

Research Article

The Role of Teachers in Realizing the Goals of Islamic Education

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ABSTRACT

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This research was motivated by the condition of the secular education system which creates an education system that is far from the goals of Islamic education, marked by the non-optimal role of the teacher. The purpose of this study is to determine the role of teachers in realizing the goals of Islamic education. This present study employed a qualitative approach in the form of a literature study. Based on the results of the discussion, the purpose of education in Islam is to foster human character, by forming an Islamic personality (*Syakhsyiyah Islamiyyah*), mastering Islamic philosophy, and mastering the sciences of life (science, technology, and expertise). Therefore, in the learning process, teachers have an important role in realizing educational goals. The role of the teacher is not only the transfer of knowledge but the teacher should be able to be a role model for personality. It resulted from the teaching method chosen by the teacher. Teachers must apply directly teaching methods, such as exemplary good behavior and character, teaching the Shari'a gradually, not excessively, paying attention to the different conditions of each learner, the method of conversation and logical considerations, the method of analogy and similitude, imagery method, a method by combining words and hand signals, *targhib* and *tarhib* methods (motivation and threats).

1. INTRODUCTION

The purpose of national education has essentially been integrated between the life of the world and the hereafter. Based on the purpose of education, every education should not forget faith, piety, and noble character as goals to be achieved. On the other hand, faith, piety, and noble character must color the various subjects that exist, so that all subjects should be in harmony with the goal (Hidayat and Suryana 2018). Today, in society, there are ongoing various multidimensional crises in all aspects of life. Capitalist education gives students a materially measured basis of thought and belies non-material things, that educational outcomes must be able to return the investment that has been planted by the parents of the students. The return may be a degree of scholarship, title, wealth, or anything equivalent to material value (Lukman 2002).

Meanwhile, the materialistic education system has failed to give birth to sholeh humans who at the same time master Science and Technology (IPTEK). Yusanto et al., (2014) revealed that the malfunctioning of teachers and the breakdown of the teaching and learning process can be seen from the role of teachers who only function as teachers in the process of transferring knowledge, no longer as educators who function to transfer knowledge, values, and personality because indeed the personality of teachers no longer deserves to be exemplified.

UNESCO data in the Global Education Monitoring (GEM) Report 2016 shows that education in Indonesia is only ranked 10th out of 14 developing countries. Meanwhile, an important component in education, namely teachers, ranks 14th out of 14 developing countries in the world. The quality of education in Indonesia is far from adequate. The size of the education budget does not necessarily make the quality of education increase. Because the quality of teachers is still problematic. Like it or not, the results of the Teacher Competency Test (UKG) in 2015, the national average of only 44.5 is far below the standard score of 75. Even pedagogic competence, which is the main competence

of teachers, has not been encouraging. There are still many teachers whose teaching methods are not good, and how to teach in the classroom is boring (Detik News, 24/11/2017).

The breakdown of the teaching and learning process is evidenced by the non-optimal role of the teacher. This is reflected in the emergence of friction in teaching and learning activities. As stated by the KPAI Commissioner for Education, Retno Listyarti, in the Workshop on Violence Prevention and Handling in the Education Unit in Jakarta that the level of physical violence against children in the educational environment, especially schools, actually decreased in terms of incidence in 2019. However, the severity is quite terrible. Retno said that from January to October 2019, KPAI monitored and supervised 21 cases of physical violence in educational institutions. Based on this monitoring, KPAI found that physical violence occurred in the elementary / MI level in seven cases, in junior high schools in five cases, in senior high schools / MA in three cases, and in SMK in four cases. Of the 21 cases, 65 were victims of physical violence. The mode of physical violence committed by teachers is generally carried out under the pretext of disciplining students (Republika, 9/12/2019).

Not to mention the cases involving the students themselves, the National Narcotics Agency (BNN), and the Indonesian Institute of Sciences (LIPI) show that there are 2.3 million students or students in Indonesia who have consumed drugs (CNN Indonesia, 22/6/2019). Another blurry portrait is free sex behavior among students. The National Commission for Child Protection survey found that 93.8% of 4,700 junior high/high school students in Depok, West Java, admitted to having had sex outside of marriage. The survey also revealed that 97% of respondents claimed to have watched pornography (CNN Indonesia, 28/12/2020).

In addition, we often encounter teachers who only emphasize the achievement of satisfactory values of student knowledge and skills but tend to ignore the character-building of their students. This gives rise to the phenomenon where the value of knowledge and skills in the child's report card is very high, but it is not supported by the attitude and personality of the child which is in line with the value of his achievements in the report card. Hidayat, Syahidin, & Rizal (2021) examined the phenomenon of the world of education that has entered the era of the industrial revolution 4.0 requires teachers to improve the 4 competencies that must be possessed, namely personality competence, professional competence, pedagogic competence, and social competence.

