

The Concepts Of Al-Zarnuji's Ethics In Islamic Education And Its Relevance For The Contemporary Era

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ABSTRACT

Education plays a significant role in shaping human behavior. Education in Islam encompasses academic pursuits of moral, ethical, and spiritual enlightenment. The current issues of moral decline within the family, school, and community are educational problems concerning moral and ethical education. This study describes al-Zarnuji's ethical concepts, as stated in his book Ta'lim al'Muta'alimis, and their relevance and applicability in contemporary education. This study is library research based on secondary data collected from documentation studies. It uses qualitative data described not by statistical data exposition but by word or descriptive explanation. The result shows that Al-Zarnuji's 13 (thirteen) chapters of his work had a unique view regarding ethics for the learning process. His educational ethics represent universal and rational ethics, which applies to contemporary education. The core value of this ethics is applicable beyond times and places, but its expression as a sociological phenomenon may be limited. It can be transformed according to a variety of circumstances. So, the expression of al-Zarnuji's ethics may vary according to places and times, schools and madrasahs or pesantrens, traditions, and culture. They are teachers, educational experts, and ulamas who should transform and adapt following different situations.

INTRODUCTION

Education is a process of socialization of values, attitudes, and skills. It is an activity that develops all aspects of human personality (Syarbini, 2012). Islamic education is "the formation of Muslim personalities" (Zakiah, 2006). The core and the soul of Islamic education is character education (morals). Achieving good character is the true goal of Islamic education (Al-Abrasyi, 2003). The character leads to strength in terms of body, mind, knowledge, and religious fidelity and positively impacts human life. Therefore, Islamic education gives attention to problems of moral education, including its internalization in the teaching and learning process. The role of the teacher of Islamic education is not only to transfer knowledge but also to transfer values and be a role model of personality. This essay focuses on Sheikh Al-Zarnuji's ethical concepts of education connected with teaching and learning issues of contemporary education.

Contemporary education refers to a more student-centered approach and emphasizes active learning. It uses advanced technology, such as mobile applications and video platforms, to impart knowledge and enhance students' learning experience. Students' most common problems are academic pressure, difficulty understanding course materials, technology distractions, lack of

motivation, financial struggles, purpose, and direction. Human development and needs, such as modern technology and contemporary models of teaching and learning, influence Islamic education. Meanwhile, Islamic education is oriented to shape students to have a good personality and to be a servant of Allah SWT. A person is said to have a good personality if the person's inner condition is indeed good and actualized in good deeds, speech, and behavior (Erisma & Natsir, 2023). The servant of God is always obedient and submissive. A person's behavior can measure the success of an education, how they socialize among other people, help others, benefit others, and other performances of obeying their religious teachings. In contemporary Islamic education, it is not an easy task to fulfill this goal.

Education plays a significant role in shaping changes in human behavior. Education in Islam encompasses academic pursuits of moral, ethical, and spiritual enlightenment (Fawzan, 2024). So, the essence of Islamic education is personal development in all its aspects: body, mind, and heart (Sutiono, 2021). The current issues of moral decline within the family, school, and community, resulting in increasing crime, social problems, and a crisis of humanity, have led to studies on moral and ethical education for character building (Salaeh, 2023). Educational experts also paid attention to incidents in the world of education, such as the decline of morals, an unsupportive educational environment, cases of bullying, sexual violence, and other physical and mental violence. Lickona (1996) said that there are 10 negative youth trends, including increasing youth violence, cruelty towards peers, cheating and stealing, fanaticism and crimes, egoism, disrespect for parents and educators, as well as other figures, language, and ethics decline, lack of responsibility, self-destructive behavior such as sexual activity and drug abuse.

Moreover, as stated above, contemporary students face common problems, including academic pressure, difficulty understanding course materials, technology distractions, and lack of motivation and direction. These negative behaviors consequently influence the quality of education and outcomes produced, not only in the school but also in society. Therefore, in responding to the problems of human behavior above, it is crucial to socialize and internalize moral education for students (Awaluddin, 2023). Good morals are fundamental in shaping students' behavior and vice versa. Muslim educational scholars believe that human problems are essentially educational problems. Moral and ethics education is considered one way to respond to social restlessness today (Alhaib & Alsandi, 2022).

