

**AN IMPLEMENTATION OF MORAL VALUES  
IN A LEARNING PROCESS  
(A Study of Syeikh Az-Zarnujji Thoughts in the  
Book *Ta'lim Muta'alim*)**

**THESIS**

Submitted in Partial Fulfillment of Requirements  
for Gaining The Bachelor Degree of Islamic Elementary School  
Teacher Education



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SEMARANG  
2021**

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(A Study of Syeikh Az-Zarnujji Thoughts in the Book *Ta'lim  
Muta'alim*)

Complitley the writer's own work, excet other researcher's opinions  
or finding included in the final project are quoted in accordance with  
ethnical standarts.

Semarang, 21 Desember 2021

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A yellow postage stamp with a red border and a signature over it. The stamp features a Garuda emblem and the text "METERAI TEMPEL" and "70355AJX313980295".

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Title : An Implementation of Moral Values in A Learning Process (A Study of  
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*Assalamualaikum Wr. Wb.*

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## **MOTTO**

Banyak amal dunia yang menjadi amal akhirat karena baiknya niat,  
maka luruskanlah niatmu dalam beramal karena Allah SWT

(DR. KH. Fadlolan Musyaffa', Lc., MA.)

Kita tak akan mampu mengulang waktu. Hidup akan terus berjalan, ia  
tak menunggu kita, siap atau tidak. Maka pastikanlah tiga hal ini:  
kemarin, ambil hikmahnya. Hari ini, isi dengan ikhtiyar dan taqwa.  
Besok, tawakal. Serahkan pada Allah SWT.

(Hj. Fenty Hidayah, S. Pd.I)

God feeds every single bird, but He does not put it right in its nest.

(Mark Lee)

## **ABSTRACT**

Title : **AN IMPLEMENTATION OF MORAL  
VALUES IN A LEARNING PROCESS (A  
Study of Syekh az-Zarnujji thoughts in the  
Book *Ta'lim Muta'alim*)**

Author : Rikza Winanda

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One of the nowadays phenomena which lively discussed lately is the degradation of morality. There are many cases which showed us about the degradation of morality among students and it raised various problems. Therefore, it is necessary to study moral values which are expected to be able to minimize the phenomenon of moral decadence and bring positive impacts on education in Indonesia. In addition, this study also axamined the implication towards character education in Indonesia.

This study aims to determine the moral values based on Syekh az-Zarnujji's thoughts in *Ta'lim Muta'alim*. The questions that will be answered through this research are: 1) what are moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*? 2) How is the application of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*? 3) What is the implication of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Mutaalim* in a learning process?

The research method used by the researcher is library research. The primary data source is *Ta'lim Muta'alim*, the secondary sources are taken from journals, books, articles, and so on that are relevant to this research. The data analysis technique that has been used by the researcher is the thematic analysis method.

The finding of this study has indicated that *Ta'lim Muta'alim* is still legit and relevant to the character education in Indonesia. The results of this study can be concluded: 1) moral values contained in this book are: loving-knowledge, peace-loving, democratic, *tawadlu*, smart, hard-workng, diligent, gratitude, *zuhud*, *tawakal*, patient, compassion, *husnudzon*, *wara'*, being truthful, and self-realization. 2) the application of moral values in *Ta'lim Muta'alim* in a Learning process using some strategies, the strategy are: exemplary, habituation, solemnity, and giving advice 3) the implication of moral values in *Ta'lim Muta'alim*, *First*, as moral competencies that must be owned by educators and students. *Second*, to build religious morals as a result of *akhlaq* education.

Keywords: *Moral Values, Learning Process, Ta'lim Muta'alim*

## TRANSLITERATION

This transliteration of Latin Arabic letters in this thesis based on the SKB of Ministry of Religious Affairs and Ministry of Education and Culture Indonesia Number: 158/1987 and Number 0543b/U/1987. The deviation of article writing [al-] is intentional consistently to match the Arabic text.

No.	Arabic	Latin
1.	ا	a
2.	ب	b
3.	ت	t
4.	ث	ṡ
5.	ج	j
6.	ح	ḥ
7.	خ	kh
8.	د	d
9.	ذ	ẓ
10.	ر	r
11.	ز	z
12.	س	s
13.	ش	sy
14.	ص	ṣ
15.	ض	ḍ

No.	Arabic	Latin
16.	ط	t
17.	ظ	ẓ
18.	ع	‘
19.	غ	g
20.	ف	f
21.	ق	q
22.	ك	k
23.	ل	l
24.	م	m
25.	ن	n
26.	و	w
27.	ه	h
28.	ء	’
29.	ي	y

### Madd reading:

ā : a long vocal

ū : u long vocal

ī : i long vocal

### Diftong reading:

au: أو

ay: أي

iy: إي



## ACKNOWLEDGEMENT

*Alhamdulillah*, the writer express her highest gratitude to Allah SWT for the loves, goodness, health, and everything He gives. Peace and Salutation always be with my prophet, Muhammad SAW, the only *syafaat* giver and the last prophet who guides Muslims to be international students go where science goes. By the grace and blessing of Allah SWT, the writer could complete writing this thesis entitled “*An Implementation of Moral Values In Learning Process (A Study of Syeikh az-Zarnujji Thoughts In The Book Ta’lim Muta’alim)*” as a requirement for gaining the Degree of Bachelor of Primary Islamic Teacher Education at Walisongo State Islamic University Semarang.

The biggest obstacle in finishing my thesis is my self. Fortunately, Allah gives me easiness through His servants. Therefore, I would like to express my gratitude for their hospitality, generosity, and kindness.

1. Dr. Hj. Lift Anis Ma’shumah, M. Ag., the dean of Education and Teacher Training Faculty.
2. Hj. Zulaikhah, M.Ag., M. Pd., the chairman of Primary Islamic Teacher Education Departement. your wisdom made me admire at.
3. Kristi Liani Purwanti, S.SI., M.Pd., The secretary of Primary Islamic Teacher Education.
4. Dr. H. Raharjo, M. Ed.St., the one and only best advisor who always gives his motivation, valuable time, guidance, correction, and suggestions during arranging and completing this thesis.

5. The deepest gratitude for all lecturers and staffs of Primary Islamic Teacher Education Departement at Walisongo State Islamic University Semarang.
6. DR. KH. Fadlolan Musyafa', Lc., M.A., the greatest teacher who always made me admire at, who loves and gives opportunities to his student.
7. My lovable parents, Hisom Fahri and Faidah Hidayati who always support writer's education, spread their loves and affection with no limit, and appeal their sincerest prayers for their daughter.
8. The writer's lovable brother, Muhammad Faisal Almassyauqi who always help the writer.
9. All my friends who always support, share the joy, and being a good listener to the writer.
10. Last but not least, I wanna thank me, for believing in me, for doing all this hard work, for having no days off, for never quitting. I wanna thank me for just being me at all times.

Finally, the writer realizes that this thesis is still not perfect. Therefore, the writer will happily accept constructive criticms and suggestions to make this thesis better. The writer hopes this thesis would be beneficial to everyone, Amen.

Semarang, 17 Desember 2021

The writer,



Rikza Winanda

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## CHAPTER I INTRODUCTION

### A. Background

Recently, one of the most crucial problems in Indonesia related to morals. A psychologist William McDougall in one of the earliest textbooks of social psychology, wrote that “*The fundamental problem of social psychology is the moralization of the individuals by the society into which they were born as a creature in which the non-moral and purely egoistic tendencies are so much stronger than any altruistic tendencies.*”.<sup>1</sup> Moreover, moral occupy a significant place to learn. Rasulullah SAW said:

حدثنا يحيى ابن بكير حدثنا الليث عن عقيل عن ابن شهاب  
أنّ سالما أخبره أنّ عبد الله بن عمر رضي الله عنهما  
أخبره أنّ رسول الله عليه وسلم قال المسلم أخو المسلم لا  
يظلمه ولا يسلّمه ومن كان في حاجة أخيه كان الله في  
حاجة ومن فرّج عن مسلم كربة فرّج الله عنه كربة من  
كربات يوم القيامة ومن ستر مسلما ستر الله يوم القيامة

Someone has told Yahya ibn Bukair, he told us Laith from Uqail from Ibnu Shihab that Salim informed him that Ibnu Umar ra reported to him that The Prophet Muhammad SAW said, a muslim is a brother to another muslim, he should not oppress and should not leave his brother without helping him. Whoever helps the needs of his brother, then Allah will be in his need (sufficient for

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<sup>1</sup> E-Book: Jonathan Haidt and Selin Kesebir, “Morality.”, *Handbook of Social Psychology*, (2010), Page 797.

his needs). Whoever relieves a muslim from a hardship, Allah will relieve him from a hardship in hereafter, and whoever covers the disgrace of a muslim, Allah wil cover his disgrace in hereafter. (HR. Bukhori)<sup>2</sup>

This hadith explained that having good behavior or having good morality is important because one muslim to another muslim is a brother. The relationship between fellow muslim is very strong as the relationship of *nasab* (descendants), which will rise *al-mahabbah* (love), and *al-mawaddah* (affection), helping each other, bringing every good thing and rejecting every bad thing or harmful thing (*mudharat*). Brotherly relationship can bring out goodness. Someone who understands this type of relationships will not oppress and will not indifference to others. This is because tyranny can reduce the truth in him, his wealth, and his honor. Therefore, in this case, learning and seeking knowledge about how to be a good person and having good morality is very important to make themselves as perfect human.

Moral is formed by Latin language mores, the plural of the word *mos*, which has meant a tradition. Moral in the term is

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<sup>2</sup> Mudhofatul afifah, "Pendidikan Akhlak Masyarakat Perspektif Hadist", *Al-Iman: Jurnal Keislaman dan Kemasyarakatan*, (Vol. 2, No.2 year 2018) Page 277.

something to determine the limitation of human's action, behavior, will, and opinion to considering is good or bad, or it is relating to principles of right and wrong in behavior.<sup>3</sup> Moral in Oxford Learner's Pocket Dictionary moral has meanings 1. Concerning principles of rights and wrong standards. 2. Following the standards of behavior is considered acceptable and right by most people.<sup>4</sup>

Moral is a concept of life upheld by most certain societies, or it could be named as an ethical norm in society. Barcalow said in his book *Moral and Phylosophy: Theories and Issues* that morals can evaluate with the actions and potential actions in others, may be evaluated as right or wrong, good or bad; acceptable or unacceptable (immoral); required, prohibited or permitted; praiseworthy or blameworthy.<sup>5</sup> Meanwhile, morality comes from Latin *moralis*, meaning customs or manners, which has to mean the urge and spirit to do good

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<sup>3</sup> Suparlan Suhartono, "Kesadaran Moral Kehidupan Bermasyarakat : Suatu Pemikiran Kefilsafatan," *Administrasi Pendidikan, Fakultas Ilmu Pendidikan, Universitas Negeri Makassar* (2013): 3, [http://www.journal.unair.ac.id/filerPDF/Kesadaran Moral Kehidupan Bermasyarakat.pdf](http://www.journal.unair.ac.id/filerPDF/Kesadaran%20Moral%20Kehidupan%20Bermasyarakat.pdf).

<sup>4</sup> Victoria Bull, *Oxford Learner's Pocket Dictionary*, (China : Oxford University Press, 2009, Page 285.

<sup>5</sup> E-Book: Emmett Barcalow, *Moral Philosophy: Theories and Issues* (Wadsworth Thomson Learning, 2003), Page 245.

deeds, and it seems to point to the relation between human beings.<sup>6</sup>

From the definition explained before, it can be understood that moral is a term to bounds human activity that discussing human's action to measure good or bad behavior, and it formed by the norm in society,<sup>7</sup> meanwhile, morality related to practical behavior which is attached to a human being. Someone considered has a moral if that person has well behaved. A person considered act morally, in particular when they follow the moral code for its own sake, sacrificing self-interest, he is said to be most deserving of admiration. That true moral action bestows great value on a person/ people, particularly when they act morally in a demanding situation.<sup>8</sup>

Someone can be said has morality if they act compatibly with moral values that have been upheld and implemented in their society.<sup>9</sup>, but unfortunately there are several cases in Indonesia that seem contradictory to moral values, specifically

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<sup>6</sup> Jacques Thiroux and Keith Krasemann, "Chapter 1: The Nature of Morality," *Ethics: Theory and Practice* (2012): 1–29, <https://www.pearsonhighered.com/assets/samplechapter/0/2/0/5/0205053149.pdf>.

<sup>7</sup> Abuddin Nata, *Akhlaq Tasawuf*, (Jakarta : PT Raja Grafindo Persada, 2012), Page 93.

<sup>8</sup> Saul Smilansky, "The Paradoxical Relationship between Morality and Moral Worth," *Metaphilosophy* 36, no. 4 (2005): 490–500, Page 490-491.

<sup>9</sup> Ninik Komsiya Desy Rahmawati, dkk., Layanan Bimbingan Kelompok Untuk Mencegah Degradasi Moral Remaja, *Prosiding SNBK (Seminar Nasional Bimbingan dan Konseling)* (Vol. 1, No. 1, Year 2017) Page 135.



the cases that were done by teenagers or students. Based on KPAI data, there are 161 bullying cases on May 30th, 2018; 14,3% or 24 cases of tawuran victims, 19,3% or 31 cases of tawuran doers, 25.5% or 41 cases of violence victims towards childrens, and 22.4% or 36 cases of bullying victims and 22.5% or 41 bullying doers. “This year, the case of violence towards children in education area is ranked no. 4 after pornography cases and cybercrime. The most cases are from elementary school degree with 48% or 13 cases, then senior highschool with 34.7% or 9 cases and the last from junior high school with 17.3% or 5 cases.” Said Retno, the education commissary of the Indonesian Child Protection and Commission.<sup>10</sup>

Based on the phenomenon which so many immoral actions happened around us, The situation can be called moral decadence because it shows a situation that threatens the survival of the values system in society. Moral decadance is still widespread among us. Recently, on February 9th, 2020 there was a violent case againts a junior high school student. “There are 5 students was arrested. Two of them are brought a

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<sup>10</sup> Aditya Pratama, “KPAI Catat 161 Kasus Kekerasan Anak di Bidang Pendidikan Selama 2018” *iNews*, accessed on <https://www.inews.id/news/nasional/kpai-catat-161-kasus-kekerasan-anak-di-bidang-pendidikan-selama-2018>, (Semarang, 12 March 2021)

shiv and three of them were following the other.” Kapolres Metro Depok Kombes Pol Aziz Andiyansyah said.<sup>11</sup>

Nowadays, the activities related to student’s immoral actions are very contrary to the Law on The National Education System (No. 20/2003) about SISDIKNAS “Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop self-control, personality, intelligence, morals, and noble character and skills that one needs for him/himself, for the community, for the nation and the state.”<sup>12</sup>

Muhammad Zamhari and Ulfa Masamah said in their journal, “The other aspect such as attitude seems only for additional. In other words, a study about character building in a classroom learning activity has not been done systematically and well-planned as a value system.”<sup>13</sup> The education problems in order to build the quality of education still become a challenge for us. *Kurikulum* 2013 was an innovation of the

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<sup>11</sup> R Ratna Purnama “Polisi Tangkap Lima Pengeroyok Siswa SMP di Depok.” *Sindonews*, Accessed on <https://metro.sindonews.com/read/1521517/170/polisi-tangkap-lima-pengeroyok-siswa-smp-di-depok-1581243604>, (Semarang, 12 March 2021)

<sup>12</sup> Undang-Undang Republik Indonesia nomor 20 tahun 2003, *Sistem Pendidikan Nasional*, (Jakarta : Sinar Grafika, 2004), Page 23.

<sup>13</sup> Muhammad Zamhari and Ulfa Masamah, “Relevansi Metode Pembentukan Pendidikan Karakter Dalam Kitab Ta’Lim Al-Muta’Allim Terhadap Dunia Pendidikan Modern,” *Edukasia : Jurnal Penelitian Pendidikan Islam* 11, (Vol. 11, no. 2 Year 2017): Page 424.

educational system for building student's attitudes, the quality of Indonesian education is still low. This thing is caused by the reality that the learning process in the classroom seems still far from what was expected, and it also accompanied by increasing moral crisis among students in recent years."

Based from this phenomenon, the writer was intrigued to re-analyze several moral values that have been implemented in Indonesia. In order to make a good attitude, a student must be understood about moral values in a learning process because the existence of morality itself is to consider and suggest what someone should do and what someone should not do. One of the learning sources that discussing moral values in learning process is *Ta'lim Mutaalim* thought by Syaikh az-Zarnuji. This book becomes a material and reference for researchers especially in the education field. In Indonesia there are so many institutions that studied *Ta'lim Muta'alim*, especially in Islamic education institutions, either classic pesantren or modern pesantren.

The background of *Ta'lim Mutaalim* written by Syekh az-Zarnuji is the student's condition which has a problem with learning activity to get the helpfulness of knowledge. Syekh az-Zarnuji said in his *muqaddimah*:

فلما رأيت كثيراً من طلاب العلم في زماننا يجتَوْن إلى  
العلم ولا يصلون أو من منافعهِ وثمراته وهي العملُ به  
والنَّشرِ يحرمون لما أنَّهم أخطؤا طرائقَهُ وتركوا شرائطَهُ

وَكَلَّ مِنْ أَخْطَأَ الطَّرِيقَةَ ضَلًّا وَلَا يَنَالُ الْمَقْصُودَ قَلًّا أَوْ جَلًّا  
أَرَدْتُ وَأُجِبْتُ أَنْ أَبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ عَلَيَّ مَا رَأَيْتُ فِي  
الْكَتَبِ وَسَعَتْ مِنْ أَسَاتِيزِي أُولِي الْعِلْمِ وَالْحِكْمِ.

After i saw so many students being so diligent in studying, but on the other side they did not get the helpfulness of the knowledge because they went wrong and ignore the requirements, even though anyone who has gone the wrong way is certainly lost and has failed to achieve their goals, then i am happy to intend to explain about the thariqah ta'lum (Method of learning), according to what i have read in various books and what i have heard in teacher whom pious and wise.<sup>14</sup>

The essence of this book is based on moral-religious, even though there are other explanations about learning methods or learning principles.<sup>15</sup> Aly As'ad in *Ta'lim Muta'alim* translation book said, "In fact, *Ta'lim Muta'alim* is very popular in every pesantren, as a matter of fact, this book seems like a mandatory book."<sup>16</sup> Based on their thoughts, the orientation of education goals is: 1) to reach the pleasure of Allah 2) to achieve happiness in hear-after 3) to eliminate the

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<sup>14</sup> Az-Zarnujji, *Ta'lim Muta'alim* Terj. Aliy As'ad, (Kudus : Menara Kudus, 2007), Page 1.

<sup>15</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim*, (Kediri : santri Salaf Press, 2015), Page 14.

<sup>16</sup> Az-Zarnujji, *Ta'lim...*, Terj. Aliy As'ad (Kudus : Menara, Kudus, 2007), Page X.

foolishness to him and others 4) to receive the religious matters 5) to maintain Islamic religion 6) to praise the grateful blessing from *aql* (cognitive) bestowed by god and 7) grateful to a healthy body.

In his kitab, Syaikh az-Zarnuji gives out the description of education, which has concentration with *learning by doing*. Other than that, this book taught that education is not only to transfer knowledge but also to transfer moral values. In another words, the moral thought by Syekh az-Zarnuji is the integration between knowledge and values. The value system brought the teacher not only to become someone who gives the knowledge to the student but also brought the teacher to be someone who can raise an intellectual student who is insightful, qualified, and able to bring their life into harmony and peace with good morality.

## **B. Reason For Choosing the Topic**

The researcher will discuss moral values on Talim Muta'alim book through Syaikh az-Zarnuji thought about how to be a good student who has a good personality in a learning process. The reasons of the researcher for choosing this topic are as follows:

1. Morality has significant place within human life.<sup>17</sup>
2. Moral crisis is a nowadays problematic phenomenon.<sup>18</sup>

### C. Research Questions

1. What are moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*?
2. How is the application of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*?
3. What is the implication of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim* in a learning process?

### D. Research Objectives

The purposes of this research are as follows:

1. To know what moral values are according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*.
2. To know how the application of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*.

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<sup>17</sup> Robert B. Loudon, *Morality and Moral Theory : A Reappraisal and Reaffirmation*, (New York : Oxford University Press, 1992), Page 4.

<sup>18</sup> Gema Budiarto, *Indonesia dalam Pusaran Globalisasi dan Pengaruhnya Terhadap Krisis Moral dan Karakter*, *Jurnal Pamator* (Vol. 12, No. 1, year 2020), Page 50.

3. To understand the implication of moral values according to Syeikh az-Zarnujji on the book *Ta'lim Mutaalim* in a learning process.

## **E. Research Significances**

The researcher could review study can be reviewed based on theoritical and practical significances:

1. Theoritical significance

This study contributes to education, spesifically to find out the moral values in *Ta'lim Mutaalim* in a learning process.

2. Practical Significance

The other hopes of the study are as follows:

- a. Other researchers

To give additional information for other researchers who wants to conduct furthur research on the related field and also reflection or comparison study that can be used to develop moral education in a school.

- b. Object of research, such as teacher, student or parent to learn aboout moral values. This study gives information related to moral values in *Ta'lim Muta'alim* book that can be used as a reference for teacher or parent to educate their children or for student and themselves.

- c. Islamic education institution, as source and guidance in a learning process

## **F. Previous Research**

Through previous researches, the writer knows some previous researches related to this study, and some are as follows:

- a. Education in *Ta'lim Muta'alim*
  - 1) *Pemikiran Pendidikan Menurut Syekh az-Zarnujji (Studi Analisis Kitab Ta'lim Muta'alim)*, by Fenny Riskya, Faculty of Education and Teacher Training, IAIN Salatiga.

The type of this research is intellectual bioghrapy, and it used qualitative approach. The writer used 2 methods regarding this thesis, there are: descriptive analysis and content analysis. The Descriptive analysis was used in order to describe and also analysis Syekh az-Zarnujji thought about islamic education. Meanwhile content analyze was used in order to discover the framework of education thought by Syekh az-Zarnujji at *Ta'lim Muta'alim*.

The result of her research showed that education based on Syeikh az-Zarnuji thought discovered and revived the moral values in a



learning process. The moral values become a foundation for character building, it makes the religious atmosphere, and also as the form for habituating with a good attitude in the learning process in order to take a balance between life and afterlife.

The purpose of two-way education is obviously bring a balance between the physical and spiritual needs that can be used as a foundation to reach happiness both in life and the afterlife. Therefore, education development is not only to transfer the knowledge but it is also expected as an effort of character building. The existence of a religious atmosphere in a learning process gives a contribution to building student's moral and spiritual needs in order to build good behaviour in a class.<sup>19</sup>

The similarity of the research is both of the researches explained moral in the educational field and how to build moral values in a learning process. The difference between both of research lies in the focus of the research. The research

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<sup>19</sup> Fenny Roskya, *Pemikiran Pendidikan Menurut Syekh az-Zarnujji (Studo Analisi Kitab Ta'limul Muta'alim)*, Skripsi, (Salatiga: IAIN Salatiga, 2016), Page 92.

above explained about education in general, the elements of education thought by Syekh az-Zarnujji. Meanwhile, this research focuses on moral values in a learning process through *Ta'lim Muta'alim* book by Syekh az-Zarnujji.

