



The Concepts of *Mudarris*, *Mu'allim*, *Murabbi*, *Mursyid*, *Muaddib* in Islamic Education

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Abstract

As it is known that the roles and responsibilities of teachers, especially those teaching Islamic education is enormous. Basically, Islamic Education Teachers teach not only in charge of the subject matter, but also burdened with the responsibility to build learners who have knowledge, morals, have identity, strong character, and has a life skills guidance in accordance with the teachings of Islam. To bear all the burdens and responsibilities required different skills, especially skills as a personal ideal Islamic Education Teachers. In a variety of classical texts, books, literature until recent Islamic educational research found five terms are embedded in referring the teachers, *Mudarris*, *Mu'allim*, *Murabbi*, *Mursyid*, and *Muaddib*. No articles are discussing a thorough and detailed those five terms in question yet. This article aims to discuss in detail and comprehensively those five terms in Islamic Education Teachers. This research uses the qualitative method with content analysis approach, all data taken from various sources which are derived from classical holy books, books, theories and expert opinion. All data that has been collected are analyzed thematically, in other words the themes that have been obtained are described comprehensively and deeply. Interestingly, the whole themes of the results of this study will be discussed with the results of the study of the researchers earlier and issues of current Islamic Education. The authors hope that this article can be a source of guidance for Islamic Education teachers to becoming an ideal individual, besides that it can also be a basis for the next researchers to discuss this problem in different contexts and issues.

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INTRODUCTION

In Islamic education teachers have a great responsibility and burden to achieve educational goals. Therefore, teachers of Islamic education must be the one who has good competence both in aspects of professional, pedagogical,

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personality and social, because in the process of formation of learners holistically teachers are second parents after the mother and father in the household (Ayu & Marzuki, 2017; Hasanah et al., 2019). According to Atmaja et al (2019); Yusnita et al (2018) at least in a learning there are five main tasks of a teacher: a model, planners, leaders, astrologer and learners guide toward *Insan Kamil*.

Furthermore Avargil et al (2012); Engkizar et al (2018); Leeuwen et al (2015) say that the teacher is a source of knowledge for learners, the teacher's task is not just to provide knowledge to students but also as professionals who can make the learners are able to cope and analyze the problems that they face. In addition, the teacher is a person who will be trusted and imitated by all learners, trusted means everything delivered by teachers always believed and accepted as truth by all learners (Muis et al., 2019; Nurnaini et al., 2019; Pratama & Musthofa, 2019). All the knowledge that comes from the teacher used as a truth does not need to be proven and examined anymore. Furthermore, imitated teachers means that they will be a model for all learners in ways of thinking, speaking and behaving.

Issues related to the figure, the quality and competence of Islamic education teachers in schools often rise to the surface especially in learning. Based on the results Aktan, (2018); Engkizar et al (2018); Redondo & Puelles (2017) in general there are five issues that are often discussed; First, it is not proficient in the use of technology and media, second, low mastery of subject matter, the third, too emphasizes learning in the cognitive, whereas a teacher should be oriented on the value of the skills that are embedded in attitude/behavior, fourth, the use of methods of learning is conservative or still centered learning for teachers, fifth, lack of understanding of the function as a reigion teacher itself, *Mudarris* but on the other hand they are also a *mu'allim*, *murabbi*, *mursyid*, even a *muaddib*.

Related to the role of teachers of Islamic education as a *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib* as issues that will be discussed in this article is not actually something easy to achieve, but to achieve that is not something impossible (Amalia, 2019; Arini & Umami, 2019; Iriani, 2019). According to the authors these basis aspects make any difference between Islamic Education teachers with other teachers in the school. Because i it is reviewed from isamic aspects, teaching is not an ordinary task, but a noble profession and encouraged in Islam. As Prophet Muhammad has also been pointed out how he was able to become a *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib* in carrying the Islamic da'wah during his prophesy time.

