

# The Ethics of Lecturers Based on Islamic Perspective in Al-Washliyah Universities

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**Abstract:** This research is conducted by looking at the phenomenon of Moral degradation and student's ethics in a variety of universities, especially in Indonesia and North Sumatra in particular. The process of teaching and learning in universities level cannot be separated from the role of the lecturers whose primary role is to transform, develop and spread knowledge. Islam regards the lecturers as a scholar with the un-arrogant character, avoiding improper behavior and patient. The Objective of the research: This study is conducted to determine the ethics of lecturers based on Islamic Perspective in Al-Washliyah Universities. This research is significant to be applied in the hope that it can be beneficial towards the student's character building through the ethics of the lecturers based on the Moslem Syar'i Perspective. The method of research applied is using the descriptive analysis to illustrate and describe the complete description through 4 (four) informants who understand and have a responsibility to the academic's environment in Universities Al-Washliyah. The achieved result indicates that the ethics of lecturers in the academic's environment of Al-Washliyah universities towards the process of teaching and learning as well as the activities around the campus environment have been conducting based on the Moslem Syar'i, even though no such a particular binding regulation. This study states that the lecturers cling the Islam Perspective firmly thus there is no such lecturer's ethics violation findings. To balance the lecturer's performance in through research, it is necessary to crystallize the ethical model that can be bound and procedural in order to maintain the quality of Al-Washliyah Universities of North Sumatra.

**Keywords:** Ethics of lecturers, Educator's ethics, Islamic perspective on ethics, Al-Washliyah Universities, Moral degradation

## 1. INTRODUCTION

Education is knowledge learning, skill, and habit of a group of people that passed down from one generation to the next through teaching, training, or research. Education is often being the case under the guidance of others but also allows an autodidact element. Every experience that has a formative effect towards the people's perspective, feeling or act can be determined as education. Commonly, education is divided into phases/levels such as pre-school, elementary school, middle school and then college, university or internship.

According to the constitution of No. 14 of 2005, lecturers or teaching staff are professional educators as well as scientists with the main role to transform, develop, and spread the knowledge. On the other hand, that will be interesting if it is interpreted into Islam's understanding that the definition of lecturer/educator is anyone responsible towards the development of the students. In Islam, the persons most responsible are parents. At the beginning stage, the role of educators is a pure duty on the hand of both parents, however as the time goes by as today, the role of the parents as the educators have been put under the full responsibilities of the school, since it is likely more efficient and more effective. Nur Uhbiyati provides a definition of an educator, it is an adult who has responsibility to guide

or assist the students towards their physical development as well as the soul in order to achieve their maturity, in order to be able to conduct their main role in this world as Allah's creature, the Caliph of the earth, as social creature to be an individual that can be able to stand alone.

If we explore deeper into that educators, have a very close relation to the attitude (Attitude) and become an affiliate of ethics. The term teacher code of ethics of professionalism first formulated in writing by the National Organization of Education Association (NEA) in 1929 in the United States that a code of ethics for the teaching professions code of ethics several times changed and improved in the last years 1941, 1953 and 1963. In the days of the Dutch East Indies, education in Indonesia is directed in accordance with the will of the invaders, so that the people are static, and the teachers pengajarpun are very dominant in the process of education and teaching students that are authoritarian, participatory, and humble.

According to Al-Nahlawi, in order that the present educators can carry out their duties as Allah has been entrusted to the Messenger and their followers, the educator must have these following qualities: (1) *Rabbani* in setting the goals, behavior, and mindset; (2) *Ikhlas* (sincerity); (3) patience; (4) honesty in conveying what had been called by God; (5) equipping themselves with knowledge; (6) mastering variety of teaching methods; (7) the ability to manage a student; (8) understanding the psychology of students; (9) being responsive to a variety of conditions and development of the world; and (10) fairness. If we explore deeper, an educator is strongly related to attitude and ethical affiliation. The term code of ethics professionalism for educators was first initiated in writing by the National Education Association (NEA) in 1929 in the United States in terms of the code of ethics for the teaching profession. This code was changed several times and improved in 1941, 1953 and the last in 1963. In the period of Dutch colonial, education in Indonesia was directed in accordance with the willingness of the colonial. Thus the people were static, and the educators were over dominant in the process of education and teaching was in the state of authoritarian, un-participatory, and student being under-estimated.

