

EDUCATOR TERMS BASED ON HADITH REVIEW

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ABSTRACT

This study aims to track and find out what terms are often used for the term educator, which in this case examines the term or equivalent of the word educator in the traditions of the Prophet. The method used in this study uses a qualitative research method with an analytical descriptive approach. Where this research approach seeks to explain a symptom, event or event that is happening at the present time when the researcher tries to photograph the events and events that are the center of attention and then describe what they are related to the term educator in the hadith review. The results show that there are at least six terms or vocabulary in using the term educator in the Prophet's hadith, namely Ustadz, Mua'allim, Murabbi, Mursyid, Mudarris, Mu'addib. Where each of these vocabularies has different meanings and characteristics related to an educator.

Keyword: Educators; Hadith; Prophet

INTRODUCTION

In Sisdiknas Law No. 20 of 2003, it is explained that educators are education personnel who are qualified as teachers, lecturers, counselors, study students, widyasarana, tutors, instructors, facilitators and other designations in accordance with their specificity, as well as participating in organizing Education (Law No. 20 of 2003 concerning the National Education System, Chapter I, Article 1, point 6). Linguistically educators are people who educate (KBBI, 2015: 263). In English, it is called a teacher (Echols & Sadily, 2010: 560). It means educators, teachers. Educators in Islam are people who are responsible for the development of their learners by trying to develop all the potential of learners, both affective potential (taste), cognitive (copyright), and psychomotor (karsa) (Tafsir, 2016: 74-75).

Educator also means that the adult who is responsible for providing assistance to his learners in their physical and spiritual development, in

order to reach the level of maturity, able to stand alone and fulfill their maturity level, able to be independent in fulfilling their duties as servants and caliphs of Allah Swt. And able to perform duties as social creatures and as independent creatures (Mujib & Mudzakkir, 2016: 87). The term educator in Islam is referred to by several terms such as murabbi, mu'allim and muaddib. Although the three terms are still distinguished because each has a somewhat different connotation and emphasis on meaning, but in the history of Islamic education the three are always used interchangeably (Siddik, 2016: 77). Meanwhile, Muhaimin, in his formulation uses the term educator into several terms such as ustadz, mu'allim, murabbi, mursyid, mudarris, and mu'addib and has its own characteristics in his duties as an educator, as can be seen in the following table below: (Muhaimin, 2015: 50).

Table 1. Educator Terms and Characteristics

NO.	EDUCATORS	CHARACTERISTICS AND TASKS
1.	<i>Ustadz</i>	People who are committed to professionalism, attached to themselves a deddikative attitude, commitment to the quality of processes and work results, and continuous improvement attitudes.
2.	<i>Mua'allim</i>	People who master science and are able to develop it and explain its function in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalization, and implementation (amaliah)
3.	<i>Murabbi</i>	People who educate and prepare students to be able to be creative and able to organize and maintain their creations so as not to cause havoc for themselves, society and the surrounding nature.
4.	<i>Mursyid</i>	People who are able to become models or centers of self-identification or become the center of anutan, exemplary, and consultant for their learners.
5.	<i>Mudarris</i>	People who have intellectual and informed sensitivities and update their knowledge and expertise on an ongoing basis, and strive to educate their learners, eradicate their stupidity
6.	Mu'addib	practice skills according to their talents, interests and abilities. People who are able to prepare learners to be responsible in building a quality civilization in the future

As for the hadiths of the Prophet (saw) there are a number of terms used to refer to teachers or educators, namely: murabbi, mu'allim, muaddib, mudarris and muzakki. To focus more on the discussion, then in this paper the author will present the terms in the hadith that are in line with the word educator contained in the hadith texts of the Prophet (saw).

METHOD

The research conducted in this study uses qualitative research methods with an analytical descriptive approach. Descriptive research is a study that seeks to explain a symptom, event or event that occurs at the present moment where researchers try to photograph events and events that are the center of attention to then be described as they are (Sukmadinata, 2008:72). The method is used to solve and answer the problems that occur in the present by using the way it works starting from collecting the necessary reading materials, sorting and selecting relevant reading materials, studying reading materials, then making writing frameworks, and pouring these reading materials according to the written framework that has been made, namely by explaining them systematically, deeply, and comprehensive.

