

THE NATURE OF EDUCATORS IN ISLAM

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***Abstract:** Islam has confirmed in the Koran that every human being created by Allah Swt has his potential and this potential dominates in every person. This dominating potential should be developed by humans to easily achieve the desired goals. As an example of the potential to educate, indeed every human being is gifted by Allah to be able to educate, either educating himself or others, but this potential is possessed by someone mediocre. There are several terms or lafadz in Arabic which contain the meaning of educator, these words are not only limited to language, but also contained in the verses of the Koran. Here are some of the educator lafadz found in the Koran, including mu'allim, mudarris, murabbi, and ad-Dzikru. The words or lafadz listed in the Koran indicate the degree and main duties of the educator in accordance with the lafadz they carry. To become the best educator who can produce reliable students, every educator must be able to develop the educational potential that is in him as much as possible, and he must be able to believe that the potential for education is more dominant in him when Allah Swt first gives nature or outward potential to him. As explained by Imam Zarkasyi, the spirit of an educator is more important than the educator himself.*

***Keywords:** The Nature of Educators, Qur'an*

INTRODUCTION

Education is an effort to humanize man or in other words, help man to become a useful and dignified being on the face of the earth. It is an education that can make the man a noble creature with God compared to other beings. Education is taught various efforts to be able to develop professions, potential, and other skills that exist in human beings. Every human being has different potentials, and this potential can be developed through education. If the potential of man is not developed, then the fitrah of man as caliph on the face of the earth can not be realized. Man is blessed with God with a wide variety of potentials compared to other beings and education is a way to develop them.

In education, various factors can support the performance and the course of the educational process including teachers, school buildings, students, facilities and infrastructure, curriculum, teaching methods, as

well as the community around the school. All of this will play a huge role in helping to develop the course of the education process. If one of the several factors mentioned above is not supportive then indirectly the education process will be hampered.

In the world of education, educators are one of the most important aspects, because educators are also ordinary human beings who have other responsibilities in addition to their responsibilities as an educator, while on the one hand educators must have the ability and skills of cognitive, affective and psychomotor to be able to carry out their role as an educator.

Educators are one of the professions that are currently very much in demand by the education community. Being an educator or for that reason can be said as a teacher is a promising profession, because teachers have a large allowance and adequate income, much different from the conditions of the teaching profession in previous times, when teachers were not so considered in society because of their very distant income compared to other occupations.

The government has established funding from the State Budget that is so great for the welfare of teachers. This is done to improve the quality of education in Indonesia. This government's efforts are an effort that should be appreciated because it has indirectly raised the degrees of teachers in the eyes of the community.

THEORETICAL STUDIES

Understanding Educators

Educators in Islamic teachings mean whoever is responsible for the development of students. In Islam the most responsible people in educating are parents but as the times progress many parents' duties as educators are handed over to the school because it is more effective and efficient¹.

There are some words or lafadz in Arabic that contain the meaning of educators, they are not only limited to language, but also listed in the verse of the Qur'an. Here are some lafadz educators found in the Qur'an including mu'allim, mudarris, murabbi, and ad-Dzikru. Al-Mu'allim which is derived from the words "alima-ya'lamu and 'allama yu'allimu

¹ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 1994), h. 74-75.

which means to know, understand or sign, also means to teach, taste or give marks. This is clearly stated in the Qur'an:

إِن هُوَ لَآءِ بِأَسْمَاءِ أَنْبِيَؤُنِي فَقَالَ نِكَّةً ۖ أَلْمَلْ عَلَى عَرَضَهُمْ ثُمَّ كُلَّهَا الْأَسْمَاءِ ءَادَمَ وَعَلَّمَ صَدِّقِينَ كُنْتُمْ

It means: And He taught Adam the names of all things, then presented them to the Angels and said, "Mention to Me the names of them if you are truth."²

God is all-knowing, all-wise. Therefore, based on this paragraph every educator in carrying out the educational process should know the potential of students as well as the stage of development of the party to be given teaching.

