

The Murabby Concept in Al-quran (Analysis on Al-Quran Verse of Surah Ali Iran 79 on Education)

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Abstract: This study aims to discuss the meaning of meaning of rabbany which is ordered from Allah in Al-Quran Surah Ali Imran verse 79. In the ushul method shows that each command is an obligation. The verse is analyzed from 8 tafseer books (*Jami' u al-Bayan*, *Ibn Abi Hatim*, *Bahru al-'Ulum*, *Baghawi*, *Anwaru al-Tanzil fi Asrari al-Ta'wil*, *Ibn Katsir*, *Daar al-Mansur fi Tafsir bi al-Ma'tsur*, *Maraghi*). This research is a library research in the category of qualitative research. The method used is thematic method (*maudhu'i*). Next, to reveal the meaning of rabbany which is identical with educator, the writer uses the approaches of linguistics, semiotics, hermeneutics and psychology. The research results show that the command of rabbany is an obligation for every Muslim especially educators. The self-adjustment as an educator to the command of Allah is the criteria of an educator based on Al-Quran. The creation of these criteria will create a good educational system on the educator session. So that Al-Qur'an as the source of all aspects can give a perfect education.

Keywords: *Qur'an*, *Tafseer book*, *Rabbany*, *teacher criteria*

I. INTRODUCTION

Al-Quran is full of messages to manifest a perfect human besides containing the laws of shari'ah. Therefore Al-Quran is said to be *hudan* (guidance). And the Prophet Muhammad PBUH is an example who implements the Al-Quran. Including how the figure of a *murabby* or an educator in Al-Quran must be a guide. When 'Aishah was asked about the Prophet Muhammad PBUH how are the morals of the Prophet, she replied that his morals are Al-Qur'an. This confirms the existence of connection between the personality of the Prophet and the Al-Qur'an. The embodiment of the moral values of Al-Qur'an that has undergone the internalization in the Prophet brings grace for the whole of nature.¹

Ahmed Muniruddin, says; "*the starting point of the Muslim education the first and foremost duty of every new convert to Islam was to learn its teachings, the rituals of prayer and the divine revelation. Muhammad saw in this capacity as the prophet of god, naturally the most suitable man to be their teacher. He taught them the Qur'an, guided them in the questions for jurisprudence an explained to them the rather complicated Islamic system of inheritance.*"²

Another challenge that human beings face is weaknesses that related to their nature, such as stingy, miserly, short-sighted, impetuous, arrogant and despairing. This makes human unstable and wobbly so that he is fascinated by the temporal life of the earth and defeats the eternal life.³ Allah SWT says in Surah Ali Imran verse 79, in the form of instruction to be a *rabbany* that must be applied; "*You should be rabbany, for you have always taught the Book and because of you keep on studying it.*"⁴

The word *rabbany* which is derived from the word *rabb* has a *musytarak* meaning that is the meaning of possessing (*al-Malik*), master (*al-Sayyidu*), renewing a bad state (*al-mushlih*), arranging/regulating /leading (*al-youngbbir*).⁵

That word is often interpreted as educators. How important this command is due to the factor of education is a decisive factor to realize universal goodness, it is said to be universal because it begins with the formation of one's personality. The realization of goodness in the every human will bring goodness to life.

¹ Amiur Nuruddin, *Jamuan Ilahi*, Pesan Al-Quran dalam Berbagai Dimensi Kehidupan, ed. Muhammad Iqbal (Bandung : Citapustaka Media, 2007), p. 102.

² Ahmed Muniruddin, *Muslim Education And The Scholars' Soscial Status Up To The 5th Century*, (Zurich : Verlag der Islam, 1968), p. 30

³ Ibid.,p. 134.