Al-Zarnuji's ethical concepts of education should be discussed to overcome the current moral problems of students. Some educational scholars and researchers narrated his book *Ta'lim al-Muta'allim* to have relevance to building the morale or character of students (Mufid & Tamam, 2024). The book is top-rated because of its position as a compulsory subject in most pesantren (Islamic boarding schools). Santris (pesantren's students) commonly practice it, so their educational culture and experience are part of Al-Zarnuji's ethics. Therefore, Al-Zarnuji's book needs to be further discussed for its applicability in the broader places of education outside pesantren, such as public schools and even government state schools, under the newest "National Curriculum Merdeka" if the Indonesian context is used. What is the relevance of Al-Zarnuji's ethical education concepts to contemporary education, and what are its implications for overcoming current students' moral problems?

Some previous research findings indicate that Al-Zarnuji Book's '*Ta'lim al-Muta'allim*' can be used as a student guidebook, with the ability to change students' character for the better. Huda and Kartanegara (2015) found that Al-Zarnuji proposed three categories in formulating educational goals: God's pleasure, individual development, and social orientation. In other studies, Badri (2022) stated in his research that Imam Al-Zarnuji had a significant influence on Islamic education and the formation of ethics for students. Still, education must also lead to developing human qualities in terms of intellectual, emotional, and spiritual balance. Al-Zarnuji provided the idea to encourage the development of humans in all aspects. The findings of Mudakir's (2017) study indicated that the

learning outcomes of the *Ta'lim al-Muta'allim* book positively and significantly influenced students' character formation and learning achievement. Putri and Natsir (2023) emphasized that in the learning of Islamic education in Madrasah Aliyah Darul Hikmah Tawang Sari Blitar has been declared using learning ethics in the book of *Ta'lim al-muta'allim* in daily teaching and learning and using the concept of *ta'dzim al-syuyukh* to examine the manners of students towards their teachers as well as instilling habituation, exemplary, advice, and assignment methods. Siregar (2023) believed that students' practice of the educational ethics of *Ta'lim al-Muta'alim* led to the students becoming great individuals and succeeding in achieving beneficial knowledge. These studies indicate that the Al-Zarnuji ethical concepts of education are valuable in terms of a guide for better students' moral and educational achievement and apply to current education.

Al-Zarnuji's thoughts on educational ethics represent an educational theory. His concept of education is close to that of al-Ghazali. This resemblance lies in the visionary characteristic of eradicating ignorance and raising human dignity through education (Gunawan et al., 2020). Al-Zarnuji and Al-Ghazali have different backgrounds and approaches to developing Islamic education ethics and morals. It can be seen as a form of the richness of the treasury of Islamic educational thought, so it is not surprising that a study states that both thoughts are a reference in understanding morals, spiritual values, and character (Rosidah et al. 2024). The results of other studies explain that the difference between the two lies only in emphasis. First, Zarnuji's concept of learning emphasizes moral requirements for teachers and students, while for Al-Ghazali, it is only for teachers. Second, the essence of learning for Zarnuji is forming the soul or morals. In contrast, for Al-Ghazali, the soul's formation is oriented toward getting closer to Allah to achieve salvation in this world and the hereafter (Juhji, 2015). Besides, both emphasize that education should be associated with the aim of a person's life and cultivate individuals to practice religious teachings for salvation and happiness in the afterlife (Sheikh & Ali, 2019).

Al-Zarnuji's thought has the exact genealogy of thought to Ibn Maskawaih, a 10th-century Persian-Islamic philosopher who significantly contributed to ethics and morals. In his famous work, "*Tahdhib al-Akhlaq*" (The Formation of Morals), Ibn Maskawaih presents his views on morality, integrity, and virtue. He emphasized the importance of justice, simplicity, and balance in life. People can learn from Ibn Maskawaih's thoughts to understand the true meaning of ethics and implement it in their daily actions (Zahro, 2023). The comparative study of Thohir et al. (2017) even showed similarities between Sheikh Al-Zarnuji's thought and Plato's. The concept of metaphysics in *Ta'lim al-Muta'allim*, called *ma'rifatullah*, is included in Plato's idealistic idea of macrocosm and microcosm. According to these two scholars, the similarity was the impact on shared educational goals to achieve goodness and union with God. The difference mainly stated in the concept of metaphysics was that Sheikh Al-Zarnuji saw that reality comes from God.

