

## EDUCATORS IN THE PERSPECTIVE OF THE PROPHET'S HADITH

Samsul Rizal<sup>1</sup> Muhammad Najari<sup>2</sup> Hemawati<sup>3</sup> Syahrin Pasaribu<sup>4</sup>

1. STAI Syekh H. Abdul Halim Hasan Al Ishlahiyah Binjai [samsulrizal@ishlahiyah.ac.id](mailto:samsulrizal@ishlahiyah.ac.id)
2. STAI Syekh H. Abdul Halim Hasan Al Ishlahiyah Binjai [Muhammadnajari@ishlahiyah.ac.id](mailto:Muhammadnajari@ishlahiyah.ac.id)
3. STAI Syekh H. Abdul Halim Hasan Al Ishlahiyah Binjai [hemawati@ishlahiyah.ac.id](mailto:hemawati@ishlahiyah.ac.id)
4. STAI Syekh H. Abdul Halim Hasan Al Ishlahiyah Binjai [syahrinpasaribu68@gmail.com](mailto:syahrinpasaribu68@gmail.com)

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### ABSTRACT

Humans are human beings who already have the provisions to be able to develop as the verse of the Qur'an in Surah an Nahl verse 78, which states that humans are born in a state of not knowing anything, but equipped with hearing, sight, and conscience, so that you may be grateful. With this provision, it is hoped that humans can learn and develop their own provisions, so that later you can be grateful. With this paper, it is hoped that it can be a guide and basis for educators in teaching education to their students. An educator is every adult whose religious obligation is to be responsible for the education of himself and others. The responsibility of educators is to educate individuals to believe in Allah and carry out His Shari'ah, educate themselves to do good deeds, and educate the public to advise each other in carrying out the truth, advise each other to be steadfast in the face of adversity, worship Allah and uphold the truth. Educators in the perspective of the Prophet's Hadith, namely educators who have the following attitudes: Al-Amanah (trustworthy), As-Shidiq (honest), Al-Ukhuwwah (a sense of brotherhood), Al-'Adl (fair), Al-'Afwu (forgiving), Al-Haya' (shame), Ar-Rahman (compassion), As-Shabr (patient). At-Ta'awun (help).

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#### Corresponding Author:

**Samsul Rizal:** STAI Syekh H. Abdul Halim Hasan Al Ishlahiyah Binjai  
[samsulrizal@ishlahiyah.ac.id](mailto:samsulrizal@ishlahiyah.ac.id)

## **1. INTRODUCTION**

The aim of Islamic Education is to serve Allah. Devotion to Allah as the realization of faith which is manifested in charity, is none other than to achieve the degree of a pious person by His side. Believing and doing good deeds are two aspects of personality that Islamic Education aspires to. Muhaimin said, the essence of the goal of Islamic Education is the formation of perfect human beings who have a Quranic face, the achievement of human beings who have religious, cultural and scientific dimensions.(Mujib, 1993).

To actualize this goal, humans as caliphs have the responsibility to lead humans towards these goals, by making God's attributes part of their personality characteristics. Thus, the existence of educators in the world of education is very crucial, because their obligation is not only to internalize knowledge but also to transform values (values/qimah) in students. The forms of values that are transformed and socialized include at least: ethical values, pragmatic values, sensory effect values and religious values.(Muhammad Thalhah Hasan, 1986).

Factually, implementing the internalization and transformation of values and knowledge in students is integrally a quite tough task in the midst of a complex society, especially in the era of globalization and information. This view is motivated by the many cases in society that harass the existence of educators in schools, outside schools and in the social life of such a broad society.

Based on the letter an-nahl verse 78, humans are born in a state that does not know anything, but is equipped with potential that can be developed, of course, through the educational process. This educational process becomes the transformation of the development of this provision, so that later it can develop into a perfect human being, as the aim of Islamic education. In this process, humans need educators to be able to provide directions and instructions, so as to develop human potential innate. To be able to direct educational activities, An educator must have ethics so that the educational process can be carried out properly. In several events, there are still teachers who still do not understand their duties and responsibilities as a teacher. During the incident in Boyolali, nscrupulous teacher of SMPN 1 Sawit Boyolali slapped all the students in class, because there was spilled iced tea.(*Kompas.Com*, 03/11/2022 <https://Regional.Kompas.Com/Read/2022/11/03/223000078/Detik-Detik-Guru-Di-Boyolali-Tampar-Siswa-Gara-Gara-Tumpahan-Es-Teh?Page=all>, n.d.) In addition, an act of violence was committed by a teacher at SMAN 2 Poso which occurred on October 17, 2022. (<https://Www.Voaindonesia.Com/a/Kasus-Kekerasan-Terhadap-Terhadap-2-Siswa-Di-Poso-Berakhir-Damai-Guru-Terancam-Sanksi-Disiplin/6799327.Html>), n.d.)

