## Research Article

# THE TEACHER EDUCATION IN ISLAMIC VIEWS:  A CONCEPTUAL ANALYSIS TO INCREASE TEACHER AND LECTURER PROFESSIONALISM ISLAMIC RELIGIOUS EDUCATION IN INDONESIA

## Syahidin*

Islamic Religious Education of Indonesia University of Education, Bandung, Indonesia

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| ARTICLE INFO | ABSTRACT |
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| | The UNO Declaration of 1977 on education is oriented on two things: education for work and education for life. Education for work is directed at the ability to understand various theories and skills as a provision for managing natural resources. While education for life is directed to moral education, ethics and aesthetics to achieve happiness in living life. However, in practice, there has been dehumanization in which the role of teachers and lecturers as professionals much replaced by technology products that indulge so aspect students' personal guidance is not done in full. In Law No. 14 of 2005 Chapter 1 Article 2, it is stated that teachers and lecturers are a profession. A profession is a work or activity undertaken by a person and becomes a source of income for his life that requires expertise, skill, or skill that meets certain standards of quality or norm, and requires professional education in order to satisfy the service user generated. As a professional person must have academic qualification and teacher competency. However, the profession of teachers and lecturers is not enough with the qualifications and competencies, but must have certain qualifications and competencies so that it can perform the human humanization process which is poured in three main mission of education that is the transformation of knowledge, transformation of culture, and transformation of value. To realize the vision and mission of education as a whole required the figure of teachers and qualified lecturers who actively provide guidance, direction and touch of affection to every student. Their role cannot be replaced with any sophisticated technological product because it has no touch of affection. This is what is missing from modern educational practice. Islam has offered a solution to overcome the fundamental problematics of the modern education system that is about the concept of education to prepare a professional teacher with a touch of humanity with the foundation of Faith and Piety to Allahis most holy and exalted. In the concept of Islam, to prepare professional teachers required three things: selective recruitment of teachers with certain qualifications, the teacher's guidance system should be prepared early and done in a sustainable manner, and the awards of the *ummah* (the moslem society) to the profession of teachers and lecturers should be clearly demonstrated by placing them on honorable position as the ultimate heir of the prophet. The Islamic-based teacher education system has opened up great horizons and hopes in improving the orientation of modern education so as not to deprive its essence. |

## INTRODUCTION

In the mid-20th century among American and European educational observers, there arose from a serious anxiety about the future of humanity. The anxiety is grounded by the reality that modern education is oriented only to interests that are pragmatic, less concerned with the development effort of the learners' full personality. The function and role of teachers as educators have been largely replaced by electronic tools. Their analysis concludes that the modern educational system has produced reliable scientists and technocrats, but has not given birth to graduates who have personality integrity. Educational practices tend to emphasize more on the acquisition of knowledge and skills of the students (education for work and skills), no longer equip the ability of students to understand and interpret the essential values of humanity,[1] as God's created creatures are given the perfect potential. The world declaration on educational development agreed that the orientation of education in the future is directed to two things in a balanced

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1. Read: (a) Philip H. Phenix, 1963 in, Realem of Meanings. (b) McConnel (1960) in the fifty annual report of the Nation Society for the study of education.

*Corresponding author:* **Syahidin**
Lecturer of Islamic Religious Education of Indonesia University of Education, Bandung, Indonesia