At the same time, Plato's idealism insisted that reality can be dug into God through contemplation, idea, or reason. Thohir et al. (2017) saw that Al-Zarnuji embraced the philosophy of education, which concerned the character with a romantic stream associated with Plato. He also argued that there is a match between the views of philosophers of Islam, such as Al Farabi and Ibn Sina, and Western philosophers' sensible idealism, including Sheikh Al-Zarnuji. However, Al-Zarnuji had a unique view regarding character education. Al-Zarnuji focused on character education as a process that requires special attention. Forming human character is crucial from an early age through educational methods. Young people can take inspiration from Al-Zarnuji's teachings to understand how important character education is in forming a good person. The discussion of morals has become crucial in every educational institution worldwide. As Sham et al. (2020) research in Malaysia aims to identify the level of *akhlaq* practiced by the younger generation, it is found that the practice of *akhlaq* needs to be internalized for students to build their self-esteem and good behavior. In addition, Gani (2019) also found that moral education is required to control humans towards the right path and avoid moral decadence, spiritual anomalies, and supremacy of morality. The difference between this

study and the previous literature is its focus on finding the relevance of Al-Zarnuji's ethical concepts of Islamic education to modern education, especially in Indonesia.

Shaykh Imam Al-Zarnuji (d.571/591 H), a prominent Islamic scholar of the 12th century, contributed extensively to Islamic education through his work "Ta'lim al-muta'allim ". He proposed ethical learning concepts for achieving the goal of Islamic education and functional and quality knowledge (Mahsun & Maulidina, 2019). It emphasizes moral education, which is very influential in the motivation and appreciation of science and scholars. Hence, this research investigates the enduring relevance of Al-Zarnuji's concepts in Islamic education and their applicability to contemporary educational practices. By examining Al-Zarnuji's teachings on character development, ethical conduct, and the integration of faith and knowledge, this study seeks to explain their significance in addressing the challenges of the modern educational landscape.

METHODS

This study is library research based on secondary data (Zed, 2004). It uses qualitative data described not by statistical data exposition but by word or descriptive explanation. The data is collected from documentation or literature review through reading, selecting, and processing written data from sources available. The research begins with collecting data from primary literature, especially Al-Zarnuji's work Ta'lim al-Muta'alim, then collecting data from secondary literature, both in the form of books and articles, student papers, and others, concerning Al-Zarnuji's ethical concept of education. Then, the results of previous research related to Al-Zarnuji's Islamic educational thoughts and their relevance to contemporary-era education. The tertiary literature, such as bibliography books, biographies, and encyclopedias, is also used. The data will be verified and analyzed based on Miles and Huberman's theory, which begins with reducing unnecessary data, then presents the data and concludes (Matthew & Huberman, 1994).

RESULTS AND DISCUSSION

The Brief of Al-Zarnuji's Biography and His Book.

Al-Zarnuji is one of the prominent Islamic educational experts of the Abbasid caliphate. His ideas on education are stated in a treatise titled "Ta'lim al Muta'allim." It is divided into thirteen chapters and addresses morality and ethics for teachers and students. Ta'lim's author is identified by two names: (1) Burhanuddin Al-Zarnuji, who lived in the 6th or 13th century Hijri, and (2) Tajuddin Nu'man bin Ibrahim bin Al-Khalil Al-Zarnuji, who died in the 6th century Hijri. He was also a religious scholar of the Hanafi Madhab around the 13th century, and he could be identified in the year 593 H through his treatise, Ta'lim al Muta'allim (Athiyatullah. 1970). The place of his birth was located by the Tigris River, namely Eastern Turkistan. He lived in the last period of the Abbasid caliphate, whose last caliph was al Mu'tasim (1258 M/656H). In recognition of his learning, he was given the honorific name Burhān al-Din Al-Zarnuji, which is so popular among his biographers that his original name is entirely forgotten.