From the two facts that happened, as an illustration, there are still teachers who do not understand their duties and functions, so that this event can occur. Prophet Muhammad SAW, has also given instructions to become a teacher who

is full of responsibility, love, patience and more. Through the hadiths of the Prophet SAW. can be used as a guide and guide for an educator in carrying out their duties and responsibilities as a teacher. This is inseparable from the position of hadith for Muslims, namely as a guide.(Hemawati et al., 2022).

In addition, there are still unscrupulous parents who do not understand and understand their position as educators for their children. Violence and intimidation still occur in the family (Maknun, 2018). The importance of parental supervision and guidance in the development of children's education is also an important role that must be played by parents as educators, so that they can anticipate deviations in children's behavior, especially if they are teenagers.(Hemawati et al., 2021).

To be able to make humans as beings who are good at being grateful, humans need knowledge. In that case, humans must learn and need educators. Educators are intermediaries in the process of transferring knowledge to students. The process of conveying knowledge requires models and ethics so that the knowledge conveyed by educators can be accepted by students.

Through this paper, it is hoped that it can provide knowledge for teachers and parents as educators and can make the Hadith of the Prophet SAW the basis for carrying out their duties and responsibilities as an educator.

## **2. METHODS**

The approach of this research is the approach of Islamic education and hadith science. Through the approach of Islamic education which can be referred to in the book of hadith by analyzing content (analyses content) related to educators in a review of the Prophet's hadith.

## **3. FINDINGS AND DISCUSSION**

### **a.The Nature and Priority of Educators**

Educators are called murabbi, muallim and muaddib. The various uses of the term education in Islamic Education literature have indirectly influenced the use of the term for educators. This is of course in accordance with the tendencies and reasons of each user of the term.

Educators are people who are responsible for the development of students by seeking all the potential of students, both affective, cognitive and psychomotor. Educators are people who lead people to a good life so that their humanity is elevated according to the basic abilities possessed by humans.(Tafsir, 1994).

Educators in Islamic Education are every adult whose religious obligation is responsible for the education of himself and others. Whereas those who hand over the responsibility and mandate for education are religion, and the authority of educators is legitimized by religion, while those who receive responsibility

and mandate are every adult. This means that educators are inherent in everyone because of their responsibility for education.

Educators in the family environment, are parents. This is because naturally children in the early days of their lives are in the midst of their fathers and mothers. It is from them that children begin to know their education. The basic outlook on life, attitude to life, and many life skills are instilled since the child is in the midst of his parents.(Alamsyah, 2022). While education in schooling education institutions is called a teacher. God said:

...يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ...

"...Allah increases the degree of a believer and a knowledgeable person by several degrees..." (QS. Al-Mujadalah/ 58: 11)(RI, 2006)

Allah's affirmation illustrates the high position of people who have knowledge (educators). It is reasoned that knowledge can lead people to always think and analyze the nature of all phenomena that exist in nature, so as to be able to bring people closer to God. With the abilities that exist in humans, theories are born for the benefit of mankind.

In addition, al-Gazali put the position of educators in an important position, with the belief that true educators are the way to get closer to Allah and to achieve happiness in the world and the hereafter.(Yahya, n.d.)(Fatiyah Hasan Sulaiman, 1990)

حَدَّثَنَا مَكْحُولٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَلِي  
عَلَى أَدْنَاكُمْ ثُمَّ تَلَا هَذِهِ آيَةَ (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) إِنَّ اللَّهَ وَمَلَائِكَتَهُ  
وَأَهْلَ سَمَاوَاتِهِ وَأَرْضِيهِ وَالتُّونَ فِي الْبَحْرِ يُصَلُّونَ عَلَى الَّذِينَ يُعَلِّمُونَ النَّاسَ الْحَيْرَ. (رواه  
الدارمي)

