



A Comparison of Al-Mawardi and Zakiah Daradjat's Thoughts on the Ideal Educator

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Abstract

Keywords:
Education;
Thought;
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Education in Indonesia is said to have been unsuccessful (if not a failure) in achieving national educational goals. Among the indications of this is the suboptimal guidance provided by educators to students, especially in the affective domain, highlighting the need to optimize the role and function of educators in formal institutions. The purpose of this study is to analyze and compare the thoughts of Al-Mawardi, a classical scholar, and Zakiah Daradjat, a modern educational psychologist, on the concept of the ideal figure of an educator in formal educational institutions. This research is library research (literature study). The primary data sources for this research consist of the works of Al-Mawardi and Zakiah Daradjat, while the secondary data sources include books and literature related to the two figures being studied. The results of the study show that Al-Mawardi emphasizes the importance of noble character, profound knowledge, and authority as the main characteristics that an educator must have, in line with the Islamic educational perspective that emphasizes morality and leadership. Meanwhile, Zakiah Daradjat emphasizes the psychological aspects of education, focusing on empathy, attention to students' mental health, and the importance of an emotional approach that supports students' holistic development. Although both come from different social contexts, their thoughts complement each other in an effort to shape the ideal educator.

Abstrak:

Kata Kunci:
Pendidikan,
Pemikiran,
Timur Tengah.

Pendidikan di Indonesia dikatakan belum berhasil (untuk tidak mengatakan gagal) dalam mewujudkan tujuan pendidikan nasional. Di antara indikasinya adalah belum optimalnya pembinaan yang dilakukan oleh pendidik terhadap peserta didik terutama pada ranah afektif sehingga perlunya optimalisasi peran dan fungsi pendidik di lembaga formal. Tujuan penelitian adalah untuk menganalisis dan membandingkan pemikiran Al-Mawardi, seorang ulama klasik dengan Zakiah Daradjat seorang psikolog pendidikan modern, tentang konsep sosok ideal seorang pendidik di lembaga pendidikan

formal. Penelitian ini adalah library research (kajian pustaka). Sumber data primer penelitian ini terdiri atas karya-karya Al-Mawardi dan Zakiah Daradjat, sedangkan sumber data sekunder mencakup buku-buku dan literatur yang terkait dengan kedua tokoh yang diteliti. Hasil penelitian yaitu Al-Mawardi menekankan pentingnya akhlak mulia, ilmu yang mendalam, dan kewibawaan sebagai karakter utama yang harus dimiliki oleh seorang pendidik, sejalan dengan perspektif pendidikan Islam yang menekankan moral dan kepemimpinan. Sedangkan Zakiah Daradjat, menekankan aspek psikologis dalam pendidikan, dengan fokus pada hubungan empati, perhatian terhadap kesehatan mental peserta didik, serta pentingnya pendekatan emosional yang mendukung perkembangan holistik siswa. Meskipun keduanya berasal dari konteks sosial yang berbeda, pemikiran mereka saling melengkapi dalam upaya membentuk sosok pendidik yang ideal.

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1. Introduction

Humans are also known as *homo educandum*, creatures who desire and are willing to be educated and to educate others. Zakiah Daradjat refers to humans as *pedagogical* creatures.¹ Kerschenteiner's attempt to combine Nativism and Empiricism theories with his Convergence theory also proves that humans are essentially creatures who can be educated and who can educate others.²

This statement implies that education is the most important part of every human being's life that cannot be separated. In fact, education has become an absolute necessity. The various potentials stored within humans will be difficult to develop without interacting with the world and the environment outside themselves through the process of education, whether formal, informal, or non-formal. Education plays an important role in shaping individuals and society.

Through education, individuals can acquire the knowledge, skills, and values necessary to contribute positively to society. Education also helps shape the character, personality, and attitudes of individuals, as well as prepare them to face life's challenges. The role of educators in the learning and development process of students is very significant, because they not only act as conveyors of knowledge, but also as examples and guides for students in understanding and internalizing the values taught. Thus, educators have a crucial role in shaping individuals and society through the educational process.

In practical terms, the teaching profession is constantly faced with two possibilities. First, teachers who are "successful" in educating and second, teachers who are "not yet successful" in educating. Although this success is actually greatly influenced by various factors, the ratio between the two is often unbalanced. There are always fewer "successful" teachers than teachers who are not yet successful. This failure is partly due to the unfulfilled requirements of being a successful teacher. These requirements are numerous and very complex, borrowing the words of Elfindri et al., "being a teacher and educator requires many prerequisites."³

¹ Zakiah Daradjat, *Ilmu Pendidikan Islam*, 7th ed. (Jakarta: Bumi Aksara, 2008).

² Muhammad Arif and Dkk, *Konsep Jiwa Dalam Al-Qur'an* (Zifata Jawara, 2020).

³ Elfindri and Dkk, *Soft Skill Untuk Pendidik*, 1st ed. (t.tp: Baduose Media, 2010).

The position and status of teachers in education is very urgent. Therefore, everything attached to teachers will have implications for the educational process itself. Many theories and concepts put forward by classical Islamic educational thinkers have been empirically proven in the development of educational theories in the modern era. Such as the ideas and thoughts of Mawardi in one of his monumental works entitled *al-Bughyah al-Ulya fiy Adab al-Dunya wa al-Din*, which is more popularly known as *Adab al-Dunya wa al-Din*. This book is a significant reference by al-Mawardi, which he completed when he was 86 years old.

According to al-Mawardi, an educator must also be sincere. Literally, sincerity means avoiding hypocrisy, while in terms of terminology, sincerity means, the cleansing of the heart from all impulses that can cloud it.⁴ According to al-Mawardi, the main motive for becoming an educator must be based on the soul's calling to serve Allah SWT sincerely. Al-Mawardi said:

"Among the ethics of an educator is to seek the pleasure of Allah in teaching his students and to ask for His reward when guiding others without expecting anything in return and seeking profit from his actions."

In addition to al-Mawardi, Zakiah Daradjat was also a major figure in education who contributed greatly to education in Indonesia. This is clearly seen in the various ideas she put forward, such as developments in the curriculum with the inclusion of 70% general knowledge and 30% religious knowledge in the madrasah curriculum. This policy was adopted based on the 1978 Joint Decree of Three Ministers, namely the Minister of Religious Affairs, the Minister of Education and Culture (at that time), and the Minister of Home Affairs, when Zakiah Daradjat was appointed to the position of Director of Islamic Higher Education (Dinperta) at the Ministry of Religious Affairs. As an implication of this policy in the field of curriculum, madrasah graduates can be accepted into public universities, such as the Bogor Agricultural Institute (IPB). Another idea that emerged from Zakiah Daradjat's thinking was the implementation of a model madrasah system, namely madrasahs that have high quality standards in the fields of human resources (HR), curriculum, management, the teaching and learning process, educational facilities and infrastructure such as libraries, laboratories, workshops, and so on, with the task and obligation of not only providing educational services to the community but also fostering madrasahs in the surrounding area.⁵

Fauzi (2021), in his article *Classical Islamic Education in Al-Mawardi's Perspective*, discusses Al-Mawardi's views on the ethics of scholars and their social responsibilities in Islamic society. This study emphasizes that, according to Al-Mawardi, educators have a central role in maintaining morality and social order through exemplary behavior.

