



AL-SHAJARAH

JOURNAL OF ISLAMIC THOUGHT AND CIVILIZATION
OF
THE INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)

SPECIAL ISSUE:
EDUCATION

2017

AL-SHAJARAH

EDITOR-IN-CHIEF

MOHAMED AJMAL ABDUL RAZAK AL-AIDRUS, IIUM, Malaysia

EDITORIAL BOARD

MOHD KAMAL HASSAN, IIUM, Malaysia

MOHAMED AJMAL ABDUL RAZAK AL-AIDRUS, IIUM, Malaysia

GUEST EDITOR:

NOORLIDE ABU KASSIM, IIUM, Malaysia

ADVISORY BOARD

HASSAN AHMED IBRAHIM, IIUM, Malaysia

KHALIQ AHMAD MOHD. ISRAIL, IIUM, Malaysia

HUNUD ABIA KADOUF, IIUM, Malaysia

MOHD ZAMBRI ZAINUDDIN, UM, Malaysia

HAMID AMINUDDIN BARRA, Mindanao State University, Philippines

ALPARSLAN ACIKGENC, Yildiz Technical University, Turkey

AMER AL-ROUBAIE, College of Business and Finance, Kingdom of Bahrain

MALIK B. BADRI, IIUM, Malaysia

OSMAN BAKAR, SOASCIS, University of Brunei, Brunei

ABDEL WAHAB EL-AFFENDI, University of Westminster, UK

KHALID MASUD, The Council of Islamic Ideology, Pakistan

HASSAN KO NAKATA, Doshisha University, Japan

SEYYED HOSSEIN NASR, The George Washington University, USA

SUN ZHENYU, Ningxia University, China

Al-Shajarah is a refereed international journal that publishes original scholarly articles in the area of Islamic thought, Islamic civilization, and Islamic science. The journal is especially interested in studies that elaborate scientific and epistemological problems encountered by Muslims in the present age, scholarly works that provide fresh and insightful Islamic responses to the intellectual and cultural challenges of the modern world. *Al-Shajarah* will also consider articles written on various religions, schools of thought and ideology and subjects that can contribute towards the formulation of an Islamic philosophy of science. Critical studies of translations of major works of major writers of the past and present and original works on the subjects of Islamic architecture and art are welcomed. Book reviews and notes are also published.

The journal is published twice a year, June-July and November-December. Manuscripts and all correspondence should be sent to the Editor-in-Chief, *Al-Shajarah*, F4 Building, IIUM Journal Publication, International Islamic University Malaysia (IIUM), No. 24, Persiaran Tuanku Syed Sirajuddin, Taman Duta, 50480 Kuala Lumpur, Malaysia. All enquiries on publications may also be e-mailed to alshajarah@iium.edu.my. For subscriptions, please address all queries to the postal or email address above.

Contributions: Submissions must be at least 5,500 words long. All submissions must be in English or Malay and be original work which has not been published anywhere else in any form (abridged or otherwise). In matters of style, *Al-Shajarah* uses the *University of Chicago Manual of Style* and follows the transliteration system shown on the inside back cover of the journal. The Editor-in-Chief reserves the right to return accepted manuscripts to the author for stylistic changes. Manuscripts must be submitted to the Editor-in-Chief in Microsoft Word. The font must be Times New Roman and its size 12. IIUM retains copyright to all published materials, but contributors may republish their articles elsewhere with due acknowledgement to *Al-Shajarah*.

©International Islamic University Malaysia
(IIUM)

ISSN 1394-6870



HIERARCHY OF 7M-TEACHER-LEADER FROM ISLAMIC PERSPECTIVES

*Mohamad Johdi Salleh
Abdul Karnaen*

Abstract

The main aim of the study is to analyze the hierarchy of teacher-leader from Islamic perspectives stipulated in the Al-Quran, As-Sunnah of the Prophet (ﷺ) the deeds of Companions, as well as practices of previous and contemporary Muslim Scholars. The framework of the study is based on Islamic literature on teachers as educator and leader composed from various sources including established journals, books, articles, and, main-stream documents. The study revealed that the teacher has important tasks in developing students' academic achievements and guiding their spiritual growth. The function is not merely in instructing and training students in the prescribed subject and skill but he has to act as a model and inculcate in his students the norms of behavior and values prescribed in Islam within and beyond the four walls of the classroom. Teacher is responsible for increasing virtues and removing evils of the society. The existence of teachers is a surety of educational and moral values in the society and lead them to the enlightenment of future generation prosperous in physical, emotion, spiritual, intellectual, socialization, environment, and, servant of Allah. A great quality of a teacher is truth-uttering. In this respect, Islam suggests a comprehensive the 7M-Hierarchy of teacher-leader comprises Mudarris - Teacher, Mu`addib – Role-Model, Murabbī - Educator, Murshid - Guidance, Mu'allim - Expert, Mujtahid-Decision Maker, and, Mujaddid – Transformational Leader.

Keywords: 7M - hierarchy of teacher-leader - Islamic perspectives

Introduction

In the early period of Islam, Prophet Muḥammad s.a.w was the first teacher. The first revelation was the starting point of Islamic education. The education before Islam was merely confined to developing students' skills and intellectual but leaving them in the dark way. As a result, they were far from the right way (the guiding of Allāh (ﷻ)), their period was called *jāhiliyyah* or age of ignorance. After the rise of Islam, the objective of Islamic education was guiding people to the right way, developing their spirit as well as intellectual aspect. Shalabī (1954) described the learning process in the early stages of Islam where Muslims learnt how to utilize potential energies within themselves and in the Muslim *ummah* for the benefit of the whole of mankind, and to kindle the sacred fire of faith in the hearts of all those with whom they came into contract in peace or in war.

In discussing the role of teacher, Sufi stated teachers must stress the objective of teaching which is to guide spiritual and moral developments.¹ Moreover, Khan explained teachers in Islamic institutions are not only responsible for academic work but also for spiritual piety and high character of their students.² The teachers' life was an ideal for the students. Therefore, it was essential that the teachers are to be perfectly religious, ethical, cultured and decent. Thus, the teachers' life is to be of gravity and dignity.

The Role of a Teacher

Teachers are an important element in education and have a significant influence toward the success of education. The teachers' characteristics and methodology of teaching influence the development of students' behaviour and attitudes. At this stage of development, students will follow and imitate their teacher's deed, movement, even speech. Students will be more influenced by their

¹ G.M.D. Sufi, *Al-Minhaj: Being the Evolution of Curriculum of the Muslim Educational Institutions of India*. (Delhi: Idarah al-Adabiyat Delhi, 1941).

² M.S. Khan, *Education, Religion and the Modern Age*. (India: Ashish Publishing House, 1990).

teacher than any other especially if they spend more time with their teacher in the school. Therefore, it is necessary that teacher must improve himself before he improves the students.

The teacher carries a big responsibility in the classroom where all students depend on him. Whatever he says will have a significant impact on the students. If the teacher feels joy or anger, it will be felt by the children because the attitudes of the teacher can be contagious. Similarly, if the teacher laughs, the students also laugh. Thus, teachers are responsible for the social behaviour in the classroom.

The teacher must create a warm and protective environment but at the same time be professional. If students feel secure in the classroom, the result will be shown in the academic progress. The teacher has the responsibility to know his students in the classroom. In addition, the teacher should also be someone who guides student rather than someone who is a totalitarian in the classroom. The teacher needs to show respect toward the students as do the students to the teacher. Therefore, teachers need to create a curriculum that guides students to a path of success. Consequently, they need to receive guidance depending on their students' need.

Shalabī summarized that the roles of teacher are as follows:³

1. Be kind to students and treat them as if they were their own children.
2. Follow the Prophet's example in spreading knowledge without expecting any remuneration for it.
3. Advise the students as much as he can and prevent them from trying to obtain a degree before they are worthy of it.
4. Do not concentrate upon the students' erudition but also give full attention to their conduct and in case of misdemeanor, the student should be gently rebuked.
5. Do not revile other teachers' subject to his students. On the contrary, he should urge them to study as many branches as they can.

³ Ahmad Shalabī, *History of Muslim Education*. (Beirut: Darul Kashshaf, 1945), 145.

6. Choose the simple problems for the beginners and for those of limited intelligence, and thus he will follow the Prophet's tradition, which says: "He who advises people using a higher style than their standard makes his talk misleading to some of them".
7. Support his precept by his practice, observing that teaching is comprehended by the mind, whereas practice is seen by the eyes and of course eyes are more numerous than mind. In the same strain, Ibn Mukaffa says: "Whoever wants to set himself up an Imām must start teaching himself. Thus he will teach by his reputation more usefully than by his tongue".
8. Encourage the students to use his own sense and judgment and not merely to imitate his teacher.

To sum up, the main role of a teacher is imparting knowledge to the students, improving their ability, shaping their attitude and moral. In addition, teachers also are designers, facilitators, administrators, supervisors, good models for students and leaders as discussed in the next sub-topic.

The 7M Concepts of Teacher-Leader

In Islamic literature will find that a teacher may be categorized as *Mudarris*, *Mu`addib*, *Murabbi*, *Murshid*, *Mu`allim*, *Mujtahid* and *Mujaddid* depending on what role the teacher sees himself with respect to his students.

Mudarris

The term *Mudarris* comes from the Arabic root: *دَرَسَ-يُدْرِسُ-تَدْرِيسٌ-مُدْرِسٌ*, which means to instruct or to teach. According to Lane, *دَرَسَ غَيْرَهُ* is translated "he made another to read or to read repeatedly or to study in order to remember or to read and learn, he taught him to read, he lectured him". *دَرَسْتُهُ الْكِتَابَ* translated as "I made him or taught him to read the book or to read it repeatedly or to study it or to read and learn it".⁴

⁴ E.W. Lane, *An Arabic English Lexicon*. (Cambridge: The Islamic Texts Society, 1984), 871.

The term *Mudarris* is not mentioned directly in the Holy Qur`ān. However the word *دَرَسَ* and any derived words of it such as *دَرَسُوا*, *دَرَسَتْ*, *تَدْرُسُونَ*, *تَدْرُسُونَ*, *يَدْرُسُونَ*, which mean study, learn and teach are mentioned five times as shown bellow:

1. Sūrah ‘*Āli-‘Imrān*:79

...وَلَكِنْ كُونُوا رَبَّائِيَينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ.