Al Jam`iyatul Washliyah is a community organization that continuously strives to improve the norms and ethics as well as the courteous with its *Ittifaq* charity namely education, missionary endeavor, and social charity that founded by students from Maktab Islamiah Tapanuli Medan, North Sumatra on 9 Rajab 1349 H coincided on 30th November 1930 and the organization was named by Al-Jam`iyatul Washliyah (Al Washliyah) by a great Moslem Scholar named Shyeh H. Muhammad Yunus. The foundation of the movement is Quran through Surah Asshof 10-11 verse, which means: "O you who believe, do you want me (Allah) to show commerce that rescued you from a painful punishment? Believe in Allah and The Messenger and work as you mean it (jihad) in the path of Allah with your wealth and yourselves, that is the better for you if you understand". Noting this call and guidance from Allah as stated in the previous verse, thus it can be understood that in order to achieve the success life in this world and the afterlife at least it must be fulfilled by these two following conditions, the first to believe in Allah and The Messenger, while the second is fighting in earnest (jihad) by donating the property, power, mind, knowledge, expertise, skills and others. Jihad is not only about going into a battle but deepen their knowledge and develop education is part of jihad as well. From the explanation, the researcher intends to explore the theoretical and implementation of how the ethics of educators Ethics of lecturers based on the Perspective of Islam in Al-Washliyah Universities.

### **1.1. Problem of Research**

1. How does the ethics of Lecturers base on Islamic perspective in Al-Washliyah universities?

2. How does the application method of lecturers conducted in Al-Wasliyah in performing their duties in a professional?

### **1.2. Theoretical Framework**

The theoretical framework is a narrative (description) or a statement (proposition) of the framework concept of problem solutions that have been identified or formulated. Thus, the description or the discussion to be done in the framework is a combination of theoretical assumptions and logical assumptions in order to explain or show the variables that are observed and how the relationships among these variables, when they are confronted towards the sign to express the phenomenon or examined issues.

### **1.3. The Nature of Educators**

Educator is one of the keys to lead the students to achieve their goals. The issue of educator often experiences the up and down of trust towards the characters and personalities of the educator himself, it is rare to find that an educator takes the wrong action during the process of educating the students. However, it depends on the educator's personalities, do they have the pure willingness to improve the nation or determining education merely as a business. According to Al-Abrasyi that *Abawi-yah* is (1) fatherly, (2) Communicative; (3) Providing the learning material according to the student's capability; (4) have a sense of responsibility towards the society; (5) being a role model of fairness, loyalty and excellence; (6) sincere ; (7) broad-minded; (8) Always discussing the knowledge; (9) Teaching and manage classes well; (10) Increasing knowledge with the spirit of the new sciences; (11) Strong commitment; (12) Healthy; and (13) strong personality. (Al-Abrasyi, *Ruh al-tarbiyat*, p.207-225). According to the Tafseer, the nature of the educators as follows: (1) being affectionate towards the students; (2) gentle; (3) humble; (4) respect other knowledge; (5) fair; (6) embrace jihad; (7) Consequent, their words accordance with their act; and (8) simple. (Tafseer, *Education Knowledge*, p. 84.)

### **1.4. Educator's Ethics**

Ethics is the principles regarding a right and wrong that is done by every person in determining each choice as the guidance for their behavior. The word ethos is taken from the word "*Ethos*" (Greek) which means the character, decency character or custom. Ethics deals with concepts owned by individual or groups to assess whether the actions that have been done is right or wrong, good or bad. Meanwhile, based on the perspective from the Latin word ethics is "*ethnic*", which means the habit, as well as in the Greek language "*ethikos*" that means a body of moral principles or values. There are two kinds of ethics that must be understood on determining good and bad human behavior:

1. Descriptive Ethics, the ethics that seeks critically observation and rational attitude as well as human and Descriptive ethics brings the decisions making about behavior or the chosen attitude.

2. Normative Ethics, the ethics that seeks to put the various attitudes and ideal behavior patterns that should be owned by a man in this life as something valuable. Normative ethics give an assessment as well as provide norms as the basis and framework of action will be decided.