Mudarris means erased, lost traces, erased, trained and studied. It means people who try to educate their students, eliminate ignorance or eradicate ignorance, and train the skills of students according to their talents and interests. The word mudarris is found in the Qur'an:

كُونُوا لِلنَّاسِ يَقُولَ تَمَّ الذُّبُورَةَ ۖ وَالْحُكْمَ الْكِتَابِ اللَّهُ يُؤْتِيهِ أَنْ لِيَشْرَ كَانَ مَا وَبِمَا الْكِتَابِ تَعَلَّمُونَ كُنْتُمْ بِمَا رَبَّادِيَيْنَ كُونُوا وَلَكِنَّ اللَّهَ دُونَ مِنْ لِي عِبَادًا تَدْرُسُونَ كُنْتُمْ

It means: It is not natural for a human being that Allah has given to him the Book, wisdom, and prophethood, and he says to man, "be my worshippers, not the worshippers of Allah" but (he said): "Be the people of Rabbani, for you always teach the Books and because you are still studying them."³

Murabbi means to grow, grow, and develop, whereas when associated with the Qur'an it means repairing, mastering, leading, maintaining, and maintaining. It is stated in the Qur'an:

صَغِيرًا رَبَّنِي كَمَا ارْحَمَهُمَا رَبِّ وَقُلْ الرَّحْمَةَ مِنَ الذَّلِّ جَنَاحَ لَهُمَا وَاحْفِضْ

It means: And humble yourselves to them both with affection and say: "O my Lord, love them both, as they both educated me as a child"⁴.

The last is the word ad-Dzikru which is very much related to the functioning of education and teaching as described in the Qur'an :

تَعَلَّمُونَ لَا كُنْتُمْ إِنْ الذِّكْرَ أَهْلَ لُوا فَاسَأِ إِلَيْهِمْ تُوجِي رَجَالًا إِلَّا فَتَلَّكَ أَرْسَلْنَا وَمَا

² Q.S Al-Baqarah / 2:31.

³ Q.S Ali Imran / 3: 79.

⁴ Q.S. Al-Isra' / 17:24.

It means: We did not send messengers before you except some of the men we inspired them, so ask those who know you, if you do not know.

In addition to the teacher's terms as described above, many other Qur'an verses contain the vocabulary of teachers or educators such as the word *mubassyir wa nazir* as described in the Qur'an:

وَنَذِيرًا مُّبَشِّرًا ۖ إِلَّا أَرْسَلْنَاكَ وَمَا نَزَّلَ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ

That is: And We have sent it down with truth. And We have not sent you but as a bearer of glad tidings and a warner.

Almuwa'iz

أَلَوْ عِظِينَ مِمَّنْ تَكُنْ لَمْ أَمْ أَوْ عَظْتَ عَلَيْنَا سَوَاءً قَالُوا

It means: They answered: "It is the same for us, whether you give advice or do not give advice⁵.

Uli An Nuha

الْأَلْبَابِ لِأُولَىٰ لَءَايَاتِ ذَٰلِكَ فِي ۗ أَنْعَمَكُمْ وَأَرْعَوْا كَلُوا

That is: Eat and feed your animals. Verily in this there are signs in this for those who have a good will⁶.

Ulil Albab

الْأَلْبَابِ لِأُولَىٰ لَءَايَاتِ وَالنَّهَارِ اللَّيْلِ وَاخْتَلَفِ وَالْأَرْضِ السَّمَوَاتِ خُلِقَ فِي ۗ

Meaning: Indeed in the creation of the heavens and the earth, and the alternating of night and day there are signs for people of all meaning⁷.