... "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have **studied** it earnestly."⁵

The word *تَدْرُسُونَ* means to study. This *āyah* came down when Allāh told all prophets to deliver the messages to human beings. All prophets, as we know, were selected people to deliver God’s sayings in order to guide them to the right way and prevent them from the deviated way. God’s messages are given in a form of a *kitāb* (the book of guidance) consisting of commands and prohibitions, right and wrong, rewards and sins, and heaven and hellfire. The prophets must explain and teach the contents of this book to all humankind, not to be kept as a secret.

2. Sūrah *al-An‘ām*: 105

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَشْفُوُلُوا دَرَسَتْ وَلِيُبَيِّنَ لِقَوْمٍ يَعْمَلُونَ.

Thus do we explain the signs by various (symbols): that they may say, "Thou hast **taught** (us) diligently," and that We may make the matter clear to those who know.⁶

In this *āyah* the word *دَرَسَتْ* also means to study.

3. Sūrah *al-A‘rāf*: 169

...وَدَرَسُوا مَا فِيهِ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ.

... and they **study** what is in the Book. But best for the

⁵ Abdullah Yusuf ‘Ali. *The Holy Qur’an: Text, Translation and Commentary*. (Brentwood, MD: Amana Corporation, 2005).

⁶ Ibid.

righteous is the home in the Hereafter. Will ye not understand?⁷

The word *وَدَرَسُوا* means to read and learn. It refers to group people of Jewish who had been given the book by their parents. They learnt and read from the book but they then threw it and sold it for a miserable gain.

4. Sūrah *Sabā*: 44

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا.

But We had not given them Books which they could **study**.⁸
يَدْرُسُونَهَا here means they have learnt and read the book.

5. Sūrah *al-Qalam*: 37

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ.

Or have ye a book through which ye **learn**.⁹

The word *تَدْرُسُونَ* here means to study and read.

Based on the above *āyāt*, we can conclude, at least, five important points:

1. The first teacher for all creatures is Allāh, since He taught all prophets.
2. The sources of teaching are al-Qur'ān and the Sunnah.
3. The missions of all prophets are delivering God's messages, teaching people the book and *ḥikmah*, and guiding them to the right way (happiness here and the hereafter).
4. The obligation of a *Mudarris* is to convey all information and not to conceal the truth which they know.
5. Reading is considered as one of the processes of teaching and learning.

Furthermore, a *Mudarris* refers to the schoolteacher and has a close meaning to *madrasah*, it comes from the same root; *madrasah* (*Ism al-makān*) which means a place for reading or studying in which

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

persons read or study.¹⁰ It also refers only to the schoolteacher who has the methodology of teaching and conveys knowledge to students as he manages the school. Thus, we will only find him in school, frequently teaching in the classroom.

As mentioned earlier, the *Mudarris* generally teaches in certain places such as the *masjid*, *suffah*, *katātib*, *madrasah*, school, classroom or *halaqah* where it is easier to control the students and their activities of learning rather than let them study in the open-class. Moreover, making conducive milieu for learning and teaching processes inside the classroom is possible. Therefore, it is better to impart knowledge and intellectual activities in the classroom.¹¹ *Mudarris*, however, is not exclusively used for a teacher in a *madrasah*, he can also be called *mu'allim* or *ustadh*.¹²

A *Mudarris* usually uses a formal curricular, methodology of teaching and standard textbook when *tadrīs*. *Tadrīs* is the noun of *da-ra-sa* which refers to the process of teaching subjects to the students. Imparting knowledge is the main concern of this term. Thus the process can be subsequently followed by the evaluation process in the form of written or oral examination. In other words, *Mudarris* teaches the students professionally.

McEwan added that the teacher or the *Mudarris*, must be knowledgeable about the learning theory, effective instruction and curriculum. In addition, the *Mudarris* should be able to communicate and present to students, teachers, and parents what is of import and value in the school. The *Mudarris* must also be skilled in the actual construction of a culture that specifically defines what a given school is all about.¹³

¹⁰ E.W. Lane, *An Arabic English...*; H. Wehr, *A Dictionary of Modern Written Arabic* (4th edn.). (Edited by Cowan, J.M.). (Ithaca, NY: Spoken Language Services, 1994).

¹¹ ʿAbd al-Rahmān Niḥlawī, *Uṣūl al-Tarbiyah al-Islāmiyyah wa asālibuhā fi al-Baiti wa al-Madrasah wa al-Mutjamaʿ*. (Damascus: Dār al-Fikri, 1999).

¹² Abī Ḥamid Muḥammad ibn Muḥammad Al-Ghazālī, *Iḥyāʾ ʿUlūm al-Dīn*. (Beirut: Dār al-Maʿrifah, 1900).

¹³ E.K. McEwan, *Seven Steps to Effective Instructional Leadership*. (2nd edn.). (California: Corwin Press, Inc., 2003).

The *Mudarris* becomes a parent for students in the school and guides them to the right way. Parents give students the physical form while teachers give students the spiritual form. Teachers nourish students' soul with learning and wisdom and guide it to attain everlasting bliss.¹⁴

Mudarris is the heir of Rasūlullāh (ﷺ) who continues the prophetic mission. The mission of our Prophet Muhammad (ﷺ) was bringing people out of the darkness into the light of knowledge, wisdom and truth. It was the result of his mission that the ignorant and idol worshippers of Arabia became the torch-bearers of knowledge and brought humanity into the era of science and technology.¹⁵ Thereby, *Mudarris* has the big task to teach, educate, and guide the *ummah* to the right way and to better conditions.¹⁶

As a conclusion, in this study the role of a *Mudarris* refers to some tasks: attracting students, designing teaching and learning processes, imparting knowledge easily, correctly and clearly, using teaching aids, adjusting the methodology of teaching with students' abilities, creating conducive milieu for teaching and learning, having a sense of humour, having interpersonal skills (body languages, gesture, eye contact), responding to the students' questions, solving students' problem in learning, teaching actively/energetically, giving homework to students, evaluating teaching and learning and making assessment.

Mu'addib

Mu'addib linguistically comes from the Arabic root: **أَدَبٌ - يُؤَدِّبُ - تَأْدِيبٌ - مُؤَدِّبٌ** which means to mould, to discipline, to punish or to correct. A teacher is called a *Mu'addib* which is derived from the root *addaba* and includes both moral and intellectual qualities and in this sense it is applied to the tutor who promotes both qualities.

¹⁴ Ibn Jamā'ah. *Tadhkirah al-Sāmī wa al-Mutakallim fi ādāb al-ʿĀlim wa al-Mutaʿallim*. (Beirut: Dar al-Kutub al-ʿIlmiyyah, 1354).

¹⁵ Afḍalur Raḥmān, *Muḥammad the Educator of Mankind*. (London: The Muslim School Trust, 1980).

¹⁶ Al-Shaikh Abū Fattah Abū Guddah, *Al-Rasūl al-Muʿallim Ṣalla Allāh ʿalaihī wa sallam wa asālībīhi fi al-Taʿlīm*. (Beirut: Shirkah Dar al-Bashair al-Islamiyyah, 2003).

The Holy Qur'ān does not mention directly the word *Mu'addib* but the word *أَدَب* and some derivations of it are mentioned in the Prophet's tradition (*ḥadīth*) and in the saying of the Prophet's Companions (*ṣaḥābah*) as follow:

1. Ḥadīth narrated by Tirmidhi:

مَا نَحَلَ وَالِدٌ وَلَدَهُ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

A father never gives his son something better than good **adab**.¹⁷ *أَدَب* here means behaviour, whether this behaviour is good or bad, for it the word *adab* only means good behaviour, there would be no need for the adjective good in *ḥadīth*.

2. Ḥadīth narrated by Ibn Mājah:

أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

Be generous to your sons, and give them good **adab**.¹⁸ *أَدَبَهُمْ* here means behaviour.

3. Ḥadīth narrated by Bukhāri:

...وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَعَدَاهَا فَأَحْسَنَ عَدَاؤَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَمَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ

...and man who had a bondmaid, he gave her good nourishment, then taught her good **adab**, then emancipated her, and married her. He will be rewarded twice by God.¹⁹ Ḥadīth narrated by Al-Nasā'ī:

لَيْسَ اللَّهْوُ إِلَّا فِي ثَلَاثَةٍ: تَأْدِيبُ الرَّجُلِ فَرَسَهُ، وَمُلَاعَبَتُهُ امْرَأَتَهُ، وَرَمْيُهُ بِقَوْسِهِ وَنَبْلِهِ

No fun save in three: man's ta'dīb of his horse, his playing

¹⁷ Tirmidhi, Muḥammad ibn 'Īsa. *Sunan al-Tirmidhi*. (Beirut: Dār Iḥyā' Turats al-'Arabiy. n.d.), 338.

¹⁸ Muḥammad ibn Yazīd Abu 'Abdullah al-Qozwaini Ibn Mājah, *Sunan ibn Mājah*. (Beirut: Dār al-Fikr vol. 2, 1987,) 1211.

¹⁹ Muḥammad ibn Ismā'il Abu Abdullah Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (3rd edn). (Beirut: Dār ibn Katsīr. vol. 1, 1987), 48.

with his wife, and his shooting with his bows.²⁰ **تَأْدِيبٌ** here means taming, and this is the general use of it, i.e. what are in need of training, taming or ordination to behave well such as boys, girls, slaves, horses, camel, etc.

4. When *addaba* and *ta'dīb* are used with men, they are meant as punishment, as we see when a companion 'Amr bin al-'Āṣ, asked the caliph 'Umar bin al-Khaṭṭāb:

لَوْ أَنَّ رَجُلًا أَدَّبَ بَعْضَ رَعِيَّتِيهِ، أَتَقْصُّ مِنْهُ؟ قَالَ عُمَرُ: إِي وَالَّذِي نَفْسِي
بِيَدِهِ أَفْضُهُ

If man **punished** one of his citizens, do you let the victim retaliate? 'Umar said: yes, by Him in Whose Hand my soul is, I shall let him retaliate.²¹

The meaning of **أَدَّبَ** here is to punish. Ibn Manẓūr and al-Zabidī mentioned this meaning in their lexicons.²²

As a summary of the above ḥadith, *ta'dīb* is the process of educating someone through inculcating in him good qualities and attributes of the mind and soul in relation to God, the Prophets and other creations.

أَدَّبَ
تَأْدِيبٌ
الْأَدَبُ
أَدَّبَ

Linguistically, Lane translated *ta'dīb* as “he taught him what is termed or good discipline of the mind and manners, he disciplined him **أَدَّبَ** or educated him, well, rendered him well-bred, well-manners, polite, instructed him in polite accomplishments”. **تَأْدِيبٌ** is also translated as “he taught him well or much, the discipline of the mind and the acquisition of good qualities and attributes of the mind or soul and hence, he disciplined him, chastised him, corrected him

²⁰ Aḥmad bin Shu'aib Abu Abdurrahmān Al-Nasāī', *Sunan al-Nasāiy*'. (Halab: Maktab Maṭbū'āt al-Islāmiyyah. vol. 6, 1986), 222.

