

Professionalism of Teacher
(an Overview of the Hadiths and Islamic Education Experts)

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Abstract : *Professionalism is an understanding that teaches that every job must be done by a professional person. A professional person is a person who has a profession. Furthermore, the professionalism referred to in this paper is only limited to the concept of teacher professionalism according to the viewpoint of Islamic education, which is extracted from the Hadith of the Prophet Muhammad who once stated that there are four working principles (the four principles according to the author are included in the professional element of teachers in the view of Islam) which causes someone will meet Allah with a state of joy, namely; first person who searches the world in a lawful way (man thalaba al-dunya halalan). This means that the person does work in the right way and does not violate the provisions established by the rules of Allah and his messenger. Second, people who work to keep themselves from begging (wa ta'affufan 'an al-mas'alah). This means that the person works so as not to become a burden for other people, to get wages which are then used to meet their needs. Third, work to meet the needs of the family (wa sa'yan 'ala 'iyalihi). A person works not only for his own interests but there are other obligations to provide for the family. Fourth, working out of compassion for one's neighbors (wa ta'athufan 'ala Jarihi), someone works to help ease the burden on others. In the thoughts of the experts of this study, they explore Al-Ghazali's*

thoughts, besides that, the work of Islamic education figures who explain and discuss thoughts about teachers.

Keywords: *Professionalism, Hadith, Islamic Education Expert.*

Introduction

Education is one of the main helpers for humans to live and overcome various problems in living their lives. Without education, humans today will be no different from their primitive predecessors. This assumption gave birth to an extreme theory, that the progress and decline of a nation or the good and bad of a nation will be determined by the state of education that the nation is living in.¹ For the Indonesian people, part of the responsibility for education according to the above assumptions lies on the shoulders of Islamic education institutions, because they are also part of the National Education System. Ideally, Islamic education seeks to lead people to achieve personal balance as a whole. Therefore, Islamic education seeks to develop all aspects of human life, which include; spiritual, intellectual, imagination, intelligence and so on, both individually and in groups. And always provide encouragement for the dynamics of these aspects towards goodness and the achievement of perfection in life in relation to al-khaliq, with fellow humans and with nature. In this case, the essence of Islamic education creates believers and knowledgeable people who support one another.

In this context, it is clear that Islamic education bears a heavier burden than other education in general. Islamic education must give birth to people who are faithful and knowledgeable by constantly modifying themselves to suit and in line with advances in science and technology. Believing in this understanding does not mean static because it is considered bound, but instead must be creative, dynamic and always moving because faith can be adapted to progress in all aspects of human life.² Education in Indonesia still faces problems in various aspects. So far, efforts to fundamentally improve Islamic education are still hampered by various problems ranging from funding issues to professional experts.

¹ Muslih Usa, (1991) *Pendidikan Islam di Indonesia antara Cita dan Fakta*, Yogyakarta: Tiara Wacana. Hl. 8

² Ibid, hl. 11

Definition of Professionalism

Teachers in the perspective of Islamic education use the words "murobbi, mu'allim, mudarris, mu'addib, and murshid" which in their use have their own place according to their context in education. Mujib describes the term teacher as "Al-Ustadz and Asy-Shaykh."³ Muhaimin as quoted by Abdul Mujib provides a firm formula regarding the meaning of the term teacher in its use by emphasizing the principle tasks that must be performed by an educator. Some of the teacher terms put forward by Mujib are:

1. *Murobbi* is a person who educates and prepares students to be able to create and be able to organize and maintain the results of their creations so as not to cause calamity for themselves, society and the surrounding environment (their environment).
2. *Mu'allim* is a person who masters knowledge and is able to develop it and explain its functions in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalization, and its implementation (real practice).
3. *Mudarris* is a person who has intellectual and information sensitivity and renewing knowledge and expertise yes continuously, and strive to educate their students, eradicate their ignorance and train skills according to their talents, interests and abilities.
4. *Mu'addib* is a person who is able to prepare students to be responsible for building a quality civilization in the present and in the future.
5. *Murshid* is a person who is able to become a model or central self-identification or a center for role models, role models and consultants for their students from all aspects.
6. *Ustadz* is a person who has a commitment to professionalism, inherent in him a dedicative attitude, commitment to the quality of the process and good work results, and an attitude of countinuous improvement (continuous progress) in the process of educating children.