It is hoped that this method will solve existing problems both in the present and other actual problems (S. Nasution, 2003: 61). As for the sources used by the Qur'an, al-Hadith, and also books on education written by various experts in the field of education that will be expected to give guidance to the values of teachings and education

contained in it (Nata, 2011: 7).

RESULTS AND DISCUSSION

1. Prophet as Educator

When examined in Sirah Nabawiyah, there are actually many sides of the life of the Prophet (saw) that are suitable as an example. In the political aspects, war strategy, economic development, the concept of divinity, and so on, the person of the Prophet

(saw) is an exemplary person. Allah swt. says in Surah al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: "Surely it has been in (self) the Prophet (self) a good example for you (that is) for the one who expects (grace) of Allah and (the coming) of the day of resurrection and He mentions Allah a lot." (Q.S. Al-Ahzab/33:21).

Among the example of the Prophet (saw) is in terms of aspects as an ideal educator. Allah Swt. says in Surat al-Ahzab verse 21:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

It means: " Indeed, send them an Apostle from among them, who will read to them your verses, and teach them the Qur'an and The Qur'an and the Sunnah and purify them. Surely you are the Almighty again wise." (Q.S. Al-Baqarah/2:129).

Mustafa Muslim, said that the above verse is the prayer of Prophet Ibrahim as (Muslim, 1989: 89). The Prophet informed him that his appointment as an apostle and as an educator was the fruit of the prayer of Ibrahim as. Do'a Nabi Ibrahim above, answered by the word of Allah Swt., surah Ali Imran, verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ

It means: "Indeed Allah has given gifts to believers when Allah sent among them an Apostle of their own class, who read to them the verses of Allah, cleansed them, and taught them the Qur'an and al-wisdom. and Verily before that (coming of the Prophet), they were truly in a real error." (Q.S. Ali Imran/3:164).

The above verse shows the Prophet (saw) as an educator, and the answer from the prayer of Prophet Ibrahim As. More is confirmed in the following verse:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا
لَمْ تَكُونُوا تَعْلَمُونَ

It means: "as (we have perfected Our favor to you) We have sent you an Apostle among you who recited Our verses to you and sanctified you and taught you the Qur'an and Al-Hikmah, and taught you what you do not yet know. (Q.S. Al-

Baqarah/1:151).

Al-Thabari, in the Book of Tafsir Al-Thabari (Al-Thabari, 2018), quoting Abu Ja'far's opinion explaining the words كما أرسلنا فيكم رسولا

it means "I will perfect My favor to you by explaining the shari'ah of hanif religion, also I will show the religion of Ibrahim as, I will grant his prayers against you, which he has requested, and his supplications when he prays to his Lord: rabbana wab'as fihim rasulan minhum... and do'anya rabbana waj'alna muslimaini laka wamin zurriyatina ummatan muslimatan laka... I also sent you a messenger whom Ibrahim and his son had requested, that I would send an apostle of his descendants. As for the word of God, yatlu 'alaihim ayatina means the verses of God, yuzakkihimi means purifying from the stains of sin; yu'allimukumul the book, namely al-Furqon, means that Allah will tell His laws; al-Hikmat means sunnah and fiqh in religious teachings. Wayu'allikum ma lam takunu ta'lamun. That is, telling the stories of the prophets to you, the stories of the ancients, the news of something that had been and was happening from things that the Arabs did not know and were told through the Prophet (peace be upon him), Allah informed also that they would all know from the Prophet (Al-Thabari, 2018:665-666).

The above verse shows that the existence of prophet Muhammad (saw) is as an educator, because he was born to teach al-Kitab, al-Hikmah to humans. As educators, the Prophet (peace be upon him) sanctified their

souls, inviting people how necessary it was to ponder the verses of Allah, both the verses of the Quriyyat, and the verses of kauniyyat, the universe of His creation.

2. Some Educator Terms Based on Hadith Review

a. Prophet as Murabbi

The term murabbi is a form (shigat) al-ism al-fail derived from the word rabba yarubbu which means, repair, master, lead, maintain and maintain (Al-Isfahani, tt.: 189). According to Abu al-A'la al-Maududi, the word rabba means the following: (1) educate, nurture, and improve. For example; rabba al-walad. That is; educating, nurturing and nurturing children; (2) Gather, prepare. For example; Fulanun yarubbu al-nas. That is; fulan gathers people; (3) responsibility, repair, parenting, for example; rabba dhi'at. That is; repairing something broken and being

responsible for it (Al- Maududi, 1985: 26-27).