Shaikh Al-Zarnuji is the author of the book Ta'lim al-Mut'alim, one of yellow-book (an old-fashioned Arabic Book). The yellow book, presented in a conventional pre-modern format, is generally regarded as a religious reference from before the 17th century AD. The "yellow books" had a very significant impact on both Islamic religious teachings and other social sciences. Ta'lim al-Mut'alim is also part of a crucial reference in pesantren education (Marlina et al. 2021). The general content of the book is stated in several studies. Ma'arif (2017) noted that the main topics of the book "Ta'lim al-Muta'allim" are the nature of knowledge, the law of seeking knowledge and its importance; Setting intentions in seeking knowledge; how to choose knowledge, teachers, friends, and persistence in learning; about how to respect knowledge and teachers; about sincerity in seeking knowledge, noble character and noble character, ideals; about the beginning of learning, its size and discipline;

Trust and surrender to God. Regarding the study period, mutual love and advice, taking knowledge, the state of studying, things that can strengthen and weaken memorization, and things that can make it easier to bring good fortune, prolong life, and reduce life.

Mudakir (2017) said that 'Ta'lim al-Muta'allim' highlights the importance of moral education in shaping the motivation and respect of scientists and scholars and technical methods of utilizing the brain's potential for natural healing and psychological morality. Mufid and Tamam (2024) revealed that 'Ta'lim al-muta'allim' emphasizes moral education and basic foundation knowledge for building character and learning achievement of Santri (pesantren's students). Mufid and Tamam stated that the book only discusses student manners, not explicitly discussing teacher manners. Therefore, it is more oriented towards the student as its title is 'Ta'lim al-muta'allim,' meaning teaching students. Moreover, Rosidah et al. (2024) said that Al-Zarnuji's Ta'lim, which consists of thirteen chapters, is about the study period, mutual love and advice, taking knowledge, the state of studying, things that can strengthen memory and weaken it, things that can make it easier to bring in sustainability, prolong life, and reduce life.

In general, Yanto and Yaqin (2024) concluded that the Book of Ta'lim Muta'alim contains several sub-chapters, namely 1). The nature of Islamic jurisprudence and its virtues, including obligations, the virtues of knowledge, learning the science of morals, and the definition of science; 2). The Intentions When Studying, including Learning Intentions, Good and Bad Intentions, Delights, and Wisdom of Knowledge; 3). Glorifying knowledge and its owners, including glorifying knowledge, glorifying teachers, glorifying books, respecting teachers, not choosing your knowledge, and not sitting too close to teachers; 4). Being sincere, Muroja'ah, and ideals including Sincerity of the Heart, Muraja'ah of lessons, Self-compassion, and Dreams; 5). Starting to study, study limits and their sequence, including Day to begin studying, Quantity of Lessons, Quality of Lessons, Taking Notes, Praying, Muzdakarah, Munadharah, Mutharahah, Exploring Knowledge, Funding for knowledge, Gratitude, Sacrifice for the sake of knowledge, Lillahi Ta'ala; 6). About relying on trust, including matters of fortune, the influence of worldly affairs, living with concern, using all time for knowledge, and time to gain knowledge.

Kitab Ta'lim al-Muta'alim consists of thirteen chapters (Al-Zarnuji, 1408/1984), including: First, it explains the essence of knowledge, the law of seeking knowledge, and its priorities; Second, the intention in seeking knowledge; Third, how to choose knowledge, teachers, friends, and perseverance-perceptive; Fourth, how to respect science and teachers, side, and others; Fifth, seriousness in seeking knowledge, continuous, and noble ideals; Sixth, size and sequence; Seventh, Tawakal; Eighth, time to study knowledge; Ninth, love and advise one another; Tenth, be sane" when studying, Seek additional knowledge; Eleventh, be Wara 'when studying' (keeping away from the haram and syubhat); The twelve are the things that can strengthen memorization and which weaken it; Thirteen is things that make it easier for the arrival of wealth, things that can prolong and reduce life.