²¹ Sulaymān bin Ash'ats Shajastāniy' Abū Dāwūd, *Sunan Abī Dāwūd: Kitāb al-diyāt*, no.4537. (Istanbul vol. 4, 1992), 183.

²² Ibn Mandzūr. *Lisān al-'Arab* (1st edn.). (Beirut: Dār Ṣādir; Al-Zabidī, 1990); *Tāj al-'arūs*. (Beirut: Dār al-Hidāyah).

or punished him for evil conduct because discipline or chastisement is a means of inviting a person to what is properly termed ”الأدب”.²³

Wehr translated أَدَبٌ “to be well-bred, well-mannered, cultured, urbane and have refined tastes”. أَدَبٌ is translated as “culture, refinement, good breeding, good manners, social graces, decorum, decency, propriety, seemliness, humanity, humaneness, the humanities and belles-letters”. تَأْدِيبٌ is translated as “education, discipline, punishment, chastisement and disciplinary punishment”.²⁴

According to al-Aṭṭās *ta’dīb* is a process of performing the correct in opposition to an erroneous action, of the right or the proper against that which is wrong. Therefore, the shaping of *adab* is primary in Islamic education that covers physical and spiritual aspects of life as well as the quality of virtue inside mankind. A teacher should be morally and intellectually balanced. Similarly, he must well understand the causes for unbalanced growth and promote to the students both spiritual and physical qualities.²⁵

Ta’dīb, in the framework of al-Ghazālī, is a process of disciplining the physical and spiritual aspects of man which involves the acquisition of knowledge and the transformation of the personality in order to possess good character traits (*ḥusnu al-khuluq*). Character formation thus, becomes the focal point of Islamic education particularly in the early years, due to the child’s imitative nature and his immaturity in reasoning.²⁶

Langgulong mentioned that the term *ta’dīb* is most properly used for education as it is not only teaches or imparts knowledge but it covers all creatures in this world. The term *ta’dīb* covers the meaning of *ta’līm* and *tarbiyah* and has close relationship with the concept of knowledge (*‘ilm*) in Islam.²⁷ ‘Alī bin Muḥammad al-Jurjānī defined *adab/ta’dīb* as the knowledge that protects against all kinds of error. Thus, *Mu’addib* is the person who shapes students’

²³ E.W. Lane, *An Arabic English...*, 34.

²⁴ H. Wehr, *A Dictionary of Modern...*, 9.

²⁵ Syed Naquib Al-Attas, *Aims and Objectives of Islamic Education*. (Jeddah: King Abdul Aziz University, 1979).

²⁶ Asmaa’ Mohd Arshad, “A Comparative Analysis of Al-Ghazali and Miskawaih on Child Education,” *Islamic Culture*, Volume LXXVII (1-30), 2003.

²⁷ H. Langgulong, *Pendidikan Islam dan Peralihan Paradigma*. (Shah Alam: Pustaka Hizbi, 1995).

akhlaq, who may refuse all types of errors. Therefore, having good behaviour and good moral and intellectual qualities become prerequisite for those who want to become a *Mu‘addib*.²⁸

Shalabī stated that a teacher who served in the courts and palaces was known as *mu‘addib*, meaning the person imparting both moral and intellectual education. *Mu‘addib* of the past enjoyed a very high prestige in the palaces and were admirably supported in their work by the father of princes.²⁹

Mu‘addib has the power of authority that aims to reduce students’ misbehaviour. Indirectly, students will not break the rules when they respect or fear their teacher. For this reason, he has to be aware of their deeds which may drop their authority. In addition, *Mu‘addib* is also being just because Islam never differentiates people based on colour, tribes, wheel, position and so on. Islam distincts people based on their deeds (*‘amal*), whoever has many good deeds Allāh (ﷻ) will exalt him to the highest degree, and whoever does many bad deeds, will be dropped to the lowest place. Therefore, the teacher should treat all his pupils fairly, and no distinction should be made between the children of the rich and the children of the poor. Allāh (ﷻ) tells us that justice is close to *taqwa*.

The *Mu‘addib* must realize that his students are his children. Thus, he has to be kind to the students and educate or treat them as if they were his own.³⁰ The *Mu‘addib* has an important role to shape the students’ attitudes, behaviours, and intellect growth. His responsibility is to educate and nurture students to become well mannered (*mu‘addab*). Our Prophet Muhammad (ﷺ) was educated by Allāh (ﷻ) to become his messenger in this world and became a good example for all mankind. The Prophet (ﷺ) is reported to have said: *أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي* which means “My Lord educated me, and so made my education most excellent”. This means, education should not be segregated from *adab* or *akhlāk*. *Adab* is something which has connection with the spiritual life which is related to the nature of

²⁸ ‘Alī bin Muḥammad Al-Jurjānī, *Kitāb al-ta‘rīfāt*. (Beirut: Maktabah Lubnān, 1990).

²⁹ Ahmad Shalabī, *History of Muslim...*

³⁰ Al-Ghazālī, *Iḥyā ‘Ulūm al-Dīn...*

human characteristic.³¹

Therefore, the value of *ta'dīb* is determined by Allāh (ﷻ) through the knowledge that has been revealed to our Prophet Muhammad (ﷺ). In other words, the process of gaining ethical education is actually from God and from the Prophet (ﷺ). A Muslim is considered as *mu'addab* as long as he obeys the command of Allāh (ﷻ) and avoids His prohibitions.

To sum up, *Mu'addib* is conceived as a person who educates, precepts, shapes, inculcates and develops students' morals and good behaviour which are generated by self-motivation, *īmān* and *taqwa*. In this study *ta'dīb* refers to the role of the teacher in the school in educating, shaping, inculcating and developing their behaviour and morals.

A *Mu'addib* has some characteristics: becomes good example to his students, keeps the promise, comes to class on time, treats all students equally, maintains authority (self-esteem), speaks politely, takes care and pay attention to the students' *adab* and shows good personality

Murabbī

This term, linguistically, comes from the Arabic root: رَبَّى-يُرَبِّي-تَرْبِيَةً-مُرَبِّي, which means to feed, to nourish, to nurture, to develop, to make grow or to educate. A *murabbī* is person who nurtures, feeds, causes to increase in growth, or domesticates. It has close semantic relations to *tarbiyah* that comes from the same root. Ibnu Manẓūr in *Lisān al-'Arab* explained word *tarbiyah* as رَبَا الشَّيْءُ: يَرْبُو رَبْوًا وَرَبَاءً: زَادَ وَنَمَّى which means increase and fertile.³² Niḥlāwī defined *tarbiyah* based on its three-original linguistic forms:³³

1. رَبَّى-يُرَبِّي-تَرْبِيَةً-مُرَبِّي means to increase and to develop. Allāh (ﷻ) says in the Holy Qur'ān in *Sūrah al-Rūm*: 39:

وَمَا أَنْتُمْ مِنْ رَبِّا لَيْرَبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ

That which ye lay out for **increase** through the property of

³¹ Muḥammad 'Uthmān Al-Muḥammadī, *Institusi Pondok...*

³² Ibn Mandzūr, *Lisān al-'Arab...*

³³ 'Abd al-Raḥmān Niḥlāwī, *Uṣūl al-Tarbiyah...*

(other) people, will have no **increase** with Allah.³⁴ رَبِّي - يَرْبِي means to grow up and to develop. Ibn 'Arabī said:

فَمَنْ يَلِكُ سَائِلًا عَنِّي فَإِنِّي # بِمَكَّةَ مَنزِلِي وَبِهَا رَبِّيْتُ

Whoever asks about me. Indeed, Mecca is my place and there I **grew up (was educated)**.

2. رَبُّ - يَرْبُتُ means to repair, to manage affair, to organize, to grow up and to take care.

In light of the above explanation, Niḥlāwī concluded there are three main points of *tarbiyah*: guarding and nurturing the children, fostering and developing their potencies, and directing potencies to realize their success and happiness.³⁵

Furthermore, al-Qur'ān does not mention the word *tarbiyah* or *Murabbī* directly. However, the word رَبِّي and the derivations of it can be found in the following verses:

1. Sūrah *al-Isrā*: 24

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

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they **cherished** me in childhood."³⁶ رَبَّيَانِي here means (parents who) educate and love their children.

2. Sūrah *al-Baqarah*: 276

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَتِيمٍ

Allah will deprive usury of all blessing, but will give **increase** for deeds of charity: For He loveth not creatures ungrateful and wicked³⁷. The word وَيُزِيلُ means that Allāh (ﷻ) increases the reward

³⁴ Abdullah Yusuf 'Ali. *The Holy Qur'an...*

³⁵ 'Abd al-Raḥmān Niḥlāwī, *Uṣūl al-Tarbiyah...*

³⁶ Abdullah Yusuf 'Ali. *The Holy Qur'an...*

³⁷ Ibid.

of giving as well as His blessings and Allāh (ﷻ) destroys the practice of usury.

3. Sūrah *Āli ‘Imrān*: 79

...وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

...on the contrary (He would say) "Be ye **worshippers of Him Who is truly the Cherisher of all**: For ye have taught the Book and ye have studied it earnestly."³⁸

4. Sūrah *al-Shu‘arā’*: 18

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثَ فِينَا مِنْ عُمُرِكَ سِنِينَ

(Pharaoh) said: "Did we not **cherish** thee as a child among us, and didst thou not stay in our midst many years of thy life?"³⁹

Based on the three *āyāt* above, the definition of *tarbiyah* is to cherish, to raise, to increase, to educate and foster young children. The concept of *tarbiyah*, does not only involve the mental capacity of a student but also his entire dimensions since he is a composite of physic (*jism*), soul (*nafs*) and spirit (*rūh*) which provides him with the opportunity to gain success here and in the hereafter.

Moreover, Lane (1984: 1023) explained رَبَّيْتُهُ: تَرْبِيَةً as "I reared him, fostered him or brought him up namely a child. I fed or nourished him or it namely a child or anything of what grows or increases such as a child and seed-produce and the like". يَنْوُرُ وَلَا يُرِيّ is also translated as "it produces blossoms but does not mature its produce". رَبَّيْتُ is translated as "I reared or cultivated plants or trees" and رَبَّيْتُ عَنْ خَنَاقِهِ is translated as "I removed or eased his cord with which he was being strangled"⁴⁰.

