

Typology of PAI Teachers: A Review of the Hadith of the Prophet Muhammad PBUH

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ABSTRACT

This article examines the typology of Islamic educators based on a review of the hadith of the Prophet Muhammad SAW, focusing on the ideal personality possessed by an educator according to Islamic teachings. The results of the study show that there are four main typologies mentioned in the hadith, namely *hayyin* (humble), *layyin* (gentle), *qorib* (close or sociable), and *sahlun* (providing convenience). These four qualities not only reflect the noble character of the Prophet PBUH, but also become essential characters for educators in fostering students holistically. These findings also show that in Islamic education, the role of educators includes dimensions as *murabbi*, *mu'allim*, *mudarris*, and *mursyid* that integrate intellectual, spiritual, and social aspects. In the midst of the challenges of the era of globalization, this typology is relevant to form educators who are not only professionals in teaching, but also role models in morals and personality. This study emphasizes the importance of strengthening the character of educators based on hadith values as part of the humanist and meaningful transformation of Islamic education.

INTRODUCTION

Education is the main gate of a nation's progress, a great nation is a nation that has good human resources, without going through the education process it is impossible to get good and unngulable human resources, therefore education is very important in the life of the nation and state, talking about education cannot be separated from educators/educators and talking about educators/educators, the discussion will never be finished, Of course, the existence of an educator is very much needed because in fact humans are obliged to learn from the time they are born until life is in the throat "Seek knowledge from the cradle to the grave (Sharma, 2023).

Educators are a mandatory component in the scope of education, if in the world of education there are no buildings, facilities and infrastructure but educators still exist, then educational or teaching and learning activities can still run, but on the other hand, if only facilities and infrastructure exist but educators do not exist, then the teaching and

learning process will never happen, the educator profession is the noblest profession of all existing professions, There are other professions because of the existence of the teaching profession, if there are no educators, other professions will never exist (Zulfakar, 2020).

Being an educator is not an easy job as most people imagine, with only mastery of the material and skills in speaking are considered enough, this cannot be categorized as a professional and ideal educator in the Islamic view, because many things are homework that must be completed by teachers, therefore an educator must have various characters, attitudes, traits, personalities, special abilities, loving their work, maintaining the educator's code of ethics and so on (Trisnawaty, et., al, 2022).

As a Muslim, of course we know that the Prophet Muhammad (peace be upon him) is the best role model for the Muslim ummah, everything he does is a form of learning and example to lead us to a brighter life and future. If we want to know the correct procedures for worship, good association, fair transactions, responding to life with various problems, conflicts, and what an educator should be like and several other examples for the good of mankind, he has set an example (Muzakki, et., al, 2022).

Even in the Prophet has given us knowledge on how to educate and teach well. He also taught to respond to individual differences, who have differences, in thinking. In this context, the researcher provides explanations and descriptions taught by the Prophet PBUH in providing many lessons to students, students, students/students, students, ummah and jamah, whoever is taught (Hasibuan, et., al, 2023).

The Prophet Saw is one of the human beings who can be used as a guide in life, the Prophet is also an educator in all fields that should be exemplified by the human ummah and he is even included in the 100 influential figures of all time because of his role in the development and civilization of mankind in his time (Nuriyeva, 2022). Quoted from Sindonews.com (2020). It was explained that the reality in the field related to the actions that occur in the world of education both in the real world and in the virtual world that shows an incident is not good for us to see, in a news broadcast by sindonews.com there is an educator who persecutes his students in front of his other classmates, not only is he persecuted but the educator also takes books and is used as an object as a tool to be beaten to This incident occurred at SMK Muhammadiyah 1 (quality) school on Imam Bonjol street, Pasuruan City, East Java Province. The researcher also obtained previous study sources related to the actions of educators who committed violence, namely Wide Area Network (WAN) Technology teachers, and then the researcher quoted through, (Coverage 6 on 17-April-2020 at 19.00) explaining that there was an educator who slapped his students very hard, this news has been widely reported in cyberspace, this violent phenomenon occurred at the Purwokerto Vocational School, Central Java. Even other videos show that there are nine students who were victims of a slap by one of the educators. Of course, we can make this phenomenon a phenomenon or a review of the violent treatment that occurs to students that is not in accordance with what was described by the Prophet PBUH.

An educator should be able to provide a sense of calm, security and comfort to students, in acting an educator cannot be careless because an educator is a role model, example and role model for his students, at least an educator has certain types or characteristics so that an educator can be said to be an educator who has a well-established and good personality so that he can be exemplified by his students, If an educator has been able to display their personality well, then it is not difficult for them to

convey something to their students and what is conveyed will certainly be easier for their students to accept (la Velle, 2023).

Islamic religious educators, in addition to being teachers who play a central role in the delivery of material and the occurrence of the teaching-learning process, educators in Islam must also be able to provide learning that educates the personality of students, such as: *hayyin* (humble) *layyin* (gentle) *qoribin* (close/familiar, easy to get along with) *sahlin* (provide convenience/facilitation) as in the hadith "Raulullah Saw said, 'Will you show me the unlawful person to be touched by the fire of Hell? The Companions said, "Yes, O Messenger of Allah," he replied, "It is unlawful to touch the fire of Hell for those who are hayyin, layyin, qorib and sahlun (HR, Ibn Hibban). However, this seems to be still minimally noticed in the world of education, considering that there are still many incidents of violence and unnatural occurrences in the world of education.

From the above background, in the learning process there are still educators who do things outside the boundaries of the world of education, therefore the researcher is interested in conducting research with the title: Typology of Islamic educators (Review of the Hadith of the Prophet Muhammad Saw).

METHODOLOGY

This research uses a qualitative approach with a descriptive method, which is a way to solve problems through careful reading of ideas or thoughts (Sari & Asmendri, 2020). Literature research is a type of research that involves the process of reading, reviewing, and citing various theories and relevant opinions and stages in literature study including: first, collecting material or information from books and journals that support research. Second, reading and digging up information that is related to research. Third, make research notes. Fourth, manage and review the records to formulate conclusions.

RESULTS AND DISCUSSION

A. Terminology of Educator Typology Review of the Prophet's Hadith

1. Islamic Religious Education

In Arabic, the word educator is known by several terms, namely *ustadz*, *mudarris*, *muallim*, *muaddib*, the plural word *ustadz* *asatidz* which means teacher, while the word *mudarris* means educator, trainer, lecturer, and *muallim* means teacher, guide. in educational institutions. According to Ahmad D. marimba in Syamsul Kurniawan said that educators are people who bear the responsibility to educate. In line with the opinion of D Marimba According to (Ma'ruf Zahran 2017:17), Islamic education is the person who is responsible for the efforts of physical growth and spiritual development of students so that they are capable. carrying out his duties as a human being (both as caliph *fil ard.* or as a servant of Allah). According to *langgulunng* in Syamsul Kurniawan. In 2016, education has a broad meaning where it includes all actions or all efforts of the older generation to transfer values and bestow knowledge, experience, skills, and skills to. the next generation, in an effort to prepare them, in order to be able to meet their life needs, both physically and spiritually.

According to Mahmud and Priatna Tedi, (2005) Education in terms of language comes from the basic word *didik*, and is prefixed *men*, to educate, which is a verb which means to maintain to give training (teachings). Education as a noun means the process of changing the attitude and behavior of a person or group in an effort to mature humans through teaching and training efforts.

According to Muhaimin and Abdul Mujib, (1993) the word education in English "Education" is taken from the Arabic word "Tarbiyyah". In Islamic society, several

terms are found from the Arabic language related to the concept of education, namely tarbiyyah, ta'lim, and ta'dib. In the lexicology of the Qur'an, the term tarbiyah is not found but there are terms that are in line with the term tarbiyyah, namely Rabba, Rabbayani, murabbi, rabbiyun and Rabbani.

According to mudyahardjo in his book Amri (2013: 219), Education is a learning experience that takes place in all environments and throughout life and education can be interpreted as teaching that is held in schools as teaching that is held in schools as formal educational institutions.

In line with the above opinion, Shaykh Muhammad Naquib al-Attas (1998: 66) stated that al-Tarbiyah is identified with the madly of rabba/rabbayani as stated in the following verse:

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: O my Lord, love them both, as they both taught me when I was a child" (Q. S. Al-Isra': 24).

As stated in the verse, the sentence kama rabbayani shaghira in the form of mudhari' murabbi has the meaning of nurturing, bearing, feeding, developing, maintaining, raising, growing, producing and taming.

2. Education According to Terms.

According to Moh Roqib, (2009) Terminologically, education is a process of improvement, and refinement of human abilities and potential. Education can also be interpreted as an effort by humans to develop their personality in accordance with the values and culture that exist in society. In a society whose civilization is very simple, even though there has been an educational process.

Islamic education according to Moh. Haitami Salim and Syamsul Kurniawan (2012: 27) education has a broad meaning, which includes all actions or all efforts of the older generation to transfer values and bestow knowledge, experience, skills, and skills to the next generation, as an effort to prepare them to be able to fulfill their life functions, both physical and spiritual.

According to Baharuddin and Moh. Makin, (2008) The term education is related to the broad function of maintaining and improving the life of a community, especially bringing a new community (young generation) to the harvest of obligations and responsibilities in the community.