Actual problems of teachers today are not only drawn to the Islamic Education Teachers course, the problems of teachers in competence and professional aspects are the issue in the whole national education system (Arifai, 2018; Coşkun, 2016; Ping et al., 2018; Pratiwi et al., 2017). Besides the issue of competence, the issue of the dichotomy subject at school was also an issue that is always interesting to talk about. Current dichotomy of education of each subject at school still seems to stand alone. In other words, teachers in general school teachers have not been able to integrate between the subjects with other subject while the integration of science must be implemented, because until whenever none of the disciplines that can stand on its own

without any collaboration with one another. Even if seen from the dynamics of the development of science and technology in the current era, a teacher is required to be able to adjust quickly to the dynamics of educational development which is currently based on technology that is very fast and modern (Machali, 2014; Muchith, 2016).

In this position according to the author, Islamic education teachers have a major role in bot preparing and creating a society that has great progress, but still on the path that has been outlined by the values of Islam itself. In the aspect of the overall education values would be obtained by the students of a teacher in the learning time.

Based on the researcher's search of 928 pieces of literature published in reputable SCOPUS-indexed journals from 2015 to 2019, research related to the concept of Islamic religious education is still very minimal, with only 17 documents found using the keywords *Mudarris*, *Mu'allim*, *Murabbi*, *Mursyid*, *Muaddib*, and Islamic Education. Figures 1 and 2 below are Vosviewer visualizations of the research on the five concepts of Islamic religious education. The results of this analysis are based on searches by country and author as follows:



Fig 1. Analysis of vosviewer visualization based on country of origin

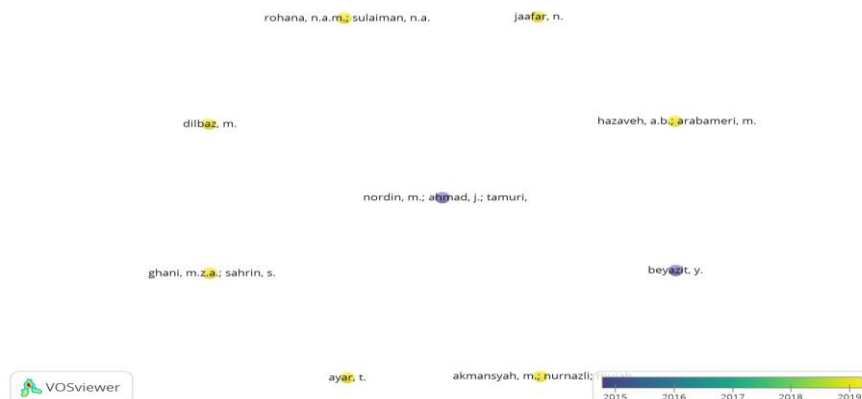


Fig 2. Analysis of vosviewer visualization based on author using the keywords *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib*, and Islamic education

The opinion above is in accordance with the results of previous studies which concluded that the development of information technology today has indirectly changed the paradigm of education itself, especially on aspects of learning in the classroom teachers are required to change old habits to active learning, creative, effective and fun, the use of strategies and methods that correspond to the diversity of learners have been shown to affect motivation, interests and achievements of learners (Agusti et al., 2018; Engkizar et al., 2018; Whitaker & Valtierra, 2018).

METHODS

This study uses a qualitative method with content analysis approach, all data taken from various sources are derived from classical holy books, books, theories and expert opinion of Islamic education (Altan et al., 2019; Arafah, 2016). According to Guthrie et al (2004); Vourvachis & Woodward (2015) this research approach design can be done to discuss problems, issues or specific topics derived from the literature collected thoroughly and then take the appropriate themes with the necessary data. Once all the data the authors collected then the next step is to choose the necessary data in accordance with the issues raised in this article (Eberle, 2014; Mayring, 2015; Roller, 2019). The next step is to discuss the data collected to then be used as themes of discussion, in this article referred to the themes of *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib* that become the focus in the results and discussion. Methods of the research results with these themes are also in accordance with the opinion Assarroudi et al (2018); Elo et al (2014); Pohontsch (2019); Vaismoradi & Snelgrove (2019) explains that, discussion of the results by content analysis approach can be done by using a theme or a major review in accordance with the issues and problems are discussed.