Based on some of the above definitions, teachers in Islam can be interpreted as people who are responsible for the development of students who are tasked with educating by striving for the development of all the potential of students, both affective potential, cognitive potential, and psychomotor potential. Teachers can also be

³ Mujib, A (2006), *Ilmu Pendidikan Islam*, Jakarta: Kencana, hl. 87

interpreted as adults who are responsible for providing assistance to students so that they can acquire a realm of physical and spiritual development, in order to reach maturity levels, be able to stand on their own, be able to fulfill their duties as servants / khalifah of Allah, and also as social beings and as independent individual beings.

Etymologically, the word profession can be derived from the word professional, which can mean clever, competent, skilled. In addition, profession can also mean a history of work, permanent employment, livelihood, and work which is the source of life. In simple terms, the meaning of profession is work, which is a habit that a person does so that he can live from the results of his sweat. In this case, the profession is closely related to profit or profit income so that someone can live and finance their activities through their work. So that profession becomes a real source of income for someone. Based on the etymological meaning, the profession can be interpreted as work carried out by an expert on the basis of recognition from others accompanied by real (real) evidence that the person doing the job must be truly able to carry out the work that is already his expertise. Recognition can come from the community or service users, it can even come from scientific work that is produced both conceptually applied and conceptually.

According to Damir, that in professional terminology is defined as a job that requires the academic ability of higher education with an emphasis on mental work and not manual work. Mental work is a job that requires theoretical knowledge requirements as an instrument for doing practical work. This means that if there is work done by someone only by using manual or physical skills (relying on muscle strength) even though it has a high level, it cannot be classified as a profession. The terms professional, professionalism and professionalization can be interpreted differently, therefore it needs to be defined specifically. The term professional refers to two things, namely: first, related to people who hold a profession. The point is that it is directly related to the person who is a profession, whether it is related to congenital factors or environmental influencing factors. Professional people usually do work autonomously and dedicate themselves to service users with responsibility for their professional abilities. Second, related to the performance done or the performance of a person in performing the performance according to his profession. This means that the person at work has the ability and

mastery of special tips in doing his job, so that he has facilities in overcoming the problems at hand.

Professionalism lexically means to be professional (in English comes from the word professionalism). In the Indonesian dictionary professionalism is defined as quality, quality and behavior which are the characteristics of a profession.⁴ The person who works professionally has a different attitude from other people, even though the education, type of work, the place of work has something in common with other people, their performance will still be different. The professional nature in question is what is shown in the action (action), and not what it says that I am a professional. So that professionalism can be interpreted as the commitment of members of a profession to improve their abilities by continuing to develop strategies that will be used in doing their work.

Based on some of the terms above, it is necessary to distinguish between profession, professionalism and professionalism, namely: first, profession or position, while the second, professional as opposed to amateurs, and third, professional as intended in this paper, namely in a person who works is in accordance with competence based on the results of higher education.

Professionalism of Teachers in the Hadith View

Allah has reminded his servant that man should do anything in the form of work, responsibility, social duties, worship and so on - it should be done according to the level of possibility, ability, and in accordance with the desire and scientific discipline. The statement of Allah in the above verse is a strategic indication towards achieving the ultimate goal of any form of plan or program made by humans, including education. In a sense, placing a teacher to work in a position that is really good and that is his expertise will also be a key determinant of success in educating children. Conversely, if a teacher is assigned to work while the tasks that must be completed in his work are not in accordance with the skills and abilities of the teacher, then the destruction will be obtained. This means that teacher work must be carried out professionally.

These verses are then clarified with the hadiths of the prophet Muhammad. The Prophet in charge of explaining and explaining the teachings of the Koran by providing descriptions and explanations of

⁴ Depdikbud, (2005), *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka.

applicable technicalities with regard to work ethic. This explanation can be in the form of qouliyah, and some in the form of fi'liyah. In the form of an oral expression the prophet once said narrated by Abu Shaykh in the book AL-Tsawab, Abu Nuaim in the book Hilyatul Auliya 'and Imam Baihaqi in the book Syu'bul iman, all of which came from Abu Hurairah.