Makhul said, "Rasulullah SAW said, 'The virtue of a knowledgeable person from a worshiper is like my priority over the lowest people among you, then he read Surah Fathir verse 28, "inna yakhshyallaha min 'ibadihil 'ulama'" (that the fear Allah from His servants are the scholars). Verily Allah, the angels, the inhabitants of the heavens and the earth, and the fish in the sea (always) pray for those who teach kindness to humans." (HR. Ad-Darimi, Hadits number 291.(Abdullah bin Abdurrahman bin al-Fadhl bin Bahram bin Abdullah Abu Muhammad ad-Darimi, 2000)

The virtue of an educator is caused by the noble task he carries. The task of a teacher is almost the same as that of an Apostle. From this view it is understood that the task of educators is as "warasat al-anbiya", which in essence carries out the mission of rahmat li al-'alamin, namely a mission that invites humans to submit and obey God's laws, in order to obtain salvation in this world

and the hereafter. Line with that, Rasulullah SAW. convey more firmly so that his people (including educators) have a sense of compassion:

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ. (رواه الترمذی)

Ibn Abbas narrated that Rasulullah SAW said: It is not among us people who do not love those who are smaller, do not glorify those who are greater, do not order to do good, and do not prevent evil deeds. (HR. Tirmizi).(Al-Tirmidzi, 2005)

This responsibility is not only limited to the moral responsibility of an educator towards students, but goes further than that. Educators will be responsible for all tasks carried out to Allah as the hadith of the Prophet:

عن عبد الله بن عمر رضى الله عنهما: أن رسول الله صلى الله عليه وسلم قال: أَلَا كُنتُمْ رَاعٍ فَمَسْئُولٌ عَنِ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَالِدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنِ رَعِيَّتِهِ. (رواه البخارى)

From Abdullah bin Umar r.a. said that Rasulullah SAW had said, "Know: all of you are leaders (caretakers) and are responsible for their people. Leaders will be held accountable for the people they lead. The husband is the leader for his family and will be held accountable for the family he leads. The wife is the caretaker of the house of her husband and children. The slave is the custodian of his master's property and he is responsible for it. So keep in mind that you are all leaders and will be held accountable for the things they lead". (HR. Bukhari).(Al-Bukhari, 1992)

The word "ra'in" in the hadith above means that every adult is burdened with obligations and entrusted with the trust to carry out and maintain an affair and is required to be fair in that matter. The word "ra'iyyah" means for everyone who is a burden of responsibility for others, such as a wife and children for a husband or father. While the word "al-amir" means for everyone who is in control of affairs, including the government with the head of state and his apparatus. Responsibility in Islam has religious value, meaning that someone's negligence towards it will be accounted for on the Day of Judgment and has worldly value, in the sense that someone's negligence towards it can be prosecuted in court by people who are under his leadership.(Mustafa Sai al-Khin, 1977)

Abdullah Nashih 'Ulwan believes that the task and role of educators or teachers is to carry out scientific education, because knowledge has a major influence on the formation of personality and the emancipation of human dignity.(Ulwan, 1978). As the holder of the mandate of parents, and as one of the executors of Islamic Education, the teacher is not only tasked with providing

scientific education. The task of the teacher should be a continuation and synchronous with the duties of parents, which is also the task of Muslim educators in general, namely providing education with a whole human perspective. This can be realized by making humans human, maintaining their human nature, and maintaining their nature that has been given by Allah SWT. In carrying out their duties, as stated by Abdurrahman al-Nahlawi, teachers should imitate the role that has been played by the prophets and their followers. Their task is first of all to study and teach Divine knowledge, in accordance with the word of Allah SWT which states:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبِّيَ عِبَادًا مَا كُنْتُمْ تَدْرُسُونَ

It is not natural for a human being that Allah has given him the al-Kitab, al-Hikmah, and prophethood and then says to humans: "You should be my servants, not Allah's servants". But (let him say), "Become Rabbani people, because you always teach the Bible and because you keep studying it.". (QS. Ali Imran/3 : 79) (RI, 2006)

The word "rabbani" in the verse above shows the understanding that every person has the depth or perfection of knowledge or piety. This is of course very closely related to its function as an educator. He will not be able to give a good education, if he himself does not pay attention to himself.

In addition, Allah SWT also indicated that the main task of the Messenger of Allah was to teach the Bible and al-Hikmah to humans and to purify them, namely to develop and purify their souls.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"O our Lord, send for them an apostle from among them, who will read to them Your verses, and teach them the Book and al-Hikmah and purify them. Indeed, You are the Most Mighty, the Most Wise". (QS. Al-Baqarah/2 : 129).