Wehr also explained رَبَّى as meaning "to increase, to grow, to grow up, to exceed, to make or let grow, to raise, rear, bring up, to educate, to teach, instruct (a child), to breed, raise (poultry and cattle), to develop (method), to practise usury, to make grow, augment, increase, to exceed, to be brought up, be educated, to be

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ E.W. Lane, *An Arabic English...*, 1023.

bred and be raised”. The word تَرْبِيَةٌ means “education, upbringing, teaching, instruction, pedagogy, breeding and raising (of animals)”. The word *Murabbī* can also be interpreted as “raised, brought up, educated, well-bred, well-mannered, jam and preserved fruit”.

Nowadays the usage of the term *tarbiyah* is widely used to denote the process of education in general. The actual meaning of this term is a process which raises someone from a low stage to a high stage in developing himself as a person till he achieves the nearest point towards being the perfect man, the essence of which is embedded in his *fiṭrah*. Thus, a *Murabbī* is the teacher who assists his students to achieve a high stage which is the nearest point to perfection with the blessings of God.

Moreover, the term *Murabbī* in Islam has deeper meaning than the word “teacher” itself, it refers to a person who teaches and educates concepts and skills and shapes the behaviours, physic, spirit, and mental of his students and is responsible in bringing students to the higher state of complete maturity in their development.⁴¹ The *Murabbī* teaches students when they are inside the classroom and guides them when they are outside the classroom. He trains students to practice what they have learnt in school. In other words, the *Murabbī* is a person who combines a life of learning with a life of virtue like *Rasūlullāh* (ﷺ) did at very beginning of Islam. The concept of *tarbiyah* is learning by example, in order to be followed by the students, the teacher has to be a good leader. Prophet Muḥammad (ﷺ) was the best *Murabbī* at the same time he was also a leader (*imām*) and a good manager. For example, the management of the prisoner of *Badr* as at the battle many literate prisoners were taken from amongst the Quraysh. The Prophet (ﷺ) consulted with his companions over what should be done with the prisoners of war. ‘Umar ibn al-Khaṭṭab suggested killing them because there was a feeling among Muslims that in view of these prisoners’ evil deeds in the past, they should all be killed. However, Abū Bakr suggested letting them stay alive; their ransom will strengthen Muslims and God may guide them in the right path in which case they will be a support to *Rasūlullāh* (ﷺ) Lastly, the Prophet sided with Abū Bakr’s suggestion. A ransom was imposed upon who could afford to pay it

⁴¹ cAbd al-Raḥmān Nīḥlawī, *Uṣūl al-Tarbiyah...*

as a price for their release, but of those who knew the art of writing, each was to teach it to ten Muslim youngsters instead of paying a material ransom. These lessons were given outside the mosque, though not in any specified place.⁴²

Since the *Murabbī* teaches students by example, he must be related to Allāh (ﷻ) in terms of behaviours, objectives, thinking, and morals, which are the result of obeying and worshipping Allāh (ﷻ) and following the Islamic laws (*shari'ah*). Then he will educate his students to foster a close relationship with God. Halstead stated that teachers are expected not only to be learned, but also to have a deep personal commitment to faith and to be a living example of virtue and piety which students could unhesitatingly emulate.⁴³ This is why Lemu insisted that a teacher who has no *taqwa* (surrender to Allāh (ﷻ)) cannot of course exemplify it (a good life).⁴⁴

The *Murabbī* should be patient with the educational problems that are generated by students, knowledge, facilities, curriculum, principal, or society. He is required not to escape from those problems, but must solve them as much as he can. Other than that, the *Murabbī* has to increase his intellectual quality as well as develop and enhance his competencies; for him the problems become challenges to increase his degree of maturity as a teacher. Similarly, he believes that globalization will make him wiser when confronted with students' behaviour and problems.

Furthermore, he is required to vary his ways and methods of teaching because each student has their own capacity. As a result, he will treat students with appropriate ways and methods. Our Prophet is reported to have said: "talk to people based on their abilities".

The role of the *Murabbī* is the same with the role of Prophet Muḥammad (ﷺ): teaching people *al-kitāb*, *ḥikmah* (wisdom) and purifying or sanitizing their hearts and souls. Allāh (ﷻ) says in *Sūrah al-Baqarah*: 129:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

⁴² Shalabī, Ahmad. *Tārīkh Tarbiyah Al-Islāmiyyah*. Beirut: Dar-kasyaf, 1945).

⁴³ J. M. Halstead, *Towards a Unified View of Islamic Education, Islam and Christian-Muslim Relations*, 6(1), 1995, 31.

⁴⁴ B. A. Lemu, *Aims of Teaching Islamic Studies to Children*. (Muslim Education Quarterly, 8 (2), 1991, 32.

وَيُرَكِّبُهُمْ.

Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them.⁴⁵

In another sūrah, in Sūrah *Āli ‘Imrān*: 164, Allāh (ﷻ) says:

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

Allāh (ﷻ) did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allāh, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.⁴⁶

As a conclusion, the *Murabbī* has some characteristics such as applying the element of *tawhīd*, applying the values of humanity, using proper methodology of teaching students, motivating students, being familiar with students, accompanying students, respecting students’ potentials, warning students wisely, punishing students with wisdom, educating students like his children, developing students’ physical and spiritual maturity, and applying student-parent relationship.

Murshid

Murshid comes from the Arabic root أرشَد-يُرشدُ-إرشادٌ-مُرشدٌ hat means to guide, to direct or to advise. The word *irshād* is also derived from it. The Holy Qur’ān mentioned the word رَشَدٌ and any derivation of it thirteen times. Those *āyāh* are as follows:

1. Sūrah *al-Baqarah*: 186

...فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

... Let them also, with a will, Listen to My call, and

⁴⁵ Abdullah Yusuf ‘Ali. *The Holy Qur’an*...

⁴⁶ Ibid.

believe in Me: That they may walk in the **right way**.⁴⁷

The word *يُرْشِدُونَ* is a verb for plurals which can be defined as the right way, truth and the virtue. This *āyah* came down when people were asking the Prophet Muḥammad (ﷺ) about prayer. They were worried Allāh would not grant their prayers, then the Prophet assured them that Allāh (ﷻ) accepted their prayers as long as they fulfilled His commands.

2. Sūrah *al-Baqarah*: 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ...

Let there be no compulsion in religion: **Truth** stands out clear from Error...⁴⁸

The word *الرُّشْدُ* is a noun which means the right way. This *āyah* came down when one of the companions of Prophet (ﷺ) forced his children to convert to Islām, and then Prophet was revealed that there is no compulsion in religion, people are free upon their choices. However, the truth stands out clear from error and Islam through education, gives people the way (the truth) to escape from this error.

3. Sūrah *al-Nisā*: 6

...فَإِنْ آتَيْتُمْ مِنْهُمْ رُشْدًا فَادْعُوا إِلَيْهِمْ أَمْوَالَهُمْ...

...if then ye find sound **judgment** in them, release their property to them.⁴⁹

The word *رُشْدًا* means ability in managing wealth. This *āyah* came down pertaining the management of orphans' properties. Implicitly, the meaning of the word is the ability in keeping religion and managing properties. Thus, it can be said when children mature physically and spiritually, then release their property to them. The intelligence in religion effects significantly the ability in managing wealth. The more one holds onto the right way (religion), the more he would manage and cultivate his properties.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid.

4. Sūrah *al-A‘rāf*: 146

... وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

... and if they see **the way of right conduct**, they will not adopt it as the way.⁵⁰

الرُّشْدُ means the right way. Allāh (ﷻ) The Creator gives the direction and guidance to those who obey His commands.

5. Sūrah *al-Kahfi*: 10, 17, 24 and 66

الرُّشْدُ in āyah 10 is translated as God’s Guidance and direction. This āyah came down when the youth of the cave (*kaḥfī*) escaped to the cave in order to protect their faith from the unbelievers’ temptations. As a result, they asked Allāh (ﷻ) to guide them in this affair. Meanwhile, وَإِنَّمَا مُرْشِدًا in āyah 17 means Allāh (ﷻ) is the best and the only Protector who Guides people to the right way. And مُرْشِدًا in āyah 66 means the true knowledge or wisdom (*ḥikmah*). This āyah came down when Prophet Mūsā asked Prophet Khidhir to teach him the true knowledge that guides him to the right way. Prophet Mūsā considered that increasing knowledge (learning) could guide people as it is recommended by religion.

6. Sūrah *al-Anbiyā’*: 51

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

We bestowed aforetime on Abraham his **rectitude of conduct**, and well were We acquainted with him.⁵¹

رُشْدَهُ is a noun which means true guidance from God. Allāh (ﷻ) chooses Prophet Ibrāhim to become “the Father of Prophets” as he was young. Allāh (ﷻ) bestows upon him the true knowledge.

7. Sūrah *al-Jīm*: 2, 10, 14 and 21

The word رُشْدٌ in āyah 2 and 10 here means virtue

⁵⁰ Ibid.

⁵¹ Ibid.

(*khayra*) while رَشَدًا in *āyah* 14 means the right way or the way of guidance. And رَشَدًا in *āyah* 21 means benefit, virtue or the right conduct.

Based on the above *āyāt*, the concept of *irshād* is virtue, the right way, benefit, guidance, direction, truth, and true knowledge. The researcher intended to highlight the term “true knowledge”. This kind of knowledge can guide people towards the correct direction of life. The story of Prophet Mūsā gives insight that a Muslim has to learn knowledge that guides him to the happiness in this world and the hereafter. According to al-Ghazālī, true knowledge is the most excellent of things and the basis for happiness in this world and the hereafter. The process of learning, therefore, is the quest for the most excellent.⁵² Knowledge, which serves as a precursor to acquire the knowledge of God, is the noblest of all. However, this is not to be acquired at the expense of other branches of knowledge.

