Study on Elements of Teacher Authority in Islamic Online Learning

(E-Talaqqi)

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ABSTRACT: Learning through a teacher or talaqqi is one of the learning methods practised in Islamic learning and education since the time of the Prophet Muhammad. This method is applied today, especially in madrasas and Islamic boarding schools. Industrial Revolution 4.0 and the latest Covid-19 pandemic outbreak, online learning is the best alternative for teachers and students. This is the choice of learning method, especially in Islamic Studies education. This article aims to examine the elements of teacher authority in Islamic online learning. This research method is a mixed-method design using qualitative and quantitative data. Researchers collected data by interviewing four informants from their fields of expertise and questioning 254 respondents using a questionnaire. Data were analyzed after being collected using thematic analysis and Winsteps analysis. The results showed that teacher authority has five elements: an educational background in subjects, namely teacher qualifications, teacher accreditation, information skills, language mastery and technology mastery. This element is essential for verifying the qualifications of teachers involved in online learning, especially for Islamic education.

I. INTRODUCTION

Religious studies are usually held in a particular area for those interested and willing to wait long enough to live where they can study the book (Yani et al., 2022). In today's world of technology, technology has made learning more accessible by shortening the time of study and space available to people who want to know anything anytime and anywhere (Hassan, Zakaria, Raus, Hanafi, & Hassan, 2015);(Sirait & Malau, 2022).

The convenience of online learning will result in the interested generation, and technology experts may not be present at a function or lecture held in a space accommodated for religious events (Ng, Ching, & Law, 2023);(Thoyyibah & Haryono, 2021). This is because the importance and purpose of this online learning can be overcome by the ease of access to applications provided by online lecturers available in mass media today (Adam, Ali, Anuar, & Ali, 2015);(Hussin, 2017).

According to the Kamus Dewan Bahasa the Fourth Edition, the authority has two meanings: the power or source of reliable or acceptable information. While authentic, the adjectives mean to be believed or held. Both of these words are discussed in the context of a teacher involved in education and preaching (Al-Siba, 1993).

According to the view of Abdullah, if one does not have the sanad of his teacher, then one speaks according to his desires without reference to the Qur'an and al-Hadith (Abdullah, 2011b). Therefore, one must first refer to a scholar or master in receiving knowledge learned from a teacher. However, in the education system, ‘pondok, sanad and talaqqi’ have a relationship. The study and reading of the book of turath start from skin to skin (Shamsul, Kato, & Hanufi, 2021). This means that Tuan Guru will start reading a book from the front cover, which begins with the title and follows with the next page. No skip is made by a teacher when reading these books. Master will read lines and lines until students understand it and will repeat it if students do not understand. Graduation of sanad is also done after the completion of a book is read, and students have mastered the knowledge learned. Some pondok schools emphasise the graduation of sanad by Tuan Guru to students who have completed a book.

In Malaysia, various issues revolve around the Muslim community that question the validity and authority of a teacher who conveys religious knowledge face-to-face or electronically in multiple religious events. Some even questioned the background of the study, the certificates of proficiency and the flow of knowledge received by a teacher in the world of Islamic studies (Ikhwan, 2019).

The focus of the discussion in this study is an authority on a teacher's credibility in delivering knowledge and conducting teaching with students. Therefore, this study will explain the sub-elements essential to teachers' power in Islamic online learning. Islam advises us to always refer to something appropriately so we do not mistakenly learn something. Islamic information has always been at the forefront of integrity as the Muslim community values highly value religious input as enshrined in the Quran through surah al-Hujurat, verse 6:
“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (QS. Al-Hujuraat [49]:6)

Five types of teacher authority are described in a previous French and Rawn study. This theory summarises that a teacher who teaches must have the power and credibility introduced in five types: legal authority, incentives, expertise, references and punishment. Meanwhile, mentioned that a charismatic teacher or preacher is a preacher with three main elements, namely knowledge and expertise, non-hypocritical elements, and the third element is image and skill (Kamaruddin & Patak, 2018). By having these three elements, a preacher can change the attitude and behaviour of the target audience (Safinah & Arifin, 2021).