- 2) Teori Pendidikan Az-Zarnujji dan Eksistensinya Di Era Digital, by Sandi Aji Wahyu Utomo, Dosen Pendidikan Islam Anak Usia Dini (PIAUD), 2019, Institut Agama Islam Imam Ghazali.

The type of the research used library research approach. This research compiled data in the form of descriptive data. Therefore, it used content analysis to analyze the data. This method used in order to make conclusion formula by identified the spesific or characteristic of some texts. This analysis technique used to discover the whole contents of *Ta'lim Muta'alim*.

This study mentioned and explained several contents contained in this book. Some are as follows: Akhlaq education in *Ta'lim Muta'alim*, education in islamic perspective, the components of learning process, and techlonogy era and learning process. He explained in this research that akhlaq education contained in this book as

compiled by the author has sufistic pedagogic nuance. This concept can be seen in the his way of thinking which is using tasawuf terms as the main of his thought. This concept implemented in small scala (teachers, students, the relationship between teachers and students, and *kurikulum*) as laboratory named education. Meanwhile, akhlaq education mentioned in this book such as giving advices, tazakur, and the other obligatory method such as *wara*, *istifadah*, *tawakal* and etc.)<sup>20</sup>

The similarity between these research were referring to the object of research which is Ta'lim Muta'lim, meanwhile the differences between the both of research lies on the contents. That reseach were discovering about several contents which are: akhlaq education in Ta'lim Muta'alim, education in islamic perspective, the components of islamic teaching learning, and technology era in education and learning process, whereas this research were discovering the moral values in Ta'lim Muta'alim and its implication towards character education in Indonesia.

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<sup>20</sup> Sandi Aji Wahyu Utomo, "Teori Pendidikan az-Zarnujji dan Eksistensinya di Era Digital", *Journal Tawadlu*, (Vol. 3, No.2 Year 2019), Page 963-964

b. Akhlaq education in *Ta'lim Muta'alim*

- 1) Nilai-Nilai Pendidikan Akhlaq Dalam Kitab *Ta'lim Muta'alim* dan Aktualisasinya Terhadap Pendidikan Karakter di Indonesia, by Imam Ahmad Taufiq, 2018, Faculty of Education and Teacher Training Walisongo State Islamic University.

The type of research was library research, and it used philosophical approach. He used the descriptive method in which the analysis process has been done by content analysis. This content analysis used to make the conclusions formula by identified the specific characteristic of some texts. This analysis has been used to discover the contents of the book, which reflected to the writer condition and the public condition when the book was written. The condition both of writer and the public will influence the concept of thought and the main message which delivered by the subject of the research.

This thesis explained the moral education on *Ta'lim Muta'alim* was divided into 3 main parts, those are: moral education values towards to Allah SWT, moral education values towards oneself,

and moral education values towards other human being, animal, and things. The writer detailed these 3 main part into some elements moral education values, some are as follow: good intention, love to discuss, respect and *tawadlu'*, patience and courage, good spirit, hard-working, loving oneself, aspiring human being, *wara'* and humble, advising each other, *istifadzah* (lean from experiences), and *tawakal*.<sup>21</sup> The writer also wrote the actualization of moral education values on the *Ta'lim Muta'alim* toward moral education values in Indonesia. He claimed that moral education values on *Ta'lim Muta'alim* should be actualized in moral education in Indonesia, such as *wara'* to teach student for living their life simply, love to discuss, and *tawadlu'* which is relevant to social concern.

The similarity between these two kind of research is both of the researches were discovering and detailing the moral values in *Ta'lim Muta'alim*, and the difference lies on the focuses of the reseach. The research by Imam Ahmad

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<sup>21</sup> Imam Taufiq, "*Nilai-Nilai Pendidikan Akhlak Dalam Kitab Ta'lim Muta'alim dan Aktualisasinya Terhadap Pendidikan Karakter di Indonesia.*", *Skripsi* (Semarang: UIN Walisongo, 2018), Page 70.

Taufiq are focused in discovering and detailing the moral values in *Ta'lim Muta'alim*, and it explained the actualization of moral education values towards indonesia's moral education values. Meanwhile, this research was discovering moral values on *Ta'lim Muta'alim*, the application of moral values on *Ta'lim Muta'alim*, and also its implication towards moral values in Indonesia.

- 2) Nilai-Nilai Pendidikan Akhlak Perspektif Imam Burhanul Islam az-Zarnujji Dalam Kitab *Ta'lim Muta'alim*, by Amat Hidayat, *Journal Aksioma al-Diniyyah: The Indonesian Journal of Islamic Studies*, 2020 STAI La Tansa Mashiro.

This research used library research approach. The phases of this research approach starts from searching general references to spesific references in order to analyze the data.

This study mentioned and explained the values of Islamic education based on Syekh az-Zarnujji's thoughts in the book *Ta'lim Muta'alim*. There are 11 values that has been found in this study. The values are: intention to learn, choosing (teacher, knowledge, friends, and students having patience in their learning process), respecting

knowledge and teacher, being serious, orderly and intensively learning knowledge, *tawakal*, being smart to manage their time, *wara'*, having awarness to the things that could make students easily to remember and forget, having awarness to the things related to the sustenance.<sup>22</sup> This study also explained the relavance between the practice and the theories, therefore this book is easily to be understood by students in order to build good characters.

The similarity between these reseach are lies on the object of research and the both research also explained *akhlaq* education contained in *Ta'lim Muta'alim*. Meanwhile, the difference of these research were found in the findings between the both of the research.

c. Character education in Ta'lim Muta'alim

- 1) Analisis Pendidikan Karakter Dalam Kitab Ta'limul Muta'alim dan Kitab Bidayatul Hidayah Serta Relevansinya Dengan Program Pendidikan Karakter di Indonesia, by Aliyyah, Tesis

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<sup>22</sup> Amat Hidayat, "Nilai-Nilai Pendidikan Akhlaq Persepectif Imam Burhanul Islam az-Zarnujji dalam Kitab Ta'lim Muta'alim." *Journal Aksioma ad-Diniyyah: The Indonesian Journal of Islamic studies*, (Vol. 8, No.1 year 2020), Page 156-157.

Posgraduate, 2019 Sunan Ampel State Islamic University.

The type of research was descriptive research, and it used library research approach. This study obtained research data in the form of descriptive data. Therefore she used content analysis in order to analyze her study. This content analysis used to make the conclusions formula by identified the specific characteristic of some texts. This analysis has been used to discover the contents of Ta'lim Muta'alim and also to find out the pattern and the essence of the book.

This study expalined character values contained in Ta'lim Muta'alim. The researcher found 16 character values in this book. These values are the character values that can be applied in a learning activities, the values are: loving knowledge, peace loving, democratic, friendly/communicative, tawadlu', smart, serious, diligent, grateful, zuhud, tawakkal, patient, compassion, husnudzon, wara' and honest. In discussing the character values in Ta'lim Muta'alim, the author found the relevance between the values of characrter education in



Ta'lim Muta'alim and the values of character education in Indonesia. According to the researcher there are 16 educational values which are relevant to the values of Ta'lim Muta'alim. The values are: religious, honest, discipline, hard working, loving homeland, love to read, creative, social care, curiosity, tolerance, friendly/communicative, responsibility, democratic, independent, national spirit, peace loving, appreciating achievement, and caring the environment.<sup>23</sup>

The similarity of these research is these two studies both examined the values related to morality contained in Ta'lim Muta'alim and the relevance to the character education in Indonesia. Meanwhile the difference is that research does not only discussed the character values in Ta'lim Muta'alim, but also explained the character values in Bidayatul Hidayah and the relevance to character education in Indonesia. Meanwhile this study only discussed the moral values contained in

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<sup>23</sup> Aliyyah, “*Analisis Pendidikan Karakter Dalam Kitab Ta'limul Muta'alim dan Kitab Bidayatul Hidayah Serta Relevansinya Dengan Program Pendidikan Karakter di Indonesia*”, Tesis (Surabaya: UIN Sunan Ampel), Page 69-74

Ta'lim Muta'alim, the application of moral values in Ta'lim Muta'alim and also the implication toward character education in Indonesia.

## **G. Research Methodology**

A methodology is a scientific approach used for seeking an objective, empirical and systematic truth. Meanwhile, the scientific method is the scientific approach to obtain data with specific functions. Oxford dictionary defines methodology as a "*set of methods and principles used to perform a particular activity.*" In a word, the methodology is guidance to discover the purpose of research. To make this research easier, the writer used some ways to compile it.

### **1. Type of Research**

The type of this research is qualitative – study text. Bodgan and Taylor said in Lexy J Moleong's book "*Metode Penelitian Kualitatif*" that "*Qualitative approach is a research process to bring out descriptive data that consist of words, either written or spoken by someone and also kind of behavior that observed.*"<sup>24</sup> Meanwhile, study text is data analysis which examines

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<sup>24</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2004), Page 4.

the text viscerally both regarding to its contents and its meaning.<sup>25</sup> The meaning of the text also widens, not just something written. Text reviewers focus on how the text is constructed, how the meaning is produced, and what is the nature of that meaning. The text reviewers of these field see more about the existence of the text in cultural background.

## 2. Research Time

This research was about An Analysis of Moral Values (Through Syeikh az-Zarnujji Thoughts at *Ta'lim Muta'alim* Related to Moral Values) in a Learning Process. The research had been done since May 1st, 2021 until the data were fully collected.

## 3. Research Focus

The research focus is needed to give some limitations in this research in order to analyze whether the data are relevant or not. The research restrictions based on the same urgency encountered in this study. This research is focused on:

- a. The moral values according to Syaikh az-Zarnujji in the book *Ta'lim Muta'alim*

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<sup>25</sup> Mudjia Rahardjo, “Studi Teks Dalam Penelitian Kualitatif” (n.d.), Page 1-2.

- b. The application of moral values according to Syaikh az-Zarnujji in the book *Ta'lim Muta'alim*
- c. The implication of moral values according to Syaikh az-Zarnujji in the book *Ta'lim Muta'alim* in a learning process

#### 4. Resources

The resources will classify into 2 parts, primary resource and secondary resource. The specification both of primary and secondary resource will be explained below:

##### a. Primary Resource

Primary resource is data from the main resource related to the research or in other words is original data.<sup>26</sup> It means kind of literatures that are discussed about the object of the research, that are : *Ta'lim Muta'alim* by Syaikh az-Zarnuji.

##### b. Secondary Resource

Secondary resource is data from other documents for supporting data in primary resource consist of literatures that has a correlation toward the object of the research. The method that is used in this research is document method. The purpose of the

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<sup>26</sup> Winarmo Sarachnmed, *Pengantar Penelitian Ilmiah: Dasar-Dasar Metode dan Teknik*, (Bandung: Tarsito Rimbuan), Page 131.

method is discovering data such as files, transcripts, journals, books, news papers, megazines, etc.<sup>27</sup>

## 5. Data Collecting Techniques

This technique was done by collecting data, fact, and information in the written form and it assisted by some of various material in a library.<sup>28</sup> This process can also be done using information technology that is currently developing in recent years, such as : Internet.

Therefore there are so many data is needed in this research, this research used Ta'lim Muta'alim by Syaikh az-Zarnujji as the primary data or primary literature which is directly explained about the object of the research. The writer compiled the data by some books related to *Ta'lim Muta'alim*. As well as for the secondary data, the writer had been downloading data related to moral, morality, moral values, the aim of moral values in Indonesia, and its implication in a learning process from many sources on internet. Those data that would be needed by the writer for the further analysis.

## 6. Data Analysis Techniques

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<sup>27</sup> Suharsiiim Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT Rineka Cipta, 1993), Page 45.

<sup>28</sup> Sugiono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: PT Alfabeta, 2018), Page 329.

To analyze the data, the writer used thematic analysis. This analysis is a process of identifying themes or patterns within qualitative data. Braun & Clarke (2006) suggest it is the first qualitative method that should be learned as “...it provide core skill that will be usefull for many other kinds of analysis.”<sup>29</sup> According to Fereday and Muir-Cochrane this method effecttively axamines the qualitative data to find the interrelation of patterns in a phenomenon and explain the extent of the phenomenon through the eyes of the researcher.<sup>30</sup>

There are several phases to analyze the data which are more or less the same as the analysis techniques in another qualitative method, for example, the earliest phase is understanding the data or become familiar with the data. In thematic analysis, the researchers need to take the time to ‘know more’ the data before carrying out the further phase. According to Braun & Clarke, there are six-phase regarding thematic analysis, same are as follow<sup>31</sup> :

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<sup>29</sup> Meredith K.W. Stranges, Saeed Ul Haq, and Donald G. Dunn, “Black-out Test versus UV Camera for Corona Inspection of HV Motor Stator Endwindings,” *IEEE Transactions on Industry Applications* 50, no. 5 (2014): 3135–3140, Page 3352.

<sup>30</sup> Heriyanto Heriyanto, “Thematic Analysis Sebagai Metode Menganalisa Data Untuk Penelitian Kualitatif,” *Anuva* 2, no. 3 (2018): 317, Page 318.

<sup>31</sup> Ido Prijana Hadi, “Penelitian Media Kualitatif,” 2021, [https://www.google.co.id/books/edition/Penelitian\\_Media\\_Kualitatif\\_Rajawali\\_Per/TFwaEAAAQBAJ?hl=id&gbpv=1](https://www.google.co.id/books/edition/Penelitian_Media_Kualitatif_Rajawali_Per/TFwaEAAAQBAJ?hl=id&gbpv=1), Pages. 91-93.

- a. Familiarizing with the data: the researcher in this step must reading, and re-reading the literatures.
- b. Generating initial codes: in this phase, the researcher starts to organize the data in a meaningful and systematic way. Coding reduces a lot of data into small chunks of meaning. The researchers grouped the codes into categorizations to it easier to compare findings in one category. The comparison of these findings is to build theoretical concepts.
- c. Searching for theme: at this phase, the researchers began to shift their attention to start looking for a theme. From the categorization, the researcher can show how the themes and concepts are systematically related to the developmet of the theory.
- d. Reviewing themes: this phase involved refining the theme. Various themes will represent into other themes, while some interesting and selected themes may need to be broken down into smaller components.
- e. Defining and naming themes: this phase is to capture the essence and the aspect of the data in each theme. In this stage researcher would create an overall narrative with all the data, and it would analyze the each theme and its individual narrative whether it is in accordance with the overall content of the

researcher's narrative or not. The researcher also identified whether those themes contained sub-themes or not. At this point, the researcher officially named the theme. The given name should be short, impactful, and immediately give the readers "feel/impression" of what the theme is being discussed. At this phase, the researcher should be able to clearly identify the theme of the researcher's findings. After the researcher continuously revises the findings of the theme, related to the data, the researcher must produce a final thematic map. The researcher should be able to describe each theme in a few sentences.

- f. Producing report: this phase involved the final analysis and report writing.

## **H. System of Writing**

**The first chapter** is introduction by describing the background, specify the research question, explain what the purpose of the research, describing significant research, showing the literatures review and explain the research methodology.

**The second chapter** define about what moral, values, and moral values in definition by some scholars, specify the types of moral values in Indonesia, explain the urgency of



moral values, the functions and its aims. Explain the strategy of moral values implementation in learning process.

**The third chapter** describe the object of this research. This chapter explain the biography of Syekh az-Zarnujji as the author of *Ta'lim Muta'alim*, the outline , the description, and the moral values of *Ta'lim Muta'alim*.

**The fourth chapter** is the analysis of moral values on the book *Ta'lim Muta'alim* thought by Syekh Az-Zarnujji. This chapter analyze moral values in *Ta'lim Muta'alim*, the applicative forms of moral values in *Ta'lim Muta'alim*, the compatibility between moral values on *Ta'lim Muta'alim* and character education in Indonesia, the scope of moral values on *Ta'lim Muta'alim* towards character education in Indonesia, the implication of the moral values on *Ta'lim Muta'alim* towards character education in Indonesia and the limitation of the research.

**The fifth chapter** is closing. In this chapter, the writer will present the final result of the explanations from previous chapters which has been elaborated in this research, conclude the moral values on *Ta'lim Muta'alim* and its implication towards character education in Indonesia

## CHAPTER II

### MORAL VALUES IN A LEARNING PROCESS

#### A. Definition of Moral Values

Moral is formed by Latin word *mores*, the plural of the word *mos*, meaning attitude and habits, which means a way of life of a person.<sup>32</sup> Moral in the term, is something to determine the limits of human action, behavior, will, and opinion to considering is it right or wrong, or is it good or bad. What is well considered as moral, while the bad ones considered as amoral or immoral. Moral is a concept of life upheld by most certain societies, or it could be named as an ethical norm in society. Barcalow said in his book *Moral and Phylosophy: Theories and Issues* that moral can evaluate with the actions and potential actions in others, may be evaluated as right or wrong, good or bad; acceptable or unacceptable (immoral); required, prohibited or permitted; praiseworthy or or blameworthy.<sup>33</sup>

In Oxford Learner's Pocket Dictionary moral has meanings: 1. Concerning principles of rights and wrong standards. 2. Following the standards of behavior considered acceptable and right by most people.<sup>34</sup> Ouska and Whellan

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<sup>32</sup> Hadi Machmud, "Urgensi Pendidikan Moral Dalam Membentuk Kepribadian Anak.", *Journal Al-Ta'dzib*, (Vo. 7, No. 2, Year 2014), Page 77.

<sup>33</sup> Barcalow, *Moral Philosophy: Theories and Issues*, Page 721.

<sup>34</sup> Victoria Bull, *Oxford Learner's Pocket Dictionary*, (China : Oxford University Press, 2009), Page 285

explained moral is the principle between good-bad there and inherent within the person/individual.<sup>35</sup> Meanwhile, Dian Ibung in the book “*Mengembangkan Nilai Moral Pada Anak*” said that moral in the dictionary of psychology by J.P Chaplin is something referring to appropriate behavior with social order, law, or customs which is regulated citizen behavior.<sup>36</sup>

Morals are actually talking about right and wrong, what needs to be done and what needs to be left for the reasons which give rise to the court of the community. Moral considerations depend on the atmosphere or circumstances that form the individual. For example, social system, social classes, and beliefs held in the community. In short, there are moral responsibilities that must be obeyed by individuals in a society.

Morality is all things related to morals, which are related to human attitudes and existing norms. Human life in society can not be separated from an order of life which implemented in that society. The order of life can be in the form of certain rules and prohibitions. The order can be sustainable if each individual carries it out and preserve it, not only for the life of the people at the time, but also for the life of the people in the

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<sup>35</sup> Anisa Alawiyah, Sri Hastin Oktavi, *The Analysis of Moral Values in Dangerous Minds Movie by John N. Smith, Dialectical Literature and Education Journal* (Vol. 4, Issue 1, December 2019), Page 20

<sup>36</sup> Dian Ibung, *Mengembangkan Nilai Moral Pada Anak*, (Jakarta : PT Elex Media Komputindo), Page 3

next generation. The effort to preserve this kind of order is expected in accordance with the dynamic of social life.

A moralist is a person who is oriented to have great importance to other's moral setting. Meanwhile morality is the sense of referring to the actions, behaviors, or manners. Allah SWT created human being not only as a perfect formed, but also as a precious creatures. Perfection and glory attached to set of moral norms that must be obeyed as a human, either in the form of orders or prohibitions.

Values is formed by Latin language *valare* or *valoir* which is in Old French has the meant value and price.<sup>37</sup> In terminology, Poerwadarminta defined values are referral and belief for choosing a choice. The term values are kinds of quality of humans which is applied to human activities, and it is regarded as the moral standard of human behaviour in society.<sup>38</sup> Fraenkel said, "*values is any idea, a concept, about what someone think is important in a life.*"<sup>39</sup> Values usually refers to aesthetic, ethic (patterns of behavior), logic (right and

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<sup>37</sup> Agus Fakhruddin et al., "Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan," *Jurnal Pendidikan Agama Islam -Ta'lim Vol. 12 No. 1 - 2014* 12, no. 1 (2014): 79–96, Page 83.

<sup>38</sup> Mohan Debbarma, "Importance of Human Values in the Society," *International journal of english language, literature and humanities* 2, (Vol. 2, No. 1, year 2014): 181–195.

<sup>39</sup> Pendukung Keputusan, Untuk Pemilihan, and S I M Card, "□ Nilai" 3, no. 1 (2013): 80–87.

wrong), or justice. Values are making people become gorgeous, kind, efficient, precious, right and equitable. Values are something interest, to look for, to please, to love, and something good. Values is the rule to make decisions between right or wrong, should or should not, good or bad.<sup>40</sup>

Rokeach defined values as “*core conceptions of the desirable within every individual or society.*” Then he stated that values “*serve as standards or criteria to guide not only an action but also judgement, choice, attitude, evaluation, exhortation, argument, rationalization and one might add attribution of causality.*”<sup>41</sup> Some examples of values commonly held as basic are: freedom, social belonging, security, beauty, dignity, or truth. He has defined that values are kind of the type of trust which someone must do or avoid to do something or it is related to an appropriate and inappropriate thing to have and believe, something right, and something beautiful.

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<sup>40</sup> Nurlaela Sari, “The Importance of Teaching Moral Values to The Students,” *Journal of English and Education* 1, no. 1 (2013): 154–162, Page 156.

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1020.9006&rep=rep1&type=pdf>.

<sup>41</sup> Stewart D. Allen et al., “Values, Beliefs, and Attitudes Technical Guide for Forest Service Land and Resource Management, Planning, and Decisionmaking,” *USDA Forest Service - General Technical Report PNW-GTR*, no. 788 (2009): 1–112, Page 24.

Values are a general principle that provides members of society with a standart or a standart for making judgments and choces about actions and certain goals. Values are a concet, a mental formaton that is formulated from human behavior. Valyes are important perception, good, and appreciated. According to Clyde Kluckohn, values are a standar whose time lasting. In a broad sense, a standard that gonverns a systemn of action. Values is also a priority which is preferable, fine, related to social relations as well as about the ideals and effort to acheive something. In addition, values also involves the question of what an object and an action which are needed, appeciaded or otherwise. In general, values are something very desired. Therefore, values involves an element of commitment.<sup>42</sup> Values involves to a choice. In society, there are several choices when someone facing a situation. For choosing particular option is determined by an individual's awariness of stadards or priciples that axist among the society. The chosen behavior involves individual values or group of values what they believe in their society.<sup>43</sup>

Furthermore, Joel Kupperman said that values are normative benchmark which influencing human in order to choose their choice between their alternative measures. This

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<sup>42</sup> Mohamad Mustari, "Refleksi Untuk Pendidikan Karakter" (2011): 1–13, Page 4.

<sup>43</sup> Mohamad Mustari, "Refleksi Untuk Pendidikan..." Page 4.

opinion gives an emphasis that norm is an external factors which affect to human behavior. His opinion about values refers to what is worth having or being, taken purely for its own sake, or what is such that (taken by itself, apart from anything it causes) it is preferable that it exist rather than not exist. In addition he said, *“By the values it will be mean goodness as an end what is worthwhile or desirable for its own sake.”*. He goes on to say *“In short, values in the sense used here are goods by their nature would enhance a life or negatively are things that by their nature would make a life or world less desirable.”* Concerning the values, he said *“what values it has depends on the context in which it occurs”*<sup>44</sup>

In general values are divided into two parts which are values of being and values of giving. Values of being is values which is its in them, developing and to be how that person will treat the others. The values which includes in the values of being are honest, love peace, reliability, potency, discipline, knowing their own boundaries, purity, decency. Meanwhile values of giving is practical values or something that will be approved as much as what they were granted. The values which includes in the values of giving are faithful, trustworthy,

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<sup>44</sup> Schutz, “International Phenomenological Society Philosophy and Phenomenological Research,” *Philosophy and Phenomenological Research* 41, no. 3 (2016): 351–370, <http://www.jstor.org/stable/2653714>, Page 492.

respectful, love, affection, considerate, unselfish, kind-hearted, polite, equitable, generous.<sup>45</sup>

Rats in his book *Pembelajaran Nilai Karakter* explained that there are several observable indicator, some are as follow<sup>46</sup>:

1. Values can direct someone to behave in accordance with morality which is implemented in a society, then the values can be used as a guidelines in order to know how to treats other people.
2. Values give a direction and a purpose into the life which someone want to go, values must be well-developed and well-directed.
3. Values which is interesting can attract someone's feeling to think about and to fight for.
4. Values give aspirations to inspire someone else for doing something good and useful for other people.
5. Values related to feelings are values that are contents of a person's heart when they experiencing the feeling of pleasure, sadness, enthusiasm, and joy.