In addition, Ibn Manẓūr defined هَدَاهُ أَرْشَدَهُ: هَدَاهُ which means to guide, الإِرشَادُ: الْهُدَايَةُ وَالذَّلَالَةُ means guidance and direction. Thus, the word *irshād* means true guidance that leads someone to the true life as has been ordained in God’s knowledge and perfection.⁵³ Meanwhile, Lane explained أَرْشَدَ as “he made him or caused him to take or follow a right way or course or direction, or he directed him aright, or to the right way or course or direction”. اسْتَرْشَدَ لِأَمْرِهِ as “he took or followed a right way to conduct his affair”. اسْتَرْشَدَ is translated as “he sought or desired, the taking or following a right way or course or direction”. Word رَشَدٌ is also translated as “rectitude and maturity of intellect and rectitude of actions and good management of affairs”.⁵⁴

The word رَشِيدٌ is translated as “rightly guided, following the right way, having the true faith, reasonable, rational, intelligent, discriminating, discerning and mature”. إِرْشَادٌ means guidance, a conducting, showing the way, guiding hand, care, spiritual guidance, instruction, direction, directive, information, advising and advice”. مُرْشِدٌ is translates as “leader, guide to the right way, adviser, spiritual

⁵² Abī Ḥamid Muḥammad ibn Muḥammad Al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn*. (Cairo: Shirkah Maktabah wa Maṭba‘ah Muṣṭafā al-Babī al-Ḥalabī, 1939).

⁵³ Ibn Mandzūr. *Lisān al-‘Arab*...

⁵⁴ E.W. Lane, *An Arabic English*..., 1089.

guide, informer, instructor, (ship) pilot, tourist guide, Grand Master and Master”.⁵⁵

The word *Murshid* is usually used in Sufism that means one who supervises, guides, corrects, directs, teaches, leads, or shows the truth. However, in education the term *Murshid* means a person who has the responsibility to guide the students to the right way through the ways of *taṣawwuf* (*ṭarīqah, haqīqah, maʿrifah*). These ways may be in the form of teaching morals, directing students’ physic and spirit, supervising them, knowing their personality, disciplining their life and giving good example. It means that the spiritual dimension of students have to be fulfilled in order to counterbalance the intellectual one.⁵⁶ A *Murshid* is also defined as a person who continues the task of a former *Murshid* where the great *Murshid* will give license to an eligible student to become the next *Murshid*. *Rasūlullāh* (ﷺ) was the best *Murshid* and then he chose the companion (*ṣaḥābah*) who had the best spiritual maturity to become the next *Murshid* and recommended him to teach people and guide them to the right conduct. Some of them such as Abū Bakr, ‘Umar ibn Khaṭṭāb, ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib and other companions were the best students of *Rasūlullāh* (ﷺ), they continued his duties guiding people to the right way.⁵⁷ Furthermore, a *Murshid* guides and controls the society through mental and spiritual education. The society illnesses do not only come from the lack of knowledge but also the lost of divine guidance. Thus the task of a *Murshid* is to guide people consistently follow the true direction of life based on the *Qur’ān* and *Hadīth*, teaching them how to improve the spiritual skills and purify their hearts (*tazkiyah al-naḥs*) that lead them to perform good deeds (*‘amal ṣāliḥ*).

A *Murshid* is a Muslim who has good relationship with Allāh (ﷻ) (*mu‘āmalah ma‘a Allāh*) as well as with people (*mu‘āmalah ma‘a al-nās*). He always discovers God’s guidance in the right way. The *Murshid*, therefore, must be someone who learns to live by guidance and not to go astray in respect of his belief and practice.

⁵⁵ H. Wehr, *A Dictionary of Modern...*, 341.

⁵⁶ ‘Abd al-Raḥmān Nīḥlawī, *Uṣūl al-Tarbiyah...*

⁵⁷ Ahmad Shalabī, *History of Muslim...*; Gulick, R.L. *Muḥammad the Educator*. (Lahore: Ripon Printing Press, 1953).

The basic concept of Sufism is purifying one's heart to be closer with Allāh (ﷻ). Its methodology can be identified through its processes: *Shari'ah* is following divine laws, *Tarīqat* is activities that bring forth the truth of this world and its Creator, *Ḥaqīqāt* is activities aimed at knowing the reality of life, the world and Allāh (ﷻ), *Ma'rifāt* is the true knowledge of God through previous activities. Thus, it is obvious that one process interrelates with another.⁵⁸

In addition, Khan explained a good *Murshid* is one who has good relationship with Allāh (ﷻ), human beings, and society. *Murshid* have to be sympathetic with others in finding the solution to their problems, behaving kindly and gently with mendicants as well as with their students; giving advice to the students.⁵⁹ In addition, *Murshid* should have good Islamic manner and morals, they are always avoiding bad and harmful deeds that can damage their spiritual, psychological, emotional and social growth. In this sense, *Murshid* becomes role models for the students because their life is an ideal example for them. Therefore, it is essential that the teacher must be perfectly religious, ethical, cultured and decent. In addition, he is a good Muslim teacher who fears only One God and hopes to only One God. He does not do anything except to engage with Allāh (ﷻ), to whom he fears and to whom he hopes, as always expressing fear of God in his words, actions, and movements in open as well as in private.

Furthermore, a *Murshid's* methodology of teaching is based on the *Qur'ān* and *Sunnah* and with practices, he teaches students to keep the purity of hearts rather than open their minds. Sometimes, he does reasonable and understandable deeds because their minds have not yet reach the real meaning of his intention.

A *Murshid* has an important role in education as well as in Sufism. He guides and leads students to the Sufism world in order to condition their hearts to accept God's guidance (*hidāyah*) that would only be given to those with pure hearts. On contrary, sins would blot and close the heart and lead it to illness; as a result, God will never give His guidance to this kind of heart, instead He will increase the

⁵⁸ A. W. Al-Taftazāni, *Madkhal ilā al-Taṣawwuf al-Islāmī*. Cairo: Dār al-Tsaqāfah, 1988).

⁵⁹ M.S. Khan, *Education, Religion...*

disease and punish those with this hearth.⁶⁰ The process of learning and guiding is occasionally done in general lessons called *Ṣuḥbah* and individual guidance, in this process the teacher is able to read the characteristics and spiritual achievements of his students in his own ways (intuitive) which differs greatly from the educational.⁶¹

Therefore, the process of purifying the heart becomes the main concern of a *Murshid*. As mentioned earlier, the pure heart will easily lead someone to perform *ʿamal ṣāliḥ*. Our Prophet told us if the heart is good, the entire body will also be good. Similarly, if it is bad/sick, the entire body will also be sick. Imām Bukhārī and Imām Muslim narrated that Rasūlullāh (ﷺ) is reported to have said:

Inside the human body there is a piece of flesh which, if it is healthy, the whole body is healthy and if it becomes unhealthy, the whole body gets unhealthy. That is al-qalb.⁶²

To conclude, the *Murshid* has some characteristics such as guiding students wisely, motivating students to increase their achievement, treating students equally, responding to the students' issues, having strong commitment to help students, giving time for students to consult their problems, keeping students' problem private, helping students to solve their problems personally, having strong commitment to religion, training students to purify their heart, enforcing students to obey Allāh's (ﷻ) commands, and balancing students' physical and spiritual element.

Mu'allim

Mu'allim comes from the Arabic root: عَلَّمَ-يُعَلِّمُ-تَعْلِيمًا-مُعَلِّمٌ, which means to teach or to instruct. In this study, *Mu'allim* means a knowledgeable teacher. It has semantic relation with *ʿallāmah* (عَلَّامَةٌ) which means the teacher who has great knowledge characterized by great competency in some or more specialization of knowledge, and has deep understanding in terms of knowledge particularly, and about

⁶⁰ Qurʿān, *al-Taubah*: 125; *al-Baqarah*: 10).

⁶¹ A. W. Shaʿrāni, *Ṭabaqāt al-Kubrā*. (Cairo: al-Maktabah al-Shaʿbiyyah, 1954).

⁶² Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 1, 1987: 28; Muslim, *Ṣaḥīḥ Muslim*, vol. 3, 1988: 1219.

life generally.⁶³ Other than that, a *Mu'allim* is not only a great teacher in knowledge but he is also a great spiritual *Murshid* who applies 'ilm into his daily lives.

The root ع-ل-م of which the word 'ilm is one of the derivatives, occurs in al-Qur'ān with an unusual frequency. In all, there are about 800 such occurrences. No wonder al-Qur'ān is filled with universal statements connoting the attributes of human mind such as reasoning, thinking, remembering, judging etc., with numerous exhortation for seeking truth and knowledge in the unfolding of cosmic mysteries and purporting their significance for man.⁶⁴

Even Prophet Muḥammad (ﷺ) was commanded to pray to Allāh (ﷻ) for more knowledge.⁶⁵

Ibn Manẓūr in *lisān al-'arab* says that word "ilm" means like عَلَّمَهُ الْعِلْمَ وَأَعْلَمَهُ إِيَّاهُ فَتَعَلَّمَهُ عَلَّمْتُهُ الشَّيْءَ فَتَعَلَّمَ. The word عَلَّمَهُ means "he or it made him to be such as is termed عَالِمٌ and عَلَّمْتُهُ made him to possess knowledge".⁶⁶ The phrase عَلَّمْتُهُ الشَّيْءَ means "I made him to know or taught him the thing". The word الإِعْلَامُ means is "particularly applied to quick information" and التَّعْلِيمُ is particularly "applied to that which is repeated and much so that an impression is produced thereby upon the mind of the مُتَعَلِّمِ". أَعْلَمْتُهُ الْحَبْرَ and بِالْحَبْرِ means "I made known or notified or announced to him or I told him or I made him to know or have knowledge of the news or piece of information, I acquainted him with it, told, informed, apprised, advertised or certified him for it, gave him information, intelligence, notice or advice of it".⁶⁷ Before giving further explanation about *Mu'allim*, the researcher will discuss the concept of *ta'līm* in order to provide a deeper meaning of *Mu'allim*.

Linguistically speaking, the word تَعْلِيمٌ comes from the same root that means process of imparting knowledge to a person. In Arabic morphology, if a verb is geminated based on form فَعَّلَ it means that actions are repeated many times or doing something step-by-step that

⁶³ Ibn Mandzūr. *Lisān al-'Arab*..., 416; H. Wehr, *A Dictionary of Modern*..., 636.

⁶⁴ Munawwar Aḥmad Anees & Alia Nasreen Athar. "Educational Thought in Islam," *Hamdard Islamicus*, Volume III. No.2, 1980; See al-Qur'ān, *Sūrah Āli 'Imrān*: 190; *al-Ra'du*: 3; *Fāṭir*: 27-28; *al-Zumar*: 9; *al-Mujādilah*: 11.

⁶⁵ Qur'ān, *Ṭāhā*: 11.

⁶⁶ Ibn Mandzūr. *Lisān al-'Arab*..., 417.