In Malaysia, all religious teachers and preachers need to have the qualifications which permit them to pass knowledge based on the conditions in a state. Teachers and preachers must go through screenings before they are allowed to prevent teachers and preachers from having differing beliefs.

Even in the past, most Nusantara scholars received religious education at Mecca al-Mukarramah, delivered by spiritual teachers who were given credentials to manage the instruction inside the Masjidil Haram by discussing the scholarly works produced by the early scholars.

According to Hamzah, several elements shape the concept of e-talaqqi learning of Islamic science. One of the most critical elements is the authority of a teacher (Hamzah, Zainol, & Othman, 2019). This authority is essential to preserving the authenticity of Islamic sources of study. In dealing with the current challenges, especially in the case of outbreaks involving social distancing and no-contact, such as the worldwide Covid-19 outbreak, the best way to learn is to learn at home using e-learning channels (Rahim, Yakob, & Ali, 2015).

Meanwhile, according to a report, e-learning is learning that uses online systems to communicate between teachers and students (Gaudin et al., 2022). Online learning makes it easier for both parties because the delivery of teaching content is faster, easier and more efficient than any other way. Teachers can provide content on the Internet that is accessible anytime and anywhere. Students also can study outside the classroom to get information about the content they want to receive. Students can develop their learning process by seeking references and information from other sources (Wu, Hsieh, & Wu, 2022).

Similarly, the need for learning Islamic knowledge related to religion needs to be preserved and maintained just like the original study concept, which is talaqqi. Continuing Islamic teaching and learning methods have been practised before following the deep tradition of religious values (Musalwa, 2019). The transmission of knowledge is carefully crafted based on the kitab muktabar, passed down from generation to generation (Zeshan, 2022); (Savenije, Wansink, & Logtenberg, 2022).
II. METHOD

This study is a mixed-method study. The design aspects of qualitative research involved some experienced administrators and academics who specialize in Islamic studies and are engaged in e-learning. The data collection procedure included interviews with four informants, then analysed using the thematic analysis method (Sutama, 2015).

While the quantitative study, the sample size is two preachers or teachers and administrators in Islamic affairs. Data collection involves distributing questionnaires to respondents in clusters of northern, southern, eastern, central and Borneo zones. The instrument used was a questionnaire provided in the form of a Likert scale through two types of printed documents and distributed through Google Forms. A total of 254 respondents represented each of the specified clusters. Each respondent answered the questionnaire to determine which elements were listed by the experts and which were agreed upon by the administration and teachers involved in Islamic studies (Yusuf, 2014);(Ikhwan, 2021).

III. RESULT AND DISCUSSION

In this study, several elements can be used as elements in the development of e-talaqqi learning. Among these are the elements of teacher authority, and it produces several sub-elements related to teacher authority. The thematic analysis of the transcript was made after the interview session. These transcripts were analyzed and formed sub-elements within the main element of teacher authority.

Thematic Analysis of Sub-Elements of Teacher Authority

Based on expert interviews and document analysis, there are sub-elements in Islamic learning models. The formation of teachers' authority aspects is based on the sub-elements found in this study. Combining some of these sub-elements can create one general and clear theme. The sub-elements of the teacher authority element are Teacher Qualifications, Teacher Accreditation, Information Skills, Language Mastery and Technology Mastery. Table 1 shows the result of the thematic analysis sub-elements of the teacher authority.