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<sup>45</sup> Mardan Umar et al., "Urgensi Nilai-Nilai Religius Dalam Kehidupan Masyarakat" 3, (Vol. 3, No. 1 year 2019), Page 72.

<sup>46</sup> Sutarjo Adisusilo, *Pembelajaran Nilai Karakter (Konstruktivisne dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afekif)*, (Jakarta: PT Raja Grafindo Persada, 2015), Page 58



6. Values that demands an activity is an activity that in accordance to the values itself, this kind of values do no stop in thought but also this values will trigger someone to do something new.
7. Values that appears from someone's thought who is confused when they deal with their worries, problems, and obstacles.

The knowledge of values that implemented in a school will generate a good character, which are: First *moral knowing*, this knowledge about morality is the most important goals to teach. Moral knowing consist of 6 elements. It is namely: (1) moral awarnes; (2) knowing moral values, (3) perspective taking' (4) moral reasoning; (5) decision making; (6) slef-knowledge. Second *moral feeling*, is an aspect that must be instilled to the students in order to make the students can act same as moral principles which imlemented in that school. There are 6 aspects that one must be able to feel to become human of character, namely (1) coscience; (2) self-esteem (confidence); (3) empathy (feeling the suffering of others); (4) loving the goood; (5) self-control (being able to control themselves); and (humility). Third *moral action*, is a strategy to make the moral understanding can be applied in the school. To understand what drives a person to act morally, there are 3

aspects of character must be seen, namely competence, desire (will), and habits.<sup>47</sup>

From those definitions, that the meaning of values is very broad and complex. Values help people to identify whether the behaviour is good or not, may or may not, right or wrong. Therefore, values can be a guide in behaving to life in society as individual beings and social beings or in other ways, values believed by people should be something which will stand as a standard related to the way in which people behave. Values can be concluded as a perspective that is reflected by human action, therefore that person will do everything based on the values system which is he believes in. Values can be called a human's life standard which determines who that person is, how does he live his life, and how he treats other people in his surroundings. From this, good values can make someone better, also can make someone treats someone else better.

The relation between moral and value, moral is the part of value, namely moral values. In this condition, not every value is moral value. Moral value is related to human behaviour about good and bad. Moral is good and bad

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<sup>47</sup> Umi Anugerah Izzati et al., "Character Education: Gender Differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia," *Journal for the Education of Gifted Young Scientists* 7, (Vol. 7 No. 3 year 2019): 547–556, Page 550.

doctrine that was accepted by society regarding attitude, action, obligation, manner, and decency. Furthermore, moral value is the part of value which is associated with manner, custom, and behaviour. Moral values are the standard of good and evil, which govern individual's behaviour and choice.

## **B. Types of Moral Values**

According to Ministry of Education and Culture there are 18 values to develop cultural education and national character sourced from religion, culture, national education goals. First *religion*, Indonesia has religious society. Therefore the individual's life, the community, and the people of the nation are based on values that is rooted in religion. For the consideration, cultural education and national character values are based on the values that come from religion. Second *Pancasila*, NKRI is established on the basis of the nationality and the nationhood life principles and that has been called as Pancasila. Pancasila can be found in the introduction of UUD 1945 and it described further more in the chapters of UUD 1945. Third *culture*, as the truth which is human being can not live in a society if that society does not have cultural values which approved by the society itself. Cultural values used as the foundation in order to rendering the meaning to the concept and the meaning of

other member of society. Fourth *national education goals*, as the quality formula as Indonesian, it develop from many other knowledge in several and direction.<sup>48</sup>

The aims of education are contained of so many values of humanity that every people in Indonesia must have of the Indonesian. Therefore, the aim of national education is the most operational source in a way to develop cultural and characteristic of the nation. The entire educational level must apply these 18 points in a learning process<sup>49</sup>:

Table 2.1 *Character values according to the Ministry of Education and Culture*

No.	Character values	Explanation
1.	Religious	Attitudes and behavior that obey in doing the teaching of their religion, tolerant toward the implementation of the practice of other religions, and live in harmony with other faiths.
2.	Honest	Behavior based on an attempt to make himself as a person who always

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<sup>48</sup> Kementerian Pendidikan Nasional, "Pengembangan Pendidikan Budaya Dan Karakter Bangsa," *Badan Penelitian dan Pengembangan Pusat Kurikulum* (2010), Page 7.

<sup>49</sup> Muhammad Murtako, "Culture-Based Character Education in Modernity Era," *Journal Ta'dib*, (Vol. 20, No. 1 year 2015): 149 Page 154.

		trustworthy in word, action, and jobs.
3.	Tolerance	Attitudes and action that respect differences of religion, race, ethnicity, opinions, attitudes, and actions, of other who are different from themselves.
4.	Discipline	An actions show orderly behavior and obey with various rules and regulations.
5.	Hard working	Behaviours indicate a really effort to overcome various barriers in learning and assignments, as well as completing the task as well as possible.
6.	Creative	Think and do something to generate new ways or the result of something that has been owned.
7.	Independence	Attitudes and behavior that not easy to depend on others to complete tasks.
8.	Democratic	The Ways of thinking, being attitude and acting which assesses the same rights and obligations of himself and others.
9.	Curiosity	Attitudes and actions which seek to know deeper and spread of something learned, seen, and heard.
10.	National spirit	The Ways of thinking, act, and having knowledge that

		puts the importance of the nation and country above self-importance and group.
11.	Loving homeland	The Ways of thinking, being attitude, and acting that shows loyalty, caring, and high appreciation towards language, physical, and political nation.
12.	Appreciating achievement	An Attitudes and an action that encourage him to produce something useful for society, and recognize and respect other people's achievement
13.	Friendly/ communicative	An action show a sense of fun to talk, hang out, and work together with others.
14.	Peace loving	Attitudes, words, and actions that cause other to feel happy and safe on the presence of himself.
15.	Love to read	The habits provide time to read variety of books or literatures that give virtue for him
16.	Caring for the environment	Attitudes and actions for seeking damage prevention to the surrounding natural environment, and develop efforts to repair the environmental damage.
17.	Social care	Attitudes and actions have always wanted to help other people communities in need.

18.	Responsibility	Attitudes and behavior of people to do his duties, he should do, to himself, community, environment (natural, social, and cultural), the country and the Almighty God.
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### C. Urgency of Moral Values

Moral is a measure of good and bad as a person, a member of society, or a citizen. Someone is said to be a moral if obeying and carrying out the rules that upheld in a society. UUD 1945 is a source of the struggle and the willpower of Indonesian people. The preamble of the UUD 1945 is also a source of legal ideals and moral ideals to be upheld both of the people of Indonesia and the relationship between nations of the world.<sup>50</sup>

The phrase which containing moral values in the preamble of UUD 1945 is “*Keadilan sosial bagi seluruh rakyat Indonesia*”. This signifies fairness as an important value and the ultimate goal of the law. Justice is the deepest content of the law which related to social life. In social life, someone must be fair starting with themselves, their family

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<sup>50</sup> Yayuk Kusumawati, “Urgensi Nilai dan Moral Sebagai Subteoritis Pembelajaran PKn DI SD,” *eL-Muhbib: Jurnal Pemikiran dan Penelitian Pendidikan Dasar* (Vol 1, No. 2 year 2017): 54–63, Page 56.

and community. Justice is closely related to assessing the existence of humans, in their relationships with each other. It is a relevant concept with the relationship between humans which should be discussed especially in a social context.<sup>51</sup>

The hallmark of justice among other virtues according to Thomas Aquinas, is to regulate human beings in their relation with each other. Justice contains a certain balance of qualities in accordance with an equivalent designation, which is generally said it is something that matches if the two are equal. The value of justice as a legal value of Indonesia is related to human rights and human needs to themselves. The phrase “Keadilan sosial bagi seluruh rakyat Indonesia” is a form of the norm which has a two-way meaning. In a positive direction, it is the main obligation of anyone who holds the state power to mobilize their capabilities and all policy steps to realize social justice, and in a negative direction, it is the main obligation of anyone who holds the state power to prevent the growth and the development of injustice.

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<sup>51</sup> Zulfirman and Ridho Syahputra Manurung, “Nilai Hukum Indonesia Preamble To The 1945 Constitution : Analysis Of Political Values And Values Of Indonesian Law Dalam Sejarah Ketatanegaran Indonesia Ada Beberapa Konstitusi Yang Pernah Dalam Konteks Indonesia Setidaknya Hal Itu Dapat Ditangkap” (2018).



From this, it can be understood that justice is contained in the fifth basis of Indonesia which contained two forms of justice, namely procedural justice and substantial justice. Mill explained that substantial justice is not only contained what is right to do or what is not right to do, but also about something that allows other people to claims from us as his moral right. Therefore, it can be seen from the preamble of UUD 1945, that the implementation of political and legal power should require people who are morally and intellectually tested. In managing human life, intellegence should be accompanied by moral qualification. For the holders of the state, it should be held by people who have the character who understand humans as religious, social, and possessive creatures.<sup>52</sup>

Someone has a central and strategic position in order to the implementation of national development, therefore it takes the development of the youth regarding morality development. Morality has a significant place within human life. Knowing about moral values is very improtant, especially for the next generation in order to lift the dignity

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<sup>52</sup> Zulfirman and Ridho Syahputra Manurung, "Nilai Hukum Indonesia Preamble To The 1945 Constitution : Analysis Of Political Values And Values Of Indonesian Law Dalam Sejarah Ketatanegaran Indonesia Ada Beberapa Konstitusi Yang Pernah Dalam Konteks Indonesia Setidaknya Hal Itu Dapat Ditangkap" “, Page 86.

of human beings.<sup>53</sup> According to Mulyana, the main goals of education is to produce intellectually, emotionally, spiritually mature human being. The similar thing has revealed by Hufad and Sauri which is the aim of ideal education goals are to build the whole human personality.<sup>54</sup>

Turiel stated there is a difference between morality and social convention for human. According to him, the behavior when someone hitting someone else without reason, has intrinsic effect (such as: crime) on the welfare of others. The essence of moral cognition is centered on the effect of particular behavior to the welfare of others. Social conventions have no interpersonal consequences. For example, when someone calling “professor”, mister or mistress to their teacher, or when someone only use their name. Social convention only related to the coordination of several behavior that improving the fuctions of certain social group. Jamaal stated moral actions are commendable actions,

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<sup>53</sup> Ahmad Nawawi, “Pentingnya Pendidikan Nilai Moral Bagi Generasi Penerus,” *Jurnal Kependidikan: Insania* (Vol. 16, No. 2 2011): 119–133, c:/Users/asus/Downloads/1582-Article Text-3012-1-10-20180527.pdf. Page. 129.

<sup>54</sup> Fakhruddin et al., “Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan.”, Page 94-95.

and Durkheim stated that morality would prevent someone for not doing forbidden things.<sup>55</sup>

The understanding about morality becomes more important, this because the society in Indonesia is undergoing social pathology which is in the level of chronic. Almost the majority of the students is leaving their eastern culture which is well-mannered and religious. This condition can be said because the people in Indonesia are starting to lead to a hedonistic character and swallow the whole western culture without a filter it.

Unfortunately, this phenomenon that happened in Indonesia has shown us the kind of a reversal condition, in which there are so many cases regarding the moral decadence. The moral decadence has been an underlying issue in Indonesia. This kind of diminished quality is common in children and teenagers that should be in their developing and growing stage. They should get positive things at their age in order to create a good generation that has a good morality. Some cases which are related to children and teenagers immoral action are : murder, bullying, tawuran, etc.

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<sup>55</sup> Hadi Machmud, "Urgensi Pendidikan Moral Dalam Membentuk Kepribadian Anak," *Jurnal Al - Ta'dib* (Vol.7, No. 2 year 2014): 75–84, Page 77.

In a way to overcome moral decadence, there are several things related to moral values. Moral values are considered as a weapon to respond this decadence phenomenon. These are several things related to moral values, some are as follow:

1. The functions of moral values

Moral values have some functions according to the Ministry of National Education Curriculum Center, which is regarding to the development of cultural and national character, it divided into 3 functions <sup>56</sup> :

- a. Development : developing student's potentials to become well behaved individual. This is for students who already have good attitudes and behaviors that reflect cultural and character of the nation.
- b. Improvement : strengthening the role of national education to be responsible for student's potential development who are dignified, and
- c. Filter : to filter the nation's own culture and the culture of other nation which is not accordance with the cultural values and character of dignified nation

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<sup>56</sup> Kementerian Pendidikan Nasional, "Pengembangan Pendidikan Budaya Dan Karakter Bangsa," *Badan Penelitian dan Pengembangan Pusat Kurikulum* (2010), Page 7.

## 2. The aims of Moral Values

There are several aims related to moral values regarding to development of cultural and national character, some are as follow<sup>57</sup> :

- a. To develop the potentials of the heart/conscience/student's affective as human being and citizen who has cultural values and national character.
- b. To develop the habits and the behaviors of the students who are praiseworthy and compatible with universal values and religious cultural traditions of the nation.
- c. To instill the spirit of leadership and responsibility of the students as the next generation.
- d. To develop student's potentials to become independent human being, creative, with nasionalistic insights.
- e. To develop the school life environment as a learning environment that are safe, honest, full of creativity and friendship, and it has a good sense of nationhood and full of dignity.

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<sup>57</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 7.

#### **D. Strategy of The Implementation of Moral Values**

Strategy is a plan, some sort of consciously intended course of an action, or a set of guidelines to deal with a situation.<sup>58</sup> In the dictionary, strategy is a plan, method, or series of maneuvers, or stratagems for obtaining a specific goal or result. The concept of “strategy” refers to a familiar human activity, particularly in organized settings that is apparently and crucially important, subtly complex and excruciatingly elusive to conceptualize with any precision. The word strategy accours in fields that deal with practical management of human affairs, whether in business, in government, in warfare or in the development and transformation of society. Each subfield of human affairs management has evolved its own particular conceptualization of strategy with very little concern for how other subfields have conceptualized.<sup>59</sup>

There are several strategies in order to instill moral values at school, some are as follow:

1. Integration through subjects

The development of cultural and national character is not included as a subject but it integrated into subjects, self-development, and school culture. Therefore, teachers

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<sup>58</sup> Henry Mintzberg, “The Strategy Concept I: Five Ps For Strategy,” *California Management Review* 30, no. 1 (1987): 11–24, Page 11.

<sup>59</sup> Roger Evered, “So What Is Strategy?,” *Long Range Planning* (Vol. 16, No. 3 (1983): 57–72.

and schools need to integrate the values into curriculum, syllabus and learning program plans (RPP).

*Kurikulum 2013* integrating 4 domains of competencies that has been added in *Kompetensi Inti* (KI), which consist of religious attitude (KI1), social ettitude (KI2), knowledge (KI3), and skills (KI4). This 4 competencies can be used as references in order to develop *Kompetensi Dasar* (KD). The *Kurikulum 2013* can be implemented gradually from elementary school (SD/MI) to junior highschool (SMP/MTs.) levels, starting from 2013 to 2014, then it revised in 2016 before it revised again in 2017.<sup>60</sup>

*Kurikulum 2013* is often revised in several parts. The first revision in 2017 has a goal in order to prepare Indonesia golden generation in 2045 which will be equipped with various competencies, which include *Penguatan Pendidikan Karakter* (Strengthening Educational Character) or abbreviated as PPK. Futhermore, *Kurikulum 2013* includes literacy, creative, critical thinking, communicative, and collaborative, or it can be called as 4C, as well as High Order Thinking Skill (HOTS). There are 5 values that included in

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<sup>60</sup> Murtyas Galuh Danawati, Belinda Dewi Regina, and Innany Mukhlishina, “Analisis Nilai Karakter Pada Buku Siswa Tematik Sekolah Dasar Berorientasi Pendidikan Karakter,” *Jurnal Pemikiran dan Pengembangan Sekolah Dasar (JP2SD)* (Vol. 8, no. 1 2020): 60–70, Page 62.

PPK, which are: nasionalist, religious, community service, integrity, and independent.<sup>61</sup>

The competencies that would be achieved through the 2013 curriculum lated to national character development can be seen from the scope of the disigned graduate competencies.<sup>62</sup>

Table 2.2 *The scope of graduate competencies*

Domain	Elements	SD	SMP	SMA-SMK
Affective	Process	Receiving + implementing + appreciating + living + applying.		
	Individual	Faithfulness + Good attitudes (honest,decipline,responsible,care, mannered) curiosity, aesthetics, confident, internal motivation.		
	Social	Toleration, cooperation, and discussion		
	Natural	heathly lifestyle, environmentally friendly, patriotric, and love peace		
Skills	Process	Observe + ask + try + cultivate + serve + analyze + create		
	Abstract	Read, write, count, draw, and compose.		
	Concrete	utilize, unravel, string up, costumize, make, and create.		

<sup>61</sup> Murtyas Galuh Danawati, Belinda Dewi Regina, and Innany Mukhlishina, “Analisis Nilai Karakter Pada Buku Siswa Tematik Sekolah Dasar Berorientasi Pendidikan Karakter,” *Jurnal Pemikiran dan Pengembangan Sekolah Dasar (JP2SD)*(Vol. 8, No. 1 2020): 60–70, Page 63.

<sup>62</sup> Tatang Muhtar, “Analisis Kurikulum 2013 Ditinjau Dari Aspek Nilai Karakter Bangsa,” *Mimbar Sekolah Dasar* (Vol. 1, no. 2 year 2014): 168–175, Page 172.



Knowledge	Process	Knowing + understanding + applying + analyzing + evaluating.
	object	science, technology, art, and culture.
	Subject	Human, nation, county, homeland, and world.

This scope of graduate competencies from the 2013 curriculum showed that this curriculum is very concerned to develop national character to overcome the all challenges related to moral decadence through improving the quality of its graduates competencies.

The learning principles used in the development of cultural education and national character vales encourage students in order to recognize and to accept the cultural education and national values as their own and to give them a responsibility for their decisions through the optional knowing stages, evaluating the choice, taking the establishment, making a value in accordance with their own belief. This principles make students to learn the process of thinking, behaving, and doing. These 3 processes are intended to develop student's abilities in carrying out social activities and to encourage students to see themselves as social beings.<sup>63</sup>

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<sup>63</sup> Tatang Muhtar, "Analisis Kurikulum 2013...", *Mimbar Sekolah Dasar* (Vol. 1, no. 2 year 2014): 168–175, Page 172.

## 2. Self-development

Self-development is non-effective activity in the school. This is an educational activity beyond the subject. This activity is carried out to multiply the potentials of the students. This activity will increase student's insight and experience, which is not obtained in effective learning activities.<sup>64</sup> Self-development activity is an effort to form the student's character and personality which is carried out through extracurricular activities.<sup>65</sup> Extracurricular is one of the activities that play a role in implementing moral values, potential development and student's achievement. Instilling moral values through extracurricular activities is one of the activities that beyond the subjects in order to help students development in accordance to their needs, potentials, and their talents as well as their talents and interests through the activities that are specifically organized by the school.

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<sup>64</sup> Yuli Astutik, "Penanaman Nilai-Nilai Moral Pada Siswa SMK Negeri 1 Pungging Kabupaten Mojokerto," *Kajian Moral dan Kewarganegaraan* (Vol. 2, no. 1 2013): 317–332, <https://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraan/article/view/3722>, Page 324.

<sup>65</sup> Yuli Astutik, "Penanaman Nilai-Nilai Moral Pada Siswa SMK Negeri 1 Pungging Kabupaten Mojokerto," *Kajian Moral dan Kewarganegaraan* (Vol. 2, no. 1 2013): 317–332, <https://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraan/article/view/3722>, Page 321.

In the self-development program, the planning and the implementation of cultural and national character education carried out through integration in several activities in the school, some are as follow <sup>66</sup>:

a. School's routine activities

School's routine activities are some activities which continuously and consistently do by students in a school. For the example, is the ceremony of national day, the inspection of body hygiene (nails, ears, hair, etc) in every Monday, congregational prayer every *dhuhur* (for muslim students), praying to start and end the lesson, say the greetings to the teacher, the education staff, ir friends.

b. Spontaneous activities

Spontaneous activities are activities which are carried out spontaneously at that time. This activity is usually has been done when the teachers and the education staff found a bad action from students which must be corrected at the time. The teacher must come to the student and give the student some correction in order to prevent same case that can be happened in the next day.

The examples of these activities are: throwing garbage in the wrong place, shouting and distrurbing other

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<sup>66</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 7.

people, fighting, being disrespectful, stealing, dressing inappropriately. The spontaneous activities are valid both for the bad actions of students, and good actions of students so they need to be praised, for examples: getting high scores, helping others, obtaining achievements, having a courage to oppose or correct their friend who are not commendable.

c. Exemplary

Exemplary is the behavior and the attitude of the teacher or the other school's committee in providing examples of good actions, therefore the teachers and the school's committee can be a role models for the students. If the teachers and the school's committee want their students to behave in accordance with national character and cultural values, the teachers and the school's committee must be the first and the foremost people that practicing the values. For examples: dressing neatly, on-time, hard-working, polite, affection, pay attention to the students, honest, maintaining cleanliness.

d. Conditioning

A School need to have conditioned activities in order to support the implementation of cultural education and national character. A school must reflect the life of the desired cultural values and national character. For example: the toilets are always cleaned, the trash cans in every places

are always cleaned, the school environment looks neat and the learning tools are on the right places.<sup>67</sup>

e. School culture

School culture is an action that is embraced by all of the school members in order to shapes behavior, attitudes, ways of thinking, and values that are reflected in both physical and abstract forms. School culture is a conscious framework to achieve goals formulated in the school's vision and mission for the sake of common interest. In summary, school cultures is historically transmitted patterns of meaning that include the norms, values, beliefs, traditions, and myths understood, maybe in varying degrees, by member of the school community.<sup>68</sup> Therefore, integrating moral values through school culture is very helpful, because school culture is a value system that influences the behavior of school's residents.

In practical terms, the teachers speak of their school culture when they explain the school culture to the newcomers "the way we do things around here." Some aspects of culture, however these are not necessarily apparent even to those who work in the school. These are

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<sup>67</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 17

<sup>68</sup> Stephen Stolp and Stuart Smith, *Transforming School Culture*, 1995, Page 13.

the assumptions that come to be taken for granted and eventually drop out of awareness. Those are hidden assumptions continue to shape how people think about their work, relate to their colleagues, define their missions, and derive their sense of identity.<sup>69</sup>

Harvard researcher Ron Edmonds, regarded as the father of the affective schools movements, included safe orderly climate conducive to learning on his influential list of schools-level factors associated with higher student achievement stated, *“The school’s atmosphere is orderly without being rigid,”* he observed. *“quiet without being oppressive, and generally conducive to the instructional business at hand.”*<sup>70</sup>

School culture has a very broad scope, generally it contains of rituals, expectations, relationships, demographics, curricular activities, policies, and social interaction between components in the school. School culture is a school life atmosphere where students interact with each other, between teacher to other teacher, counselors with other counselors, administrative staff with other administrative staff, and between the people in the school.

