

Terms Educators in The Qoran

Ibrahim Hasan

Universitas Muhammadiyah Sumatera Utara

Email: ibrahimhasan@umsu.ac.id

Abstract. *This study aims to determine the terms educators contained in the Qoran. The results of this study is expected to add new perspectives and knowledge insights about educators contained in the Qoran. This type of research includes library research, with using the thematic method (maudū'ī), which is to collect verses from the Qoran about educator terms. The approach used in this research is the science of tafsir, which is trying to see the term educator in the Qoran which is interpreted by commentator. While the data collection technique uses the documentation technique from primary data sources in the form of Qoranic verses, plus secondary data sources in the form of tafsir books, and other supporting books related to with the object of research. The collected research data is then analyzed using the content analysis method through several methods step that is; maudhu'i (verse on the term educator), tahlili (verse analysis), muqaran (comparing the meaning of verse), and interpretation (make conclusion meaning of the verse). The results of this study indicate that there are terms educators in the Qoran, namely: Murabbi, Mu'allim, Mudarris, Muzakki, Murshid, Mudabbir, Mutli, Muwa'izd and Da'i.*

Keywords: *Educator, Term, Qoran.*

INTRODUCTION

Basically every human being is an educator towards others. Because humans are one of the creatures who act as people who are educated and people who educate, both personally, family, and community. For this reason, humans as a generation are required to play an active role in developing all their potential. Therefore, educators are all people or anyone who tries and has an influence on the development of other people (students) to grow and develop their potential towards perfection. Ahmad Fatah Yasin explained that educators are people who deliberately influence other people (students) to achieve a higher level of perfection (humanity). This kind of educator status can be carried by anyone, anywhere and anytime, such as parents educating their children, leaders being educators for those they lead, community leaders being able to be educators for their followers, village heads being able to be educators for their citizens, and so on.

The definition of educator commonly used is every adult who is responsible for providing assistance to his students in their physical and spiritual development in order to reach a maturity level, able to carry out their duties as servants and caliphs of Allah SWT, and able to carry out their duties as social beings and as independent individual beings. So, every adult who is responsible for deliberately providing help to students who are still in their development and growth to reach maturity can be said to be an educator. Adults who are responsible for education are: (a). Parents (father and mother) as natural educators, because by nature human children are born by their parents (mother) in a

Received Agustus 07, 2022; Revised September 2, 2022; Oktober 10, 2022

* Ibrahim Hasan, ibrahimhasan@umsu.ac.id

helpless state. (b). Teachers or teachers as educators in formal educational institutions or in schools, are called position educators and assistant educators because teachers accept the overflow of people's responsibilities to help and guide their children. (c). Leaders or community leaders as educators in non-formal educational institutions, in various associations or organizations that exist in the community.

If the discussion of the concept of educators is correlated with the reality of education today, there are many facts that show that parties who should play a role in education and should function as educators have abused their duties and neglected their responsibilities. Among the forms of abuse of the role of education that are very concerning for the journey of the world of education are the rampant acts of violence against students, both in the form of physical and psychological violence. In addition, there are still many that are found in most of the parties who should have functions and responsibilities as educators, do not feel like educators, so they never think about how education should be implemented.

LITERATURE REVIEW

Based on the etymological review, the word educator comes from the basic word “*educate*”, which means to maintain, care for and provide training so that someone has knowledge as expected about manners, reason, morals, and so on. Then the prefix *pe* is added to become an educator, meaning the person who educates or the person who provides guidance. From this understanding, it can be understood that anyone who educates or provides guidance can be called an educator.

In the Indonesian context, educators are also known as teachers. The teacher in the General Indonesian Dictionary is defined as a person whose job (livelihood) is teaching. This term is very familiar in the world of education in Indonesia, especially formal education. Meanwhile, in English, there are several words that have the same meaning as educator, for example teacher which means teacher or instructor, tutor which means a teacher who provides instruction to students, in the form of a private teacher who teaches at home, or a teacher who provides additional tutoring lessons, educator which means a person who has the responsibility of educating others or educators, and lecturer which means a lecturer and lecturer. These words as a whole are collected in the sense of educators, because basically they all refer to someone who provides knowledge, skills, or experience to others. Maybe there's just a difference in terms of usage. If a knowledge is imparted in schools the teacher is called a teacher (teacher), in higher education is called a lecturer or professor, in private homes it is called a tutor, in training centers it is called an instructor or trainer and in educational institutions that teach religion it is called an educator.

While in Arabic educators are called *mu'allim*, *murabbī*, *muaddib*, *mursyīd* and *ustāz*, with different emphasis on meaning. The five terms in the context of Islamic education have their own place according to the terminology used, such as the term *mu'allim* which emphasizes educators as teachers and transmitters of knowledge and science, the term *murabbi* educators which emphasizes the development and maintenance of students both aspects of physically and spiritually, the term *muaddib* emphasizes more on educators as educators of morality and morals of students by example, the term *Murshid* educators as teachers and spiritual coaches of students, while the term *ustadz* is

a term that is commonly used and has a broad and neutral scope of meaning, which in English is Indonesia is called a teacher.