The relevance of this research lies in the utilization of Al-Mawardi's thoughts as a representation of classical Islamic education that emphasizes the dimensions of manners and social ethics. However, Fauzi's research does not explicitly distinguish between the concepts of *knowledgeable people* and *educators* in the modern pedagogical sense. This study attempts to overcome these limitations by conducting a conscious and methodological conceptual reconstruction of Al-Mawardi's ideas about the ideal educator.

⁴ Ali ibn Muhammad Al-Jurjani, *Kitab Al-Ta'rifat*, 3rd ed. (Beirut: Dar al-Kutub al-Miyah, 1978).

⁵ Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2005), cet.ke-1, h. 236

Suryana and Rohman (2019), in their study entitled *Comparative Study of Classical and Contemporary Islamic Education Figures*, examine the differences in Islamic education paradigms based on the historical and social backgrounds of the figures. This study concludes that differences in the concept of the ideal educator are greatly influenced by the context of the times and the needs of society in each period.

This research is methodologically relevant, especially in its use of a comparative approach. However, it does not specifically compare the thoughts of Al-Mawardi and Zakiah Daradjat, and tends to simplify classical-contemporary differences into moral and psychological dichotomies. This research continues the comparative approach with a narrower and more in-depth focus on two figures with different epistemological backgrounds.

Based on the relevant studies above, it can be concluded that there has been no specific and critical study comparing the thoughts of Al-Mawardi and Zakiah Daradjat on the ideal educator. Previous studies tend to:

1. Examine each figure separately, or
2. Making general comparisons without considering conceptual and historical differences.

Therefore, this study occupies a strategic position by presenting a comparative analysis that not only highlights similarities and differences but also tests the conceptual validity, historical context, and relevance of the two figures' thoughts in formulating the concept of the ideal educator for contemporary Islamic education.

Examining the thoughts of Islamic education figures is unique and interesting. This is because their thoughts cannot be separated from the role and influence of the actual conditions that occurred during their time. Similarly, studies on al-Mawardi and Zakiah Daradjat also have their own appeal for many researchers. Therefore, it is not surprising that quite a lot of research has been conducted on these two figures. However, to date, there has not been much research that directly compares the thoughts of Al-Mawardi and Zakiah Daradjat on the ideal educator in scientific literature. This is precisely what makes it a critical and original research gap to be explored. Looking at the results and conclusions of several studies, it can be understood that the main issue discussed is the thoughts of al-Mawardi and Zakiah Daradjat, which tend to emphasize one aspect of education. Meanwhile, the focus of the author's study in this article is to compare the thoughts and views of both of them specifically on educators.

2. Metode

Library research is classified as qualitative research.⁶ Similarly, character studies are also classified as qualitative research.⁷ The method used is descriptive analytical, which is an effort to accurately describe information followed by critical analysis using the character study paradigm. The data sources in this study can be grouped into two parts, namely primary data sources and secondary data sources.⁸ The primary data sources are the works of al-Mawardi, including: *Adab al-Dunya wa al-Dîn*, while Zakiah Daradjat's works

⁶ tim Karya Ilmiah Program Pascasarjana IAIN Imam Bonjol Penyusun, *Buku Pedoman Penulisan Karya Ilmiah* (Padang: IAIN Imam Bonjol Press, 2007).

⁷ Arief Furchan dan Agus Maimun, *Study Tokoh: Metode Penelitian Mengenal Tokoh* (yogyakarta: Pustaka Pelajar, 2005).

⁸ Suprayogo, Imam, and Tobroni, "Metodelogi Penelitian Agama," *Metodologi Penelitian*, 2014, 102.

include *Kepribadian Guru (Teacher Personality)*, *Pendidikan Islam dalam Keluarga dan Sekolah (Islamic Education in the Family and School)*, *Pendidikan Agama dalam Pembinaan Mental (Religious Education in Mental Development)*, and *Metodik Khusus Pengajaran Agama Islam (Special Methods of Teaching Islam)*. Secondary data sources include books, articles, magazines, journals, newspapers, and research results by a research team that are not directly related to the thoughts of al-Mawardi and Zakiah Daradjat on educators.

In accordance with the qualitative nature of the research (thought) of the figure, qualitative data analysis was used. *First*, domain analysis. This technique was used to obtain a general and comprehensive picture of al-Mawardi's character in its various dimensions and his role in the discourse of Islamic *socio-religious* thought. *Second*, taxonomic analysis. This technique is used to understand one of the domains (realms or aspects) of the general picture of al-Mawardi's thought. In this case, the domain chosen is his thoughts in the field of education and, more specifically, in the field of educational manners and all aspects that influence his thoughts. *Third*, cultural theme analysis, which is used to find the relationships (social and intellectual *settings*) that influence the domain (focus of study) being analyzed, namely al-Mawardi's thoughts on the etiquette of educators and students, so that it will form a holistic unity.

3. Results and Discussion

3.1 Ideal Educator According to Al-Mawardi's Thoughts

3.1.1 Profile of Al-Mawardi

His full name is Ali bin Muhammad bin Habib al-Mawardi al-Bashri al-Syafi'i. Historians have given him the titles al-Mawardi, Qadhi al-Qudhat, al-Bashri, and al-Syafi'i.⁹ The name al-Mawardi is attributed to rose water (*ma'u al-wardi*) because his father and grandfather were rose water sellers.¹⁰ The title Qadhi al-Qudhat was given to him because he was a chief qadhi who was knowledgeable in the field of fiqh. He received this title in 429 AH. The title al-Bashri was given to him because he was born in Basrah. His nickname (*nama kinayah*) was Abu Hasan.¹¹

Imam al-Mawardi was born in Basrah in 364 AH/974 AD.¹² He was raised in a family that had a great interest in science. Al-Mawardi died on the 30th of Rabi'ul Awal 450 AH/May 27, 1058 AD at the age of 86. Al-Khatib al-Baghdadi acted as the imam for his funeral prayer. Many dignitaries and

