

ISLAMIC EDUCATION THEORY AL-ZARNUJI'S PERSPECTIVE IN THE BOOK TA'LIM AL-MUTA'ALLIM

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Abstract

Islamic education is one of the important pillars in Islamic civilization, Islamic education remains interesting and relevant because Islamic education figures have produced works that are very valuable for the development of Islamic education. These works are still relevant and continue to be studied today. One of the scholars who is categorized as an expert in Islamic Education and is considered to have an original and inspiring work is Imam Al-Zarnuji in his work Ta'lim Al-Muta'allim. So the purpose of this study is to analyze the theory of Islamic Education from Al-Zarnuji's perspective in the book Ta'lim Al-Muta'allim. The research method used in the research uses descriptive qualitative methods. Data collection is done through literature study then the collected data is analyzed through three stages, namely data reduction, data presentation, and conclusion drawing. The results showed that Ta'lim al-Muta'allim, which consists of thirteen chapters, emphasizes moral education and basic foundation knowledge in shaping the character and learning achievement of santri. This is relevant to character education in Indonesia. However, there are criticisms which in general from the title and systematics of the discussion are considered to only discuss student manners, not explicitly discussing teacher manners. Therefore, many state that the Ta'lim al-Muta'allim book is more oriented towards the student centered education model.

Keywords: Islamic Education, Al-Zaenuji, Kitab Ta'lim Al-Muta'allim.

INTRODUCTION

Islamic education is one of the important pillars in Islamic civilization. Through Islamic education, Muslims are taught about their religious teachings, science, and skills. Islamic education remains interesting and relevant, both through its figures and its works, those who play an important role in the process of reviving this ummah are figures who make great contributions in the field of Education (Adawiyah & Daulay, 2021). Even their names are as fragrant today as the great works they dedicate to the people. There are so many figures and works that inscribed the golden ink of the history of Islamic civilization with their knowledge of Education.

According to Hanifah 2018 in Rahman, (2016) the progress of Islamic civilization is not only in the field of general science but also in Islamic religion itself, during the golden period of Islam the birth of sciences such as tafsir, Hadith, Fiqh, Sufism and others. At that time also born scholars whose works are still a reference for Muslims today. These figures of Islamic education have produced works that are very valuable for the development of Islamic education. Their works cover a wide range of fields, such as theology, philosophy, law, and science. These works are still relevant and continue to be studied today (Ghajali Rahman, 2021).

Education that exists today is based more on the thoughts of Western figures on how to design the ideal education. Even though there are so many Muslim figures who have extraordinary thoughts about education ranging from Imam Al-Ghazali, Ibn Sina to modern thinkers such as sayyid akhmad khan, Fazlur Rahman, Zainuddin sardar, Muhammad Abduh, Muhammad Iqbal, and not to forget Az-Zarnuji (Hisabillah, 2023). At the end of the heyday of Islam and the beginning of the era of Islamic decline among one of the scholars categorized as experts in Islamic Education who are considered to have original and inspiring works is Imam Al-Zarnuji in his work Ta'lim Al-Muta'allimThariqotu At-Ta'allum.

Previous research by Agus, (2018) entitled Islamic Education in the perspective of Al-Ghazali resulted in education that emphasizes religious and moral education. According to him, the understanding and purpose of Islamic education is education that seeks and aims in the process of forming plenary people. As for making a curriculum, Al Ghazali has two tendencies, namely the tendency towards religion and the pragmatic tendency. The material aspects of Islamic Education according to Al Ghazali's thought include education in faith, morals, reason, social and physical. Meanwhile, another study by Ansari & Qomarudin, (2021) entitled The Concept of Islamic Education according to Ibn Sina and Ibn Qayyim Al-Jauziyyah resulted in a fundamental difference from the concept of Islamic Education thinking. Ibn Sina's own thought is more inclined to the application of science that is adjusted to the age level of children, while Ibn Qayyim's thought is more inclined to the cultivation of faith values and the use of reason to develop children's thinking horizons. However, the thoughts of the two Muslim figures can still be used as a relevant reference in developing Islamic education in Muslim countries around the world, one of which is in Indonesia.

Educational theory is not just theoretical knowledge, but an important foundation for effective, responsive, and evolving teaching practice. By continuing to review and apply them, you can benefit from creating a better learning environment. For this reason, researchers aim to examine the theory of Islamic Education in the perspective of Al-Zarnuji in the book Ta'lim Al-Muta'allim.