way, namely; education for work and education for life. Education for work is directed at the ability to understand various theories and skills as a provision for managing natural resources. While education for life is directed to moral education, ethics and aesthetics to achieve happiness in living life. But the declaration of the world seems to have yet to touch on the development of teachers as a whole. The low quality of teachers (educators not teachers) today is due to three factors: First, the teacher education system is becoming increasingly unclear. In the community, a vision of educational work is a very open profession. Anyone may apply to be a teacher without following the prospective teacher's education. The view is very reasonable considering the teacher education institutions is increasingly unclear direction. This condition leads to the scarcity of teachers, but on the other hand, the advantages of the teachers. Prof. Malik Fajar, when he served as Minister of National Education, once delivered a statement "... at this time we lack many teachers, but the advantages of instructors." This expression is an uneasy form of a high-ranking state official on the current objective conditions of teacher quality. The phrase implies how difficult it is to find a qualified educator. Institution-league education - no exception teacher training Institute, currently only able produces "teaching" educator candidates instead of producing candidates who are able to deliver three main missions:(1) transferring knowledge and skills, (2) transferring a good culture, and (3) transferring positive values to his students. Second, the teacher recruitment and teacher coaching systems today are less supportive of teacher quality improvement. In principle, the profession is the same profession as a doctor or lawyer profession. A doctor or a lawyer must pursue a skill education from level one, then plus two years of professional education, then they are recognized as professionals. Similarly, the teacher profession, the recruitment of teachers should be the same as recruitment of other professions. The recruitment system of prospective teachers in Indonesia, less consider the aspects of interest, talent, educational background, commitment, loyalty, and dedication to the world of education. The current teacher education system is only consecutive model i.e after student complete their undergraduate degree, either in the educational or non-educational disciplines, they must continue their education in the PPG program (Teacher Professional Education) for one year only. Once accepted as teachers, they have the same rights and duties as teachers who have early teacher education backgrounds. Coaching in the form of trainings is prioritized on the aspect of professional competence development in the narrow sense of teaching material. Many research results on the teacher competence show how low their competence, especially in pedagogic competence.[2] Third, the tendency of the community is less appreciative of the teaching profession. The root of the problem is the misperception of most of the community and policy-holders in the field of education of the teacher profession and teacher education system. The profession of teachers is only seen as an ordinary work, not as a sacred calling to educate the nation's children to be a faithful, pious, noble, intelligent, skilful, physically and responsibly healthy person, as mandated by Law No. 20 of 2003.[3]

## Teacher's Concepts in Islam

### Definition of Teacher

Teachers are a key component of the Islamic education system. Its functions and roles cannot be totally replaced by any sophisticated technological tools. Teacher is the ideal figure in student life. He is an example and role model who are always remembered in the life of his student. Who exactly is the teacher? In the literature Islamic education, a teacher can be called as *ustadz, mu'alim, murabbiy, mursyid* and *mu'adib*.[4] The word *ustadz* in Arabic is used to call a professor. It implies that a teacher must have a high commitment to professionalism in performing their duties. The word *mu'alim* is derived from the base *'llm* which means capturing something from a theoretical or practical side. A teacher in addition is required to explain the nature of science taught, also able to generate student motivation to learn and charity. The word *murabiy* comes from the word *rabb* which is also one of the name's *rabbul 'alamin*, i.e the keepers of the universe, including humans. Humans as God's Chalif on the earth, are required to maintain the universe correctly. With reason and creativity human beings will be able to organize and maintain the universe for prosperity. The task of a teacher is to educate and prepare students to be able to create and manage and maintain the results of creation. This meaning is derived from the theological concept of Tawheed *Rububiyah*, which departs from the basic view that only Allah governs and preserves the universe and all its contents. The word *murshid*, usually used to refer to a teacher in the teachings of the *tarekat* (the pactice sufism) which serves as a guide, directs the *ruhaniyah* (spiritual) of a disciple in an effort to draw closer to God as closely as possible. While the word *muaddib* derived from the word *adab* which means moral, ethical and character or the progress of the birth and inner. The word *adab* emphasizes more on the dimensions of behavior change based on Islamic teachings. It is here that distinguishes ethics and morals by *akhlaq* (noble character). A teacher is said to be *mu'adib* because the main task is to change the behavior that is not in accordance with religious teachings to be appropriate. So what is meant by the teacher in Islamic view is the totality of the four meanings above which have apostolic properties. The Messenger once said: "*Innama bu'istu mu'aliman*", actually, I was sent to the earth to become *mu'alim*, the true educator. Therefore, an ideal Muslim teacher has a fundamental duty that reflects as *Waratsatul Anbiya*, the heir of the Prophets.

### Characteristics of Teacher in Islam

In Islamic education systems, teachers are identical with *ulama* (scholar of Islamic science), whereas *ulama* is the heirs of the Prophet. Amidst the Muslim community, teachers are seen as public figures as well as agents of change in society. In school, teachers are agents of change in the behavior of their students. Based on the results of the study of various literatures of Islamic education, Muhaimin,[5] noted there are five characters

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2.  Readtheresults of research Syahidin, et al. (MTs Teacher Competency in Province of West Java, DKI Jakarta, and Banten (2006) .