⁹Abu Hasan Ali bin Muhammad bin Habib al-Mawardi, *Adab al-Dunya Wa al-Din*, tahqiq, (Libanon: Dâr al-Fikr, 1994), h. 4; lihat juga Taj al-Din Abi Nasir Abdul Wahab bin Ali bin Abdi Alkafi al-Subki, *Thabaqât al-Syafi'iyyah al-Kubro*, (Mesir: Matbaah Isa al-Babi al-Halabi wa Syirkahu, t.t), V, cet.ke-1, h. 267; Abu Bakar Ahmad bin Ali al-Khatib al-Baghdadi, *Tarikh Baghdad au Madinah al-Salam*, (Libanon: Dar al-Fikr, t.t), XII, h. 102; Abi al-Abbas Syamsuddin Ahmad bin Muhammad bin Abi Bakar bin Khalikan, *Wafayat al-A'yan Wa Anbau Abna'i al-Zaman*, Libanon: Dâr al-Tsaqafah, 1997), III, h. 282

¹⁰Muhammad Zuhaili, *Marja' al-'Ulûm al-Islâmiyyah*, (Damaskus: Dar al-Ma'rifah, t.th), h. 428

¹¹Ibn Khalikan, *Wafayat al-A'yan*, III, 284; Lihat juga Abu Al-Hasan Ali bin Muhammad bin Habib al-Mawardi al-Bashri al-Syafi'i, *al-Nukat Wa al-Uyun fi Tafsir al-Qur'an al-Karim*, tahqiq oleh Sayyid Abd al-Maqsud bin Abd Rohim, (Libanon: Dâr al-Kutub al-Islamiyyah, t.th), Jilid I, h. 9

¹²Ibn Khalikan, *Wafayat al-A'yan*, III, h. 284; Lihat Juga al-Khatib al-Baghdadi, *Tarikh al-Baghdad*, XII 102; al-Subki, *Tabaqat al-Syafi'iyyah*, V, h. 269; Abi al-Fida' al-Hafiz Ibn Katsir, *Al-Bidayah wa al-Nihayah*, (Libanon: Dâr al-Fikr, t.t), XII, h. 80

scholars attended his funeral. Al-Mawardi's body was buried in the *Bab Harb* cemetery in Baghdad. His death occurred 11 days after the death of Qadhi Abu Taib.¹³

Based on this information, it appears that al-Mawardi lived during the heyday of Islam, a period when Islamic scholarship reached its peak. Given these circumstances, it is not surprising that al-Mawardi grew up to be an Islamic thinker who was an expert in fiqh and literature, as well as a skilled politician.¹⁴

The sharpness of al-Mawardi's thinking in the field of politics, as found in his work entitled *al-Ahkâm al-Shulthâniyah*, cannot be separated from the political situation that was experiencing a crisis from an anthropological and sociological perspective. At that time, Abbasid power was weakening as a result of demands by high-ranking officials of Turkish ethnicity to seize the top positions of government. This desire naturally provoked a strong reaction from the ruling group, which wanted stability and the status quo.¹⁵

3.1.2 Intellectual Journey

Al-Mawardi received his education from an early age, like other Muslim intellectual figures. He received his first education in his hometown, Basrah. Al-Mawardi studied the Qur'an and hadith with Muhammad Ibn 'Adi Ibn Zuhar al-Marzi, and with Ja'far Ibn Muhammad Ibn Fadl Ibn 'Abdillah Abu al-Qasim al-Daqqaq, who was known as Ibn al-Maristani al-Baghdadi (d. 387 AH).¹⁶

Al-Mawardi also studied fiqh from a well-known Shafi'i faqih in Basrah, Abu al-Qasim 'Abd al-Wahid al-Shaimari and Abu Muhammad al-Baqi. He then continued his studies of fiqh in the city of Baghdad under the Shafi'i fiqh scholar Abu Hamid al-Isfaraini (d. 406 AH). He studied hadith under al-Za'faraini, Muhammad al-Jabali, Abu al-Qasim al-Diqaq, and Ibn 'Adi. He completed his knowledge of grammar and literature from 'Abdullah al-Bafi and Abu 'Abdullah al-Azadi. He deepened his knowledge of kalam from Abu Hamid Ahmad Ibn Abu Thahir al-Isfaraini (d. 406 AH).¹⁷

The above information indicates that since childhood, al-Mawardi had been equipped with various religious disciplines, such as hadith, fiqh, language and literature, and kalam. He studied these sciences from teachers who were experts in their fields. All of these disciplines certainly helped him in understanding the guidance contained in the Qur'an.

His maturity in knowledge and methodology led al-Mawardi to become increasingly enthusiastic about teaching various Islamic disciplines. Among his students were Abu Bakar Ahmad Ibn Tsabit Ibn Ahmad Ibn al-

¹³Ibn Khalikan, *Wafayat al-A'yan*, III, h. 286; Lihat Juga al-Khatib al-Baghdadi, *Tarikh al-Baghdad*, XII, h. 102; al-Subki, *Tabaqat al-Syafi'iyah*, V, h. 269; Abi al-Fida' al-Hafiz Ibn Katsir, *al-Bidayah Wa al-Nihayah*, (Libanon: Dar al-Fikr, t.t), XII, h. 80

¹⁴Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam: Seri Kajian Filsafat Pendidikan Islam*, (Jakarta: Raja Grafindo Perkasa, 2001), h. 43

¹⁵*Ibid.*, h. 43-44

¹⁶Abu Bakar Ahmad Ibn Tsabit Khatib al-Baghdadi (selanjutnya disebut al-Baghdadi), *Tarikh Baghdad au Madinah al-Salam*, jilid XII, (Beirut: Dar al-Fikri, t.th), h. 110

¹⁷*Ibid.*

Mahdi, better known as Khatib al-Baghdadi (d. 463 AH), Abu al-Fadl Ahmad Ibn al-Husain Ibn Khairun, known as Ibn al-Baqilani (d. 488 AH), Abd al-Malik Ibn Ibrahim Abu Fadl al-Hamdani, known as al-Maqdisi (d. 489).¹⁸ In research conducted by Prof. Dr. H. Suparman Syukur, MA. and Prof. Dr. Mohammad Nu'man, MA on the religious ethics of Abu Hasan al-Mawardi as described in the book *Adab al-Dunya wa al-Din*, the following conclusions were reached: Al-Mawardi's key moral concept is encapsulated in his theory of *murū'ah*. This concept not only emphasizes that humans should do what is most beneficial, but also commands humans to do what is most beautiful. The concept of *murū'ah* can be linked to Aristotle's concept of *complete virtue*, which leads to perfect justice.¹⁹

Based on the above description, al-Mawardi can be considered one of the figures of Islamic education. This can be proven, among other things, through his work entitled *Adab al-Dunya wa al-Din*. In one chapter of this book, al-Mawardi explains in detail the various important ethics in Islam that must be mastered by an educator in order to achieve the desired educational goals optimally. Al-Mawardi even pursued a career as an educator during his lifetime. This is evident from the fact that a number of al-Mawardi's students also became prominent figures in their respective fields of expertise after his death.