The explanation of the root of the murabbi word above looks that the teacher's task is very broad. Based on the breadth of meaning contained in the term, Muhammad 'Athiyyah Al-Abrasi, said that the term al-Tarbiyyat is a term that is suitable for all Islamic educational activities (Al-Abrasion, tt: 7-14). In the hadith of the Prophet there are not exactly the same words as murabbi, but the root of the word that has to do with magpie as mentioned above is found. Below will be presented among the hadiths that have to do with magpie as mentioned above is found. Below will be presented among the hadiths that have to do with murabbi, both in the form of isim and in the form of fi'il. Then the words are analyzed with a review of the language and its meaning according to the established theme.

حدثنا مسدد قال حدثنا إسماعيل بن إبراهيم أخبرنا أبو حيان التيمي عن أبي زرعة عن أبي هريرة قال: كان النبي صلى الله عليه وسلم بارزا يوما للناس فأتاه جبريل فقال ما الإيمان؟ قال (أن تؤمن بالله وملائكته وبلقائه ورسله وتؤمن بالعبث) . قال ما الإسلام؟ قال (الإسلام أن تعبد الله ولا تشرك به وتقيم الصلاة وتؤدي الزكاة المفروضة وتصوم رمضان) . قال ما الإحسان؟ قال (أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك) . قال متى الساعة؟ قال (ما المسؤول عنها بأعلم من السائل وسأخبرك عن أسرارها إذا ولدت الأمة ربها وإذا تطاول رعاة الإبل البهم في البنيان في خمس لا يعلمهن إلا الله) . ثم تلا النبي صلى الله عليه وسلم { إن الله عنده علم الساعة } الآية ثم أدير فقال (ردوه) فلم يروا شيئا فقال (هذا جبريل جاء يعلم الناس دينهم) { رواه البخاري } .

Meaning: "telling us Musaddad, telling us Ismail ibn Ibrahim, preaching to us Abu Hayyan al-Tamimi dai Abi Zar'at of Abu Hurairah, he said, "One day when the Prophet was sitting with a friend, suddenly came a man and asked, "what is faith?" replied the Prophet, "Faith is believing in Allah, his angels, and meeting with Him, his apostles, and believing in the day of resurrection from the grave. Then the man asked back. What is Islam? The Prophet replied, "Islam is to worship Allah and not to associate Him with anything, to establish prayers, to perform zakat in fardhukan, and to fast in Ramadan." Then the man asked again, "What is Ihsan? The Prophet replied, Ihsan is to worship God as if you saw Him.

If you do not see Him, know that God sees you." Then the man asked again: what is the doomsday?" The Prophet replied, "The person being asked does not know better than asking, but I will find some conditions (signs) if the person being questioned will come the day, the host will give birth to him, and other livestock grazers if they have competed in building buildings. And it is included in the five kinds that do not know it except Allah, which is stated in the verse: "Indeed, Allah alone alone knows the Day of Resurrection, and He is the One who sends down the rain and knows what is in the mother's womb, and no one knows where it is. he will die. Verily Allah is All-Knowing deeply." (Q.S. Luqman/31:34). Then that person goes. Then the Prophet told the companions, "Take that person. However, the friend did not see the former person. So the Prophet said, "It is the Angel Gabriel who came to teach you religion." (Al- Asqalani, 2014: Volume I: 142).

The underlined matan hadith above means, "I will tell you about the conditions for the Day of Judgment, namely when a slave gives birth to his master." If the above hadith is analyzed, it will be found that one of the signs of the Day of Judgment is

marked when a female slave gives birth to her master. The word rabba contained in the above hadith is maf'ul from walad which means master (owner of slaves). In the form of marfu' mufrad is called rabbun, which has other meanings such as penetrating, ruler of affairs, keeper, ruler, regulator,

and guardian of its preservation and existence.