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<sup>69</sup> Stephen Stolp and Stuart Smith, *Transforming School Culture*, 1995, Page 13.

<sup>70</sup> Rechell G. Rodriguez and Derek Mai, “The Hidden Curriculum,” *Military medicine* (Vol. 177, no. 9 year 2012): 999–1001, Page 1.

The group internal interactions and between the other group are bound by various rules, norms, morals and ethics that implemented in a school.

Leadership exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of nationality, and responsibility are developed values in the school culture. The development of the values of cultural education and national character includes various activities which are applied in a school by school principals, teachers, counselors, administrative staff when communicating with students and using school activities.<sup>71</sup>

According to Deal and Paterson, positive culture serves several beneficial functions, including the following:

- 1) Fostering effort and productivity.
- 2) Improving collegial and collaborative activities that in turn promote better communication and problem solving.
- 3) Building commitment and helping students and teachers identify the school.
- 4) Supporting successful change and improvement efforts.

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<sup>71</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya...", Page 19.

- 5) Ampliflyng energy and motivation of staff members and students.
- 6) Focusing attention and daily behavior on what is important and valued.<sup>72</sup>

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<sup>72</sup> Rodriguez and Mai, "The Hidden Curriculum...", Page 2.



### CHAPTER III

## KNOWING THE BIOGRAPHY OF SYEIKH AZ-ZARNUJJI AND MORAL VALUES IN TA'LIM MUTA'ALIM BOOK

### A. The Biography of Syeikh az-Zarnujji

#### 1. The Background of Syeikh az-Zarnujji

A very popular author among pesantren world, Syeikh az-Zarnujji was born with the full name Syeikh Tajuddin Nu'man bin Ibrahim bin Al-Khalil Zarnujji. In Islamic Dictionary he is known as Syeikh az-Zarnujji (Burhanuddin al-Zarnujji) was born in 6th H/ 13-14 M, and Tajuddin al-Zarnujji (Nu'man bin Ibrahim) who passed away in 654 M. The term Syeikh was given as an honor calls for the author of this book, meanwhile az-Zarnujji is a surname that has been taken from his hometown, Zarnuj.<sup>73</sup> This territory is one of the base of *Madzhab Hanafi*. In this correlation, Mochtar Affandi said: *"it is a city in Persia which was formally a capital and city of Sadjistan to the south of Heart (now Afghanistan)."* According to Abd Al-Qadir Ahmad, Az-Zarnujji was born in the city known as Afghanistan.<sup>74</sup> This city located in

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<sup>73</sup> Aliy As'ad, *Terjemah Ta'lim Muta'alim Bimbingan Bagi Penuntut Ilmu Pengetahuan*, (Kudus: Menara Kudus, 2007), Page ii.

<sup>74</sup> Ahmad Wahyu Hidayat and Ulfa Kesuma, "Analisis Filosofis Pemikiran Ibnu Miskawaih (Sketsa Biografi, Konsep Pemikiran Pendidikan, Dan Relevansinya Di Era Modern)," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (2019): 87–107, Page 862-863.

Central Asia close to Khoujanda' city, with Iran and to the west and and Pakistan to the west.

The other opinion has been said by Imam al-Quraisy, the author of the book *Al-Jawahir Al-Mudhi'ah* that az-Zarnujji's hometown is in the part of Turki, however Imam Yaqut Al-Humawi in his book *Mu'jam* said, "A popular city in *Wara'an Nahr* near to Khaunjanda city which is in the part of the administration of Turkistan."<sup>75</sup> Whereas, *Wara'an Nahr* is cuntries located behind of *Jihun* river, Khurasan. Imam Yakut said, "*It is a place which has large territoy and it has extream climate (dry summer and snowy), however it largery has beautiful view.*"

Syekh Az-Zarnujji has known at 593 H with his monumental book named *Ta'lim Muta'alim*. This book had been given a *syarah* (comment) by Al-Allamah Al-Jalil Al-Syekh Ibrahim bin Ismail named *Al-Syarkh Ta'lim Al-Muta'lim Thariq Al-Ta'allum*, by Syekh Yahya bin Ali bin Nashuh (1007 H/ 1598 M) a poet from Turki, and also by a philosopher Imam Abdul Wahab Al-Sya'rani.<sup>76</sup> The biography of the author of this book is unclear, Abdul Qadiri Ahmad in Awwaaludin said, there

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<sup>75</sup> Abu Hassamuddin, *Ta'lim Muta'alim Meraih Keutamaan Ilmu dengan Adab dan Akhlak Mulia*, (Solo: Pustaka Arafah, 2020), Page 8.

<sup>76</sup> M. Fathu Lillah, *Kajian Analisis Ta'lim Muta'alim*, (Kediri: Azza Offset, 2015), Page 3.

just a few and can be counted who wrote the biography of Syekh az-Zarnujji. Some of studies of the Ta'lim Muta'alim have been unable to find Syekh az-Zarnujji's biography and career. Therefore, our knowledge related to Syekh az-Zarnujji's biography only can be found based on M. Plessner's study in Encyclopedia of Islam.<sup>77</sup> Syekh az-Zarnujji believed as the one and only the author of Ta'lim Muta'alim book, but his name is unknown from what he has been written. His whole life is in the same period as Ridha Al-Din Al-Naisari, which is in between 500-600 H

Affandi Muchtar found another information related to Syekh az-Zarnujji based on the data from Ibnu Khalikan: According to him, Syekh az-Zarnujji is the one of the Imam Rukhn Addin Imam Zada's teacher (passed away in 537/1171-1178) in *Fiqh* field. In other side, Imam Zada also learned from Syekh Ridau Al-Din An Nishapuri (passed away in 550 and 600) in the *Mujahadah* field. The popularity of Imam Zada admitted by his achievement in ushuluddin field with other imam's popularity that has the same title as *rukhn*. Some of them are Rukn Al-Din Al-

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<sup>77</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnujji dalam Kitab Ta'lim Muta'alim dengan Prinsip Belajar Modern*, Skripsi UIN Walisongo Semarang, (Semarang: Walisongo Institutional Repository, 2019), Page 55.

Amidi (615) and Rukn Ad-Din At Tawusi (600). This data can strengthen the data that said Syekh az-Zarnujji is in the same period as Syekh Ridau Al-Din An-Nisaphuri.<sup>78</sup>

There is no certainty among of scholars regarding Syekh az-Zarnujji's hometown and his date of birth. His lifespan only estimated around 570 H. According to Maryati after she going from some scholars, there are several opinion about Syekh az-Zarnujji's years of death: *First*, the opinion that said Syekh az-Zarnujji passed away around 591 H/1191 M. *Second*, the opinion that said Syekh az-Zarnujji passed away in 640 H/1234 M. Based on those data, Maryati has concluded that Syekh az-Zarnujji live in the end of 12th century or in 13th century. This period was in the same time as the downfall of Islam in the eastern region.<sup>79</sup>

## 2. Syekh Az-Zarnujji's social and Political Background

The approximate time of Syekh az-Zarnujji's lifetime was in VI H century or move ahead into VII H century (12-13 M). This century is a decadence Abbasiyah period (295-656 H), with the last *khalifah* Al-

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<sup>78</sup> Muhammad Bayu Pamungkas, *Nilai-Nilai Pendidikan Akhlak dalam Kitab Ta'lim Muta'alim Karya Burhanuddin Az-Zarnujji*, Skripsi IAIN Salatiga, (Salatiga: e-repository perpustakaan IAIN Salatiga, 2017), Page 20.

<sup>79</sup> Maryati, *Konsep Pemikiran Burhanuddin Al-Zarnujji tentang Pendidikan Islam: Tela'ah dalam Perspektif Hubungan Guru dan Murid*, Skripsi (Jakarta: UIN Syarif Hidayatullah, 2014), Page 30.

Mu'tashim.<sup>80</sup> In this era islamic world encounters with christians in crusade in 1097 M. In the same period, Abbasiyah era was entering 4th period (447 H/1044M - 590 M), in the reign of Bani Saljuk in Abbasiyah era named the second of Turkish influence, and in 5th period (590 H/1194 M – 656 H/1258 M). In this era the power of khalifah has been realised from the influence of other dynasties, and it only effective around Baghdad.<sup>81</sup>

According to Luthfi Jum'ah, he explained in his book "*Tarikh Falsafatil Islam fil Masyriq wal Maghrib.*" That has been quoted by Busyairi Madjidi, the leader of the Turkey military in this era is in the power of the gonvernment, meanwhile the power of khalifah is getting fall off. This phenomenon made some leaders to break away from the center of the gonvernment, and decided to build their own sultanate.<sup>82</sup>

Regarding to power decadance of Abbasiyah dynasty, Philik K. Hilti had put forward the idea of islamic world in this era is in politic disintegration. Baghdad as the center of the gonvernment can not control its power in

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<sup>80</sup> M. Fathu Lillah, *Kajian Analisis Ta'lim...*, Page 4.

<sup>81</sup> Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: PT Raja Grafindo Persada, 1998), Page 150.

<sup>82</sup> Sodiman, "Etos Belajar Dalam Kitab Ta'limul Mutaalim Thariq Al-Mutaalim Karya Imam Azzarnuji," *Jurnal Al-Ta'Dib* 6, no. 2 (2013): 56–72, Page 59.

some regions. This situation was followed by the action of some perfects that was escaping the center of government, but in the same time there are some dynasties that dominated the center of the government (Baghdad), some are as follow : Buwaihiyah dynasty (320-447 H/93-1055 M), Saljuk dynasty founded by Rukh al-Din Abu Thalib Thugrul Bek ibn Mika'il Ibn Saljuk ibn Tuqa. These dynasties was dominated the center of government (Baghdad) for 93 years (429-552 H/ 1037-1127). These two dynasties ruled in Az-Zarnujji's era and Ayyubiyah dynasty. (564-648 H/ 1167-1250 M)<sup>83</sup>

In the time of Saljuk, the city of Baghdad regained the part of its previous position as the spiritual capital where the Abbasid caliph resided who enjoyed the greatness and majesty that he had before. This was probably due to the solitude in Baghdad and the honor and admiration of Saljuk sultans, and the influence of the politic in the city of Naisabur and Rayi'. In this era, the scholars with the support of the authorities began to strongly criticize philosophy, philosopher, and the science of wisdom (general science) in general. However, their views of philosophy and mantiq have reversed direction, initially

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<sup>83</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnujji dalam Kitab Ta'lim Muta'alim...*, Page 58.

the science of wisdom was devoted to religion but in the end it almost killed the religion.<sup>84</sup>

Zaprul Khan explained in his journal *"Filsafat Pendidikan Islam Studi Pemikiran Pendidikan Islam Fazlur Rahman"* that Fazlur Rahman has been described intellectual activity in general, his statement as follow:

A major development which has very detrimental effect to the quality of science in the Islamic middle ages is the replacement of theology texts, philosophy, jurisprudence, and etc. As the highest teaching materials, comments, and supercomments. The process of reviewing the results in a preoccupation with intricate details to the exclusion of the main problems in the object under the study. A disagreement becomes the most popular procedure in order to win a point, and it almost replace the original intellectual effort to generate and to capture the real problems in the object under the study.<sup>85</sup>

In the reign of Saljuk and Bani Ayyub, the sects of Shia and Mutazila began to dim. This happened because both of Saljuk and Bani Ayyub are more inclined to Sunni. This tendency can be seen in the provision of support to Sunni for some educational institutions.

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<sup>84</sup> Sodiman, "Etos Belajar Dalam Kitab Ta'limul Mutaalim....", Page 60.

<sup>85</sup> Z Zaprul Khan, "Filsafat Pendidikan Islam Studi Pemikiran Pendidikan Islam Fazlur Rahman," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* (Vol. 9, no. 2 year 2014), Page 329.

### 3. Syekh az-Zarnujji's Educational Background

Syekh az-Zarnujji was seeking his knowledge in Bukhara and Sar Khan, these two cities are the spot for scientific activity, teaching activity and many other. In this era the mosques used as educational institutions and *Ta'lim* that has been nurtured by Burhanuddin al-Maghribi, Syamsyudin Abd al-Wadjudi, Muhammad ibn Muhammad al-Abd as Sattar al-Amaidi, etc.

There is no information about Syekh az-Zarnujji's family background or educational background, therefore in order to know his educational background and his intellectuality is by knowing his previous teachers. He was seeking his knowledge through some teachers which has focused on several knowledge field, especially in Fiqh and Adb (attitude).<sup>86</sup> Some teachers are mentioned in *Ta'lim Muta'alim* book including their opinions, some are as follows:

- a. Burhanuddin Ali ibn Abu Bakar Al Marghinani, a popular scholar from *Madzab Hanafi*, the author of Al-Hidayah book (this book is the main reference for his *madzhab*) and Abu Hanifah's student (passed away 593 H/119M).

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<sup>86</sup> Abu Husamudin, *Ta'lim Muta'alim Meraih Keutamaan Ilmu dengan Adab dan Akhlak Mulia*, (Solo: Pustaka Arafah), Page 8.



- b. Ruknul Islam Muhammad ibn Abu Bakar, he was popular scholar with his title *Khowahir Zadeh* or *Imam Zadeh*. He was great scholar in Madzab Hanafi, a poet, he used to be a mufti in Buchara and very popular with his legal opinion (fatwa). (passed away 573 H/1177 M).
- c. Syaikh Hammad ibn Ibrahim, he was fiqh scholar in Madzab Hanafi and also a writer. (passed away 576 H/1180 M)
- d. Syaikh Fahrurddin al Kasyani or Abu Bakar Ibn Mas'ud Al Kasyani, a scholar who was wrote *Bada-i'us Shana'i* (passed away 587 H/1191 M).
- e. Syaikh fahrurddin Qadli Khan Al Ouzjandi, a popular scholar that has been known as Madzhab Hanafi's Mujtahid. (passed away 592 H/ 1196 M)
- f. Ruknuddin al Farghani entitled as *al Adib al Mukhtar*, he was a scholar, he was an expert on fiqh, and a poet. (passed away 594 H/ 1198 H).<sup>87</sup>

Muid Khan has included az-Zarnujji's thoughts into Hanafiyyah line of thought, this is avידenced by many works of az-Zarnujji quoting from the Hanafiyyah scholars, including Imam Hanafi himself. It is known that out of 50 scholars who were mentioned by az-Zarnujji,

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<sup>87</sup> Aliy As'ad, *Terjemah Ta'lim Muta'alim Bimbingan Bagi...*, Page iii.

only two scholars were from madzhab shafi'i (1140). According to Muid Khan, his madzhab greatly influenced az-Zarnujji's thoughts in the education field. Apart from being an expert in the field of education and sufism, it is very possible that az-Zarnujji also mastered other knowledge such as: literature, fiqh, kalan, and etc.

As a muslim philosopher, az-Zarnujji is more inclined to Al-Ghazali especially towards his book with an epistemological concept that is nothing more than the first book *Ihya Ulum Al-Din*. Az-Zarnujji in the way of writing his book has its own system, which is in each chapter to another chapter, or every sentence to another sentence, or even every word to another word is a pebble and mosaic configuration of az-Zarnujji's personality.

## **B. Syekh az-Zarnujji's Works**

One of Syekh az-Zarnujji's popular books is *Talim al-Muta'alim Tariq al-Ta'allum*, the script of this book has been printed in Germany in 1709 M by Ralandalus, Labsak/Libsik in 1938 M by Kaspari and Plessner who wrote the preamble of the book, Marsadabad in 1256 M, Qazan in 1898 M and the book has added more pages into 32 pages, and in 1901 M *Ta'lim Muta'alim* has more explanation in the back of the book, Tunisia in 1286 M with 40 pages, also in 1307 M – 1311 M the

book has 52 pages in total. The script form of this book can be found in Surabaya at Al-Miftah publisher.

According to certain sources, this book is the only work that has been written by Syekh az-Zarnujji. However there was another researcher who said that this book is one of several books wrote by Syekh az-Zarnujji. M. Plessner stated that Syekh az-Zarnujji has some lost works aside from *Ta'lim Muta'alim*. This happened because there was Mongolian army attack led by Hulagu Khan in Baghdad around 1258 M.<sup>88</sup> There was a statement indicated the other work of Syekh az-Zarnujji, the statement has been said by Syekh az-Zarnujji in the part of *Ta'lim Muta'alim* "... At the time our teacher Syekh Imama 'Ali bin Ab Bakar (may Allah SWT purify his noble soul) told me to write Abu Hanifah's book, then i wrote it."<sup>89</sup> This statement can describe that Az-Zarnujji has the other works aside from *Ta'lim Muta'alim*.

Afterwards Muhammad Abdul Qadir Muhammad strengthened Plessner's opinion, he said there are at least two reasons that az-Zarnujji wrote many works. Az-Zarnujji as a teacher who is involved in his field of study. He developed

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<sup>88</sup> Fajar Robert Khoirul Husada, "Pemikiran Pendidikan Islam Al-Zarnujji," *Jurnal Tazkiya* (Vol. 9, no. 5 year 2019): 55, Page 21.

<sup>89</sup> Hidayat and Kesuma, "Analisis Filosufis Pemikiran Ibnu Miskawaih (Sketsa Biografi, Konsep Pemikiran Pendidikan, Dan Relevansinya Di Era Modern)", *Jounal Tawadlu'* (Vol. 3, no. 2) Page 865

learning methods specifically in order to success the students in their studies. Therefore, it does not make sense for az-Zarnujji, who was clever and has been worked in his field for a long time, to only write one book meanwhile the other scholars who lived in the same era to Az-Zarnujji have written many works. Despite of that, Az-Zarnujji is a figure who was made a valueable contribution to the development of islamic education, and his work deserve to be studied.<sup>90</sup>

### C. The Description of *Ta'lim Muta'alim*

Burhanuddin az-Zarnujji chose *Ta'lim al-Muta'alim Thariq al-Ta'alum* as the tittle of his work (this book describe the method of learning to the students), and it used Arabic language for the whole book. He started to write this book with praising to Allah SWT who has given a mankind with knowledge and charity, shalawat to the prophet Muhammad SAW, Arabian figure and *Ajm* (non-arab), family and the prophet's friends who was become the source of knowledge and wisdom.<sup>91</sup>

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<sup>90</sup> Ahmad Kausar Mahbubi, "Konsep Pendidikan Islam Menurut Pandangan Syekh Al- Zarnuji Dalam Kitab Ta'lim Al-Muta'allim", *Skripsi*, (Malang: UIN Maulana Malik Ibrahim, 2015), Page 43-44.

<sup>91</sup> Ahmad Kausar Mahbubi, "Konsep Pendidikan Islam Menurut Pandangan Syekh Al- Zarnuji Dalam Kitab Ta'lim Al-Muta'allim", *Skripsi*, (Malang: UIN Maulana Malik Ibrahim, 2015), Page 44.

As for *Ta'lim Muta'alim* writing motivation, Burhanuddin az-Zarnujji was driven by his observations of knowledge seeker in his era. He stated:

فلما رأيت كثيراً من طلاب العلم في زماننا يجدون إلي  
العلم ولا يصلون أو من منافعهم وثمراته وهي العمل به  
والنشر يحرمون لما أنهم أخطوا طرائقه وتركوا شرائطه  
وكل من أخطأ الطريقة ضل ولا ينال المقصود قل أو جل  
أردت وأجبت أن أبين لهم طريق التعلم علي ما رأيت في  
الكتب وسعت من أساتيدي أولي العلم والحكم.

After i saw so many students being so diligent in studying, but on the other side they did not get the helpfulness of the knowledge because they went wrong and ignore the requirements, even though anyone who has gone the wrong way is certainly lost and has failed to achieve their goals, then i am happy to intend to explain about the thariqah ta'lum (Method of learning), according to what i have read in various books and what i have heard in teacher whom pious and wise.<sup>92</sup>

From what az-Zarnujji has been said above, it can be understood that many people are serious to learn dan seek knowledge, but at the same time they fail (unseccessfully), or they are successful but could not get the benefits or could not get the results of the knowledge they have learned to practice, disseminate, and teach. Students are actually dilligent when they

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<sup>92</sup> Az-Zarnujji, *Ta'lim Muta'alim Terj. Aliy As'ad*, (Kudus : Menara Kudus, 2007), Page 1.

study but their hard work is hindered from getting the benefits and the results of the knowledge. This is because these students in general have gone in a wrong way, they have been wrong in their learning methods. The students have left various conditions that should be implemented in learning process, this including how the moral values that should be practiced by students that has been described and mentioned in this book. An understanding of learning methods and an understanding of moral values as a student becomes urgent because anyone who is wrong in the process will get lost and fail in a way of get their goal, either little or a lot, small or big. Indirectly the purpose of az-Zarnujji in writing this book is to provide a guidance to students who are seeking knowledge, to achieve useful knowledge by knowing a right way and knowing moral values that can be carried out continuously.

Furthermore, this book also explains some of the moral values that must be owned by students. According to Syekh az-Zarnujji, moral values are the values owned by students which represents a condition when students always carry out their obligations, giving what must be given to those who are entitled. The student's obligation is to learn, and the teacher's obligation to students is to educate their students. Islam is a religion and at the same time as a civilization system, it implied the importance of education, while the most important aspect of education is

the moral aspect.<sup>93</sup> Islam is very concerned about morals that should be owned by students before they seek knowledge because knowledge precedes action. Knowledge is a central and a criteria, an then action follow the knowledge as the result of learning.

#### 1. General Description of Ta'lim Muta'alim

*Ta'lim Mutaalim* widely recognize as monumental work. This book has been the subjects and references of numerous scientific studies, especially in educational field. This book is not only used among muslim scientist, but also used by orientalist and western scholars. Some of researches that alluded this book are: *G.E Von Grunebaum and T.M Abel who wrote Ta'lim al Muta'alim Thuruq al-Ta'alum; intructions of the students: the method of learning; Carl Brockelmann with his book Geshicte der Arabischen Litterature; Mehdi Nakosten with his writing History of Islamic Origins of Western education A.D. 800-1350, etc.*<sup>94</sup>

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<sup>93</sup> Ana Rozanah, *Aktualisasi Konsep Akhlak Murid Terhadap Guru Menurut Az-Zarnujji dalam Kitab Ta'limul Muta'alim Tariqut ta'alum (Studi Kasus Pada Pondok Pesantren Qosim Al-Hadi Kuripan Wonopolo Semarang)*, Skripsi UIN Walisongo Semarang, (Semarang: Walisongo Institutional Repository, 2016), Page. 39

<sup>94</sup> Hidayat and Kesuma, "Analisis Filosufis Pemikiran Ibnu Miskawaih...", Page 85.