RESULT AND DISCUSSION

The author will explain all the results of the findings of this research data in the form of narrative text that have been grouped into five themes, namely: *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib*. To make it more interesting author tries to describe the entire theme of the beginning of the aspects of the terminology, followed by expert opinions and theories related. The author also discusses the results of this study with the results of the latest research educational researchers who discuss these issues in the same context and issues.

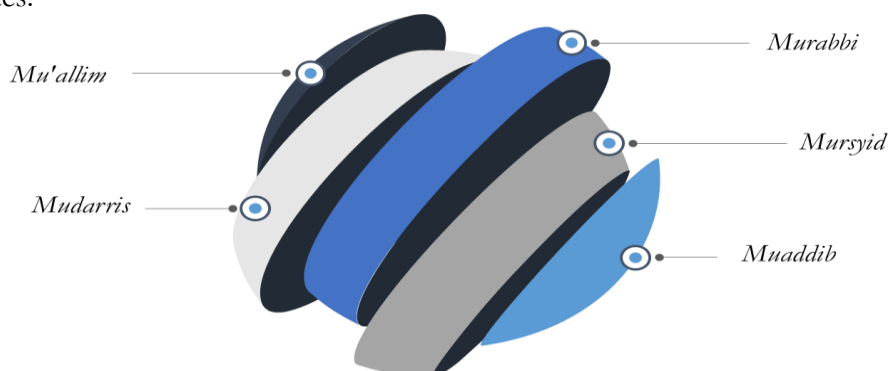


Fig 3. The concepts Islamic education

***Mudarris* concepts in Islamic Education**

The word *mudarris* is derived from Arabic *darrasa, yadrusu, tadrīs* can generally be interpreted as teaching (Rahmadani, 2019). Meanwhile, according to Fuad et al (2017) *mudarris* are words related to the verb that is *darasa, yadrusu*, meaning someone who is willing to teach you something. While the terminology *mudarris* word means someone, who has a concern for the intellectual, the concern is reflected in the attitude that is always looking for information, increase knowledge, renewing his skills on an ongoing basis. A teacher at the level of *mudarris* will attempt to guide the learners to be smart and trying to practice the skills of learners in accordance with their talents, interests and capabilities (Salleh & Karnaen, 2017).

According to Aktan (2018) there are nine characteristics that can be considered that teachers at the level *mudarris*, first, capable of attracting the attention of learners in the learning process in the classroom, second, deliver the subject matter in a structured, three, can integrate the material with the knowledge or experience learners, fourth, deliver content and learning message easily, precisely and clearly, the fifth, is effective in the use of facilities and infrastructure, sixth, adjust instructional strategies with the time, interest, ability to fund development of learners, seventh, master classes with well, eighth, has humor and easygoing nature and ninth, have good interpersonal and personality (Ayu & Marzuki, 2017; Nursyamsi, 2014).

Furthermore Dearing (2018); Zainuddin (2018) explains that the task of the teacher as a *mudarris* is to instill the good belief and stabilize the quality of faith of students during the learning process. To carry out the functions the lessons that should be done is to give advice gently to the students, using the right teaching method, do not mention the name of learners directly when giving reproof, give greetings to students before and after the learning, applying methods of reproof or sanctions for breaking the rules and do not forget to reward learners (Ernata, 2017; Izzah & Hanip, 2018; Ronimus et al., 2014; Stone et al., 2015).

Referring to the concept and task of the teacher as a *mudarris* as discussed above, it is certainly not as easy as the theory described. The role of the teacher as a *mudarris* need hard work and sincerity that arise from within the teachers themselves. Those expectations should start from the Islamic Education teachers in advance so that they can serve as examples of other teachers in the school.

However, based on research Sakban et al (2019) still found a teacher of Islamic education that is far from the *mudarris* category. For example, lack of social awareness, intellectual, less professional, if so, surely learners hope to be taught by a *mudarris* merely just a wishful. Even though Islamic education today requires teachers who are able to change the learners of the backwardness of science, morality, expertise into a personal right and good according to Islamic teachings.

