STUDY ON ELEMENTS OF TEACHER AUTHORITY IN ISLAMIC ONLINE LEARNING (E-TALAQQI)
1. Introduction
2. Literature Review
3. Methodology
4. Results And Findings
5. Conclusion
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 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.

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 al-Mukarramah 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

<table>
<thead>
<tr>
<th>No.</th>
<th>Sub-Elements</th>
<th>Expertise Details</th>
<th>Previous Research</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Teacher Qualifications</td>
<td>Expert 1, Kolej Universiti Islam Selangor, he needs 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.</td>
<td>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.</td>
</tr>
<tr>
<td>2</td>
<td>Teacher Accreditation</td>
<td>Expert 2, Universiti Sains Islam Malaysia, he needs to have credentials. If he wants to teach in mosque and surau he needs to have credentials. Expert 3, Mufti Office. This means syllabuses that meet certain criteria, and ultimately qualified teachers.</td>
<td>Mohd Yusuf et al., 2012, Hamat &amp; Suhari, 2012 stating that each preacher or instructor should obtain a credential from the State Religious Department. Similarly during the past, Nusantara scholars that lived in Mecca were given the privilege of teaching in the form of halalqah in Masjidil Haram.</td>
</tr>
<tr>
<td>3</td>
<td>Information Skills</td>
<td>Expert 1, Kolej Universiti Islam Selangor, 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.</td>
<td>Norliza, Mohmad Sattar, &amp; Roseannah, 2013 teachers need to make changes through methods and techniques in teaching technology in the face of global education challenges, Rubiah Abu Bakar &amp; 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.</td>
</tr>
<tr>
<td>4</td>
<td>Language Mastery</td>
<td>Expert 1, Kolej Universiti Islam Selangor, he needs to master the language skills. So to me a person involved in this must have mastered 3 languages at least 3 languages.</td>
<td>Rahim et al., 2016 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.</td>
</tr>
<tr>
<td>5</td>
<td>Technology Mastery</td>
<td>Expert 1, Kolej Universiti Islam Selangor, 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. 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.</td>
<td>Hamat &amp; Suhari, 2012 that technology is also a discipline of knowledge which can contribute towards maintaining a true faith.</td>
</tr>
</tbody>
</table>
Table 1 shows the level of suitability of the sub-elements or dimensions in teacher authority constructs.

<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></td>
<td>Teacher Accreditation</td>
<td>4.29</td>
<td>High</td>
</tr>
<tr>
<td></td>
<td>Information Skills</td>
<td>4.41</td>
<td>Very High</td>
</tr>
<tr>
<td></td>
<td>Language Mastery</td>
<td>4.38</td>
<td>Very High</td>
</tr>
<tr>
<td></td>
<td>Technology Mastery</td>
<td>4.17</td>
<td>High</td>
</tr>
</tbody>
</table>

The findings in the table 1 showed that all mean score for each dimensions are at high and very high levels.
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 research was supported by Majlis Agama Islam Negeri Sembilan.

We are thankful to our supervisors and colleagues Dr. Nur Zainatul Nadra Zainol, Assc. 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.