

AL ZARNUJI AND INSTRUCTIONAL IMPACT

Mujahidin Farid

Universitas Negeri Malang

e-mail: mujahidinfarid@gmail.com

ABSTRACT

Al Zarnuji offers an educational concept that concentrates on learning by doing. Like the times, Islamic education in particular is also more flexible. No longer using traditional methods alone. In addition, he taught that education is not just a transfer of knowledge and skills, but the most important thing is the transfer of moral values. The moral values taught are moral values, both physical and spiritual. This article describes how the concept of Al Zarnuji's education has an impact on the learning process at school. This article was written using a qualitative approach with a case study type. Al Zarnuji's educational concept has an impact on the development of 3 character values in the school curriculum. The discussion ended with the recommendation of teachers in Islamic educational institutions to dig deeper into Al Zarnuji's thoughts to be implemented in the learning process.

Keywords: Al Zarnuji, educational concept, moral value, Islamic education

1) INTRODUCTION

In the book *Ta'lim al Muta'alim*, Al Zarnuji classifies educational factors, from goals, intentions, educational methods, to the problem of understanding knowledge, sources of knowledge, how to gain knowledge (Haroen, 2014). He formulated that there are two kinds of knowledge. First, primary science is a science that must be possessed by every human being on this earth. Such as manners, reading, and consuming food. Second, secondary science, namely knowledge that is owned by some or certain groups of people and is not an obligation for every individual. Such as health sciences, agricultural sciences and so on.

Al Zarnuji stated that the purpose of a person in taking education is to get the blessing of Allah (God), to get help on the last day (the Day of Judgment), to eradicate one's ignorance of the phenomena that occur in nature, carry out and preserve the commands and prohibitions of Islam, and grateful for the blessings of Allah (Paramboor & Ibrahim; 2014). It is not without reason why Al Zarnuji identifies the purpose of education itself. He has a reason that so that every human being does not forget the intention of seeking knowledge that he does. For example, someone looking for knowledge or school with the aim of being seen or to get first rank in all subjects. Of course this is not in accordance with the nature of the purpose of education itself. So it needs to be straightened out. If this is done, it is hoped that students can focus more on carrying out their academic life mechanically without any significant burden.

Al Zarnuji has a classification in his book on learning methods. He distinguishes learning methods into 2 classifications. First, the method of ethics. This method of ethics discusses how to manage one's intentions in learning. Second, the method of technical learning. This method is more practical than the other method. This method explains how to learn itself, how to choose the right teacher and how to choose a study partner

Al Zarnuji's thoughts can be classified into two main categories. First, how about religious ethics. In this first classification, he argues that every individual should apply the practice according to his/her religion in order to learn. Like praying before and after studying. Al Zarnuji states that such activities are logical or irrational. Where the activities taken are difficult to discuss rationally. He said that in order to be given useful knowledge, each student should be encouraged to read *Subhanallah al'azim*, *subhanallah wa bihamdih* a hundred times.

The second relates to aspects of learning techniques. Regarding the second category, namely aspects of learning techniques, there are six things that are highlighted by Al Zarnuji, namely (1). Curriculum and learning materials, (2). Choice of settings and teachers, (3). Learning time, (4). Techniques for learning and ways to learn, (5). The dynamics of learning, and (6). Student relations with other people (Huda & Kartanegara: 2015).

One of the influential problems in the world of religious education is the lack of control and supervision of educators in developing the formulation of short-term educational goals. So that the formulated goals are less developed according to the conditions of the community at that time. In fact, according to Benaouda & Saleh (2013), studying phenomena in the surrounding community is the same as preparing students for the life to come.

In his study, Al Zarnuji offers an educational concept that concentrates on learning by doing. Like the times, Islamic education in particular is also more flexible. No longer just using traditional methods (Nor, Mohd Roslan Mohd; Monday, Nurhanisah; Hambali, Khadijah Mohd Khambali & Halim, Asyiqin Ab: 2017) In addition, he also taught that education is not just the transfer of knowledge and skills, but also The most important thing is the transfer of moral values. The moral values taught are moral values, both physical and spiritual. However, in this book, moral values tend to be emphasized more on aspects of moral values-transcendence.