This book has also been given a syarah and become a new book without new title by Syekh Ibrahim Ibn Isma'il, and has been completely written in 9996 H. There are so many people who interested to this book among students and teachers. Aliy As'ad stated, this book has so many reader in the reign of Murad Khan bin Salim Khan in 16 century. Furthermore, this book has been published widely in Indonesia by some publisher of this country.<sup>95</sup> Quoted in the introduction by Aliy As'ad from his translation to the book *Ta'lim Muta'alim*, he stated: "*It has never been know for certain, the first entering of the book Ta'lim Muta'alim in Indonesia.*". If it is assumed that this book was brought by Walisongo, this book has been taught since the 14th century, but if it is assumed that this book was brought in the same era with some works by Imam Nawawi Banten, the this book may has been taught in the 19th century.<sup>96</sup>

The excellence of this book lies on the content. Although the materials which is under discussion seems only discussing several learning methods, the actual essence of this book also included the aims of learning process, the principles of learning process, and the

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<sup>95</sup> Aliy As'ad, *Terjemah Ta'lim Muta'alim Bimbingan Bagi...*, Page v.

<sup>96</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnuji dalam Kitab Ta'lim Muta'alim...*, Page 67.



strategies of learning process based on moral-religious.<sup>97</sup> This book not only has been spread all over the world, but also has been printed, translated, studied and reviewed by many scholars who attracted to this book. In Indonesia, Ta'lim Muta'alim is studied in almost traditional educational institutions (Islamic boarding school/ pondok pesantren).

In Indonesia, *Ta'lim Muta'alim* is studied in almost every Islamic educational institution such as classical boarding schools and modern boarding schools. The discussion in this book is considered in accordance with what is needed by students who are studying. This book is focused two things, *First* a method related to morality as a student, and *Second* some strategies in learning, choosing teachers, choosing friends, and the step of learning.

This book explained some thoughts of Islamic education by Syekh az-Zarnujji. Even though this book wrote in XIII H century, however this book has been systematically written and well-discussed as nowadays scientific works. Therefore, with this motivation, Syekh az-Zarnujji was interested to provide guidance for students

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<sup>97</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim*, (Kediri: Santri Salaf Press, 2015), Page 14.

who seek knowledge and give certain methods of effective learning to the students.<sup>98</sup>

According to Syekh az-Zarnujji, the law in learning or seeking knowledge is *fardlu 'ain* (obligated) for every muslim. The intended knowledge is *Ilmu Hal* (the knowledge that is always needed in upholding one's religious life). Regarding to the muslim obligation to perform prayers, fasting, *haji*, etc. Muslim is obligated to learn knowledge all the times. This is because the law of the thing that becomes the medium of the implementation of the obligation is mandatory. The knowledge that must be learn for every muslim is not only related to Allah SWT, but it also required to seeking knowledge for careers and works. For the example, trading, muslim must know how to avoid haraam that is related to trading activity.

In addition to seeking knowledge as mentioned above, humans are also required to learn moral values in order to maintain and adorn their attitude as human. These moral values are things that distinguish humans from animals. Such as: courage, determination, generosity, compassion, and etc. Syekh az-Zarnujji stated that in fact, the nobleness of knowledge is because of its position as a

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<sup>98</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnujji dalam Kitab Ta'lim Muta'alim...*, Page 68.

*wasilah* the goodness and piety, something that makes humans entitled to the glory of Allah SWT and the eternal of happiness, as the following *syair*<sup>99</sup>:

تعلم فإنّ العلم زين لأهله # وفضل وعنوان لكل  
المحامد  
وكن مستفيدًا كلّ يوم زيادة # من العلم واسبح في  
بحور الفوائد  
تفقه فإنّ الفقه أفضال قائد # البرّ والتقوى وأعدل  
قاصد  
هو العم الهادي الى سنن الهدى # هو الحصن ينجي  
من جميع الشدائد  
فإنّ فقيها واحدًا متورّعًا # أشدّ على الشيطان من ألف  
عابد

Learning, because knowledge will adorn the experts . It is the premacy, it is also the harbinger of all the praise. Seeking knowledge, to get additional knowledge. Swimming, to the middle of the ocean of knowledge. Leaning fiqh, it is the commander of excellence. To the goodness and piety. It is the fair of a fair. It is the knowledge designation to the all hidayah. It is a savior fortress from all disasters. A faqih wira'i, much more havier. Satan will seduce him. Than a thousand *abid*.

Syekh az-Zarnujji stated the impotance of studying morals, he said it is an obligation for every muslim to maintain their morals, he stated<sup>100</sup> :

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<sup>99</sup> Aliy As'ad, *Terjemah Ta'lim Muta'alim Bimbingan Bagi...*, Page 9.

<sup>100</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 39.

وكذلك فى سائر الأخلاق نحو الجود والبخل والجبن  
والجراة والتكبر والتواضع والعفة والإسراف والتقنير  
وغيرها؛

فإنَّ الكبر والبخل والجبن والإسراف حرام، ولا يمكن  
التحرز عنها إلا بعلمها وعلم ما يضادها؛ فيقتضى على كل  
إنسان علمها

Similary (obliged to study) in the fieald of moral studies, such as generosity, miserliness, cowardice, recklessness, pride, low self-esteem, self-preservation, exaggration. Parsimony, and etc. Because being arrogant, stingy, cowardly, excessive is haraam, and it is impossible to avoid them except by knowing the knowledge and learn the knowledge to anticipate those behavioral, it is an obligation for everyone to learn the knowledge.

There are several concepts of Syekh az-Zarnujji's thought that have been widely used and influential in Islamic educational institutions in Indonesia, such as: motivation and appreciation for knowledge and scholars, filter concepts for seeking knowlegde and scholars, technical tips for empowering brain potential, both in natural therapy or moral-psychological. All of these points have been stated by az-Zarnujji in a strict moral context. *Ta'lim Muta'alim* not only provide moral encouragement in order to make students respect their teachers, hard-working and being serious student in their learning process, or apprecating knowledge, however, *Ta'lim Muta'alim* have also been far involved in regulating how those are

applied. Some of the things that have been said by az-Zarnujji regarding the applicative form of moral values such as: the ideal distance between teacher and student, the good shape and the color to write knowledge, and how it should be done when memorizing knowledge, etc.<sup>101</sup>

Furthermore az-Zarnujji explained his thought through his writing in detail and it has been divided into several chapters or *fasal*. The explanation of the concepts of thought that have been stated by Syekh az-Zarnujji in his book *Ta'lim Muta'alim* were divided into 13 chapters or *fasal*, some are as follow <sup>102</sup>:

- a. The urgency of understanding and the importance of knowledge and fiqh (*Mahiyyah al-Ilmu wa al-Fiqh wa Fadhlihi*)
- b. The intention to learn (*al-nahiyyah Hal al-Ta'allum*)
- c. Choosing knowledge, teacher, friend, and fortitude (*Ikhtiyar al-Ilmu wa al-Ustadz wa al-Syarik wa al-Tsabat Alaihi*)
- d. Glorifying knowledge and scientist (*Ta'dzim al-Ilmu wa Ahlihi*)

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<sup>101</sup> Thaariq Al-ta Allum and Karya Imam, "2013 Vol. 6 No. 2 Juli - Desember Jurnal Al-Ta'dib Etos Belajar Dalam Kitab" (Vol. 6, no. 2 year 2013): 56–72, Page 60-61.

<sup>102</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu dengan Adab dan Akhlak Mulia*, (Solo: Pustaka Arafah, 2020), Page 13.

- e. Energetic, dilligent, and aspiring (*al-Jadd wa al-Muwadzabah wa al-Himmah*)
  - f. The beginning, the measurement, and the order of learning (*Bidayah al-Sabaq wa Qadruhu wa Tartibuhu*)
  - g. *Tawakal* (*al-Tawakkul*)
  - h. Knowledge generating time (*Waqt al-Tahsil*)
  - i. Compassion and advice (*al-Syafaqoh wa al-Nashihah*)
  - j. Taking the advantages (*al-Isifadah*)
  - k. *Wara'* (*al-Wara*)
  - l. The causes of memorizing and forgetting (*Fi Ma Yuritsu al-Khifdz wa Ma Yuritsu al-Nisyan*)
  - m. The causes of sustenance advention and rejection, the causes of extending and Shorthening time of life (*Fi Ma Yajlibu al-Rizq wa Ma Yamna uhu wa Ma Yazid al-Umr wa Ma Yunqishu*)
2. The Contents of *Ta'lim Muta'alim* Book

As for the chapters or *fasal* contained in *Ta'lim Muta'alim* which are devided into 13 chapters, these are the outline of the discussion:

- a. The urgency of understanding and the importance of knowledge and fiqh (*Mahiyyah al-Ilmu wa al-Fiqh wa Fadhlili*)

According to az-Zarnujji, it is an obligation for every muslim to seeking knowledge. The law of

seeking knowledge becomes *fardlu ain* (individual duty) when the knowledge is related to individual obligation in everyday life, such as: belief, knowledge of prayer, zakat, fasting, and hajj<sup>103</sup> (when it is obloigatory for someone), and the knowledge of morality which is closely related to socialization. As for the law of studying the knowledge that will use in certain circumstances is *fardlu kifayah* (sufficiency duty), it means if someone who live in a region has studied it, then the other people is not obliged to study it. Otherwise, if in a region there is no one who study the knowledge, then all the people in that region will bear the sin.

Likewise, it also an obligation to learn the knowledge regarding the rules related to other people and various jobs such as: trading, as well as those related to the heart, such as: *tawakkal*, *inabah*, *khassyah*, and *ridla*.<sup>104</sup> every muslim is also obliged to study moral values, because a virtue of knowledge is a special thing for human, which is not owned by other creatures.

- b. The intention to learn (*al-nahiyyah Hal al-Ta'allum*)

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<sup>103</sup> Aliy As'ad, *Terjemah Ta'lim Muta'alim Bimbingan Bagi...*, Page 5-6.

<sup>104</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 37.

az-Zarnujji explained the right intention about study or learning something is to searching for *ridha Allah*, in order to get happily life in the world and in the afterlife, getting rid of stupidity, and preserve Islam, because the preservation of Islam can only be maintained by knowledge. az-Zarnujji said the intention must be strengthened by an effort to omit the ignorance wether in ourselves or someone else.

ثُمَّ لَا بَدَّ لَهُ مِنْ آتِيَةٍ فِي زَمَانٍ تَعْلُمُ الْعِلْمَ، إِذَا النِّيَّةُ  
هِيَ الْأَصْلُ فِي جَمِيعِ الْأَفْعَالِ

“Knowledge seeker must be have an intention whenever they want to study, because the intention is the main of every single deed.”<sup>105</sup>

A knowledge seeker should have a good intention, and if a student has ever thought about worldly life, or looking for a position in his life, even though it only crossed in his mind, it need to be corrected because it is a wrong intention, unless the position is intended to carry out *amar ma'ruf* and *nahi munkar*, it is used to carry out the truth and to glorify the religion, then this kind of intention is permissible.

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<sup>105</sup> Aliy As'ad , Terjemah Ta'limul Muta'alim : Bimbingan Bagi Penuntut Ilmu Pengetahuan, (Kudus : Menara Kudus, 2007), Page 16.



- c. Choosing Teacher, Knowledge, Friend, and fortitude  
(*Ikhtiyar al-ilm wa al-Ustads wa al-Syarik wa al-Tsabat Alaihi*)

The learner should be choose which knowledge that maybe needed for themselves related to their religion. They must antedate *ilmul tauhid* and *ma'rifat* along with its theorem. In order to choose teacher for them, the learner must choose the one who *wara'* (self-protection), alim, graceful, and patient. this kind of selection also used in the way to looking for friend, the learner must choose someone who dilligent, *wara'* (self protection), honest, easy to understand, and stay away from sluggard.

وَأَمَّا اخْتِيَارَ الْأُسْتَاذِ فَيَنْبَغِي أَنْ يَخْتَارَ الْأَعْلَامَ  
وَاللَّأْوَرَعَ وَالْأَسَنَّ، كَمَا اخْتَارَ أَبُو حَنِيفَةَ  
حَمَّادُ بْنُ سُلَيْمَانَ، بَعْدَ التَّأَمُّلِ وَالتَّفَكُّرِ

“In the way for choosing teacher, the learner should choose the one who protect themselves (*wara'*), older, such as Imam Abu Hanifah has choosen Hammad Ibn Sulaiman after he has been thinking and decided it.”<sup>106</sup>

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<sup>106</sup> Aliy As'ad , *Terjemah Ta'limul Muta'alim...*, (Kudus : Menara Kudus, 2007), Page 26.

وينبغي لطالب العلم أن يختار من كلّ علم أحسنه  
وما يحتاج إليه في أمر دينه في الحال، ثمّ ما يحتاج إليه  
في المال

“The knowledge seeker must choose the best  
one in every field of sciences, they choose the  
knowledge that is needed in his religion at the time,  
then they choose that is would be needed in the  
future.”<sup>107</sup>

وأما الإختيارُ الشريك، فينبغي أن يختار المجد والورع  
وصاحب الطبع المستقيم المتفهم، ويفرّ من الكسلان  
والمعطل والمكثار والمفسد والفتان.

“In the way looking for friend, they should  
choose someone who diligent, wira’i, honest, easy to  
understand, they should stay away from the one who  
sluggard, idleness, finicky, intruder, and slenderer.”<sup>108</sup>

Regarding choosing friends, there is principles  
that is loaded in a *sya’ir*, the principles are:

عن المرء لا تسلم وأبصر قرينه      فإنّ القرين  
بالمقارن يقتدى

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<sup>107</sup> Aliy As’ad , *Terjemah Ta’limul Muta’alim...*, (Kudus : Menara Kudus, 2007), Page 24.

<sup>108</sup> Aliy As’ad , *Terjemah Ta’limul Muta’alim...*, (Kudus : Menara Kudus, 2007), Page 32.

فإنكان ذا شر فجنبه سرعة وإنكان ذا خير فقارنه  
تحتدي

If you want to know someone's condition, you do not need to ask the person, but you just need to see his friends, because friends can influence someone. If his friend is a bad person, then quickly stay away from him, but if his friend is a good person, then be friend with him, because you may get a clue.<sup>109</sup>

The syair in the above explained that in order to know the condition of a person whether he is pious person or an evil person, we do not need directly ask to that person, but it simply by seeing who is his friends and his companions, because friends can influence a person's behavior.<sup>110</sup>

- d. Glorifying knowledge and scientist (*Ta'dzim al-Ilmu wa Ahlihi*)

az-Zarnujji said, the learner must respect the knowledge and *ulama'*, this is because if the learner did not respect it, they would not get the bless of the knowledge itself. Meanwhile, in order to respect the

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<sup>109</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 99.

<sup>110</sup> Aliy As'ad , *Terjemah Ta'limul Muta'alim...*, (Kudus : Menara Kudus, 2007), Page 33.

teacher, there are several way to do it, such as : they are not walking in front of the teacher, they are not sitting in their teacher's chair, they are not start a conversation without permission of the teacher, they are not asking at the time when the teacher got tired, and they are not sitting close to the teacher except the student get forced to do it. Inherently, student must do something that make the teacher is willing to us, and obey their command as long as it does not contradictory to the religion.

اعلم أنّ طالب العلم ولا ينالُ العلم ولا ينتفع به  
إلا بتعظيم العلم وأهله، وتعظيم الأستاذ وتوقيره

“Know, the learner will not get any knowledge and will not get the benefits of the knowledge, except the learner appreciating a knowldege and appreciating their Sheikh (Ulama’), teacher, and glorifying them.”<sup>111</sup>

Syekh az-Zarnujji stated some *sya'ir* in his Ta'lim Muta'alim book, the *sya'ir* are:

إنّ المعلم والطبيب كلاهما # لا ينصحان إذا هما لم  
يكرما

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<sup>111</sup> Aliy As'ad , Terjemah Ta'limul Muta'alim..., (Kudus : Menara Kudus, 2007), Page 35.

فاصبر إن جفوت طبيبها # واقتنع بجهلك إن جفوت  
معلما

“Indeed, the teacher and the doctor would not give advice if they are not respected. So be patient to feel your pain if you ignore the medicine giver (doctor), and accept your stupidity if you ignore the teacher.”<sup>112</sup>

This Syair has explained that teachers and doctor would be reluctant for being good if they are not respected. They would be reluctant to give advice to a student or someone who is sick. In this case, both of the student and the sick should be patient when they feel the pain of seeking knowledge and do not force a doctor to give a treatment. Likewise, a student who ignores his teacher must be prepared to accept foolishness, because the knowledge that he has received would not provide any benefit.

- e. Diligence, continuity and interest (Energetic, dilligent, and aspiring (*al-Jadd wa al-Muwadzabah wa al-Himmah*))

The leaner must be serious in a learning process, and review it continuously in the beginning

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<sup>112</sup> Abu Husamudin, *Ta'lim Mutaalim Meraih Keutamaan...*, Page 63-64.

of the night until in the end of the night in that day, specifically in between west prayer time and evening prayer time and also before dawn prayer time. This encouragement has been wrote and suggested by Syekh az-Zarnujji because those time will blassed the learner to understand the material. Meanwhile, besides two point that has been mentioned before, the learner also must have strong interest to succeed their study.

ثَمَّ لا بد من الجد والمواظبة والملازمة لطالب العلم ؛ وإليه الإشارة في القرآن بقوله تعالى : والذين جاهاوا فينا لنهدينهم سبلاً

“The learner must be confident and constantly confident ; That is what Allah said in Quran<sup>113</sup> ; As for those who struggle in our case, we will surely guide them along our way, and Allah is certainly with the good-doers (Q.S. al-Ankabut : 69)”<sup>114</sup>

Syekh Imam al-Ajal Ustad Sadidudin once read a modified poem from Imam Shafi’i to Syekh az-Zarnujji, the Syair was:

الجد يدني كل أمر شاسع # والجد يفتح كل باب مغلق

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<sup>113</sup> Aliy As’ad , Terjemah Ta’limul Muta’alim..., (Kudus : Menara Kudus, 2007), Page 52.

<sup>114</sup> Quran, 29 : 69

“Earnest would bring closer to all things that are far away, and it could open all the closed doors.”<sup>115</sup>

As a form of an application of sincerity and strong determination, az-Zarnujji advised students to continuously or routinely studying the knowledge. The students need to repeat the lessons he has learned at the beginning and at the end of the night, which is between *maghrib* and *isha*’, and *sahoor* time (before dawn). *Sahoor* time is a time that is full of blessing, because at this time Allah open His door of mercy, and this time as a glorious time, because besides the door of Allah’s mercy is wide open, this time also a time when human would feel a clear and quiet heart for other disturbing things.<sup>116</sup> However, in the process of learning student must not force himself and burden too much, which could cause the students to become weak and unable to do anything

A student should have high goals in a process of learning, because if it is a parable between the student and his goals, the student would represent as a bird that would fly with his wings. People who have

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<sup>115</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim Muta’alim...*, Page 189.

<sup>116</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim Muta’alim...*, Page 216.

high aspirations but they do not have sincerity, or people who have sincerity but they do not have high aspirations, then he would only get a piece of knowledge.<sup>117</sup>

- f. The beginning, the measurement, and the order of learning (*Bidayah al-Sabaq wa Qadruhu wa Tartibuhu*)

According to az-Zarnujji, learning should start on Wednesday, because Allah sends down nur (light) on Wednesday. According to Syekh Burhanuddin, Imam Abu Hanifah and Syekh Abu Yusuf al-Hasmadany, they started their activities on Wednesday, including studying. Rosulullah SAW said:

ما من شيء بدئ في يوم الأربعاء إلا وقد تم

“Nothing starts on Wednesday unless it ends perfectly. (Because Wednesday is the day when Allah created nur (light). Thus, Wednesday is a day full of blessings form Muslims.)”<sup>118</sup>

The measure of learning at the basic stage according to Abu Hanifah who was heard from Syeikh Umar bin Abu Bakr az-Zanji, knowledge

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<sup>117</sup> Abu Husamudin, *Ta'lim Mutaalim Meraih Keutamaan...*, Page 89-90.

<sup>118</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 270.



suppose to be something that suits to the students, and the students can master it, and repeat it twice, and students learn the knowledge more little by little every day. The knowledge that is mastered well should be noted, and students should not write something that is not understood, because it can dull the intelligence and waste their time.<sup>119</sup>

According to az-Zarnujji, a discussion also needed to be carry out by students. The benefits of discussion are greater than simply repeating the knowledge that has been learned, because in the discussion section besides being able to repeat the knowledge, students can get new insight that they can not undertand before. az-Zarnujji also remind that in the process of discussion students must do it consciously and ovoiding the things that can bring negative effect, such as: sparring.<sup>120</sup>

g. *Tawakkal (Al-Tawakkul)*

For those who seeking knowledge, they must always put their faith in Allah and do not disturbed related to sustenance, because people whose are

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<sup>119</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnujji dalam Kitab Ta'lim Muta'alim...*, Page 76.

<sup>120</sup> Yusup Ruswandi, "Etika Menuntut Ilmu Dalam Kitab Ta ' Lim Muta ' Alim" 4, no. 1 (2020): 90–100, Page 108.

affected by things such as sustenance, whether such as clothing or food, it will difficult to gain a noble character and get to know new insight. Abu Hanifah narrated from Abdullah bin Hasan az-Zubaidi, the prophet's companions:

من تفقه في دين الله كفى همه الله تعالى ورزقه  
من حيث لا يحتسب

“whoever studies the religion of Allah, Allah will provide for his needs and provide his sustenance from unexpected way.”<sup>121</sup>

According to az-Zarnujji, a student who is in the process of seeking knowledge should be patient. the process of learning or seeking knowledge would not be separated from difficulties, this is because a learning process is a noble action, and according to most scholars, knowledge is a great thing than someone who is in a war to defend his religion, so it is a normal thing when student get into troubles when they are seeking knowledge. Prophet Musa once said about the process of seeking knowledge, he said: “i really have difficulties in my journey.” Therefore,

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<sup>121</sup> T A Limul et al., “Analisis Pendidikan Karakter Dalam Kitab Ta’limul Muta’allim Dan Kitab Bidayatul Hidayah” (2019), Tesis (Surabaya: UIN Sunan Ampel, 2019) Page. 66 .

whoever is patient against all difficulties in seeking knowledge, then he would feel the joy of knowledge beyond all the joy that exist in this world.<sup>122</sup>

h. The productive time (*Waqt al-Tahsil*)

there is no time limitation to study or seeking knowledge. Rosulullah said, “*someone should seek knowldge from the cradle to the grave*”. Muhammad Ibnu Al-Hasan he was studying fqh for eighty years, for his first forty years he never slept on a padestal, then his next forty years he became a *mufti* and he did not sleep all night when he was studying.<sup>123</sup> As for the right time to study is at the dawn, and between maghrib and isha’. Howefer, student should use their all time to study, and if they feel bored at a subject, they should start to study the other subject.

i. Compassion and advice (*al-Syafaqoh wa al-Nashihah*)

A pious person should have compassion, someone who would willing to give advices to others, and someone with no sense of envy (*hasad*). Hasad is a trait that is harmful and has no benefit. According to Syekh al-Islam Burhanuddin, a son of teacher can become pious, if the teacher always expects his

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<sup>122</sup> Abu Husamudin, *Ta'lim Mutaalim Meraih Keutamaan...*, Page 146.

<sup>123</sup> Abu Husamudin, *Ta'lim Mutaalim Meraih Keutamaan...*, Page 151.

students to be smart people. Students should always try to adorn themselves with praiseworthy character.