Abuddin Nata, in his book entitled *Pemikiran Para Tokoh Pendidikan Islam Seri Kajian Filsafat Pendidikan Islam (Thoughts of Islamic Education Figures: A Series of Studies on Islamic Education Philosophy)*, also mentions that al-Mawardi is one of the Islamic education figures who is on par with other figures such as Ibn Sina, Ibn Khaldun, Ibn Maskawaih, al-Qabisi, Ibn Jama'ah, Ibn Taymiyyah, and al-Ghazali. Al-Mawardi's prominence as an educator in this book is mainly seen from his thoughts on the ethics of educators.²⁰

3.1.3 The Concept of Education According to Al-Mawardi

According to Al-Mawardi, educators come from the words '*alim* or '*ulama*'.²¹ The terms '*alim* or '*ulama*' are used to refer to certain people who have deep knowledge so that they are able to grasp the wisdom behind the creation of Allah SWT. Furthermore, the depth of their knowledge makes them fear and submit to Allah. Ulama (educators) have a noble position in the eyes of religion and are respected in society. Al-Mawardi reinforces his opinion by referring to the words of Allah:

¹⁸Al-Mawardi, Muqaddimah, dalam *al-Nukat wa al-'Uyun Tafsir al-Mawardi*, (Beirut: Dar al-Kutub, t.th), h. 9-10

¹⁹Dalam Disertasi Suparman Syukur, Etika Religius Abu al-Hasan al-Mawardi, Kajian Kitab Adab al-Dunya wa al-Din di UIN Sunan Kalijaga, 2001, 134

²⁰Abuddin Nata, *op.cit.*, h. 45

²¹See Al-Mawardi, *Adab al-Dunya wa al-Din*, (Cairo: Dar al-Fikr, n.d.), p. 80. Among other Islamic educational figures who used the terms '*alim* and '*ulama*' was al-Ghazali, as mentioned in the book *al-Fikr al-Tarbawiy 'inda Imam al-Ghazaliy*, (Beirut: Dar al-Iqra, 1985); Muhammad al-Thoumy al-Syaebaniy in his book *Min Usus al-Tarbiyat al-Islamiyah*, (Lebanon: al-Munsiyat al-Sya'biyah, 1979); Abd. Al-Amir Syam al-Din, *al-Fikr al-Tarbawiy 'inda Ibnu Muqaffa al-Jahiz*, (Beirut: Dar al-Iqra, 1985); Aminah Ahmad Hasan, *Perspectives on Education in the Qur'an and Its Application in 'Abd al-Rasul*, (Egypt: Dar al-Ma'arif, 1985); Maulana al-Alam al-Hajjar al-Husain ibn Muhammad Ali, *Adab al-'Ulama' wa al-Muta'allim*, (Beirut: Dar al-Manahil, 1995); and many others.

أَمْ مَنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (سورة الزمر ٣٩ : ٩)

"(Are you, O polytheists, more fortunate) or those who worship during the night, prostrating and standing, fearing the punishment of the Hereafter and hoping for the mercy of their Lord? Say: "Are those who know equal to those who do not know?" Indeed, only those of understanding will take heed." (QS. Al-Zumar [39]: 9).

Al-Mawardi interprets the above verse from three perspectives. *First*, those who know are those who are knowledgeable and practice their knowledge. Meanwhile, those who do not know are those who do not practice their knowledge. *Second*, those who know are knowledgeable people who are aware that they will meet their Lord. Those who do not know are those who are ignorant (blind), namely the polytheists. *Third*, those who know are those who are certain (of Allah's religion), and those who do not know are those who are doubtful (of Allah's religion).²² Thus, anyone who possesses any knowledge, as long as it is beneficial and that person practices their knowledge, will certainly be more noble and higher in status in the sight of Allah and in society. As Allah explains:

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (سورة فاطر ٣٥ : ٢٨)

"And likewise among mankind, creeping creatures, and cattle are different colors (and types). Indeed, those who fear Allah among His servants are only the scholars. Indeed, Allah is Almighty and Forgiving" (QS. Faathir [35]: 28).

According to al-Mawardi, scholars are people who fear (are pious) Allah SWT and open the door to wisdom (knowledge).²³ Al-Mawardi also quotes one of the famous hadiths, the words of the Prophet SAW:

²²Al-Mawardi, *al-Nukat wa al-'Uyun: Tafsir al-Mawardi*, (Beirut: Dar al-Kutub al-Ilmiyah, n.d.), pp. 117-118. In relation to this verse, al-Maraghiy said: Say, O Messenger, to your people, are those who know that they will receive reward for their obedience to their Lord and punishment for their disobedience the same as those who do not know this? The question contained in this verse implies that the first group (those who know) will attain a high degree of goodness, while the second group (those who do not know) will receive humiliation and evil. See Ahmad Musthafa al-Maraghiy, *Tafsir al-Maraghiy* juz VIII, (Beirut: Dar al-Fikr, n.d.), p. 151. Furthermore, Quraish Shihab states that the word *ya'lamun* in the verse is an intransitive verb. This means that anyone who has knowledge, whatever that

knowledge may be (as long as it is useful), is certainly not the same as someone who does not have it. Beneficial knowledge will enable a person to know the essence of everything and then adjust themselves and their deeds according to the knowledge they possess. M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Quran* juz 12, (Bandung: Mizan, 2003), p. 197

²³Al-Mawardi, *al-Nukat wa al-'Uyun* juz IV, *op.cit.*, p. 481. According to Quraish Shihab, quoting from Ibn 'Asyur, what is meant by scholars in this verse are people who know about Allah SWT and His Sharia. The greater their knowledge of this, the greater their fear. M. Quraish Shihab, *Tafsir al-Misbah* juz 11, *op.cit.*, p. 466

عن أبي الدرداء رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول: من سلك طريقا يبتغي فيه علما سهل الله له طريقا إلى الجنة وإن الملائكة لتضع أجنحتها لطلب العلم رضا بما يصنع، وإن العالم ليستغفر له من في السموات ومن في الأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارا ولا درهما وإنما ورثوا العلم فمن أخذه أخذ بحظ وافر (رواه البخاري).