Ulil Abshar

خَرَجُوا ۗ أَنْ ظَنَنْتُمْ مَاءَ الْحَشْرِ لِأَوَّلِ دِيرِهِمْ مِنْ أَلْكُتَبِ أَهْلِ مِنْ كَفَرُوا الَّذِينَ أَخْرَجَ الَّذِي هُوَ
الرُّعْبَ قُلُوبِهِمْ فِي وَقَدْفَ ۗ يَحْتَسِبُوا لَمْ حَيْثُ مِنْ اللَّهُ فَاتَّهَمُوا اللَّهَ مِنْ حُصُونِهِمْ مَانِعْتُهُمْ أَنَّهُمْ وَظَنُوا
الْأَبْصَرَ يَأُولَىٰ فَأَعْتَبُوا الْمُؤْمِنِينَ وَأَيْدِي بَأَيْدِيهِمْ بِيُوتَهُمْ يُحْرَبُونَ

It is He who brought the unbelievers out of their homes at the time of their first expulsion, you do not think that they will come out, and they are certain that their strongholds can defend them from Allah, so Allah brings them punishment from a direction they did not expect, and Allah cast fear into their hearts, destroying their houses with their own hands and the hands of the believers. So take it as a lesson, o you who have insight.

⁵ Q.S Asy-Syu'ara/26:136.

⁶ Q.S Thaha/20:54.

⁷ Q.S Ali Imran/3:190

Educator Personality

The duties of educators in the world of education and teaching are very important and it can even be said that this task is the basic task that is the basis of developing and advancing an education. In the process of learning and teaching an educator is required to be able to develop all the potential of students, be it cognitive, affective, or psychomotor, besides educators are expected to be able to make adult human learners, both in thinking and behaving and also to provide skills to live life. There are several important things for an educator as a reference to the effectiveness of his success in carrying out educational duties, namely:

- 1) The assumption of teacher success depends on the aspect of his personality.
- 2) The assumption of teacher success depends on mastery of the method.
- 3) The assumption of teacher success depends on the frequency and intensity of the interactive activities of the teacher and his or her students.
- 4) The assumption of a successful teacher lies in the scientific aspect.⁸

Education is like a building consisting of several poles that strengthen each other. If one pillar is fragile then the building will not be able to stand firmly and cannot sustain a strong and large load. Such is integrated education between parents, students, educators, and the community, all of which are the main pillars of education and must strengthen each other. If there is one of these pillars of education that is flawed or does not function optimally then automatically education will be hampered. The education process should not be fully handed over to educators only, because the activities of students are not necessarily in the scope of the school but also in the home and community.

There are several forms of educator personality in education including 1). Accepting all students' problems with an open and stoic heart and attitude; 2). A compassionate and compassionate attitude. This is explained in the Qur'an:

هُمُّ عَنْ فَاعْفُ حَوْلِكَ مِنْ لَانْفَضُوا الْقَلْبِ غَلِيظًا فَظًّا كُنْتَ وَلَوْ لَهُمْ لِنْتَ اللَّهُ مِنْ رَحْمَةٍ فِيمَا
الْمُتَوَكِّلِينَ يُحِبُّ اللَّهُ إِنَّ اللَّهَ عَلَى لَفْتَنِكَ عَزَمْتَ فَإِذَا الْأَمْرُ فِي وَشَاوَرَهُمْ لَهُمْ وَأَسْتَعْفِرُ

⁸ Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Yogyakarta : Pustaka Pelajar, 2004), h. 213.

That is: Because of the mercy of Allah, you are meek towards them. Had you been harsh-hearted, they would have kept away from you. So ask forgiveness for them, and be generous with them in the matter, and when you have decided, put your trust in Allah. Surely Allah loves those who put their trust in Him.