<table>
<thead>
<tr>
<th>No.</th>
<th>Sub-Elements</th>
<th>Expertises</th>
<th>Previous Research</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Teacher Qualifications</td>
<td>Expert 1, Kolej Universiti Islam Selangor</td>
<td>Al-Fatani, 2011</td>
</tr>
<tr>
<td></td>
<td></td>
<td>As for me, you need to confirm who he is. Where was his 'pondok' if he was a student. It only sometimes for knowledgeable people to have a degree. But we need confirmation on who memorised the Quran, the person who memorised it, and if he studies in a 'pondok', where was the 'pondok' located. In this age, it is a fake degree era. If he said he has a degree, but he has only stating that teachers need to teach according to their 4 qualifications. Teachers can be 'consultants' or persons to seek advice for any religious issues that may arise.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Teacher Accreditation</td>
<td>Expert 2, Universiti Sains Islam Malaysia</td>
<td>Mohd Yusuf et al., 2012</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Expert 3, Mufti Office</td>
<td>Hamat &amp; Suhari, 2012</td>
</tr>
</tbody>
</table>

If he wants to teach in mosque and surau he needs credentials. This means syllabuses that meet specific criteria and ultimately qualified teachers.

it was stating that each preacher or instructor should obtain a credential from the State Religious Department. Similarly in the past, Nusantara scholars that lived in Mecca were given the privilege of teaching in the form of halaqah in Masjidil Haram.

| 3 | Information Skills | Expert 1, Kolej Universiti Islam Selangor | Norliza & Roseamnah, 2013 |
|   |                    |                             |                             |

From the point of technological view, information needs to be high because they are facing international news. So these people also need to master various fields of knowledge. Mainly related to that is a bit critical.

Teachers need to make changes through methods and techniques in teaching technology in the face of global education challenges.

| 4 | Language Mastery | Expert 1, Kolej Universiti Islam Selangor | Rahim et al., 2016 |
|   |                  |                             | Adha, 2013 |

To me, he needs to master language skills. A person involved in this must-have mastered 3 languages at least 3 languages.

Teachers need to have a wide range of language skills, including grammar in a language that is mastered. argues that language and communication are also focussed on the learning process of talaqqi to affect the students.

| 5 | Technology Mastery | Expert 1, Kolej Universiti Islam Selangor | Hamat & Suhari, 2012 |
|   |                    | Expert 2, Universiti Sains Islam Malaysia |                             |

One has to master the technology. That means he needs to master the most total level of technology. Which means he needs to be advanced. He cannot be a 'not only user'. You need to be mastered technology.

... if we teach us 'still' teach like the traditional way there are regular musafahah and talaqqi, we record and then we 'upload' in that technology is also a discipline of knowledge which can contribute towards maintaining a true faith.

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our own e-learning that he is more useful to our students. So it seems to me that anyone who rejects the total use of this ‘e’ technology is extremely disadvantaged because it helps us a lot.

Teacher Qualifications

The results of the document analysis and expert interviews that have been conducted showed that teacher qualifications are a sub-element in the element of the e-talaqqi model. Lukman, a previous researcher, also discussed this, stating that teachers must teach according to their qualifications (Abdullah, 2011a). Teachers can be ‘consultants’ or persons to seek advice for any religious issues that may arise. It corresponds to an excerpt from the interview with the expert as follows:

As for me, you need to confirm who he is. Where was his ‘pondok’ if he was a student. It only sometimes for knowledgeable people to have a degree. But we need confirmation on who memorised the Quran, the person who learned it, and if he studies in a ‘pondok’, where was the ‘pondok’ located. In this age, it is a fake degree era. If he said he has a degree, he has only SPM. So the ‘fake’ is happening at this current age. So, it needs to be there to be justified. (Expert 1, Kolej Universiti Islam Selangor)

Teacher Accreditation

The sub-element which has been discussed was the aspect of teacher accreditation. Based on the previous studies, researchers such as Hamat, and Rahim also addressed the accreditation aspect, stating that each preacher or instructor should obtain a credential from the State Religious Department (Hamat & Shuhari, 2012);(Rahim, Yakob, & Rahman, 2016). Similarly, in the past, Nusantara scholars that lived in Mecca were given the privilege of teaching in the form of halaqah in Masjidil Haram. This aspect is also mentioned by two interviewees as follows:

This means syllabuses that meet specific criteria and ultimately qualified teachers. (Expert 3, Mufti Office)

