

Jama'ah 's Educational Thoughts

Susi Lestari Siregar

UIN North Sumatra ; susibelassiregar935@gmail.com

ARTICLE INFO

Keywords:

*Ibn Jama'ah ;
Biography ;
Works ;
Thoughts ;
Education.*

Article history:

Received 2023-09-29
Revised 2023-09-29
Accepted 2023-09-30

ABSTRACT

The purpose of this article is for learn Ibn Jama'ah thought about education , begin from his biography and works until thoughts his education is very valuable . In this article , method research used _ is qualitative descriptive by do research library from relevant books , journals , and articles . This study found that Ibn Jama'ah - named complete Badruddin Muhammad Ibn Ibrahim Ibn Sa'ad Allah Ibn Jam'ah ibn Hazim Ibn Shakir Ibn Abd Allah al- Kinany — born in Hamwa , Egypt. In Tadzkirat Al-Sami' Wa Al- Mutakallim fi Adab Al -' Alim wal Muta'allim , Ibn Jama'ah discuss many ideas about thoughts education . His work discuss manners (ethics) of scholars and students , material lessons , and ideas about curriculum . Ibnu Jama'ah's theory of education combine his knowledge about morality and jurisprudence .



Corresponding Author:

Susi Lestari Siregar

UIN North Sumatra; susibelassiregar935@gmail.com

1. INTRODUCTION

One _ figure scientists who have brilliant ideas is Ibn Jama'ah a a prominent , creative , scholar figure , he is a famous son of Egypt with Ibn Jama'ah 's call . He born from circles a knowledgeable and ascetic family (Badruddin, 2005). Reviewed from corner look at the period of his life , Ibn Jama'ah lived during the Ayyubid and Mamluk dynasties. Leader of the Ayyubid Dynasty at that time That it was Salahuddin Al-Ayubi who brought it a breath of fresh air towards the growth and development of Sunni ideology

which replaced the Fatimid Dynasty in 1174 AD which developed Shiite ideology .

The works of Ibn Ja'maah , he pour in his most famous book ie *Tadzkirot Al-Sami' Wa Al- Mutakallim fi Adab Al-'Alim wal Muta'allim* , composed _ he in 672 H/ 1273 AD, which contains all over draft education . Apart from that , the works collected by Ibn Jam'ah is covers about problem Ulumul Hadith, Ulumul Tafsir, Fiqh , Ushul Fiqh as well as Astronomy . As for who will discussed by the author in paper This is focused to “ *Ibn Jama'ah 's Educational Thoughts* ”, which is the topic This naturally leads to education discovered by Ibn Jam'ah .

2. RESEARCH METHODS

Study This use method study qualitative descriptive (Syahrums , 2012). Study using secondary data obtained _ from ingredients library (Sugyono , 2015), library in study This use Educational studies about Ibn Jama'ah obtained _ from books , articles and searches about Ibn Jama'ah . Literature in studies literature study This with method collect data via studies the literature used is biography , works and thoughts of Ibn Jama'ah .

3. DISCUSSION

A. Biography of Ibn Jama'ah

Ibn Jama'ah, who is often called in his life, has the full name of Badruddin Muhammad Ibn Ibrahim Ibn Sa'ad Allah Ibn Jam'ah ibn Hazim Ibn Shakir Ibn Abd Allah al-Kinany, he was born in Hamwa, Egypt. Ibnu Jama'ah was born on Monday night, on the 4th of Rabi'ul Akhir 639 H, which coincides with the month of October in 1241 AD, and died on Monday night, the 21st of Jumadil Ula 733 H/ 1333 AD at the age of 94. Ibnu Jama'ah prayed at Jami' Al-Nashiriy Mosque in Egypt and was buried in Qirafah (Abdul Al-Jawad

Khalaf, 1998). Ibn Jama'ah was a very simple individual figure, especially in terms of eating, dressing, and riding as well as in terms of his residence. Beliu's very humble nature (noble behavior), the nature of tawadhu and the noble nature of beliu's modesty. While the characteristics of him are mentioned that he has white skin, a thick beard, clean, the clothes he wears are always neat and his voice is gentle (Badrudin, 2005).

B. His works

Among race Muslims of Ibn Jama'ah famous with various type profession he holds among them namely , him is a fair judge , a person educators , preachers as well he is a mufti. Ibn Jama'ah own so Lots work write , between in field the science of Tafsir, fiqh , hadith , kalam , Nahwu , adab and fields education as well as field others .