⁴ Departemen Agama RI., *Al-Quran Dan Terjemahannya, cet ke 10* (Bandung : Diponegoro, 2003), p. 47

⁵ Abi 'Abdillah Muhammad bin Ahmad bin Abi Bakr Al-Qurthubi, *Jami' al-Ahkam al-Quran*, Vol 1 (Beirut : Muassah al-Risalah, 2006), p. 249-250

Therefore the measurement standard of a goodness and a good country is with the existence of human civilization. Good civilization can be pursued and nurtured with education. If the education is good so the civilization is good. The importance of being an educator for the goodness of civilization is highly commanded. Especially as a Muslim, the guides and concepts have very accurate. Thus, as a Muslim he surely should know the meaning of *rabbany*.

II. RESEARCH METHOD

This research uses qualitative paradigm, with data collection method is conducted by library research. The method used is the thematic method (*maudu'iy*) that is collecting verses of Al-Qur'an that explain about the meaning of *rabbany*. Furthermore, to reveal the meanings, linguistic, semiotic, hermeneutic and psychological approaches will be used. This method is used by reading, reviewing the *tafseer* books, and books that related to the theme of this research. Data collection technique used in this study is the literary data collection that is by collecting the coherent literature materials with the objects of discussion being studied. The data contained in the literature are collected and processed by editing, organizing, and finding the results of the research. Data analysis conducted in this research is basically the process of organizing and sorting the data into categories and a unit of basic description so that the patterns and the themes found can be formulated as working hypotheses. Based on the data obtained to compile and analyze the collected data, the researcher used descriptive-analytic method. This descriptive-analytic method will be used to track and analyze the *ulama*'s interpretation about the meaning of *rabbany*.

III. RESULTS AND DISCUSSION

Human Potential as *Rabbany*

The creation of human by Allah SWT is not merely as a creature live in the universe, but as a *syuhud*, *'abd Allah* and the Caliph on earth. Thus, as a *murabby* he must understand the tasks that will be conveyed to the learners to develop the potential of *fitrah tauhid*, *ilahiyah*, and *tahsiniyah*.⁶ Al-Kanani states that there are several conditions to be an educator:⁷

1. Things related to himself.
2. Things related to the lesson.
3. Things related to his student.

For a *murabby*, spiritual dimension and material of Islamic counseling must be possessed, the spiritual dimension becomes a central part of Islamic counseling. The objective is focused on obtaining the peace of heart, because the unhealthy or disharmony, disorganization self-disequilibrium are the source of mental illness. And these diseases must be cured.⁸ In the history of Indonesian education, education to become a teacher becomes an important issue in the expansion of education. The first teacher school (*Kweekschool*) was opened in 1852 in Solo. Then it was followed by other teacher schools that produced more than 200 teachers (1887 to 1892), and after an economic depression the number was reduced. Before the teacher schools can produce sufficient number of teachers, there was no special conditions required to perform the teaching profession. The quality of education was often very low especially outside Java. Among the teachers there were those who were not fluent in Malay, who were not fluent in reading, or even could not multiply. In 1859 a teacher in Kaibobo (Seram) had to face 285 students, in Manado there were 260 students in a class. Due to the urgent need of teachers after 1863, the government decided in 1892 appointed the teachers who were without education as the teachers.⁹ Historically, it is very alarming, and it can imagine how the results to the learners if the teachers are not as expected.

There is an inappropriate interpretation about teaching, which is considered too narrow, among others:¹⁰

1. Teaching is telling the learners to memorize. (This ignores learners' interests and may pose a danger to verbalism, memorizing facts without understanding, and without organic and functional relationships).
2. Teaching is conveying knowledge. (This state leads to teacher-centered lessons, the learners do not participate in designing, being autocratic).
3. Teaching is using one particular teaching method. (The situation and times are always changing; monotonous to one method is not necessarily fit in the next period).