3). Menjaga kewibawaan dan kehormatannya; 4). Menghindari dan menghilangkan sikap angkuh terhadap sesama. Hal ini dijelaskan dalam Alquran :

أَنْشَأَكُمْ إِذْ بِكُمْ أَعْلَمُ هُوَ الْعَافِرُ وَسِعَ رَبُّكَ إِنَّ ۖ اللَّامَةَ إِلَّا وَالْفَوْحِشَ الْإِثْمَ كَبِيرَ يَجْتَنِبُونَ الَّذِينَ قِيََاتٍ بِمَنْ أَعْلَمُ هُوَ أَنْفُسَكُمْ تَزَكُّوْا فَلَا ۖ أُمَّهَاتِكُمْ بَطُونَ فِي أَجِنَّةٍ أَنْتُمْ وَإِذْ الْأَرْضِ مِنْ

Those who avoid great sins and indications other than minor wrongs. Surely your Lord is forgiving and merciful. And He knows best what you do when He makes you out of the earth, and when you are a fetus in your mother's womb. So do not say that you are holy. He knows best who is godfearing.⁹

5). Bersifat rendah hati. Dijelaskan dalam Alquran :

لِلْمُؤْمِنِينَ جَنَاحَكَ وَأَخْفِضْ عَلَيْهِمْ تَحَرُّنَ وَلَا مِنْهُمْ أَرْوَجًا بِهِ ۖ مَتَّعْنَا مَا إِلَىٰ عَيْنَيْكَ تَمَدَّنَ لَا

It means: Do not show your gaze to the enjoyment of life that We have given to some of them, and do not grieve for them, and be humble towards the believers.

6). Be meek to students; 7). Eliminate anger in the face of students' problems; 8). Make the truth a reference in the educational process; 9). Prevent and control students from learning dangerous science. This is explained in the Qur'an:

حُبُّيَ اللَّهُ إِنَّ ۖ ۖ وَأَحْسِنُوا ۖ ۖ ۖ التَّهْلُكَةَ إِلَىٰ بِأَيْدِيكُمْ تَلْفُوا وَلَا اللَّهُ سَبِيلَ فِي ۖ وَأَنْفِقُوا الْمُحْسِنِي

It means: And spend in the way of Allah, and do not bring yourselves into perdition, and do good, for Allah loves those who do good.

10). Mengaktualisasikan informasi yang diajarkan kepada peserta didik. Hal ini dijelaskan dalam Alquran :

مَا وَلُوا تَقَىٰ أَنْ اللَّهُ عِنْدَ مَقْتًا كَبِيرَ ۖ ۖ تَفْعَلُ لَا مَا تَقُولُونَ لِمَ آمَنُوا الَّذِينَ يَأْتِيهَا 2-3:الصف تَفْعَلُونَ لَا

⁹ Q.S An-Najm/53:32.

That is: O you who believe, why do you say something you did not do? It is great hatred with Allah that you say what you do not do.

The Nature of Educators

The teacher's job is not just to transfer knowledge or just to teach but to cover almost the whole nature of a student must be guided and fostered by the teacher. Therefore, every teacher must have some traits that other professions do not have so that students can be properly and properly fostered. The good personality of a teacher will cause good behavior for students and will also facilitate learning and teaching activities.

According to Athiyah al-Abrasyi the following are the attributes that educators must have:

- 1) Having the nature of zuhud does not prioritize material and teaching because it seeks the pleasure of Allah Swt.
- 2) A teacher must clean his body, far from great sin, riya nature, spite, hostility, contention, and other despicable qualities. Being sincere in the trust, sincerity and honesty of a teacher in his work is the best path towards success in the task and the success of his students.
- 3) A teacher must be forgiving of the student, he is able to restrain himself, withstand anger, be airy and patient.
- 4) A teacher must love his students like he loves his own children, and think of their circumstances as thinking of his own children
- 5) A teacher must have the habits, customs, habits, tastes and thoughts of his students so as not to be mistaken in educating his students.
- 6) A teacher must master the subjects he will give, and deepen his knowledge, so that the subjects will not be superficial.

The Nature of Educators in Islam.