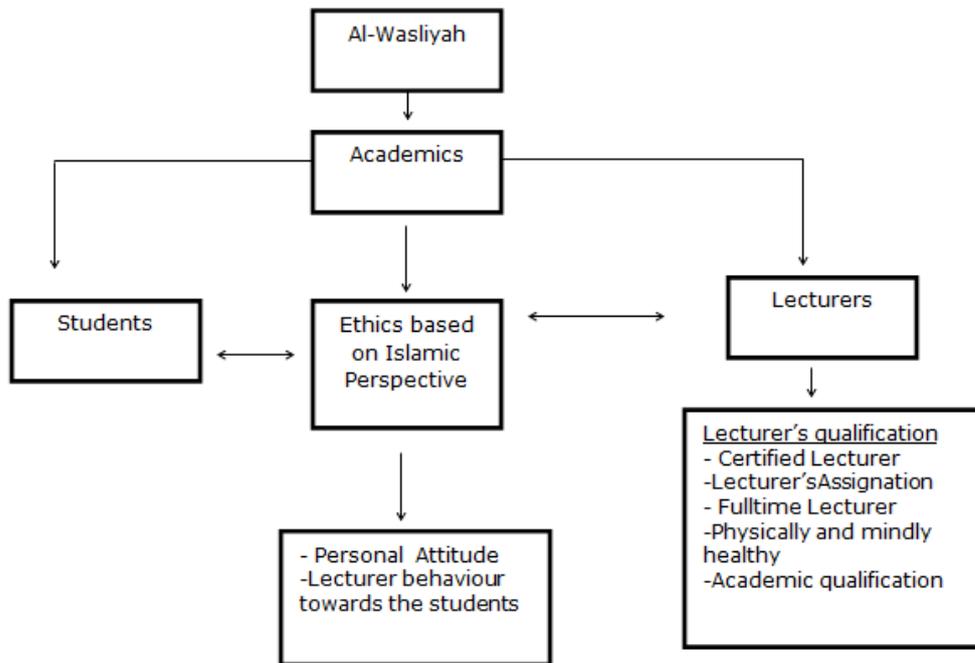
Educator's Ethics in Quran and Hadith, Educator/Lecturer concept according to Ibn Jama'ah is the scholar as the Human Microcosms and can be used as a typology the best creature (Khair Albaryyah). Based on this statement, the position of a scholar is one level under the level of the prophet. This statement is considered towards the argument that those Islamic scholars are the most devoted and most obedient to Allah SWT. From the concept of the Islamic scholar, Ibnu Jamaah carries out the concept about educators. Thus, Ibu Jama'ah

offers some ethics that must be fulfilled by an educator. The educator's ethics involves six elements:

- a. Holding morals to be carried out during the educating duty.
- b. Not putting the educators as the efforts to fulfill the economic needs.
- c. Understanding the social situation.
- d. Compassion and patience.
- e. Fair to every students
- f. Helping as the capabilities

Educator's ethics according to Al-Ghazali as quoted by Abudin Nata (2000: 95) says that an educator that is given the teaching and learning duty is a teacher, not only smart but also perfect-minded and physically strong. With the perfect-minded, he can get the further understanding towards the knowledge, and with the good morals, he can be a role model for his students as well as the physically strong that he can conduct the duty of teaching and learning process effectively and meet the expected result.

### 1.5. Framework Concept



## 2. RESEARCH METHOD

For this research, qualitative with descriptive method methods were used. This research is conducted in Medan city about the Lecturer's Ethics in Al-Wasliyah universities. The source of the data in this research is the primary and secondary data. In the terms of data collecting and related information with the problem of research, some technics of data collecting as documentation in the form of descriptive data about the general description of Medan city and survey that is intended towards responses of the research. They are the official structural lecturers in the research area. The population of this research is the lecturers with the official status of lecturers in Al-Wasliyah university with 109 full-time lecturers, 44 Part-time lecturers and for Muslim Nusantara University (UMN) that consist of

two classifications of lecturer namely 87 Foundation's lecturers and 54 of DPK UMN-AW Kopertis Lecturers with the total of 294 lecturers.

Purposive sampling in the qualitative research method means in accordance with the intent and purpose of the study. Qualitative methods do not emphasize on quantity or representation but rather the quality of information, credibility, and the rich level of information held informant or participant. Samples in the large quantities would not bring any meaning if it is not qualified or uncredible. Samples also must be appropriate to the context. Thus the random sampling is not suitable for this research that upholds the depth of information. The emphasized aspect in qualitative methods and a large number of samples are impossible to achieve the depth of the information.