Minister of Politics Mahmud and Priatna Tedi, (2005) The term education is related to its function with a broad function of the maintenance and improvement of the life of a community, especially to introduce new community members (younger generation) to the introduction of their obligations and responsibilities in the community. So, the educational process is much broader than the process that takes place in school alone. Education is an important social activity that works to transform the state of a society for the better. The relationship between education and social conditions is very close, so education may undergo a process of specialization and institutionalization according to the needs of complex and modern society, however, the educational process as a whole cannot be separated from the informal education process that takes place outside the school.

According to Baharuddin and Moh. Makin, (2008) Education is a broader process than just taking place in schools. Education is an essential and possible social activity for an increasingly complex society. Thus, education is not only carried out by students in uniform and alma mater, but also not only activities carried out by educators and

lecturers and other nuances of formality. In a more concise way, it can be said that education is an activity that intends to help and prepare the younger generation (new society) in order to fulfill the complexity of their duties and obligations in the life of the community.

In the Great Dictionary of the Indonesian Language (KBBI), it is stated that education is the process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts (Dictionary Compilation Team, 1994: 232).

In the Law of the Republic of Indonesia (No. 20 of 2003) concerning the National Education System Chapter I Article 1 paragraph 1 it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have strength, religious spirituality, self-control, personality, noble moral intelligence and the skills they need. society, nation and state.

Meanwhile, in a broad sense according to Samsul Nizar, (2001) life is education and education is life

From some of the views of the education experts above, it can be concluded that education is a process of continuous learning and adjustment of individuals to cultural values and societal ideals that concern all aspects of life to prepare them to be able to overcome all challenges.

In general, education can also be interpreted as an effort to help a person who is generally immature to achieve maturity through a process, an interaction between humans or can be called association. The goal is so that the human being can carry out his life and life duties as a human being independently and responsibly.

B. Terminology of Islamic Educators Review of Hadith of the Prophet Muhammad PBUH

The figure of the Prophet as an ideal educator can be seen from the profile of the Prophet as Murabbi, Muallim, Mudarris, Muzakki, Mursyid, Mudarris and Mutli.

1. The Prophet as a Murabbi

In the concept of murabbi as an educator, he tries to emulate the qualities of God, so that good qualities appear in an educator. The existence of murabbi, in addition to applying these commendable attitudes, is also obliged to teach commendable qualities to students. The existence of the murabbi in addition to applying these commendable qualities, he is also obliged to teach these commendable qualities to students. (Samsul Nizar and Zainal Efendi Hasibuan (2011: 117). The role of murabbi as an educator has a very wide scope. Educators are responsible for maintaining and preserving the physical and spiritual aspects of children so that they continue to develop.

2. The Prophet as a Convert

In Islamic education, the second term of education after tarbiyah is ta'alim. In the book Samsul Nizar et al, according to Rasyid Rida, Al-Ta'lim is interpreted as the process of transmitting various sciences to the individual soul. This is in accordance with the hadith quoted by Samsul Nizar and Zainal Efendi Hasibuan (2011: 120) in Abi Isa Muhammad Ibn Isa Ibn Surat al-tarmizi says the muallim as follows:

حد ثنا محمد بن عبد الا علي الصنعاني اخبرنا سلمة بن رجاء اخبرنا الولد بن جميل اخبرنا القسم ابو عبد الرحمن عن ابي امامة الباهلي قل زكر لرسول الله صلى الله عليه وسلم رجلان احدهما عابد والاخر عالم عل العابد كفد لي عل ادنا كم ثم قال رسول الله صلى الله عليه وسلم ان الله وملائكته واهل السمواة والارضين حت النملة في جهرها و حت الحوت ليصلون علي معلم الناس الخير (رواه الترمذي)

It means: "narrated to us Muhammad Ibn Abdul A'la Al-Shan'ani narrated to us Salamat Ibn Raja' narrated to us Walid Ibn Jamil, narrated to us Qasim Ibn Abdurahman, from Abu Umamat Al-Bahili, said.' It is mentioned that for the Prophet PBUH there were two men, one a worshipper and the other a scholar. So the Prophet PBUH said, the priority of a scholar over a worshipper is the priority between me and the lowest among you. Then the Messenger of Allah said, "Indeed, Allah, His Angels, and the inhabitants of the heavens and the earth, even the ants that are on the rocks and the fishes, they pray to an educator who teaches the truth. Tarmizi).

This talks about the virtue that the muallim have, namely the virtue of abid (people who often worship without adequate knowledge). Then Allah and His creation will pray to the muallim who teach goodness. The muallim who get the benefit are human educators who are competent in their fields and able to practice their knowledge.

3. The Prophet as Muaddib

Muaddib means to educate or educator whose origin is adaba. Manners in daily life are often interpreted as manners, manners, morals, and ethics. As for the hadith quoted by Samsul Nizar and Zainal Efendi Hasibuan in Abi' Abdillah Muhammad Ibn Ismail Ibn Ibrahim Ibn AlMughirat Ibn Bardzabat Al-Bukhari Al-Ju'fi says muaddib as follows:

اخبرنا محمد, هو ابنسلام, حد ثن محاربي قال, حد ثنا صلح بن حيان قال, قال عامر الشعبي. حدثني ابيه قال رسول الله صلى الله عليه وسلم, ثلاثة لهم اجران: رجل من اهل الكتبا آمن بنبيه وأمن بمحمد صلى الله عليه وسلم والهبد المملوك اذا ادي حق الله وحق مو الليه, ورجل كنت له امة, فاد بها فأحسن تأديبها, وعلمها فأحسن تعليمها ثم اعتقها فتر وجهها, فله اجران (رواه البخاري)

Meaning: narrating to us Muhammad, He is ibn Salam, narrating to us Muharribi, he said, narrating to us Salih ibn Hayyan, he said, having said Amir Al-Syai'bi, "Narrating to me Abu Burdah, from his father, said, The Messenger of Allah (peace and blessings of Allaah be upon him) said, "Three groups get two rewards, namely a scholar of the book who believes in his prophet and then believes in Muhammad (saw)," a sahaya slave when fulfilling the rights of Allah SWT and the rights of his master (and in A narration: A slave who worships his Lord well and fulfills his obligations to his Lord in the form of the right of loyalty, and obedience: A man who has a female slave whom he educates well and teaches well). (And in one narration: Then his needs were fulfilled and he was treated well, then he was freed, then he decided his mascot, and then he was married), then he got two rewards." (HR. Bukhari) As an educator in Islamic education, he plays his role as follows:

- a. Muaddib as an educator is a person who is responsible for guidance, education of students so that they behave, be ethical and civilized according to the provisions in society.
- b. The Qur'an as a ma'dabah or dish that is the source of manners and behavior.

- c. Muaddib is a person who should be able to be an example for students.
- d. To perform the function of muaddib in building the manners of children, especially from charity.
- e. Before performing his duties as a muadib, he first practices commendable manners and behavior.

4. The Prophet as a Mudarris

Muhaimin said in the book Samsul Nizar (2011: 127), In terminology, mudarris is a person who has intellectual and information sensitivity, as well as renewing knowledge and skills continuously and trying to educate his students, eradicate their ignorance, and train skills according to their talents, interests and abilities. The hadith quoted by Samsul Nizar and Zainal Efendi Hasibuan (2011: 128) in Abu Daud Sulaiman Ibn Al-Ash'ats Ibn Syadad Ibn Umar Ibn Amir, Saheeh Sunan Abu Daud: Maktabah Al Tarbiyah Liduwali Al-Khalij No Hadith 3112 says the mudarris as follows: asibuan, 2011: 126).

عن ام سلمة عن النبي الله صلى الله عليه وسلم بهد الحديث قال يا ختصمان
قال اني انما اقدم بكم ب رأيي في ما لم ينزل في مواثي واثاء قد درست ف
Meaning: *From Um Salamat From the Prophet*

*Muhammad (saw) to this hadith both hold fast to inheritance and something that
has been learned, so the Messenger of Allah (saw) said, verily I decide among
you according to my opinion as to what has not been revealed to me to him.*

Based on the hadith above, the concept of mudarris as an educator has a deep meaning, including:

- a. Mudarris is a person who has the professionalism to develop the potential of students.
- b. Mudarris is able to create a harmonious atmosphere.
- c. Mudarris is able to create cooperation among students to deepen knowledge.
- d. Mudarris is able to manage and select subject matter and present it to students well.
- e. Mudarris is a person who often studies the Qur'an, because the Qur'an is a miracle that contains many educational values. Therefore, an educator must have these five concepts so that education is of higher quality based on the Qur'an and the Sunnah of the Prophet (saw).

5. The Prophet as a Mursyid

Mursyid in terminology is a designation of an educator/educator in Islamic education who is tasked with guiding students so that they are able to use their intellect appropriately, so that they achieve inconversion and awareness of the essence of something or achieve godliness of thinking. (Samsul Nizar and Zainal Efendi Hasibuan, 2011: 131). Mursyid has a position as a leader, guide, director, for students so that they get a straight path.

6. The Prophet as the Mufti

There is no word mufti in the hadith of the Prophet. However, there is a root word that is the same as multi, namely talla which means reading. Mufti etymologically means a person who reads something to others. When connected with the concept of Islamic education, it is someone who is responsible for the development of students, especially those related to the ability to read both orally

and in writing and being able to understand and translate it in their lives. (Samsul Nizar and Zainal Efendi Hasibuan, 2011: 131). In summary, multi is an educator who teaches students reading skills.