Az-Zarnujji has adviced people who seek knowledge to always try to adorn themselves with good morals. He has adviced that someone should not prejudice and engage themselves in hostility, because it will only waste their time and it will show their own despicable attitude, a poet said:

إذا شئت أن تلقى عدوك راغماً وتقتله غماً  
وتحرقه هما  
فرم للعلی وازدد من العلم أنه مماز داد علما زاد  
حاسده غماً

If you want meet your enemy in provoked and contemptible state, and you want to kill them because of your sadness and you want to burn them because of your misery of all the time. You should aim your intention to the noble way, you should enrich your knowledge, because the person whose enrich their knowledge will mke their enemy feel their sadness.<sup>124</sup>

Therefore, the people who are studying should do good things to themselves and do not think and try to defeated their enemy, because if someone filled with goodness, their enemy will shattered by themselves.

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<sup>124</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 329.

j. Taking the advantages (*al-Isifadah*)

According to az-Zarnujji students who are currently seeking knowledge should use their time as the best they can, in order to obtain the perfection of knowledge<sup>125</sup>. The possible way that can be done by students to get the perfection of knowledge start by carrying writing tools every time, therefore the students can write down the new knowledge that they has been listened. In this case az-Zarnujji reminded us that life is short, meanwhile knowledge is vast. Therefore, someone who seeking knowledge should use their time to study in quiet times. In addition, students should be brave to work hard and be able to subdue their lusts.

k. Wara' (*al-Wara*)

Az-Zarnujji has adviced students to guard themselves from *haraam and syubhat* (*wara'*) matters, this is because the knowledge that has been obtained will be more useful, and the students who are in the process of learning will feel easier to absorb and understand the subject. In this matter, some scholars have narrated that the Prophet of Allah SAW said:

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<sup>125</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu dengan Adab...*, Page 163.

“ *whoever does not practice wara’ during their study, Allah will give him 3 kinds of disaster, including (a) being killed at a young age (b) being placed in the village which is full of stupid people, and (c) being placed as khadim of the ruler.* ”<sup>126</sup>

Among the actions of *wara’* is to keep someone for not being too full, sleeping too much, and talking useless thing too much. az-Zarnujji has advised people who are studying to stay away from the people who are misbehaving and lazy. This is because an environment take a very big influence to someone. In addition, he also stated that students should not ignore politeness and some actions that are *sunnah*. Students are encouraged to increase their prayers and perform the prayers sincerely, because it will help their study process.

*l. The causes of memorized and forget (Fi Ma Yuritsu al-Khifdz wa Ma Yuritsu al-Nisyan)*

An effort to strengthen students’s memorizations is through sincerity, continuous, eating less, performing night prayers, reading Quran, multiplying *shalawat* to the prophet and praying before

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<sup>126</sup> Aliy As’ad , Terjemah Ta’limul Muta’alim..., (Kudus : Menara Kudus, 2007), Page 121

taking books and also after finishing writing.<sup>127</sup> As for the causes of forgetfulness are immoral acts, sins, anxiety because of worldly affairs, also that person does not has *tawadlu'* behavior. As in the poem below<sup>128</sup>:

ان التواضع من خصال المتقى وبه التقى الى  
المعالي يرتقى  
ومن العجائب عجب من هو جاهل فى حاله اهو  
السعيد ام الشقى

“Humility is an attitude of a pious person and he will get high level. It is a wonder that one does not know whether his is a happy person or a despicable person.”<sup>129</sup>

Some foods that could strengthen memorization are honey, dry grape, and other foods that could reduce phlegm and mucus. In addition, eating coriander, sour apple, looking at the cross, walking among some related camels, throwing live fleas to the ground, all of these would make it someone easy to forget a knowledge.

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<sup>127</sup> Yusup Ruswandi, “Etika Menuntut Ilmu Dalam Kitab Ta’ Lim Muta’ Alim” (Vol. 4, no. 1 year 2020): 90–100, Page 109.

<sup>128</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim Muta’alim...*, Page 73

<sup>129</sup> Aliy As’ad, *Terjemah Ta’limul Muta’alim...*, (Kudus : Menara Kudus, 2007), Page 22.

- m. The causes of sustenance advention and rejection, the causes of extending and shortening time of life (*Fi Ma Yajlibu al-Rizq wa Ma Yamna uhu wa Ma Yazid al-Umr wa Ma Yunqishu*)

Students need to know several things that can increase sustenance, age and something that can make them healthier, so that they can devote all their abilities to acheive what they aspire to. Writing well, speaking sweet words, and giving a lot of charity are some efforts that can increase sustenance.<sup>130</sup> The most powerful cause to get rizki is dong prayer, ta'dzim, khuyu', and perfectly doing the obligatory duty, and its sunnah. Similary to do dhuha prayer, reading Quran every day, and repeating it.

Meanwhile, some behavior that can bring poverty are sleeping at dawn, writing but using a broken pen, combing hair with a broken comb, do not want to pray for his parents, wearing turban and sitting down, wearing pants while standing up, being stingy, excessive, lazy, thrifty, and underetimating every thing.<sup>131</sup>

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<sup>130</sup> Syifa Hilyatunnisa, *Relevansi Prinsip-Prinsip Belajar Menurut Syaikh Az-Zarnujji dalam Kitab Ta'lim Muta'alim...*, Page 86.

<sup>131</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu dengan Adab...*, Page 194



### 3. The contents of moral values in Ta'lim Muta'alim

In accordance with the 13 chapters that have been mentioned, Ta'lim Muta'alim has also explained moral values that must be owned by people who are seeking knowledge. These are the several moral values contained in Ta'lim Muta'alim contained in each chapters:

#### a. Chapter 1 (The urgency of understanding and the importance of science and fiqh)

There are three moral values that have been found in this chapter. The moral values are loving-knowledge, and *zuhud*. These are Syekh az-Zarnujji's statements regarding loving-knowledge and *zuhud*:

##### 1) Loving-knowledge

تعلم فإنّ العلم زين للإلهه وفضل وعنوان لكل

محامد

“Learn knowledge, because knowledge is actually an embellishment for the people who have it. Knowledge is also an advantage and sign for everything that is commendable”<sup>132</sup>

كن مستفيدًا كلّ يوم زيادةً من العلم واسبح في

بحور الفوائد

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<sup>132</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*, (Semarang: Pustaka Alawiyah,t.t).  
Page 6-7

“Seeking knowledge, to get additional knowledge, swimming to the middle of the knowledge ocean”<sup>133</sup>

العلم فهو صفة يتجلى بها المذكور لمن قامت هي به كما هو

“As for the definition of "knowledge" that is the nature that could be used as a medium towards the light and clear for those who have it, so that someone could know something perfectly.”<sup>134</sup>

## 2) *Zuhud*

الزهد من يحترز عن الشبهات والمكروهات  
والتجارت

“Zahid are those who are those avoiding syubhat (grey action/area) and makruh in their trade activity.”<sup>135</sup>

ما العلم إلا للعلم به والعمل به ترك العاجل الأجل

“The purpose of knowledge is to put into practice. As for practicing knowledge, it is leaving the worldly orientation for the hereafter.”<sup>136</sup>

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<sup>133</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 7

<sup>134</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page. 9

<sup>135</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page. 5

<sup>136</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 9

b. Chapter 2: (The intention to learn)

There is one moral value that has been found in this chapter, the moral value is tawadlu. This is Syekh az-Zarnujji's statement regarding tawadlu' in this chapter:

1) *Tawadlu'*

ان التواضع من خصال المتقي وبه التقى إلى  
المعالى يرتقى

“Indeed, the attitude oftawadlu' (low self-esteem) is part of the characteristics of people who are taqwa to Allah SWT.”<sup>137</sup>

c. Chapter 3: Choosing knowledge, teacher, friend, and to build a good relation with them

There are three moral values that have been found in chapter 3, the moral values are: peace-loving, democratic and smart. These are the Syekh az-Zarnujji's statements regarding peace-loving, democratic and smart:

1) Peace-loving

وإياك أن تشتغل بهذا الجدل الذي ظهر  
بعد انقراض الأكابر من العلماء, فإنه

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<sup>137</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 12

يبعد الطالب عن الفقه و يضيع العمر  
ويورث الوحشة والعداوة

Do not try to learn debate, which is a knowledge that merged after the died of the great scholars, because debate would make a distance between people who wants to study fiqh and would waste their age, also shattering the peace of mind, and would cause conflict (hostility).<sup>138</sup>

## 2) Democratic

وينبغي أن يشاور في كل أمر, فان الله  
تعالى أمر رسوله عليه الصلاة والسلام بالمشاورة  
في الأمور

“It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.”<sup>139</sup>

وقال جعفر الصديق لسفيان الثوري  
رحمه الله شاور في امرك مع الذين يخشون  
الله تعالى فطاب العلم من أعلي الأمور  
وأصعبها, فكانت المشاورة فيه أهم أوجب  
Syekh Ja'far Shadiq stated: "Do a deliberation in all your problems to those who are pous to Allah SWT as for seeking

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<sup>138</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 13

<sup>139</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 14

knowledge is an important and difficult process, therefore do a deliberation about seeking knowledge (because that thing) is more important and mandatory.<sup>140</sup>

3) Smart

ألا تنال العام إبستة سأنبك عن مجموعها ببيان  
ذكاء  
وحرص الصطبار وبلغة وإرشاد وطول زمام

Remember, you really would not get knowledge, except fulfilling the six qualification which i will briefly explain, that is: intellegent, diligent, patient, has provisions, doing teacher's intructions, and seeking knowldege for a long time.<sup>141</sup>

d. Chapter 4 (Glorifying knowledge and knowledgeable people)

There is one moral value contained in this chapter. The following is Syekh az-Zarnujji's statement regarding hard-working:

1) Hard-working

ما وصل إلا بالحرمة, وما سقط من سقط  
الإبترك الحرمة.

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<sup>140</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 14

<sup>141</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 15

“There is no one who will achieve something except by glorifying it”<sup>142</sup>

e. Chapter 5: (Energetic, dilligent, and aspiring)

There are two moral values contained in this chapter, namely hard-working and self-realization. The following is Syekh az-Zarnujji’s statements regarding hard-working and self-realization:

1) Hard-working

ثم لا بد من الجد والمواظبة والملازمة لطالب العلم

“Besides that, all students must be serious in learning and diligent or continuous.”<sup>143</sup>

الجد يدني كلّ أمر شاسع والجد يفتح كل باب مغلق

“With seriousness, things that are far will be near, and things that are locked will be open.”<sup>144</sup>

2) Self-realization

ولا يجهد نفسه جهدا ولا يضعف النفس حتى ينقزع عن العمل, بل يستعمل الرزق في ذلك

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<sup>142</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 16

<sup>143</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 20

<sup>144</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 21

“And do not force yourself, do not tire yourself, so that you could do anything after all, however you should keep on caring yourself.”<sup>145</sup>

- f. Chapter 6 (The beginning, the measurement, and the order of learning

There are three moral values that have been found in chapter 6. The moral values are diligent, gratitude, and gratitude. These are Syekh az-Zarnujji's statements regarding the moral values:

- 1) Diligent

وينبغي أن يجتهدى فى الفهم عن الأستاذ أو  
بالتأمل والتفكر وكثرة التكرار

“It has been recommended for students to be serious in order to understand the lesson directly from the teacher, or by perceiving, thinking, and often repeating the lesson.”<sup>146</sup>

- 2) Gratitude

وينبغي لطالب العلم أن يشتغل  
بالشكر باللسان والجنان والأركان والمال  
ويرى الفهم والعلم والتوفيق من الله تعالى

A student must express his gratitude with his mouth, heart, body, and wealth. Student also must know or realize that understanding,

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<sup>145</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 23

<sup>146</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 29

knowledge, and help all come from the presence of Allah SWT.<sup>147</sup>

3) Tawakal

ولا يعتمد على نفسه وعقله بل يتوكل  
على الله, و يطلب الحق منه ومن يتوكل على  
الله فهو حسبه ويهد به إلى صراط مستقيم

As student, we should not be too dare to rely on our mind, but seeking the truth by asking and relying on Allah SWT. Whoever puts his trust in Allah SWT, Allah will give His guide to the right path/way.<sup>148</sup>

g. Chapter 7 (Tawakal)

There are two moral values contained in this chapter. The following is Syekh az-Zarnujji statements regarding the moral values:

1) Tawakal

لا بد لطالب العلم بالتوكل في طالب العلم ولا  
يفتهم لأمر الرزق ولا يشغل قلبه بذلك

Every student should always put their trust in seeking knowledge. Do not think too much about sustenance, and do not let the heart get dirty about it.<sup>149</sup>

2) Patient

فمن صبر على ذلك التعب وجد لذة العلم تفوق

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<sup>147</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 32

<sup>148</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 32

<sup>149</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 34



Whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge, then he will be able to feel the delicacy of knowledge, beyond all the delicacy in the world.<sup>150</sup>

#### h. Chapter 9 (Compassion and advice)

There are three moral values contained in this chapter. The moral values are: peace-loving, compassion, and *husnudzon*. The following is Syekh az-Zarnujji's statements regarding peace-loving, compassion, and *husnudzon*:

##### 1) Peace-loving

اياك والمعدودة فإنّها نفضحك وتضيع أوقاتك

Taking care of yourself and avoiding hostile attitude, because that hostility would only make you reprehensible and would only waste of time.<sup>151</sup>

##### 2) Compassion

ينبغي أن يكون صاحب العلم مشفق ناصحا

غير حاسد

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<sup>150</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 35

<sup>151</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 37

“The people who understand knowledge should have compassion, do not have bad intentions and envies feeling.”<sup>152</sup>

3) *Husnudzon*

وإياك أن تظن بالمؤمنين سوءاً فإنه منشأ العاوة  
ولا يحل ذلك

“Do not ever think badly towards believer, because the bad assumption would cause enmity, after all it is not allowed.”<sup>153</sup>

i. Chapter 11 (*Wara'*)

There are two moral values contained in this chapter. The moral values are diligent and *wara'*. These are Syekh az-Zarnujji's statements regarding diligent and *wara'*:

1) Diligent

أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون

“Be obedient, be serious, do not be lazy, you will definitely come back to Allah SWT.”<sup>154</sup>

2) *Wara'*

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<sup>152</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 36

<sup>153</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 37

<sup>154</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim*..., Page 41

فهما كان طالب العلم أروع كان علمه أنفع, والتعلم  
له أيسر وفوائده أكثر

“As long as people who seek knowledge are more wira'i, then their knowledge will be more useful, they would feel easier to learn, and they would get more benefits.”<sup>155</sup>

- j. Chapter 13 (The causes of sustenance advention and rejection, the causes od extending and shortening life)

There is one value contained in chapter this chapter. the moral value is being truthful. The following is Syekh az-Zarnjji's statement regarding being truthful:

1) Being truthful

أن إرتكاب الذنب سبب حرمان الرزق  
خصوصا الكذب فإنه يورث الفقر

“Indeed, committing sin could closed sustenance, especally lying, it can cause the poverty.”<sup>156</sup>

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<sup>155</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 39

<sup>156</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 43

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

#### **A. Analysis of Moral Values in Ta'lim Muta'alim Book**

*Ta'lim Muta'alim* book is one of monumental books written by Syekh az-Zarnujji which contains teaching and learning guides for every teacher and student. This book is considered a monumental book and the existence of this book needs to be taken into account because this book not only contains teaching and learning guides, but also contains moral values of moral education that should be studied and applied in daily life, so that things related to the goals of learning activities could be achieved.

According to Syekh az-Zarnujji in his era, there were many students who were diligent in studying, but they were unable to receive the benefit of knowledge neither by practicing nor spreading it. According to him, this phenomenon has occurred because so many of them ignore the requirements that must be owned by a knowledge seeker. These are matters related to values, so that the learning process does not only emphasize to the process of transferring knowledge, but also the process of transferring values. The purpose of compiling this book is as stated by Syekh az-Zarnujji in accordance with the Law of the Republic of Indonesia number 20 of 2003 chapter II article number 3, concerning the National Educational System (UU SISDIKNAS) which formulated the functions and

aims of national education that must be used in the efforts of developing educational system in Indonesia:

The national education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learner's potentials so that they become persons imbued with human values who are faithful and pious to one and only God: who are possesss morals and noble character; who are healthy, knowledgeable, competent, creative, independent, and as citizens, are democratic and responsible.

The purpose of this national education is a formulation of the quality of Indonesian people that must be developed by each educational unit.<sup>157</sup> The formulation of the purpose of national education is the basis for developing the cultural education and national character because this is in line with the problems of cultural education and national character which becomes the spotlight of people nowadays, the society in Indonesia is undergoing social pathology which is in the level of chronic. Almost the majority of the students is leaving their eastern culture which is well-mannered and religious. This condition can be said because the people in Indonesia are

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<sup>157</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 2.

starting to lead to a hedonistic character and swallow the whole western culture without a filter it.

Therefore, Education is considered to be an alternative to overcome or to reduce the problems of culture and national character<sup>158</sup>. As a preventive alternative, education is expected to be able to develop the quality of nation's young generation in various aspects to minimize or to reduce the causes of various problems related to the moral decadence of the young generation. Education is planned effort in order to develop the student's potentials, so that they have a system of thinking, values, morals, and beliefs that are inherited by the community.

From this, it can be seen that moral is one aspect that is included in education. Morals something referring to appropriate behavior with social order, law, or customs which is regulated citizen behavior<sup>159</sup> and actually talking about right and wrong, what needs to be done and what needs to be left for the reasons which give rise to the court of the community. The Moral is a measure of good and bad as a person, a member of society, or a citizen. Someone is said to be moral if obeying and carrying out the rules that upheld in a society. Meanwhile, Value is any idea, a concept, about what someone think is

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<sup>158</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 1

<sup>159</sup> Dian Ibung, *Mengembangkan Nilai Moral Pada Anak*, (Jakarta : PT Elex Media Komputindo), Page 3

important in a life a general.<sup>160</sup> Values are principle that provides members of society with a standart or a standart for making judgments and choices about actions and certain goals. Values help people to identify whether the behaviour is good or not, may or may not, right or wrong. Therefore, Values could be called as human's life standard which determines who that person is, how does he live his life, and how he treats other people in his surroundings. Meanwhile, the worrying condition among students has shown the lack of character and morals which will result in the decadence of morality. Therefore, it is necessary to apply character values as a form of preventing moral decadence.

The development of education and national character is very strategic for the continuity of the nation's excellence in the future. the values contained in cultural education and national character are the prode and something that make the nation well known by other nation. The cultural values and achievements that have been arranged are develeoped into values that are in accordance with life in the present and in the future, as well as developing new achievements that become the new character of the nation. Therefore, the values contained in cultural

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<sup>160</sup> Pendukung Keputusan, Untuk Pemilihan, and S I M Card, "□ Nilai" 3, no. 1 (2013): 80–87

education and national character are the core of an educational process.

Learning process carried out in an educational institution should build a process of inculcating values or the process of forming attitudes, behavior, and training the intellectual intelligence of students. This is because the learning process contained an enculturation process or a process that learning the values and norms of life.<sup>161</sup> According to Rats in his book *Pembelajaran Nilai Karakter*, he has explained that values have several indicators that could be observed, one of the indicators is that values could direct someone to behave in accordance with the morality that exists in society, then these values could be used as guidelines for someone as a form of guidance in behaving.<sup>162</sup>

The next step that has taken by the former President of Indonesia Susilo Bambang Yudhoyono during his tenure in order to respond to the problem of immorality among students, the ministry of education was held a “Sarasehan Nasional Pengembangan Pendidikan Budaya Bangsa” at Hotel Budiakarta on January 14th, 2010 with education experts,

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<sup>161</sup> Kementerian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., 6

<sup>162</sup> Sutarjo Adisusilo, *Pembelajaran Nilai Karakter* (Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif), (Jakarta: PT Raja Grafindo Persada, 2015), Page 58



community leaders, humanists, clergy, academics, bureaucrats, practitioners, and educational management institutions. The workshop received support not only from the Ministry of National Education, but also from across ministries including Coordinating Ministry for Human Development and Culture Republic of Indonesia, Coordinating Ministry for Political, Legal, and Security Affairs, Ministry of Home Affairs the Republic of Indonesia, Ministry of Religious affairs, Ministry of Finance, Ministry of Communication and Information Technology, Ministry of Transportation, Ministry of Tourism, Ministry of Youth and Sports Affairs, Ministry of Woman Empowerment and Child Protection, and the other ministries.

At the end of the workshop, it was agreed that the commitment of cultural education and national character must be developed comprehensively as civilizing process. In a line with the commitment of cultural and national character, a character-based curriculum 2013 was compiled which is becomes an improvement of previous curriculum.<sup>163</sup> The 2013 curriculum has the same components of values, the formation of attitudes, behavior, and intellectual intelligence with previous curriculum.

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<sup>163</sup> Lukmanul Hakim, "Analisis Perbedaan Antara Kurikulum KTSP dan Kurikulum 2013", *Journal Ilmiah DIDAKTIKA*, no. 2 (2017), Page. 282.

The results of this workshop resulted in 18 character values that should be owned by students. These character values including things that could be applied in their personal lives, as a member of society, and as a citizen who are religious, nationalist, productive and creative. The values are: 1) religious 2) honest 3) tolerance 4) discipline 5) hard-working 6) creative 7) independence 8) democratic 9) curiosity 10) national spirit 11) loving homeland 12) appreciating achievement 13) friendly and communicative 14) peace loving 15) love to read 16) caring for the environment 17) social care 18) and responsibility.

Meanwhile, similar to the focus on character values that have been formulated by the ministry of education and culture as a response to issues of culture and national character related to the decadence of moral values in society, the researcher also found several values that emphasize aspects of *adab*, both of *lahiriyyah* or *bathiniyyah* in Ta'lim Muta'alim book. The moral values contained in Ta'lim Muta'alim are oriented towards student's character building in order to form students by good characters and dignity, education must lead students to noble character. Therefore, Syekh az-Zarnujji mentioned several values that should be applied by students in their learning process. The following are the moral values found in each chapter in Ta'lim Muta'alim book by Syekh az-Zarnujji which is spread over 13 chapters:

- a. Chapter 1 (The Urgency of understanding and the important of knowledge and fiqh)

There are several moral values that have been found by the researcher in this chapter, some are as follows:

1) Loving knowledge

According to Syeik az-Zarnujji knowledge has a noble position because knowledge is only owned by humans. Allah SWT prioritized Adam a.s. over the angels because Adam a.s. has knowledge, and at the same time Allah ordered the angels to prostrate to Adam. The noble position of knowledge is because the knowledge can be means to reach piety, and with this piety humans have an honorable and dignified position in the sight of Allah SWT. Relating to loving knowledge, there are a *syair* stated to Muhammad ibn Hasan ibn Abdullah:

كن مستفيداً كلّ يوم زيادةً من العلم  
واسبح في بحور الفوائد

“Seeking knowledge, to get additional knowledge, swimming to the middle of the ocean of knowledge”<sup>164</sup>

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<sup>164</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 38.

b. *Zuhud*

In this book, *Zuhud* is stated as moral values that thought a person to behave in manner that can protect himself to something that is doubtful and something that is disgraceful

الزهد من يحترز عن الشبهات والمكروهات والتجارت

“Zahid are those who are those avoiding syubhat (grey action/area) and makruh in their trade activity.”<sup>165</sup>

In this case Syekh az-Zarnujji quoted a statement from Imam Abu Hanifah. Imam Abu Hanifah stated that one way to practice knowledge is to behave *zuhud*, he said that the purpose of practicing a knowledge is to leave wordly life and be done for hereafter, he stated:

ما العلم إلا للعلم به والعلم به ترك  
العاجل الآجل

“the purpose of knowledge is to put into practice. As for practicing knowledge, it is leaving the worldly orientation for the hereafter”<sup>166</sup>

2. Chapter 2 (Intention to learn)

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<sup>165</sup> Syekh az-Zarnujji, *Ta'lim Muta'alim...*, Page 5

<sup>166</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 44.