### **3. TECHNIQUE OF DATA ANALYSIS**

The qualitative data is actually started at the time of the researcher began the data collecting, by sorting out the important data and not. The parameter of the importance of the data is related towards the contribution of the data to answer the research focuses. In the field research can be happened that due to the interesting obtained, the researchers change the focus of the research. It can be done since the cycles of qualitative is cyclical. Thus the focus that has been designed from the beginning could be changed in the middle process of research implementation as the researcher find a very important data, which may previously unimaginable.

### **4. RESULT**

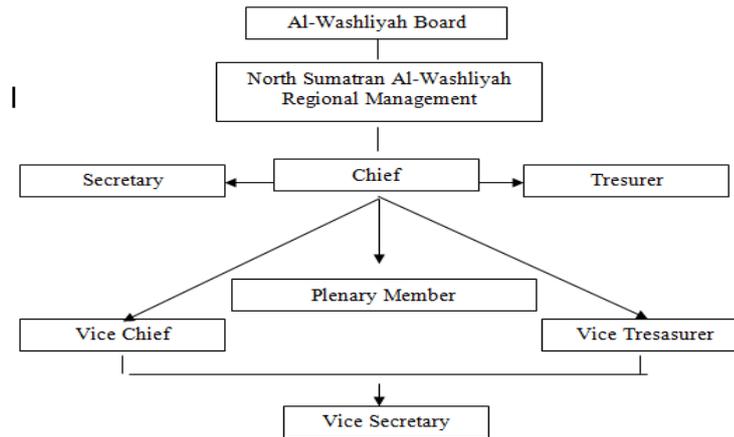
Al Washliyah firstly established Medan City on 30th November 1930 emerged as "*khairah ummah*". It can be seen through their achievement that the students of Washliyah initiated a student's community named Debating Club, with the main purpose to discuss and analyze the Islamic issues and society. A. Rahman Syihab, Kular, Ismail Banda, Adnan Nur, Sulaeman and friends, at least once in a week, every Friday night hold the meetings.

This students community grew and developed that in their twenties ages, the member could be able to be applied for a nation scanning and the colonized society critics towards the media of Debating Club that after two years of passing, it becomes the Al Washliyah organization with the first chief, Ismail Banda. Al Washliyah that grew and developed in the multi-ethnics society with social and varied social-politics configuration. The politic's existence in the view of the historical aspect, it experienced the Conjunction, with the impact of acted dynamic political form. One occasion that the existence of the acted political form brought an account, respected by the opponents and friend but a certain decade there is some marginalization of the role is thickly significant.

#### **4.1. North Sumatran Al-Washliyah's Structure**

The Regional Management of North Sumatran Al Washliyah is located on Jalan Sisingamangaraja Nomor 144, West Pasar Merah Barat sub-district, Medan City district, Zip code 20217 North Sumatra.

## 4.2. Organizational Structure Of North Sumatran Al-Washliyah



## 5. DISCUSSION

### 5.1. Al-Wasliyah's Role In Education

As an educational reformers organization of Islam, Al Washliyah is highly committed to improving the quality of education in Indonesia. In the articles of association and Bylaws of Al- Jam'iyatul Washliyah mentioned that one of the Al-Washliyah efforts in achieving the goal of upholding the Islamic values in order to achieve the faithful, devoted, intelligent, trustworthy, fair, prosperous and blessed society to Allah SWT. By setting up the educational institutions in all types of levels of education, as well as regulating the perfection of education, teaching, and culture. The other work of this organization is implementing the Amar Ma'ruf Nahi Mungkar by multiplying *Tabligh*, *Tazkir*, study groups, information and counseling in the midst of the congregation.