3.  Law No. 20 of 2003 on National Education System.
4.  Read: 1) al-Attas, 2) al-Nahlawi, 3) Abdurrahman Saleh
5.  Muhaimin (2006).*Reorientasi Pengembangan Guru*. Malang: Penerbit.Cendekia Para Mulia.

of Muslim teachers as follows: (a) has a commitment to his profession that is attached to his or her dedicative attitude, commitment to the quality of process and work result, and always improve his profession; (b) master of science and able to develop it and explain its function in life, explain its theoretical and practical dimension, or at the same time, transfer of knowledge, internalization and implementation; (c) educate and prepare learners to be able to create and able to arrange and maintain a result (d) able to become a model or center of self-identification or to be a center for models, examples and consultants for learners, and (e) be responsible for building civilization in the future. Referring to the above five characteristics, a Muslim teacher must have five basic properties as follows: (a) possess the nature of *fathonah* (intelligent), that is to master the science he was developing, able to explain his function in life, and be able to transfer knowledge, cultural transfer, and the transfer of divine values intact to his students; ( b) has an attitude of *shidiq* (honest) meaning professionals in performing their duties. It has commitment and dedication to professionalism. He is committed to the quality of process and work result, as well as the attitude of continuous improvement, (c) has the character of *tabligh* (transfaran) means open but supported with strong argumentation in explaining the knowledge so that students are critical and motivated to create and maintain their creation; (d) has the character of *amanah* (trustworthy) means to be responsible for building human civilization in the future, and (e) possessing the character of *syaja`ah* (brave) means to dare to make significant changes through positive innovation for the progress of the *ummah* (the moslem society), dare to make significant changes through positive innovation for the progress of the *ummah*, follow the development of the times and be able to be modeled and become a role model for the wider community.

In system education formal, Muhammad Abduh[6] argues that a Muslim teacher in addition must master the material and teaching methods, he is also required to provide a good example in front of his students so that the role model for his students. For that a good teacher should have the following criteria:

1. Teachers must be people who carry out religious teachings well, have a noble character and have the ability to educate. Teachers selected are teachers who are eligible to handle the task of education, so that the educational objectives that have been outlined can be achieved,
2. Teachers must know the ability possessed by his students,
3. Teachers must have to concern for the development of students, both the development of skills and seriousness in learning, presence and his akhlak (his character). The teacher criteria proposed by Muhammad Abduh not only devoted to educators in the field of Islamic studies, but for all educator's Muslims who teach general fields of study.

### Competence of Muslim Teachers

In Law No. 14 of 2005 on Teachers and Lecturers stated that teachers and lecturers as professionals, who must have the qualifications and competence. There are four competencies: pedagogic competence, professional competence, personality competence, and social competence.[7] For Islamic Religious Education teacher competence, the four competencies above need to be added one more competence that is kenabiaan competence. The five competencies are as follows:

### Pedagogic Competence

This competence is part of the professional competence of professionals in the field of education and teaching. He mastered pedagogy, both theoretical and practical. There are five sub-competencies pedagogic that must be owned by a Muslim teacher as follows:

1. Understand the concept of man as a whole based on the Quran and the *Sunnah*. Understanding human meaning in modern educational theories seems to be incomplete as in the teachings of Islam, thus implicating the formulation of theories of learning and teaching.
2. The ability to design learning. This means the ability of the subject development process in the curriculum, the development of learning materials, and the design of learning strategies.
3. Ability to carry out the learning process. This means the ability to recognize the initial characteristics and background of students, methods and techniques of learning, media and learning resources, and management of learning processes.
4. The ability to assess process and learning outcomes. This means that the ability to evaluate and reflect on the process and learning outcomes using valid and reliable assessment tools and processes is based on correct principles, strategies and assessment procedures, and
5. The ability to utilize research results to improve the quality of learning. This means the ability to conduct research and research studies in the field of science, integrating the findings of research results for improving the quality of learning from the management of learning and science.

### Professional Competence

To understand the full professional competence, we can see four basic characteristics of professional work that is:

1. A professional work is supported by a particular science in depth, and its performance is based on the knowledge it possesses;
2. A profession emphasizes an expertise in a specific, specific field, such as teacher and educational issues;
3. His level of ability and expertise is based on his educational background. That is, the higher level of academic education the higher the level of expertise, and the higher the award also;
4. A profession is needed by society. Professions have a social impact on society, so that the public has a sensitivity to any effects arising from the work-professional.