There is one moral value that has been found in this chapter. The moral value is Tawadlu'. The following is the explanation:

a. Tawadlu'

The meaning of tawadlu is etymologically derived from the word “*qadha*” which means demeaning, and also from the word “*ittada'a*” which means to humble oneself. Tawadlu in a term is showing humility to something that is exalted, or in the sense of being humble and considering others more important than himself.<sup>167</sup> Meanwhile, the form of tawadlu' delivered by Syekh az-Zarnujji is as follows:

ان التواضع من خصال المتقي وبه التقى إلى المعالي يرتقى  
“indeed, humbling oneself is a part of the  
mind of a pious person, by means of which the  
pious person is raised in dignity.”<sup>168</sup>

3. Chapter 3 (Choosing knowledge, teacher, friend, and fortitude)

In this chapter, the researcher found three moral values. The moral values that have been wrote in this

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<sup>167</sup> Purnama Rozak and Indikator Tawadhu dalam Keseharian, “Indikator Tawadhu Dalam Keseharian,” *Jurnal Madaniyah* 1 (2017): 174–187, Page. 176-177.

<sup>168</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 73.

chapter are peace loving, democratic, and smart. These are the explanation:

a. Peace loving

The form of peace loving that has been intended by Syekh az-Zarnujji is not to learn debate. According to him, by conducting debate it would be easy to trigger hostility and schism between one person and another, between one person and another group, and between one group and another group. In addition, Syekh az-Zarnujji explained the importance of guarding against a hostile attitude. According to him the person who learn debate with an intention to trigger hostility and schism would only wasting their time and make the person's attitude despicable. This following statement by Syekh az-Zarnujji:

وإياك أن تشتغل بهذا الجدل الذي ظهر بعد  
انقراض الأكابر من العلماء، فإنه يبعد الطالب  
عن الفقه و يضيع العمر ويورث الوحشة  
والعداوة

“Do not try to learn a debate, which is a knowledge that merged after the died of the great scholars, because debate would make a distance between people who wants to study *fiqh* and would waste their age, also shattering

the peace of mind, and would cause conflict.”<sup>169</sup>

b. Democratic

The value of democratic meant by az-Zarnujji is deliberation for all matters, especially those related to knowledge. This is because knowledge is both something big and difficult thing, therefor to get the thought of knowledge must be done in a wise way with deliberation to avoid conflict. This is the statement by Syekh az-Zarnujji:

وينبغي أن يشاور في كل أمر, فان الله تعالى  
أمر رسوله عليه الصلاة والسلام بالمشاورة في  
الأمر

“It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.”<sup>170</sup>

c. Smart

Syekh az-Zarnujji wrote a poem about the requirements in studying to get success, on of the conditions is to be a smart student. The following is the *syair* stated by Syekh az-Zarnujji:

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<sup>169</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 96.

<sup>170</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 90.

ألا تال العام إبسته سأنبك عن  
مجموعها ببيان  
ذكاء وحرص الصطبار وبلغة وإرشاد  
وطول زمام

Remember, you really would not get knowledge, except fulfilling the six qualification which i will briefly explain, that is: intellegent, diligent, patient, has provisions, doing teacher's intructions, and seeking knowldege for a long time.<sup>171</sup>

#### 4. Chapter 4 (Glorifying knowledge and scientist)

In this chapter, the researcher found one of moral value suggested by Syekh az-Zarnujji that should be owned by student in their learning process. The moral value is hard working. The following is the explanation:

##### a. Hard working

The hard working in this chapter means that student needs to be serious in their learning process. Students should repect both teachers and knowledge they are studying, therefore they would not fail. This is because a failure begins when students start to ignore or undurestimate the idea of respect. Syekh az-Zarnujji said that person would not only become a kufr by committing a sin, but he would be a kufr because he does not glorify things.

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<sup>171</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 96.



تَعْلَمُ الْعِلْمَ، وَتَعْلَمُ لِلْعِلْمِ السَّكِينَةَ  
وَالْوَقَارَ، وَتَوَاضَعُوا لِمَنْ تَعْلَمُونَ مِنْهُ

“Learn knowledge, study it calmly, solemnly,  
and humble yourselves to all of those who teach  
you.”<sup>172</sup>

Syekh az-Zarnujji said that including glorifying knowledge is to glorify the person who teaches the knowledge. This is because the person will not be able to achieve the benefits of knowledge if he does not respect his teacher. This is a proven when someone does not respect his teacher, then the knowledge that has been gained would not be useful because at the same time knowledge must call for a virtue, and respecting the teacher is the one of the way to get a virtue.

مَا وَصَلَ إِلَّا بِالْحَرَمَةِ، وَمَا سَقَطَ مِنْ سَقَطَ إِلَّا بَتَرِكَ الْحَرَمَةِ  
“there is no one who will achieve something except  
by glorifying it.”<sup>173</sup>

##### 5. Chapter 5 (Energetic, diligent, and aspiring)

This chapter contained one of the same moral value as chapter 4, that is hard working. In this chapter researcher found two moral values: hard

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<sup>172</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 137.

<sup>173</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 120.

working and self realization. This the explanation of hard working and self realization by Syekh az-Zarnujji:

a. Hard working

Syekh az-Zarnujji stated the importance of repeating the material while studying, and the importance to be serious and diligent as student. This is because Allah said in QS. Al-Ankabut 69 about someone who strives in the way of Allah.

والذين جاهدوا فينا لنهدينهم سبلنا

“And those who strive for us- We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

Syekh az-Zarnujji also said that whoever wants something and he is serious about it then he will reach it, someone who knocks on a door repeatedly he will surely enter. This is the editorial sentence by Syekh az-Zarnujji regarding hard working:

ثم لا بد من الجد والمواظبة والملازمة لطالب العلم

“Besides that, all students must be serious in learning and diligent or continuous.”<sup>174</sup>

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<sup>174</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 188.

الجد يدني كلّ أمر شاسع والجد يفتح كل  
باب مغلق

“With seriousness, things that are far  
will be near, and things that are locked will be  
open.”<sup>175</sup>

b. Self-realization

Self-realization means understanding to  
human limitations, so that when students try to  
do best and being ambitious to achieve  
something, the students also understand that  
human has their own limits. This has been  
explained in *Ta'lim Muta'alim*:

ولا يجهد نفسه جهدا, ولا يضعف النفس حتي  
ينقطع عن العمل, بل يستعمل الرزق في ذلك

“And do not force yourself, do not tire  
yourself, so that you could do anything after all,  
however you should keep on caring  
yourself”.<sup>176</sup>

In this case, Syekh az-Zarnujji adviced  
students for not being too burdensome, so that the  
students can weaken themselves and could not do

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<sup>175</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 189.

<sup>176</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 194.

other works. In a learning process student need to study slowly and gradually.

6. Chapter 6 (the beginning, the measurement, and the order of learning)

This chapter suggested student to be diligent and grateful regarding seeking knowledge in learning process.

a. Diligent

Syekh az-Zarnujji has directed students to devote all their abilities in term of understanding the lesson that has been given or delivered by the teachers, as well as thinking the lesson they are studying and keep repeating the lesson. Syekh az-Zarnujji has assumed that if students are diligent in repeating their study or lesson, then the student would easily understand the lesson. The following is the statement by Syekh az-Zarnujji:

وينبغي أن يجتهدى فى الفهم عن الأستاذ أو  
بالتأمل والتفكر وكثرة التكرار

“It has been recommended for students to be serious in order to understand the lesson directly from the teacher, or by perceiving, thinking, and often repeating the lesson.”<sup>177</sup>

c. Gratitude

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<sup>177</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 242.

The form of gratitude referred to this book is diligently saying “Alhamdulillah” every time. Students need to say *Alhamdulillah* after they could understand knowledge and wisdom regarding to show the gratitude for the thing they have received.

وينبغي لطالب العلم أن يشتغل بالشكر باللسان والجنان  
والأركان والمال ويرى الفهم والعلم والتوفيق من الله  
تعالى

“A student must express his gratitude with his mouth, heart, body, and wealth. Student also must know or realize that understanding, knowledge, and help all come from the presence of Allah SWT.”<sup>178</sup>

#### 7. Chapter 7 (*Tawakal*)

This chapter contained two moral values, namely *tawakal* and patient. This the following explanation:

##### a. *Tawakal*

*Tawakal* is a mental attitude of a person which is the result of a definite and steady belief in Allah. A student who studies *tauhid* is taught to believe that Allah created everything, and He is the one who rules the universe. Putting real faith in Allah can encourage a person to entrust all his problems to Allah. In the process of

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<sup>178</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 256.

seeking knowledge, it is very important to put the trust in Allah because it means he has believed that Allah SWT is pleased with his effort, as Syekh az-Zarnujji said:

ثم لا بد لطالب العلم من التوكل في طلب العلم  
ولا يهتم لأمر الرزق ولا يغسل قلبه بذلك

every student should always put their trust in seeking knowledge. Do not think too much about sustenance, and do not let the heart get dirty about it.<sup>179</sup>

b. Patient

Etymologically the word patience was originally defined as “holding in a narrow place.” Meanwhile in terminology, patience has the meaning of an effort to restrain oneself/limit the soul from desires in order to achieve something better. Syekh az-Zarnujji has adviced students to be patient in their learning process. Some form of patience that have been recommended by az-Zarnujji are: students who are learning a knowledge should not change the teacher, students who are studying in a certain place should not move to another place before completing their study in that place, and

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<sup>179</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 303.

student should be patient in controlling their lust.

Syekh az-Zarnujji stated:

فمن صبر على ذلك التعب وجد لذة العلم

whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge, then he will be able to feel the delicacy of knowledge, beyond all the delicacy in the world.<sup>180</sup>

#### 8. Chapter 8 (The productive time)

In this chapter, the researcher did not find any moral value. This chapter described the ideal time to study which are in the beginning of adolescence, at dawn and at the between of maghrib and isya'. Furthermore this chapter explained the limitation in seeking knowledge. Human should not be done in studying, even until the end of his age.

قليل وقت التعلم من المهد إلى اللحد

“The learning period is from the cradle to the grave.”<sup>181</sup>

In the chapter Syekh az-Zarnujji has also suggested to move from one knowledge to another, if the student feels bored with what he was studying. This is because every knowledge has its own delicacy.

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<sup>180</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 307.

<sup>181</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 320.

Furthermore, Syekh az-Zarnujji quoted the explanation of how to stay awake by Syekh Muhammad Ibnul Hasan. He stated in order to stay awake someone has to provide water by his side when he is studying. Syekh Muhammad Ibnul Hasan said:

النوم من الحرارة فلا بد من دفعه  
بالماء

“Sleep is from the heat of fire, which should be blotted out with cold water.”<sup>182</sup>

#### 9. Chapter 9 (Compassion and advice)

This chapter contained of three moral values. As the thought of Syekh az-Zarnujji, the three moral values that has written in this chapter are: peace loving, compassion, and *husnudzon*.

##### a. Peace loving

In this case Syekh az-Zarnujji has adviced students to stay away from hostility, because hostility is considered to open someone's disgrace and will only waste time in vain.

اياك والمعدودة فإنّها نفضحك وتضيع

“Taking care of yourself and avoiding hostile attitude, because that hostility would only

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<sup>182</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 321.



make you reprehensible and would only waste of time”<sup>183</sup>

b. Compassion

Syekh az-Zarnujji explained that human should have compassion, besides that they are also willing to give advice to one another. Furthermore Syekh az-Zarnujji also has invited student to avoid the nature of malicious, because it is really dangerous and has no benefits if students or people in general has this kind of character.

ينبغي أن يكون صاحب العلم مشفق ناصحا غير

“The people who understand knowledge should have compassion, do not have bad intentions and envies feeling.”<sup>184</sup>

c. Husnudzon

Husnudzon referred to this book means do not have any prejudice towards other people, because when someone bad behaved then their prejudice is also bad. People who have bad thoughts will tend to antagonize those who love them by using words that can hurt other people’s

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<sup>183</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 330.

<sup>184</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 326.

heart, such as words that usually come out from an enemy.

وإياك أن تظن بالمؤمنين سوءاً فإنه منشأ العداوة ولا يحل ذلك

“do not ever think badly towards believer, because the bad assumption would cause enmity, after all it is not allowed.”<sup>185</sup>

#### 10. Chapter 10 (Taking advantages)

In this chapter, the researcher has not found any moral value. This chapter explained the importance of writing everything he has learned while studying. The one way that could be applied as a student is to write everything they have just learned. A student suggested to always provide pen as the tool to write the knowledge.

وينبغي أن يكون طالب العلم مستقيماً في كل وقت  
حتى يحصل له الفضل وطريق الاستفادة أن يكون  
معه في كل وقت محبرة حتى يكتب ما يسمع من  
الفوائد العلمية

A student should use every opportunity of their time to learn, continuously until they get an eminency. The way to do is to always provide pen and ink to write things you have got.<sup>186</sup>

Furthermore, Syeikh az-Zarnujji also mentioned that perfect knowledge is obtained from an intelligent

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<sup>185</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 331.

<sup>186</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 347.

man. This is because a man memorize every good things they have been heard and a man also say the good thing they have been memorized. In addition, Syekh az-Zarnujji has recommended related to gaining knowledge with parents. This is because a parent are more experienced, so they know more about faidah in the form of works and words.

#### 11. Chapter 11 (Wara')

There are two types of moral values contained in this chapter, namely diligent and wara'. This the following explanation:

##### a. Diligent

The diligent value referred by Syekh az-Zarnujji came from a statement of Syekh Umar An-Nasafi regarding suggestion for being serious everytime, not to be lazy, this concern delivered by Syekh Umar an-Nasafi because besides human have to living their life at the same time human must remember that all of us wil return to Allah. Syekh mar an-Nsafi also said that the people who were chose is someone who do not sleep too much.

أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون

“Student must be obedient, be serious, do not be lazy, because the student would definitely come back to Allah SWT”<sup>187</sup>

b. *Wara'*

Syekh az-Zarnujji explained if a student has wira'i attitude, his knowledge will be useful, he will get much of the benefits of knowledge, and also his learning process will be easier. On the other hand, if someone does not apply wira'i in his learning process he will receive one of these three things: Allah will take his life at a young age, or Allah will place him in a village which is full of ignorant people, or Allah will give him a trial as an official.

فهما كان طالب العلم أروع كان علمه أنفع, والتعلم له  
أيسر وفوائده أكثر

as long as people who seek knowledge are more wira'i, then their knowledge will be more useful, they would feel easier to learn, and they would get more benefits<sup>188</sup>

12. Chapter 12 (The causes of memorized and forget)

In addition to chapters 8 and 10, the researcher also could not find any moral values in this chapter. This chapter described things that could strengthen

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<sup>187</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 363.

<sup>188</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 356.

memorization, including: sincerity, perseverance, does not eating too much, praying at night, reading sholawat, and also drinking honey. In addition, reading Quran can also help to improve memory. This is in line with what was narrated by Sayyidina Ali regarding three things that could make a person easier to remember, those things are: siwak, fasting and reading Quran.

و عن علي رضي الله عنه ثلاث يزدن في الحفظ  
ويذهبن البلغم السواك والصوم وقراءة القرآن

“Narrated from Ali RA, there are three things that can really increase memory and remove mucus/phlegm are siwak, fasting and reading Quran”

Furthermore, the thing that can aggravate memory is vice. According to Syekh az-Zarnujji, memorization is a gift from Allah SWT, while a gift from Allah is not given to people who are immoral. Other things that can aggravate memory are: too busy thinking about worldly life, eating wet coriander, eating sour apples, seeing people who are crucified, reading inscriptions on tombstones, dropping living lice, and *cantuk* on the back of the neck.

13. Chapter 13 (The causes of sustenance adventon and rejection, the causes of extending and shorthening life)

In this chapter, the researcher found one moral value, namely being truthful. This is the explanation of being truthful:

a. Being truthful

Az-Zarnujji explained that the cause of someone's sustenance being hindered is the result of sins that he has committed. Rosulullah said:

قال رسول الله تعالى عليه وسلم لا يرد  
القدر إلا الدعاء ولا يزيد في العمر إلا  
البر

“Only prayer can change destiny, and only kindness can increase life”

This hadist confirmed that committing sins can be a barrier to our sustenance, Syekh az-Zarnujji specifically said that lying is the cause of poverty. This is Syekh az-Zarnujji's statement about lying:

أن إرتكاب الذنب سبب حرمان الرزق خصوصا الكذب  
فإنه يورث الفقر

“indeed, committing sin could closed sustenance, especally lying, it can cause the poverty.”<sup>189</sup>

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<sup>189</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 404.

**B. Analysis the Strategy of the Application of Moral Values According to Syekh az-Zarnujji in Ta'lim Muta'alim Book.**

Strategy is a plan, some sort of consciously intended course of an action, or a set of guidelines to deal with a situation.<sup>190</sup> The strategy of inculcating values in schools is a method or technique used to improve student's moral consideration, and increase moral thinking abilities, so students can measure whether the actions are appropriate or inappropriate. Instilling moral values is very important, because everything that has been programmed in schools aims to form students to think regarding the right issues or wrong issues, good or bad, and schools expect social improvement by helping students to be well-behaved person based on the moral values that have been implemented.

The application of moral values in the development of the culture and national character in schools is basically not included into subjects, but it is integrated into subjects, self-development, and school's culture. Therefore, teachers and schools need to integrate the values of cultural

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<sup>190</sup> Henry Mintzberg, "The Strategy Concept I: Five Ps For Strategy," *California Management Review* 30, no. 1 (1987): 11–24, Page 11.

education and national values into the curriculum, syllabus and *Rencana Program Pembelajaran (RPP)*.<sup>191</sup>

*Kurikulum 2013* has developed two modes of the learning process, namely direct learning process and indirect learning process. The direct educational process is an educational process in which students develop their knowledge, thinking skills and psychomotor skills through direct interaction with learning sources and RPP in a form of learning process in class. Meanwhile, the indirect learning process is a learning related to values and attitudes. In contrast to the knowledge of values and attitudes that are carried out in the direct learning process by certain subjects, the indirect learning process is a self-development process of developing morals and behaviors that have been carried out by all subjects and in every activity that occurs in the classroom, school, and community. Therefore, in *Kurikulum 2013* all the activities that occurs during learning process at school or in the co-curricular and extracurricular activities are used to develop morals and attitudes related to behavior.

Self-development activities in the school can be carried out in 5 ways, some are as follow: school's routines activities, spontaneous activities, and school's culture.

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<sup>191</sup> Tatang Muhtar, "Analisis Kurikulum 2013 Ditinjau Dari Aspek Nilai Karakter Bangsa," *Journal Mimbar Sekolah Dasar* 1, no. 2 (2014): 168–175, Page 172.



These are the examples of character habituation that can be applied at school: <sup>192</sup>

1. Religious: praying before and after lessons, celebrating religious holidays, and providing opportunities for all students to carry out worship.
2. Honest: providing information center for missing or found items facilities, transparency of financial reports, periodic class assessments, and prohibition of cheating.
3. Tolerance: providing the same services to all students without distinguishing one another (based on ethnic, religion, race, class, social status, and economic status), providing services to children with special needs, and students can work in different group.
4. Discipline: every class has attendance records, giving awards to school members who are disciplined, having certain rules, enforce rules by giving fair sanctions for violatos of the rules, and getting used to being present on time.
5. Hard-working: creating an atmosphere of healthy competition among students, displaying slogans or mottos about working and studying hard, creating

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<sup>192</sup> Evinna Cinda Hendriana, dan Arnold Jacobus, "Implementasi Pendidikan Karakter di Sekolah Melalui Keteladanan dan Pembiasaan." *Journal Pendidikan Dasar Indonesia*, no. 2 (2016), Page. 28.

conditions for work ethic, never giving up to learn and seek knowledge.

6. Creative: creating learning situations that foster creative thinking and creative actions, assigning challenging tasks to create new works either its authentic or modified works.
7. Independence: creating schools atmosphere that builds the independence behavior of students.
8. Democratic: making decisions through deliberation and consensus, opening the election of class structural management, implementing dialogical and interactive learning models.
9. Curiosity: creating a class atmosphere that stimulates curiosity and having communication and information media center.
10. National spirit: conducting routine schools ceremonies, conducting national holidays ceremonies, conducting national hero days memorial, having a program to visit historical places, taking part in competitions on national holidays, cooperating classmates who are in different ethnic groups and social status.
11. Loving homeland: using domestic products, providing information about indonesia's natural and cultural wealth, using good and correct indonesian language,

displaying photos of presidents and vice president, state flags, state symbols, map of Indonesia, pictures of the life of Indonesian (pictures of traditional clothes, traditional dances, traditional houses, traditional weapons, and traditional musical instruments.)

12. Appreciating achievement: giving awards for the student's work, displaying signs of achievement awards, creating a learning process to motivate students.
13. Friendly/communicative: having communication in polite language, class arrangements that facilitate student's interaction, dialogical learning, teachers willing to listen student's opinion
14. Peace-loving: creating a peaceful classroom atmosphere, getting used to non-violent behavior, non-gender learning, kinship in a class which is full of love.
15. Love to read: conducting compulsory reading program, having intense frequency to visit library, providing facilities and a pleasant atmosphere for reading, exchanging readings, learning that motivates students to use literatures.
16. Caring the environment: having the habit of maintaining the cleanliness and sustainability of the school environment, the availability of garbage disposal and hand washing facilities, providing clean bathrooms and

water, energy saving habits, building a proper waste water disposal, and providing cleaning equipment.

17. Social care: facilitating social activities, carrying out social actions, providing facilities for donating, empathizing with fellow school members, and building class harmony.
18. Responsibility: doing tasks without being asked, carrying out picket duties regularly, participating school's activities, proposing problem solving.

Regarding the applicative form of character education values in the value of cultural education and national character, the moral values in *Ta'lim Muta'alim* also have an applicative forms, so that students can apply the values directly in the learning process. The following is the analysis explanation of the application of moral values in a learning process according to Syekh az-Zarnujji that has been written in *Ta'lim Muta'alim* and were divided to 13 chapters. These are the application of moral values in *Ta'lim Muta'alim* book that has been concluded in this research:

- a. Chapter 1 (The urgency of understanding and the importance of knowledge and fiqh)

This chapter contained of the application of moral values in chapter one of *Ta'lim Muta'alim* book

by Syekh az-Zarnujji. These are the following explanation:

1) Loving knowledge

The form of loving-knowledge taught by Syekh az-Zarnujji in its application by students are to study and seeking a knowledge every day with an intention to getting closer to Allah SWT, not complaining when the students having learning difficulties, and trying to absorb knowledge well. These are the form of loving-knowledge that can be shown by students with the following behavior:

- a) Enjoying reading books as a proof of their love for knowledge.
- b) Being polite every time they are studying and always respect the teacher.
- c) Always believe that knowledge is from Allah SWT.