Thus, the next question is whether it is true that physical violence under the pretext of disciplining students can optimize the role of the teacher? Or can the achievement of high scores on the report card be used as a benchmark for student success even though on the other hand the teacher ignores the attitudes and personalities of the students? What is the Islamic view regarding the ideal education system and efforts to optimize the role of teachers? In this paper, we discussed the above questions.

The purpose of this study is to analyze the role of teachers in realizing the goals of Islamic education. The novelty in this study tries to analyze the role of teachers in realizing Islamic education based on the Islamic point of view as a *mabda*. *Mabda* is an *aqidah aqliyyah* that gives birth to regulations.

2. RESEARCH METHODOLOGY

In this study, researchers used a qualitative approach with literature study research methods. Afiyanti (2014) revealed that literature is used to provide an overview of the known and unknown things of a special phenomenon. Tracing and reviewing various literature relevant to a research topic can be carried out before, during and after the process of taking and analyzing the research data. Especially in qualitative research, the use of literature has various purposes based on the type of qualitative research carried out.

The data analysis used is descriptive analysis. In this section, the author explains the data found both from books, journals and the results of discussions with several experts relevant to the research theme. Hidayat and Asyafah (2018) noted that in research with the Islamic paradigm, this research is included in research with the *tajribi* method.

3. RESULTS AND DISCUSSION

Education is the main key to improving human resources. So, naturally, the low quality of education gives rise to a human resource crisis. The same thing was also expressed by 'Ulwan (2012) that education is the most important factor in the existence of a civilization. It can be said that education is a thing that cannot be separated from life. Through proper education, the progress of a nation can be achieved.

Acquiring and disseminating 'useful' knowledge is the ideal of every education system. However, the knowledge that is considered useful by capitalist people is very different from the knowledge that is useful according to the perspective of Muslims. Islam has a certain view of life that is very different from the view of the life of capitalism.

These different attitudes toward life resulted in several basic differences between the Islamic education system and the Capitalist education system (Fredericks 2004).

Education in Islamic discourse can be understood as an effort to change human beings with knowledge of attitudes and behaviors that are following the framework of Islamic values or ideologies. Thus, education in Islam is the process of bringing man closer to his level of perfection and developing his abilities guided by Islamic ideology or *aqidah* (Jamila 2016). In this regard, the definite purpose of Islamic education can be determined, namely creating an Islamic personality, in the sense that the way of thinking is based on Islamic values and spirit following the spirit and breath of Islam. Likewise, educational and teaching methods are designed to achieve such goals (Ainiyah 2013). So Islamic education is not merely doing the transfer of knowledge, but paying attention to whether the knowledge provided can change attitudes or not. In Islam, the figure of the teacher is very strategic, in addition to carrying out a scientific mission so that students master religious sciences, the teacher also carries out the sacred task, the prophetic mission, which is to guide and direct students toward the path of Allah *Subhanahu Wa Ta'ala* (Kosim 2008).

Yusanto (2014) revealed that the Islamic education curriculum is very distinctive. This curriculum has very prominent characteristics in the direction, principles, and objectives of education, elements of educational implementation, and the structure of the curriculum. The principle of Islamic education is Islamic *aqidah*. This principle is influential in the preparation of educational curricula, teaching and learning systems, teacher qualifications, developed culture, and interaction between all components of education implementation. However, the designation of Islamic *aqidah* as an educational principle does not mean that every science is derived from Islamic *aqidah*. In line with this, Ilmi (2012) stated that what is meant by making Islamic *aqidah* the principle or basis of science is to make Islamic *aqidah* a standard of assessment. In other words, Islamic *aqidah* functions as a rule or benchmark of thought and deed.

It is explained that the principle of Islamic education is Islamic *aqidah*. This shows the difference between the Islamic education system and the secular education system. Of course, in its application, there will be a very significant difference between these two educational systems. It is characterized by the benchmark of thought and deeds in these two systems (Hidayat and Syafe'i, 2018a).