***Mu'allim* concepts in Islamic Education**

In the Arabic order the word *mu'allim* comes from '*allama, yu'allimu, ta'lim*' with the meaning of teaching. In the Arabic method *mu'allim* is also known as an *isim fail* or performer, overall *mu'allim* means a teacher who oversees doing something, of course in this context is a task as a teacher

(Riyadi, 2019). From its structural aspect, the word *mu'allim* comes from the word *'allama* taken from the word root of *'ilm*. According to Mainiyo & Shuni (2014) that all words are composed of the letters *'ain*, *lam*, and *mim* in various forms is to describe something so clear that it does not cause doubts. Thus, *mu'allim* is a person who transfers their knowledge clearly to their students.

The teacher as an educator, is not only in charge of transferring the knowledge he masters to students, but also trying to shape the character and personality of the students, so that they become more mature and have intellectual, emotional and spiritual intelligence. In this connection, Wahid (2013) asserts that as educators, teachers can put themselves as directors and mentors in developing the talents and abilities of students toward the maximum point.

Associated with the concept of the teacher as a *mu'allim*, in principle the teacher is a person who masters knowledge and able to develop it and explain its functions in life, explain the theoretical and practical dimensions, as well as transferring science/knowledge, internalization, and practice (Kamal, 2018). Hence there are at least five attitudes of a teacher as *mu'allim* in the teaching and learning process are first, have sincere intentions, secondly, know the basics of education, third, master deep teaching strategies, fourth, provide motivational stimulation to students and fifth, understand how to master class well (Minan, 2019).

In the opinion of Hasan (2015) basically there are fundamental differences in the term teacher as a *mu'allim*, because besides being interpreted as an educator, *mu'allim* also has the equivalent of the word *allim* and *ulama*. When referring to one of the traditions of the Prophet Muhammad SAW which was narrated by a friend, then a *mu'allim* is a very noble person in the view of Islam. As the meaning and interpretation of Hadith al-Tirmizi as follows:

Meaning: *for the Messenger of Allah there are two men, one person of worship and one expert in science. So, say the Messenger of Allah peace be upon him the virtues of a scholar over worshipers like the virtue between me and the lowest among you. Then say the Messenger of Allah is indeed Allah, his angels and the inhabitants of the heavens, and the earth, to the ants which are in the rocks and fish, they are praying to an educator who teaches goodness* (HR. Tarmizi).

The above hadiths in principle talk about the virtues of a *mu'allim*. Surely, in the context of the issues in this article as a teacher in the category of *mu'allim*, the task is not only as a teacher in the class, but also as a preacher, even the term *mu'allim* in various Hadiths is the term most often used for a degree or designation for an educator.

According to Huda et al (2016) the teacher as a *mu'allim* is a spiritual father for his students who always provide nourishment of soul and knowledge, foster noble morals and rectify their behavior that is not good. Hence, a *mu'allim* has certain characteristics including mastering science, having creativity and having a high commitment in developing science. Whereas Asyrofi (2019); Rekan et al (2017); Wiyono (2017) explains that a teacher in the category of *mu'allim* has a heavy responsibility, all deeds, complaints and hopes are only to Allah SWT. A teacher of the category *mu'allim* considers that being

a mandate is not just a duty of responsibility as a teacher. Because a *mu'allim* is also a scholar and as is known that in the hadith it is explained that an ulama is the heir to the Prophets (Riyadi, 2019).

Murabbi concepts in Islamic Education

The word *murabbi* comes from the word *rabb* which means to rely on, this word to the nature of God is called *rabbani* (Abnisa, 2017). The word *rabbani* in terms of language contains many meanings, in the interpretation of al-Bagawi it is mentioned that *rabbani* means *ulama* and *fuqaha*, according to Qatadah the order is to be a judge and *ulama*, whereas according to Sa'id bin Jabir the word means someone who practices their knowledge, some say that teaching children at an early age before adulthood (Bowers et al., 2016; Trianingsih, 2016).