Thus, this demonstrates how crucial the book is for students to study Ta'lim al-muta'allim to shape their character and academic performance in any Islamic educational institution. The book indicates that students' potential and abilities are gradually promoted and developed to achieve the desired personality type through education. The desired personality type is someone who can live and lead his own life according to Islamic ideals, namely being an intellectual, religious, and humanist human being.

Al-Zarnuji's Concepts of Ethics For The Learning Process

Ethics and morals are two interrelated concepts in the context of human behavior. Both refer to understanding good and bad human behavior and wrong and right in action. Islamic perspective sees that ethics and morals are considered a guide to human life following the desire of Allah SWT (Prayogi, 2024). There are many kinds of ethics in Islamic teaching to promote Islam as a blessing for all humans and nature (al-islam rahmatan li al-alamin), such as ethics of Muslims to other Muslims concerning education, economics, political practices, agreement, family life, ethics of Muslim to their God and the Prophet, and ethics of Muslim to the nature. Al-Zarnuji's thoughts in the book 'Ta'lim al-

Muta'alim' have been recognized as a work of educational ethics. His concept of educational ethics is related to students' morals, such as toward teachers, friends, knowledge, and times (Ulfa, 2022). Al-Zarnuji also emphasized the importance of intentions (Niyyah) in learning because this is the basis for doing everything, including seeking knowledge. (Wijayanti & Aisahningsih, 2023).

Al-Zarnuji elaborated thirteen chapters on the ethical concepts of Islamic education. His thirteen chapters represent his elaboration of the 13 concepts of ethics for the students. He had a unique view regarding educational ethics for the learning process. That indicates that he prefers to develop a human character early on through education. However, this study investigates only four of his 13 concepts of ethics, especially the ethics of students regarding intention in seeking knowledge, ethics toward a teacher, ethics toward friends, ethics of gaining knowledge, and ethics of the learning time. These four ethics are crucial for students in shaping their behavior for learning and socialization.

Intention (Niyyah)

Intention is a desire to do something followed by action, and the intention is located in the heart. Then, intention has a fundamental position in life. Wijayanti and Aisahningsih (2023) state that someone seeking knowledge must instill intentions. Intention is important because it can change all actions into worship (afterlife actions). Shofwan (2017) states that actions have criteria resembling the actions of the world changed into the actions of the hereafter because it instills intentions for all actions. Rasulullah SAW also said in the authentic hadith: "All actions are valid if they are accompanied by intention." Then, Al-Zarnuji added that every student must have the intention to seek knowledge and the pleasure of Allah SWT to get a reward in the afterlife, eliminate the ignorance in himself and the ignorance of those who are still ignorant as well as the intention of reviving and preserving Islam (Al-Zarnuji, 1408/1984). It can be understood that a student must instill the intention when seeking knowledge to get happiness in the afterlife, and everything that is done has benefits as a provision for life in the afterlife.

Ethics Toward Teacher

Among Al-Zarnuji's educational ethics concerning students' success in seeking knowledge is to respect their teachers. In the explanation of *Sharah Ta'lim Muta'allim*, it is mentioned that "One of the ways to respect knowledge is respecting the teacher," as Sayyidina Ali said: "I am a slave to the one who taught me one letter of knowledge; it is up to him to sell me, free me or keep me as a slave" (Ibrahim, 2016). In addition, the poem written by Al-Zarnuji (1408/1984) reads, "In return for respecting the teacher, it is very appropriate if he is given a thousand dirhams, even if he only teaches one sentence." Respecting teachers is not only limited to saying or being polite to them but also giving rewards for their services. Furthermore, Al-Zarnuji explained that whoever wants the child to become a good Muslim should be devoted to the 'fuqaha', respect and help them with something they need (Al-Zarnuji, 1408/1984). So, it can be seen that maintaining ethics for teachers is a determining factor for everyone to achieve learning success and help everything the teacher needs. They will get blessings from Allah SWT as well as the blessing of knowledge gained. Ibrahim (2016) in *Syarah Ta'lim Muta'allim* also mentions that the blessings of knowledge gained will flow to children, grandchildren, and so on.

