

The Role of Students From the Perspective of Az-Zarnuji in Ta'lim al-Muta'allim

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ABSTRACT

Peran bagi The role of knowledge seekers is a very important, significant and relevant concern in today's context. Knowledge seekers are a general term in Islamic education, exclusively knowledge seekers are divided into several parts, including student participants, undergraduates, and also undergraduates. When associated with the current context, it is still suspected that they do not know, understand and practice what is meant by roles and duties as students that can be accepted by the community and also common sense. Therefore, it is very important and relevant to know the role of students in order to implement it today, so that it becomes an exemplary reflection useful for themselves and others. The text in this study aims to analyze az-Zarnuji's thoughts on the role of students as students in his work entitled *Ta'lim al-Muta'allim*. The use of the method in this writing is a kind of qualitative research approach to literature study with content or content analysis, which provides the material for the analysis of the points in the book *Ta'lim al-Muta'allim* as well as the result of the discussion in this research as follows, the essence of knowledge, fiqh, intention at the time of study, selection of knowledge, teachers, Friends and patience in knowledge, glorification of knowledge and experts, continuity, seriousness and noble ideals, The measure of learning, the principle of learning and its rules, trust, study time, advice and affection, receiving lessons, wira'i in learning time, these points are used as the main data to answer the formulated problems.

Keywords: Student, Az-Zarnuji, Ta'lim al-Muta'allim

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1. INTRODUCTION

a. Reflection on science

The hadith explains the obligation to seek knowledge for man. Hadith narrated by Ibn Majah in *his Sunan* :

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ {ابن ماجه, سنن ابن ماجه}.

Striving for the realization of the obligation for all Muslims (Ibn Majah in *Sunan Ibn Majah*). Grammatically, the expression *kullu muslimin* in Arabic is

intended for all Muslims, but according to the author's analysis, the obligation to pursue knowledge is contextually addressed to all people on this earth. Based on the above hadith of the Muslims, the first attitude towards knowledge is to know that the pursuit of knowledge is mandatory. Not embarrassed and arrogant:

وَقَالَ مُجَاهِدٌ: لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٌ. {البخاري، صحيح البخاري، ١/٣٨}.

And Mujahhid said, "A shy person and an arrogant person will not be able to pursue knowledge. (Al-Bukhari, Sahih al-Bukhari, 1/38). The attitude of students in the search for knowledge should not be shy and arrogant, because they will never get knowledge from people who are arrogant and shy. This is why Fudhail bin 'Iyad said accept the truth even though he is the most stupid person (al-Qurthubi, 1994:569). Ibn Qoyyim al-Jauziyah said, accept the truth, even from the person you hate (al-Jauziyah, 1996: 321). This trait is an indication of the nature of the Tawaduk in the quest for knowledge, students should not be shy and arrogant when seeking knowledge. It can be concluded that knowledge must also be glorified, since Allah glorifies people by understanding the obligation to seek, teach and practice it, then there is no shame and arrogance in seeking it, because knowledge will not come to the people who are arrogant and ashamed to seek it.

b. Classification of pupils from the perspective of Islamic education

From the perspective of Islamic educational philosophy, the essence of all beings is basically made up of disciples, namely all *al-Insān, al-Basyar* or *Banī Ādam* who are in the process of developing towards perfection or a state that is considered perfect (Al-Rashidin, 148-149). According to Muhammad Abduh, students are everyone, both men and women. Men and women have similarities in terms of education (Hermawan, 2009: 138). This is in line with the words of the Prophet saw

ظَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ {رواه الطبراني عن ابن مسعود}

"The pursuit of knowledge is the duty of every Muslim" (HR. Imam ath-Thabrhani by Ibn Mas'ud) (Aṭ-Ṭabrani, 1994: 195). The benefit and benefit is to maintain the awareness that knowledge is a necessity of life that must be sought, maintained, and practiced.