From Abu al-Darda, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace be upon him, say: "Whoever takes a path in pursuit of knowledge, Allah will make easy for him a path to Paradise, and the angels will spread their wings for him in pursuit of knowledge, pleased with what he is doing. And the scholars are forgiven by those in the heavens and those on earth, even the fish in the water. The superiority of the scholar over the worshipper is like the superiority of the moon over the other stars. The scholars are the heirs of the prophets, and the prophets did not bequeath dinars or dirhams, but rather knowledge. So, whoever takes it has taken a generous share. (Narrated by Al-Bukhari)

3.2 Ideal Educator According to Al-Mawardi's Thoughts

3.2.1 Profile of Zakiah Darajat

Zakiah Daradjat was born in the village of Kotomerapak, Ampek Angkek Bukittinggi District, on November 6, 1929. She passed away on Tuesday, January 15, 2013, at 9:00 a.m. Western Indonesian Time while undergoing treatment at the UIN Syarif Hidayatullah Hospital in Jakarta at the age of 83 and was buried in the UIN cemetery complex in Ciputat.

His father, H. Daradjat Husain, had two wives. From his first wife, Rafi'ah, he had six children, with Zakiah Daradjat being the eldest of six siblings. From his second wife, Hj. Rasunah, he had five children. From his two wives, H. Daradjat had 11 children. Even though he had two wives, he managed his family quite well. This can be seen from the harmony between his children. Zakiah Daradjat received a lot of attention from her stepmother, as much as the love she received from her biological mother.²⁴

Zakiah Daradjat's biological father was a well-known activist in the Muhammadiyah organization, while her mother was active in the Sarikat Islam. Both organizations, which were established at the end of Dutch colonial rule, were respected by the community for their role and commitment to the Indonesian independence struggle. They also successfully managed modern education (both religious and public schools) and addressed social and religious issues, among other things.²⁵

²⁴Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2005), cet.ke-1, h. 233

²⁵*Ibid.* Lihat juga Amin Rais, Syafi'i Ma'arif dkk., *Dinamika Pemikiran Islam dan Muhammadiyah (Almanak Muhammadiyah Tahun 1997 M/1417-1418 H)*, (Yogyakarta: Pustaka Pelajar Offset, 1996), h. 16

3.2.2 Intellectual Journey

As activists in Islamic organizations with strong religious attitudes, her parents were strongly encouraged to enroll Zakiah Daradjat in the Muhammadiyah Standard School in Bukittinggi. It was at this educational institution that Zakiah Daradjat first received religious education, knowledge, and intellectual experience. Since studying at this educational institution, Zakiah Daradjat had shown considerable interest in the field of knowledge. This was evident at the age of 12, when Zakiah Daradjat had successfully completed her basic education quite well, precisely in 1941.²⁶

Zakiah Daradjat's tendency, talent, and interest in becoming an expert in Islam basically began to appear when she studied at Kulliyatul Muballighat in Padang Panjang for almost six years. At this educational institution, Zakiah Daradjat received a more in-depth religious education. However, she also maintained a strong interest in general studies. This was evident in Zakiah Daradjat's enrollment in a public junior high school (SMPN) in the same city. These two institutions truly became the main foundation for her to continue her education to a higher level. Meanwhile, the Minangkabau culture, which gives women greater responsibility than women in other regions, also had a significant influence on Zakiah Daradjat.²⁷

After completing her elementary and junior high school education, Zakiah Daradjat continued her education at the Bukittinggi Youth High School by choosing program B, which was a program specifically designed to study natural sciences and could be completed on time. Zakiah Daradjat's enrollment in the high school with program B did not indicate that she would become a general science expert, but rather that general science was only knowledge that could one day be used as a basis for a deeper understanding of religion. When Zakiah Daradjat entered college, it became apparent that she had chosen the State Islamic College (PTAIN) in Yogyakarta.

Her talent, interests, and sufficient knowledge of religion and general studies became the foundation for Zakiah to complete her studies well and excel at the university, opening up opportunities for her to receive an offer to continue her studies in Cairo. Zakiah Daradjat did not waste this opportunity. She left for Cairo to study her field of interest, psychology, at Ain Syam University's Faculty of Tarbiyah, concentrating on a Special Diploma for Education. She was accepted at the university without having to take an entrance exam.²⁸

Armed with a strong foundation of knowledge and supported by her perseverance, enthusiasm, and great talent, she successfully completed her studies within the specified time. After that, Zakiah Daradjat enrolled in a master's program in Mental Health Specialization at the Faculty of Tarbiyah at the same university. She completed this program in a relatively short time, namely two years, with a thesis entitled "Problems of Adolescents in Indonesia" (*Musykilât al-Murâhaqah fi Indonesia*).²⁹

²⁶Arief Subhan, Prof. Dr. Zakiah Daradjat, "Membangun Lembaga Pendidikan Islam Berkualitas", dalam Badri Yatim dkk., *Perkembangan Psikologi Agama dan Pendidikan Islam di Indonesia*, (Jakarta: Logos Wacana Ilmu 1999), h. 4

²⁷Abuddin Nata, *op.cit.*, h. 234

²⁸*Ibid.*, h. 235

²⁹*Ibid.*

To complete her higher education, Zakiah Daradjat enrolled in a doctoral program at the same university, furthering her studies in psychology, specifically psychotherapy. Her doctoral dissertation, which she successfully completed and defended, was titled "Mental Health Care for Children." (*Dirasah Tajribiyah li Taghayyur al-Lati Tathrau 'ala syahkhshiyat al-Athfal al-Musykil Infi'al fi Khilal Fithrah al-'Ilaj al-Nafs Ghair al-Muwajjah an Thariq al-La'ab*) under the guidance of Musthafa Fahmi and Attia Mahmoud Hanna. After graduating, Zakiah Daradjat became the first Muslim woman in Indonesia to earn a doctorate in psychology with a specialization in psychotherapy.³⁰

In 1994, along with her appointment as Director of Postgraduate Studies at IAIN Sunan Kalijaga Yogyakarta, Zakiah Daradjat was confirmed as a Professor in the field of Religious Psychology at the IAIN. Therefore academically, she was a complete scientist who was expert and reliable in her field. However, Zakiah Daradjat remains a humble, patient, gentle, and modest person.³¹

Recognizing Zakiah Daradjat's abilities, in 1967 she was entrusted by Saifuddin Zuhri, the Minister of Religious Affairs of the Republic of Indonesia, to serve as Head of Research and Curriculum for Higher Education at the Bureau of Higher Education and Islamic Boarding Schools of the Ministry of Religious Affairs. She held this position until A. Mukti Ali became Minister of Religious Affairs. It was during Mukti Ali's leadership that Zakiah Daradjat was promoted to the position of Director of Higher Islamic Education (Dinperta) at the Ministry of Religious Affairs. Thus, she became both a scientist and an education bureaucrat.³²