Ethics Towards Friends

In addition, Al-Zarnuji emphasized that "One way to glorify knowledge is to respect learning friends and teachers who teach" (Al-Zarnuji, 1408/1984). This quote conveys that morals to friends must also be applied in everyday life and socializing. Students should maintain an attitude with anyone, especially friends who seek knowledge together (Nurhakim, 2020). It can control the relationship between friends and avoid any problems. In the context of choosing friends, Al-Zarnuji also said to choose diligent friends, wira'i (keep themselves from the haram), have an honest character, easy to understand and stay away from lazy friends, like idle, talk a lot, evil deeds, and slander friends (Al-Zarnuji, 1408/1984). It can be seen that a student must choose friends who can increase their insight, intelligence, smartness, and Wira'i. He said that the character of men can be

known by whom they have friends. If you want to know someone's behavior, don't ask him; look at who they have friends with. Therefore, students must respect their friends when seeking knowledge and choose good friends to achieve learning success and valuable knowledge.

Ethics of Gaining Knowledge

Students should respect every field of knowledge to get blessings and benefits from it. Al-Zarnuji stated, "The fact that I was able to succeed in acquiring knowledge was because I respected knowledge. Because, every time I want to take Khurasan (book sheets), I am always in a state of purity" (Al-Zarnuji, 1408/1984). Al-Zarnuji not only explains about respecting knowledge but also must be able to choose a teacher who is smart and has broad insight so that it can help students succeed in learning; as he said, "You should be able to choose a teacher who is Alim (smart), more wira'i and older" (Al-Zarnuji, 1408/1984). Older teachers mean teachers older than their students have more extensive experience and insight than their students so that all knowledge and efforts in the educational process can be maximized.

Ethics of the Time

Time is precious for a student. Students must be able to maximize time well because time has passed, and it will be challenging to do so on another occasion. Al-Zarnuji discusses time because it is considered important and should not be wasted by everyone, especially students. As mentioned in Ta'lim Muta'allim, "The time to produce knowledge is unlimited, starting from the cradle (baby) to the grave" (Al-Zarnuji, 1408/1984). So, students should be able to utilize their lifetime to seek knowledge from birth to death. Al-Zarnuji also said, "He should spend all his time seeking knowledge; if he feels bored with one science, then change to pursue other sciences" (Al-Zarnuji, 1408/1984). Therefore, the ethical concept of time is to take advantage of the second-by-second running time so that students can use time to maximize learning and do all positive things to help life in the future. Al-Zarnuji also reminds students not to waste useless time because it will harm them.

Relevance for the Contemporary Era

Ethics is an essential component of Islamic education and relates to all aspects of individual and social attitudes. Islam places noble ethics (al-Akhlaq al-karimah) 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 an ethical foundation for shaping students' character and good behavior. This book only focuses on the nature of students. Al-Zarnuji's concept of ethics relates to how a person, especially students, should behave toward knowledge, their selves, and other people related to the learning process. Ta'lim al-muta'allim encourages students to remember God in their study by niyyah, appreciate knowledge, respect teachers and friends, avoid laziness, waste time, and so on. Al-Zarnuji's ethics is rooted in his philosophical concept of education. His concept of education promotes fulfilling human needs, including academic pursuits, moral or ethical, and spiritual enlightenment. Al-Zarnuji has the exact genealogy of thought as al-Ghazali's and Ibnu Maskawaih's thoughts concerning the goal of education. They highlight that the aim of Islamic education is not limited to transferring knowledge but also internalizing religious values and morals (Fauwzan, 2024). Ta'lim al-muta'allim explains the more detailed purposes of education. They are to make a person worship Allah, be honored and guided towards goodness, find the blessings in the afterlife, increase knowledge by himself and from others, improve himself, and preserve Islam (Asrori, 2016, Arif, M. et al, 2023)