Adapun nama-nama kitab karya tulis beliau tersebut antara lain (Abdul Al-Jawad Khalaf, 1998) : *Al- Tibyan Fi Mubhamat al-Qur'an, Ghurur al-Tibyan Fi Man lan Yusamma Fi Al-Quran, Kasyf al- Ma'aniy and Mutasyabih Min al- Matsaniy , Al-Fawaid al- Laihah Min Surah Al- Fatihah , Al- Munhil al-Rawi fi Mukhtashar Ulum Al-Hadis Al- Nabawy , Al- Masalik Fi Ilm al- Manasik , Al- Tha'ah Fi Fadlilah Sholatul Jama'ah , al- Mukhtashar al-Kabir Fi Al-Sirah, and Tadzkirah Al-Sami' Wa Al- Mutakallim Fi Adabi Al-Alim Wa Al- Muta'allim , and banyak lagi karya tulis beliau lainnya .*

Because _ That according to writer regarding Ibn Jama'ah This is a quite a scientist outside normal science , p This seen from works his writing as well as the profession he held during his time live . His works include ulumul hadith , tafsir, fiqh and tak lost importance is he is expert astronomer and also a scholar. From that really very interesting in study an Ibn Jama'ah who is a scientist Muslim who is knowledgeable can add knowledge We

together .

C. Education of Ibn Jama'ah and His Teachers

Ibn Jama'ah's first initial education came from his own father, Ibrahim Sa'dulllah, who started studying hadith when he was 11 years old. His father is a well-known great scholar, a hadith scholar and also an expert fiqh as well as a Sufi. Besides that, Ibnu also received education from many famous scholars. In 650 AH, Ibn Jama'ah also studied Hadith knowledge from his teacher Ibn 'Izzun and from other teachers in the area Hamwa. Next he did a journey (Rihyah Scientific) to the Damascus area to learn knowledge from others. He studied from several scholars such as Al-Mu'in Al-Dimasqi, Ibn Abi Al-Yasar, Ibn 'Ilaq, Ibn Azraq, Ibn Abdillah, Al-Zajib and so on.

Ibn Jama'ah also did a journey to Egypt to accept science, as recorded that many knowledge learned in Egypt originate from the teacher named the famous Taqiyuddin Ibn Ruza'in, famous as a Qadli. Apart from that, Ibn Jama'ah also studied knowledge Nahwu from Jamaluddin Ibn Malik, Ismail Al-Iraqi, Al-Rashid, Makiy Ibn 'Ilan, Al-Athar, Ibn Abi Salamah, Ibn Abi Umar, Al-Majid Ibn Al-Daqq, Al-Taj Al-Qasthalaiy, Al-Bushiriy, Al-'Id and other teachers (Hasan Ibrahim, III).

D. Ibn u Jama'ah 's Thoughts on Education

In his book called *Tadzkirot As-Sami' Wa Al-Mutakallim Fi Adab Al-A'alim Wa Al-Muta'allim*, Ibn Jama'ah discusses his thoughts about education. Inside his work, Beliau conveys part of his thoughts about education, begins with priority demand science, teacher ethics, ethics students, ethics to books, and ethics madrasah residents. According to Ibn Jama'ah, the concept of education covers about priority demand science, teacher ethics, ethics students, and ethics to book.

1) Priority demanding knowledge

Very important for a person student for avoid attributes bad like envy , jealousy , envy , and disease heart others . Because of the heart someone no holy , one student will trouble for receive , understand , and memorize what are they learn _ Because of that , according to some scholars, get knowledge is the worship of the heart . From that Ibn Jama'ah remove his opinion about priority knowledge that like want to perform prayer , as _ nature outward prayer _ no valid prayer someone when done no in situation holy , unless the prayer will valid if he in situation holy _ The same goes for the opposite no will easy for get knowledge if heart no clean or holy , when demanding knowledge done by heart clean / holy that is spared from diseases heart , hopefully will get / get benefits / preferences as well as tell me that said (Abd. A l- Amir, 1990).

2) Teacher Ethics

The next part regarding Ibn Jama'ah's thoughts in the realm of education is about teacher ethics. The description of ethics according to Ibn Jama'ah's thoughts has three categories, namely personality ethics (ethics towards oneself), teacher ethics when teaching And ethics Teacher relate with student (Badrudin Ibn Jama`ah, 1990).

He outlined teacher personality ethics into several parts, namely:

a. Personality ethics a related teacher with self itself , which consists from a number of aspect including :

a) Teachers should must always Afraid that he in Allah SWT's supervision is in all Act he did Good That form words nor deed .

b) The teacher should take care glory and blessings knowledge _

- c) The teacher should so be it no make his knowledge as tools / media for chasing office , position , luxury as well as make pride against other people.
- d) The teacher should give up himself from eyes humble livelihood _ according to Islamic law and stay away self from conditions that can cause defamation as well take care honor self from the crowd .
- e) The teacher should always take care religious orders
- f) The teacher should active in implement things that are sunnah in religion, good by speech or act , for example
- g) reading the Qur'an, dhikr , prayer tahajjud and so on .
- h) The teacher should take care morals in association everyday by each other human and keep away self from nature reprehensible .
- i) Teachers should use time free time with useful activities , worship _ for example , reading and so on , so the time No filled with useless thing . _
- j) The teacher should roomy chest and not feel low himself for receive / get knowledge from a person in position or age _
- k) Teachers should diligent do research , practice skills with guided to expertise and skills required (Ibn Jama`ah , 1990).

b. Teacher Personality related to Lessons.