Zakiah Daradjat made the most of her position as Dinperta to develop and reform the field of education. This was in line with the New Order government's policy of reforming various aspects of life, including education.³³ One of the monumental reform ideas that still has an impact today is the issuance of the Joint Decree of Three Ministers, namely the Minister of Religious Affairs of the Republic of Indonesia, the Minister of Education and Culture, and the Minister of Home Affairs. The birth of this Joint Decree of Three Ministers cannot be separated from the role played by Zakiah Daradjat.³⁴

³⁰ *Ibid.*

³¹ *Ibid.*

³² *Ibid.*, h. 236

³³ *Ibid.*

³⁴ The Joint Ministerial Decree emerged as a solution to the conflict between the Ministry of Education and Culture and the Ministry of Religious Affairs regarding the implementation of integrated education. The Ministry of Education and Culture believed that it had the authority and capability to implement education professionally. Various educational institutions under the auspices of the Ministry of Religious Affairs had to be handed over to the Ministry of Education and Culture. This effort was necessary in order to maintain continuity and improve the quality of education. The reality was that the religious educational institutions under the auspices of the Ministry of Religious Affairs were in a very poor state, with low-quality madrasah graduates who were unable to continue their studies at quality universities such as UI, ITB, UGM, IPB, and so on. This shows that the Ministry of Religious Affairs does not have the professional capacity to organize education. The Ministry of Religious Affairs cannot accept the Ministry of Education and Culture's stance and views for several reasons. First, the implementation of religious education

Another effort made by Zakiah Daradjat was to improve the quality of management (administration) and academics in madrasahs in Indonesia. This era saw the emergence of what is known as the model madrasah.³⁵ Furthermore, Zakiah Daradjat also sought to resolve the case of the Religious Teacher Examination (UGA), which caused quite a stir at the time. The renewal and reorganization of Islamic Higher Education Institutions, such as the State Islamic Institute (IAIN), was also a concern for Zakiah Daradjat. During her time, she successfully compiled a 25-year Master Plan for IAIN Development (RIP), which served as the foundation for the long-term development of IAIN.³⁶

Zakiah Daradjat's experience as Director of Religious Higher Education and her various concepts and theories in the field of education encouraged her to apply them through the educational institutions she founded and managed, ranging from kindergartens, elementary schools, high schools, and vocational high schools (SMK). These educational institutions are located in Pisangan Village, Ciputat District, Tangerang, Banten, and are under the auspices of a foundation called the Ruhama Foundation.³⁷

Zakiah Daradjat's life and career journey then led her to open a mental health consultation practice aimed at helping people facing psychological problems that affect their enthusiasm and passion for work, even leading to despair and other actions that jeopardize their future. She conducts this mental health consultation practice at her residence in Cipete, South Jakarta. This effort is in line with her advancing age, which requires her to rest at home more often.

This field of mental health consultation seems to be an accumulation of all of Zakiah Daradjat's knowledge and inner experience. With a religious approach, Zakiah Daradjat has been able to help many patients.³⁸ According

is not only intended to produce people who have religious knowledge without practicing it (Islamology), but also people who have a religious spirit and practice it well. Such a task cannot be entrusted to people who are not from a group that understands, appreciates, and practices religion. Second, improving the quality of education under the auspices of the Ministry of Religious Affairs can be done not necessarily by handing over the management of religious educational institutions to the Ministry of Education and Culture, but by accrediting and updating various aspects related to education, including curriculum renewal. The tug-of-war between the two interests of the Ministry of Religious Affairs and the Ministry of National Education was finally resolved through the Joint Decree of 3 Ministers. See H. Maksum, *Madrasah & Perkembangannya (Madrasah & Its Development)*, (Jakarta: Logos Wacana Ilmu, 1999), h. 146-147

³⁵Model madrasah, namely madrasahs that have high quality standards in the areas of human resources curriculum, management, teaching and learning processes, educational facilities and infrastructure such as libraries, laboratories, workshops, and so on, with duties and obligations that include not only providing educational services to the community but also fostering madrasahs in the surrounding area

³⁶*Ibid.*, h. 238

³⁷The word ruhama, which means compassionate, can be found in the Quran, Surah al-Fath: 19. These words describe one of the characteristics of the Prophet Muhammad SAW and his companions.

³⁸According to Zakiah, in general, patients who come to her can be cured of relatively severe stress and mental disorders and return to living a normal life as usual. With a religious approach, it is not uncommon for patients who have been treated under the guidance of psychiatrists and other psychologists, because they feel that they have not made significant progress in their treatment, to decide to consult her. After several

to Zakiah Daradjat, mental disorders that affect a person's physical condition can be traced through psychological studies and can be cured through religious teachings.³⁹

Religious Psychology, according to Zakiah Daradjat, is highly beneficial in studying an individual's religious behavior. This discipline can also be used to study the extent to which religious beliefs influence a person's behavior and life circumstances. Through information and data collected about a person's daily life and behavior as well as their religious life in the past, combined with the latest information that caused them to suffer mentally, Zakiah processes this information to then determine the method and steps for healing.⁴⁰

Based on the above description, the author understands that Zakiah Daradjat's intellectual journey began in a family environment that was devoutly religious and placed great importance on education. This situation inspired Zakiah Daradjat in choosing where to study and what field of study she was interested in. Ultimately, this situation also led her to the pinnacle of self-actualization, earning her the trust to hold important positions, both at the university level and in government.

3.2.2 *The Concept of an Educator According to Zakiah Daradjat*

In various literature and her works, Zakiah Daradjat views the essence of an educator in general as an individual who helps students develop their various potentials while mastering values that are important to them. This is understood based on her general definition of educating, which is "helping students in the development of their abilities and in establishing values." Assistance and guidance take place in the interaction between educators and students in educational situations that occur in the home, school, and community environments. On this basis, educators in Zakiah Daradjat's view generally include parents, teachers, and the community.

1) Parents

According to Zakiah Daradjat, parents are the primary and first educators of their children, because it is from them that children first receive education. Thus, the first form of education exists in family life.

Parents, or mothers and fathers, play an important and influential role in their children's education. From the moment a child is born, it is the mother who is always by their side. Therefore, children imitate their mother's behavior, and usually love their mother more if she performs her duties well. The mother is the first person a child knows, becoming their friend and the person, they trust. Whatever the mother does can be forgiven, except if she abandons them. By understanding her child's heart, when the child has grown a little older, accompanied by love, the mother can win her child's heart forever.

2) Teachers

Teachers are professional educators, so they've implicitly agreed to accept and take on some of the educational responsibilities that parents have. When parents send their kids to school, it means they've handed over some of their educational responsibilities to the teachers. This shows that parents can't

consultations, patients who had given up hope of recovery were finally helped and saved. Zakiah believes that a person's attitude and moral behavior are closely related to their religious attitude.