The concept of Islamic education as such is derived from al-Qur'an and al-Sunnah. The Al-Qur'an (al-'Alaq, 1), known as the first revelation, 'Read, O Prophet, in the Name of your Lord Who created,' reminds people to seek knowledge in the name of God. In (al-Ghasiyah, 17, Arif, M. 2022), 'Do they not look at the camel, how they are created (by God)' shows that according to the Islamic religion, knowledge is to be connected to God. According to Islamic religion, there are signs of God in the creation of human beings, nature, planet, animals, and numerals, and people should be guided to understand them. Moreover, Al-Qur'an and Al-Sunnah also mention the foundations of knowledge, such as Sociology, Anthropology, Politics, Mathematics, Logic, Economics, Biology, History, Culture, Law, Astronomy, Geology, Chemistry, languages, and so on. So, education is not separated

from religious values and purposes. Therefore, the learning process of transferring knowledge is not a secular activity. It is a kind of religious contemplation about the creature of God. Worship is not only praying but also seeking whatever knowledge because the essence of knowledge is an understanding of God's creature, just as understanding God's holy book. Seeking knowledge of both is interrelated but often separated, even contradicted. Islamic education is concerned with connecting knowledge and education with the purpose of human life, both for happiness in the world and hereafter.

As an Islamic religious country, the concept of Islamic education above is relevant and should be adapted for the Indonesian context. The discussions about the learning process's ethics apply to Indonesian education, not only for the pesantren (Islamic boarding schools) and madrasah education but also for the national schools because the national philosophy of Pancasila commits to believing in the One God. The government also allocated 30 percent of learning hours in the newest "Curriculum Merdeka" to shape "the Pancasilaist young generation." It strongly indicates that integrating religious values in transferring knowledge in Indonesia is relevant. It is motivated by the constitutional law and the government curriculum. Therefore, the gate for adaptation of Al-Zarnuji's ethics is open to Indonesian schools, including state and national schools. The book 'Ta'lim al-Muta'allim' can reference Muslim students' knowledge and ethical practices wherever they study. Other Muslim scholars' works on Islamic education and morals or ethics, such as al-Gazali's and Ibn Maskawaih's, are also relevant to the references. Establishing the Law of Pesantren (Undang-undang about Pesantren) elevates them from their status of in-formal education to non-formal education. It may lead to a recognition of their "Yellow books," including Ta'lim al-Muta'allim, by the people outside pesantren.

Al-Zarnuji's and other Muslim scholars' concept of education, which integrates religious value into the knowledge, understanding, and learning process, can potentially overcome the problems of moral decline within the family, school, and community. The incidents in the world of education problems, such as the decline of morals, cases of bullying, sexual violence, and other physical and mental violence, cruelty towards peers, cheating and stealing, fanaticism and crimes, egoism; disrespect for parents and educators and other figures; language and ethics decline, lack of responsibility, self-destructive behavior such as sexual activity and drug abuse lack of motivation in life and study, depression and stress, technology disruption, and so on. So, it is relevant to integrate character education and ethics in the learning process and understanding of knowledge and life. The formation of morals at an early age in schools is a crucial effort to anticipate the problem of morals above. The further detailed concept of ethics by Al-Zarnuji, especially the ethics of students regarding intention in seeking knowledge, ethics toward a teacher, ethics toward friends, ethics of gaining knowledge, and ethics of the learning time, represents the universal and common value of the learning process. These four ethics are crucial for students in shaping their behavior for learning and socialization. Most people understand that implementing these ethics is beneficial for shaping students' morals and character.

Concerning intention or motives, people or students need the motivation to drive their lives to achieve their expectations. The intention is universal ethics, and intention directs individuals' spiritual and physical activity. Al-Zarnuji's concept of intention is relevant to contemporary education. There are theories formulated to introduce human motivations or intentions. The theories vary and seem to be influenced by the background of the sociological-psychological-theological experiences of the founders. Al-Zarnuji's is one among them. For Western theories, human intention is based on secular values, while Muslim intention is based on Islamic teachings. Implementing both is a choice; for Muslims, following the concept of intention from Islamic teaching is suggested. Moreover, Al-Zarnuji highly emphasizes respecting teachers or people who are knowledge experts. It is also a universal, common value and ethics. So, it can be applied in contemporary education. Al-Zarnuji emphasizes students' morals to teachers, friends, knowledge, and time. It is the point of the concentration of moral education conveyed by Al-Zarnuji. He said every student is expected to respect each other among friends, such as seniors respecting juniors and vice versa. This ethic is practiced in the classroom, various school activities, and socializing outside of school. It must be

familiarized by students so that they always adhere to Islamic morals and values reflectly. Implementing such ethics eliminates harmful acts of violence, bullying, discrimination, etc.