In Islamic teachings it is explained that every human being created by God has his own potential, even mentioning God that the potential is down to the degree to be a caliph or leader on the face of the earth. This is also the potential that God bestows upon man. Man has reason and mind while other creatures of God do not have it, with reason, man is able to guide himself, with human mind can rule the world, but not a few people who do not use his mind so that sometimes he himself is equal to other creatures of God's creation. This is explained by Allah in the Qur'an:

That is: We have created man in the best form possible, then We will return him to the lowest place (hell)¹⁰.

There are various reasons that cause man not to use his mind properly, this may be because man is very according to his lusts, because of economic factors, science factors, narrow associations and of course because of faith that is so weak. Not a few news stories that often circulate in the mass media or electronic media that preach about mistakes caused by deviant human behavior such as news of murder, rape, robbery, theft and so on. This is nothing but because the human being does not function his mind properly either because of his disal between reason and faith.

Berbicara tentang potensi-potensi yang dimiliki manusia, Allah menjelaskan dalam Alquran :

الْفَيْمِ الدِّينِ ذَلِكَ ۚ اللَّهُ لَخَلْقِ تَنْبِيْلٍ لَا ۚ عَلَيْهَا اسْوَالِنَ فَطَرَ الَّتِي اللَّهُ فِطْرَتٌ ۚ حَنِيفًا لِلدِّينِ وَجْهَكَ فَاقِمِمْ يَعْلَمُونَ لَا النَّاسِ أَكْثَرَ وَاكْنَ

That is: Then face your face directly to the religion of Allah, (still upon) the fitrah of Allah who has created man according to the fitrah. There is no change in the fitrah of God. It is a straight religion, but most people do not know¹¹.

Fitrah means the nature of origin, chastity, talent and carrying, whereas according to Imam Ghazali fitrah means the creation of God or the basic nature that existed at the time of its creation or the origin of the event. God is all-knowing and all-wise. God created people to have a religious instinct that is tawhid religion if there are people not religious tawhid, then it is not natural they are not religious tawhid it is only because of the influence of the environment. Fitrah is a religion that Allah has ordained to man, which is the obligation of every human being to convert to Islam and nothing can change it, either factor from inside or outside, because in the verse there is clearly no change whatsoever in the creation¹².

¹⁰ Q.S At-Tin/95:4-5

¹¹ Q.S. Ar-Rum/30:30

¹² Hamka, *Tafsir al-Azhar* (Jakarta : Pustaka Panjimas Juz XXI, 1984), h. 78.

According to the Qur'an surah ar-Rum verse 30 above there are several meanings about fitrah namely¹³ :

- 1) Fitrah means holy.
- 2) Fitrah means acknowledging the oneness of God.
- 3) Fitrah means the condition of the creation of man who has a tendency to accept the truth.

The purpose of Islamic education can be realized by directing, guiding the protégé, controlling, giving input and much more importantly is to develop the natural potentials that the child receives from the moment he is born. The potentials of this child are called fitrah which is developed through the learning process in Islamic education by emphasizing the balance between fitrah lahiriyah and fitrah bathiniyah¹⁴.

This paper discusses the nature of educators in Islam, so researchers try to reveal other fitrahs contained in surah ar-Rum ayat 30 based on the analysis of authors related to educators in Islam. Indirectly fitrah can be interpreted as the basic potential that every human being has. And when God first created man, he was given all kinds of good potential and good potential. Man has envy, spite, hasad, incitement, compassion, compassion, attention, meekness, and finally the potential of educating. Each person has the potential to educate, it's just that the potential has not been well organized, whoever the person is still in him contains the potential as an educator. For example parents who have children, in their daily life parents will automatically always guide and educate their children, supervise their behavior, and this is all as an educational process.

The interaction between parents and children in their daily life all contains the meaning of the educational process, parents will often inform and guide their child to the right and correct behavior, parents will also direct their child to achieve his goals in the future, such guidance processes are part of the educational process. Parents who are experts in economics guide their children in economics, biologists will guide to biology, mathematics, language, social sciences, trade and so on, and sometimes even the child himself who will follow the path of his own

¹³ Abdul Mujib dan Muhaimin, *Pemikiran Pendidikan Islam Kajian Filosofis dan Kerangka Dasar Operasionalnya* (Bandung : Trigenda Karya, 1993), h. 12.