7. The Prophet as a Muzakki

According to Samsul Nizar and Zainal Efendi Hasibuan, (2011: 133). The term muzakki is a person who cleans and purifies something so that it becomes clean and holy and avoids dirt. When associated with Islamic education, then muzaki is an educator who is responsible for maintaining, guiding and developing the nature of students so that they are always in a holy condition in a state of obedience to Allah and avoid reprehensible acts. A nation will progress if domestic education is of quality and educators will only progress with quality educators. An educator as a muzakki is a person who always protects himself from reprehensible acts. Muzakki has the main task of maintaining the purity of the child's soul by directing and guiding so that he is immune to negative influences from both the external and internal environment. This is based on the hadith of the Prophet quoted by Samsul Nizar and Zainal Efendi Hasibuan (2011: 134) from the book Muhammad Ibn Yazid AlQazwaini, Barnamij Sunan Ibn Majah No Hadith 3722.

عن ابي هريرة ان زينب كن اسمها برة فقيل لها تزكي نفسها فسموها رسول الله صل الله زينب)
رواه ابن ماجه

Meaning: *From Abu Hurairah, that at first Zainab was named Barrah, so it was said to purify her, then the Prophet (peace and blessings of Allaah be upon him) changed his name to Zainab. (HR Ibn Majah)*

According to Samsul Nizar and Zainal Efendi Hasibuan, (2011: 128). If the hadith is associated with the concept of muzakki, as an educator, to succeed in education, educators should not give words that can break the students' spirit, such as mentioning titles that are inappropriate for students.

C. Terminology of Educator Typology Review of the Prophet's Hadith

According to Ahmad Bin Saib An-Nasai (2018:940) in his hadith it is as follows:
أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ بِالصَّغْدِ قَالَ : حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ قَالَ : أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ الْأَوْدِيِّ : عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (أَلَا أُخْبِرُكُمْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ) ؟ قَالُوا : بَلَى يَا رَسُولَ اللَّهِ قَالَ : (عَلَى كُلِّ هَيْنٍ لَيْنٌ قَرِيبٌ سَهْلٌ) .

From Abdillah bin Mas'ud r.a. he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Will you show me those who are forbidden to go to Hell? The Companions replied: Of course, O Messenger of Allah! The Prophet PBUH replied: "Everyone who is Hayyin, Layyin, Qarib, Sahl (Haram is touched by the fire of Hell)".

From the above hadith, it can be explained that there are several qualities that must be possessed by a person which can lead a person to survive the hereafter, one must have the qualities of hayyin, layyin, qorib and sahlun. In relation to this research, the researcher intends to provide an overview to educators, namely Islamic Religious Education Educators (PAI) to have the characteristics of educators in accordance with

Islamic principles based on the review that there are still many Islamic religious education educators who do not equip the qualities that have been explained by the Prophet PBUH. Therefore, an educator must pay attention to the following qualities in order to be a provision in educating students as follows:

1. Typology of *Hayyin* Educators (*Tawadu'* Humble)

Sahih Al-Bukhari - The Chain of Life

صحيح البخاري - طوق النجاة
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ يَا أَيُّهَا النَّاسُ مَنْ عِلِمَ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ اللَّهُ أَعْلَمُ. الحديث.

From Masruq, he said: "We visited Abdullah ibn masud and he said, 'O people, whoever knows something, say it and whoever does not know something, then say Allah is the All-Knowing, because it is the knowledge of adaah by saying that Allah is the All-Knowing.'"

Source: Muhammad ibn Ismail Al-Bukhari, *Al-Jami' Al-Musnad Al-Mukhtashar Min Umuri Rasulillah PBUH. wa Sunanuhu wa Ayyamuhu*, Dar Thauq Al-Najah (1422 H.), Juz 6, p. Sec. 124.

This hadith commands anyone among the ummah of Muhammad (saw), especially prospective educators or those who have become educators, to be *tawaduk'* or humble in knowledge, especially when they do not know a science. The nature of *tawadhuk'* is the middle position between arrogance (*takabbur*) and inferiority. A knowledgeable person should not be arrogant with his knowledge because knowledge is given by God and should not humble himself so as to degrade knowledge and the owner of knowledge. The hadith forbids educators not to be arrogant or *takabbur* even though they do not know anything. It means showing others that he seems to know, as if he is religious and does not know (it is not permissible to give fatwa without knowledge).

Because the coming of this hadith (*asbab al wurud*) is mentioned in the book *Fath bary* by Ibn Hajar al-askalani narrated by Masruq as well. That when a man in *kanda kuffah* tells about the coming of thick smoke (*dukhan*) tomorrow on the day of resurrection and then seizes the hearing and sight of the hypocrites and snatches the believers like a cold, we are stunned (hear the story). Then I came to Abdullah bin Mas'ud, at that time he stood up, leaned back, then got angry and sat down and said: Whoever knows something, say it, and whoever does not know it, say: Allah knows best.

Because of the arrival of this hadith, Abdullah Ibn Mas'ud rejected the story conveyed by the storyteller. The rejection is partly because in the letter *ad dukhan* the thick smoke is a sign of the approaching day of judgment, not the time of the apocalypse. (Al-As-Kalaniy explained that the narration of the hadith is above doif). In the above hadith it says:

من علم شيء فليقل به

Whoever knows something, let him say what he knows.

This sentence is an order to convey knowledge for people who have knowledge, the obligation of tabligh to convey or disseminate knowledge and must not hide knowledge, especially when facing questions that must be answered or urgently need an answer which is mandatory. This is of course for people who have clear knowledge, there is no doubt about their knowledge and only he has to answer it.

ومن لم يعلم فليقل الله اعلم

And whoever does not know it, let him say: Allah knows best.

The second commandment is the commandment of tawaduk, humility and not arrogant to say something that is not known. This hadith forbids an educator to say something he does not know, it is better to be silent or manly say I don't know or it is better to say *wallahu a'lam* than to speak misleadingly. Likewise, for people whose knowledge is immature or there are doubts about the truth, it is better to leave it to the expert.

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

From Abî Hurairah r.a. said, the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever is asked about the knowledge he knows, then he *hides it*, then he will be bound on the Day of Resurrection with the shackles of the fire of Hell. (H.R. Tirmidhi).

Through the above hadith, the Prophet commanded us not to hide the knowledge and knowledge we have from anyone. And that means that there is a command to teach it without discriminating between the disciples on the basis of wealth and position between the poor and the rich. Especially if what is meant is knowledge related to the request for a fatwa on a certain matter. Because hiding knowledge has bad consequences for people who are knowledgeable, namely the threat of severe punishment in the hereafter by being shackled with the fire of hell.

According to Al-Imam al-afids. (tt:408) in the word "*Man suila a'n i'lmin 'alimahu*" which means knowledge here is the knowledge needed by a person who asks especially on religious matters, "*Tsumma katamahu*" means deliberately to be silent and does not give an answer or withhold explanations, "*uljima*" means that on the Day of Resurrection the person who has knowledge but deliberately hides the knowledge he has will be whipped in his mouth, Because the mouth is the place of the coming out of knowledge and words

Imam at-Taibi said: His reward is to be restrained or tied up like an animal controlled by a harness, restrained from what it wants. Because the character of a true pious person is to call for goodness. Imam Ibn Hajar said: The above is a picture of a person's distance from the expert of knowledge and wisdom. Because, gaining knowledge is to be spread and used by others.

According to Abu Amin (2020) Ibn Sayyid said: knowledge that should not be hidden is the knowledge that must be taught to others and the law is fardu ain, for example a disbeliever who wants to embrace Islam and says teach me what is Islam?" Another example is a person who has just converted to Islam and is not able to perform the prayer properly, while the time for prayer has arrived and he says "Teach me how to pray", and another example is a person who comes to ask for a fatwa about halal or

haram. So in such matters do not withhold answers, whoever does it is entitled to the threat.

The above hadith explains the obligation of scholars (educators) to practice and teach the knowledge they have to people who need it. Because, a person who deliberately conceals knowledge is a great sin and Allah will give a severe punishment on the Day of Resurrection, namely the mouth of the person who hides the knowledge will be restrained by the fire of Hell.

According to Abu Amin (2020), it is mandatory for educators to disseminate the knowledge they know to people in need, especially in matters related to religious issues. Because the purpose of a person to seek knowledge is to be able to practice and spread to others, so that the people around him can benefit from his knowledge. In addition, a knowledgeable person who does not practice his knowledge is a far picture from the figure of an expert in science and wisdom.

A person who practices his knowledge will not lose, the more knowledge he spreads to others, the more knowledge he has. Because, a person who teaches the knowledge that he has known to others, he is indirectly repeating the lessons he has learned, thus, his knowledge will also increase and develop. In addition, in disseminating his knowledge, an educator should not look at someone based on the social status and background of his students.

According to M. Ngali Purwanto (2002:148). Educators are required to know various information that develops in society, because educators are a place to ask questions or a place to provide ways or solutions to various problems that occur in society. Allah gives trust to knowledgeable people to be used as a place to ask questions or ask for fatwas about a problem. Fiman Allah:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning: Then ask the one who has knowledge if you do not know. (QS. AN-Nahl:43)

In addition, educators have two different functions from other jobs in society, namely:

- a. Being a bridge between school and the world or real life that happens in society
- b. Establishing a relationship between youth and old age, means that he must try to provide explanations to young people about adult life, so that it is hoped that young people will be able to think maturely.

Quoted through the www.google.com/.Menyebarkan Ilmu page on 14-April-2020. It is explained that if there is a person who can convey this knowledge and master it more than himself, then his obligation will be lost, and he will not be tormented because he does not practice his knowledge. However, if there is no one else who can convey the knowledge, he is obliged to convey it.