In the murabbi concept as an educator, he tries to imitate the attributes of God, so that good qualities appear in an educator. The existence of murabbi in addition to applying these commendable attitudes, he is also obliged to teach these commendable traits to students. Usually, lessons about the attributes of God are contained in the material of monotheism (Samak, 2013: 86).

Based on this language review, it can be seen how big the responsibility of a teacher towards students is. Therefore, educators who are able to carry out these tasks are educators who have mature competencies, both academically and professionally (Darajat, 2016: 41). The murabbi's role as an educator has a very broad scope. Educators are responsible for maintaining and preserving the physical and spiritual aspects of children so that they continue to develop.

When examined in the hadith of the Prophet Muhammad, it is found that the concept of murabbi as an educator is; (1) educators have full authority in carrying out their mandate as educators for students; (2) the need for efforts to develop the professionalism of educators so that their duties as educators can be carried out optimally; (3) educators are people who are responsible for carrying out God's mandate to create people who are devoted to God and *Khilafat fil ardh*; (4) educators should understand the psychological aspects of children. This is useful for selecting suitable

educational materials to be given to students; (5) educators are people who are obliged to develop children's potential. People who are unable to carry out this mission cannot be said to be educators; (6) educators always develop and instill the nature of *al-rububiyyat* in him; (7) educators master the concept and application of classroom management and create a dynamic and fun learning atmosphere (Nizar and Hasibuan, 2016: 117-118).

b. Rasulullah as Mu'allim

Mu'allim comes from 'allama, *yu'allimu*, *al-ta'lim*. That is, has been teaching, is teaching, and teaching. The word *mu'allim* means teacher or one who teaches. The term *mu'allim* as educator in the hadith of the Prophet is the most commonly known and widely found word. *Mu'allim* is the *isim fa'il* of 'allama which means one who teaches. In the form of *tsulasi mujarrad*, *mashdar* of 'alima is 'ilmun, which is often used in Indonesian language is called science.

In Islamic education, the second term of education after *al-Tarbiyah* is *al-ta'lim*. Rasyid Rida as quoted by Samsul Nizar defines *al-ta'lim* as the process of transmitting

various knowledges to the individual soul. His argument is based on the letter al-Baqarah verse 151 above (Nizar, 2016: 27).

Based on the definition of science above, the mu'alim is a person who is able to reconstruct the building of knowledge systematically in the minds of students in the form of ideas, insights, skills, and so on that have to do with something. Mu'alim is a person who has superior abilities compared to students, with whom he is trusted to lead students to perfection and independence. Among the hadiths that talk about mu'alim are:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ ذَكَرَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَلْتُ عَلَى أَدْنَاكُمْ ». ثُمَّ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْحُوتُ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ ». قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Meaning: told us Muhammad ibn 'Abdul A'la al-Shan'ani, told us Salamat ibn Raja', told us Walid ibn Jamil, told us Qasim ibn 'Abdurrahman, from Abu Umamat al-Bahili, said "It was mentioned for the Messenger of Allah that there were two men, one expert in worship and one expert in knowledge. Then the

Messenger of Allah said, "The virtue of an expert in knowledge over a worshiper is like the virtue between me and the lowest among you. Then the Messenger of Allah said, verily Allah, His angels, the inhabitants of the heavens and the earth, even the ants that are on the rocks and fish, they pray to an educator who teaches goodness." Abu 'Isa said, "This hadith is hasan sahih gharib. (H.R. Tarmizi, 1983: 632).

Based on the study of this hadith, the concept of mu'allim as an educator has implications for the concept of educators in Islamic education, as follows:

- 1) Educators (mu'allim) have the most important position among all humans. For example, the virtues; a). educators are heirs of the Prophets; b). educators have a higher virtue than 'abid, like the virtue of the Messenger of Allah than the lowest person among all humans; c). Allah and His angels, the inhabitants of the earth and the heavens pray to good educators; d). The inhabitants of the earth will be cursed without the presence of mu'allim and muta'allim; e). the existence of knowledge will be lifted with the death of the scholars (mu'allim).
- 2) Mu'allim as educator has the duty to; a). enlighten people's lives from ignorance; b). as a place for people to "vent" their problems; c). protect the people

from the curse of Allah; d). Practice and teach knowledge to the people; e). straighten leaders when they are wrong, and provide input in managing the government.