Whereas according to the terminology *murabbi* is a person who fostered a noble character and personality based on the values of Islam in all humans (Jaafar, 2019). Not only that Mustafa also added that a teacher in the category of *murabbi* also means caring, responsible, feeding, developing, maintaining, raising, growing, issuing and taming the physical and spiritual aspects (Ningsih, 2019). Likewise, as stated by (Fatema & Islam (2014); Ismail et al (2018)), the term *murabbi* is often found in sentences whose orientation is more directed to maintenance, both physical and spiritual. This kind of maintenance can be seen in the process of parents raising their children, they certainly try to provide full service so that their children grow up with a healthy physique and good personality and character (Ashoumi, 2018; Azis & Masrukin, 2019; Inawati, 2017; Rahmatullah et al., 2022; Sobarningsih et al., 2019).

In relation to the teacher of Islamic Education Arifin (2018); Rivauzi (2018) explained that the noblest existence in the world is a human being, while the noblest part of human nature is his heart. This means that teachers in the *murabbi* category also have the responsibility of perfecting students in education of the heart, raising, cleaning, and guiding them to be close to Allah SWT. Besides that, Uerz et al (2018) explained that a *murabbi* was obliged to carry out the *tarbiyah* process with a focus on the formation of the Muslim person, in order to become a person who sholihun li nafsih and mushlih by paying attention to aspects of maintenance, development, direction, and empowerment.

Furthermore, it can also be understood that a teacher of the *murabbi* category always gives the best things in every work. To achieve this kindness certainly a *murabbi* teacher must first improve himself well too. Certainly, a necessity if a *murabbi* would give changes to students while he himself was not good in terms of intentions, words and deeds (Abnisa, 2017). In other words, referring to some expert opinions above, in general the author concludes that *murabbi* is someone who can be a good example and example and with his example that can foster someone's morals and form a noble personality based on the intention to get closer to Allah SWT both in terms of physical and spiritual aspects.

Furthermore, there are nine characteristics inherent to a teacher of the *murabbi* category, first, applying the element of monotheism, second, applying human values, third, using good language, fourth, motivating students, fifth, knowing students and their families well, sixth, guiding students, seventh, show

affection for students, eighth, respect the ideas or opinions of students and ninth, reprimand students in a gentle way (Aktan, 2018). Huda et al (2016) explains that a teacher in the *murabbi* category also must try to imitate the attributes of Allah SWT to himself, thus the traits emerge when he conducts learning to his students in the classroom.

To implement the qualities of a teacher of the *murabbi* category in the Islamic education learning system, various approaches are needed. If referring to the basis that has been explained in the Qurán, the first approach that must be taken is how a teacher can get to know his students well. As the word of Allah SWT in the letter an-Nahl verse 125

Meaning: *“Call on the Lord's path with wisdom and good teaching, and debate with them in a good way. Verily, your Lord, He is the one who knows better who is astray from His way and He who knows better who is guided”*. (Ibn Kathir, 1999)

The above verse according to Idris & ZA (2017) is one step in carrying out learning is by recognizing students first. This is the main thing that must be done by educators so that the educational mission is successful. By recognizing students, educators will be able to know what their students like and are interested in, how their habits are, what the positive and negative sides are and how to deal with them when the negative aspects are prominent.

After the first approach above, the second approach according to (Eka (2017) is to establish good communication with students, an approach in order to make students comfortable and not feel familiar with the presence of educators. As the word of Allah SWT in Surah verse 44.

Meaning: *hence, the two of you spoke to him with meek words, that was about an important lesson, even though Pharaoh was a very dissident and very arrogant, while Moses was God's chosen creature at that time, Moses was still instructed to convey His treatise on Pharaoh used gentle language and polite speech*. (al-Maraghi, 1993).

Building communication with students can be done by talking directly, explaining the nature of it and conveying information knowledge and thoughts, will make students easily receive messages conveyed to him. Ernata, (2017); Moy et al (2016) also added that a teacher in the *murabbi* category must also provide motivation, be able to convince, motivate and encourage students to believe in their abilities so that students want to learn. The above opinion is supported by the research of Damri et al (2017); Murniyetti et al (2016) which concludes that, if the teacher can motivate students' learning desires in every learning, it will have an impact on the learning outcomes of students themselves.