So much is the attention of Islamic teachings to work (profession), that the prophet's hadiths reveal a lot about any work done as long as it does not contradict the teachings of Allah. In the following, there is a hadith of the prophet that is more concise with the Islamic view of the importance of profession or work. Asbabul wurud hadiths are:

“there is a companion of the prophet who begs every day. At first, second and third prophets still tolerated it, but then the prophet asked the person. Don't you have a job so you beg every day? Asked the prophet, the person answered that he did not have. Then how can you support your child and wife? The man answered without burden: "by begging, O prophet". Don't you have a job? The answer: no, I don't have the capital. What is yours that can be sold as capital? The answer: I only have a water barrel. Then the prophet sold the barrel by auction and the results were handed over to that person. Then the prophet advised: half give it to your wife for food needs for a few days, and the rest buy axes and ropes, use them to find firewood. Then you sell it to the market. You save the result first and in a few days come here, said the prophet. Then the person carried out the prophet's orders. Less than one month, that person came to the prophet saying that I had got the work, O prophet. How many results did you get? The man replied: it was enough to eat and buy a new barrel again”. (Muhamad Thalhah Hasan, p. 184).

Then the prophet delivered a fairly popular hadith narrated by Bukhari and Muslim with sanad coming from Abu Hurairah:

“Indeed, a person who wants to carry a rope or an ax and then carries firewood and carries it on his back (to work) is better than begging a rich person whether he is given it or not”

When 'Umar ibn Khathab became Caliph, he was very angry to see people who always stay in the mosque to worship, while he neglected his duties and responsibilities towards his family. And he depended his needs on his brother. So that later Umar made a statement: Do not one of you do not want to seek rizki but only pray;

O Allah, give me fortune even though you know that the sky will not rain gold and silver (read Ihya's syarah "Ithaf" volume 5).

The author views that from the two narrations above, it is clearly illustrated that it has been exemplified and practiced at the time of the Prophet and his companions that work has a very noble value in the Islamic perspective. The problem now is how the work is done professionally. Namely using the abilities and skills that are owned and the job becomes a calling. From here it will be illustrated how the work ethic is carried out. On a different occasion the Prophet once stated that there are four working principles (the four principles according to the author are included in the professional element in the Islamic viewpoint) which cause a person to meet Allah with a happy state, namely; first person who searches the world in a lawful way (*man thalaba al-dunya halalan*). This means that the person does work in the right way and does not violate the provisions established by the rules of Allah and his messenger. Second, people who work to keep themselves from begging (*wa ta'affufan 'an al-mas'alah*). This means that the person works so as not to become a burden for other people, to get wages which are then used to meet their needs. Third, work to meet the needs of the family (*wa sa'yan 'ala 'iyalihi*). A person works not only for his own interests but there are other obligations to provide for the family. Fourth, working out of compassion for one's neighbors (*wa ta'athufan 'ala Jarihi*), someone works to help ease the burden of others.⁵

From a religious aspect, work ethic is rooted in the quality of a person's piety which is manifested in his overall behavior. In this connection, the work ethic is characterized, among others, by the quality of faith, sincerity, sincerity and *istiqamah*. Intellectually, the work ethic stems from the quality of its reasoning competencies, namely the tools of knowledge needed to support work performance in carrying out their job duties and obligations. In the social aspect, work ethic is shown by the quality of social competence effectively, such as in the characteristics of being flexible, communicative, social, and so on. Furthermore, personally (personally), work ethic is reflected in self-quality in such a way that it can support effectiveness in work such as the characteristics of being able to know and understand oneself, self-appearance, honesty, etc. Physically, the work ethic

⁵ M. Tolhah Hasan, (2000) *Dinamika Kehidupan Religius*, Jakarta: Listafariska Putra, hl. 184.

originates and is reflected in the quality of the physical condition which is adequate in accordance with the demands of the job. Meanwhile, in terms of moral aspects, work ethic comes from the quality of moral values that exist in him. Those with a strong work ethic will have strong moral values as a control of overall behavior.