⁶ Al Rasyidin, *Falsafah Pendidikan Islami : Membangun Kerangka Ontologis, Epistimologis, dan Aksiologi Praktik Pendidikan, cet 1* (Bandung : Citapustaka Media Perintis), p. 123-124

⁷ Hasan Asari, ed., Zainuddin, *Hadis-hadis Tentang Pendidik* (Bandung : Citapustaka Media Perintis), p. 89

⁸ Saiful Akhyar Lubis, *Konseling Islami, cet 1*, (Yogyakarta : eLSAQ Press, 2007), p. 99

⁹ S. Nasution, *Sejarah Pendidikan Indonesia, cet ke 2* (Jakarta : Bumi Aksara, 2001), p. 40

¹⁰ S. Nasution, *Didaktik Asas-Asas Mengajar, cet 5* (Jakarta : Bumi Aksara, 2012), p. 7

Rabbany in the View of Tafseer Ulama

The study of Surah Ali Imran verse 79 needs to be conducted to understand what is meant as *rabbany* (as educator) which is commanded by Allah SWT. Reviewing and studying the *ulama*'s opinions, especially the *tafseer ulama*.

From the description of ulamas then the researcher tried to formulate a concept to interpret *rabbany* so that we can obtained a conclusion and understanding being a *murabby*. The commentaries on *rabbany* in Surah Ali Imran verse 79 are as follows:

a. Tafseer of Jami'u al-Bayan by Ibn Jarir al-Thabari,¹¹

The *Takwil* experts have different opinions in interpreting "*Rabbany*". There is a meaning with "*hukama* 'and' *ulama*". According to Abu Ja'far *rabbanyyun* is the plural form of *rabbany* that is the one who educates human, who can fix the various problems that exist in human.

b. Tafseer Bahrul 'Ulum by Abu Laits as-Samarkindi explains:¹²

Being *rabbanyyin* means as people who worship, as *ulamas* and *fuqaha* (*fiqh* experts). Az-Zujaj says *ar-rabbanyyun* is a person who has knowledge and also means *al-bayyan* (explanation) that is those who are *ulamas*.

c. Tafseer of bil Ma'tsur by Jalaluddin al-Suyuthi :¹³

It is told by Ibn Abi Hatim from Sa'id bin Jabir dari Ibn 'Abbas in Allah's words: "*Rabbanyyin*" are the *fuqaha* who have knowledge and science. Ibn Jarir and Ibn al-Mundzir and Ibn Abi Hatim from the *Iqrimah* path from Ibn Abbas on Allah's words "*Rabbanyyin*" he said: The clever one, the knowledgeable one, the wise one. Ibn Jarir and Ibn Abi Hatim from the *Adh-dhahak* path from Ibn Abbas "*Rabbanyyin*" are the knowledgeable man and the *fiqh* experts.

d. Tafseer of Ibn Abi Hatim¹⁴

Allah SWT says: "*But be yourself as Rabbanyyin*", by Ahmad bin Fadhl al-'Asqalani, from 'Ali bin Hasan al-Marwazi, from Ibrahim bin Rastam from Qais dari 'Athak, from Sa'id bin Jabir, from Ibn 'Abbas the meaning of "*Be Rabbanyyin*" means the *fuqaha* (*fiqh* experts) who teach their knowledge. Second; Yunus ibn Habib mentions from Abu Daud, from Sulaiman bin Mu'azd from Samak, from 'Ikrimah, from Ibn' Abbas about "*be Rabbanyyin*" means those who are intelligent, knowledgeable and wise. Abu Muhammad says: it is told from Abi Rizin who interpreted knowledgeable people and intelligent people. Third, al-Hasan bin Ahmad says from Musa ibn Muhkam, from Abu Bakr al-Hanafi, from Ibad bin Mansur says: "*I asked al-Hasan about the Allah's words 'be you Rabbanyyin', so he replied: be worship experts, and those who fear Allah*".