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6. Rasyid Ridha (n.d). *Tarikh Mohammad Abduh.*, h, 756

7. Law No. 14 of 2005 on Teachers and Lecturers

From the four basic characteristics of the above, the teacher in the Islamic view is very different from other professions. The teacher is an identical with preachers, da`i (missionary), and Mursyid, in addition to performing professional duties as teachers in general meanings, they also have the task of broadcasting Islamic to the public at large.

### Personality Competence

According to Howard Gardner, a psychologist at Harvard School of Education, a personality competency (personal intelligence) is the ability to understand others: what motivates them and how they work. The successful, like the successful of politicians, teachers, businessmen, and religious leaders all tended to as people who have a level of intelligence, and high personality. The psychologist changed his view of wider intelligence. They try to find the meaning of intelligence that humans need to achieve success in life. It turns out that the key word is akhlakul karimah (noble character) as exemplified by Prophet Muhammad Saw. Competence personality can be formulated as a number of values, commitment, and professional ethics that affect all forms of teacher behavior towards students, coworkers, family and society, and influence student learning motivation, including professional self-development, among them are:

1. Empathy (empathy), i.e, put sensitivity and understanding how students see their world as the main and important thing in helping the learning process;
2. Positive views of others (khusnudzan), including the value and potential. Respect for students' self-esteem and integrity, accompanied by realistic (positive) expectations of their progress and achievements;
3. Take a positive view of yourself, including the value and potential. Have good self-esteem and self-integrity, accompanied by realistic (positive) demands and expectations of self;
4. Genuine (authenticity), that is being what it is, not artificial, honest and open, easily seen by others.

Goal-oriented, always committed to the goals, attitudes, and values that are broad, deep, and centered on humanity. All behaviors appear to be goal-oriented.

### Social Competence

Social intelligence is the ability of a person to communicate, socialize, corporate, and give to others. This competence can also be understood as an ability to understand others and act wisely in relationships between people. Social competence can be formulated as an ability to conduct social relationships with students, colleagues, employees and society to support education. A teacher's social competence includes the following:

1. The ability to appreciate social diversity and environmental conservation;
2. The ability to convey opinions coherently, efficiently and clearly;
3. The ability to respect the opinions of others;
4. The ability to build a classroom atmosphere;
5. The ability to build work atmosphere;
6. The ability to encourage community participation.

### Prophetic Competence

Prophetic competence or religious competence for PAI teachers is the ability to master the basics of Islam, practice Islamic teachings, and master the Islamic Sciences adequately. As for the general teacher, this religious competence involves mastering the basics of Islam and practicing it adequately, but not necessarily mastering the sciences of Islam. Religious competence deals with the following:

1. The Ability to be role models for his students;
2. The Ability to create the environment and religious atmosphere in his school;
3. The ability to lead ritual worship (especially prayer) in schools and communities;
4. The ability to be the driving force of religious life in schools and communities;
5. The ability to innovate PAI learning to attract students;
6. The ability to create extra-curricular activities rich in religious values, and for Islamic extracurricular PAI activities;
7. The ability to present religious messages through the field of study he coached (for general teachers), and
8. The ability to be a religious speaker in the school and in the community.

So heavy and noble the task of teachers in Islam, as if it is impossible to find figures of Muslim teachers who meet the above criteria and competencies. On the other hand, the efforts of Islamic education should not stop due to the absence of an ideal Muslim teacher. If this criterion is used as a reference for the ideal preparation of ideal Muslim teachers, it is necessary to find an alternative system or model of ideal Muslim teacher education.

### Basic Principles of Teacher Education in Islam

#### Understanding the Concept of Islamic Education

Azyumardi Azra [8] said, Islam is downgraded complete with educational efforts. Theoretically, the concepts of Islamic-based teacher education can refer to four main concepts in Islamic education are: First, the basic concept of man in the perspective of the Qur'an. In the concept of Islamic education man is the subject and object of education itself. Therefore, understanding the concept of man in the view of the Quran is the starting point of the talk about education in Islam.