Thus the authors consider that work ethic is an internal demand that must be present in a person to behave ethically in realizing good and productive performance. By having a good and strong work ethic, it is hoped that a worker will continue to do his job effectively and productively in a healthy and developing personal condition. The manifestation of this performance is rooted in the quality of the competence of the personality aspects which includes religious, intellectual, social, personal, physical, moral, and so on. It can mean that those who are considered to have a high and strong work ethic will have an advantage in these competencies. In connection with this, the prophet Muhammad PBUH also reminded mankind through his saying which reads:

Muhamad ibn Sinan has told us He said: Fulaih told us and Ibrahim ibn Mundzir told me, He said: Muhamad ibn Fulaih said: my father told me, He said: Hilal ibn 'Ali has told me from' Atha 'ibn Yasar from Abu Hurairah, He said: "When the Prophet was giving advice to the crowd in an assembly, suddenly a Arab inland (Bedouin) came and he said: When will the Day of Judgment (destruction) occur? However, the Prophet continued to convey his advice. So that some people claim the prophet heard the question but he did not like it, while others said the prophet did not hear it. Then after the prophet finished his advice, then the prophet asked: Where is the person who asked about the Day of Resurrection? That person (Bedouin) replied: I am Rasulallah! The Prophet said: when that message has been neglected then wait for its destruction. The man asked: How to ignore that message? The Prophet replied: If an affair is given (leaning) to someone who is not an expert, then wait for the time (its destruction). (Hadith quoted from: Imam Zabidi, Mukhtashar Shahih Al-Bukhari book, (Riyadh Saudi Arabia, Dar El-Salam, 1996), trans. Ahmad Zaidun, Summary of Shahih Bukhari, p. 33).

Bukhari in his sahih book puts this hadith in the book of knowledge, the chapter of the person being asked about knowledge and that person busied himself in discussing it then completing the discussion of that knowledge, then answering the questions of the person who asked. In terms of the placement of this hadith in the

science chapter, the author considers that the hadith is very close to education, especially with teacher professionalism. Because educating is a mandate that must be fulfilled by the teacher, the teacher must be someone who truly has a mandate nature and can carry out that mandate. Have the commitment, competence, and ability and willingness (as a calling) to carry out their functions properly.

Ibn Hajar Al'Asqalaniy in the book *Fatkhu Al-Bary* commented on the above hadith that the destruction was due to an affair given to people who were not experts, did not have the ability to carry out the mandate (*wussida al-amru ila ghairi ahlihi*), this stem from the consequences of rampant ignorance and disconnection of science. Ignorance occurs because someone leaves matters to people who do not have the expertise according to their field. This means that the rampant ignorance of human life will in turn break the continuity of science. This situation will eventually bring destruction.⁶ The word *Al-Sa'ah* in the above hadith is often translated as the end of the world which means the total destruction of the entire universe and its contents (apocalypse in its true meaning). But in special circumstances it can also mean destruction which is limited to certain things (destruction in a figurative sense).⁷

Based on the information given by Al'Asqalany above, the author can take the essence that the hadith gives a signal that the destruction will occur due to a deviation from the principles of professionalism. Because someone who does not have expertise in an affair will definitely not have responsibility when the matter is given to him. Then they do not have a strong motivation to do things, do not feel called to do their best, treat their beliefs as they wish. There are many kinds of mandates given to humans, and those who are trusted to carry out that mandate must maintain, maintain and fulfill it as intended by the trustee. Meanwhile, a mandate will not be possible to fulfill or implement properly if the person who receives the mandate is someone who does not have the ability to carry it out. If someone who is unable to carry out the mandate because he does not have the expertise or is forced to do it even though his expertise is not possessed, surely he will encounter difficulties and even failures that

⁶ Ibnu Hajar Al'Asqalaniy, *Fathu Al-Bariy*, (Beirut: Dar Al-Fikr, tt), juz.1, hlm. 194.