The purpose of education is a condition that is the target of educational processes including the delivery of knowledge carried out. The purpose of education is to be a guide for all activities in the education system. Yusanto et al., (2014) emphasized that the purpose of education in Islam is to form a human being with character, namely:

First, shaping the Islamic Personality (*Shakhsiyyah Islamiyyah*) is a consequence of the faith of a Muslim. Namely that Muslims must hold their identity which appears in the way of thinking (*aqliyyah*) and the way of behaving (*nafsiyyah*) which is always based on the teachings of Islam. In principle, Hanif (2000) divides the three steps of the method of formation and development of the Islamic personality. First, instilling Islamic *aqidah* with methods that stir the mind, thrill the soul, and touch feelings. Second, encourage him to always uphold the form of his way of thinking and behavior above the *aqidah* and Islamic sharia that have been firmly occupied in his heart. Third, develop their personality by seriously filling in thoughts with Islamic *tsaqafah* and practicing it in all aspects of their life to carry out obedience to Allah *Subhanahu Wa Ta'ala*.

Second, mastering the Islamic *tsaqafah*. It is a continuing consequence of one's Islamicness. Islam encourages every Muslim to become a knowledgeable human being by requiring knowledge. Relating to Islamic *tsaqafah*, especially Arabic. The Prophet Muhammad *Shallallahu 'Alaihi Wa Sallam* has made the Arabic language an introduction to education and other important affairs. Such as diplomatic language and association between nations. Therefore, even every Muslim who is not an Arab is obliged to learn Arabic (Andriani 2015).

Third, mastering life sciences (science, technology, and expertise), and mastering science (science and technology) is necessary so that Muslims can achieve material progress (Ali 2016). So that it can carry out its mission as the caliph of Allah Almighty well on this earth. Islam establishes the mastery of life sciences as *fardhu kifayah*. Islamic encouragement to master the sciences of life. Yusanto et al., (2014) Islam distinguish between science and *tsaqafah*. Science is knowledge taken through the means of study, explanation, and conclusion. For example, physical sciences, chemical sciences, and various other experiential sciences. Whereas *tsaqafah* is knowledge taken through news stories, *talaqqiy* (in-person meetings), and *istinbath* (digging / drawing conclusions). For example history, language, fiqh, philosophy, and all other non-experimental knowledge.

3.1 Islamic Learning and Teaching Methods

An-Nabhani (2003) revealed that Islamic *tsaqafah* has certain methods of learning. Including:

- a. Something is studied in depth until it is understood in essence with the correct understanding. Because Islamic *tsaqafah* is *fikriyah*, deep, entrenched, and requires patience and determination in studying it. *Tsaqafah* is a

thinking activity that requires the deployment of all efforts (thoughts) to understand it. Thus, studying every matter related to the principle of *aqidah* must be done with thinking activities. Similarly, the laws of the shari'a are imitated by the Quran and hadith. For *istinbath* must go through the activity of thinking. With the activity of thinking, the fact of a problem can be understood. Nash is related to it, as well as the application of that nash to the matter. This is all through the activity of thinking. Even people who are 'aami (laymen) who want to take a law against a law without having to know the argument require an understanding of the problem. And the understanding of the existing law to solve the problem, so that he will not take the law for other problems, which is not for the problem. He had to go through thinking activities. Based on this, it is necessary to have a *tsaqafah* with Islamic *tsaqafah*, be it *mujtahid* or 'aami its acceptance must go through *talaqiyyan fikriyyan*, and it is impossible to take (the law) except by thinking activities and the deployment of all forces.

- b. The person who learns must believe what he is learning for him to move with it. That is to justify the nature of what he learned with definite justification without any doubt. If the nature studied is related to *aqidah* and based on *ghalabatu adz-dzan* (strong conjecture), it is conformity with the facts if the nature studied does not include *aqidah* matters, such as law and adab. However, the essence must be based on the origin that is believed to be with a definite belief. Which does not contain any doubts. As a result, it is required for the learned person to take something he learned with full confidence. Both to what he took and the point of the base of something he took. Absolutely should not take *tsaqafah* based on other matters.

The implication of making belief a principle in the taking of *tsaqafah* is to realize Islamic *tsaqafah* in the most superior and unique conditions. At the same time, it can awaken and influence. Able to realize the person who has the *tsaqafah* has a bubbling potential that stirs up fire to burn damage and light the light to illuminate the path of goodness. The definite justification of these thoughts forges a naturally occurring bond in man between the facts and the perception that exists in him of something, is associated with these thoughts, which are considered to be the meanings of life, thus encouraging him with great longing and zeal to put these thoughts into practice. Thus, this *tsaqafah* has a very great influence on the soul. For he can move feelings towards the facts that are in the thought. Believing the *tsaqafah* was the binding of his feelings with his perception so that at that time an impulse arose.

