretend to know when they don't know anything. This means showing other people that they seem to know, as if they are pious, even though they don't know and are not pious.

The arrival of this Hadith (*asbab al-wurud*) is mentioned in the book *Fath al-Bariy* by al-Asqalaniy, narrated by Masruq too. When a man in Kandah Kuffah told us about the arrival of thick smoke (*dukhan*) tomorrow on the Day of Judgment, then snatching the hearing and sight of the hypocrites and snatching the believers like a cold, we were shocked (hearing that story). Then I came to Abdullah bin Mas'ud, at that time he stood leaning back then got angry and sat down and said: "Whoever knows something, say it, and whoever doesn't know something say: "Allah knows better."

Because of this Hadith, Abdullah bin Mas'ud rejected the story told by the storyteller. This rejection is partly because, as in the *ad-Dukhaan* letter, thick smoke is a sign of the near end of the world, not the end of the world. (Al-Asqalaniy explains that the history of the origin of Hadith is based on *dha'if*). In the Hadith above Ibn Mas'ud said:

من علم شيئا فليقل به

*"Whoever knows something, let him say what he knows."*

This sentence is to convey knowledge to people who know, it is the *tabligh's* obligation to convey or spread knowledge and not to hide knowledge, especially when faced with questions that must be answered or the answer is needed which is mandatory. This is of course for people who have clear knowledge, there is no doubt about their knowledge and only they have to answer it.



ومن لم يعلم فليقل الله اعلم

*And whoever does not know, let him say: "Allah knows best."*

The second commandment is the commandment to be humble, not arrogant, and say something you don't know. This hadith forbids speaking to people who do not know, it is better to be silent or manly say I don't know or more *tawadu'* say *Wallah A'lam* than to speak misleadingly. Likewise, for people whose knowledge is less mature or who have doubts about its truth, it is better to leave it to experts.

فان من العلم ان يقول لما لا يعلم الله اعلم

*It is knowledge if someone does not know it to say: "Allah knows better."*

A person who says *Wallah A'lam* when he doesn't know is a sign of a pious person because he knows his position and his level that he doesn't know. People who have commendable qualities are trusted by society and considered pious people. In contrast to people who say they know, even if they know, especially if they don't know, they are generally seen as people who don't know, because of their arrogance.

## 2. Socio-Religious Competence

The second basic capability for educators concerns their concern for social problems in line with Islamic teachings. Educators also need to have an attitude of cooperation, mutual help, egalitarianism (equality between fellow human beings), an attitude of tolerance and so on which will then be created in an Islamic education atmosphere in the context of social transinternalization or social transactions between educators and students.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ نَبِينَا أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاتُّكِلَ أُمِّيَاهُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِتُونَنِي لِكَيْ سَكَتُ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَ هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ

قَالَ اللَّهُ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفَّانَ قَالَ فَلَا تَأْتِهِمْ قَالَ وَمِنَّا رِجَالٌ يَتَطَلَّبُونَ قَالَ ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّتْهُمْ قَالَ ابْنُ الصَّبَّاحِ فَلَا يَصُدَّتْكُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخْطُؤْنَ قَالَ كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ فَذَكَ قَالَ وَكَانَتْ لِي جَارِيَةٌ تَزْعَى غَنَمًا لِي قَبْلَ أَحَدٍ وَالْجَوَانِيَّةُ فَاطَّلَعَتْ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسِفُونَ لِكَيْ صَكَّكُمَا صَكَّةً فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَظَّمْتُ ذَلِكَ عَلَيَّ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أُعْتِفُهَا قَالَ ائْتِنِي بِهَا فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا أَيْنَ اللَّهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ أَعْتِفُهَا فَأَتَيْتُهَا مُؤْمِنَةً حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Meaning: Has told us Abu Ja'far Muhammad bin ash-Shabbah and Abu Bakr bin Abi Syaibah and of them are close together in the lafazh of the hadith, both of them said, have told us Ismail bin Ibrahim from Hajjaj ash-Shanwaf from Yahya bin Abi Katsir from Hilal bin Abi Maimunah from 'Atha' bin Yasar from Mu'awiyah bin al-Hakam as-Sulami he said, "When I was praying with the Messenger of Allah sallallaahu'alaihivasallam, suddenly a man from a certain community sneezed. Then I said, 'Yarhamukallah (may Allah give you mercy)'. Then the entire congregation turned their gazes to me." I said, "Oh, woe to my mother! Why are you all glaring at me?" They even slapped their hands on their thighs. After that, I found out that they told me to be quiet. But I have been silent. When Rasulullah Sallallahu'alaihivasallam finished praying, my father and mother as your ransom (an Arabic oath), I had never met an educator before or after who taught better than him. For the sake of Allah! He didn't scold me, didn't hit me, or cursed me. He said, 'Indeed, this prayer is not suitable for human conversation, because prayer is only prayer beads, takbir, and reading the Koran.' -Or as the Prophet sallallaahu'alaihivasallam said, "I said, 'O Rasulullah sallallaahu'alaihivasallam, indeed I am close to the period of jahiliyyah. And indeed Allah has brought the religion of Islam, whereas among us some men go to shamans.' He said, 'Do not come to them.' He said, 'And among us, there are some men who have tathayyur (feeling bad luck).' He said, 'It is the anxiety they get in their chests that often prevents them (from doing something), so don't hinder them. -Ibnu Shabbah said editorially, 'So don't hinder you-." He said, "I said, 'Among us are some people who write lifelines.' He answered, 'Previously one of the prophets wrote a lifeline, so whoever matches his lifeline, then that is (the correct one, meaning a prophet can describe the future, pent)'. He said again, "I used to have a female slave who herded goats in front of Mount Uhud and al-Janwanayah. One day I checked her, and it turned out that a wolf had taken a goat