e. Tafseer of Ibn Kathir¹⁵

Ibn 'Abbas and Abu Rizin say the interpretation of "*rabbanyyin*" is the wise man, and the knowledgeable man. According to al-Hasan; it means *fiqh* experts, said by Ibn Abbas and Saeed bin Jabir, Qatada, *Pathak al-Khurasani*, Athiyah al-'Aufa, Rabbi 'bin Anas al-Hasan interpret "*Rabbanyyin*" as the worship experts and the fear people.

f. Tafseer of Baidhawi¹⁶

The word "*Rabbanyyin*" is attached to the word "*Rabb*" with the additional of the letter "*aleph*" and the letter "*nun*" as the words of "*al-Hayani*" and "*ar-Ruqbany*". It has the meaning of a person who has a perfect understanding of the science and practice, due to teaching and studying the scriptures. That's the benefit of learning and teaching the true (*haq*) knowledge and finding out the goodness in order to achieve a conviction and practice.

¹¹ Ibn Jarir at-Thabari, *Jaami'u al-Bayan*, (Mesir : Daar al-Fikr li at-Tahba' wa an-Nasyar wa at-Tauzi', 1995), p. 325-328

¹² Abu al-Laits al-Samarqindi, *Tafsir al-Samarqindi* (Bahru al-'Ulum), cet ke-2 (Mesir : Maktabah al-Musyakkah al-Islamiyah, 1984), p. 109

¹³ Jalaluddin Al-Suyuthi, *Tafsir al-Dar al-Mantsur bi al-Ma'tsur*, Cet ke-2 (Mesir : Dar al-Fikr, 1983), p. 211-213

¹⁴ Abi Hatim, *Tafsir Abi Hatim* (Mesir : Maktabah al-Musyakkah al-Islamiyah, tt), h. 211

¹⁵ Al-Hafizh Ibn Katsir, *Tafsir Ibn Katsir* (Tafsir al-Quran al-'Azhim), (Mesir : Maktabah al-Musyakkah al-Islamiyah, 1983), p. 674

¹⁶ Baidhawi, *Tafsir Baidhawi* (Anwar al-Tanzil wa al-Asrar al-Takwil), (Mesir : Maktabah al-Musyakkah al-Islamiyah, 1983), p. 144

g. Tafseer of al-Maraghi¹⁷

The *ayat* which means that the Prophet told his people directly rely on Allah SWT without intermediaries. Without going through the intermediary of man, for Allah actually gives guidance to the right path. By studying the scriptures and teaching as well as practicing will make the "Rabbaniyin" human being who is blessed in Allah's sight, thus knowledge which does not appear in practice cannot be said to be good knowledge, then there is no use conducting *zikir* of the true *zikir* without doing the practice. All the interpretations of *ulamas* on the meaning of *rabbany*, that actor is *murabby* in the context of educator according to the concept of Al-Quran has a deeper meaning. Not just as a teacher who transfers knowledge to the learners, but has a generosity, maturity in attitude and being filled with a sense of responsibility to Allah as a creature.

Murabby Concept in Al-Quran

Based on the *tafseer* study on the meaning *rabbany*, it is concluded that there are several criteria that must be met as *murabby* in accordance with the concept of Al-Quran, namely:

1. Able to realize oneself as *hukama'* (wise and prudent person)

The word "*hukama'*" is the plural form of "*hakim*" which means "wise or prudent person".¹⁸ "*Al-hakim*" also means "a person who has *al-hikmah*," while "*al-hikmah*" is "knowledge" or "know something with very deep knowledge."¹⁹ *Al-hikmah* means knowledge can be seen in Allah's words in Surah Maryam, Verse 12: "*O John, take the Scripture (Torah) seriously. And We gave him hikmah while he is still a child.*"

A *murabby* means someone who educates a student since a child, educate since a child can also mean an early start educating someone. What and how to educate since the beginning or childhood? There surely have tips or a special way. Just as in the education level of children, teenagers, adults who do not have the same delivering way, each has its own characteristics.