As the opinion of Nurtadho (2016) which states that one of the functions of education is as the liberation and rescue of students. The purpose of this statement is that through moral education, it is hoped that students can have certain morals that can save them in the future. Therefore, Islamic education is obliged to direct the goals of education to form a person who is aware of his position when dealing with God, himself, and the surrounding community. Good learning is learning that can foster an instructional impact and an accompaniment impact (Ruminiati & Andajani, K: 2016).

The implementation of moral education in China is translated into 3 main things. First, the education focuses on developing emotions, behaviors, and values by formulating explicit goals to make students always comply with applicable rules, by increasing the spirit of society, and strengthening the spirit of citizenship. Second, moral education aims to develop students' individual abilities. Moral education should be able to spur students to improve communication skills, learn how to be part of society and be accepted in it. In addition, today's moral education can also facilitate modern skills, such as how to collect, filter and convey information in social life. Third, moral education has a focus on mastering knowledge. The knowledge in question is basic knowledge about the development of correct ideologies and moral values. Mastery of knowledge is also expected to lead students to become ideal, moral and disciplined human beings. In addition, the main focus in mastering knowledge is to lead students to understand the life of the surrounding community, participate in real life, live life, have a perception in living life, know what is appropriate and what is not, which violates and which does not violate the norm. , live a good and healthy life, and become a responsible human being (Zhong & Zhang: 2015).

Moral education includes a phenomenon or situation that is difficult to define (Farid, M; Ruminiati & Kuswandi, D: 2019). Moral education consists of the attainment of its far-reaching goals, its pedagogical strategies, and its philosophical orientation. There are similarities in substance between moral education and character education. This is evidenced by the large number of members of the association of moral education activists (educators) who are mostly members of the

association of character education activists in North America. In fact, moral activists have included character development in their model of moral education. In other words, moral education and character education are two things that have in common and support each other.

Besides being called moral education, there is another term, namely value education. Not without reason, this is based on the concept of moral value itself, namely value in action. Moral is a value that is inspired by a behavior. Moral is also called operative values or values that are shown through a real behavior (Akbar: 2011). Therefore, all conscious efforts in the process of developing, cultivating, cultivating, awakening, and caring for noble values to students can be said to be moral education.

There are 18 character values to be developed in the world of education based on the 2010 National Character Development Policy (Kemendikbud: 2010). The 18 character values are as follows:

Table 1. Values and Description of the Value of Cultural Education and National Character

Number	Value	Description
1	Religious	Attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to, are tolerant of the implementation of worship of other religions, and live in harmony with followers of other religions
2	Honest	Behavior based on efforts to make himself a person who can always be trusted in words, actions, and work
3	Tolerant	Attitudes and actions that respect religious differences, tribe, ethnicity, opinions, attitudes, and actions of others who different from him
4	Decipline	Actions that show orderly behavior and comply with various rules and regulations
5	Hard Work	Behavior that shows sincerity in overcoming various learning and task barriers, and completing tasks as well as possible.
6	Creative	Thinking and doing something to produce new ways or results from something you already have.
7	Independent	Attitudes and behaviors that are not easy to depend on others to complete tasks
8	Democratic	A way of thinking, behaving, and acting that evaluates the rights and obligations of himself and others
9	Courious	Attitudes and actions that are always trying to find out more deeply and widely from something they have learned, seen, and heard
10	Sprit of Nationality	A way of thinking, acting, acting, and having insight that places the interests of the nation and state above the interests of themselves and their groups.
11	Loving Country	Ways of thinking, behaving, and acting that show loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation.
12	Respect Achievement	Attitudes and actions that encourage him to produce something useful for society, and recognize, and respect the success of others.
13	Communicative	Actions that show pleasure in talking, socializing, and cooperating with others

14	Loving Peace	Attitudes, words, and actions that cause others to feel happy and secure in their presence.
15	Like to Read	Habits of making time to read various reading that gives wisdom to him.
16	Environmental Care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred
17	Social Care	Attitudes and actions that always want to give help to other people and people in need
18	Responsibility	A person's attitude and behavior to carry out a task and obligations, which he ought to do, towards himself, society, environment (nature, social and culture), the State and God Almighty

In summary, there are 3 moral elements that are expected to appear in designing moral education. The three elements are Understanding, Ngroso, and Ngalakoni (Akbar, S; Samawi, A; Arafik, Muh & Hidayah, L: 2014). Understanding means that students are expected to understand the morals being studied. Ngroso means that the moral has started to be internalized by students independently. While ngelakoni means that students are able to carry out these morals consciously and become part of themselves. The last element is the main element that indicates the achievement of moral education developed in schools.