*from her herd. I was an ordinary man from the descendants of the children of Adam who could be angry as they can also be angry. But I slapped him once. Then I went to Rasulullah Sallallahu'alaihiwasallam, and he thought the slap was a big problem. I said, "(To atone for my mistake), wouldn't it be better if I set him free? 'He said, 'Bring him to me.' Then I brought him to him. Then he asked, 'Where is Allah?' 'The slave answered, 'In the sky.' He asked, 'Who am I?' 'He answered, 'You are the messenger of Allah.' He said, 'Free her because she is a believer woman'." Has told us Ishaq bin Ibrahim has told us Isa bin Yunus has told us al-Anza'i from Yahya bin Abi Katsir with this isnad hadith for example. (Muslim HR)(Muslim, nd)*

#### a. Takhrij Hadith

**Table 2.** Takhrij Hadith 2

Book	Amount	No
Sahih Muslim	1	836
Sunan Abu Dawud	1	795
Musnad Ahmad	3	22644, 22650, 22651
Sunan Darimi	1	1464

#### b. Rawi Biography

Mu'awiyah bin al-Hakam al-Sulamiy from the Bani Sulaym Arab tribe, a friend living in Medina, narrated 13 Hadiths from the Prophet Muhammad. Muslims narrated this one Hadith. Al-Nawawiy stated that his Hadith was narrated by Abu Daud and al-Turmudziy.

#### c. Significance of Hadith

Hadith explains the morals of the Prophet Muhammad. As a good teacher in responding to mistakes made by friends. There were several mistakes made by the companions when performing congregational prayers with the Prophet SAW, but he was very tolerant and wise in dealing with them. The error was as follows:

- 1) When a friend sneezed, Mua'awiyah answered; Yarhamukallah.
- 2) Seeing this incident, the friends who were praying opened their eyes glaring, meaning they were angry.
- 3) Mu'awiyah said: "Woe is me, why do you look at me like that?"

- 4) His friends slapped their hands on his thighs, meaning to tell him to keep quiet and not speak.

Facing various actions of friends at the beginning of Islam who did not know the things that canceled prayer, Rasulullah Saw. There is no anger or hatred between them. Mu'awiyah acknowledged the beauty of his morals and had never seen a teacher before or after him who was better than the teachings of Rasulullah SAW.

### **3. Professional-Religious Competency**

This third basic ability concerns the ability to carry out one's duties professionally in the sense of being able to make expert decisions on a variety of cases and being able to take responsibility based on theory and expert insight from an Islamic perspective.

Apart from the importance of having competence as explained above, it is also important for educators to have good morals because educators are also part of the *qudwah* (leadership) and *uswah* (model) which is often seen and paid attention to by their students (Zakaria & Sahnun, 2002). According to al-Ghazali in the book *Ihya' 'Ulum ad-Din* explains that an educator must be a person who has the following morals (Muhammad, 2005):

- a. Affection and sympathy, namely loving students like their own children
- b. Be sincere in teaching with the sole intention of seeking the pleasure of Allah SWT and drawing closer to Him without expecting reward, reward, or thanks.
- c. Always advise students by giving kind words. The morals of educators and students then teach goodness with *Uswah Hasanah*. Starting from using words that are easy to understand and liked by students because if they are reprimanded harshly and harshly, students will dare to oppose their teacher.
- d. Educators are obliged to advise their students to seek useful knowledge (according to him), knowledge that can lead to happiness in life in this world and the hereafter.
- e. An educator is a good role model and the main example that children imitate (they absorb good habits developed by an educator). They like to emulate the characteristics and imitate all the actions of their educators,

therefore an educator must have a gentle soul, full of *tasamuh* (tolerance), full of virtue, and praiseworthy.

- f. Educators must implement gradual teaching because in conveying knowledge, educators must understand the level of ability of their students
- g. Must pay attention to individual differences in students
- h. Charity with knowledge.

## **D. CONCLUSION**

An educator is someone who helps students facilitate and develop potential, character, morality, and integrity. Therefore, educators must have good and professional competence so that the education process can be properly accounted for, especially in Islamic education so that educators can integrate Islamic values into the learning process. The three main competencies that an educator needs to have are Personal-Religious, Social-Religious, and Professional-Religious competencies. Apart from these three competencies, educators must also have good morals, because apart from being an educator, he is also a *qudwah* (leadership) and *uswah* (model) who is always seen and paid attention to by their students.

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