This verse explains that as a great educator, he not only teaches knowledge, but more than that, where he also has the duty to maintain human sanctity. For this reason, teachers as educators must also have the responsibility to maintain the sanctity or nature of their students as taught by Rasulullah SAW.

Furthermore, the function of educators as waritsat al-anbiya', in essence has a mission as ramat li al'alam, namely a mission that invites humans to submit and obey God's laws, in order to obtain salvation in this world and the hereafter. Then this task is developed for the formation of human beings who are monotheistic, creative, pious, and have high morals.

Scholars, including educators, as the heirs of the Prophet, of course they must also inherit what is in him, including the duties he carries, namely maintaining safety and being a mercy on the surface of the earth. This is in line with the hadith of the Prophet "Ulama are inheritors of the prophets".

In order to carry out the duties as heir (warisat al-anbiya). Educators should start from amar ma'ruf nahi munkar in the sense of making the principle of monotheism a center for spreading the mission of faith, Islam and ihsan, and the main spiritual strengths developed by educators are individuality, sociality and morality (religious and moral values).

This role and function which is quite heavy to carry, of course, requires the figure of a teacher or education who is intact and knows the obligations and responsibilities as an educator. The educator must know Allah in a broad sense, and the Prophet, and understand the message he carries.

#### **b. Educator of the Prophet's Hadith Perspective**

The ideal concept of the teacher is marked by the characteristics of pious, patient, guarding muruah (self-care), chastity, nurturing, guiding, willing to carry out the transformational role for reasons of worship, God's commandment metamorphoses into a profession, looking for food and only money-oriented. This condition is very dilemmatic and has a negative impact on the future of the ummah, the future of Islam and a healthy civilization. The teacher is transformed as a life role that functions only as production and consumption. (Sulhan, 2018)

In essence, students have hearing, sight, and heart, each of which has different capacities, levels, habits, and intelligence. This is what educators must pay attention to so as not to cause mental burden, frustration, or even run away from teaching. If the tendency of crisis in the classroom continues to disrupt the course of the learning process, then understanding the ethics of educators and students becomes important. This is in accordance with the hadith of the Prophet SAW:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّمَا أَنَا لَكُمْ  
مِثْلُ الْوَالِدِ (رواه أبو داود والنساء وابن حبان)

From Abu Hurairah ra, he said, Rasulullah SAW said: "Indeed I am to you like a parent to his child" (HR. Abu Dawud, Nasa'i dan Ibnu Hibban). (As-Sijistani, n.d.)

Educators must give their students rights fairly. This is in accordance with the Hadith of the Prophet SAW:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ يُعْطَى كُلَّ جُلَسَائِهِ بِنَصِيهِ لَا يَحْسَبُ جَلِيسُهُ أَنْ أَحَدًا  
أَكْرَمَ عَلَيْهِ مِنْهُ (رواه الترمذی)

From Ali R.A he said: "Rasulullah SAW always gave to everyone who was present before him, their rights (fairly), so that none of them felt the most privileged." (Al-Tirmidzi, 2005)

Exemplary for an educator, especially parents is a must that must be owned, because example is the most effective way of educating children. A child at first only imitates his parents or those around him when he was small. He will try to imitate them in both small and big ways, and take his way of life by following the behavior, habits and characteristics of the people he likes.

There are several attitudes that must be emulated by educators, both parents and educators in schools, namely:

1) Be polite and patient

An educator must be polite and patient in educating his students. This is in accordance with the hadith of the Prophet:

حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ أَبِي جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَيُّ مِنْ رَبِيعَةَ وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ فَلَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ الْحَرَامِ فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا قَالَ: "أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانِ بِاللَّهِ" ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ: «شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا حُمْسَ مَا عَنِتُّمْ وَأَنْهَاكُمْ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالتَّقِيرِ وَالمُقَيْرِ» زَادَ خَلْفٌ فِي رِوَايَتِهِ: «شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» وَعَقَدَ وَاحِدَةً. (رواه مسلم)