⁶⁷ E.W. Lane, *An Arabic English*..., 2139.

requires a long time and a process.⁶⁸

Therefore, the word عَلَّمَ means to instruct gradually which involves مُعَلِّمٌ as the teacher, مُتَعَلِّمٌ as the student and a subject. Thus, the process of teaching and learning and practices have to be done over a period of time. An Arabic poem said regarding the requisites of pursuing learning:

“A quick mind, zeal, poverty, foreign land, A professor’s inspiration, and of life a long span”.⁶⁹ Furthermore, al-Qur’ān does not mention the word *ta’līm* directly but the word عَلَّمَ which it is the verb of *ta’līm* can be seen, in some *āyāt*, as follows:

1. *Sūrah al-Baqarah*: 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ...

And He taught Adam the nature of all things...⁷⁰

2. *Sūrah al-Baqarah*: 239

...فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

...but when ye are in security, celebrate Allah.s praises in the manner He has taught you, which ye knew not (before).⁷¹

3. *Sūrah al-Baqarah*: 251

...وَقَتَّلَ دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

...and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed.⁷²

⁶⁸ Ibrāhīm Anīs, et al. *Al-Mu‘jam al-Wasīf fī al-Mu‘jam al-Lughawī*. (Cairo: 1972), 624.

⁶⁹ G. Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and West*. (Edinburgh: Edinburgh University Press, 1981), i.

⁷⁰ Abdullah Yusuf ‘Ali. *The Holy Qur’an...*

⁷¹ Ibid.

⁷² Ibid.

4. *Sūrah Āli ‘Imrān*: 48

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ...

And Allah will **teach** him the Book and Wisdom, the Law and the Gospel...⁷³

5. *Sūrah al-Nisā’*: 113

...وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

...For Allah hath sent down to thee the Book and wisdom and **taught** thee what thou Knewest not (before).⁷⁴

6. *Sūrah al-Mā‘idah*: 4

...وَمَا عَلَّمْتُمْ مَنِ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

...and what ye have taught your trained hunting animals (to catch) in the manner **directed** to you by Allah.⁷⁵

7. *Sūrah Yūsuf*: 68

وَأِنَّهُ لَدُوْ عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

For he was, by our instruction, full of knowledge (and experience): but most men know not.⁷⁶

8. *Sūrah Yūsuf*: 37

...دَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي...

...that is part of the (duty) which my Lord hath **taught me**...⁷⁷

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

9. *Sūrah al-‘Alaq: 5*

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ...

Taught man that which he knew not ...⁷⁸

The word عَلَّمَ (*al-Baqarah: 31*), عَلَّمَكُمْ (*al-Baqarah: 239*), عَلَّمَهُ (*al-Baqarah: 251*), يُعَلِّمُهُ (*Āli ‘Imrān: 48*), عَلَّمَكَ (*al-Nisā: 113*), عَلَّمَكُمْ (*al-Mā‘idah: 4*), عَلَّمْنَاهُ (*Yūsuf: 68*), عَلَّمَنِي (*Yūsuf: 37*), عَلَّمَ (*al-‘alaq: 5*) mean to instruct or teach and to be instructed or taught. In the most of *āyāt Mu‘allim* refers to Allāh (ﷻ)

Numerous authentic Ḥadīth, narrated by reliable transmitters provide ample evidence of the immense interest and respect shown by the Prophet (ﷺ) for education and its spread (*ta‘līm/tabūgh*). Some of these Ḥadīths are as follow:

Prophet Muḥammad (ﷺ) is reported to have said:

“The learned men are the heir of the Prophets”.⁷⁹

“One learned man is better than a thousand (ignorant) worshippers”.⁸⁰

“The ink of the scholar is more precious than the blood of the martyr”.⁸¹

“Everything in heavens and earth prays that learned men be forgiven”.⁸² The Prophet once came out and saw two assemblies: one was calling God and offering their supplications and another giving the people good instructions. The Prophet said: The first group offers supplication to God. If He wishes, He may grant them and if He wishes, He may reject them. Another group is giving good instructions to the people. I have been sent as a teacher. Then he went to them and took his seat among them.⁸³

⁷⁸ Ibid.

⁷⁹ Abī Ḥamid Muḥammad ibn Muḥammad Al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn*. (Yakub, Ismail. Trasn). (Kuala Lumpur: Victory Agency, 1988). 43.

⁸⁰ Ibid, 51.

⁸¹ Ibid, 46.

⁸² Ibid, 44.

⁸³ Narrated by Ibn Mājah in *Iḥyā’ ‘Ulūm al-Dīn*, 1988, vol.1: 68.

Thus, *ta'lim* can be defined as a process of imparting knowledge to a person; that is to say in truth by which the precious life of a person and his daily activities could be salvaged. Originally, the process of imparting knowledge (*ta'lim*) is considered a derivation of Divine power and a secret as it is understood from *Sūrah al-Baqarah*: 31 where God taught Ādam the truth (*ḥaqīqāh*) of the names of all things.⁸⁴ *Ta'lim* is distinct from *tarbiyah* in the sense that the former has a close semantic relation to *'ilm* where it indicates the product of a laborious study and learning.⁸⁵ Thus, it is related to instruction which involves mental activities. In this way, *ta'lim* is a process which helps to train a person's mind and develop his reasoning power; the process that makes a person from not knowing to knowing something.

In this study, *Mu'allim* is a person who has great knowledge and conveys it to other people. It is not limited to the schoolteachers, classroom teachers or teachers as a profession but it is general. Based on that reason, it can be said that becoming *Mu'allim* is the duty of human beings. All people can be *Mu'allim* by transferring or conveying or telling any information or knowledge to anyone, even a stranger. It is also the concept of *khalīfah*; to make peace and harmony in the world because only with knowledge (*'Ilm*) the purposes can be implemented.

A great quality of *Mu'allim* is truth uttering; it is necessary that education should be obtained in the service of any teacher. A student without a teacher is without religion and using evil as his guide. In addition, a teacher is more important than the curriculum; the Prophet (ﷺ) was himself a teacher for all human beings. It is not effective when we make Islamic curriculum while the teachers are still not Islamic because teachers teach students not only by using book but also through examples and languages that are not found in the textbooks. We will find that the teacher is more effective than the book in educating children. Thus, a teacher is more important than the curriculum and teacher's spirit is much more important than the

⁸⁴ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*. (Saudi: Dār Ṭayyibah li al-Nashr wa al-Tauzī', 1999); Abū Ja'far Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*. (Saudi: Mu'assasatu al-Risālah, 2000).

⁸⁵ B. Lewis, and others, *The Encyclopedia of Islam*. (London: Luzac and Co., 1971).

teacher himself.

The duty of a teacher is transferring information and imparting knowledge to students.⁸⁶ The way he transfers knowledge must be done in a suitable method based on students' competencies and the information taught. The teacher also has to create a conducive situation for teaching and learning processes and has to understand the capacity of students. Therefore, in transferring knowledge, the teacher has to avoid from teacher-centered teaching. The important thing that teachers have to know is teaching based on specialization/skill.⁸⁷ Talking about the duties of *Mu'allim*, Niḥlāwī mentioned that there are ten basic characteristics of a teacher.⁸⁸ Those characteristics are:

1. The aim and strategy of teaching must be aimed at students' physical and spiritual development.
2. The teacher must be sincere in all deeds as students will imitate him.
3. The teacher must be patient with instructional problems that may come from the students and the subject itself. He has to be concerned with the differences of students' potentials.
4. The teacher must be honest to himself when applying what he teaches.
5. The teacher must increase his understanding, knowledge, skills, and abilities.
6. The teacher must use the proper methodology of teaching.
7. The teacher must know all students as well as understand their characteristics.
8. The teacher should communicate with students in a friendly manner.
9. The teacher should be familiar with modernization and technology so that he can avoid the negative impact on students
10. The teacher must treat all students equally.

⁸⁶ Muḥammad 'Uthmān Al-Muḥammadī, *Institusi Pondok: Benteng yang Masih Kebal Mempertahankan Aqidah dan Sunnah*. (Malaysia, 1985).

⁸⁷ Tajul Ariffin Noordin & Nor Aini Dan, *Pendidikan dan Pembangunan Manusia: Pendekatan Bersepadu*. (Bangi: As-Syabab Media, 2002).

⁸⁸ 'Abd al-Raḥmān Niḥlāwī, *Uṣūl al-Tarbiyah...*

In conclusion, the teacher as a *Mu'allim* has some characteristics such as being a knowledgeable teacher, understanding and mastering the knowledge, knowing the contemporary sciences, integrating inter-knowledge, using facts when teaching, knowing current issues, using more than one reference, applying the knowledge that he teaches in daily life, practicing student-based learning, and practicing the culture of research.

Mujtahid

The word *Mujtahid*, linguistically, comes from the Arabic root: اجْتَهَدَ - اجْتَهَادٌ - اجْتِهَادٌ - اجْتِهَادٌ, which means to strive or work hard. The word *ijtihād* is taken from the same root. Lane defined اجْتَهَدَ فِي الْأَمْرِ as “he exerted unsparingly his power/ability in the prosecution of the affair, so as to effect his utmost”.⁸⁹ And also he defined اجْتَهَدَ رَأْيَهُ as “he took pains or put himself to trouble or fatigue to form a right judgment or opinion”. The word اجْتِهَادٌ is defined as “a conventional term means a lawyer’s exerting, the faculties (of the mind) to the utmost, for the purpose of forming an opinion in a case of law (respecting a doubtful and difficult point), the seeking to form a right opinion. Investigation of the law or the working out a solution of any difficulty in the law, by means of reason and comparison: and referring a case proposed to the judge [respecting a doubtful and difficulty] from the method of analogy) to the Qur`ān and Sunnah”.

Meanwhile, Wher defined اجْتِهَادٌ as “effort, exertion, endeavor, pains, trouble. (Islamic law) independent judgment in a legal or theological question based on the interpretation and application of the four uṣūl. It Opposes taqlīd”.⁹⁰ Shaukānī asserted that *ijtihād* means striving to the utmost to discover the law from the texts through all possible means of valid interpretation.⁹¹

Qaraḍāwī proposed *ijtihād* has the same meaning as *jihād* which is derived from *ja-ha-da* which means mustering all efforts or carrying difficulties. *ijtihād* is an effort to gain and maintain His

⁸⁹ E.W. Lane, *An Arabic English...*, 1473.

⁹⁰ H. Wehr, *A Dictionary of Modern...*, 143.

⁹¹ Muḥammad bin ‘Alī Shaukānī, *Irshād al-Fuḥūl ila taḥqīq al-Ḥaqq min ‘ilm al-Uṣūl*. (Beirut: Mu’assasāt al-Rayyān, 2000).

guidance and to protect it from any aspects that may cause paganism.⁹²

Actually, the word *Mujtahid* is usually used in the *sharī'ah* field. In Islamic law, *ijtihād* means the process of making a legal decision by independent interpretation of the legal sources, the *Qur'ān* and the *Sunnah*.