¹⁴ Mohammad Muchlis Solichin, *Fitrah Konsep dan Pengembangannya Dalam Pendidikan Islam*, Tadris. 238 Volume 2. Nomor 2. 2007, h. 236.

parents without being guided by them. Therefore there is a saying that every one is a teacher.

Based on the Qur'an letter ar-Rum verse 30 above the author concludes that every human being has the ability to educate, therefore in this paper the author will synchronize between the verse and the Government's policy on mapping and zoning teachers that has been applied even if it does not go well. Based on Law no. 14 of 2005 and Government Regulation No. 74 of 2008 on Teachers and Lecturers of the Minister of Education Muhadjir Effendy has previously said that local governments that do not run teacher zoning will be punished. The chairman general manager of the Teachers Association of the Republic of Indonesia (PGRI) Unifah Rosyidi assessed that the number of teachers in the district is inadequate for the implementation of this system. If the number of teachers is low, he questions which teachers will be divided into schools. But Supriano said zoning will instead address the needs of teachers in the region. With the system, he claims mapping the shortage of teachers in schools and their competencies will be easier to do. In the effort to equalization of teachers, the government carried out several stages, namely: 1). Analysis of teacher equality environment, 2). Teacher equalization planning, 3). Implementation of teacher equality, 4). Supervision of teacher equality and 5). Teacher equalization assessment.¹⁵

Teacher equality is now an important issue and cannot be considered a small problem, because the uneven number of teachers at one of the educational institutions will have a huge impact on the quality of education, this also results in inefficient education financing, such as BOS funds being used more for employee operational costs than learning needs. What the government has done is a pretty good thing because everything aims to improve the quality of education. But in addition, according to the author's analysis the most appropriate thing to do is mapping the potential of teachers is not mapping the number of teachers, again the potential of teachers is not the number of teachers.

The author said so because it was inspired by Imam Zarkasyi who said:

الطريقة اهم من المدة لكن المدرس اهم من الطريقة و الروح المدرس اهم من مدرس نفسه

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The method is more important than the material, but the teacher is more important than the method and the spirit of the teacher is more important than the teacher himself.

These words are very related to the Qur'an of surah ar-Rum verse 30 as previously explained that each human being has their own potential including the potential of educating. However, in the process of implementing education every unit of education and stakeholders should be really able to choose which person is really potential and whose spirit as an educator and which person whose potential is not as an educator.

Every potential possessed by humans must be dominant, some people are experts in trading, some are experts in farming, some are martial arts experts, some are experts in cooking and of course some are experts educating. This is what educational actors need to be aware of. Each leader in one educational institution should pay close attention to whether his subordinates are potential educators or possibly others. If this is ignored by education leaders then education output will not achieve maximum results. Everyone can be trained, guided, directed and formed to become an educator so that he becomes a professional educator. But still a man whose potential is not dominant as an educator then he will not be as professional and as a person who is indeed a potential birther as an educator.

As an example of a world footballer between Cristiano Ronaldo and Leunel Messi, the whole world recognizes them both as the best footballers of the world in its time, but on the other hand it remains that Ronaldo and Messi have their own skill differences. Ronaldo is a footballer who is indeed printed and trained with organized preparation, super complete and super advanced, so he became a world famous footballer. Messi is a footballer who has the skill/potential of birth or in other words indeed from the moment he was born trained and has a talent as a footballer, so he is very good at playing football and of course being a famous player. If Messi, who has a knack for being born a footballer, then coached, guided, scored like Ronaldo then what happened, he would probably have been an unmatched footballer in history..