Murabby in this case plays a very important role, because education is an integral and continuous (starting from child), and a message in a *murabby* education is the main basic capital of early education place for footing an early education of someone. Therefore, *murabby* should be able to have a sense of deep empathy, starts his teachings with a pure sense of responsibility, from the heart, so that the implementation of the educational process will run well and achieve the target. Love, affection, patience and often succumb attitude are the major capitals in the implementation of early childhood education.

2. Able to be *ulama'* (learned person / a person who is knowledgeable)

This word is derived from *al-'Ilm* that means 'eliminating foolishness'.²⁰ In Munawwir dictionary it is written that the word '*ulama*' is a plural form of *al-Alim* (who are educated, knowledgeable or knowledge expert).²¹ Eliminating one's foolishness is not easy, and it also takes a long time. It needs strategies or tips and a distinctive delivery. Of course, the strategy is different to all learners whom will give the knowledge. Because there are learners who fast understand the knowledge, some are slow to absorb the knowledge.

For a "*murabby*" with the meaning of "*ulama*" has a duty to eliminate the foolishness of learners by creating or performing a variety of learning strategies. This is done in an effort to eliminate the foolishness of students who have various abilities in absorbing what is being taught. Thus the "*murabby*" must be a learned person in delivering the materials and when transferring the knowledge. In Al-Quran the word '*Ulama*' is written in Sura Fatir verse 28; "*And thus (also) among humans, animals, insects, and animals, there are a variety of colors (and type). Those truly fear of Allah, among His Servants are only ulamas. Allah is Mighty, Forgiving*"

Feeling fear in this case is not like the feeling fear of a scaring creature, but fear that arises from the coming truth he knows. Knowing the power of Allah with all His attributes. The nature of Allah, the All-Knowing, the All-Hearing, and so on he feels in his life, so that the knowledge available to him will be accounted correctly, the full responsibility of delivery or the transfer must produce perfection. Even the much deeper that knowledge is in himself will blend with nature. So that it will come out the obedience to Allah. A *murabby* is a pious and devout teacher.

¹⁷ Ahmad Mushtafa al-Maraghi, *Tafsir al-Maraghi*, Juz 3, (Mesir : Syirkah Maktabah wa Mathba'ah Mushthafa al-Babi al-Hilbi wa al-Auladuhu, 1946 M/1365 H), p. 193

¹⁸ Ahmad Warson Munawir, *Al-Munawir Kamur Arab – Indonesia* (Yogyakarta : Unit Pengadaan Buku-buku Ilmiah Keagamaan, 1984), 309

¹⁹ Al-Manzhur, Ibn, *Kamus Lisan 'Arab*, (Cairo : Dar al-Ma'arif, tt), p. 951

²⁰ Ibid. h. 3083

²¹ Munawwir, h. 1037.

3. Able to be *fuqaha*' (a person who is good/smart/mastering fiqh)

'*Fuqaha*' is the root word of "*faqaha*" or "*al-fiqh*" which means "to know something and understand it."²² And a plural form of *al-faqih*, the person who is mastering *fiqh* and a very pious person.²³

Murabby in this sense has two meanings; first he must be a professional, really knows things well and master it. It cannot be said *murabby* when he knows only part or half of the knowledge. Second; he should possess a pious nature, show obedience to Allah. Furthermore, if an expert and specialist in one knowledge discipline but does not have the piety in nature then he cannot be regarded as *murabby*. There are many clever people who have knowledge but there is no good manner on him. This is in accordance with Allah's words in Surah al-Mujadalah verse 11: "Allah will exalt those who believe among you and those who are given some degree of knowledge. And Allah is aware most what you do."

The verse explains that the lifting of someone's degree because of his faith, the knowledge he has, and the sentence "And Allah is aware most what you do" identifies good morals/pious, what he does and acts always in favor because Allah knows everything that is done by someone. According to the writer the words "know" and "understand" have different meanings. To knowing something is not merely to understand something and to understand something is certainly to know something. For example; many people know about the machine, but it is not necessarily they understand the machine. The ease in transferring knowledge is if we understand not if we know it. Because by understanding, it is very easy for him to make a way for students to receive the knowledge.