⁷ Imam Zabidi, (1996) *Kitab Mukhtashar Shahih Al-Bukhari*, Riyadh Saudi Arabia, Dar El-Salam, 1996), terj. Ahmad Zaidun, *Ringkasan Shaheh Bukhari*, hl.33.

will be obtained. Further more precisely the destruction or damage that will occur.

Therefore, in our opinion, the context of the hadith above is not only related to property that is entrusted to someone, the position held or other things that are material in nature. But the mandate can also be in the form of obligations that must be done on the orders given. In relation to teacher professionalism, the mandate that must be fulfilled in educating children requires special skills, skills and abilities on how to educate children. If someone who does not master the field of education, for example, does not have the knowledge of education, there is no calling to pursue the teaching profession, but is given the mandate to do so, there will be many irregularities in his work, such as what is important to come to teach and not care that the child understands what is being conveyed or no, he can't control his emotions, always gets angry in front of children, and so on. If this happens, surely the ideal educational goals that will be achieved cannot be met. And it will also result in victims of deviations from trust. In the world of education, what will emerge is that the destruction of the child's future is inevitable.

In short, the purpose of education as a mandate that must be fulfilled by teachers in carrying out their profession in order to deliver students to have knowledge, must be carried out by teachers who have the ability, skills, knowledge and other expertise related to the science of education. This means that educating should be done by anyone who is professional, in order to carry out the mandate properly and "destruction" to the future of students does not occur. So the teacher must be professional. Thus, in our opinion, the hadith also provides a signal related to teacher professionalism.

Education Expert's View of Teacher Professionalism

According to the Islamic view, work is not only related to matters of livelihood or a guarantee of fortune for someone, but is a separate task that must be carried out by humans. This is because among the basic duties of humankind in carrying out the mission of the Caliphate on this earth is to manage / cultivate natural resources and prosper the earth. To carry out this mission will not be realized if it is not done by working. So that Islam really appreciates work and people who want to work. Even wealthy Muslims are still required to work. No one can be free from the obligation to work or do business when he is living in the world, except for those who are not able to

work due to syar'i reasons such as disabilities so they cannot work, are very old age or are still children. Work in Islam will bring good to the individual because it can provide life insurance and bring psychological comfort to workers, as well as benefit others. Because it does not give the burden of life and responsibility by relying on other people.⁸ The work that humans do is of course not only muscle work or work that relies on strength alone, but there is also work of the brain or mind. Therefore, the use of time for things that are constructive and empowering the mind can also be called work.

Doing work either in an Islamic perspective or outside of Islam will almost certainly not be carried out without the knowledge. The point is that humans who work will not get maximum results if they are not accompanied by certain levels of knowledge that can drive their activities. That is what is meant by the expression: charity (work) without knowledge will have no meaning in Al-Ghazali's view in the book of *Ayyuhal Walad*.⁹ In the philosophy of Islamic education by understanding the context of a statement that is quite popularly heard in Muslim societies which reads: "*Work for the sake of your world as if you will live forever, and work for the sake of your afterlife as if you were going to die tomorrow*"¹⁰

Based on this statement, the understanding can be summarized in one expression that the religious goal of Islamic education is the most important goal that must be given priority to be considered and realized in life. This means that these religious goals do not rule out or underestimate the worldly goals that education must achieve, even though in Al-Ghazali's view it gives the direction that the ultimate goal of education is to get closer to a servant to his Lord. So to be able to realize these educational goals in order to be achieved, a teacher is required to have characteristics, abilities (competencies), skills and meet specific teacher requirements so that he can carry out his duties and responsibilities as a teacher.

⁸ Abdul Ghani Abud, (2003) *Al-Fikr Al-Tarbawi 'Inda Al-Ghazali Kama Yabdu Min Risalatih Ayyuhal Walad*, ter. Gazi saloom, *Wahai Ananda: Wasiat Al-Ghazali Atas Pengaduan Seorang muridnya*, Bandung: Hikmah, hl. 111

⁹ Al-Ghazali, *Ayyuhal Walad*, terj. Abu 'Abdillah Al-Husaini, (2005) *Wahai Anakku: Wasiat Imam Al-Ghazali Untuk Murid Kesayangannya*, (Solo: Pustaka Zawiyah. Hl. 5.