- 3) Mu'allim as educators have the following characteristics; a) sincere in teaching knowledge; b). not grumpy; c). not hitting students; d). fulfill their mandate perfectly (Nizar, 2016: 122).

3. Rasulullah as Mu'addib

Mu'addib is the fa'il isim of addaba. Addaba means to educate, while mu'addib means a person who educates or educators. In wazan fi'il tsulasi mujarrad, masdhar aduba is adaban which means polite, good manners. Al-adabu means politeness. The mashdar of addaba is ta'dib which means Education (Munawwir). (A.W Munawwir, 2020:13)

Mu'addib is a mashdar form of the word addaba which means giving manners, educating. (Mahmud Yunus, 2010:37). Adab in everyday life is often interpreted as manners, manners, morals, character. A civilized child is usually understood as a polite child who has commendable behavior.

Based on a review of terminology, mu'addib is an educator whose job is to create a learning atmosphere that can move students to behave or be civilized in accordance with the norms, morals and manners that apply in society. Below are some of the hadiths that have to do with the concept of mu'addib as an educator.

اخبرنا محمد هو ابن سلام حدثنا محاربي قال حدثنا صالح بن حيان قال عامر الشعبي حدثني ابو بردة عن ابيه قال قال رَسُولُ اللَّهِ -صلى الله عليه وسلم ثلاثة لهم اجران: رجل من اهل

الكتاب آمن بنبيه و آمن بمحمد صلى الله عليه وسلم والهدى المملوك إذا أدى حق الله و حق مواليه و رجل كانت له أمة فأدبها فاحسن تأديبها و علمها فاحسن تعليمها ثم أعتقها فتزوجها فله أجران. (رواه البخاري)

Meaning: Tell us Muhammad, he is Ibn Salam, tell us Muharibi, he said, tell us Salih ibn Hayyan, he said, had said Amir al-Shafi'i, told me Abu Burdah, from his father, said, Rasulullah said, "Three (groups) get two rewards, namely a People of the Book who believes in his Prophet and then believes in Muhammad SAW, "a slave when he fulfills the rights of Allah ta'ala and the rights of his master, and a man who has female slaves whom he teaches. well and teaches it well, then frees him and marries him, then he gets two rewards." (H.R. Bukhari).

In this hadith the Messenger of Allah explained that whoever has a female servant (slave girl), if he educates her so that the slave has good morals and manners, then sets her free and marries her, then for him there are two rewards. In this case, the term mu'addib as an educator is more emphasized to people who educate someone to have good manners, behave politely. Mu'addib as an educator in Islamic education plays his roles, among others; 1). Mu'addib as an educator is the person who is responsible for the guidance, education of students so that they behave, have good character, and are civilized, polite in accordance with the general provisions that apply in society. 2). The Koran is a dish that is the source of adab

and behavior, because the adab of Allah is the Koran, and the adab of the Prophet is the Koran.

4. Rasulallah as Mudarris

Etymologically, mudarris comes from Arabic, namely isim fa'il from darrasa. Darrasa means teaching, while mudarris means teacher, teacher. (Munawwir: 335). In terminology, Mudarris is a person who has intellectual and information sensitivity and continuously updates his knowledge and expertise, and tries to educate his students, eradicate their ignorance, and train skills according to their talents, interests and abilities. (Muhaimin, 2015:89). In concise language, Mudarris is a person who is

entrusted as a teacher in an effort to teach students. In the hadith, the words mudarris have not been found, but there are several traditions related to the origin of the word mudarris. Here are some of the hadiths that have the same root as mudarris:

عن أم سلمة عن النبي صلى الله عليه وسلم بهذا الحديث قال يختصمان في موارد واثياء قد درست فقال اني اقضي بينكم برأبي فيما لم ينزل علي فيه . (رواه ابو داود)

(Abu Daud Sulaiman Ibn al-Asy'ats Ibn Syadad Ibn 'Umar Ibn 'Amir, Sunan AbiDaud, 1409 H:3112).

Meaning: From Umm Salamah from the Prophet Muhammad SAW, in this hadith both of them cling to inheritance and something that has been

learned, then the Messenger of Allah said, "Indeed I decide between you according to my opinion on what was not sent down on me to him." (H.R. Abu Daud).