³⁹ *Ibid.*, h. 239

⁴⁰ *Ibid.*

just send their kids to any teacher or school because not just anyone can be a teacher.

3) Community

The community also shares the responsibility for education. The community can be defined as a collection of individuals and groups bound by a common nation, culture, and religion. Every community has certain ideals, rules, and systems of power.

Society has a major influence in directing children's education, especially community leaders or rulers within it. Muslim community leaders certainly want every child to be educated to become obedient and faithful members of their religion, both within their family environment, their playmates, their class group, and their school. When children grow up (become adults), they are expected to become good members of the village, city, and country.

From the above explanation, it can be understood that the essence of education in general, in Zakiah Daradjat's view and thinking, is distinguished based on the place (environment) where educational activities take place. In the family environment, the role of educator is played by the parents. In the school environment, the role of educator is played by the teacher, and in the community, the role of educator is played by community leaders.

Zakiah Daradjat also emphasizes that teachers are individuals who have been equipped with knowledge about students and have the ability to carry out educational tasks.⁴¹ A similar definition is also put forward, stating that teachers are educators who technically have the knowledge and skills to help students acquire commendable attitudes and behaviors.⁴²

Based on this definition, there are at least two important points in Zakiah Daradjat's concept of teachers: *first*, teachers are people who are equipped with knowledge about their students. This implies that, according to Zakiah Daradjat, teachers are people who are deliberately prepared to take on the profession of educator. They are equipped with a variety of knowledge about education, especially knowledge about their students, both in terms of their growth and development. For this reason, the most important thing that must first be understood by the individuals being prepared is that they are required to truly straighten their intentions to become teachers, considering that the tasks entrusted to a teacher are not light and easy.

Second, teachers are people who have the ability to carry out educational tasks. This implies that after teachers have truly mastered knowledge about their students, they are also required to be able to master various effective strategies, approaches, methods, and techniques to apply their knowledge. Teachers are even required to be able to carry out educational tasks in a broad sense in accordance with their skills. These educational tasks are further elaborated in the following discussion on the duties and responsibilities of teachers.

Thus, in line with the definition of educators in this study as teachers who work in formal settings, it can be understood that the essence of an educator, according to Zakiah Daradjat, is a professional who has willingly accepted and shouldered some of the educational responsibilities that rest on the shoulders of parents. In this context, a professional can be defined as an

⁴¹ Zakiah Daradjat, *Pendidikan Islam Dalam Keluarga Dan Sekolah*, 2nd ed. (Jakarta: Ruhama, 1995).

⁴² Zakiah Daradjat, *Remaja Harapan Dan Tantangan*, ed. 1 (Jakarta: Ruhama, 1994).

individual who is specifically prepared to carry out the tasks of educating and teaching. Therefore, according to Zakiah Daradjat, not everyone can become an educator or teacher in a formal environment; there are certain requirements that must be met to carry out this profession.

3.3 Similarities

Among the similarities in the thoughts of al-Mawardi and Zakiah Daradjat regarding educators are:

Matrix of Similarities in the Thoughts of al-Mawardi and Zakiah Daradjat on Educators

No	Aspects of Educators	Al-Mawardi	Zakiah Daradjat
1	Mastery of knowledge	Educators must master the knowledge they teach to students in order to avoid mistakes	Educators must master the knowledge they teach to students in order to avoid mistakes
2	Requirements for educators	Be devoted to Allah SWT and practice the knowledge possessed	Fear Allah SWT and practice the knowledge they possess
3	Mastery of psychology and student development	Educators must master the psychology and development of students in order to provide appropriate treatment, select appropriate teaching materials and methods	Educators must master the science of psychology and student development in order to provide appropriate treatment, select appropriate teaching materials and methods
4	Be sincere	Educators must be sincere in carrying out their duties and not expect material rewards for the knowledge they impart	Educators must be sincere in carrying out their duties and not expect material rewards for the knowledge they impart
5	The Importance of Method	Educators must use the right methods in educating students because methods are more important than teaching materials (al-thariqah ahammu min al-maddah)	Educators must use the right methods in educating students because methods are more important than teaching materials (al-thariqah ahammu min al-maddah)

3.4 Differences

In addition to the similarities in thought mentioned above, there are also several differences in the thinking of al-Mawardi and Zakiah Daradjat regarding educators. Among these differences are:

Matrix of Differences in the Thoughts of al-Mawardi and Zakiah Daradjat on Educators

No	Aspects of Educators	Al-Mawardi	Zakiah Daradjat
1	Definition	Does not provide a clear definition of educators	Provides a clear definition of an educator
2	Preparation	Educators do not necessarily have to be prepared by formal institutions	Educators must be prepared by authorized formal institutions
3	Diploma	Educators do not need to be certified with a diploma	Educators must be certified with a diploma issued by an authorized institution
4	Learning methods	Focused on instilling Islamic values and shaping the personality of students	Focused on the balanced development of cognitive, affective, and psychomotor domains
5	Sources of Thought	Placing the Quran as the primary reference, followed by the hadith of the Prophet SAW, the words of his companions, the opinions of wise men, and the opinions of linguists	After explaining the arguments from the Quran and the hadiths of the Prophet Muhammad, he presented the theoretical opinions of Muslim and non-Muslim figures and thinkers

After describing some of the main ideas of al-Mawardi and Zakiah Daradjat about educators, then analyzing the similarities and differences between the two, it is clear that al-Mawardi and Zakiah Daradjat actually have a very intense interest in the world of education. This is because al-Mawardi and Zakiah Daradjat are not only conceptualizers, but also practitioners of education. Both of them had considerable experience in education during their lives. It is evident that al-Mawardi was quite successful in educating his students, as was Zakiah Daradjat, who dedicated much of her life to a number of Islamic universities in Indonesia.

Although there is a relatively longtime gap between al-Mawardi and Zakiah Daradjat, with al-Mawardi living around the 10th century AD and Zakiah Daradjat living in the 19th century, their concepts of education are not that different. In fact, there are similarities in certain aspects. This shows that some of al-Mawardi's main ideas about educators still exist even though these ideas and were put forward several centuries ago, which are of course very different from the modern world of today and the future.

Nevertheless, it cannot be denied that the situation and conditions at the time they lived were one of the factors that influenced the emergence of their ideas and thoughts on education in general and on educators in particular. The situation and conditions in this case are closely related to the political policies of the ruling government. In addition, there are other influencing factors, such as the

experiences and education (intellectual journey) that both of them underwent to reach the peak of their respective popularity.