- a. One learns it as a lesson of a practical nature, as a solution to a fact that can be reached and sensed, not a lesson that refers to a theoretical aspect. So that something is manifested based on its essence, to solve (the problem) and change it. Then he will take away the essence (about reality) that exists in the universe, man, and life, which is within his reach or can be reached by the five senses. Then it is studied in order (to) solve and give laws (provisions) to the reality so that the determination of his attitude towards it is (it is clear) whether it is taken, abandoned, or can choose between being taken or not. Islam does not make a person follow a presupposition (which is theoretical). For example, on the planet Mars (perhaps) there is life, and then how is the person fasting in the month of Ramadan there, while there is no moon until the month of Ramadan (difficult to determine)? Indeed, the only man on this planet earth is made an object of imitation, so he must witness the month of Ramadan and must fast. Although sometimes clouds cover humans who want to watch the moon (crescent).

Likewise, regarding the methods of teaching, Ghuddah(2019) said that several teaching methods must be applied by teachers including:

- a. Exemplary with good behavior and noble ethics. The Prophet when commanding something, he had already practiced it first. He was above great ethics. This method is more powerful and influential in the heart, faster to understand and memorize. And it is more interesting to imitate and follow than teach by the method of words and explanations.
- b. Among the teaching methods applied by the Messenger of *Shallahu 'Alaihi Wa Sallam* is that he pays great attention to the scale of priorities, and teaches them not directly at once, but gradually, little by little, and slowly. This aims to make it easier to understand and stick more firmly in the memory. One of the Companions of the Prophet Muhammad *Shallahu 'Alaihi Wa Sallam*. Jundub bin Abdillah r.a recounts:

"when we were in puberty, we learned from the Prophet, and he taught us about the faith before we learned the Quran. After that, only then will we be taught (the content and procedures of reading) the Quran so that our faith will increase and strengthen (H.R. Ibnu Majah in "Aplikasi Gawami Al-Kalem Versi 4.5," 2018).

Similarly, the teaching of the prohibition of drinking liquor does not necessarily directly prohibit drinking. The revelation that speaks of it, descends gradually until 4 times. Of course, it will be different if a teacher gives knowledge

to his students at once, then it will disappear faster, and students will become confused and frustrated, and pessimistic. On the contrary, with gradual learning, the knowledge gained is easily attached, and students are not confused and frustrated but have high motivation to advance (Salafudin 2011).

- a. Not superfluous. The Prophet Muhammad *Shallahu 'Alaihi Wa Sallam* always pays attention to the time and condition of his companions. When he reminded and taught them so that they would not get bored. In this matter, he always behaved in a balanced and middle (not excessive) manner.
- b. Pay attention to the different conditions of each person who studies. The Prophet Muhammad *Shallahu 'Alaihi Wa Sallam* was very concerned about individual differences among the people who studied. Both people who just hear and who ask. He spoke to each person according to his level of understanding and according to his position.

Here are some aspects of learners' individual differences: First, physical-motor differences. Individual differences in the physical are not only limited to the aspects observed by the five senses but also include physical aspects that cannot be observed through the five senses, but can only be known after measurements are made. Second, Differences in Intelligence. Intelligence is one of the mental, thought or intellectual abilities and is part of cognitive processes at a higher level. Third, Language Proficiency Differences. This difference in children's language skills is greatly influenced by various factors, such as intelligence, carrying, environmental, physical, especially speech organs and so on. Fourth, psychological differences. The individual differences of learners can also be seen from the aspect of psychology. Psychological problems are indeed very complex and very difficult to understand precisely, because they concern what is in the psyche and feelings of students (Wahidah 2019).

- a. With dialogue and Q&A. This method can arouse the attention of listeners and provoke their interest in answers. Using the mind to answer, so that the Prophet's answer-if they are unable to answer it-is easier to understand and influential in the soul.

Some important things about learning with the question and answer method inspired by the hadiths of prophet Muhammad *Shallallahu 'Alaihi Wa Sallam* that need to be considered are: a. The objectives to be achieved: 1) to find out to what extent the learning material is mastered by students; 2) to stimulate students to think; 3) give students the opportunity to file an unknown issue. b. Question types: 1) Memory questions, intended to know to what extent knowledge is already embedded in the student; 2) The question of the mind, intended to determine to what extent the child's way of thinking in responding to a problem (Sudjana 2010).