Furthermore, on the ethical concept of respecting knowledge, a student should understand that knowledge must be respected to achieve its benefits and realize that all knowledge belongs to Allah SWT. It is a rational ethics that is possibly implemented in contemporary education. The students should be motivated to respect knowledge so that they can approach and learn it with full appreciation. The Islamic perspective about the demand to responsibly practice knowledge is an ideal teaching and is not deniable. Al-Zarnuji highlighted heavily the practice of knowledge. He saw it as a key success and benefit of learning. Learning is not just about collecting knowledge but also about practicing it. His thought is critical to current facts that some experts abuse their knowledge and expertise. The corruption of educated people is a problem of irresponsible knowledge practice. When people understand that knowledge is taken in the name of God, it hopefully reduces the abuse of knowledge.

Finally, on respecting time, al-Zarnuji reminded students to use it best for learning, doing anything beneficial, and leaving everything unuseful. He also reminded students that seeking proper knowledge requires a long time. Students should be patient. In the digital era, students may spend more time opening smartphones and computers, but this should primarily be part of learning and seeking beneficial knowledge. Contemporary education, which stresses a more student-centered approach and emphasizes active learning, will not be helpful without students' responsibility for their duties and understanding the expensive time. Therefore, contemporary education teachers also need to ensure that their students respect time and are patient while learning. Al-Zarnuji's thought of learning ethics in Islamic education represents universal and rational ethics that apply to modern education. Al-Zarnuji's concept of educational ethics is derived from Islamic principles for specific contexts. It must be differentiated between principles of ethics and its implementation for particular situations. His work *Ta'lim al-Muta'alim* might include aspects of the sociological influence of al-Zarnuji's social context. It was a temporary aspect and could be changed. However, the principle or core value of ethics derived from Islamic teaching should be maintained. It needs to be understood and transformed into a contemporary situation regarding various situations. So, the expression of al-Zarnuji's ethics may vary according to places and times, schools and madrasahs or pesantren, traditions, and culture. They are teachers, educational experts, and ulamas who transform it following different situations.

CONCLUSION

Al-Zarnuji's 13 (thirteen) chapters of his work *Ta'lim al-Muta'alim* had a unique view regarding ethics for the learning process. His ethics is rooted in his philosophical concept of education. His educational ethics represent universal and rational ethics, which applies to contemporary education. The core value of this ethic is applicable beyond times and places, but its expression as a sociological phenomenon may be limited. It can be transformed according to a variety of circumstances. So, the expression of al-Zarnuji's ethics may vary according to places and times, schools and madrasahs or pesantrens, traditions, and culture. They are teachers, educational experts, and ulamas who should transform and adapt to different situations.

Al-Zarnuji, like other Muslim scholars, promotes education, which is responsible for fulfilling human needs, including academic pursuits, moral or ethical, and spiritual enlightenment. Therefore, the learning process of transferring knowledge is not a secular activity. Four of the thirteen ethics concepts stated in *Ta'lim al-Muta'allim* are crucial for students in shaping their behavior for learning and socialization. They are the ethics of students regarding intention in seeking knowledge, ethics toward a teacher, ethics toward friends, ethics of gaining knowledge, and ethics of the learning time. Al-Zarnuji's concept of ethics in Islamic education is relevant to modern education. For the Indonesian context, the national philosophy of Pancasila, the newest "Curriculum Merdeka," and the law of pesantren strongly give a base for implementing ethics in education. Moreover, the rationality of al-Zarnuji's ethics can be applied in contemporary education. Implementing these ethics is beneficial for shaping students' character and anticipating moral decline. It can create a positive

learning environment and prevent violence and bullying. The role of Islamic scholars becomes important as an example in shaping ethics in the learning process. Educational institutions should pay attention to students' attitudes and focus on instilling good morals and behavior.

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