1) *Muta'allim*

Al-Abrasyi's view on the nature of *Muta'allim* from the perspective of Islamic education is that students (people) learn from Allah Taala, *study al-asmā kullah* found in the verses of *Kauniyah* and *Quraniyah* in order to introduce, affirm and realize the original *Shahaddah*, which he promised before Allah Taala (Al-Rasyidin, 2008: 151). Thus, the essence of *Muta'allim* is a deeper understanding of His entire creation through the basis of the Qur'an and the Sunnah, especially the knowledge of oneself. Its use is so that *muta'allim* can accept and know that everything that lies in this world can also be taken as a lesson and is a source of knowledge that is a source of benefit for all of God's creation. The basis is anchored in the hadith of the Prophet, which reads:

2) *Muta'addib*

Al-Abrashii's view of the nature of *Muta'addib* is that all people are always disciplining *Adāb* to their *jism* and *rūh*. In the context of *Jism* with the help and guidance of *Muaddib*, *Mutaddib* seeks to discipline *Adāb* into the body and all its elements or parts. In the context of the mind, *Mutaaddib*, through the help and guidance of *Muaddib*, seeks to discipline his intellect, soul, and heart with *Adab* (Al-Rasyidin, 2008:151). So the use of *Muta'addib* is to focus on protecting and preserving one's intellect, soul and heart from bad qualities so that they are always applied to daily life, especially in the nuances of upbringing.

3) *Mutarabbi*

Al-Abrasyi's view of the essence of the *Mutarabbi* is that students are students in the sense of people who are always in need of education, both in the sense of caring for and maintaining the physical-biological being, increasing knowledge and skills, demanding and maintaining themselves, and guiding the soul. With this education, *Mutarabbi* is finally able to fulfill the functions and duties of his creation through Allah Almighty (Al-Rasyidin, 2008: 151). So *Mutarabbi* or students should know that they should not divorce education wherever they are. The benefit of being a *Mutarabbi* is to maintain the awareness that he must maintain and preserve the morals and knowledge to be practiced so that his morals and knowledge are useful to others. The basis lies in the words of Prophet Muhammad when he was about to pray to Allah to avoid useless knowledge.

The above terms are also correlated and their relationship to Student Thesaurus, *Mutarabbi*, *Muta'allim* and *Muta'addib* turns out to be part of the term student, it can mean students and also students, it's just that the placement of tasks and functions is slightly different.

2. METHODS

Research method with a qualitative research Type of literature Study approach with content or content analysis. The content, or rather the contents that are researched and analyzed, focus on az-Zarnuji's work entitled *Ta'lim al-Muta'allim*. The content of the book is then categorized and then analyzed by sub-sub, who are the material for conclusions to answer the formulations established in this study. The sub-sub-categories include the nature of knowledge, fiqh, intention at the time of study, selection of knowledge, teachers, friends and patience in knowledge, glorification of knowledge and experts, continuity, seriousness and noble ideals, the measure of learning, the principle of learning and its discipline, confidence, study time, advice and affection, receiving instruction and hero'i during study.

3. FINDINGS AND DISCUSSION

a. Curriculum vitae

Sheikh Zarnuji has the full name Nu'man bin Ibrahim bin Khaliz az-Zarnuji Tajuddin. He has the nickname Burhanuddin al-Islam. The date of his birth cannot be determined, in what year. However, in some traditions, his birth can be estimated at 570 AD (Imam Ghazali Said, 1997). Regarding his death, there are two opinions, the first opinion is that he died in 591 h/1195 AD, the second opinion that he died in 840 h/1243 AD (Abuddin Nata, 1997). Sheikh Az-Zarnuji, who lives in Persia, came from the area of Zarand in the capital of Sijistan. He is known as an expert in Islamic education, a lawyer of the Imam Hanafi school. As a teenager, he began to search for knowledge in Baghdad, then he searched for various places such as Bukhara and Samarkand, which were the focus of attention of Islamic educational institutions. Sheikh Az-Zarnuji learned a lot from scholars who belong to the Hanafi school, so his thinking was influenced by the scholars of the Hanafi school, and the personalities he quoted were scholars of the Hanafi school (Yaunar Arifin, 2018).