Because not everyone has the right to give fatwas and talk about various issues unless based on knowledge and mastering them. Giving fatwas without mastery and speaking without knowledge is a great sin. Therefore, in providing knowledge, it should not be careless, because it will mislead and mislead many people. If the problem asked to the educator is a problem that he has not mastered, then he should say honestly that he does not know it, or delegate the problem to someone more competent than him. Sunan Abu Dawud (No. 3658) In this regard, the Prophet said:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُلِجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ.

"Whoever is asked about a knowledge and then hides it, he will be bound on the Day of Resurrection with a rope from Hell.

From the discussion above, it can be concluded that educators are a central figure in teaching and learning activities. An educator must be able to be wise in any condition, whether he has problems outside school or in school when an educator is in a knowledge council, then he must be wise like an educator of the knowledge he has must be conveyed, educators have a great influence on the success of the teaching and learning process, because educators are the ones who are in direct contact with students. Therefore, educators are required to have commendable traits and personalities. Among these traits are, calm, authoritative, compassionate, fair, democratic, motivating and transparent in spreading his knowledge.

2. Typology of Layyin Educator (Meek)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ قَالَ حَدَّثَنَا مَالِكٌ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهْنَيْنَا أَهْلَنَا أَوْ قَدْ اسْتَفْتَيْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظَهَا أَوْ لَا أَحْفَظَهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّئْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ.

Meaning: From Malik said: "I was with the young men who were the same age as the Prophet (peace be upon him) and then we stayed with him for twenty days and twenty nights and the Prophet was always friendly and affectionate. When the Messenger knew that we had missed our family, he asked about who would stay after we returned and he said: "Go home and meet your families, and stay with them, teach them and pray as you see me pray, when the time comes and let one of you recite the call to prayer and the elder among us becomes the priest." (H.R.Bukhari)

According to Ahmad bin Alî bin Hajar al-Asqalânî (1993:320) In the above hadith, it is stated that the Prophet ordered his companions, who were the Banu Laits consisting of three to ten people, to go home and meet their families when the companions gathered at the residence of the Messenger. During their stay together, the Prophet always invited them to pray in congregation and appointed someone to be the Imam when praying, and exemplified to them the correct procedure of prayer, Since the companions had not seen their families for a long time, the Messenger knew that his companions had felt longing, realizing it, with the nature of love and affection, He ordered the companions to go home. The Apostle did not want to force the companions to stay with him and continue their studies while they could no longer concentrate. Because if forced, it is feared that the friends will not be able to absorb the lessons given properly. Then the Prophet did not forget to advise the companions to teach their families what he had taught, as well as the adhan when the time for prayer arrived and appointed one of them to be the Imam when performing congregational prayers.

In the book Fath al-Bâri which is an explanatory book of the book of Şahîh Bukhârî, Ahmad bin Alî bin Hajar al-Asqalânî (1992:51) said that the word "irji'û

fakūnu fihim wa'allimūhum" explains that in a group or group, it is not appropriate for all members of the group to go to war (when there was a Tabuk war), but to send some people to go in search of knowledge. This shows that studying knowledge is highly recommended even in any situation. And the person who has been sent to seek this knowledge has an obligation to spread the knowledge he has gained to the people around him.

Then in the sentence "Irjiū ilâ ahlîkum" it is also explained that the Messenger ordered the companions to go home to see their families, because he knew that the companions had missed their families so much, and the Messenger also advised them to perform prayers and teach their families as the Apostle had set an example, and encouraged older people to become priests in prayer.

The Prophet's action of ordering the companions to return home to see their families was a form of the Apostle's gentleness and affection, because the Apostle did not want to let his companions harbor so long for his family. Besides that, the Prophet knew, if he forced his companions to continue learning, while they could no longer focus and concentrate, it would not be useful, because they would not be able to absorb the lessons given well. An educator is required to be able to understand the psychological condition of his students, because that way, teaching and learning activities can run conductively.

Quoted through the www.google.com/Hadis Education page, March 19, 2009. The above hadith shows the majesty of the Prophet's nature by having a gentle attitude and loving his students. The Apostle has since the beginning exemplified and implemented the right educational methods for his companions. The learning strategies he applied were very accurate in conveying Islamic teachings. The Prophet paid great attention to the condition and character of a person, so that Islamic values could be transferred properly. The Apostle also understood the instincts and conditions of each person so that he was able to make his students joyful, both material and spiritual.

This is also a command for educators (teachers) to behave like the Prophet in educating. An educator must have a gentle nature and affection for his students, and this must be felt by his students. Educators' affection can be realized in the form of paying attention to their students, and being willing to be a place to devote their hearts when they have problems. This kind of trait will psychologically give a sense of comfort in their hearts, and it is in these circumstances that science can be well received by students, so that they are able to get good and satisfactory final grades.

According to Ahmad bin Alî bin Hajar al-Asqalânî, Fath al-Bâri (1992:51) the word "wa ṣallū" in another narration is said to be "wa ṣallū kamâ roaitumūnî uṣallî", explaining that the Messenger ordered the companions to pray as he had taught them. This indicates that, before an educator orders others to do something, the educator should first set an example. Or in this case, it is called the demonstration method.

Quoted from the www.google.com/Hadis Education page, March 19, 2009 This demonstration method is intended as an activity that shows a movement or work process of something, and this method aims to make the message conveyed properly and correctly. According to social learning theory, the most important thing in learning is the ability of individuals to take the essence of information from the behavior of others.

In addition, according to Dede Rosyada, (2002:101), educators should not give insults, scolds and even scolds to students who make mistakes, especially if the mistake is due to the student's inability to answer the questions given by the educator.

Educators must be wise, if that happens, then give them more intensive guidance, because it may happen because the student has a low level of intelligence, or it can even happen because of the educator's own mistakes in delivering the material, such as delivery and use of inappropriate methods or so on. Why should that? Because besides being a friend, educators are also coaches and mentors who provide stimulus not with domination and coercion, and with encouragement, not with reproach. In the Word of Allah Surah Al Kahfi is as follows:

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُزِهْنِي عَنْ أَمْرِ عُسْرًا

"Moses said: 'Do not punish me for my forgetfulness and do not burden me with a difficulty in my affairs'. (QS. Al-Kahfi:73)

Therefore, educators should understand this part and apply it to their students. Being rude to students is very inappropriate regardless of the mistakes made by students, In addition, educators should also not punish students physically or psychologically outside the limits, such as hitting students to the point of causing students to be disabled and also should not insult students because of their inability to grasp lessons. There are stages that must be done before educators provide physical punishment to students.

According to Abdul Halim Rahmat on December 17, 2008, in the www.google.com/ Affection of Educators to Students, March 1, 2010 stated that according to the results of research, in Indonesia there are still many educators who consider acts of violence as an effective way for teaching and learning activities (KBM). The result is psychological trauma, deep resentment, more immunity from punishment, and tends to vent anger and aggression towards other students who are considered weak, Violence committed by educators against students is caused by several factors, including:

1. Lack of educators' knowledge that violence is not effective in motivating students or changing behavior. So far, violence has been carried out by educators under the pretext of making students disciplined, on the contrary, violence will have an impact on the sustainability of children's future, both in terms of development, growth and personality. As a result, violence will make student behavior inconsistent, namely "obedient in front and brave behind the teacher" Now this is what then happens if the violent system is still applied in the world of education.
 2. There is a partial perception in assessing students. For example, when students violate, it is not limited to handling, but should find out what underlies the action.
 3. There are psychological barriers, so that in dealing with problems educators are more sensitive and reactive.
 4. The presence of work pressure; There are targets (standardization) that must be met by educators, such as curriculum, materials, and achievements that must be achieved by students.
 5. The pattern adopted is to prioritize obedience and obedience to students.
 6. The content of the curriculum emphasizes cognitive abilities and tends to ignore affective abilities. So that educators in teaching the atmosphere tends to be dry, stressful and unattractive, even though they are required to produce outstanding students.
 7. There is economic pressure on educators which eventually turns into an unstable, emotional, and easily faltering personality form when realizing plans that are difficult to realize.
3. Typology of Qorib Educator (People Who Are Good at Getting Along or Close)

أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ بْنُ نُفَيْلٍ قَالَ قَرَأْتُ عَلَى مَعْقَلِ بْنِ عُبَيْدٍ اللَّهَ عَنْ عِكْرَمَةَ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ جَبْرِ عَنْ بَنِ عَبَّاسٍ عَنْ أَبِي بَنِ كَعْبٍ قَالَ : أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةَ قُبَيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ سَمِعْتُ رَجُلًا يَقْرُؤُهَا يُخَالِفُ قِرَاءَتِي فَقُلْتُ لَهُ مَنْ عَلَّمَكَ هَذِهِ السُّورَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَا تُفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ يَا أَبِي فَقَرَأْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ لِلرَّجُلِ اقْرَأْ فَقَرَأَ فَخَالَفَ قِرَاءَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبِي إِنَّهُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ كُلُّهُنَّ شَافٍ كَافٍ

Meaning: From Ubay bin Ka'ab said: "The Messenger of Allah recited a letter, then when I was in the mosque, I suddenly heard a man reciting it not the same as mine. I said "who taught you this letter? He said "Messenger of Allah", I said "you cannot leave me until I come to the Messenger of Allah (peace be upon him). So we came to him, I said, "O Messenger of Allah, indeed this man has misread my recitation of this letter which You have taught me, he said, "O Ubay, read it!", so I read it and he said, "Good!". Then the Messenger said to the man, "Read! then the man recited in addition to my recitation, then he said to him, "Good!", then he said, "O Ubay, indeed the Qur'an is revealed in seven letters (recitations), all of which can cure the misunderstanding of its meaning and are sufficient as arguments. (H.R.Nasâî).