It is important that a teacher has a high level of affection for his students, of course the teacher will try as hard as possible to provide the best lessons to his students. The teacher ethics related to lessons are:

- a) Before going out of the house to teach knowledge, the teacher should be clean from hadas and wear a polite and good manner which can be a sign of Islam.
- b) You should pray at the same time so as not to go astray and mislead.
- c) When teaching, the teacher wants to be seen by all his students,
- d) The teacher should read some verses of the Qur'an and read the basmallah before starting the lesson.
- e) Religious and general studies teachers should base the knowledge they teach on the Qur'an and hadith.
- f) It is recommended to the teacher to hope that his voice is not too loud to disturb the class, and not too low to not be heard by the students.
- g) The teacher should convey the subject matter to the students in a systematic way so that it is easily accepted by the students.
- h) The teacher should be wise when discussing and presenting the lesson and the questions answered.
- i) The teacher should connect the hearts of the students with each other and create a pleasant atmosphere.
- j) To end the lesson, the educator should say the words "WaAllahu A'lam", which means "Allah SWT is All-Knowing," and sincerely surrender all gifts to Allah SWT.
- l) Let teach something really _ He master it , so that it doesn't deviated from material that has been determined . This thing the goal is For guard purity as well as glorify science . (Ibn Jama'ah , 1990).

c. Personality Ethics of Relating Teachers by Students, namely :

- a) The teacher should intend expect the pleasure of Allah SWT in deliver and give education (knowledge) to his students .
- b) The teacher should accept students who want to learn though no have sincere intention . _
- c) Teachers should love their students as it love himself own _
- d) The teacher should always give motivation to his students
- e) The teacher should in implement activities learn teach by effective and simple language _ understood by his students .
- f) Teachers should evaluate results from activity learn .
- g) Teachers should applies fair to all his student .
- h) Teachers should endeavor For fulfil student needs .
- i) Teachers should always notice development of his students Good from facet his morals nor his intellectuality (Ibn Jama'ah , 1993) .

3) Student Ethics

According to Ibn Jama'ah , a good student is those who have character or morals as do ulama (Ibn Jama'ah , 1993). One _ example ethics student to self they is statement that student must fulfil requirements and standards related important _ with a teacher. Because _ That a That student must :

- a) His heart is pure from despicable traits such as hasad, envy and so on
- b) Intend with kind and sincere when studying.
- c) Ibn Jama'ah's recommendation is to hasten the pursuit of knowledge from early childhood until the end of life.

- d) Avoid yourself from the pleasures of the world and feel content with what you have.
- e) Effective use of time in learning and teaching.
- f) Eat in moderation (a little) just to maintain health.
- g) Instilling the character of wara' within yourself.
- h) A student should not eat food that makes it difficult to accept and memorize lessons and will cause forgetfulness.
- i) And also get enough sleep and rest just to maintain health.
- j) Make friends with pious friends and don't hang out with the opposite sex.

From the explanation above, it can be seen that Ibn Jama'ah really supports students in order to study in a structured manner so that students have noble ethics and morals in studying, even though in Ibn Jam'ah's thoughts there are some opinions that are less relevant and creates students who become passive people and feel that they have a neutral nature when thinking, which if realized in the concept of education.

4) Ethics towards book

Ibn Jama'ah explain about ethics against book there is some necessary aspects _ implemented , including :

- a) Expected participant educate always try For get books needed . _
- b) Preferred so book No left so just lies on the floor and is thrown around so just .
- c) Check book when will borrowed and checked when air it out returned .
- d) When copying / taking notes book about religious sciences ,

preferably somebody must holy from hadas , body and clothing clean , facing Qibla , and start learn book with pronounce basmallah .

- e) In recording / copying , don't write with too much writing fine , because the writing is fine will hard read and less clear _
- f) When text book compared by other text is correct or by the help of scholars (people who are experts) , then mandatory given movement and diacritical marks .
- g) When want to make explanation (takhrij) about something from matan , then can made from the book margin .
- h) For make it easier search sentence , justified write title chapter, name figure with use ink red or bold writing .
- i) In giving correct addition or mistake script , more Good with method thrown away or deleted rather than rubbing paper to manuscript writings lost .
- j) People who have book allowed for make *hasyiyah* , *benefits* or *more* in the margin of the book .