RESEARCH METHOD

This research uses qualitative research that is descriptive, qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or by other quantitative means (Nugrahani & Hum, 2014). In this study using the literature review method (library research), the data obtained in this study were sourced from books, research in the form of scientific articles, and studies that had been carried out by previous researchers related to the thought of Islamic Education from Al-Zarnuji's perspective. Then analyzed using data reduction presented in descriptive form and conclusions can be drawn regarding the theory of Islamic Education perspective of Al-Zarnuji in the book Ta'lim Al-Muta'allim.

RESULT AND DISCUSSION

Position and Influence of the Book of Ta'lim Al-Muta'allim

Ta'limul Mut'alim is a book written by Shaykh Imam al-Zarnuji (d.571/591). The yellow book is a collection of the thoughts of previous scholars. This is in line with the following opinion. "In general, the yellow book is understood by some circles as a religious reference book which is a product of the thoughts of scholars in the past written in a typical pre-modern format, before the 17th century AD. The yellow book refers to a collection of books containing Islamic religious lessons to other social and social sciences. The yellow book is also one of the important elements in pesantren life (Marlina, Suhartono, Hasan, & Ikhsanudin, 2021).

Kitab Ta'lim al-Muta'allim also explains to students about the ethics of studying (learning), so that the knowledge obtained by students provides blessings which of course begins with a straight motivation (intention) as expressed by Az-Zarnuji that:

"A student's intention in demanding you is to seek the pleasure of Allah, for the happiness of the Hereafter, to fight against one's own ignorance and all fools, to develop religion and to perpetuate Islam because the permanence of Islam can be realized by knowledge. Zuhud and piety are not valid without knowledge".

Kitab Ta'limul Muta'allim consists of thirteen chapters including:

1. Explains the fact of knowledge, the law of seeking knowledge, and its priorities.
2. Intention in seeking knowledge.
3. How to choose knowledge, teachers, friends and perseverance.

4. How to respect science and teachers.
5. Sincerity in seeking knowledge, rest and lofty ideals.
6. Size and sequence.
7. Tawakal.
8. Study time.
9. Love and advise one another.
10. Seek additional knowledge.
11. Be sane" when studying.
12. Things that can strengthen memorization and that weaken
13. Things that make it easier for the arrival of wealth, things that can prolong, and reduce life

Student activity in learning the book of Ta'lim Al-Muta'allim is an activity or activity carried out by students during the study of the book of Ta'lim Al-Muta'allim. There are also activities carried out by students in learning the book of Ta'lim Al-Muta'allim are listening to what is conveyed by the kiyai about the book of Ta'lim Al-Muta'allim, writing the statements delivered by the kiyai, asking something related to the explanation of the book of Ta'lim Muta'allim, high enthusiasm in participating in learning the book of Ta'lim Muta'allim, some students read the material of the book of Ta'lim Muta'allim first before starting learning, pay attention to the explanation given by the kiyai regarding the book of Ta'lim Al-Muta'allim (Muyassaroh, 2019).

Basically, the book of Ta'lim al-Muta'allim emphasizes moral education which is very influential on the motivation and appreciation of science and scholars, the concept of filters for science and scholars, and technical approaches to utilizing the potential of the brain, both in natural therapy, or psychological morals. This shows that learning the book of Ta'lim al-Muta'allim is very important in shaping the character and learning achievements of students in Islamic boarding school education (Mudakir, 2017).

The position and influence of the book of Ta'lim al-Muta'allim is in accordance with the objectives of national education stated in the Law. No. 20 of 2003 Chapter II Article 3 which explains that

"National Education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, capable, creative, independent, and become democratic and responsible citizens" (Novianto, 2015).

Systematics of the Discussion of the Book of Ta'lim Al-Muta'allim

1) في ماهية العلم، والفقہ، وفضله

In this chapter Imam al-Zarnuji talks about the obligation to study, and not all knowledge must be learned. Because what is mandatory for them is *Ilmulhâl*, such as the science of faith, the science of prayer, zakat, and the like.

After that he mentioned the virtues of studying, among them Imam al-Zarnuji's analogy of the virtue of the Prophet Adam (AS) over angels because of his knowledge.

Imam al-Zarnuji also explained that there are 4 laws of study. First, *farldu'ain*, one of which is the science of ablution and prayer. Second, *farldu kifayah*, such as the science of how to bury the dead. Third, *haram*, such as studying the science of divination based on astrology. Fourth, *jawâz* (may), such as studying medical science.

2) في النية في حال التعلم

Imam Zarnuji said that a student must have intentions when studying. The foundation he used was the Prophet's words about intention, "*innamala'mâlû binniyyât*", "Verily one's charity depends on one's intention."

There are several intentions that Imam al-Zarnuji advocated when studying. First, seek the pleasure of Allah SWT. Second, it eliminates the stupidity of himself and others. Third, reviving the religion and establishing Islam. Fourth, be grateful for the blessings of reason and body health.