However, when seen in current educational practice, it is common knowledge that the current education process only prioritizes mastery of scientific aspects in quantity, the proof is that if students have reached academic values above the minimum completeness criteria then they are considered successful. Even this situation also occurs in the assessment of a teacher who teaches. In fact, according to the author, besides assessing the success of students measured in quantity and completeness of the minimum value, of course there is also a need to assess the psychomotor aspects of education itself such as how students have honesty, trustworthiness,

togetherness, tolerance, responsibility and care for others as well can be grown and developed in students. Thus, according to the authors of Islamic education teachers have a role in achieving the actual stages and learning objectives. Then the concept of the teacher as *murabbi*, where the main purpose of the teacher of the *murabbi* category is obliged to maintain and maintain the nature of students in growth or approaching adulthood, develop all the potential possessed towards perfection, directing all fitrah in achieving perfection, and carrying out education gradually and continuously (Sahlan, 2021).

Mursyid concepts in Islamic Education

The word *mursyid* comes from Arabic namely *arsyada*, *yursidu*, *irsyadan*, which means to guide and point to the straight path (Aziz, 2017; Nurdin et al., 2016). The term *mursyid* is also a term for an educator or teacher whose job is to guide students to be able to use their minds appropriately, so that these students reach conviction and awareness about the nature of something or achieve maturity of thinking (Efendi, 2014). Furthermore, the term *mursyid* can also be interpreted as a person who is able to become a model or central of self-identification, to become a role model, and a role model for students (Bali & Fadilah, 2019; Thurlings et al., 2015). Asnawi (2013) even explained the term *mursyid* is the highest term in all categories of teachers in Islamic education because it is more focused on instilling spiritual knowledge in their students through example.

Based on some of the opinions above, in general the *mursyid* is one of the titles pinned to the teacher or educator in which he acts as a guide or guide for the students. In other words, the *mursyid* is a person who is the central role model for students, both in speaking, behaving and behaving. He plays an important role in the development of character and noble character for all students. Thus, a *mursyid* must be able to guide and direct students to make all aspects of life as a form of worship (*taqarrub*) to Allah SWT.

In connection with the discussion of this article about the concept of *mursyid* in the context of Islamic Religious Education teachers, after the author read some literature found narrowing of meaning to the term *mursyid*, often the term *mursyid* is only given to educators or teachers who teach the thariqah only. However, if referring to the previous opinion, all teachers are no exception, religious teachers are also *mursyid* for their students. Thus, the authors assess this error needs to be rectified again so that the *mursyid* is used as an example if someone wants to enter the world of education especially teachers.

Speaking of a teacher in the category of *mursyid* cannot be separated from the opinions and views of the Muslim spiritual teacher, Imam Al-Ghazali, because in the history of Islamic thinkers and scholars al-Ghazali is the most writing figure related to learning in the spiritual realm both when he became a student and while studying with his *mursyid*. According to al-Ghazali, a teacher in the category of *mursyid* is a person who provides the usefulness of eternal afterlife. In other words, the teacher who teaches the afterlife or worldly science, but with the purpose of the afterlife, not the world. Al-Ghazali further explained that a teacher should follow in the footsteps of the Prophet Muhammad in his duties and obligations. Even al-Ghazali analogizes a teacher with the category of *mursyid* as follows:

A teacher of the *mursyid* category is like a farmer who takes care of his

plants, every time he sees a stone or plant that endangers his plants, he immediately pulls it out and throws it away. Furthermore, these farmers also always water their plants so that they can grow well and are well maintained, so that they become better than other plants.

Furthermore, when talking about the criteria of a *mursyid* there are at least eleven characteristics of a teacher category *mursyid* namely first, reprimand mistakes through innuendo, second, have patience in teaching, third, do not add lessons before students understand, fourth, have principles, fifth, be wise and compassion, sixth, be an example, seventh, provide lessons according to the level of understanding of students, eighth, provide clear and bright lessons, ninth, respect the teacher's code of ethics, tenth, intelligent and eleventh, perfect sense (Ahmad & Siregar, 2015).