Khalaf bin Hisham has told us, he said, Hammad bin Zaid has told us, from Abu Jamrah, he said, 'I heard Ibn Abbas,' ha' (at-tahwil/branch of sanad). And Yahya bin Yahya has told us (*Al-Imam Al-Bukhari*) – and this lafadz is his– he said, Abbad bin Abbad has informed us, from Abu Jamrah, from Ibn Abbas r.a., he said, "Abdul Qais's messenger turned to the Messenger of Allah. while saying, 'O Messenger of Allah, in fact we are from this village which belongs to the tribe of Rabi'ah. Indeed, the Mudhar infidels have hindered between us and you, so that we cannot safely reach you except in the Haram month (*Dzul Qa'dah, Dzul Hijjah, Muharram, dan Rajab*). So, order us a commandment for us to practice and we will preach it to those who are behind us. He said, "I command you with four things and forbid you from four things, namely faith in Allah." Then he interpreted it for them while saying, "Witness that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, pay zakat, and issue one-



fifth of the spoils of war. And I forbid you not to make squeezed wine in ad-duba', al-hantam, an-naqir, and al-muqayyar." Khalaf added in his narration, "The testimony that there is no god but Allah." And he tied once." (HR Muslim).(An-Nawawi, n.d.)

Politeness and patience are liked by Allah SWT, therefore we as human beings must have such an attitude. Indeed, these traits already exist in humans, but it depends on us how to utilize and use these traits. With politeness, it is hoped that we can be polite to anyone, be it people who are older than us, people who are younger, and people who are the same age as us. Meanwhile, with patient nature, it is hoped that we can be patient in facing anything, be it in the form of trials or pleasures. Because indeed Allah loves those who are polite and patient.

Educators are fathers, mothers, teachers, ustadz, scholars and anyone who functions himself to educate. While the act of educating means all activities, actions or deeds and attitudes that provide examples, understandings that are carried out by educators when dealing with or caring for students towards goals in Islamic education.(Dr. Hemawati, MA, Syahrul Kholid, M.Pd.I, Samsul Rizal, 2022)

## 2) Teaches kindness

An educator must teach goodness to students. This is in accordance with the assertion of the Prophet in his hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَائِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ ذَكَرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى الثَّمَلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ قَالَ سَمِعْتُ أَبَا عَمَّارَ الْحُسَيْنِ بْنَ خُرَيْثٍ الْخَزَاعِيَّ يَقُولُ سَمِعْتُ الْفُضَيْلَ بْنَ عِيَاضٍ يَقُولُ عَالِمٌ غَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ. (رواه الترمذی)

Telling us Muhammadabdul 'ala as-San'ani told us, Salamah bin Raja'i, told us al Walid bin Jamil, told us alqasim Abu Abdurrahman from Abu Umamah alBahili, he said: mentioned by the Prophet, there were two people, one of whom was an expert in worship and one who was knowledgeable, then the Messenger of Allah . Said: "The virtue of a knowledgeable person from an abid is like my priority to the lowest person among you, then he said:" ruly Allah, His Angels and the inhabitants of the heavens and the earth, even ants in their nests to whales, they will pray for those who teach kindness to humans. Abu

Isa (at Tirmidzi) said: This hadith is hasan Gharib's hadith, shahih. He says: I heard Abu 'Ammar Al Husain bin Huraith Al Khuza'i say: I heard Al Fudlail bin Iyadh say: "A pious who practices his knowledge and teaches his knowledge will be called great by the Angels in the sky". (HR. At-Tirmizi)(Atl-Matauf, 2003)

### 3) Fair

An educator must be fair to all students, not selective in giving attention and teaching. This is in accordance with the assertion of the Prophet in his hadith:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِيهِ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ أَنَّهُ قَالَ إِنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَذَا فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْجِعْهُ. (رواه مسلم)

Have told us Yahya bin Yahya he said; I read it in the presence of Malik; from Ibn Syihab from Humaid bin Abdurrahman, and from Muhammad bin An Nu'man bin Basyir, both of whom have told that from Nu'man bin Basyir he said, One day his father brought him to the Messenger of Allah .. while saying: Verily I have given my son is a slave of mine. Then the Messenger of Allah asked: Do you give each of your children a slave like him? My father replied, No. So Rasulullah SAW said: If so, take it back (HR. Muslim)(Muslim bin al-Hujjaj Abu Hasan al-Qusyairi, n.d.)

### 4) Full of Love and Affection

Being an educator must be full of compassion in providing education and teaching to students so that they feel comfortable in learning and easily capture and understand what is conveyed. This is in accordance with the statement of the Prophet in his hadith:

وعن عائشة رضي الله عنها قالت: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهَا ثَلَاثَ تَمْرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَاسْتَطَعَمَتْهَا ابْنَتَاهَا فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ.