2) METHODS

This research uses a qualitative approach with the type of case study research. This research was conducted at MI Mambaul Ulum Gondanglegi Malang. This school is located at Jalan KH Hasyim Asyari, Panjang Gondanglegi village, Malang district. The research objects observed were 4th, 5th, and 6th grade students. The activities carried out by the researcher were observing Ta'lim learning activities in 2018. The sources of data in this study were two Ta'lim teachers, school principals, parents, students, curriculum documents, and related institutions. In this study, three techniques were used to check the validity of the analyzed findings. The two techniques are (1) persistence of observation, (2) peer review through discussion, and (3) triangulation.

3) RESULTS

There are several arguments that explain why schools use Al Zarnuji's thinking through the book Ta'lim Al Muta'alim as one of the subjects developed in high grades in particular. First, the school is in a religious environment. Around the school stands a boarding school. The school is also located in a place of worship. Most of the education staff are pesantren graduates. Even though they are not, they are also in direct contact with religious activities. Second, in this rapidly developing era, it is necessary to have a learning design that puts forward noble values from an early age. How these values can be internalized to students through learning activities at school. From the beginning of entering until returning home. Third, the use of Ta'lim al Muta'alim is deemed appropriate to the morals and needs of students at MI Mambaul Ulum Gondanglegi Malang. Students need an activity that can make themselves a better person and have high morals so that they can benefit their community.

Religious

The development of religious values at MI Mambaul Ulum Gondanglegi Malang can be seen in 2 activities. The two activities include; 1) perform daily worship; and 2) doing useful things on an ongoing basis (Istiqomah). This can be seen from several activities. There is a congregational Duha prayer activity. This activity is carried out by students in grades IV, V and VI in turns for each class. The congregational Dhuha prayer is held in the school prayer room with a capacity of about

30 people. It starts in the morning during the first hour for 15 minutes.

At the beginning and end of learning, it is always accompanied by reading learning prayers and sholawat to Prophet Muhammad SAW. Most of the fourth grade students still do not memorize the prayer. Starting with students memorizing it using leaflets containing prayers that have been provided by the school. At each meeting, students pray by reading first. For students in grades V and VI, the majority have memorized prayers and pray smoothly. There are some students who are still not fluent. However, the number is relatively small. The prayer activity was led by one of the students. They take turns getting the opportunity to guide their friends in prayer.



Figure 1. Dhuhur Prayer Activities in Congregation at Al Ihsan Mosque

During the day, when it was time for the Dhuhur prayer, all students in grades IV, V, and VI performed the Dhuhur prayer in congregation. Congregational prayers are held at the Al Ihsan mosque which is about 30 m from the school. Several teacher councils did not miss participating in these activities. Most of the students were seen running towards the mosque. While the other students walked leisurely side by side with friends and teachers on duty to accompany them. Before praying, students perform ablution first. Then line up to form rows of rows in prayer services guided by the teacher on duty. After that, one of the students echoed the adhan and iqomah without using a loudspeaker. The prayer began together with one of them serving as an imam. Do not forget after the prayer, the teacher guides the students to pray together with wisdom. After that, students seemed to tidy up their prayer equipment and go back to school together. Again, some students were observed running, like a race, challenging their friends to see who got to school first.

Gentleness

The practice of gentleness at MI Mambaul Ulum is developed in daily communication activities. The languages used in daily communication activities are Indonesian and Javanese. Alus Javanese language is usually used by someone when communicating with older or senior people. As the researchers found during the research period, both in the classroom and outside the classroom. This can be seen when students communicate with one of the teachers. But don't forget that the teacher also replied with a smooth Javanese language. According to one teacher, this was done in order to teach the value of gentleness in students. Although basically there is no requirement for teachers to use Javanese Alus to students or younger people. Teachers are more likely to give examples in Javanese Alus in the hope that students will imitate them more quickly. Teachers tend to use the word *mboten* rather than *baseball* to say they don't agree with something. The teacher

also uses the word *enggih* instead of *iyo* to say agree to something. This is an example of the many dictions used, both by teachers and students, in daily communication activities.