During al-Mawardi's lifetime at the end of the 4th century AH or the middle of the 10th century AD, Muslims were still very strict in practicing their religion, so that developments in thought, whether in the fields of education, politics, or social affairs, were predominantly influenced by Islamic values. Meanwhile, Western thought at that time was still underdeveloped, as it was still confined to a period of darkness as a result of the dominance of Christianity and the church. These conditions indirectly influenced the formation of al-Mawardi's *mindset* in formulating his educational concepts.

However, it is also possible that the concepts that arose from al-Mawardi's ideas and thoughts were a result of phenomena that occurred in reality. For example, al-Mawardi's concept of the ethics of educators not to expect wages for their work as educators. It is possible that during his lifetime, al-Mawardi had seen many examples in the world of Islamic education of educators who taught based on economic motives. The activity of educating was no longer based on the intention of seeking the pleasure of Allah SWT as taught by the Prophet Muhammad SAW and practiced by his companions and subsequent generations. This is what al-Mawardi reminded us of in his book *Adab al-Dunya wa al-Din*. Similarly, al-Mawardi's thoughts on other ethics for educators are also strongly suspected to be influenced by external factors.

Unlike the situation and conditions during Zakiah Daradjat's lifetime in the 19th century, which was accompanied by advances made by Western scientists in almost every aspect of life, including education, the ideas of these Western scientists began to be adopted by the majority of Muslims, including in Indonesia, as exemplified by Zakiah Daradjat. Here, it can be seen that Zakiah Daradjat's concept of Islamic education in general and about educators in particular is a combination of Islam and modern science. This proves that Islam is a religion whose teachings are universal and always in harmony with the times (*al-Islâm shâlihun likulli zamân wa makânin*).

3.5 Relevance to Formal Education Today

To adapt Al-Mawardi and Zakiah Daradjat's educational concepts to the challenges of modern education, several steps can be considered:

first, the application of moral and ethical values in education. Al-Mawardi strongly emphasized the importance of morality and manners. In the context of modern education, this remains relevant because education is not only about the transfer of knowledge, but also character building. To adapt to current conditions, the focus should be on building professionalism, integrity, and social responsibility, which can be applied through teaching character education, value-based curricula, and an ethical approach to students' daily lives.

Second, the development of social-emotional skills. Zakiah Daradjat emphasizes the importance of understanding educational psychology and paying attention to students' emotional needs. In the challenges of education in the 21st century, mental health and social-emotional skills are necessary and very important. This approach can be applied by strengthening counseling programs in schools, training in social-emotional skills, and a more empathetic and inclusive approach to students.

Third, the use of technology in the teaching process. While Al-Mawardi's educational concept focuses on the direct relationship between teachers and students in a traditional environment, modern educational challenges include the use of technology. Education can integrate the values taught by Al-Mawardi and Zakiah Daradjat with educational technology. For example, technology can be

used to improve access to online ethics or psychological counseling, enabling distance learning without neglecting the principles of manners and emotional health.

Fourth, student-centered learning. Zakiah Daradjat introduced a more individualized approach in paying attention to the characteristics of students. In modern education, this translates into student-centered learning methods. The use of a student-centered approach can be integrated into project-based learning, where educators act as facilitators, not just sources of knowledge. This approach encourages student independence in learning, while ensuring they are supported psychologically and emotionally.

Fifth, the creation of an inclusive learning environment. Al-Mawardi emphasized the social responsibility of educators to develop a generation that is beneficial to society. Modern education requires inclusivity in all aspects. Modern education faces the challenge of student diversity in terms of social and cultural backgrounds and special needs. Teachers need to implement inclusive strategies that respect differences, integrating the principles of equality and acceptance, which are in line with Al-Mawardi's view of social responsibility.

Sixth, a balance between mastery of knowledge and character skills. Al-Mawardi and Zakiah Daradjat both emphasize the importance of knowledge and character building. In the current educational context, the emphasis on hard skills such as science and technology must be balanced with the development of soft skills, such as communication, cooperation, and critical thinking. This can be implemented through holistic education programs that emphasize a balance between academic knowledge and moral-character development.

With these adaptations, the ideal concept of educators from Al-Mawardi and Zakiah Daradjat can still be applied in facing the challenges of modern education.

4. Conclusion

Based on the results of the research and discussion presented above, it can be concluded that:

In al-Mawardi's view and thinking, an educator is a *scholar* who masters religious sciences such as fiqh, hadith, and linguistics. He sought and studied these sciences from people who were also truly proficient in religious sciences. Al-Mawardi's view took into account the importance of knowledge itself and made its possessors people of honor and only knowledgeable people were able to understand and comprehend the commands and prohibitions contained in the revelations of Allah SWT. Therefore, learning or pursuing knowledge is more important than mere worship. In carrying out their duties, educators must master certain ethics in interacting with their students.

In Zakiah Daradjat's view and thinking, an educator is a professional who is equipped with general educational knowledge and specific knowledge about students so that they can carry out their duties and responsibilities well. Mastery of knowledge about students is important because the teaching profession involves a lot of interaction with students.

Among the similarities between al-Mawardi and Zakiah Daradjat's thoughts on educators are: *first*, an educator or teacher must be someone who has a good command of the knowledge to be taught to students, especially that related to religious sciences. *Second*, the main requirement to become an educator or teacher is that they must first be devoted to Allah SWT. *Third*, an educator or teacher must have a good understanding of the psychological development of students. *Fourth*, it is important for a teacher to have sincerity in carrying out their duties as an educator or teacher. *Fifth*, the use of methods is

very important for an educator to consider in carrying out their educational and teaching duties. Meanwhile, the differences between al-Mawardi and Zakiah Daradjat's thoughts on educators are: *first*, al-Mawardi refers to educators as 'alim, while Zakiah Daradjat refers to educators as teachers. *Second*, according to al-Mawardi, educators are not formally prepared by certain institutions, while according to Zakiah Daradjat, educators are equipped and prepared by certain formal institutions. *Third*, for al-Mawardi, educators do not necessarily need to be certified with a diploma, while according to Zakiah Daradjat, educators must be certified with a diploma. *Fourth*, the educational method in al-Mawardi's view is more oriented towards instilling Islamic values and shaping Islamic personalities, while the educational method in Zakiah Daradjat's view is more oriented towards combining methods that can develop the cognitive, affective, and psychomotor abilities of students in a balanced and proportional manner. *Fifth*, in constructing his argument about educators, al-Mawardi always prioritizes arguments from the Quran, followed by arguments from the hadith of the Prophet Muhammad SAW, the words of his companions, the words of the wise (*hukama'*), and the words of linguists. while Zakiah Daradjat, in addition to using arguments from the Quran and Sunnah of the Prophet Muhammad SAW, also quotes various opinions or theories from experts who are in fact non-Muslims.

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