Judging from the literature of Islamic education, an educator is usually referred to by the following terms:

- 1) Mu'allim, namely people who are emphasized to be able to explain the nature of the knowledge they teach. In this case the mu'allim indicates the educator as a giver of knowledge and is done repeatedly;
- 2) Murabbī, namely the person who educates and fosters the potential of students so that they can be creative, as well as regulate and maintain their creations so as not to cause havoc for themselves, the community, and the natural surroundings. In this case the murabbī as an educator must have the function of maintaining, developing, and perfecting;
- 3) Mudarris, namely people who try to educate their students, eliminate ignorance, and train students' skills according to their talents and interests. In this case, Mudarris focuses more on educators as instructors and trainers who are painstaking in educating so that their students have intellectual intelligence and skills;
- 4) Murshid, namely people who have spiritual depth, have obedience in worship, and have noble character, then try to influence students to follow in the footsteps of their personality through educational activities. In this case, the Murshid as educator is required to teach and channel morals, deeds and spirituality to their students;
- 5) Muaddib, a person who is required to try to foster the morality and character of students by example;
- 6) Ustad, namely people who are required to be committed to their profession, trying to improve and renew their way of working in accordance with the demands of the times.

The terms educator above are sometimes referred to by their titles, such as the terms ustadz and sheikh. The title or designation of an educator is very diverse, depending on the environment in which he is located. Educators in the family environment are both parents (father-mother), educators in the school environment are called teachers and lecturers, educators in the pesantren environment are called ustadz, kyai, clerics, buya and sheikh, and educators in the environment are called murshid.

The Quran is the main source of Islamic teachings and a way of life for every Muslim. The Quran not only contains instructions about the relationship between humans and God (*hablum minallah*), but also regulates human relations with each other (*hablum minannās*) and humans with the surrounding nature (*halum minal'ālam*). Therefore, to understand the teachings of Islam perfectly (*kāffah*), it is necessary to understand the content of the Quran and practice it in daily life seriously and consistently.

METHOD

This type of research includes library research, with using the thematic method (*maudūṭ*), which is to collect verses from the Qoran about educator terms. The approach used in this research is the science of tafsir, which is trying to see the term educator in the Qoran which is interpreted by commentator.

While the data collection technique uses the documentation technique from primary data sources in the form of Qoranic verses, plus secondary data sources in the form of tafsir books, and other supporting books related to with the object of research. The collected research data is then analyzed using the content analysis method through several methods step that is; *maudhu'i* (verse on the term educator), *tahlili* (verse analysis), *muqaran* (comparing the meaning of verse), and interpretation (make conclusion meaning of the verse).

The data analysis technique in this study uses the *maudhu'i* method which is the main method, but operationally the researcher uses the *tahlili* and *muqaran* techniques, because both are part of the *maudhu'i* steps. *Muqaran* (comparison) is explaining the verses of the Qoran by referring to the explanations of the commentators, after that concludes the explanations of the commentators about the verses of the Qoran, then the explanations of the commentators are interpreted to find the term educator contained in it.

RESULT AND DISCUSSION

The terms educator in the Qoran can be identified by tracing the terms used in the Qoran whose meaning refers to the notion of educator. Some of these terms are mentioned directly by the Qoran and some are indirectly in the form of words formed (derivatives) from the signs indicated by the verse, for example through the verb (*fi'l*). As for the verses of the Qoran that have a vocabulary that contains the meaning of educators, including:

1. Murabbi

The term *murabbi* (مرَبِّي) is etymologically a form (*sighah*) of *al-ism al-fâ'il* which is rooted in three words. The first comes from the word *raba*, *yarbu*, which means *zad* and *nama* (increase and grow). Example sentences can be put forward, *arbituhu*, *namaituhu*, meaning I grow it. The second comes from the word *rabiya*, *yarba* which means to grow (*nasya'*) and become big (*tarara'a*). Third, comes from the word *rabba yarubbu* which means to improve, control, lead, guard, and maintain.

Abu al-A'la al-Maududi, the word *rabba* has the following meanings:

- (1) Educate, maintain, and improve, for example: *Rabba al-walad*, which means educating, nurturing and nurturing children.
- (2) Gathering, preparing, for example: *Fulanun yarubbu al-nas*, meaning Fulan gathers people.
- (3) Responsibility, repair, care, for example: *Rabba dhi'at*, which means repairing something that is damaged and being responsible for it.
- (4) Greatness, leadership and authority, for example: *Qad rabba Fulanun qaumah*, meaning that the Fulan have controlled their people.

