

# STUDY ON ELEMENTS OF TEACHER AUTHORITY IN ISLAMIC ONLINE LEARNING (E-TALAQQI)

**GLOBAL RESEARCH CONFERENCE  
GRaCe 2020**

**"Hybridizing Transdisciplinary Research towards Digital Society 5.0"**

**PERMAI HOTEL KUALA TERENGGANU, MALAYSIA**

**16-18 OCTOBER 2020**



Nurhafiza Hamzah  
& Nur Zainatul Nadra  
Zainol

Jabatan Pengajian Islam,  
Pusat Pengajian Umum  
dan Kokurikulum,  
Universiti Tun Hussein Onn  
Malaysia

Azman Hassan  
Fakulti Pendidikan  
Teknikal Dan Vokasional,  
Universiti Tun Hussein Onn  
Malaysia

Hussain Othman  
Principal Consultant,  
Visionary Leadership  
Consultancy Sdn Bhd,

# CONTENTS

1. Introduction
2. Literature Review
3. Methodology
4. Results And Findings
5. Conclusion

# 1. INTRODUCTION

The focus of the discussion in this study is authority on the credibility of a teacher in delivering the knowledge and conduct teaching with students.

According to the view of Syuhaida Idha, A. R., Mohd Asmadi, Y., & Abd Shukor (2015), if one does not have the sanad of his teacher then one speaks according to his desires without reference to the Quran and al-Hadith. (Syuhaida I, 2015).

Therefore, one must first refer to a scholar or master in receiving knowledge learned from a teacher.

In Malaysia, there are various issues that revolve around the Muslim community that question the validity and authority of a teacher who conveys religious knowledge either face to face or electronically in various forms of religious event. Some even questioned the background of the study, the certificates of knowledge and the flow of knowledge received by a teacher in the world of Islamic studies.

Therefore, this study will explain the sub-elements which are essential in the element of teachers' authority in Islamic online learning.

## Kamaruddin & Patak (2018)

There are five types of teacher authority described in a previous study by Kamaruddin & Patak cited in French and Rawn (1960). In this theory it is summarized that a teacher who teaches must have the power and credibility introduced in five types namely legal authority, incentives, expertise, references and punishment.

## Yusof, (2012)

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

## Azwan & Rozita (2002)'s quote in Yaniawati's (2003)

e-learning is the learning that uses online systems as a medium of communication between teachers and students. 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 do not have to constantly study in the classroom to get information about the content they want to receive. Students can even develop their learning process by seeking references and information from other sources.

## Abdullah (2001)

Abdullah Hasan (2001) 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. By having these three elements, a preacher can change the attitude and behavior of the target audience.

## Hamat & Suhari (2012)

Even from the past, most Nusantara scholars have received religious education at Mecca alMukarramah which delivered by religious teachers that were given credentials to manage the education inside the Masjidil Haram by discussing the scholarly works produced by the early scholars.

## Nurhafiza et, (2019)

There are several elements in shaping the concept of e-talaqqi learning of Islamic science. One of the most important elements is the authority of a teacher. 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 COVID19 outbreak, so the best way of learning is to learn at home by using e-learning channels

### 3. METHODOLOGY

- This study is a mixed method study .
- The design aspects of qualitative research involved some experienced administrators and academics who specialize in Islamic studies that involved in elearning .
- The data collection procedure included interviews from 4 informants and then were analyzed by using thematic analysis method .
- Meanwhile for quantitative study, the instrument used was questionnaire provided in the form of a likert scale through two types of printed forms and distributed through Google Form .
- 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 .

# 4. RESULTS AND FINDINGS

SUB-ELEMENTS OF THE TEACHER AUTHORITY			
No.	Sub-Elements	Expertises	Previous Research
1	Teacher Qualifications	Expert 1, Kolej Universiti Islam Selangor	Al-Fatani, 2011
		As for me, you need to confirm who he is. Where was his 'pondok' if he is a student. It doesn't necessarily for knowledgeable people to have a degree. But need confirmation on who memorised the Quran and 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 actually he has only SPM. So the 'fake' is happening at this current age. So, to me it needs to be there to be justified	stating that teachers need to teach according to their 4 qualifications, teachers can be 'consultants' or person to seek advice for any religious issues that may arise.
2	Teacher Accreditation	Expert 2, Universiti Sains Islam Malaysia	Mohd Yusuf et al., 2012 , Hamat & Suhari, 2012
		If want to teach in mosque and surau he needs to have credentials.	stating that each preacher or instructor should obtain a credential from the State Religious Department. Similarly during the past,
		Expert 3, Mufti Office This means syllabuses that meet certain criteria, and ultimately qualified teachers.	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, Mohamad Sattar, & Roseamnah, 2013
		From the point of technology view, information needs to be high because they are facing international information. So these people also need to master various fields of knowledge. Especially 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. Rubiah Abu Bakar & Abdul Manam Mohamad 2015 online learning involves the role of teachers, which is the continuous monitoring of the authenticity of information transmitted to students through new media.
4	Language Mastery	Expert 1, Kolej Universiti Islam Selangor	Rahim et al., 2016
		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.	teachers need to have a wide range of language skills including grammar in a language that is mastered. Nor Adha, 2013 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
		One has to master the technology. That means he needs to master the fullest level of technology. Which means he needs to be advance. He cannot be a 'not only user'. Yourself needs to be mastered in technology.	that technology is also a discipline of knowledge which can contribute towards maintaining a true faith.
		Expert 2, Universiti Sains Islam Malaysia ... 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	

## 4. RESULTS AND FINDINGS

Table 1 shows the level of suitability of the sub-elements or dimensions in teacher authority constructs.

**Table 1: Levels of Suitability of sub-elements in the teacher authority element**

Element	Sub-elements	Mean Score	Level
Teacher Authority	Teacher Qualifications	4.60	Very High
	Teacher Accreditation	4.29	High
	Information Skills	4.41	Very High
	Language Mastery	4.38	Very High
	Technology Mastery	4.17	High

The findings in the table 1 showed that all mean score for each dimensions are at high and very high levels.

## 5. CONCLUSION

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.



## 6. ACKNOWLEDGEMENTS



This research was supported by Majlis Agama Islam Negeri Sembilan.

We are thankful to our supervisors and colleagues Dr. Nur Zainatul Nadra Zainol, Assec. Prof Dr. Ts. Dr Azman Hassan and Prof. Dr. Hussain Othman who provided expertise that greatly assisted the research, appreciation to them for sharing their pearls of wisdom with us during the course of this research.