In this hadith, it is explained that when Ubay bin Ka'ab was in the mosque he heard a man reciting the Qur'an with a different reading from the one the Prophet taught him. Then Ubay went to the man and asked him, "Who taught you how to read it?", the man replied "The Messenger of Allah", then Ubay invited the man to meet the Prophet and asked the Messenger of Allah about the matter. "O Messenger, this man reads the Qur'an differently from the recitation that You have taught me", then the Messenger ordered Ubay to read the Qur'an as he had taught him, after Ubay read, the Messenger said "good", after that the Messenger also ordered the man to read, he read with a different reading from Ubay, after the man read, The Apostle said "good". Then the Prophet explained to Ubay that the Qur'an was revealed with seven different kinds of readings.

In the book of An-Nasa'I, al-Mujbaba (tt, p.164) explains that the word "*yukhâlifu Qirâatî*" means that he reads the Qur'an with a different reading from my (Ubay) reading, because Ubay and the man are from different regions, so in reading the Qur'an they have differences in terms of dialect." Man 'Allahmaka" means who taught you the reading.

From the above hadith, two main things can be drawn which are the great attitude of the Prophet. That is the democratic attitude or closeness built by the Prophet in dealing with the difference in one's dialect in reading the Qur'an and the attitude of appreciation of the Prophet for his companion by saying the sentence "ahsanta" as praise and motivation for his companion in learning the Qur'an.

4. Democratic

In the hadith, it is clear that the Prophet's democratic attitude to his companions in reading the Qur'an is clearly visible. The Prophet did not force someone to read the Qur'an in the style of one standard reading in reading the Qur'an,

because the Prophet understood that everyone from different regions has a different dialect (way of reading) from others. Just as the dialect of the Persians is different from the dialect of the Egyptians, the dialect of the Arabs is different from the dialects of non-Arabs and so on.

Therefore, the Prophet allowed people to read the Qur'an in different dialects. The explanation from the above hadith is a command for educators to behave in accordance with the democratic attitude that the Prophet applied in education. A democratic attitude in education is very important. (Mulyoto 2010) Education will empower human beings to become complete human beings if the principles of democracy are developed and firmly held.

According to M. Muchjiddin Dimjati and Muhammad Roqib, democratic education, as quoted by Ramayulis is an education based on the principle of love and affection for all. Education that distinguishes children according to ethnicity, race, class, political aspirations, sects, genders or socioeconomic conditions is a theoretical educator based on the principles of sentiment, concern and revenge.

According to Muhammad Athiyat Al-Abrasyi (1996:57), an educator should apply a democratic attitude in the teaching and learning process. Educators must get used to their students to stick to their own abilities and be given freedom to think without fixating on the opinions of others, so that students can freely determine their own future based on their abilities.

Freedom like this can accustom students to become human beings who dare to express their opinions with full responsibility. Islam encourages educators not to restrict the individual freedom of students in developing the potentials that they have carried since birth.

According to Abdurrahman Saleh Abdullah (1990:84), educators should position their students as human beings who must be valued for their abilities and given the opportunity to develop their abilities. Therefore, in the learning process, a rigid learning atmosphere must be avoided, full of tension, requirements with orders and instructions that make students become passive and unenthusiastic, quickly bored and exhausted.

5. Motivator

In addition, the above hadith also explains that educators are encouraged to give awards to students, both in the form of materials, prayers, flattery and praise, as a form of motivation that he gives to his students.

According to Fuad Bin Abdul Aziz (2009:79). Awards in various forms have a powerful influence in spurring and motivating students to study hard. Educators should use this method when students feel bored and bored in teaching and learning activities.

Meanwhile, according to Sardiman A.M. (2000:91) in teaching and learning activities, the role of motivation is very necessary. Motivation for students to be able to develop activities and initiatives, can direct and maintain perseverance in carrying out learning activities. There are various ways and types of motivation, but in providing this motivation, educators must also be careful, because it may be intended to provide motivation but it is not beneficial to the development of student learning.

The form of award varies greatly, including:

- a. Awards in the form of materials are awards and motivators that have the strongest influence on students. Because it contains the plus value of just acquiring material, namely excelling among his peers, the satisfaction of

educators with him, and obtaining praise from his teachers.

- b. Appreciation in the form of prayer. That is, praying for students with blessings, kindness, taufik, and the like.
- c. Appreciation in the form of flattery (praise). That is to give praise to students, for example when students are able to answer questions given by educators with the words "good", "smart", "great", and the like.

6. Typology of Sahlun Educator (The One Who Provides Facilities)

حدثنا محمد بن بشر قل حدثنا يحيى بن سعيد قل حدثنا شعبة قل حدثني ابو التياح عن انس بن ملك عن النبي صل الله عليه وسلم قل يسروا ولا تعسروا وبشروا ولا تنفروا

Means:

Narrated to us Muhammad bin Basysyar said, narrated to us Yahya bin Sa'id said, narrated to us Shu'bah narrated to me Abu At Taysyah from Anas bin Malik from the Prophet (peace and blessings of Allaah be upon him), he said: "Make it easy and do not complicate it, give glad tidings and do not make people run away. (Kitab Bukhari Hadith No - 67)

According to Imam Nawawi quoted by Ibn Hajar al-Asqalani, if you only use the word (يسروا) give ease), then people only give ease once and often make it difficult for others, therefore the Prophet PBUH added with the word (لتعسروا و) do not make it difficult) with the intention of reminding that providing convenience to others must always be done by everyone in every situation and condition. (لتنفروا و بشروا) give joy and do not be afraid). Because delivering bad news at the beginning of learning can cause people to be uninterested in listening to the advice given to them. He concluded that the content of the hadith includes:

First, we should be friendly to people who have just converted to Islam and not make it difficult. And one of the forms is that Islam places the position of people who have just converted to Islam (Muallaf) as a mustahik group, with the aim of attracting and strengthening their hearts towards the religion of Islam. *Second*. Be gentle in carrying out amar ma'ruf nahi munkar, so that it can be well received. *Third*, using a gradual method in teaching knowledge, because everything that begins with ease, will be able to captivate the heart and increase the love for the knowledge to be learned.

In line with the above hadith, according to Yatim Rianto (2009:62) quoting the opinion of Robert H. Davies that one of the principles in learning is the principle of fun. Students prefer to continue learning if the learning process is carried out as something that is fun for them. He added that learning principles are the foundation of thinking, the foundation and the source of motivation with the hope that learning goals can be achieved and the growth of a dynamic and directed learning process.

Hernowo (2005:15) said that school should be the most fun place in every place and children will learn very quickly if they are guided to discover the principles of learning for themselves. This means that wherever the school is located, whether in urban areas, suburban areas, or rural areas, learning activities must take place in a fun way. Why should it be so?, because learning is most effective when it's fun. (The most effective learning is learning that takes place in a fun atmosphere).

According to Muhammad Nur Abdul Hafidz (2010:185) from a psychological perspective, joy has a significant role in influencing the child's psyche. Joy also has

a positive impact on the child's soul which will give birth to freedom and life for his soul, as well as make him ready to receive commands, encouragement and direction.

D. Overview of Terminology of Islamic Educators According to Hadith

1. Sanad Matan and Rawi Hadith Typology of Islamic Educators

2. حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ قَالَ : أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ بِالصَّغَدِ قَالَ
3. أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُوسَى بْنِ عَقْبَةَ عَنْ عَبْدِ اللَّهِ الْأَوْدِيِّ : عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (أَلَا أُخْبِرُكُمْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ) ؟ قَالُوا : بَلَى يَا رَسُولَ اللَّهِ قَالَ : (عَلَى كُلِّ هَيِّنٍ لَيْنٌ قَرِيبٌ سَهْلٌ) .

Meaning: From Abdilllah bin Mas'ud r.a. he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Will I show you those who are forbidden to go to Hell? The Companions replied: Of course, O Messenger of Allah! The Prophet PBUH replied: "Everyone who is Hayyin, Layyin, Qarib, Sahl (Haram is touched by the fire of Hell)"HR. Tirmidhi

5. Sanad.

The sanad from this hadith is as follows:

- a. Isa bin hammad
- b. Umar bin muhammad al hamdani
- c. Lais bin said
- d. Hisham bin Urwah
- e. Musa bin ukbahabdullah al audi
- f. Eyes

The essence of this hadith is found in the following sentence:

*The Prophet (peace and blessings of Allaah be upon him)*He said: "Will you show me the one who is forbidden to go to Hell? The Companions replied: Of course, O Messenger of Allah! The Prophet PBUH replied: "Everyone who is Hayyin, Layyin, Qarib, Sahl (Haram is touched by the fire of Hell)

6. Ravens

The narrator of this hadith is: Imam At Tirmidhi.

Source: Muhammad ibn Hibban, *Saheeh Ibn Hibban*, Mu'assasah Al-Risalah (Baerut, 1993), Juz 2, p. Sec. 216.