From Aisha ra, she said, "I was visited by a poor woman who brought her two daughters, then I gave food to the woman in the form of three dates. The woman gave each one a date to each of her children and brought

another one to her mouth. However, her two children asked for the dates she wanted to eat, then the woman split the dates she wanted to eat into two parts and gave them to both of them. Then he said, "Verily, Allah has appointed heaven for that woman because of her actions or freed her from hell".

5) *Tabligh* (presenter)

An educator must not be stingy or hide the knowledge he has, he must convey to others about the knowledge he has, must not be stingy or deliberately hidden. The obligation to convey this is in accordance with the hadith of Rasulullah SAW:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْحَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارِ يَوْمِ الْقِيَامَةِ. (رواه ابو داود)

From Abu Hurairah said: Rasulullah saw. Said: whoever is asked about knowledge, and he hides it, then he will be whipped with a whip from the fire of hell on the Day of Resurrection. (HR. Abu Daud)(Abu Daud Sulaiman Ibn As-Ash'ath al-Sijistani Muhammad Muhyi al-Din, 1996)

6) Honest

Honesty is something that must be owned by an educator. Honest in terms of science and honest in terms of personality. This is in accordance with the assertion of Rasulullah SAW:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا. (رواه مسلم)

From 'Abdullah bin Mas'ud ra., he said: "Rasulullah saw. said, Always be honest, because honesty leads to goodness, and goodness leads to Heaven. And if a person is always honest and chooses to be honest, he will be recorded by Allah as an honest person. And stay away from lying, because lying leads someone to evil, and evil leads someone to hell. And if someone always lies and chooses to lie, then he will be recorded by Allah as a liar (liar). (HR. Muslim)(Muslim bin al-Hujjaj Abu Hasan al-Qusyairi, n.d.)

7) Be patient

Patience in educating is a necessity for an educator, because patience is one of the keys to success in providing teaching and education to achieve the expected goals

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ. (رواه البخارى)

From Abu Hurairah that Rasulullah saw. said: 'Allah Ta'ala said: There is no reward in accordance with Me for My faithful servant, if I take the life of someone he loves in the world, then he is willing and patient except heaven. (HR. Bukhari) (Al-Bukhari, 1992)

#### 8) Gentle

An educator is required to be firm but that does not mean tough but gentle, because with the gentleness of an educator the students will feel happy and motivated to always follow and listen to what the teacher says. This is in line with the assertion of Rasulullah SAW:

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ أَخْبَرَنِي حَبِيبَةُ حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عَمْرَةَ يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ. (رواه مسلم)

Has told us Harmalah bin Yahya At Tujibi; Has informed us 'Abdullah bin Wahb; Has informed me Haiwah; Have told me Ibn Al Had from Abu Bakr bin Hazm from 'Amrah, namely the daughter of 'Abdur Rahman from 'Aisyah the wife of the Prophet SAW that Rasulullah SAW said: "O Aisha, verily Allah is Most Gentle. He loves gentleness. Allah will give her meekness is something He does not give to strictness and will also give what other attitudes do not give". (HR. Muslim)(Muslim bin al-Hujjaj Abu Hasan al-Qusyairi, n.d.)

#### 9) Forgiveness and Tawadhu'

An educator besides being forgiving must also have a humble nature. This is in accordance with the hadith of the Prophet SAW:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ وَأَبْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ. (رواه مسلم)

Have told us Yahya ibn Ayyub and Qutaibah and ibn Hujr, they said they have told us Isma'il, namely ibn Ja'far from al-'Ala' from his father from Abu Hurairah from the Messenger of Allah. He said: "Alms will not reduce wealth and Allah will not add to someone who forgives others but glory and no one is humble because of Allah but Allah has raised his rank. (HR. Muslim)(Muslim bin al-Hujjaj Abu Hasan al-Qusyairi, n.d.)