- a. Methods of conversation and consideration of logic. It is pursued by reasoning through question and answer. The goal is to uproot the spirituality of the soul of someone who thinks something is good, or to instill the truth in the heart of the person who stays away from it or considers it alien.
- b. Analogy and likening methods. Analogize the laws and explain the causes. In the event of a legal illegitimacy and vagueness over them, so that it becomes clear that the case is still vague and not yet understood.
- c. The method of parables. On many occasions, the Prophet saw explained what he wanted to explain by making a parable in the form of something that can be witnessed by people with eye sight, can be felt with the tongue, occurs within the reach of the five senses and can be touched by their hands.
- d. Method by combining words and hand signals. Sometimes the prophet in teaching combines explanations with the words and gestures of his noble two hands, to further clarify what he meant and as a warning of the importance of what he conveyed to those who listened or what he taught them.
- e. Methods of targhib and tarhib (motivation and threat). By motivating to the kindness he called for and scaring from the ugliness he warned of him. The Prophet used to encourage kindness by mentioning merit. As for when scaring from ugliness, he mentioned the law and its consequences.

Hidayat and Syafe'i (2018b) in addition to the above methods, a teacher should explain vague (unclear) and unfamiliar words when. Passed it. As for what is unknown, then it is best to keep it quiet. As well as not conveying anything that the common people's intellect is not capable of understanding. In addition, a teacher should not make the people present become bored and not yell at them.

Hidayat and Abdussalam (2020) research teachers as role models carrying out noble duties with great responsibility. Teachers are a living examples for their students. The application of learning methods or teaching methods is certainly determined by a teacher. That is, the teacher holds the key to building the expected character. Hidayat & Syahidin (2019) examines how the teacher should be a figure who is idolized and exemplified by his students.

The concept of teachers and students from the Islamic perspective is not based on profit and loss let alone economic value. The relationship between teachers and students in the Islamic view is a religious value and the

existence of a relationship of scarcity. That is different from the teacher-student relationship in the Western world where there is no scarcity relationship (Hidayat, Rizal, and Fahrudin 2018b). Therefore, it is not surprising that in the Western world will find that his knowledge teacher is no more than his student. The relationship between the teacher and pupil is nothing more than the relationship between the giver and the receiver. Therefore, the relationship is also bound by payments made based on economic calculations so that there is a profit and loss relationship (Hidayat, Rizal, and Fahrudin 2018a).

The task of the teacher as an educator is not only limited to the delivery of material to students, but the teacher also has the responsibility of guiding, shaping morals, and producing these students so that the students can increase faith and piety to the Creator (Aras, Rasyid, and Umrah 2017). Success in the learning process is inseparable from how a teacher packages his learning tools, because what greatly influences and determines the success of learning carried out by a teacher depends on how to apply approaches that can support the strategies, methods, and suitability of the material to be taught (Hidayat and Syahidin 2019b).

A teacher educates children, not for the world alone, but we prepare them for an afterlife in which there will be an eternity and lasting happiness for them (Rakhmat and Hidayat 2022). In the Islamic system, teachers must carry out their roles as teachers as well as educators. Whatever field of knowledge is taught, each teacher is responsible for shaping the Islamic personality of the learner. They must have an Islamic *nafsiyyah* and an *aqliyyah* which is also Islamic. In the Islamic system, teachers must carry out their roles as teachers as well as educators. Whatever field of knowledge is taught, each teacher is responsible for shaping the Islamic personality of the learner. They must have an *Islamic nafsiyyah* and an *aqliyyah* which is also Islamic (Hidayat and Suryana 2018).

In Islam, teachers will be guaranteed their welfare so that they can pay full attention to educating their students without having to mess around to divide their time and energy to find additional income. Not only that, Islamic, namely the Caliphate, provides all facilities and infrastructure for free in supporting the professionalism of teachers carrying out their noble duties. So in addition to getting a large salary. They also get easy access to facilities and infrastructure to improve the quality of their teaching. This will certainly allow teachers to focus on carrying out their duties as educators and printers of quality human resources needed by the country to build a great and noble civilization (Nelly 2020).

In instilling moral education, it is not only the obligation of teachers who teach moral lessons, but all teachers who teach the subjects of civic education, history, economics, sociology, geography, biology, physics, mathematics, art, health workers, and other subjects must include moral values in the learning process (Hidayat et al. 2020). This is in line with the objectives of national education as stated in Law No. 20 of 2003, namely to instill faith, piety, and noble character. (Hidayat, Syahidin, and Rizal 2019).

4. CONCLUSION

Education is a process taken by humans to maximize their potential. In other words, teachers are not just about increasing knowledge, but also shaping behavior and personality for the better. The success of the teacher is not measured by the success of the material obtained but by when he/she can change the worldly-oriented mindset to the ukhrawi oriented. Determining whether or not the learning carried out by a teacher is successful depends on how to apply an approach that can support the strategies, methods, and suitability of the material to be taught and is supported by the Islamic education system and life system.

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