The above hadith is one of the hadiths conveyed by the Prophet regarding the qualities that must be possessed by an attacker in living life in this world to get a guarantee of salvation in the hereafter, which also applies to educators in carrying out their duties as educators, the qualities that must be possessed by an educator are as follows:

7. Hadith Typology of Hayyin/Humble Educators

Sahih Al-Bukhari - The Chain of Life

صحيح البخاري - طوق النجاة
 حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ يَا أَيُّهَا النَّاسُ مَنْ عِلْمٍ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ اللَّهُ أَعْلَمُ. الْحَدِيث.

Meaning: From Masruq, he said: "We visited Abdullah ibn masud and he said: 'O people, whoever knows something, say it and whoever does not know something, then say Allah is the Knower, because one of the knowledge is to say Allah is the All-Knowing.

Source: Muhammad ibn Ismail Al-Bukhari, *Al-Jami' Al-Musnad Al-Mukhtashar Min*

Umuri Rasulillah PBUH. wa Sunanuhu wa Ayyamuhu, Dar Thauq Al-Najah (1422 H.), Juz 6, p. Sec. 124.

a. Sanad.

The sanad of this hadith is as follows:

- 1) kutaibah bin said
- 2) finger of
- 3) Amasi
- 4) Abu Dua
- 5) Squirt

b. Eyes

The observations of this hadith are as follows:

The Prophet (peace and blessings of Allaah be upon him) said: *Whoever knows something, say it and whoever does not know something, then say Allah is the All-Knowing, because it includes knowledge by saying that Allah is the All-Knowing.*

c. Ravens

This hadith was narrated by Imam Bukhori (HR. Bukhaari)

8. Hadith Typology of Layyin Educators / meek

أَتَيْنَا إِلَى النَّبِيِّ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ حَدَّثَنَا مَالِكٌ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا وَلَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا يَخْبَرُنَا قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرْ أَشْيَاءَ أَحْفَظْهَا أَوْ لَا أَحْفَظْهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمْكُمْ أَكْبَرُكُمْ.

Meaning: From Malik said: "I was with the young men who were the same age as the Prophet (peace be upon him) and we stayed with him for twenty days and twenty nights and the Prophet was always friendly and affectionate. When the Messenger knew that we were missing our family, he asked about who would stay after we returned and he said: "Go home and see your families, and stay with them, teach them and pray as you have watched me pray, when the time comes and let one of you recite the call to prayer and the older among us to become an imam."

Source: Muhammad ibn Ismail Al-Bukhari, *Al-Jami' Al-Musnad Al-Mukhtashar Min Umuri Rasulillah PBUH. wa Sunanuhu wa Ayyamuhu*, Dar Thauq Al-Najah (1422 H.), Juz 1, p. Sec. 128.

a. Sanad.

The sanad from this hadith is in the following order:

1. Nabi Muhammad SAW
2. Ahmad bin Hussein
3. Abdul Wahab
4. Ayyub
5. Qilabah
6. Malik

b. Eyes

The matan of the above hadith is as follows:

The Prophet said, "Go home and see your families, and stay with them." they, teach them and pray as you watch me pray, when the time comes and let one of you recite the call to prayer and the older among us becomes an imam.

c. Ravens

The narrator of this hadith is from Muhammad ibn Ismail Al-Bukhari (HR. bukhori).

9. Hadith Typology of Qorib Educators/near

خ أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ بْنُ نُفَيْلٍ قَالَ قَرَأْتُ عَلَى مَعْقَلِ بْنِ عُبَيْدٍ اللَّهَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ بَنٍ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ قَالَ : أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةَ فَبَيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ سَمِعْتُ رَجُلًا يَقْرَأُهَا يُخَالِفُ قِرَاءَتِي فَقُلْتُ لَهُ مَنْ عَلَّمَكَ هَذِهِ السُّورَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَا تُفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ يَا أُبَيُّ فَقَرَأْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ لِلرَّجُلِ اقْرَأْ فَقَرَأَ فَخَالَفَ قِرَاءَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُبَيُّ إِنَّهُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ كُلُّهَا شَافٍ كَافٍ.

Meaning: From Ubay bin Ka'ab said: "The Messenger of Allah (peace and blessings of Allaah be upon him) read a letter to me, and when I was in the mosque, suddenly I heard a man reading it not the same as mine. I said 'who taught you this letter?' He said, 'Messenger of Allah', I said, 'You cannot leave me until I come to the Messenger of Allah.' So we came to him, I said, 'O Messenger of Allah, surely this man has contradicted my recitation of this letter which you have taught me', he said 'O Ubay, read it!' so I read it and he said 'Good!'. Then the Messenger of Allah said to the man, 'Recite it!' and the man read it differently from my recitation, then he said to him 'Good!', then he said: 'O Ubay, indeed the Qur'an is revealed in seven letters (recitations), all of which can cure misunderstanding of its meaning and are sufficient as arguments.

Source: Ahmad Ibn Syuaib Al-Nasai, *Al-Mujtaba min Al-Sunan*, Maktab Al-Matbuat Al-Islamiyah (Halab, 1987.), vol. 2, p. 153.

a. Sanad

The sanad from the above hadith is as follows:

- 1) Amir Bin Mansur
- 2) Abu Ja'far Bin Nafil
- 3) Ubaidillah
- 4) Ikrimah Bin Khalid
- 5) Said Bin Jabir
- 6) Ibn Abbas
- 7) Ubai Bi'a'ab

b. Eyes

The essence of this hadith is found in the following sentence:

The Prophet said he said 'O Ubay, read it!' so I read it and he said 'good!'. Then the Messenger of Allah said to the man, 'Recite it!' and the man read it differently from my recitation, then he said to him 'Good!', then he said: 'O Ubay, indeed the Qur'an is revealed in seven letters (recitations), all of which can cure misunderstanding of its meaning and are sufficient as arguments.

c. Ravens

This hadith is narrated by Imam An'nasai (HR. Nasai)

10. Hadith Typology of Sahlun Educators / Providing Facilities

حدثنا محمد بن بشر قال حدثنا يحيى بن سعيد قال حدثنا شعبة قال حدثني أبو النجاشي عن أنس بن مالك عن النبي صلى الله عليه وسلم قال يسروا ولا تعسروا وبشروا ولا تنفروا

Meaning: Narrated to us Muhammad bin Bassyar said, narrated to us Yahya bin Sa'id

said, narrated to us Shu'bah narrated to me Abu At Tayyah from Anas bin Malik from the Prophet (peace and blessings of Allaah be upon him), he said: "Make it easy and do not make it difficult, give good news and do not make people run away.

Source: book bukhori hadith no. 67

a. Sanad.

The sanad of this hadith is as follows:

- 1) Muhammad bin Basyar
- 2) Yahya bin said
- 3) Sy'bah
- 4) Abu At Tayyah
- 5) Anas bin Malik
- 6) Rasulullah SAW

b. Eyes

The essence of this hadith is as follows:

Make it easy and don't make it difficult, give good news and don't make people run.

c. Ravens

This hadith was narrated by Imam Bukhori (HR. Bukhaari)

11. Asbabul Wurud Hadith Typology of Islamic Educators

a. Asbabul Wurud Hadith Typology of Hayyin Educators (Tawadu' Humble)

Sahih Al-Bukhari - The Chain of Life

صحيح البخاري - طوق النجاة
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ يَا أَيُّهَا النَّاسُ مَنْ عِلِمَ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ اللَّهُ أَعْلَمُ. الحديث.

Meaning: from Masruq, he said: "We visited Abdullah ibn Marid and he said, 'O people, whoever knows something, you should say and whoever does not know something, then say Allah is the Knower, because one of the knowledge is to say Allah is the All-Knowing.'

Source: Muhammad ibn Ismail Al-Bukhari, *Al-Jami' Al-Musnad Al-Mukhtashar Min Umuri Rasulillah PBUH. wa Sunanuhu wa Ayyamuhu*, Dar Thauq Al-Najah (1422 H.), Juz 6, p. Sec. 124.

Because of the coming of this hadith (asbab al wurud) That when there is a man in kanda kuffah telling about the coming of thick smoke (dukhan) tomorrow on the Day of Resurrection and then snatching the hearing and sight of the hypocrites and snatching the believers like a cold, we are stunned (hearing the story). Then I came to Abdullah bin Mas'ud, he at that time stood up and leaned back and got angry and sat down and said: Whoever knows something, say it and whoever does not know it say: Allah knows best. Because of the arrival of this hadith, Abdullah ibn Mas'ud rejected the story conveyed by the storyteller. The rejection is partly because as in the letter ad dukhan as bold, it is a sign of the approaching day of judgment, not the time of the apocalypse.

b. Asbabul wurud hadith Typology of Layyin Educator (Meek)

عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا وَلَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهْنَيْنَا أَهْلَنَا أَوْ قَدْ اسْتَفْتَيْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرْ أَشْيَاءَ أَحْفَظْهَا أَوْ لَا أَحْفَظْهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي فَإِذَا

حَضَرْتُ الصَّلَاةَ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ.

Meaning: From Malik said: "I was with the young men who were the same age as the Prophet (peace be upon him) and we stayed with him for twenty days and twenty nights and the Prophet was always friendly and affectionate. When the Messenger knew that we were missing our family, he asked about who would stay after we returned and he said: "Go home and see your families, and stay with them, teach them and pray as you have watched me pray, when the time comes and let one of you recite the call to prayer and the older among us to become an imam." (H.R.Bukhari)

The reason for the coming of this hadith (asbabul wurud) is when there was a young man who met the Prophet and stayed with the Prophet for twenty days and twenty nights and the Prophet was always friendly and affectionate, when the young man was already feeling longing for his family and it was known to the Prophet that the Prophet finally ordered the young man to go home.