Al wasliyah role in education can be seen from a number of the establishment of schools ranging from elementary schools to universities are scattered in several regions in Indonesia with no exception of North Sumatra area. For the region of North Sumatra alone, it has recorded about 148 public schools in various types and 461 religious schools in various types. Thus, the total school and madrasah Al-Washliyah is 609 units. In quantity, the types of public schools Al- Washliyah is nine units kindergarten (TK), 96 units of Elementary School, 39 units of junior high school, five units High School and nine units Vocational High school (SMK). While the types of religious school Al-Washliyah are three units of Religious kindergarten, 283 Islamic elementary schools and MTs (MI / MTs) Al-Washliyah, 112 units of Madrasah Aliyah (MAS) Al-Washliyah, 58 units of Madrasah Al-Qismul, Aliy (MAQ) and five units of Madrasah Aliyah Muallimin (MAM). It is worth to note that since 2003, the Guidelines for the Implementation of Education Al- Jam'iyatul Washliyah 2000 has been socialized and well realized by the chief of al-Washliyah throughout Indonesia. As for Al-Washliyah University in North Sumatra in 2003 is classified into four units. Al- Washliyah University in Medan is classified into two units, namely the University of Al- Washliyah (UNIVA) of Medan and Muslim Nusantara University (UMN) Al-Washliyah, whereas in Sibolga , it is distinguished into one unit, it is the School of Economics (STIE) Al-Washliyah, and in Rantauprapat, one unit of Islamic University (STAI) Al-Washliyah are the achievement towards the al-Wasliyah role in educational world.

### 5.2. Lecturer's Attitude

The lecturers are the forefronts from the teaching and learning process. The role of a lecturer is highly expected by the students. Surely, it becomes the challenge in the future that the lecturer can work well as the applicable regulation as well as be implementing the

valuable attitude that polite and courteous. The qualified lecturers are going to produce the qualified students not to mention the achieved students as well. The mutual relationship will gain both of the elements. By the time of conducting the research in Muslim Nusantara University (UMN) and Al-Washliyah University of Medan (UNIVA), it is described that the lecturer who has the responsibility to teach the students always put the decency moral and moral guidance towards the students in the first place.

The ethics of lecturers in Muslim Nusantara University (UMN) Al Washliyah and in Al Washliyah university still uphold towards the principles of Islamic values, no such violation towards the lecturer's ethics. In the opinion of the Vice Rector I of Curriculum Sector of Nusantara Muslim University (UMN) Al Washliyah, Dr. Firmansyah, M.Pd explained that up to now, it had not found any violations towards the lecturer's ethics. The lecturers interact with the students in the learners in cooperatively that hold the togetherness principle. The lecturers in Nusantara Muslim University (UMN) Al Washliyah always put the concept of togetherness in the first place towards the interactions and social relationships within the campus area. The rector always urge the lecturers of Muslim Nusantara University (UMN) Al Washliyah as the parents that reflect the role model and being an idol in the student's social academics life. The lecturer's ethics can be able to create the habit of being polite in the interactional environment of between the academics in the University of Muslim Nusantara Al Washliyah that always demands the honorable behavior. The scope of the ethics of campus life includes the relationships between students and students, students with the lecturers and students with academics.

Meanwhile, at the University of Al Washliyah (UNIVA) there are some rules that have been set by the Rector related to this Lecturer's ethics. Similarly, the University of Muslim Nusantara (UMN) Al Washliyah, the lecturer's ethics reflects a role model that can be able to be the role figure for students. Personality and attitude of the lecturers in campus must be referred to the regulations that have been set. This was stated by Vice Rector III for Student Affairs at Al Washliyah University (UNIVA) Drs. Ahmad Yani, MA. He also stated that during this interaction between lecturers and students can be seen in harmony and politeness value. The students also get along with one another under the togetherness atmosphere. In the process of teaching and learning in the campus area, it has not been found that there are students who have difficulties or complicated in order to work on the assignment and academic obligations that must be implemented by the students. The lecturers of University of Al Washliyah (UNIVA) has not found any violation of ethics and rules that have been set by the university.

In order to establish the discipline towards the students, it can be seen with obedience and discipline which has always instilled by the lecturers in Muslim Nusantara University (UMN) Al Washliyah and University of Al Washliyah (UNIVA). The implementation of discipline becomes a motivation for students to be able to improve their self-quality, personality, knowledge development, and self-knowledge, in order to achieve the cultural academics harmony of campus daily activities.

## **6. CONCLUSION**

This research suggests that the lecturers must still hold the principle Islamic values in order to avoid any lecturer's ethical violation. To balance the performance of lecturers in this research, it is necessary to crystallize the ethics model which is binding and procedural in order to maintain the quality of Al-Washliyah University in North Sumatra.

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