4. Able to be *Mu'allimin* (teachers/trainers), implementing '*ilmu wa 'amal* (in accordance with his knowledge and deeds)

The word "*Mu'allimin*" is the plural form of "*mu'allimun*" which means teachers or instructors.²⁴ This word is often given to a religion teacher. In fact all people who teach knowledge can be regarded as *mu'allim*. Either it is a religion knowledge or general knowledge. Al-Quran mentions the word *Mu'allim* in Surah al-Baqarah, verse 151: "As (We favor have you), We sent a messenger from among you to recite our signs to you and purify you and teach you the Book and wisdom, and teaches you what you did not know."

Teaching scripture (*Furqan*), is teaching the laws found in Al-Quran. A *murabby* must also know the religion knowledge; this is understood from the above verse that serving as a *mu'allim* (teaching the laws found in Al-Quran).²⁵

The submission, compliance, and enforcement of existing laws in Al-Quran in a teacher is giving the meaningful sense in education. Knowledge will roll correctly; delivery and acceptance will be based on a blessing. The blessing arises from the incompatibility with the rules of Al-Quran. In a history from Muslim it is said: Whoever wakes up in the morning and only thinks of world, it seems he does not look the right of Allah in him, and then Allah will put four kinds of illnesses in him:

- 1) The unending confusion.
- 2) The never clear ending schedule
- 3) The never feel fulfilled needs.
- 4) The endless existence delusion.

It seems the four conditions above have occurred among the teachers today. Many teachers who are confused with their duties, busy with things that have nothing to do with the knowledge teaching, cannot get enough of what they get, and the endless delusion. In fact these situations do not happen to the teachers only, generally these happen all professions if Al-Quran is no longer as the foundation. Sayyid Quthub reveals in the foreword of his greatest work *Fi Zhilalil Qur'an* "Living in the shadow of Al-Qur'an is a pleasure, a pleasure that is only known by people who feel it .."

Az-Jaji explains about Surah al-Baqarah, verse 151 that the Prophet was sent when the people were in a state of foolishness, not knowing the Scripture and knowledge, the sending of a messengers to them is a pleasure for them, linking the teachings before and after, rehearsing unto them the Signs of Allah to them, educating and teaching the Holy Book and knowledge, so remember the pleasure by always doing *tauhid*.²⁶

Based on the description above, it is known that a *murabby* which means *mu'allim* has a strong faith (reflected from the commands to the messengers sent to deliver the message of *tauhid*). And a *murabby* is able to relate the past and the present and even the future things. Perfectly knowledge and charity become the main basis of the human's actions and deeds. Allah says in surah al-Israa verse 36: "And do not follow what you do not have knowledge of it. The hearing, the seeing and the heart, all will be asked for. "

²² Ibn Manzhur, p. 3450

²³ Al-Munawwir, p. 1148

²⁴ Ibid., p. 1038

²⁵ Ibn Jarir at-Thabari, *Jaami'u al-Bayan*, Vol 2, p. 36

²⁶ Abu al-Laits al-Samarqindi, *Tafsir al-Samarqindi* (Bahru al-'Ulum), Vol 1, p. 47

The above verse explains that knowledge and charity must be unity. This can be seen in the statement that is not allowed to do something (practicing) without having the knowledge of it. The balance of knowledge and charitable deeds are the factors that can lead to the truth of each body member, hearing, seeing, and heart. In the book *Al Amru bil Ma'ruf wan Nahyu 'anil Mungkar* by Ibn Taymiyyah, that Mu'adz bin Jabal says: "Knowledge is the leader of the charity and the charity is behind after the knowledge." In the book of *Fathu al-Baary Fathu al-Baary*, on the chapter of *al-ilmu qabla al-qauli wa al-'amali*, stated: "Actually knowledge without charity would not be beneficial." Al-Muhallab says, "A helpful charity is the charity that preceded the advance of knowledge. The charity in which there is no intention to expect reward and it is done sincerely, then this is not charity (because it is not preceded by knowledge). Actually what he did is just as crazy man whose pen is lifted from him." (Al-Bukhari Syarh Libni Baththol, 1/144)