12. Asbabul Wurud Hadith Typology of Qorib Educators (People Who Are Good at Getting Along or Close)

أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ بْنُ نُفَيْلٍ قَالَ قَرَأْتُ عَلَى مَعْقَلِ بْنِ عُبَيْدٍ اللَّهَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بَنْ كَعْبٍ قَالَ : أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةَ قَيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ سَمِعْتُ رَجُلًا يَقْرُؤُهَا يُخَالِفُ قِرَاءَتِي فَقُلْتُ لَهُ مَنْ عِلْمُكَ هَذِهِ السُّورَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَا تَفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْنَاهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ يَا أَبِي فَقَرَأْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ لِلرَّجُلِ اقْرَأْ فَقَرَأَ فَخَالَفَ قِرَاءَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنْتَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبِي إِنَّهُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ كُلُّهُمْ شَافٍ كَافٍ.

From Ubay bin Ka'ab said: The Messenger of Allah read a letter, and when I was in the mosque, I suddenly heard a man reciting it not the same as mine. I said "who taught you this letter? He said "Messenger of Allah", I said "you cannot leave me until I come to the Messenger of Allah (peace be upon him). So we came to him, I said, "O Messenger of Allah, indeed this man has misread my recitation of this letter which You have taught me, he said, "O Ubay, read it!", so I read it and he said, "Good!". Then the Messenger said to the man, "Read! then the man recited in addition to my recitation, then he said to him, "Good!", then he said, "O Ubay, indeed the Qur'an is revealed in seven letters (recitations), all of which can cure the misunderstanding of its meaning and are sufficient as arguments. (H.R.Nasâ'i).

The reason for the coming of this hadith (asbabul wurud) is that when Ubay bin Ka'ab was in the mosque he heard a man reciting the Qur'an with a different reading from the one the Prophet taught him. Then Ubay went to the man and asked him, "Who taught you how to read it?", the man replied "The Messenger of Allah", then Ubay invited the man to meet the Prophet and asked the Messenger of Allah about the matter. "O Messenger, this man reads the Qur'an differently from the recitation that You have taught me", then the Messenger ordered Ubay to read the Qur'an as he had taught him, after Ubay read, the Messenger said "good", after that the Messenger also ordered the man to read, he read with a different reading from Ubay, after the man read, The Apostle said "good". Then the Prophet explained to Ubay that the Qur'an was revealed

with seven different kinds of readings.

13. Asbaul Wurud hadith Typology of Sahlun Educators (The One Who Provides Facilities)

حدثنا محمد بن بشر قل حدثنا يحي بن سعيد قل حدثنا شعبة قل حدثني ابو التياح عن انس بن ملك عن النبي
صل الله عليه وسلم قل يسروا ولا تعسروا وبشروا ولا تنفروا

Meaning: Narrated to us Muhammad bin Bassysar said, narrated to us Yahya bin Sa'id said, narrated to us Shu'bah Narrated to me Abu At Tayyah from Anas bin Malik from the Prophet (peace and blessings of Allaah be upon him), he said: "Make it easy and do not make it difficult, give glad tidings and do not make people run away.

The above hadith is as follows: It is narrated that there was a friend who was sick and had a big hadas. The friend asked for the opinion of other friends whether it was necessary to take a janabah bath or not. Most of the companions recommend him to take a bath. But after taking a shower, the pain actually increased and finally the friend died. The Prophet was very angry to hear this because the great hadas can actually be purified by tayammum if there is a reason justified by the sharia'.

14. Asbabul Wurud Hadith Typology of Islamic Educators

Types of Asbabul Wurud According to Imam as-Suyuthi, in the journal Asbab al-Wurud and its urgency in education Vol. 4, No. 1 p. 8. June 2020. Asbabul Wurud can be categorized into three types, namely:

a. The reason is that the Qur'an verse

This is because there are many verses of the Qur'an that have come down in a general form, while what is meant by the verse is a special meaning or because there is a problem that needs explanation, meaning that the verse of the Qur'an is the cause of the Prophet PBUH to issue his words,

After studying several hadiths of the typology of educators that the author has found, it turns out that there is not a single hadith issued by the Prophet which is caused by the existence of verses of the Qur'an that have an impossible meaning.

b. Reasons in the form of hadith

Because in the form of a hadith means that at that time there was a hadith, but some of the companions seemed to find it difficult to understand it, so then another hadith appeared that could provide an explanation of the hadith.

After several hadiths of the pedagogical typology were analyzed, the author did not find a single hadith that was classified as a reason for the hadith to be published because of the hadith itself.

c. Because it is in the form of matters related to the listeners among the Friends.

After the author analyzed the typology of the hadith of the educator, it turned out that all the hadiths were issued by the Prophet because of the matter of the companions themselves, none of the typological hadith of the educator was issued because they wanted to provide information about the verses of the Qur'an that have a general meaning or hadith that is difficult for the companions to understand.

15. The Urgency of Asbabul Wurud Hadith Typology of Islamic Educators

Asbab al-Wurud and its Urgency in Education in the world of education can be used as an alternative teaching medium carried out by educators because it has many benefits. The benefits of Asbab al Wurud in the world of education and teaching are as follows:

1. Asbab al Wurud as a medium to arouse attention and attract the interest of students, Asbab al Wurud can be a solution. An educator can use asbab al Wurud as an introduction to the lesson. According to Amroeni Drajat, one of the characters of students in general is that they like stories or events. So, by telling stories conveying the asbab al Wurud, the lessons conveyed by education are easier to capture and memorable in memory. With an interesting story of asbab al Wurud, it will arouse interest in the hearts of students to study other hadiths in depth.
2. Educators can be an intermediary to direct students from general things to specific, so that the material taught can be mastered and students know the outline. Students will have a general overview of the lesson by previously knowing the interesting stories in the asbab al Wurud.
3. Media is best for realizing educational goals. As mentioned by Thariq, the outline of the purpose of education is to develop, direct and nurture the divine potential, intellect and body of humans. In the world of teaching and education, educators need to provide a stimulus to students who are learning by utilizing the context of asbab al Wurud so that students can respond in the form of increasing confidence in the truth of the stories in the hadiths, being more critical in thinking and exploring knowledge (intellect), and having skills in acting kindly (physical). This method is one of the most effective and useful ways to realize the educational goals above.
4. As a medium to cultivate spiritual intelligence. Zohar and Marshall note that among the aspects behind the growth of spiritual intelligence is due to the ability to think holistically and the tendency to ask "why" and "how" to find basic answers, learning asbab al wurud can also provoke students to think critically. One of the signs that students are starting to be able to think critically is that students actively ask "why" and "how". For example, in the issue of the qibla in prayer and so on, which can be used as an example, Fifth, as an antidote to hoaxes and forming a wise person. By studying the asbab al Wurud and teaching it to students, it means teaching the origin clearly because of the descent of the hadith so that in the future they can be wise in action, and avoid hoax news for the sake of the political interests of a group only.

E. The Urgency of the Personality Typology of Islamic Educators in the View of Hadith.

1. Urgency Terminology of Islamic Educator Personality Typology

In the great dictionary of Indonesian language (KBBI) the word urgency means urgent necessity, or another word is very important.

As explained by Zakiah Darajat (2009: 46-48), personality can also be interpreted as the overall quality of individual behavior which is his characteristic in interacting with his environment. However, the essence of the educator's personality competencies all boils down to the educator's personal internal. The pedagogical, professional and social competence that an educator has in carrying out learning, in the end, will be determined more by his personality competencies. The appearance of the educator's personality has more influence on children's interest and enthusiasm in participating in learning activities. A polite educator, respectful of students, honest, sincere and exemplary, has a significant influence on success in learning regardless of the type of subject. Therefore, the personality of educators needs to be fostered as well as possible. Especially Islamic educators,

are expected to be able to show good personality traits, such as tawadduk, gentleness, good at getting along with each other, and providing convenience.

According to Ngalim Purwanto (2011: 160) that the factors that affect personality can be broken down into two major groups, namely:

- a. Biological factors. Biological is a factor related to physical conditions, or often called physiological factors. We know that the physical state of each person from birth has shown differences. Different physical conditions or body constitutions cause different attitudes and traits and temperaments. That physical circumstances, both descended from heredity and inheritance from birth, play an important role in a person's personality, no one denies it. However, that is only one factor. We cannot ignore other factors, especially environmental and educational factors.
- b. Social factors.

The social factor here is the community, namely other people around the individual who affect the individual concerned. Included in this social factor are also traditions, customs, regulations, languages, and so on that apply in the society.

According to E. Mulyasa, (2008: p. 117). Personality is moral, noble, wise and authoritative and becomes an example of students with a strong personality, the personality of educators has a very important role and function in shaping children's personalities, in order to prepare and develop human resources (HR) and prosper society, the progress of the state, and the nation in general.

The definition of personality according to the experts quoted by E. Mulyasa, includes the following:

Broke and Stone argue that the personality of educators is a qualitative picture of the essence of educator behavior that is meaningful.

Charles stated that personality is a rational behavior to achieve the required goals according to the expected conditions.