In this chapter Imam al-Zarnuji also warns that a student should not seek with the intention of seeking influence so that people turn to him, nor seek a position on the side of the ruler, unless that knowledge is used to call for goodness and prevent evil in the government.

3) في اختيار العلم، والأساتذ، والشريك، والثبات

In this chapter Imam al-Zarnuji advises students to choose knowledge, teachers, and friends. It should be for a student to prioritize the knowledge he needs now in religious affairs (ilmulhal), and then learn knowledge that is useful for him in the future. And Imam Zarnuji advised to look for a teacher who was smarter and older than himself, and choose a friend who was diligent, wara', good in character, and perceptive.

4) في تعظيم العلم وأهله

Here Imam al-Zarnuji explains that a student will not gain knowledge but he respects knowledge and its owner, the teacher. He mentioned what etiquette a student must do, including not sitting in the teacher's seat, not starting a conversation with the teacher except with his permission, not talking much on the teacher's side, and others.

5) في الجد والمواظبة والهمة

Imam al-Zarnuji views science as a great goal, it must be achieved with sincerity, perseverance and high spirit. Sincerity does not only depend on students, but teachers and parents must also seriously prepare their children's education. He gave many suggestions so that knowledge is firmly attached to a student. Among them by repeating the lesson at the beginning and end of each night.

6) وترتيبه

Here Imam al-Zarnuji mentions a lot about the order of levels of lessons that teachers must teach to students, from basic to higher levels. In addition, Imam al-Zarnuji also stated that it is a must for students to hold activities such as mudzâkarah, munâdharah, and almuthârahah. Imam al-Zarnuji also reminded students to always be grateful for the gift bestowed upon them in the form of the ability to demand knowledge.

7) في التوكل

Of course, after the above efforts, a student must surrender to Allah SWT. Imam al-Zarnuji advised students not to feel difficult and to occupy their hearts in matters of sustenance. This is in line with the hadith of the Prophet SAW, "Whoever seeks knowledge, Allah SWT will guarantee his sustenance."

8) في وقت التحصيل

The period of seeking knowledge exists for life, from birth to entering the grave. According to Imam al-Zarnuji, the best time to seek knowledge is when you are young. If a student feels bored with one discipline, he can switch to another.

9) في الشفقة والنصيحة

Science and morals are two things that cannot be separated. A person of affection, willing to give advice and not envious. A student should also avoid enmity with others, as it can be a waste of time. He also advised them to always be positive thinking, not to be prejudiced against others.

10) في الاستفادة واقتباس الأدب

Imam al-Zarnuji laid out practical methods to increase knowledge, including preparing stationery at all times, not wasting time, associating with teachers and greed for knowledge, focusing on lessons, and obeying a teacher

11) في الورع

Imam al-Zarnuji in this chapter advises students to stay away from satiety, sleep a lot, talk a lot about something that is not useful, avoid food from the market whenever possible, gossip, associate with people who are moral. And they should associate with the people of Sholeh, sit facing the Qibla, practice the sunnahs of the Messenger, multiply the prayers.

12) فيما يورث الحفظ، وفيما يورث النسيان

Memorization is included in the learning method in various educational institutions. Imam Zarnuji mentioned that the things that help memorization a lot are sincerity, perseverance, little eating, and praying at night, reading the Qur'an. As if things that can cause forgetting include doing a lot of immorality, sin, anxiety, worry, and being busy with world affairs.

13) فيما يجلب الرزق، وفيما يمنع، وما يزيد في العمر، وما ينقص

In this chapter Imam al-Zarnuji reminds that a student must know what adds sustenance and what adds longevity and health, so that his study period can be completed properly. Imam al-Zarnuji mentioned that sinful deeds and lies can be a hindrance to the coming of sustenance. In addition, he also stated that sleeping at dawn is a barrier to sustenance, a lot of sleep causes fakir, including fakir in science. While waking up in the morning can bring all the convenience and can bring sustenance.

The Relevance of the Book to the Character of the Disciples

Islam places al-Akhlaq al karimah or noble ethics in a very high place as the Prophet (peace be upon him) was sent only to build noble morals. Kitab Ta'lim al-Muta'allim is a basic foundation science in shaping the character and learning achievements of students. This book is believed by the pesantren community to be able to shape the character and learning achievements of students so that this book is made a compulsory subject of pesantren. Santri who have studied the book of Ta'lim al-Muta'allim and practiced it, then the student is considered ready to accept and learn other sciences (Ridwan & Abdurohim, 2022).

The purpose of learning the book of Muta'allim Ta'lim is so that students are right in thinking, right in learning and right in practice, so that by studying the book of Ta'lim Muta'allim it is believed that students can become great individuals. have character, succeed in achieving and stick to Islamic teachings (Siregar, 2023).