This means that in the learning process in the classroom a teacher is not just a person who serves as a provider of knowledge to his students, but the thing that is no less important is how a teacher establishes a bridge of heart between educators and students. Because in principle, knowledge is the light of Allah SWT whose essence is pure and clean, of course the science should come from a clean heart to reach and stick to the hearts of students. Because basically among the learning processes in Islamic education is the existence of a process of transfer of knowledge *minal qalb ilal quluub*.

The point is a teacher at the *mursyid* level is more honing the personal aspects of a teacher, because talking about science is also inseparable from the issue of cleanliness of the heart. According to (Reskiani et al., 2016) the parable of the teacher and students is like carving with clay and shadow with a piece of wood. So how can the earth be carved beautifully, even though it is a material that is not readily carved and how the shadows are straight, while the shining wood is bent.

In the end, a teacher in the category of *mursyid* must really understand his role and task in learning. The teacher is not only tasked with providing knowledge, but also a person who must foster and guide students to internalize each learning value into daily life. Teachers at the *mursyid* level are the guide in the spiritual/spiritual life of students. His main task as a *mursyid* is to remind and guide students to make all their activities as an effort to approach themselves to Allah SWT. That is a big challenge for all educators especially the teacher of Islamic Education. In fact, knowledge is only an intermediary for all humans to arrive at the level of *ma'rifah* to Allah SWT, knowledge is not the destination of learning, but the aim is to get closer to Allah SWT and that must be understood by the teacher before plunging into the world of education.

***Mu'addib* concepts in Islamic Education**

The term *muaddib* in Arabic comes from the word *addaba*, *yu'addibu*, *ta'dib* which means people give teachings to discipline themselves to behave in a good and polite manner. Explains that Syed Naquid al-Attas is more inclined to use the term a person called *muaddib*, because in learning the role of teachers in the classroom is to choose, educate, shape, guide students to have good morals, discipline, behavior, personality, and good manners in socializing with the community (Razaq & Umiarso, 2019; Tety & Mahasri, 2017).

Referring to the history of Islam, a *muaddib* is a private teacher for the sons and daughters of the caliph and ministers in the Islamic kingdom. This

means that a teacher in the category of *muaddib* in the previous period was the chosen people and the beliefs of the Islamic authorities, of course it was not easy to achieve that belief without any special advantages possessed by these teachers. Even historical records also prove that a *muaddib* is not only obliged to provide knowledge but is also able to train students how to use a sword, ride a horse. The *muaddib* received very high respect and appreciation from the Muslim preacher both in front of the people especially in front of the caliphs and court officials (Napitupulu, 2019).

According to Fatikah & Fildayanti (2019) a teacher in the *muaddib* category has at least three characteristics namely; first, have good values and good at the same time have knowledge about how to teach the etiquette to students, second, have extensive knowledge and in various fields of science, third, have patience in educating students, because each student participant have different qualities of understanding. In other words, a *muaddib* puts more emphasis on learning how to build the courtesy of students, because in Islam the knowledge begins with learning civilization, it is not even said to be knowledgeable if he is uncivilized, but conversely every civilized person has certain knowledge (Hambali, 2016).

CONCLUSION

To close the discussion of this article the author wants to convey the expression of glory to a teacher that there are only two jobs in this world, first is to become a teacher and the second is work other than the teacher itself, because everything starts and starts by a teacher and there is no other jobs in this world without learning from a teacher. This article has succeeded in revealing the discussion of teacher perspectives from five aspects of Islamic education namely *mudarris*, *mu'allim*, *murabbi*, *mursyid*, *muaddib*, all about concepts, criteria, assignments, roles, responsibilities, advantages have been revealed very clearly. In essence, all teachers need to integrate the traits that have been described, it is not easy to achieve but also not difficult to achieve, it is easy for teachers who want to continue learning to improve themselves and feel far from perfection, on the contrary it feels hard for teachers who already feel enough with all of its knowledge.

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Author Contribution

Engkizar, Indah Fadilatul Kasmar: Writing-Preparation of original manuscript, Methodology, **Widia Wahana Sari:** Conceptualization, **Viola Amnda, Mutathahirin:** Visualization, **Ana Maulida:** Investigation, **Soni Kaputra:** Improve Content, **Fuady Anwar:** Data accuracy, **Muhammad Taufan:** Improve Language.

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