Second, the concept of science in the Islamic view. Science is a tool to explore and reveal all the secrets of nature (*sunnatullah*) what is in man and in the universe. The development of knowledge in Islam must always be based on faith in God, because by science alone it is not enough to dig, preserve and preserve the universe for human prosperity. Science without faith will make people arrogant and tend to eliminate the role of God. In Islamic education, science is a material, while matter is a major component of the curriculum. What science should be studied independently by each student and what should be taught to the student. This sorting is the duty of

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8. Azyumardi Azra, (2000), Pendidikan Islam, Tradisi dan Moderenisasi MenujuMelinium Baru, Jakarta Cet.,2 . Penerbit Logos Wacana Ilmu, h, viii.

scholars and educational specialists. In addition to the material, another component that is not less important in the curriculum of Islamic education is the method of education. The Quran offers many methods in conveying the sciences of God.[9]

Third, the concept of learning and teaching. Learning in Islam is an individual duty. The first recorded Qur'anic verse implies that man is obliged to read the universe by the name of his Lord (QS Al-Alaq: 1-5). This means that all learning activities always depart from a sense of faith to God. Learning is a duty of every human being. Teaching is also an obligation for those who first know something of knowledge. For that the Prophet has said: "*Kun `aliman, au muta`alima, au mustamian, wala takun rabian fatahlaka*". Be you a person who teaches science, or people learn science or as a listener/lover of knowledge, and do not be the fourth then you will be wretched (Al-Hadith).

Fourth, the concept of teacher and pupil as subject and object of education. Teachers are identical with *ustadz, ulama, mu'adib*, and *murshid*, meaning pious and wise people and many know in many ways and able to provide role models to his students. A student is identical with an uninitiated person in many ways, but they have the potential to know as to where his teacher, even beyond his teacher. They desperately need guidance and guidance directions. The main task of teachers in Islamic education is to inform and guidethe students' potentials systematically to facilitate them in developing their potential toward perfection. How heavy and noble the task of a teacher, then a teacher must be prepared and educated early through special educational institutions.

### Concurrent

To give birth to a professional teacher required an ideal teacher education system oriented to the purpose of education as a whole. With the Birth Of Law No. 14 of 2005, educational institutions are very likely to be reorganized. In the act, stated that teachers and lecturers as professionals who must have the qualifications and competence. Teacher Professional Education should be concurrent, i.e a teacher must be shipped early. Therefore, it is necessary to prepare educational institutions that specifically educate prospective teachers. The curriculum and learning process are intact and sustainable. Especially for prospective teachers in Early-Childhood Education (PAUD), Kindergartens (TK), Primary School (SD), Secondary School (SMP), and High School (SMA). If we look at the history of national education, the existence of teacher education institutions in Indonesia is increasingly unclear. In the decade of the 1950s to the 1980s, teacher education institutions received serious attention from the government. A prospective teacher is really prepared early (concurrent) and sustainable. Teacher's education since mid-level such as High School Teacher (SGA) then turned into Teacher Education School (SPG). For teacher candidates for religious education are prepared even earlier since elementary school graduates, Teacher Religious Education First Level 4 years (PGAP 4 Years), then can proceed to a higher level, 6-year Religious Teacher Education (PGAA 6 Years). At university level, established Higher-Education Teacher Education (PTPG), Faculty of Teacher Training and Education (FKIP), and Institute of Teacher Training and Education (IKIP). In the

Islamic education, was established Faculty Tarbiyah (Religious Education Faculty) under the guidance of the Ministry of Religious Affairs. This teacher education system has proven capable of producing dedicated professional teachers. Unfortunately, however, the established institutions in the 1980s gradually disbanded, in the wake of the dissolution of the Teachers Education School (SPG) in 1989. The project for the dissolution of teacher institutions did not seem to stop there. In 2004, ten IKIP affected. They changed their status to State University, which was prepared for the university in general. However, from 10 IKIP, only IKIP Bandung is still trying to consistently maintain its identity as a university that develops the sciences of education and teacher training. Nevertheless, IKIP Bandung (transformed into Indonesia University of Education) continues to develop non-educational programs (pure sciences), but is intended to strengthen the education and teacher sciences.

### Independent Teacher Education Management

With the Enactment Of Law No. 44 of 1999 on Aceh Province as a Special Province, the Aceh Provincial Government is very likely to regulate the education system based on Islamic Sharia by involving Islamic scholars and educational leaders. One of the implementations of Law No. 44 of 1999 in the field of education are a revitalization program of teacher education, both in terms of content, mission, or institutional. Teacher education institutions should be managed independently free from political interests. The existence of existing teacher-training institutions is unlikely to be expected to produce ideal teachers, in addition to the less-than-reflective learning system as an institution that will prepare candidates for teachers, is also exacerbated by the selection system of prospective students who no longer consider an aspect of interest, talent, and commitment to be a teacher. Teachers of the past have proven capable of producing graduates who have dedication and high loyalty towards improving the quality of education, fostering of faith, piety and akhlaqul karimah. Their population is increasingly scarce and almost runs out. Therefore, the revitalization of education and teacher development is a necessity. If the seminar can generate new ideas, concepts and formats about the Islamic teacher education system, then it may be that Aceh Province becomes the national and even international reference in preparing ideal teacher candidates. This institution in addition to functioning as an institution that will print the Muslim teachers as a whole, can also function as a center for teacher development and educational centers of candidates principal. In the following studies, it is necessary to focus more on the action plan.