¹⁰ Muhamad Nashir Al-Din Al-Albani, (1992) *Silsilah Al-Ahadits Al-Dhaifah Wa Al-Maudhu'ah*, Riyadh: Maktabah Al-Ma'arif. Hl. 63

'Athiyah Al-Abrasy states that teachers must have characteristics that are ideal characteristics for a teacher.¹¹ The ideal teacher characteristics in his view are: 1) Zuhud, not prioritizing material, teaches because he seeks the pleasure of Allah. 2) Teachers must have cleanliness, both physically so that their appearance is pleasant in front of their students, as well as spiritually such as; abstain from sins and mistakes, avoiding *riya'*, envy, enmity and other disgraceful traits. 3) *Ikhlah* in carrying out their work. 4) Has a forgiving nature towards his students. 5) A teacher is a father before he becomes a teacher. So that he will think of his students as sadly to his own children. 6) Must know the character of their students. 7) A teacher should master the material to be taught. Then Mahmud Yunus as quoted by Ahmad Tafsir argued that the qualities a Muslim teacher must have are: (Ahmad Tafsir, 83). 1) Loving and treating students like their own children. 2) Do not get bored to give advice for the good of students. 3) Remind students of the purpose of studying, namely to get closer to Allah. 4) Gently prohibit students who have bad character, not by scolding. 5) Delivering learning materials from easy and in accordance with the realities that occur in life. 6) Must not demean other knowledge that he does not teach. 7) Provide subject matter according to the abilities of students. 8) The teacher educates his students to think and perform *ijtihad*, not merely accepting what the teacher teaches. 9) Do not differ between what is said and what he does. 10). Treat all children with the same position before him.

The author agrees with the comments given by Ahmad Tafsir that of the two opinions above, both of them greatly emphasize the importance of love for students, because in essence if a teacher has high concern and affection for their students, then of course he will always try their best to improve their abilities and skills in order to provide the best for students with great affection. This means that the attitude to act professionally will definitely emerge, different from if the teacher does not have a soul of love for students. He will do his job at will, no progress in the way of educating children, not trying to find new ways, new strategies, new methods, or other variations so that students can master the knowledge conveyed. And as a result these teachers are increasingly unprofessional and boring in teaching, not innovative, static and rigid.

¹¹ 'Athiyah Al-Abrasy, (2003). *Al-Tarbiyah Al-Islamiyah*. terj. Abdullah Zaky Al-Kaaf, *Prinsip-Prinsip Dasar Pendidikan Islam*. Bandung: Pustaka Setia, hl. 66.

Furthermore, Abdul Rahman Al-Nahlawi stated that in order for teachers to carry out their duties properly in educating children, they must have the characteristics and requirements of teachers, namely:¹² (Abdul Rahman Al-Nahlawi, 239).

1. Every educator must have a Rabbani character so that his goals, behavior and mindset are rabbinical (as Allah Al-Imran says: 79, which means: .. "You should become rabbani people, because you always teach the Bible and because you keep studying it).
2. A teacher should perfect his rabbinic nature with sincerity. Ikhlah in carrying out educational duties.
3. Be patient in conveying knowledge to students, not in a hurry to immediately move on to other discussions.
4. Honest in conveying knowledge to students.
5. Always equip yourself with knowledge and be willing to get used to continuing to study and deepen knowledge.
6. An educator must master and be skilled in using a variety of teaching methods.
7. Have the ability to manage students and be assertive in acting and being proportional in taking steps.
8. Studying the psychological state of students in accordance with their development.
9. Responsive to various conditions and developments in the world that affect the psyche and mindset of students.
10. Be fair to students and not take sides with certain groups of children.