The *Uswah* method places the teacher as a model in learning. The teacher does not only present learning classically. But also provide examples of behavior and speech both inside and outside the classroom and even outside of school in the community. For example, in everyday behavior, in learning, it is taught to put the teacher or an older person first when walking or when meeting somewhere. At school it appears that it is not only students who do it. However, teachers are also seen doing it to fellow teachers who are considered more senior. Then in terms of speech or language use. In this school, apart from Indonesian, Javanese *Alus* is also used in school activities. *Alus* Javanese language is usually used by someone when communicating with older or senior people. This can be seen when students communicate with one of the teachers. But don't forget that the teacher also replied with a smooth Javanese language. According to one teacher, this was done in order to teach the value of gentleness in students. Although basically there is no requirement for teachers to use Javanese *Alus* to students or younger people.

Respecting Parent

The practice of the value of respecting parents in question is an attitude taken by a student in showing respect to people who are older than the students themselves. These parents include teachers as parents at school and parents as guardians of students, said AR and MT. As one of the attitudes that appears in the practice of respecting the value of parents (teachers), when in class, students seem to pay close attention to the teacher. Especially in class VI, where the majority of students pay attention to every teacher's performance from the beginning to the end of the lesson. Slightly different in grades V and IV. At a certain point in time, students start to seem distracted by other things. Like talking to a friend, drawing on a notebook. There was even one student who was sleepy until he fell asleep.

Then when outside the classroom, when the teacher walks and passes by the student, the student automatically gives a signal to the teacher to walk first. At the time of the incident, the students seemed to bow slightly while saying the words "*Ibu, riyen mawon*" which means teacher, please walk first. Do not forget the student said with a smile. This is also applied at home when with parents. One respondent, when he picked up his child, said that there was indeed a difference between before and after his child (student) received *Ta'lim Al Muta'alim* learning at school. When walking with his parents, he tends to slow down. Like signaling his parents to walk first.

4) DISCUSSION

Moral development in collaboration with parents or guardians of students. Schools assume that apart from the role of teachers in educating students at school, the role of parents is no less important when they are at home (outside school). Learning is considered more effective if both parties collaborate with each other in educating students (children) to have good morals. This is supported by the statement of Aqib (2011) which states that education functions as a family and community members as partners in an effort to build student morale.

The practice of religious values at MI Mambaul Ulum Gondanglegi Malang is developed in 2 activities. The two activities include; 1) perform daily worship; and 2) doing useful things on an ongoing basis (*Istiqomah*). This can be seen from several activities. There is a congregational *Duha* prayer activity. At the beginning and end of learning, it is always accompanied by reading learning prayers and *sholawat* to Prophet Muhammad SAW. Starting with students memorizing it using leaflets containing prayers that have been provided by the school. At each meeting, students pray by reading first. The prayer activity was led by one of the students. They take turns getting the opportunity to guide their friends in prayer.

During the day, when it was time for the *Dhuhur* prayer, all students in grades IV, V, and VI performed the *Dhuhur* prayer in congregation. Congregational prayers are held at the *Al Ihsan* mosque which is about 30 m from the school. Several teacher councils did not miss participating in

these activities. After that, one of the students echoed the adhan and iqomah without using a loudspeaker. The prayer began together with one of them serving as an imam. Do not forget after the prayer, the teacher guides the students to pray together with wisdom. This activity is in accordance with the practice of one of the 18 character values developed by the Ministry of Education and Culture (2010). Religious morals are developed by obediently carrying out the teachings of their religion.

The practice of gentleness at MI Mambaul Ulum is developed in daily communication activities. The languages used in daily communication activities are Indonesian and Javanese. Alus Javanese language is usually used by someone when communicating with older or senior people. This can be seen when students communicate with one of the teachers. Teachers are more likely to give examples in Javanese Alus in the hope that students will imitate them more quickly. This is an example of the many dictions used, both by teachers and students, in daily communication activities. This activity is in accordance with the practice of communicative values listed in the 18 character values developed by the Ministry of Education and Culture (2010). This value indicates an act of pleasure in talking, socializing, and cooperating with others.