b. Teacher

The teachers of Shaykh Az-Zarnuji are:

- 1) Sheikh Ali bin Abi Bakr al-Faraghinani
- 2) Sheikh Hasan bin Mansur al-Farghinani
- 3) Sheikh Zahiruddin al-Hasan bin Ali al-Marghani
- 4) Sheikh Fakhr ad-Din al-Khasani
- 5) Sheikh Rukn ad-Din Muhammad bin Abi Bakr
- 6) Sheikh Burhanuddin al-Marghani
- 7) Sheikh Syamsuddin Abdul Wadjdi (Yaunar Arifin, 2018).

8) Syekh Syamsuddin Abdul Wajidi (Yaunar Arifin, 2018).

c. His works

The book *Ta'limul Muta'allim* is the only work by Sheikh Az-Zarnuji that survived the attack of the Mongols. The story explains that the figure of Genghis Khan and his army lived for 5 years (1220-1225 AD/1617-1622 AD) conquered and destroyed Eastern Persia. It is therefore possible that some of the works of Sheikh Az-Zarnuji were destroyed, with the exception of the book *Ta'limul Muta'allim*. The book *Ta'limul Muta'allim* was first published in Mursid in 1265. G.A.L. believes that this book has been commented on or recited, such as Nau'I, Ibrahim bin Isma'il 996 H, As-Sa'rani 710 H, Ishaq bin Ar-Rumi Qili' 720 H, Qadi B. Zakariya al-Anshari A'saf, Otman Pazari 1986 AD and H.B. al-Faqir (Abu Muhammad Iqbal, 2020).

d. His educational thoughts

e. The thoughts of Sheikh Az-Zarnuji are certainly contained in his work entitled *Ta'limul Muta'allim*. There are 13 articles (az-Zarnuji, 2014: 31-131). The following is the description, essence of knowledge, jurisprudence, and its virtues: students should know that the pursuit of knowledge is mandatory, the intention in studying, students must direct their intentions to the true goal, choose knowledge, teachers, friends, and patience to learn, students should adapt to the state of the body and soul when choosing teachers, and then study the knowledge of previous scholars, Glorification of knowledge and experts, students must respect knowledge and lecturers and manage to behave like a person, students with good morals, continuity, seriousness and noble ideals, students, when they study a problem, must seriously and also diligently seek information, knowledge and also significant data, learning measures, study guidelines and rules, students must seriously understand what is really heard and explained by their teachers should not pretend to understand the teacher's information, students should put their trust, when learning, students should use their long life to be useful, and can also look for unknown knowledge, advice, and affection, students must accept openness and affection, accept lessons, students must also be good at adapting their circumstances and soul in such a way, that the lessons received during the lectures get into the soul, when learning, students must be capable and wise.

4. CONCLUSION

To sum up, this study has several roles of students, having analyzed from the book *Ta'lim al-Muta'allim* some of the roles and duties of students as students, namely:

- a. Students need to align their intentions with true goals
- b. Students should choose the teacher according to the state of the body and soul, and then study the knowledge of earlier scholars
- c. Students must respect knowledge and lecturers
- d. Students with good morals
- e. Students dealing with a problem need to search earnestly and also diligently for information, knowledge, and also significant data
- f. Students must seriously understand what is really heard and explained by their teachers, they must not pretend to understand the teacher's information
- g. Students are supposed to use their long lifespan to be useful and can also search for unknown knowledge
- h. Students must accept openness and love
- i. Students must also be good at adjusting their circumstances and soul so that the lessons they receive in the lectures get into the soul
- j. Students must be capable and wise

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