(5) Owner, for example: *Arabbu ghanamin anta am rabbu illin?* Meaning Are you the owner of the goat or the owner of the camel?

In the book *Al-Mu'jam al-Mufahros li-Alfadz al-Qoran al-Karim*, there are 193 verses containing the word Rabb, 102 verses containing the word Rabbuka/ Rabbika/ Rabbaka, 119 verses containing the word Rabbukum/ Rabbikum/ Rabbakum, 33 verses containing the word Rabbukuma, 111 verses containing the word Rabbuna/ Rabbina/ Rabbana, 76 verses containing the word Rabbuhu/ Rabbihi/ Rabbahu, 9 verses containing the word rabbuhā, 126 verses containing the word Rabbuhum/ Rabbihim/ Rabbahum, 3 verse containing the word Rabbahuma, 102 verses containing the word Rabbi, 1 verse containing the word arbab, 1 verse containing the word Ribbiyyuna, 2 verses containing the word Rabbaniyyuna, 1 verse containing the word Rabbaniyyin, and 1 verse containing the word Rabaibukum. The Quranic verses relating to educators are as follows:

1) Surah al-Fatihah verse 2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Meaning: "Praise be to Allah, Lord of the worlds." (Q.S. Al-Fatihah/1:2).

According to Quraish Shihab the phrase *Rabb al-'alamin* means Educator (*murabbi*) and Preserver of all the worlds. With the affirmation that Allah is Rabb al-'alamin who makes humans calm because all human needs have been prepared by Allah SWT in order to achieve the purpose of life, because He is the Owner, Educator, and Sustainer of all nature. The word Rabba in that verse is used for the name of God, because God is essentially the Educator, Caregiver, Sustainer, and Who grows and creates His creatures.

2) Surah al-Isra 'verse 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: "And humble yourselves towards them both with love and say: "O my Lord, have mercy on them both, as they both taught me when I was little." (Q.S. al-Isra '17: 24).

According to Quraish Shihab, the verse above explains that, Allah Almighty commands a child to humble himself towards his parents driven by the grace of love for both of them, not out of fear or shame of being reproached by people if they do not respect him, and say, that is, pray sincerely: " O my Lord, who nurtures and educates me, among others, by instilling love for my parents, have mercy on them both because or as they both have bestowed love on me, among others, by educating me when I was little. The rabbayani sentence has the meaning of educator, where both parents have educated their children at a young age, starting from growing up to maturity (maturity).

3) Surah Ali Imran verse 79

مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Meaning: "It is not natural for a human being that Allah gave him the Book, Wisdom and Prophethood, then He said to humans: "Be worshipers of me, not worshipers of Allah." However (he said): "You should be rabbinic people because you always teach the Book and because you continue to study it "(Q.S. Ali Imran/3: 79).

From this verse, it can be seen that the Prophet who was given a book and wisdom ordered him to become a rabbinic human being directly, not through intermediaries or tawasul.

The Prophet gave instructions to them the essential *wasilah* who could lead a person to *rabbani*, namely teaching the Bible and studying it. Because, with the knowledge of the Bible, teaching, and practicing it, a person can become a *Rabbani* who is pleased with Allah. The word *rabbani* according to Quraish Shihab is attributed to *Rabb* (God), meaning that people who try to imitate God's attributes in their position as obedient servants to Him. Meanwhile, according to Imam al-Qurtubi, the word *rabbani* is a religious scholar who practices and teaches his knowledge. Therefore, a *rabbi* is a person whose all activities, movements and steps, intentions and speech are all in line with the values ordered by Allah SWT. The rabbinic word has various meanings, including teacher, educator and protector.

2. Mu'allim

The term *Mu'allim* (مُعَلِّم) etymologically comes from the word *'allam-yu'allimu-ta'liman*, which means teaching, teaching and teaching. The word *Mu'allim* (مُعَلِّم) is the *isim fa'ildari fi'il madhi 'allama*, which means teacher (teacher) or person who teaches. The term *mu'allim* in Indonesia is often given to a religious teacher. Whereas all people who teach science can be said to be *mu'allim*, both religious knowledge and general knowledge. The term *mu'allim* which is defined to the teacher describes the figure of a person who has a very broad scientific competence, so that he is worthy of being someone who makes others knowledgeable in accordance with the meaning of *'allama*. The term *mu'allim* in the Qoran which is taken from the root word *'allama* is mentioned 22 times in different verses and letters. Of the many verses of the Qoran that contain the word *'allama*, there are only four verses relating to educators, namely as follows:

1) Surah al-Baqarah verse 31

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

Meaning: "And He taught Adam the names (objects) entirely, then presented them to the angels and said: "Mention to Me the names of those objects if you are indeed a true person!". (Q.S. Al-Baqarah/2:31).