Abdulah Nashih Ulwan revealed about the basic qualities that must be possessed by a teacher, namely: 1) Sincerity in doing. An educator should be sincere in educating children and his intention is solely because of Allah. 2) Have faith in Allah, because educators are role models and role models for students, and are responsible for the children's education process. 3) Having knowledge in educating. 4) Be polite, as a basic characteristic that can help the success of teachers in carrying out their duties. 4) Have a great sense of responsibility for children's education, both in terms of faith, behavior, physical and

¹² Abdul Rahman Al-Nahlawi, *Ushul al-Tarbiyah al-Islamiyah fi al-Baiti Wa al-Madrasah Wa al-Mujtama*. Terj. Syihabudin. (1995). *Dasar-Dasar Pendidikan Islam dalam Rumah, Sekolah, dan Masyarakat*. Jakarta: Gema Insani Press, hl.239.

spiritual formation, as well as mental and social preparation.¹³ Then Ikhwanus Shafa placed teachers in a very strategic position in order to achieve educational success. So he put forward several requirements for a teacher, namely: intelligence, maturity, moral straightness, sincerity, clarity of thought, scientific ethos and not being blind fanatical about the teacher.¹⁴ Furthermore, Ibn Shina uses language in a more general scope when stating the requirements that the teacher needs to have. He said that a teacher must have the ability to direct and foster students according to noble values and with dignity according to Islamic education.¹⁵ Teachers are leaders who must be able to control themselves, control students, control society and everything related to the educational process. This includes supervising the implemented education program. Meanwhile, Abdullah Nasih 'Ulwan, proposed the requirements for every teacher to have basic characteristics, namely: qualities related to sincerity, caution, knowledge, and manners, and a sense of responsibility.¹⁶

Al-Ghazali as a great scholar who produced many monumental great works has also instilled his concepts and thoughts about education. His credibility as a scholar is not in doubt. Al-Ghazali's work which provides the concept of education is well structured in the *Ayyuhal Walad* book, while what is contained in the book *Ihya* 'is not as complete as that in the *Ayyuhal Walad* book. He also put forward the requirements that must be met by a person as traits that must become the teacher's personality in educating children. These characteristics are in order to achieve the success of an educational goal. Because, without the characteristics of a teacher that supports the educational process, it is unlikely that the noble goals of education will be achieved. Al-Ghazali in this case argued that a teacher should have characteristics such as:

1. Affectionate and sympathetic.

The teacher's love will generate sympathy from students. It will also raise self-confidence and give suggestions for students to get

¹³ Abdullah Nasih 'Ulwan, (1992) *Tarbiyah al-Aulad fi al-Islam*, terj. Khalilullah Ahmad, Pendidikan Anak Menurut Islam, Bandung: Remaja Rosda Karya, hl. 178-179.

¹⁴ Abdullah Nasih 'Ulwan, (1992) *Tarbiyah al-Aulad fi al-Islam*, terj. Khalilullah Ahmad, Pendidikan Anak Menurut Islam, Bandung: Remaja Rosda Karya, hl. 169.

¹⁵ Ibnu Shina, (1954) *Al-Siyasah fi Al-Tarbiyah*, Mesir: Dar Al-Ma'arif, hl. 134.

¹⁶ Abdullah Nasih 'Ulwan, (1992) *Tarbiyah al-Aulad fi al-Islam*, terj. Khalilullah Ahmad, Pendidikan Anak Menurut Islam, Bandung: Remaja Rosda Karya, hl. 134.

as much knowledge as possible. Al-Ghazali suggested that teachers act as parents of their students.

2. Sincere.

Al-Ghazali argues that teachers are not worthy of demanding wages as teaching services and should not wait for praise, thanks or remuneration from their students. He despised the idea of paying a teacher from his students.¹⁷

3. Honest and reliable

Al-Ghazali said that a teacher should be an honest and trusted guide for his students.

4. Be gentle in giving advice

5. Do not be rude in directing the behavior of students.

Al-Ghazali argued that spreading the mistakes of students would make them protest demonstratively. They will be haunted by guilt which in turn will use protest as a means of self-defense. Because of that he suggested that the guidance of a teacher should be done with love, not anger.