5. Able to be *hulama*' (a person who is patient and generous)

Hulama is derived from "*haluma*" which means "*aqlun*" (mind)²⁷, so it can be interpreted as "the people who have mind." In linguistic '*aql*' has various meanings. Among them is *al-Hijr* or *Al-nuha* which means intelligence. While as a verb (*fi'il*) it is '*aqala*' means *habasa* which means enticing or attractive.²⁸

There are some opinions of *ulamas* who describe the *aql*, including:²⁹ Ibn Zakariya who says; "all which have a root word consists of letters *ain, qaf, lam*, point to the meaning of "the ability to control something, either in saying, thinking and doping." Ibrahim Madkur says "*aql* can also be understood as a spiritual potency to differentiate between the truth and the falsehood". Abbas Mahmud explains "*aql* is a suppressant sense, with his mind human are able to know and trust his obligations". *Aql* in this sense is not the brain as one organ, but the thinking ability in the human soul.

From the above explanation, it can be said that a *murabby* who has *hulama`* is:

- a. A teacher who can control his saying, thinking and doing
- b. A teacher who can distinguish between the truth and the falsehood.
- c. A teacher who knows *amanah* and liabilities.

6. Able to be *al-Ahbar* (a pious and righteous person)

It is as well as *al-Walah* (a *wali* who manages the affairs of a person who is his ward), applying *rabbaniyah* nature (directing himself to the divine nature).

This word is the plural form which is derived from *al-kaburu* which means "pious or righteous." So that *al-Ahbar* can be interpreted as religious or righteous people. The harmony of people who have knowledge with pious nature is an integral and inseparable unity. The definition of pious person here is the one who has good deeds, knowledgeable, humble, pious and courteous to each other. In Al-Quran surah an-Nisa' verse 69 stated: "And whoever obeys Allah and (His) Messenger, they would be together with people who are blessed by Allah, namely: the *shiddiiqin*,³⁰ the people died as martyrs, and the righteous ones. And they are the best of friends."

Based on the above verse a *murabby* or teacher always obeys Allah and His Messenger. Having the grace of Allah SWT, and they are the best of friends. Teachers are not only educators who teach their learners, but they are also the learners' best friend. What emerges in a learning or education process if the teachers consider their learners as friends? The harmony will be established, very different from the situation and the current conditions that there is a fear factor.

7. Able to be *atqiya*' (a person who is *taqwa*, fear of Allah the Almighty) and worshipers (a person who always worships).

It is not easy in the learning and teaching process, there are many obstacles faced as a teacher because the learners are intellectual human who have various characteristics and different characters. So that if the act is not based on the worship, it will be lame, the knowledge transfer process will fail. The teachers will be bored and tired of teaching the materials to the slow learners and even it can cause an upset nature, if a teacher has been upset, will it possible the knowledge transferring can be achieved? With the foundation of worship and devotion, it will arise the sincerity in giving knowledge; he will sympathize and nurture their students with care and a sense of responsibility and compassion.

Worship can have a positive impact on a person, as Abdullah bin Abbas says in his book *Al-Istiqaamah* 1/351 by Imam Ibn Taymiyyah and Ibn al-Qayyim in a book *al-Wabilush* "Actually the good deeds of worship

²⁷ Ibrahim Madkur, *Mu'jamu al-Wajiz* (Mesir : Waziratu al-Tarbiyah wa al-Ta'lim, 1994), p. 169

²⁸ Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta : Pustaka Pelajar, 2007), p. 115.