A *Mujtahid* is a person who applies *ijtihād* and traditionally has to be a scholar of Islamic law, an Islamic lawyer or *ālim*. He is also an Islamic scholar who is competent in interpreting divine law (*sharī'ah*) in practical situations using *ijtihād* (independent thought). In some Islamic traditions, a *Mujtahid* can specialize in a branch of *sharī'ah* such as economic, family law and education.⁹³

To become a *Mujtahid* is not a simple thing in Islam. There are many qualifications set out by Muslim scholars to be fulfilled if someone wants to do *ijtihād*. Regarding the education field, teachers have nothing to do with those qualifications because they are not encouraged to become *Mujtahid* in *sharī'ah* field. In education, teachers have to keep up with a *Mujtahid* life, their characteristics, their role, and their spirit so that they can be implemented in the education field.

The concept of *ijtihād* may be brought to education as a decision making process. Making the appropriate decision is one of the fundamental principles of school teachers. Islam has a unique style of leadership that is characterized by Islamic principles including consensus-building traits such as *shura* (democracy). Islamic leadership style also is unlike authoritative leadership, where the leader is the center of all authority and unlike the loose laissez-faire style where the group, with no direction or supervision and guidance, makes all of its own decisions. Rather, it is a median style between two extremes of individual supremacy and group predominance in decision-making. *Shura* is the process and order in Islam by which the leader consults his members and hears their

⁹² Yūsuf Qaraḏāwī, *Al-Ijtihād fī al-Sharī'ah al-Islāmiyyah ma'a nazarāt taḥlīliyyah fī al-Ijtihād al-Mu'āsir*. (H. Achmed, Trans). (Quwait: Dār al-Qalam, 1987).

⁹³ M. A. Abrasyi, *Al-Ittijāhāt al-ḥadīсах fī al-tarbiyyah*. (Cairo: Isa al-Babi al-Halabi, 1975).

opinions before deciding upon any issue.⁹⁴

Muslim teachers, as Islamic teacher-leaders, should practice consultation in schools. Students, regardless of race, gender or age should be given the same right to give their opinions about the school affairs. However, decisions should not contradict any established Islamic principles.

Therefore, a teacher with *Mujtahid's* spirits should understand the revealed purposes of *sharī'ah*, which relate to considerations of public interest, including the Five Pillars that protect life, religion, intellect, lineage and property. He should also understand the general maxims for the interpretation of *sharī'ah*, which include the removal of hardship, that certainty must prevail over doubt, and the achievement of a balance between unnecessary rigidity and free interpretation.

Some characteristics of the *Mujtahid*, as concluded by researcher, in educational context are:

1. *Mujtahid* are able to speak Arabic, at least understand Arabic. Their adequate competency in Arabic language allows them to have a correct understanding of the Qur`ān. Their teachings will be guided by the Qur`ān.
2. *Mujtahid* have adequate knowledge of the Sunnah because teachers are encouraged to follow *Rasūlullāh's* (ﷺ) life, giving good example to their students by making the Sunnah as well as the Qur`ān as guidance for teachers in the learning process.
3. *Mujtahid* must practice what they preach. Therefore, they must be upright persons whose judgment people can trust.
4. Submission to the *sharī'ah* (Islamic laws) may guide them in teaching true knowledge which does not contradict with the laws and prevent them from doing bad deeds.
5. Understanding human characteristics and surrounding because when making a law/decision the teacher must pay attention to the needs or problems confronted by the people around him. It is important for a *Mujtahid* to comprehend

⁹⁴ Al-Buraey, Muhammad Abdullah. *Management ad Administration in Islam*, Dhahran, Saudi Arabia: King Fahd University, 1990), 348.

contemporary issues related to society, ideology, politics, social interaction and religion.

In this study, the *Mujtahid* have some characteristics. They are creative, initiative, encourage students to think critically and strategically, used to make decision carefully, able to solve problems effectively, practice decision making based on *mushāwarah* (discussion), accept and implement any decision made through *mushāwarah*, encourage students to be involved actively in decision making process, apply democratic principles, ask students to share their views during decision making process and respect the diversity of opinions.

Mujaddid

The word *Mujaddid* comes from the Arabic root: جَدَّدَ - يُجَدِّدُ - مُجَدِّدٌ, which means to renew, to develop, to update and to modernize. Lane defined جَدَّدَ - يُجَدِّدُ as “making stripes of different or made new or he originated/innovated the thing or affair or did it newly/ for the first time”, whereas Wehr defined it as “renewal, creation of something new, origination, innovation, reorganizing, reformation, modernization, rejuvenation, regeneration, renovation, restoration, remodeling, refurbishing, re fitting, reconditioning”.⁹⁵

Zainuddin claimed that *tajdīd* comes from جَدَّدَ - يُجَدِّدُ as يُجَدِّدُ الشَّيْءَ which means new, fresh and modern. The word أُجَدِّدُ or اسْتَجَدَّدَ الشَّيْءَ or أُجَدِّدُ الشَّيْءَ means to renovate something while جَدَّدَ التَّخْل means to reap a nice profit of dates.⁹⁶

Rasūlullāh (ﷺ) orderd us to refresh and renovate our understanding of Islam as well as our commitment in order to perform the commands and to avoid the sins in facing today’s challenges.

According to Siddiq, *tajdīd*, terminologically, means:⁹⁷

1. *Al-‘Ibānāt* which means distinguishing between the *Sunnah* and others.

⁹⁵ E.W. Lane, *An Arabic English...*, 385; H. Wehr, *A Dictionary of Modern...*, 114.

⁹⁶ Zainuddin Al-Rāzi, *Mu‘jam mukhtar al-Şiḥḥah*. (Beirut: Dār al-Başā’ir & Mu’assasah al-Risālah, 1987).

⁹⁷ Ahmad Shiddiq, Interview with Panji Masyarakat Magazine. (559 edn.). 1-10 December 1987. 30

2. *Al-'Ibādāt* which means the purification of Islam from any aspect that may cause damage to *īman*.
3. *Al-Iḥyā'* which means resurrecting and awakening Islam by practicing its values which have been done before.

Based on that definition, *Mujaddid* means a person who makes renovation, modernization, reformation and innovation. In Islamic traditions, the word *Mujaddid* refers to a person who Muslims believe is sent by Allāh (ﷻ) in the first half of every century of the Islamic calendar. The *Mujaddid's* objective is to revive Islam, remove from it any extraneous elements and to restore it to its pristine state. A *Mujaddid* might be a caliph, saint (*waliy*), a prominent teacher, a scholar or some other kind of influential person.

The spirit of *tajdid* inspires teachers to be creative in designing Islamic education systems. *Mujaddid* have to be critical about the situation and phenomenon that are happening around them. As he is never satisfied with what he has done, a *Mujaddid* will perform something perfectly. The Prophet (ﷺ) is reported to have said:

لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّىٰ يَكُونَ مُتَّهَاهُ الْجَنَّةِ

“A muslim will not be satisfied with kindness until he reaches the level of paradise”.⁹⁸ Here are some conditions to become *Mujaddid* teachers:

1. He is a clever person. He has the ability to identify and criticize what is happening with Islamic education. In addition, he has the desire and skill to respond and counter the challenges.
2. He has high spirit of reformation, innovation and modernization in order to assist Islam.
3. He has good moral; honesty, sincerity, seriousness, accuracy and so on.
4. He sees the students' and society's need as the purpose for Islamic education.
5. The method and source of his teaching is the *Qur`ān* and *Sunnah*. Renovation, innovation and modernization must

⁹⁸ Tirmidhi, *Sunan al-Tirmidhi*, vol. 5, n.d.: 50.

not contradict with the principles of Islamic teachings but directed and guided by the *Qur`an* and *Sunnah*.⁹⁹

Furthermore, globalization and its modernity have big impact on Islamic education. Truly, what is happening today is that Islam tends to be neglected by people, even Muslims as they prefer to use modernity which comes from the west. More and more people abandon Islam today. They think that Islam is not relevant in this era and several challenges cannot be answered by Islam. In education, *mujaddid* are encouraged to revive Islam, remove from it any extraneous elements and restore it to its pristine state as well as to reform the education objectives relevant to modernity.¹⁰⁰ This is what Muḥammad Abduh did, the issue for him was not whether it is possible to be Muslim and still accept the modern world, but whether Islam is in fact really relevant to modernity. His intent, therefore, was to prove that Islam is indeed a rational religion which can serve as the basis of life in the modern world. He saw no conflict between Islam and the principles of modern civilization. Indeed, modernity and globalization do not contradict with Islam which comes with some benefits for education. We can use modernity to improve and solve our education's problems. Undoubtedly, Islam has modern values and modernity must come from Islam. Thus, any modernity that does not come from Islam is actually not modern.

In this study, *Mujaddid* refers to transformational leadership. Transformational leader is a term used to represent leaders who shape, alter, and elevate the motives and goals of the institutional members.¹⁰¹ Thus, transformational leadership is considered to be one of the most effective and motivating styles of leadership.

According to Burns, transformational leadership is when "The leader recognizes and exploits an existing need or demand of a potential follower."¹⁰² The transformational leader looks for the potential motives in followers, seeks to satisfy higher needs, and

⁹⁹ Shahrastāni. *Kitāb al-Milal wa al-Niḥal*. (Egypt: al-Maṭba'ah al-Azhariyyah, 1910).

¹⁰⁰ M.S. Khan, *Education, Religion...*

¹⁰¹ J. M. Burns, *Leadership*. (New York: Harper Collins, 1978).

¹⁰² *Ibid*.

engages the full person of the follower”. The leadership that facilitates the “redefinition of a people’s mission and vision, a renewal of their commitment and the restructuring of their systems for goal accomplishment”.¹⁰³ According to Bass, transformational leadership has four major components:¹⁰⁴

1. Idealized influence. This involves serving a charismatic role model to followers. This component is considered the most important component. The followers have respect, trust and confidence in the leader. The followers identify with the leader and his vision.
2. Institutional motivation. This involves articulating a clear and inspiring vision to followers.
3. Intellectual stimulation. This involves stimulating followers’ creativity by questioning assumptions and challenging the status quo of leaders who support innovative and creative ideas.
4. Individual consideration. This consists of the leader giving personalized attention and individualism to his followers. These leaders are highly focused on the developmental needs of the followers.