6. Open chest

Because teachers are role models followed by students, from an early age they must have nobility and tolerance. As a consequence of this nature, he must respect the sciences that are outside his specialization. He said: It is not good for a teacher to scoff at a discipline outside his specialty. For example, language teachers ridicule the science of Fiqh, Fiqh teachers ridicule the science of Hadith, Tafsir and so on.¹⁸

Furthermore, he said, among the teachers' obligations is to encourage their students to learn knowledge from other teachers without feeling fanatical and tied to certain teachers and putting others aside. He said, teachers who mastered one discipline of science should pave the way for their students to learn from other teachers.

7. Understand the characteristics of students

Al-Ghazali did not forget the principle which is now an important principle for modern education experts. The principle is that

¹⁷ Al-Ghazali, *Ayyuhal Walad*, terj. Abu 'Abdillah Al-Husaini, (2005) *Wahai Anakku: Wasiat Imam Al-Ghazali Untuk Murid Kesayangannya*, (Solo: Pustaka Zawiyah, hl. 86

¹⁸ Ibid.

there are individual differences in students according to their intellectual readiness and abilities. A teacher should adjust to the child's understanding ability, do not provide material that their minds cannot yet reach. That will result in students refusing, or they are forced to accept it even though they do not understand.

8. Giving the subject matter thoroughly, not hiding some of the knowledge.

He said, one of the factors that encourage students' doubts to their teachers is the feeling that the teacher is not fully providing knowledge. He suggested: "Teachers should not teach high knowledge to children who have not broad horizons, but enough clear and easy knowledge. And do not say that besides this knowledge there is a more complicated knowledge that they still have. This will diminish the child's enthusiasm for knowledge received and will confuse his heart, in addition to giving birth to the notion that the teacher is stingy with him. After students have broad insight, they are introduced to complex knowledge that requires understanding."¹⁹

9. Having idealism and sticking to principles.

Al-Ghazali has a strong desire to explain that holding on to the basics of religion and trying to realize them becomes a character for an idealist teacher. "A teacher should not abandon principles or do anything contrary to principles. The parable of a teacher with students is like a craftsman of clay or like a shadow with a stick. There cannot be a beautiful shape in clay if the craftsman does not have creation. , and it is impossible. the shadows can be straight if the stick is bent."²⁰

Based on the description that has been conveyed above, from several opinions of scholars and Islamic education experts about the existence of teachers in carrying out their functions, Islamic education experts, in this case most of the scholars, according to the author's opinion it turns out that they do not provide a specific definition or understanding of teacher professionalism. . But they only provide the characteristics to be a teacher. There are also those who convey the characteristics of a teacher in educating children. Then there are those who propose conditions that must be fulfilled by a teacher, there are those who submit assignments and obligations for the teacher, and so

¹⁹ Ibid.

²⁰ Ibid.

on. It turns out that when traced and examined further, the opinions they convey in them actually contain elements that become criteria for teacher professionalism. Thus Islamic education experts have basically instilled the concept that as a teacher one must have a professional attitude, character, character and character. This means that the success of educating children in order to achieve what is the goal of education, they must be professional. This means that the success of educating children so that they can achieve what are the goals of education, as the goals of education contained in the Koran, namely to foster students so that they are able to carry out their functions as servants of Allah and be able to carry out their duties as caliphs on earth. Therefore, teachers who educate must be professional.

Conclusion

It turns out that the hadith does not explicitly state in text the existence of that professional meaning, but in it there is *ibrah* which also signals that the work must be done by a professional person, they must have the knowledge, expertise, ability, and will (as a soul calling) to do the job. This includes work as a teacher, it must be done by those who are experts, have the knowledge, have the capability, and have a willingness to do the job, so that the work is carried out with a strong motivation and full of responsibility, which in the end will bring the best results. Meanwhile, in the view of Islamic education experts, in particular, there are still not those who have put forward the concept of professionalism, but they have expressed their opinions about the requirements, characteristics, criteria, attitudes and character that a teacher must have. When examined more deeply, these opinions point to the need for teacher professionalism in order to carry out their function properly in educating children. Thus, education experts are also concerned about teacher professionalism even though they use different terms.

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