According to Quraish Shihab, the verse above explains that Allah taught Adam the types of His creation and inspired him to know about the essence, characteristics, attributes and names of His creation. In this case, humans are gifted by God with the potential to know the names or functions and characteristics of objects, for example the function of fire, the function of wind, and so on. He was also given the potential to speak. The system of teaching language to humans (young children) does not start by teaching verbs, but first teaches names. It's papa, it's mama, it's a pen, it's eyes and so on. Therefore, Allah as an educator who has taught Adam the various names of the creatures He has created. Allah gave him the inspiration to know the existence of these names. After Adam was given knowledge by Allah, then he taught it to the angels some of these names.

2) Surah al-Baqarah verse 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning: "Just as (We have perfected Our favor upon you) We have sent to you Messengers among you who recite Our verses to you and purify you and teach you the Book and al-Hikmah, and teach you what you did not know. " (Q.S. Al-Baqarah: 2/151).

According to Ahmad Mustafa Al-Maragi that an Apostle who was sent reads and teaches the verses of the Qoran and cleanses himself from polytheism and all forms of immorality that damage the soul and pollute the morals, it will also guide the people in getting used to doing good deeds, so that the instinct of goodness is embedded. who get the pleasure of Allah swt. The task of the apostle was then mandated to the scholars, namely people who not only mastered religious knowledge, but also mastered general science, and their knowledge was not only taught, but used as a means to get closer to Allah SWT.

By paying attention to the verse above, the term mu'allim as an educator, the main task is to teach the Bible and al-Hikmah to humans and purify them. Therefore, an educator does not only teach knowledge, but more than that, where he also carries out the task of maintaining the sanctity or nature of his students.

3) Surah al-Rahman verse 1-2

الرَّحْمَنُ (١) لَّمْ يَلْمِ الْفُتْرَانَ (٢)

Meaning: "(God) the most merciful. who taught the Qoran. He created man. teach him to speak well. (Surat Ar-Rahman/55: 1-2).

According to Tengku Muhammad Hasbi Ash Shiddieqy, the verse above aims to reject the words of the people of Makkah, who said: "Muhammad learned from a teacher". Therefore, according to him, this surah was revealed to detail the blessings that have been bestowed upon His servants, so it is mentioned first the favors that have the highest value, the most benefits and the greatest benefits, namely the blessing of the revelation of the Qoran, and teaching it to others. Muhammad. In line with HAMKA's opinion, that the verse above is one of Rahman, or God's love for humans, which is taught to humans by the Qoran, namely the divine revelation revealed to His Prophet Muhammad. because of the Qoran, humans have been brought out from darkness to light, led to the straight path. Quraish Shihab added, that Allah SWT mentions His mercy and favors to His servants so that they imitate Him by stating: It is He who has taught the Qoran to whomever He wills. Thus the term mu'allim as an educator in the verse, has the meaning of a teacher, namely an educator must teach the Qoran (book of guidance / life guide) to his students. Therefore, by following the Qoran, happiness is obtained in this world and in the hereafter and by following its path all desires are obtained in this world and in the hereafter, because the Qoran is the greatest blessing that Allah has sent down to the best of Allah's creatures (humans).

4) Surah al-Kahf verse 66

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

Meaning: Moses said to Khidr: "May I follow you so that you teach me the true knowledge of the sciences that have been taught to you?". (Q.S. Al-Kahf/18: 66).

Quraish Shihab said that Prophet Musa (as) in conveying his desire to study with Prophet Khidir, Musa said with soft words "may I follow you" that Prophet Musa (as) wanted to make himself a follower (student) of Prophet Khidr. And used the teaching that he would get from the Prophet Khidr as a guide for him.

The verse above explains that Allah SWT has told the story of Prophet Musa (as) with a pious person called Prophet Khidir so that they realize that even though Prophet Musa (AS) was a prophet who was sent to the Israelites, he was still ordered to study with this pious person. (Khidir) to learn about things that he had never known before, because the abilities and knowledge of a person are different from those of others. As is the story of Prophet Musa (as), who asked for the willingness of Prophet Khidr to teach some of the knowledge that Allah had bestowed on him. Therefore, mu'allim as an educator, should teach some of his knowledge (good knowledge) to students who want to be willing to be taught and educated.

3. Mudarris

Mudarris comes from Arabic, namely shigat al-ism-al-fa'il from al-fi'il al-madhi darrasa. Darrasa means teaching, training, while mudarris means teacher or person who teaches the same meaning as the word mu'allim. Similar word to mudarris is al-midras which means a house for studying the Qoran. In the form of fi'il madhi tsulatsi mujarrod mudarris comes from the words darasa, yadrusu, darsan / dirasatan which means having studied, is going to study, and learning. In addition, according to Abuddin Nata the word darrasa means baqa' atsaruha wa baqa al-atsar yaqtadli innihauhu fi nafsihi, which means something whose influence is imprinted requires a change in a person. Based on this understanding, the word Mudarris can be drawn in a universal sense which means people who provide teaching or learning, namely people who convey knowledge to students who then influence and cause changes in themselves.