These two world footballers can be associated with the potential of teachers owned by a person. A person who is born with talent as an educator will be very easy to educate, a person born not with the talents of educators can still be an educator of course with education, training and

guidance. For example, higher education institutions that manage education majors, of course not all students are talented as educators. There are some students who decide to major in teaching because of the field factor, there is also because the job as a teacher has a lot of free time so that can spend time with the family, some say that the job as a teacher can have quite a lot of relationships because the teaching is a human being whose dynamic nature is different from the office work faced is an inanimate object such as paper , computer and so on.

Graduates of higher education who are not selective in accepting students, will have the effect of education, because when they have finished their education, to become teachers then they will not become a professional teacher. There are some teachers who do not understand learning devices such as RPP, Syllabus, Semester Program, and so on, there are also teachers who are looking for additional income not because of the teacher's income that is less but because he is more reliable working not as a teacher. He felt that the side work he did was much more mastery than the teacher and worse some defended him as a teacher even though he was not an expert, he persisted and continued his profession, because the teacher's work according to him was not exhausting, unman berated and unattached, to further impact the students who were going through the educational process.

The student who is educated by the teacher as described above is difficult to succeed, he will not be a smart child, the knowledge he gets is not perfect, then indirectly it can be concluded that the failed education is caused by the teacher not because of the student. Students are only children who are still in the developmental stage who need guidance and direction while teachers are adults who have a wide range of science to educate students.

The author was inspired by the words of wisdom from Imam Zarkasyi about the nature of a teacher. Imam Zarkasyi said *الطريقة اهم من المادة*, the method is more important than the material, this means that how difficult the material is still easy when taught with the right method. *لكن* *المدرس اهم من الطريقة* but teachers are more important than methods. Teachers are more important than methods, because no matter how good the method used still depends on the teacher, because the method is just a teaching technique and procedure that will not work without anyone moving it. Great methods wouldn't work properly if they weren't run by

great teachers anyway, so every teacher should really prepare himself to be a true teacher. Last imam Zarkasyi said: *والروح المدرس اهم من مدرس نفسه* and verily the spirit of a teacher is more important than the teacher himself. This last sentence proves that the potential/talent of an educator must be truly considered by the stakeholders of the education world so that education will reach the peak of its success as achieved by the previous Islamic Caliphate, especially during the Abbasid Dynasty proven to have scored many great Muslim scientists.

There are various kinds of opinions in interpreting the spirit words of the teacher more important than the teacher himself, some of which means that the teaching work must be imbued, or that everyone must be able to animate his work in order to work properly and appropriately. Basically, the word means soul in the form of a noun is not animating in the form of a verb. In other words, the soul of the person is indeed the soul of the educator. A man who has a soul as an educator then he will very easily apply teaching methods, and everything related to teaching, with this soul will also bring authority to himself as a teacher and indirectly the learner will be close to him both born and inner.

Some time ago, the world of education was horrified by the discourse of mapping teachers and students. This is done by the government in order to improve the quality of education in Indonesia, the number of teachers in one unit of education is really noticed, if the number of teachers is excessive in one school it will be mutated to another school with a much fewer teachers. So are the students. Pupils will also be enacted a system of mutations and mapping known as school zones. Each student will only be accepted into one particular school according to their respective residential areas. This policy certainly has positive and negative values, some people there are pros and cons. This paper is not focused on mapping pupils and school zoning, but focuses more on teacher mapping.

Based on imam Zarkasyi's words, the authors concluded that the most appropriate thing done by the government is to mapping the potential of teachers is not mapping the number of teachers. Similarly, Higher Education Should reformat the admissions techniques of new students, especially to the department of teaching should be carried out teaching tests, not just written tests and interviews so that later when the student undergoes education, he can be more professional with the skills he or she undergoes. Because all along, which is a reference for every

student in deciding the discipline is market analysis, they will choose more popular sciences in the community, sciences that can make more money for them, regardless of whether it has the same potential as the discipline or not. Of course, it is not their fault the students, because the decision is not the rule, but the College is yes ...

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