Based on the title of the Book and the systematics of its discussion, the book of Ta'limul Muta'allim by many scholars and researchers is narrated to have relevance to the character of students in the model of character education in Indonesia. This is not an exaggeration, especially when associated with the 18 characters socialized through character education programs in Indonesia. The eighteen character values are described by Supranoto, (2015) as follows :

1. Religious: attitudes and behaviors that are obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of worship of other religions.
2. Honesty: the effort to establish oneself as a person who can always be trusted in word, action, and work.
3. Tolerance: respecting differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from oneself.
4. Discipline: orderly behavior and compliance with various rules and regulations.
5. Hard Work: earnest efforts in overcoming various learning and task obstacles, and completing tasks best.
6. Creative: thinking and doing something to produce a new way or result from something you already have.
7. Independent: attitudes and behaviors that are not easily dependent on others.
8. Democratic: a way of thinking, behaving, and acting that assesses the same rights and obligations of himself and others.

9. Curiosity: an attitude and action that always seeks to know more deeply and broadly than what it learns, sees, and hears.
10. National Spirit: placing the interests of the nation and state above the interests of oneself and its group.
11. Love of the Motherland: a way of thinking, behaving, and doing that shows great loyalty, concern, and appreciation for the nation.
12. Rewarding Achievements: encouraging oneself to produce something useful for society, and acknowledging, respecting the successes of others.
13. Friendly/Communicative: actions that show pleasure in talking, associating, and cooperating with others.
14. Peace loving: attitudes, words, and actions that cause others to feel pleasure and presence.
15. Fond of Reading: safe in the habit of making time to read various readings that give virtue to him.
16. Caring for the Environment: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.
17. Social Care: attitudes and actions that always want to give help to others and communities in need.
18. Responsibility: the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards oneself, society, the environment (natural, social and cultural), the country and God Almighty.

The eighteen characters were integrated into the study of the book of Ta'limul Muta'allim with the aim of shaping the character of the students

Criticism of the Book of Ta'limul Muta'allim

Apart from the pros and cons of the position and influence of the Book of Ta'limul Muta'allim, in general the title and systematics of the discussion is considered to only discuss student ethics / ethics, not explicitly discuss teacher ethics / ethics. Therefore, many claim that the book of Ta'limul Muta'allim is more oriented towards the student center education model which is often considered as a classical school or understanding in the relationship between students and teachers. Education based on *Student Centered Learning* requires active mu- rid, and conduct discussions with teachers as facilitators if they encounter difficulties. Active students are expected to foster students' sense of creativity (Antika, 2014).

Although there are many criticisms, if the book of Ta'limul Muta'allim is compared with the book of Tadzkiroh Al Sami Wa Al Mutakallim Fii Aadab Al'alim Wal Muta'allim by Ibn Jamaah Al kinani Al Syafii, then many state that the work of Ibn Jamaah is better than the work of al-Zarnuji, based on the following aspects:

1. Ibn Jama'ah's work has a global theme on teacher and student adab, while Al-zarnuji's work only focuses on the nature of students.
2. In the work of Ibn Jama'ah adab guru is even described in detail into 38 adab, while Al-zarnuji does not describe it.
3. In the Works of Ibn Jama'ah the disciple adab is described in detail into 36 adabs, while by Al-zarnuji only 13 adabs; means that there are disciples described by Ibn Jama'ah more broadly and in detail
4. In the work of Ibn Jama'ah adab guru is even described in detail into 38 adab, while Al-zarnuji does not describe it.

CONCLUSION

The progress of Islamic civilization is not only in the field of general science but also in Islamic religion itself with the presence of figures in Islamic Education. These figures of

Islamic education have produced works that are very valuable for the development of Islamic education, these works are still relevant and continue to be studied today. One of the figures who is considered to have original and inspiring works is Imam Al-Zarnuji in his work *Ta'lim Al-Muta'allim Thariqotu At-Ta'allum*.

Kitab Ta'lim al-Muta'allim is one of a row of yellow books that are widely studied and become a guideline for students in Islamic boarding schools. This book consisting of thirteen chapters emphasizes moral education and basic foundation knowledge in shaping the character and learning achievements of students. So that this book is narrated to have relevance to the character of students in the model of character education in Indonesia. However, there is a criticism of the position and influence of *Kitab Ta'lim al-Muta'allim*, in general from the title and systematics of its discussion is considered to only discuss adab or student ethics, not explicitly discuss adab or teacher ethics. Therefore, many claim that the book of *Ta'lim al-Muta'allim* is more oriented towards the student center education model.

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