Book is source knowledge , bridge available knowledge _ deliver somebody become success , get position high . Therefore _ man senantiation recommended For value books , like No let it be scattered or educate children We For No tear up , scribble or throw away book in order to get useful knowledge _ from him .

5) Ethics of madrasa residents

Starting from previous Madrasas , provision place living in Madrasah aims For accommodate and provide facility for the students

who come from from outside city . Student or student from outside city can live in Madrasah place they learn . In responding ethics to madrasah residents , Ibn Jama'ah ' shared ethics that into the eleven categories , namely :

- (1) Participant educate those who wish inhabit Madrash must know right that madrasah _ sourced from lawful wealth and giving donation or waqf for the madrasa is a sane person ' .
- (2) The teacher gives it lesson in madrassa It requires people who are truly knowledgeable , who are experts in field , smart , intelligent and have authority .
- (3) Madrasah students / residents are required try maximum maybe so always obey applicable rules . _
- (4) When the endowment people for madrasah requires that Madrasah residents should students who get scholarship just , then student besides that no allowed
- (5) Students who live in the madrasah of course truly concentrated student _ For demand science .
- (6) Let the residents of the madrasah each other give Hello , help help each other respect and forgive .
- (7) Make an effort If want to live in a madrasa can neighbors with pious , civilized , ethical people good and diligent .
- (8) If madrasah residents live near with a mosque or places gathering , required For guard cleanliness , especially from sandals.
- (9) It should be madrasah residents do not sit in front the door or in the corridors towards road _

(10) Not allowed peep from gaps door room residents others , though passing in front of him (Ibn Jama`ah, 1993).

Students must present moreover formerly from the teacher inside assembly , as sign respect for teachers. Some scholars say that one _ ethics to the teacher is waiting for the teacher to come in assembly knowledge , not a teacher who waits for students.

CONCLUSION

In his book called *Tadzkirat As-Sami' Wa Al-Mutakallim Fi Adab Al-A'alim Wa Al-Muta'allim* , Ibnu Jama'ah discusses his thoughts on education. Most of Beliau's ideas about education are presented in his works, such as:

1. Priority demanding knowledge ,

For a Muslim according to Islamic law it is obligatory for him to seek knowledge. If a person already has knowledge or is in the process of seeking knowledge, he should take care of the importance of knowledge itself.

2. Teacher ethics

There are three type teacher ethics : ethics to self yourself , ethics in learning , and ethics to students .

3. Student ethics

Student ethics shared become three category : ethics to himself yourself , ethics to lessons , and ethics towards teachers.

4. Ethics towards book

According to Ibn Jama'ah's thoughts, there are 11 aspects of ethics towards books.

5. Resident ethics madrasa

In the ethics of madrasah Ibn Jama'ah conceptualized it into 10 categories.

LITERATURE

Abdul Al-Jawad Khalaf, *Al-Qadli Badruddin Ibn Jama'ah Hayatuhu Wa Atsaruhu*, Pakistan, Jami'ah Al-Dirasah Al-Islamiyah, 1998

Abd. Al-Amir Shams Al-Din, *Al- Mazhab Al- Tarbawiy 'Inda Ibn Jama'ah tt .: Dar Iqra '*, tth

Abuddin Nata, *Thoughts of Islamic Education Figures* . Jakarta, 2001. PT Raja Grafindo homeland

A'lam li al-Tarbiyah Al-Islamiyyah, Volume III (nd .: Maktabah Al-Tarbiyah Al - 'Arabi Li Dauli Al- Khalij , nth .)

Badruddin Ibn Jama`ah , *Tazkirah A l-Sami` W a A l- Mutakallim F i Adab A l-`Alim W a l - Muta`allim* , Terj. Echsanuddin , *Asy-Syirkah A l - L i A l-Kitab A l- Syamil* , Bairut Libanon , Athob`ah A l - Ula, 1990

Hasan Ibrahim Abd 'Al, *Al-Fikr Al- Tarbawiy 'Inda Badruddin Ibn Jam ä ' ah dalam Min Ibn Jama ' ah Al- Kinaniy , Tazkirah Al-Sami' Aa Al- Mutakallim Fi Adab Al- Ā lim wa al- Muta ' allim* , Beirut, Dar al- Kutub al- Ilmiyah,tth

Ibn Jama'ah , Badruddin, *Tadzkirot Al-Sami Wa Al- Mutakalli Fi Adab Al-Alim Wa Al Muta " allim* . Egypt:, 2005a, Maktabah Ibn Abbas

Ibn Jama`ah , *Tazkirah Al-Sami'*... See also Muhaimin and Abd. Mujib, *Islamic Education Thought* , Bandung, Triganda Works , 1993

Ibn Jama'ah , Tahqiq Muhammad Ibn Mahdi al - 'Ajmi, *Tazkirat al-Sami' wal Mutakallim*, Beirut : Dar al- Basyar al-Islami