If he wants to teach in mosque and surau he needs credentials. (Expert 2, Universiti Sains Islam Malaysia)

Information Skills

The Aspect of Information Skills is among the sub-elements mentioned in the element of teacher authority. According to Yusof et al., teachers need to make changes through methods and techniques in teaching technology in the face of global education challenges (Yusof, Rosman, Suratman, Ripin, & Ruskam, 2012). According to Rahim, online learning involves the role of teachers, which is the continuous monitoring of the authenticity of information transmitted to students through new media (Rahim, Yakob, Mansor, & Mohamad, 2016). This is also mentioned by the interviewees as follows:

From the point of technological view, information needs to be high because they are facing international news. So these people also need to master various fields of knowledge. Mainly related to that is critical. (Expert 1, Kolej Universiti Islam Selangor)
Language Mastery

There is another sub-element in the element of teacher authority, which is Language Mastery. According to Omar, teachers need to have a wide range of language skills, including grammar, in a language that is mastered (Omar & Ahmad, 2009). Rahim et al., argues that language and communication are also focussed on the learning process of *talaqqi* to affect the students (Rahim, Yakob, Mansor, et al., 2016). Aspects of language mastery are also mentioned by experts as follows:

To me he needs to master the language skills. So to me, a person involved in this must-have mastered 3 languages at least 3 languages. (Expert 1, Kolej Universiti Islam Selangor)

Technology Mastery

Technology Mastery is another element in the sub-elements of the teacher's authority. It is stated in [8] that technology is also a discipline of knowledge which can contribute towards maintaining a true faith. The views of the two experts interviewed also agree as follows:

One has to master the technology. That means he needs to master the most total level of technology. Which means he needs to be advanced. He cannot be a 'not only user'. Yourself needs to be mastered in technology. (Expert 1, Kolej Universiti Islam Selangor)

... if we teach us 'still' teach like the traditional way there are regular musafahah and *talaqqi*, we record and then we 'upload' in our own e-learning that he is more useful to our students. So it seems to me that anyone who rejects the total use of this 'e' technology is extremely disadvantaged because it helps us a lot. (Expert 2, Universiti Sains Islam Malaysia)

Appropriateness of Sub Elements in the Elements of Teacher Authority

Table 2 shows the level of suitability of the sub-elements or dimensions in teacher authority constructs. The mean score for the teacher qualifications dimension was 4.60, teacher accreditation of 4.29, information proficiency of 4.41, language proficiency of 4.38 and technological mastery of 4.17. This indicates that these elements of teacher authority and the sub-elements listed have a high influence on *e-talaqqi* learning of Islamic studies. The findings in the Table 2 showed that all mean score for each dimensions are at high and very high levels.

**Table 2. Levels of Suitability of Sub-Elements in the Teacher Authority Element**

<table>
<thead>
<tr>
<th>Element</th>
<th>Sub-elements</th>
<th>Mean Score</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher Authority</td>
<td>Teacher Qualifications</td>
<td>4.60</td>
<td>Very High</td>
</tr>
<tr>
<td>Teacher Authority</td>
<td>Teacher Accreditation</td>
<td>4.29</td>
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<td>4.17</td>
<td>High</td>
</tr>
</tbody>
</table>

**IV. CONCLUSION**

A conclusion section must be included and should indicate clearly the advantages, limitations, and possible applications of the paper. Although a conclusion may review
the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extenstions.

V. ACKNOWLEDGEMENTS

Based on this study, it shows that this study is very significant. All elements under the teacher's authority are significant and appropriate to serve as elements in the formation of the teacher's authority in Islamic knowledge online learning or introduced as the term e-talaqqi. A teacher who wants to engage in online learning particularly in e-talaqqi needs five elements in shaping the authority of a teacher or preacher. A teacher not only specializes in the content of Islamic knowledge, but also be proficient in the development of technology. This is not only in keeping with the development of the industrial revolution 4.0 but also in dealing with the contagious outbreaks, especially Covid-19 which involves social distancing and contact between teachers and students.

VI. REFERENCES


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