The term Mudarris according to Muhaimin is a person who has intellectual and information sensitivity, and updates his knowledge and expertise on an ongoing basis, and tries to educate his students, and trains skills according to their talents, interests and abilities. In this case, mudarris can also be interpreted as a person who teaches a science to others and trains their skills according to their talents, interests and abilities so that they become a productive workforce. In a more concise language, Mudarris is a person who is entrusted as a teacher or teacher in an effort to teach students.

In the Qoran the word darasa is repeated 6 times, five in the form of fi'il (verb) and the others in the form of masdar. Five of which are in the form of the verb, two of them use fi'il madhi and the other three use fi'il mudlari'. The word is contained in the Qoran surah al-An'am verse 105; Surah al-A'raf verse 169; Surah. Ali Imran verse 79; Surah al-Qalam verse 37; Surah Saba verse 44 and Surah al-An'am verse 156. Among the several verses of the Qoran that use the same word as mudarris is Surah al-An'am verse 105:

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

Meaning: "Thus We repeat Our verses so that (the believers may be guided) and so that the polytheists say: "You have learned the verses (from the people of the Book)", and that We may explain the Qoran to the people. those who know." (Q.S. Al-An'am/6:105).

According to Mustafa al-Maraghi, the verse above explains the diversity and privileges contained in the Quran which can provide guidance for people who are willing to believe in those who have reason and understanding. And those who deny from the polytheists who say that Muhammad had studied the Quran before and then taught it, is not a revelation. Truly their thinking is unacceptable. The polytheists assume that Muhammad learned it from the Romans in Mecca. This is in accordance with what Allah swt explained. in the Quran: "And indeed We know that they say: "Verily the Quran was taught to him by a human (Muhammad)". Whereas the language of the person they accuse (that) Muhammad learned to him is the language of 'Ajam, while the Quran is in clear Arabic. This is in line with the opinion of Quraish Sihab, that the polytheists accused Muhammad of having studied the verses of the Quran from the ahl al-Kitab or anyone else so that the Quran was not a revelation from God, and that We should explain the Quran to those who know, so that they do not none of them would suspect that you learned it from any human or creature.

4. Muzakki

Muzakki is an isim sentence in Arabic with shigat al-ism al-fa'il or who does an action. Muzakki comes from fi'il madhi four letters, namely zakka which means name and zada, which is to develop, grow, increase, purify, cleanse, repair and strengthen. Thus, muzakki in terms is a person who cleans, purifies something so that it becomes clean and holy, free from dirt. If it is associated with Islamic education, then muzakki are educators who are responsible for maintaining, guiding, and developing the nature of students, so that they are always in a holy condition in a state of obedience to Allah and avoid disgraceful acts.

There are many verses of the Quran that use words that have the same root as the word muzakki, which are related to educators, including in the Quran Surah Ali Imran verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Meaning: "Indeed Allah has gifted those who believe when Allah sent among them an Apostle from their own class, who recited to them the verses of Allah, cleansed their (souls) and taught them the Book and the Quran. -Wisdom. and verily before (the coming of the Prophet) they were in clear error. (Q.S. Ali Imran/3:164).

In the verse above, the sentence wayuzakkihim is interpreted by Mrs. Kastir as: And the apostle purifies their souls meaning ordering them to do what is right and forbidding them from doing evil so that their souls are pure and clean from the dirt that they carried when they were in polytheism and ignorance. Furthermore, Mustafa al-Maragi gives an interpretation as: The Prophet purified and cleansed them from false beliefs, evil whispers and filth of idolatry, because the Arabs and others before Islam were in chaos in morals, creed and civilization. Meanwhile, Quraish Shihab interpreted it as: And the Apostle continued to purify their souls from all impurities, hypocrisy and mental illnesses through guidance and guidance.

5. Murshid

The term murshid comes from Arabic in the form of isim al-fa'il from fi'il madhi rasyada which means 'allama; teach. Murshid has the same root as the word which comes from the word rasyada-yarsyudu (رشد-يرشد) which means guidance. While murshid has the same meaning with the words al-dalil and mu'allim which means guidance, leader, teacher and instructor.

According to Samsul Nizar and Zainal Efendi Hasibuan, the term Murshid can be defined as a person who is in charge of educating and guiding students so that they are able to use their minds appropriately, so that they achieve realization and awareness of the essence of something or reach maturity in thinking and acting. Murshid has the position as a leader, director and guide for his students so that he gets the straight path. Thus the murshid is the person who guides or points the straight path.