### The prophet Muhammad Saw Ideal Teacher Model

Talking about quality leaders in the future is not unusual to escape the problems of quality education today. Talking about quality education cannot be separated from how compile concept of education and prepare teachers qualified. In essence, the quality of education in any country is very dependent on how the State prepares the concept of education based on the universal values passed down by God through His Messenger. Furthermore, what is Islam's view of education? Let us examine the history of the Prophet Muhammad's education. The question arises, who is educating the Prophet Muhammad? Related to this question the Prophet himself once said in his

9. Syahidin (1999). *Metode Pendidikan Qurani: Teori dan Aplikasi.* Jakarta: Misakghalidza.

hadith, *Adabani Rabby fa ahsanu tadiby*, it means: My Lord has educated me, and my Lord provides education in a very good way to me." Education in Islam aims humanizes human beings. This means that the purpose of education is to make people aware of their existence as as *"`abdullāh"* (servants of God) and *"khalīfatullāh"* (the Chalip of Allah). As *`abdullāh* they are obliged to worship Allah only (QS Adz-Dzariat/51: 56), and as *khalīfatullāh* they must build the advanced civilization in the earth of Allah (QS al-Muminun/23: 51-53 and QS At-Taubah/9: 105). The basic capital for man to function himself as *khalīfatullāh* is faith, science and charity. (Surah Yunus/10: 62, and QS Ali Imran/3: 110). It is impossible for civilizations to be built on the basis of ignorance. That is why master of science becomes obligatory for every Muslim (QS Al-Muminun/23: 12-14, and QS At-Taubah/9: 122).

From the above, description can be deduced that the goal of education in Islam is to realize worship to God both individually and society and implement khilafah or leadership in life for the advancement of mankind. To realize this noble purpose, according to An-Nahlawi, Islam offers three methods:

1. The psychological pedagogies which born in him. The impetus is fear (*khauf*) and love (*hubb*) for God, and obedience to carry out His *shari'a* (low) for wanting to avoid His wrath and punishment and get His reward.
2. Mutual counseling between individuals and society to keep truth and fulfill patience. The society who love the *Shari'a* of Allah and all their honor, will never allow crime and will never justify the neglect of one of the main points of Islamic teachings such as prayer, regular charity (*zakat*), fasting, pilgrimage and fighting in the way of Allah (*jihad*).
3. Using the government lines to secure the law for the Muslim community so that security is stable and people enjoy legal justice.

The three methods are mutually supportive in realizing Islamic values into the lives of individuals and communities. This same life, can be interpreted as a leadership education to create a better generation of people in the future. Prophets and messengers are sent by God when mankind is in darkness, ignorance, poverty, and tyranny. Such societies need tough leaders because they need education and enlightenment in the continuing struggle through their lives. They need the right education from qualified educators. Therefore, all the Prophets and Apostles are leaders and educators. God has prepared them well because they will face a more challenging life.

## CONCLUSION

All of God's messengers are, in essence, qualified educators or teachers, as the Prophet Muhammad SAW said, "*Inamā bu`itstu mu`alliman.*" That is, in essence, I was sent to on this earth is as an education or a teacher. To make the qualified teachers, God prepare them well because they are in command to educate future leaders of quality. The Prophets and the Apostles were chosen by God from the offspring of the pious. They are trained with challenging life education and struggle. The principles of Islamic education are as the Prophet says "*Addibū aulādakum fainnahum saya`ti alā zamānin laisa fī zamānikum.*" That is, educate (prepare) your children with a good education, because they will live to an era that is not your era. The students are candidates for future leaders. Their ability will be tested by the community. To prepare them to become great leaders, they must get a right education and quality, so that in the future they will be able to compete in the global world with joy. As for the student of prospective teachers, then they should be educated with the right education model and quality to produce teachers who believe, pious, noble, and professional.

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