This hadith discusses the issue of inheritance. In the hadith it is explained about two people who argue with each other about the issue of inheritance. Then the Messenger of Allah said, "Indeed, I decide between you with my mind what has been sent down to me." In this hadith there is the word darasat, namely fi'il madhi whose dhamir is mustatir taqdir (هي), which returns to موارد. darasat here means something that has been learned.

Based on the hadith above, when it is associated with mudarris, the educator is a person who is able to solve a problem using common sense. In this case, the nature of the mudarris is being able to decide a problem and learn a lesson by using his mind (ijtihad).

5. Rasulallah as Muzakki

As the term used for educators previously, muzakki is also an isim sentence in Arabic with shigat al ism al-fa'il or who performs an action. Muzakki comes from the four letters fi'il madhi, namely zakka which means name and zada, which means developing, growing, and increasing. Another definition of zakka is to purify, cleanse, repair, and strengthen. In other words, there is also tazakka which means tashaddaq, which means giving alms, tithing, being good, being clean. Azzakat has the same meaning as al-thaharat and al-shadaqat, namely

purity, cleanliness, shadaqah, and zakat.(A.W. Munawwir: 615-616).

Based on the discussion of the language above, then in terms muzakki is a person who cleans, purifies something so that it becomes clean and holy and avoids 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 to avoid disgraceful acts.

Educators as muzakki are individuals who always guard themselves from disgraceful acts. Muzakki has the main task of maintaining the sanctity of the child's soul by directing and guiding him so that he is immune to negative influences from both the external and internal environment.

عن أبي هريرة أن زينب كان اسمها برة فقيل لها تزكي نفسها فسمها رسول الله صلى الله عليه وسلم زينب. (رواه ابن ماجه)

(Muhammad Ibn Yazid al-Qazwaini, Sunan Ibn Majah)

Meaning: From Abu Hurairah, that at first Zainab's name was Barraah, so it was said to purify herself, then the Messenger of Allah. changed her name to Zainab.(H.R. Ibn Majah).

In this hadith, it is narrated that when Zainab was a child at first her name was Barraah, in order to purify her soul and personality, then the Prophet named her Zainab. This indicates that a person's inner purity can also be

influenced by the name, because the name also includes prayer. When associated with the concept of muzakki, as educators, in order to make education successful, educators must not give words that can discourage students, by mentioning inappropriate titles for students. The educational term is correct which says that reward is more important than punishment.

Based on the hadith review and the study of terminology regarding muzakki above, the concept of muzakki has implications for the meaning and duties of educators in Islamic education, as follows:

- 1) Muzakki is one of the terms for the designation of teachers who are responsible for the process of self-purification of children, both body and soul, so that they are preserved from bad qualities and replaced in them with noble qualities.
- 2) Muzakki always adorns his soul with commendable qualities so that the sanctity of his soul is maintained.
- 3) The environment can affect the sanctity of the soul, both the internal and external environment of the students themselves. So that muzakki acts as an educator for the sanctity of the soul.
- 4) One way to maintain the purity of the soul is to curb the passions with useful activities. (Samsul Nizar, 2001:134).

CONCLUSION

In language, educators are people who educate. In English it is called a teacher. It means educator, teacher. Educators in Islam are people who are responsible for the development of their students with efforts to develop all the potential of students, both affective potential (taste), cognitive (creation), and psychomotor (intention). Educators also mean adults who are responsible for providing assistance to their students in their physical and spiritual development, in order to reach a maturity level, able to stand alone and fulfill their maturity level, able to be independent in fulfilling their duties as servants and caliphs of Allah SWT. and able to perform tasks as social beings

and as independent beings.

The term educator in Islam is referred to by several terms such as murabbi, mu'allim, muaddib, mudarris and muzakki. Although the five terms are still distinguished because each has a slightly different connotation and emphasis on meaning, in the history of Islamic education murabbi, mu'allim and mudarris are always used interchangeably. The position of educators according to Islam is noble because they are the successors of the Prophet's duty in conveying knowledge based on the Al- Quran and As-Sunnah. Therefore, educators are obliged to form noble personalities and have commendable traits as desired by Islam because educators are qudwah and also good uswah for students.

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