The term murshid is found in the Qoran from the word rusyd which has several forms, namely: Masdar, Ism al-fa'il, and fi'il al-mudhari'. The word rusyd and its derivation if traced in the Qoran there are 19 words. The term murshid can be found in a verse in the Qoran relating to educators, namely:

Surah al-Kahf verse 17:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

Meaning: "And you will see the sun when it rises, leaning from their cave to the right, and when the sun sets away from them to the left while they are in a wide area in the cave. Those are some of the signs (greatness) of Allah. Whoever is guided by Allah, then he is the one who is guided; And whoever He leads astray, you will not find a leader who can guide him." (Q.S. Al-Kahf/18:17).

Mustafa al-Maraghi interprets the verse above, in the sentence man *yahdillahu fahuwal muhtadi* with; Whoever gets taufik from Allah, so that he knows the verses and proofs that point to the truth, as the cave dwellers (ashab al-Kahf) are, then such a person will be guided. Namely, those who follow the right path and who get the largest share in this world and the hereafter. This is a sign, that ashab al-Kahf has taken the right path and received taufik, so that they can achieve what they aspire to, namely the pouring out of mercy on them, and providing useful and beneficial things. Continuation of the interpretation of the verse above which reads wa man yudhlil falan tajida lahu waliyyan Murshidan, with interpretation; And whoever is misled by Allah because he directs his choice to other than the path of guidance and truth, then you will never find a friend or an ally who can guide you to follow the path of guidance and save you from misguidance.

6. Mudabbir

Mudabbir is an isim sentence in Arabic with gat al-ism al-fa'il or who does an action. Mudabbir comes from fi'il dabbaro-yudabbiru-tadbiron which means (regulating,

nurturing and managing). Thus, in terms, mudabbir is a person who organizes, nurtures and manages something so that it becomes managed and organized according to the expected goals. If it is associated with Islamic education, then Mudabbir is an educator who is responsible for regulating, managing and nurturing students so that their physical, mental and spirit are properly nurtured in accordance with the expected educational goals.

In the Qoran the word mudabbir, which relates to educators, uses the word yudabbiru. The yuzakk sentence is mentioned 4 times, namely in Surah Yunus verses 3 and 31, al-Ra'd verse 2, and surah al-Sajadah verse 5. All four of these verses have the same meaning, namely regulating

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

Meaning: He arranges affairs from the heavens to the earth, then (affairs) it ascends to Him in one day whose level is a thousand years according to your reckoning. (Q.S al-Sajadah/32:5).

It is Allah who manages affairs from the heavens to the earth as long as the world is still there (then ascend) the affairs and arrangements (to Him in a day whose duration is a thousand years according to your calculations) in the world. Allah is the mudabbir who takes care of, regulates, organizes, and destroys everything in this world. Everything that happens is in accordance with His will and decree, there is nothing that deviates from His will. Allah's arrangement starts from the heavens to the earth, then the matter rises back to Him in one day

Everything mentioned in this verse is a picture of the greatness and power of Allah, so that humans can easily understand it. Then He also describes the time that God uses to manage, regulate, and complete all the affairs of this universe, namely for a day which is equal to 1000 years from the size of the year known to humans in this world. The word thousand years in Arabic does not always mean 1000 in the true sense, but is sometimes used to describe the amount of something or the amount of time it takes.

In this verse the number one thousand is used to express the length of time the life of this universe from the first creation of Allah until its destruction on the Day of Resurrection, then the return of all affairs to Allah's hands, namely the day of reckoning. All of this takes a very long time, so it is difficult for humans to calculate it. In another verse, the word thousands is used to explain the length of time it will take if humans want to go up to God, even though the angels only need a day. As in Surah al-Ma'ari verse:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and Gabriel ascend (facing) to God in a day which is fifty thousand years. (Q.S. al-Ma'arij/70: 4).

The angels and Gabriel ascended (facing) to God, in a day equivalent to fifty thousand years. There are also those who argue that the meaning of this verse is that all the affairs of this world will return to Allah on the Day of Resurrection in one day, which is equal to 1000 years of time in this world. Some commentators interpret this verse, "The angels ascend to Allah to the sky in one day. If the distance is covered by other than the angels, it will take him 1000 years. The Messenger of Allah in the night of mi'raj once ascended to the sky with the angel Gabriel before Allah. The distance was covered in about half a night.

7. Mutlī

Mutli is an isim sentence in Arabic with shigat al-ism al-fa'il or who does an action. Mutli comes from fi'il madhi tala which means reading, while multi means reader or person who reads. The word talā-yatlū-tilāwatan has the same meaning as qara'a-yaqra'u-qirā'atan, namely in the meaning of the mashdar sentence; tilāwah and qirā'ah which means reading, such as the sentence tilāwat al-Qoran al-Karīm and Qira'ah al-Quran al-Karīm which means reading the noble Quran. In other words, multi comes from fi'il maḍī tallā mashdarnya tuluwwun or tilwun which means tābi'a "to follow", either following the movement, or following the instructions given. According to Ibn Manẓūr, mult is defined as someone who sings or reads something to his children.