Leaders must have the ability to look for potential motives in followers (individual consideration), seek to satisfy higher needs (intellectual stimulation) and engage the followers (inspiration motivation) to sustain continuous school improvement. Transformational leaders can excite an apathetic person and inspire people to grab and follow their vision.¹⁰⁵ Leithwood and Jantzi identified six main characteristics of educational leaders who are transformational: building school vision and goals, providing intellectual stimulation, offering individual support, symbolizing

¹⁰³ K. Leithwood, “The Move toward Transformational Leadership.” *Educational Leadership*, 49, 1992, 9.

¹⁰⁴ B. Bass, *Leadership and Performance beyond Expectations*. (New York: Free Press, 1985).

¹⁰⁵ M. W. Konnert & J. J. Augenstein, *The School Superintendency-Leading Education into the 21st Century*. (Lanham, MD: Rowman Littlefield, 1996).

professional practices and values, demonstrating high performance expectations and developing structures to foster participation in school decisions.¹⁰⁶ These leaders are charismatic and work with the stakeholders to carry out a shared vision. Bass found that transformational leaders motivate followers by being inspirational, considering team members as individuals and providing intellectual stimulation for group members. These characteristics enable transformational leaders to provide a sense of mission to the underlying principles of the organization, provide an opportunity for members to increase their personal professional development and promote collective inquiry regarding traditional practices and existing situations.¹⁰⁷

Transformational leadership can take place in a school setting. At this site, they can empower teachers, students, and parents to achieve the mission and vision of the school. These transformational leaders empower through modeling and by developing trusting relationships within those at the school setting. They afford teachers with opportunities to grow professionally through job embedded professional development. Gabriel stated “in schools where transformational leadership is present, administrators recognize that the leadership of a department chair or team leader can make a significant difference to the climate and culture of the school”.¹⁰⁸ The power of transformational leadership can significantly impact the culture, vision, leadership and management of a school.

The researchers also recommend that a transformational leader provides opportunities for teachers to experiment and share new ideas. An opportunity to share and dialogue about effective teaching strategies empowers teachers to reach their fullest potential and provides teachers with a supportive peer group. Transformational leadership is focused on change. Burns asserted that transformational

¹⁰⁶ K. Leithwood & D. Jantzi, “The Effects of Transformational Leadership on Organizational Conditions and Student Engagement with School.” *Journal of Educational Administration*, 38(2), 2000, 112-129.

¹⁰⁷ B. M Bass, “Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?” *American Psychologist*, 52, 1997, 130-139.

¹⁰⁸ J. Gabriel, *How to Thrive as a Teacher Leader*. (Alexandria, Virginia: Association for Supervision and Curriculum and Development, 2005).

leadership is the favoured style of leadership given that it is assumed to produce the desired results.¹⁰⁹ Bass and Avolio recommended transformational leadership for successful organizational change and improved performance.¹¹⁰

In this study, the teacher as a *Mujaddid* has some characteristics: having innovation power, being familiar with technology, taking benefit from informational technology for teaching and learning processes, motivating students to do the best, motivating students to be creative and innovative, being dynamic and optimistic, involving in school activities, taking active part in school programmes, designing the objective of study, establishing the vision and mission of school, and teaching based on the school's vision and mission.

Conclusion

The study concluded that the teachers have important tasks in developing students' academic achievements and guiding their spiritual growth. Their function is not merely in instructing and training students in the prescribed subject and skill but they have to act as a model and inculcate in their students the norms of behavior and values prescribed in Islam within and beyond the four walls of the classroom. Teachers are responsible for increasing virtues and removing evils of the society. The existence of teachers are surety of educational and moral values in the society and lead them to the enlightenment of future generation prosperous in physical, emotion, spiritual, intellectual, socialization, environment, and, servant of Allah as stipulated in the Philosophy of Islamic Education. A great quality of a teacher is truth-uttering. In this respect, Islam suggests a comprehensive Hierarchy of 7M-Teacher-Leader comprises *Mudarris* - Teacher, *Murabbī* - Educator, *Mu`addib* – Role-Model, *Murshid* - Guidance, *Mu'allim* - Expert, *Mujtahid*- Decision Maker, and, *Mujaddid* – Transformative Leader.

¹⁰⁹ J. M. Burns, *Leadership...*

¹¹⁰ B. M. Bass & B. J. Avolio, *Transformational Leadership Development: Manual for the Multifactor Leadership Questionnaire*. (Palo Alto, CA: Consulting Psychologists Press, 1990).

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

| Ar | Pr | OT | UR | Ar | Pr | OT | UR | Ar | Pr | OT | UR | |
|----|----|----|----|----|----|-----|-----|----|-----------------|-----|----|-----------------|
| ء | ' | ' | ' | ز | z | z | z | گ | — | g | g | g |
| ب | b | b | b | ژ | — | — | ʀ | ل | l | l | l | l |
| پ | p | p | p | ژ | — | zh | j | م | m | m | m | m |
| ت | t | t | t | س | s | s | s | ن | n | n | n | n |
| ث | — | — | ṭ | ش | sh | sh | ʃ | ه | h | h | h' | h' |
| ث | th | th | th | ص | ṣ | ṣ | ʃ | و | w | v/u | v | v/u |
| ج | j | j | c | ض | ḏ | ḏ | ḏ | ی | y | y | y | y |
| چ | — | ch | çh | ط | ṭ | ṭ | ṭ | ة | -ah | — | — | -a ² |
| ح | ḥ | ḥ | ḥ | ظ | ẓ | ẓ | ẓ | ال | al ³ | — | — | — |
| خ | kh | kh | kh | ع | ' | ' | ' | — | — | — | — | — |
| د | d | d | d | غ | gh | gh | ğh | — | — | — | — | — |
| ڈ | — | — | d | ف | f | f | f | — | — | — | — | — |
| ذ | dh | dh | dh | ق | q | q | k | — | — | — | — | — |
| ر | r | r | r | ك | k | k/g | k/ñ | — | — | — | — | — |

¹ – when not final
² – at in construct state
³ – (article) al - or l-

VOWELS

| | Arabic and Persian | Urdu | Ottoman Turkish |
|------------|--------------------|--------------------|-------------------|
| Long | ا | ā | ā |
| | آ | Ā | — |
| | و | ū | ū |
| | ي | ī | ī |
| Doubled | ي | īy (final form ī) | īy (final form ī) |
| | و | uww (final form ū) | uvv |
| | | uvv (for Persian) | uvv |
| Diphthongs | و | au or aw | ev |
| | ی | ai or ay | ey |
| Short | ا | a | a or e |
| | ا | u | u or ū |
| | ی | i | o or ö |
| | ی | i | i |

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARA

Special Issue

Contents

| | |
|---|-----|
| THE CURRICULUM OF ISLAMIC STUDIES AND ISLAMIC STUDIES EDUCATION PROGRAMS IN MEETING THE CHALLENGES OF GLOBALIZATION: A CASE STUDY OF SELECTED MALAYSIAN UNIVERSITIES <i>Rosnani Hashim</i> | 1 |
| EXPLORING REPEATING STUDENTS' FEELINGS AND ATTITUDES TOWARDS LEARNING ESL WRITING <i>Ismail Sheikh Ahmad, Rosnani Kassim, Ainol Madziah Zubairi</i> | 33 |
| ISLAMIZATION OF KNOWLEDGE IN THE CURRICULUM AMONG ACADEMICS AT THE INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA: A STRUCTURAL EQUATION MODELING (SEM) APPROACH <i>Nik Ahmad Hisham Ismail, Mustafa Teke, Faizah Idrus</i> | 51 |
| STRATEGIC LEADERSHIP PRACTICES AND STUDENTS' ASPIRATION OUTCOMES: WHAT WORKS IN MALAYSIAN VOCATIONAL COLLEGES? <i>Hairuddin Mohd Ali, Inas Zulkipli</i> | 77 |
| AL-QIYAM AL-ISLAMIYYAH AND ITS IMPACT ON MUSLIM COMMUNITIES' STABILITY <i>Ismail Hassanein Ahmed Mohamed, Faizah Idrus, Fuad Mahmoud Rawash</i> | 97 |
| ALLAH WANTS YOU TO BE RICH: FOUNDATIONS OF MUSLIM CAREER DEVELOPMENT IN AL-GHAZĀLĪ'S IḤYĀ' 'ULŪM AL-DĪN <i>Ssekamanya Siraje Abdallah, Mastura Badzis, Khamsiah Ismail</i> | 131 |
| HIERARCHY OF 7M-TEACHER-LEADER FROM ISLAMIC PERSPECTIVES <i>Mohamad Johdi Salleh, Abdul Karnaen</i> | 157 |
| FRAMEWORK FOR INCULCATING ISLAMIC VALUES THROUGH PROBLEM SOLVING IN MATHEMATICS AND LESSON STUDY APPROACH <i>Madihah Khalid</i> | 197 |
| COMMODIFICATION OF KNOWLEDGE IN HIGHER EDUCATION: WHERE IS THE SEAT OF MAQASID AL-SHARI'AH AND ISLAMISATION? <i>Azam Othman, Suhailah Hussien, Suzana Suhailawaty Md Sidek, Ahmad Faizuddin</i> | 219 |
| INSTITUTIONALIZING EDUCATION AND THE CULTURE OF LEARNING IN MEDIEVAL ISLAM: THE AYYŪBIDS (569/966 AH) (1174/1263 AD) LEARNING PRACTICES IN EGYPT AS A CASE STUDY <i>Merah Souad, Tahraoui Ramdane</i> | 245 |
| MEDIEVAL MUSLIM SCHOLARS: TEACHERS, MISSIONARIES AND THEORETICIANS, QĀDI AL-NU'MĀN AS A CASE STUDY <i>Tahraoui Ramdane, Merah Souad</i> | 277 |
| ENGLISH FOR RELIGIOUS PURPOSES: AN INQUIRY-BASED PEDAGOGY FOR MUSLIM ESL LEARNERS <i>Abdul Shakour Preece</i> | 307 |
| THE CONCEPT OF MURABBI IN MUSLIM EDUCATION WITH REFERENCE TO SELECTED TEACHING METHODS OF THE PROPHET MUHAMMAD (ﷺ) <i>Kamal J. I Badrasawi, Abdul Shakour Preece, Che Noraini Hashim, Nik Md Saiful Azizi</i> | 327 |
| NOTES ON CONTRIBUTORS | 359 |

WoS-Indexed under *Arts & Humanities Citation Index, Current Contents/Arts and Humanities* and **Scopus**

ISSN 1394-6870



9 771394 687009