Based on the above understanding, it is concluded that the urgency of the personality of a PAI educator is a very important moral and behavioral attitude owned by a PAI educator, where an educator must be able to provide good examples, according to what is taught by Islam, so that from this example will radiate a noble and noble personality that can be exemplified by students.

F. The Urgency of the Personality Typology of Islamic Educators in the View of Hadith

The personality of the typology of an Islamic educator is a very important thing to have by an educator, according to El Mulyasa, (2008:120) the personality of the educator has a great contribution to the educational process, especially in achieving educational success, the personality of the educator also has a very large role in shaping the personality of the student, Because the educator is a central figure who becomes *uswatun hasanah* for students, the success of an educational process is very determined by Teacher factors, so educators who have a good personality will have a lot of influence on student development, one of the traits of students is to emulate what adults do, including imitating the educator's personality who will shape his personality.

Departing from this thought, it is very natural that educators are required to have noble traits and personalities as taught by the Prophet Muhammad, therefore, an educator is said to be a good and professional educator if he has attached to him personality competencies that include a humble person/tawadhuk, gentleness,

closeness/crab, and providing convenience, as explained in the hadith of the Prophet in the theoretical study.

The urgency of the personality of the typology of Islamic educators in the view of the hadith includes the following:

1. An educator must have a tawaduk or humble attitude.

According to Abdullah Zakiy Al-Kaaf quoted by Ahmad Muhammad Al-Hufiy, (2000:463). Tawaduk comes from the word "Wada'a" which means "to humble", which is to humble oneself, In essence, tawaduk is to start from something smaller, present, and oneself. The nature of tawaduk cannot be obtained directly but must be pursued gradually, seriously and continuously. Tawaduk is humbling oneself without insulting him or underestimating one's self-esteem so that others dare to insult him and take him lightly.

Sufism scholars give different understandings of tawaduk, but in essence the truth of Allah SWT and His very clear attributes are the same. Tawaduk is not an attitude that is forced and shown to others as if they are inferior. Among those definitions are:

Al-Junayd means that tawaduk is not puffing up the chest, but being gentle as a sign of respect for humans. In addition, Al-Fudail bin Iyadh (2011:331) is also the case. Saying that a mutawadhi' (a person who is tawaduk) is a person who is submissive and obedient to do what is right and accepts the truth from anyone.

From the above explanation, it can be understood that the nature of tawadhuk is one of the attitudes of humiliation without having to humiliate oneself as a form of mutual respect, accepting something right that comes from anyone, including from students, because of that an educator must have the nature of tawadhuk in carrying out his duties as an educator as exemplified by the Prophet as the hadith of the typology of educators above, Because by having a tawadhuk attitude, an educator will always evaluate himself and always improve his abilities so that his duties as an educator can be carried out optimally and the knowledge conveyed is more widespread, so that the quality of education, especially in Islamic religious education, will be greatly improved, both educators and students.

2. An educator must have a gentle nature (layyin).

In the great dictionary of the Indonesian language (KBBI), meek means kindness, not grumpy, friendly and so on. According to Aa Gym, people who have Layyin traits are gentle, gentle, polite and well-mannered. People who have the Layyin nature of their words and attitude do not hurt, do not corner, do not embarrass.

In line with this, Allah swt says in the Qur'an as follows:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

So they want you to be soft and they will be soft (to you)." (QS. Al-Qalam: 9)

Ibn Jarir Ath Thobari, 23/157. interpreting the above verse, "O Muhammad, the polytheists want you to be gentle with them (by sacrificing your religion) by fulfilling the call to worship their worship. If you are so, then they will be gentle with you in the worship that you perform to your worship.

Based on the description above, it can be understood that gentleness (layyin) is a good trait, not grumpy, friendly, polite and polite. This trait is one of the traits recommended by Allah SWT as a decoration of everyone's personality,

thus it is appropriate for an educator to have a gentle nature in addition to being recommended by Allah through the Qur'an, this has also been exemplified by the Prophet as in the description of the hadith in the study of the theory of the typology of educators, that being an educator must be able to be gentle, An educator must not be angry, should not insult and insult students no matter what mistakes students make, educators must be able to protect students, be gentle, polite, not careless towards students and be able to show a gentle attitude in front of students.

3. An educator must have a good sociable nature (qorib)

According to Aa Gym in <https://www.bing.com/search?q=trait+friendliness+rasul>, people with the trait of Qarib are warm, familiar, sociable and pleasant individuals, do not have an attitude that makes others uncomfortable, hurt or hurt, The trait of Qarib comes from tawadhu or humble behavior, the person who is tawadhu will be comfortable with himself, so that others are also comfortable with him, This is certainly different from people who are high-minded, feel greater, smarter or more important. A person who feels himself high and sees others as inferior he will not be comfortable with himself. Because he always demanded that others respect, respect, treat specially.

From the above explanation, we can understand that the nature of qorib or closeness, easy to get along as exemplified by the prophet Muhammad and has been explained in the hadith of the typology of the qorib educator in the study of theory is one of the noble qualities that is very important to be possessed by everyone because with a close and easy to get along attitude will be born a closeness, Like the attitude of a person in general, an educator really needs the nature of qorib/closeness, because with a close, easy attitude to get along with students, an educator will be more familiar with students, thus the process of transforming knowledge will be easier to convey because the learning process will feel more exciting, and fun for students, on the other hand if an educator is not able to adapt and is not familiar or close to students So the process of transforming science will be more difficult, because students feel uncomfortable with the unfamiliarity between educators and students, they will be awkward to ask questions, and respond to every submission of material, they will tend to be passive, awkward, and seem afraid of teachers, therefore an attitude of closeness, or good manners are very important for students to have.

4. An Educator Must Have the Nature of Providing Convenience (sahlun)

Narrated to us Muhammad bin Al Walid narrated to us Muhammad bin Ja'far both from Shu'bah from Abu At Tayah he said:

I heard Anas bin Malik say, "The Messenger of Allah صلى الله عليه وسلم said:

"Make it easy for you and do not make it difficult, make their hearts calm and do not be afraid." HR. Muslim.

According to Cece Wijaya and A. Tabrani Ruslan. (2013:14) Traits that describe the teacher's personality competencies include:

- a. Stability and personal integrity
- b. Berfikir alternative
- c. Fair, honest and objective
- d. Tenacious and diligent in working
- e. Disciplined in carrying out duties
- f. Strive to get the best results of work
- g. Sympathetic and attractive, flexible, simple, and thoughtful in action.

- h. Open
- i. Creative
- j. Authoritative.

In line with the above opinion that one of the urgency of the personality of the typology of PAI educators is the nature of wisdom and providing convenience as the hadith above about the typology of the educator in the study of theory, namely making it easier/wise in carrying out his duties as an educator, an educator is required to have an attitude, the nature of providing convenience for students as the hadith of the prophet "*Make it easy for you and do not make it difficult, make their hearts calm and do not be afraid.*" HR. Muslim. Providing the convenience referred to here is to provide convenience in every affair related to students, an educator should not complicate students in the educational process because by making it difficult for students, the maximum learning process will be difficult to achieve, students will feel difficult, students will feel bored because all their affairs are complicated and will even cause more fatal things, namely leaving school, This is then what must be paid attention to by an educator, so that all affairs involving students are complicated, educators must provide convenience for students so that the educational process runs optimally and the goal of Islamic education to make students servants who believe and fear Allah can be realized.

CONCLUSION

From the description in the previous chapters, it can be concluded that the typology of Islamic educators based on the review of the hadith of the Prophet Muhammad PBUH consists of four main characters, namely *hayyin* (humble/tawaduk), *layyin* (gentle), *qorib* (close/good at getting along), and *sahlun* (providing convenience). These four typologies are a reflection of the Prophet's morals which are very relevant and urgent for every educator to have, especially in the context of Islamic education. An educator, in the perspective of the Prophet's hadith, is not enough to only master the subject matter, but is also required to have a noble personality that can be an example and inspiration for students. The findings of the study show that in terms of terminology, the typology of Islamic educators has two approaches: first, the typology of educators based on the functions in Islamic education which is reflected in the figure of the Prophet as *murabbi* (coach), *muallim* (teacher), *mudarris* (formal teacher), *muzakki* (purification of the soul), *mursyid* (spiritual guide), and *muaddib* (Adab educator). Second, the approach based on personality characteristics reflected in the Prophet's hadiths, namely *hayyin*, *layyin*, *qorib*, and *sahlun*. These four qualities are the moral and spiritual foundation that educators should have in carrying out their roles.

Educators in Islam not only transfer knowledge, but also instill values and form character. Therefore, it is important for an educator to have a personality that reflects Islamic values as exemplified by the Prophet. *Hayyin*'s personality shows a humble attitude in guiding students; *layyin* reflects tenderness in the face of character differences; *qorib* describes emotional and social closeness to students; And *sahlun* signifies ease in the teaching and learning process, distancing oneself from a difficult attitude. The urgency of implementing these four typologies is increasingly important in the era of globalization and technological disruption. Islamic educators today are required to be adaptive, humanist, and have strong character in order to be able to guide students as a whole, both from cognitive, affective, and spiritual aspects. The success of education is highly dependent on educators who are not only academically

competent, but also have noble personalities. Therefore, the internalization of hadith values in the personality of educators must be the main concern in the Islamic education system.

Thus, the typology of Islamic educators according to the hadith not only has a strong theological basis, but also a high practical relevance in the world of contemporary education. Educators who emulate the personality of the Prophet PBUH will be more effective in forming a generation that is knowledgeable, moral, and ready to face the challenges of the times

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