Based on the etymological review above, it can be concluded that mutlī, is a person who reads something to others. When associated with the concept of an educator in Islamic education is someone who is responsible for the development of students, especially those related to reading skills, both orally and in writing and being able to understand and translate them in everyday life.

In the Qoran the word mutl which is taken from its derivation in the form of fi'il muḍāri' is yutlā. The word yutlā is mentioned in the Qoran 8 times, while in total, both in the form of fi'il and isim taken from the derivation of the mashdar, namely tilawah 63 times in 30 suras. In the isim form, it consists of one form of wazan recitation which means reading, the other is in the form of wazan fi'il both maḍī, muḍāri 'and amar.

The yatlū sentence shows the meaning of reading. The yatlu sentences related to the duties of educators are contained in four verses, namely in surah al-Baqarah verse 129 and 151, sura Ali Imran verse 164, and sura Jum'ah verse 2. For example taken in surah al-Baqarah verse 151;

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning: "Just as (We have perfected Our favor on you) We have sent to you Messengers among you who recite Our verses to you and purify you and teach you the Book and al-Hikmah, and teach you what you did not know. " (Q.S. Al-Baqarah: 2/151).

According to Ahmad Mustafā Al-Marāgī that an Apostle who was sent reads and teaches the verses of the Qoran and cleanses himself from polytheism and all forms of immorality that damage the soul and pollute the morals, it will also guide the people in getting used to doing good deeds, so that the instinct of goodness is embedded. who get the pleasure of Allah swt.

By paying attention to the verse above, in the sentence *yutlā 'alaikum ayatīnā* meaning the Prophet recited the verses of Allah to his people, then the term *mutlī* as a reader or giver of explanation, is responsible for the development of students, especially those related to reading skills, both orally and in writing. From that, the educator as a multi-task is tasked with reading God's verses to their students, both the verses contained in the Qoran (qauliyah verses) and the verses displayed in this universe (kauniyah verses) so that students are able to understand and capture divine messages and translate them in everyday life.

8. Muwa'idz

Muwa'idz comes from the word *wa'idz* which literally means *zajrun muqtarinun bi at-takhwif. Qala al-khalil, huwa al-tadzkir bi al-khair fima yariqqu lahu al-qalb*, which means warning accompanied by frightening. As for al-Khalil, that al-wa'idz means a warning about goodness that causes the heart to become submissive.

In the Qoran, the word al-wa'idz with its various derivations is repeated 25 times. Some of the verses of the Qoran that use the word wa'idz seem that the lessons or warnings given by the Qoran are directly addressed to the hearts of those who want to use them as learning. It can also be likened to a parent who teaches morals to his child, as exemplified in the story of Lukman which is stated in Surah Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: "And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, indeed associating partners with (Allah) is a great injustice." (Q.S. Lukman/31:13)).

The above verse is explained in the Tafsir al-Misbah, that Allah SWT warned the Messenger of Allah of the advice that Luqman had given to his son, when he taught his son a lesson. The advice was given in a gentle way that could soften the heart: "O my son, do not associate partners with Allah with anything, indeed associating partners with Allah is a very big injustice.

9. Dā'i

The word *dā'i* comes from the Arabic form of *muzakkar* (male) meaning people who invite, if *muannas* (women) are called *da'iyah*. The word *dā'i* comes from the root word *dā'a-yad'u-da'watan* which means an appeal, invitation, call and request. *Da'i* can also be interpreted as a person whose job is to preach (call) in terms of spreading the teachings of Islam. In other words, *dā'i* is a person who invites either directly or indirectly, through oral, written, or deed to practice Islamic teachings, or disseminate Islamic teachings, and make efforts to change towards better conditions according to Islamic teachings. From the understanding of the *dā'i*, the *dā'i* can also be said to be an educator because the preacher and educator have the same task, namely to share knowledge with others. *Dā'i* has the task of conveying Islamic teachings whose scientific content is about Islam, while educators have the task of conveying their knowledge to students.

The word *dā'i* and its various derivatives in the Qoran are 215 times, with details in the form of *maṣdar* 10 times, *fiil* 142 times, *isim fā'il* 7 times and the same root as the word

du'a 20 times. The term *dā'i* can be found in various verses in the Qoran relating to educators, namely:

1) Ali Imrān verse 104

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

Meaning: "And let there be among you a group of people who call to righteousness, enjoin the good and forbid what is evil; they are the lucky ones." (Q.S. Ali Imrān/3:104).