10) Have good manners

Providing education is not only through the teaching process, but also by example. The exemplary nature of an educator must be able to be shown to students by showing good morals. This is in accordance with the assertion of Rasulullah SAW:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا قَبِيصَةُ بْنُ اللَّيْثِ الْكُوفِيُّ عَنْ مُطَرِّفٍ عَنْ عَطَاءٍ عَنْ أُمِّ الدَّرْدَاءِ  
عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ شَيْءٍ يُوَضَّعُ فِي الْمِيزَانِ  
أثْقَلُ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ.  
(رواه الترمذی)

Abu Kuraib told us, told us Qabisah bin Lais kuffi from Mutarrif from 'Ata' from Mother Darda' from Darda's father said, I heard the Prophet SAW say: "Nothing weighs more heavily on the balance than good morals, and Indeed, people with good morals will reach the level of those who fast and pray. (HR. Tirmizi)(Atl-Matauf, 2003)

11) Have experience/skills

Being an educator, it is not enough just to have a lot of knowledge, but must also be accompanied by sufficient skills or skills. This is in line with what the Prophet Muhammad emphasized in his hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَيَّعْتَ الْأَمَانَةَ فَانْتَظِرِ السَّاعَةَ قَالَ  
كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ. (رواه البخاری)

From Abu Hurairah radhilayyahu'anhu said; Rasulullah saw. said: "If the mandate has been wasted, just wait for the destruction to occur." A friend asked; what is the meaning of the mandate wasted? The Prophet replied; "If affairs are left to experts, then wait for the destruction". (HR. Bukhari)(Abu Abdillah Muhammad ibn Ismail al-Bukhari, 2006)

12) Understand and understand the personality of students

An educator, whether in the family, school or community environment, must master psychology or psychiatry. This means that in providing education, an educator must be able to understand and understand the personality or behavior of students. The goal is for educators to easily provide educational patterns like what is given to these students, so that they are not wrong in their implementation. This is in accordance with the Hadith of the Prophet SAW:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لِأَبِي عَامِرٍ قَالُوا  
حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
إِنَّ مَثَل مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا  
طَائِفَةٌ طَيِّبَةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتِ الْكَلْبَاءَ وَالْعُشْبَ الْكَثِيرَ وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ  
فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ  
لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ  
وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ. (رواه مسلم)

Having told us Abu Bakr bin Abu Syaibah and Abu 'Amir Al Asy'ari and Muhammad bin Al 'Ala lafazh belonged to Abu Amir they said; Have told us Abu Usama from Buraid from Abu Burdah from Abu Musa from the Prophet. he said: "The parable of the religion that I was sent by Allah 'azza wajalla with him, which is in the form of guidance and knowledge is like rain that falls to the earth. Some of them fall on fertile soil that can absorb water, then fertile meadows grow. Among them there are also that falls on hard ground so that the water stagnates because of it. Then the water is used by many people for drinking, watering gardens and raising livestock. And some fall on barren land, where the water does not stagnate nor does it grow plants. Such is the parable of a person who studies religion of Allah and benefit from it, learning and teaching, and the parable of the one who does not want to know and does not accept Allah's guidance whom I was sent with". (HR. Muslim)(An-Nawawi, n.d.)

The attitudes above must be owned by an educator in the Three Education Centers (family, school and community), where these attitudes are also contained in the 4 Basic Educator Competencies, namely Paedaogogie, Professional, Social and Personality competencies.

#### 4. CONCLUSION

Based on the description as mentioned above, it can be stated that Educators in Islamic Education are every adult whose religious obligation is responsible for the education of himself and others. Whereas those who hand over the responsibility and mandate for education are religion, and the authority of educators is legitimized by religion, while those who receive responsibility and mandate are every adult. Educators in the family environment, are parents. This is because naturally children in the early days of their lives are in the midst of their fathers and mothers. It is from them that children begin to know their education. The basic outlook on life, attitude to life, and many life skills are

instilled since the child is in the midst of his parents. While education in school education institutions is called a teacher, which includes madrasah or school teachers from kindergartens, middle schools, and up to lecturers at universities, clerics at Islamic boarding schools, and so on.

The responsibility of educators is to educate individuals to believe in Allah and carry out His Shari'at, educate themselves to do good deeds, and educate people to advise each other in carrying out the truth, advise each other to be steadfast in facing adversity, worship Allah and uphold the truth. In Islamic education, education has a code of ethics, namely those relating to himself, his subjects, and his students.

Educators in the perspective of the Prophet's Hadith, namely educators who have attitudes: Al-Amanah (trustworthy), As-Shidiq (honest), Al-Ukhuwwah (sense of brotherhood), Al-'Adl (fair), Al-'Afwu (forgiving), Al-Haya '(shame), Ar-Rahman (compassion), As-Shabr (patience). At-Ta'awun (help).

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