The practice of the value of respecting parents in question is an attitude taken by a student in showing respect to people who are older than the students themselves. These parents include teachers as parents at school and parents as guardians of students. As one of the attitudes that appears in the practice of respecting the value of parents (teachers), when in class, students seem to pay close attention to the teacher.

Then when outside the classroom, when the teacher walks and passes by the student, the student automatically gives a signal to the teacher to walk first. The value of respecting parents has not been listed in the 18 character values developed by the Ministry of Education and Culture. However, this is in line with the opinion of Haroen (2014) which says that respecting parents is one way that students need to take while still studying. Parents determine where God's will approves the success of students in pursuing education.

The moral development described in this paper can be said to be in the "surface" stage. This is because the research was conducted in elementary schools. Where is the initial stage of a series of moral development? In addition, there needs to be a more comprehensive study related to Al Zarnuji's thoughts in the book *Ta'lim Al Muta'alim*. The author's limited understanding raises the possibility that the findings need to be further improved.

REFERENCES

- Akbar, S. 2011. *Revitalisasi Pendidikan Moral di Sekolah Dasar*. Naskah Pidato Pengukuhan Guru Besar
- Akbar, S; Samawi, A; Arafik, Muh & Hidayah, L. 2014. Model Pendidikan Moral yang Baik (Studi Lintas Situs Best Practices) Pendidikan Moral di SD. *Jurnal Sekolah Dasar*, Tahun 23 No. 2 Hal. 139-151
- Benaouda, B & Saleh, Ben Tahar M. 2013. Exploring the relationship between Islamic religious learning and community: Special reference to 'Abdul Rahman Ibn Khaldun and Mohammad Tahir Ben Achour, *Multicultural Education & Technology Journal*, Vol. 7: 4, hlm.317-332, <https://doi.org/10.1108/METJ-03-2013-0013>
- Farid, M; Ruminiati & Kuswandi, D. 2019. Pembelajaran Ta'lim di Sekolah Dasar. *Jurnal Pendidikan*, Vol. 4, No. 3, Bln Maret, Thn 2019, Hal 290—295
- Haroen, H. 2014. Epistemologi Idealistik Syekh Az-Zarnuji Telaah Naskah Ta'lim Al Muta'alim. *Profetika, Jurnal Studi Islam*, Vol. 15, No. 2. Universitas Cokroaminoto Yogyakarta.
- Huda, M & Kartanegara, M. 2015. Aim Formulation of Education: An Analysis of the Book Ta'lim al Muta'allim. *International Journal of Humanities and Social Science*, Vol. 5 No. 2

- Kemendikbud. 2010. Kebijakan Nasional Pembangunan Moral Bangsa. Jakarta: Kemendikbud
- Nor, Mohd Roslan M; Senin, N ; Hambali, Khadijah Mohd K & Halim, Asyiqin Ab. 2017. Survival of Islamic education in a secular state: the madrasah in Singapore. *Journal for Multicultural Education*, Vol. 11 Issue: 4, Hlm.238 – 249.
- Nurtadho. 2016. Nilai-Nilai Pendidikan Moral Pada Buku Ta'lim Al-Muta'alim Karya Al-Zarnuji. Skripsi: IAIN Salatiga
- Paramboor, J & Ibrahim, Mohd B. 2014. Educational Leadership as a Manifestation of 'Adab' in Education: Conception of Zanurji. *International Journal of Education and Research*, Vol. 2 No. 3
- Ruminiati & Andajani, K. 2016. Analisis Kesesuaian Isi Buku Tematik Kelas IV Sekolah Dasar dengan Pendidikan Moral & Pendekatan Scientific. *Jurnal Sekolah Dasar Tahun 25 No. 1* Hlm 27– 36.
- Zhong,M& Zhang,J. 2015. Analysis of the Citizenship Education of China's Junior High School Stage. *Asian Education and Development Studies*. Vol. 4: 2, hlm: 190-203.