According to Quraish Shihab, the verse above tells that Allah ordered a group of people to call to goodness so that His *syar'at-syar'at* is maintained. Allah swt calls; If not all members of society can call to goodness, then there should be among you, O believers, a group of people, namely a group whose views are directed towards him to be imitated and whose advice is heard who invites others continuously without getting tired and tired of virtue, namely Divine instructions, telling people to be *ma'rf*; namely noble values and customs that are recognized as good by their community, as long as they do not conflict with divine values and prevent them from doing evil; which is considered bad again denied by the common sense of society. Those who heed this guidance and whose position is really high and far in dignity are the lucky ones, getting what they want in the life of this world and the hereafter.

2) Surah al-Nahl verse 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and argue with them in a better way, indeed your Lord knows better those who deviate from His way, He knows better those who are guided." (Q.S. al-Nahl/16: 125).

3) Surah Yusuf verse 108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Meaning: Say: "This is my way (religion), I and those who follow me invite (you) to Allah with clear evidence, Glory be to Allah, and I am not of the polytheists." (Q.S. Yusuf/12: 108).

Muhammad Tengku Hasbi Ash-Shiddieq, said that Allah SWT. commanded the Prophet Muhammad who was sent to humans and jinn, to inform people that this is the way and the sunnah and those who follow it (the companions of the Prophet). The purpose of the path and the sunnah is to call to the creed that there is no true God but Allah, the One and only God, with no partners. In that way, he invites to Allah's religion based on *hujjah* (knowledge of the truth and its practice) evidence, evidence and belief. In this verse, Allah Almighty ordered the Prophet Muhammad to invite his people to Allah's religion, namely to follow his sunnah, and the companions who followed him based on clear evidence of his actions.

Conclusion

After a search in the Qoran there are terms related to educators, namely: *Murabbi*, *Mu'allim*, *Mudarris*, *Muzakki*, *Murshid*, *Mudabbir*, *Mutli*, *Muwa'izd*, and *Da'i*. The meaning of educator in the Qoran becomes complete if all these terms are conceptualized, formulated and practiced in one narrative of Islamic Education. In this way, the goals of Islamic education will be achieved.

REFERENCES

- Al-Ashfahani, Al-Raghib. (t.t.) *Mu'jam Mufradat al-Fadz Al quran*. Beirut: Dar al-Fikr.
- Baqi, Muhammad Fuad Abdul. (1364) H. *Al-Mu'jam Al-Mufahras li-Alfadz Al-Qoran AlKarim*. Al-Qahirah: Dar al-Kutub al-Mishriyyah.
- Al-Dimasyqi, 'Imad ad-Din Abu al-Fida Isma'il bin Kastir. (1983). *Tafsir alQur'an al-Azhim*. Mesir: Maktabah Musyakkah al-Islamiyah.
- Al-Farmawi, Abd. Al-Hayy. (1996). *Metode Tafsir Mawdhu'iy: Suatu Pengantar*. terj. Surya A. Jarman. Jakarta: PT. RajaGrafindoPersada.
- Kementrian Agama Republik Indonesia. (2011). *Alquran dan Terjemahannya*. Jakarta : Widya Cahaya.
- Maba, Ghuftron. (t.t.). *Kamus Lengkap 1 Triliun, Inggris-Indonesia dan Indonesia-Inggris*. Surabaya: Tarang Surabaya.
- Mujib, Abdul dan Jusuf Mudzakkir. (2006). *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media.
- Al-Maududi, Abu al-A'la. (1995). *BagaimanaMemahamiAlquran*, terj. Abdul Said. Surabaya: AlIkhlas.
- Nata, Abudin. (2001). *Tafsir Ayat-Ayat Pendidikan*. Jakarta: Raja Grafindo Persada.
- Nizar, Samsul. (2002). *Filsafat Pendidikan Islam Pendekatan Historis Teoritis dan Praktis*. Jakarta: Ciputat Pers.
- Poerwadarminto, W.J.S. (2003). *Kamus Umum Bahasa Indonesia*, Lembaga Pusat Bahasa Departemen Pendidikan Nasional. Jakarta: Balai Pustaka
- Al-Maraghi, Ahmad Musthafa. (t.t). *Tafsir al-Maragi*. Beirut: Dar al-Fikr.
- Al-Qurthubi, Abu 'Abdillah Muhammad bin Ahmad bin Abu Bakar (1984). *Al-Jami' Li Ahkam Al-Qoran*. cet. 2. Kairo: Dar al-Kutub al-Mishriyyah.
- Ramayulis. (2004). *Ilmu Pendidikan Islam*, cet. 4. Jakarta: Kalam Mulia.
- Shihab, M. Quraish. (2002). *Tafsir Al Misbah: Pesan, Kesan, dan Keserasian Al-Qoran*. Jakarta: Lentera Hati.
- Yasin, Ahmad Fatah. (2008). *Dimensi-Dimensi Pendidikan Islam*. Malang: UIN Malang Press.