²⁹ Ibid., p. 115-116

³⁰ The people who are strongly faithful to their beliefs on the truth of the Prophet and these people are blessed with pleasure as mentioned in Surah Al Faatihah verse 7.

have influence in the form of light heart, brightness of the face, the strength of the body, and moreover to the sustenance and love in the hearts of human. Rather bad deeds (sins) it really has a bad effect on the heart of darkness, the gloom on the face, body weakness, lack of means of subsistence and hatred in the human's heart. "

8. Able to apply *dirasah al-Kitab* (implementing Al-Qur'an in himself and teaching)

This is one of standardizations for *murabby* or teacher, to be able to study Al-Qur'an and apply it into life. In his Sahih book, Imam Al-Bukhari narrated a hadith from Hajjaj bin Minhal from Syu'bah from Alqamah bin Martsad from Sa'ad bin Ubaidah from Abu Abdirrahman As-Sulami from Utsman bin Affan Radhiyallahu Anhu that the Messenger of Allah says: "*The best of you is the one who learns Al-Qur'an and teaches it.*"

Still in the hadith narrated by Al-Bukhari from Uthman ibn Affan, but in a slightly different editorial it is mentioned that the Prophet says: "*Actually the most important persons of you is the one how learns Al-Qur'an and taught it.*"

9. Able to be *mardhiyan* ((seeks as a person who is in the pleasure of Allah SWT).

The adjustment with the mercy of Allah SWT is the goal of a Muslim's life. Only those who are in the mercy of Allah SWT feel the calmness from various problems and always think positively (*husnu zhan*) from various situations. The calmness and positive thinking is the main works of a teacher, because he works as how the students will get the upgrading knowledge and establishing their characters.

IV. CONCLUSION

Realizing a plenary is very difficult, especially anything linked to *murabby* with is influenced from sharing factors, such as professions to earn a living today. Therefore to overcome this, one most important thing that a *murabby* holds is a sincere intention to Allah SWT should be the main basis. So that the knowledge initially he demanded will be given by him well and will get a good acceptance as well. In accordance with what al-Ghazali narrated "whoever searches for knowledge not because of Allah the Almighty. Then it will be inflicted on him the difficulties of the world, and will not be able to smell the fragrance of heaven on the Day of Judgment." ³¹ The happiness of the world in the profession of *murabby* does not lie in the abundance of material he acquired. But the happiness will be obtained when he has good ethics. Because the purpose of ethical naturally according to Majid Fakhri in his book *ethical theories in Islam* is "to gain happiness."³²

The dilemmas of the profession as a teacher in the era of globalization and the issue of educational pragmatization have brought about a positive attitude and mental change. There are teachers who still remain consistent carrying the values and idealism as teachers who are missed by the learners because of the extraordinary character and example of morality. On the other hand, in the contemporary context, these values are increasingly displaced and contaminated by the sudden and pragmatic effects of negative lifestyles, this is a darkening veil of an increasingly transparent and pervasive world of education, largely because of the perverse behaviors that teachers and bureaucrats play who are consciously or not have been fallen to be consumptive and materialistic, so that the issue of commercialization, abusing the authority and power, not only have been possessed by politicians and bureaucrats, but also penetrated the world of education. If this is left continuously, surely it is dangerous, because the business narrative and consumer instinct of the education world are to meet the various urgent needs offered by various commodities or companies, but the idealism and professionalism is increasingly at stake. And the fact is if the education is intervened with liberalization, the discourse of morality as teachers is no longer an important thing to be discoursed.

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³¹ Ayub Wakhllallah, *At-Tarbiyatu al-Islamiyah 'inda al-Imam al-Ghazali, cet ke-1* (Beirut : Maktabah al-'Ashriyah, 1996) p. 128

³² Mulyadi Kartanegara, *Nalar Religius* (Jakarta : Erlanga, 2007) p. 47

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