These behavior are relatable with a statement by Syekh az-Zarnujji regarding loving-knowledge, the statement is:

كن مستفيدا كل يوم زيادة من العلم  
واسبح في بحور الفوائد

“Seeking knowledge, to get additional knowledge, swimming to the middle of the ocean of knowledge”<sup>193</sup>

2) *Zuhud*

According to Syekh az-Zarnujji, *Zuhud* is an action that is capable to keep a person to guard himself from doubtful matters (*Syubhat*). *Syubhat* in this context has the meaning of guarding oneself from taking things that are not clearly *halal*. This also means that the person is guarding himself from things that are *makruh*, or it is allowed to do but also accompanied by the law of *makruh*. Such as: overdressing. Abu Hanifah stated:

قال أبو حنيفة رحمة الله عليه: الفقه  
معرفة النفس ما لها وما عليها وقال: ما  
العلم إلا للعمل به، والعمل به ترك العاجل  
للأجل

Abu Hanifah said: “*Fiqh* is the knowledge of knowing which one is useful or harmful for someone.” He also said, “Knowledge is nothing but to be practiced, and one of the ways to practice it is to leave his worldly life for the happiness of the hereafter.”<sup>194</sup>

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<sup>193</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 38.

<sup>194</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu...*, Page 13.

Zuhud is an attitude that shows a person loves the affairs of the hereafter more than the affairs of the world. Syekh az-Zarnujji suggested a student to be *zuhud* or in the sense of leaving things that are *makruh* and more focused on pursuing an interest of the hereafter during his learning process. This behavior is suggested to be applied because worldly affairs could distract students when in their process of seeking knowledge. There are examples regarding *zuhud* that can be applied by students, the examples are: student put more attention and also focus on their learning process and taking their time to do *sunnah* prayers such as *dhuha* prayer. In addition, *zuhud* also attempted in order to avoid *hujjah* and witness against which could increase the torment in hell. Syekh az-Zarnujji stated:

فينبغي للإنسان أن لا يغفل عن نفسه، وما  
ينفعها وما يضرّها، في أوقاتها وأخر أوقاتها،  
ويستجلب ما ينفعها ويجتنب عما يضرّها،  
كي لا يكون عقله وعلمه حجة فيزداد عقوبة،  
نعوذ بالله من سخطه وعقابه

Therefore, it is proper for humans not to neglect themselves from things that are beneficial and detrimental to them for their worldly life and for the hereafter. He should take the one that is beneficial for himself and stay away from

things that are detrimental to him so that his mind and his knowledge do not become evidence or witnesses against him which increases his torment. We take refuge in Allah from His wrath and punishment.<sup>195</sup>

b. Chapter 2 (The intention to learn)

In this chapter Syekh az-Zarnujji explained *tawadlu* as moral value that should be apply by student in their learning process, the following is the explanation:

1) *Tawadlu'*

*Tawadlu* is a condition that is in the middle of arrogance (prohibited matter) and low self-esteem or self-deprecation. These two behavior are prohibited because Allah does not like both of that behavior. In the other words, *tawadlu* is a behavior that shows humility to someone who is exalted, or being humble and considering others are better than himself without humiliating himself. An example of *tawadlu* is when someone respects the teachers. A student should be humble to his teacher, listening and always focusing his eyes and ears to his teacher as a form of respect for a person who provide knowledge to him. Apart from being respectful to his teacher, this action also could raised the nobility of the student because this

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<sup>195</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu...*, Page 44.



behavior is a part of a pious person's behavior. az-Zarnujji stated:

ان التواضع من خصال المتقي وبه التقى إلى المعالي يرتقى  
“Indeed, humbling oneself part of mind of a  
pious person, with him a pious person will raise in  
dignity.”<sup>196</sup>

- c. Chapter 3 (Choosing knowledge, teacher, friend, and fortitude)

There are 4 moral values that has been found in this chapter, namely: peace-loving, democratic, and smart. These are the following explanation:

1) Peace loving

The form of peace loving meant by Syekh az-Zarnujji is student not busy to learn debate, because learning debate will only cause the hostility among students. In the same situation if student want to solve a theme either has not been found or has not been understood, student could open discussion forum. A discussion forum or deliberation is a peaceful forum for problem solving, with the aim to seek a truth. It has different atmosphere as debate, debate will make the people who discussing and arguing their

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<sup>196</sup> Abu Husamuddin, *Ta'lim Muta'alim: Meraih Keutamaan Ilmu...*, Page 73.

opinions are accompanied by the aim of wanting to wear down those who has different view, insulting those who are in the opposite, and causing a fight. Syekh az-Zarnujji stated a syarah in *Ta'lim Muta'alim*:

(ولا بد لطالب العلم من المذاكرة والمناظرة) أي  
المباحثة (والمطارحة) من طرح أحدهما كلاما  
الآخر (فينبغي أن يكون) كلا منها (بإنصاف  
والتأني والتأمل) لأن أضرار هذه الأشياء  
مذمومة ومستحجّة (ويتحرّز عن الشغب) بفتح  
الشين المعجمة وسكون الغين المعجمة  
وتحريكها أي تهيج الشر والتحريكه (فإنّ  
المناظرة والمذاكرة مشاورة والمشاورة إنّما  
تكون لاستخراج الصواب وذلك) أي استخراج  
الصواب (إنما يحصل بالتأمل والتأني  
والإنصاف ولا يحصل ذلك بالغضب  
والشغب) (فإن كانت نيته من المباحثة إلزام  
الخصم وقهره لا يحل ذلك) أي تلبيس (والحيلة  
لاتجوز فيها) أي في المناظرة

And student should discussing, debating, and arguing, therefore these things should be done carefully, calmly, and full of appreciation, because the opposite of these things is something that is considered as a bad and deviant things. Students should stay away from provocative actions that encourage bad things, because debating, discussing and also deliberatin has a purpose to finding the right, and this could be acheived with appreciation, calm, and

thoroughness. These debating, debating, and arguing would not work if these done with anger and bad intentions. If the discussion has an intention to concerned the opponent and defeat the opponent then the discussion is not allowed, unless the goal of the discussion is to solve a problem and also to find a right thing. Therefore obscurity and deceit in this case are also not allowed.<sup>197</sup>

## 2) Democratic

The applicative form of democratic moral value is deliberation, as has been said by Syekh az-Zarnujji:

وينبغي أن يشاور في كل أمر, فان الله تعالى  
أمر رسوله عليه الصلاة والسلام بالمشاورة في  
الأمر

“It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.”<sup>198</sup>

Furthermore, Syekh Az-Zarnujji quoted a statement by Ja’far As-Shodik r.a, He said to Imam Sufyan Ats-Tsury r.a:

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<sup>197</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 107-108.

<sup>198</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 90.

وقال جعفر الصادق لسفيان الثوري رحمه  
الله شاور في أمرك مع الذين يخشون الله تعالى،  
وطالب العلم من أعلى الأمور وأصعبها فكان  
المشاورة فيه أهم وأوجب

Syekh Ja'far Sadiw said to Sufyan Ats-Tsari  
“do a deliberation in all affairs with people who  
are pious to Allah SWT.” As for seeking  
knowledge, it is a big and difficult matter, so  
do a deliberation about knowledge (because it  
is) more important and obligatory.<sup>199</sup>

From the statement, it could be seen that the  
form of democratic values referred to *Ta'lim*  
*Muta'alim* is deliberation in all matters. Especially  
when it comes to knowledge. Since knowledge is a  
big and difficult thing, so students need to do  
deliberation in peaceful way and deliberation should  
comes from various point of view. Furthermore, the  
form of democratic values in reminding and  
exchanging understanding about knowledge or  
subject is (mudzarakah), discussing (munadzarah),  
and solving common problem (mutharahah).

### 3) Smart

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<sup>199</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 92.

Smart in Ta'lim Muta'alim has a meaning fast learner. Intelligence could be interpreted as perfection in thinking and understanding. In other words, intelligence is not only a capability to understand a lot of information, but also that person can process the amount of information into a new theory. An intelligent student is a student who is clear thinking faculties.

In other definition, intelligence is the ability to understand interrelationships between various things, the ability to create and update, understand, remember, feel, imagine, solve a problem, and perform various activities with different level of difficulty. Therefore, intelligence occupies the first goals of an educational institution. As it has been written in the 2013 curriculum graduation standard that students are expected to understand how to apply knowing, understanding, applying, analyzing, and evaluating things in learning process. These five processes are require intelligence.

A student who has high intelligence will have no difficulty to learn and to absorb knowledge. Therefore, the effort that could be done to make students smarter are study hard, having discussion to

exchange ideas, and repeating lesson that has not been mastered. There is an expression that mind is like a knife which if we keep sharpening, it will make the knife more shiny and sharp, and on the opposite side if we just put the knife on the table without using it, it will rust and eventually become blunt. This is how the human mind will work if it continues to be honed by studying, adding insight, diligently repeating knowledge. This can be said that intelligence is necessary in a learning process, which is a student must be diligent in honing his abilities and not being lazy in order to get expected intelligence.

d. Chapter 4 (Glorifying knowledge and scientist)

In this chapter found an application of hard working moral value according to Syekh az-Zarnujji in Ta'lim Muta'alim. The following is an explanation of this moral value:

1) Hard working

The applicable form of moral value in this chapter is to show the respect to the teacher (ta'dzim). A person needs to be serious in his learning period. A student must respect both the teacher and the knowledge he is currently studying in order to avoid a failure. That is because the

failure will begin when someone ignoring and underestimating a respect. Syekh Az-Zarnujji said a person not only will become a kufr by committing a sin, but also when he does not glorify a thing.

تعلم العلم، وتعلم للعلم السكينة والوقار،  
وتواضعوا لمن تعلمون منه (وتواضعوا لمن  
تعلمون منه) فإننا العلم لا ينال إلا بالتواضع  
وإلقاء السمع وتواضع الطالب لشيخه رفعة وذلة  
عزّ وخضوعه فخر

learn the knowledge, study calmly and solemnly and humble yourself to those who teach you. Because a knowledge will not be obtained without humbling oneself and always listen carefully (what the teacher said). A student who has low self-esteem to his teacher with great respect is a form of glorifying and humbling himself.<sup>200</sup>

Syekh az-Zarnujji stated that including glorifying knowledge is to glorify the person who teaches you the knowledge. This is because a person will not be able to achieve the benefits of knowledge if he does not respect his teacher. This is proven when someone does not respect his teacher, then the knowledge that he has been learned will not useful. This is because a student

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<sup>200</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim Muta'alim...*, Page 139.

must call for a virtue, and one way to call a virtue is respecting the teachers.

ما وصل إلا بالحرمة, وما سقط من سقط إلا بترك الحرمة  
“there is no one who will achieve something except by glorifying it.”<sup>201</sup>

e. Chapter 5 (Energic, diligent, and aspiring)

There are two of the application of moral values found in this chapter, namely hard working and self-realization. These are the explanation of hard working and self-realization:

1) Hard-working

The applicative form of moral value is hard-working that contained in this chapter is to spend less sleeping time and continue to repeat the lesson. Syekh az-Zanuji said if someone wants to get a high degree then that person must stay awake at night. Waking up at night is one of the hardest things and this can support a successful chance in a learning process. Other than that, night is a glorious time. This is because at night the heart feels clear, sincere, and also night is so quite and far from things that can disturb.

Furthermore, Syekh az-Zarnujji stated the importance of repeating materials, being diligent, and

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<sup>201</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 120.



being serious while studying. For the learning time, a repetition of material will be more effective to do at the beginning and at the end of the night. Syekh az-Zarnujji explained the ideal time to repeat the materials is between maghrib and isha and also at sahoor time, because these times are the time that will give blessings. Syekh az-Zarnujji said that whoever wants to get something and they are serious about it, then the person will reach for it, and someone who knocks the door repeatedly then he will surely enter. The following is an editorial statement by Syekh az-Zarnujji related to hard-working:

ثم لا بد من الجد والمواظبة والملازمة  
لطالب العلم

“Besides that, all students must be serious in learning and diligent or continuous.”<sup>202</sup>

الجد يدني كلّ أمر شاسع والجد يفتح كل  
باب مغلق

“With seriousness, things that are far will be near, and things that are locked will be open.”<sup>203</sup>

## 2) Self-realization

The application of self-realization is to understand one's limit, therefore students who are

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<sup>202</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 188.

<sup>203</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 189.

trying to be the best and being ambitious to achieve something, he would not force themselves which could affect their body and his heart. This statement is strengthened by an explanation in Ta'lim Muta'alim:

ولا يجهد نفسه جهدا, ولا يضعف النفس حتي  
ينقطع عن العمل, بل يستعمل الرزق في ذلك

“And do not force yourself, do not tire yourself, so that you could do anything after all, however you should keep on caring yourself.”<sup>204</sup>

In this case, Syekh az-Zarnujji has advised students not to burden themselves too much, because it can weaken them and not be able to do another work. Students must learn the lesson slowly and gradually in their learning process. In addition, Syekh az-Zarnujji also allowed students to eat delicious food in order to give relaxation for themselves, their hearts and their eyes. He also allowed student to go a recreation or have fun things in order to make student happy and refresh their mind and their physic before returning to study again. He said:

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<sup>204</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 194.

وكان بعض أكابر العلماء يجمع أصحابه  
 في بعض أماكن التنزه في بعض أيام السنّة،  
 ويتمازحون بما لا يضرّهم في دين ولا عرض  
 “Some of the *ulama* gather their friends or  
 students to go recreation areas once a year, and they  
 all was joking about something that is not harmful to  
 the religion and self-esteem”<sup>205</sup>

- f. Chapter 6 (The beginning, the measurement, and the order of learning)

In this chapter, the researcher found diligent and gratitude as moral values which can be applied in daily life as a student. The following is the explanation:

1) Diligent

According to Syekh az-Zarnujji, the application of diligent as a moral value directed student to devote all their abilities in terms of understanding the lesson that is being given or delivered by a teacher, as well as thinking about the lesson, and repeating the lesson. Syekh az-Zarnujji assumed student who are diligent in repeating a lesson, the student will easily understand the lesson.

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<sup>205</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 225.

Syekh az-Zarnuji quoted a statement *“memorizing two letters is better than hearing two bags of books, understanding two latters is better than memorizing two lines.”* This statement strengthens that memorizing and understanding is more valueable than hearing and memorizing a lot of lesson but the student could not absorbed the lesson. This type of student behavior that shows diligent behavior in understading, thinking, and repeating the lesson are expected behavior that should be applied or owned by students in their learning process. The following is Syekh az-Zarnujji’s statement:

وينبغي أن يجتهدى فى الفهم عن الأستاذ أو  
بالتأمل والتفكر وكثرة التكرار

It has been recommended for students to be serious in order to undertand the lesson directly from the teacher, or by perceiving, thingking, and often repeating the lesson.<sup>206</sup>

## 2) Gratitude

The form of gratitude referred to this book is diligently saying “Alhamdulillah, every time student understand the knowledge and wisdom because the knowledge will increase and develop

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<sup>206</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim....*,Page 242.

if the students always being grateful. The following is Syekh az-Zarnujji's statement about gratitude:

وينبغي لطالب العلم أن يشتغل بالشكر باللسان  
والجنان والأركان والمال ويرى الفهم والعلم  
والتوفيق من الله تعالى

A student must express his gratitude with his mouth, heart, body, and wealth. Student also must know or realize that understanding, knowledge, and help all come from the presence of Allah SWT.<sup>207</sup>

Furthermore, Syekh az-Zarnujji has emphasized in the syarah of the book Ta'lim Muta'alim regarding how important is to be grateful for the blessing that have been given which will have an influence on learning process and increasing knowledge. The following is a statement from Syekh az-Zarnujji:

وقيل لعالم: بم أدركت العلم؛ قال بأبي غني  
لأنه كان يصطنع به أهل العلم والفضل،  
سبب زيادة العلم لأنه سكر على نعمة العقل  
و العلم وإنه أي الشكر عليها (سبب الزيادة)  
أي زيادة النعمة حيثما ينبئ عنه قوله تعالى  
لئن سكرتم لأزيدنكم.

Someone asked a pious person "how do you get a knowledge?" then he answered; "because of

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<sup>207</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 256.

my rich father. With that wealth, he is devoted to the master and the primacy of knowledge.” This behavior has to lead a person to increase his knowledge because it includes being grateful for the amenities of mind and knowledge, and indeed it is the cause of increasing knowledge.<sup>208</sup>

g. Chapter 7 (*Tawakal*)

This chapter contained tawakal and patient as the moral values that should be owned and applied by student in their learning process. These are the explanation:

1) Tawakal

The form of the application of tawakal in this chapter has a meaning that students are encouraged to believe in Allah and leave all their affairs to Allah. A person who is tawakal will be completely sure and entrust all the results that he has tried to Allah. A student in their learning process related to learning *Tauhid* will be taught to believe that only Allah created everything, and He rules the universe. Students who put their real faith in Allah can encourage a trust all his affairs to Allah, and it is really important to puts trust in Allah because by tawakal it means that student has believed that Allah

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<sup>208</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 299.

is pleased with his efforts. Syekh az-Zarnujji has stated:

ثم لابد لطالب العلم من التوكل في طلب العلم ولا يهتم  
لأمر الرزق ولا يغش قلبه بذلك

“every student should always put their trust in seeking knowledge. Do not think too much about sustenance, and do not let the heart get dirty about it.”<sup>209</sup>

Tawakal is a behavior that is highly recommended for anyone, especially for students. The unfortunate thing is because in the fact many people do not actually apply tawakal as their behavior. This is because there are still many people who are afraid about their sustenance and worldly things. As has been mentioned in the statement by Syekh az-Zarnujji above, that people should not worry about sustenance or worldly things, especially for students. This type of fear should not exist in student's mind, because Allah has already taken care of what they want and provides for them. As the following words of the Prophet Muhammad SAW:

روى أبو حنيفة رحمه الله عليه عن عبد  
الله بن الحسن الزبيري صاحب رسول الله صلى

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<sup>209</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 303.

الله عليه وسلم "من تفقه في دين الله كفه الله همه  
ورزقه من حيث لا يحتسب"

Imam Abu Hanifah narrated from a friend of Ibn Hasan ibn Az-Zaubaidi, who became a friend of the Prophet Muhammad: "whoever studying the religion of Allah SWT, Allah will bear what he wants and his sustenance from a way that he did not think before."<sup>210</sup>

## 2) Patient

In the previous application of patience as we understood, there are 6 things to gain knowledge, including: intelligent, diligent, patient, has a provisions, doing teacher's instructions, and seeking knowledge for a long time. In these 6 things, patience is one of the factors. This is because seeking knowledge is a difficult and noble thing, and according to the most scholar seeking knowledge is more important than war. In the terms of patience, Syekh az-Zarnujji has advised students in the learning process to continue to be patient in overcoming various difficulties while learning a knowledge. Syekh az-Zarnujji has stated:

فمن صبر على ذلك التعب وجد لذة العلم تفوق

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<sup>210</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 311.



“whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge, then he will be able to feel the delicacy of knowledge, beyond all the delicacy in the world.”<sup>211</sup>

h. Chapter 8 (The productive time)

This chapter does not contain any moral values, the researcher found this chapter explained the recommendations and tips related to the ideal times to study which are at the beginning of adolescence, at dawn and the between of maghrib and isya'. Furthermore, this chapter explained the time limitation regarding seek a knowledge. A person should not stop studying, even to the end of age. This advice has been stated by Syekh az-Zarnujji in Ta'lim Muta'alim:

قيل وقت التعلم من المهد إلى اللحد

“It has been said that the time for seeking knowledge is from the cradle to the grave”<sup>212</sup>

In this chapter Syekh az-Zarnujji also suggested to move from a knowledge to another, if a student feels bored with the knowledge he is studying at the time. This is because every knowledge has its own delicacy.

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<sup>211</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 307.

<sup>212</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 320.

Furthermore, in this case Syeikh az-Zarnujji also explained how to get rid of sleepiness which is students are suggested to provide water by their side while studying. He stated:

النوم من الحرارة فلا بد من دفعه  
بالماء

“Sleep is such as the heat of fire that should be quenched by cold water”<sup>213</sup>

i. Chapter 9 (Compassion and Advice)

This chapter contained three moral values. According to Syekh az-Zarnujji the moral values in this chapter are: peace-loving, compassion, and husnudzon. The following is the explanation:

1) Peace-loving

The applicative form of these moral values which taught by Syeikh az-Zarnujji is to encourage students to stay away from hostility, because hostility is considered will only show other people's disgrace and also will waste the time in vain.

اياك والمعدودة فإنها نفضحك وتضيع أوقاتك

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<sup>213</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 321.

“Taking care of yourself and avoiding hostile attitude, because that hostility would only make you reprehensible and would only waste of time”<sup>214</sup>

Furthermore, this chapter contained of Syekh az-Zarnujji’s suggestion regarding hasud is a behavior which should be avoided by students. Hasud is jealousy. This is a type of dangerous heart disease that will harm not only to the person, but also to another person. As the prophet said:

الحسد يأكل الحسنات كما تأكل النار  
الخطب

“Hasud could eat good deeds, like devouring dry woods.”<sup>215</sup>

## 2) Compassion

The moral value contained in Ta’lim Muta’alim explained that human should have compassion to each other. The applicative form of this value that can be done by students are by giving thing to each other (between fellow student), and also avoiding jealousy/hasud. Syekh az-Zarnujji said:

ينبغي أن يكون صاحب العلم مشفق ناصحا غير حاسد

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<sup>214</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 330.

<sup>215</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 334.

“The people who understand knowledge should have compassion, do not have bad intentions and envies feeling.”<sup>216</sup>

Moreover relate to compassion in chapter ninth, Syekh az-Zarnujji has reaffirmed in his Syarah which reads:

لا تحاسدوا ولا تقاطعوا ولا تباغضوا  
ولا تدابروا وكونوا عباد الله إخواناً كما أمركم  
الله

Do not be hasad, devided, hate each other, and turn away from one aother, and be all of you the servants of Allah SWT who are brothers to each other, as Allah has commanded you all.<sup>217</sup>

### 3) *Husnudzon*

Another moral value that can be applied by students in their learning process besides peace-loving and compassion is *husnudzon* or having good prejudices to Allah SWT and to another human. This is because if there is a person who has bad prejudice against another person, then that prejudice will lead to hostility. Having bad prejudice is not justified, in accordance with a statement by Prophet Muhammad

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<sup>216</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 326.

<sup>217</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 334

SAW who has invited believers to be kind to other believers:

ظنّوا بالمؤمنين خيراً

“Be kind to other believers”

Someone who behaves badly, then he has bad prejudice. People who have bad prejudice will tend to antagonize those who love them by using words that can hurt other people, such as words that come out from an enemy. Therefore, Syekh az-Zarnujji forbids all of us to have a bad prejudice. The following is his statement:

وإياك أن تظن بالمؤمنين سوءاً فإنه منشأ العداوة ولا يحل ذلك

“do not ever think badly towards believer, because the bad assumption would cause enmity, after all it is not allowed.”<sup>218</sup>

j. Chapter 10 (Taking the advantages)

This chapter not contained any moral value that can be owned and applied by students in their learning process, but the researcher found some suggestions taught by Syekh az-Zarnujji, some are as follows: always carrying a pen wherever they are in order to take a note or write down every knowledge, Syekh az-Zarnujji’s opinion about

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<sup>218</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 331-332.

perfect knowledge obtained from a man, and Syekh az-Zarnujji's opinion about learning from older people.

According to Syekh az-Zarnujji, one thing that students can be done to take a note or write every knowledge they are listening to is always providing a pen and ink. This is because normally a student is easy to forget a knowledge that they have been seen, heard, and read every time they in a class, study room or in other areas.

وينبغي أن يكون طالب العلم مستقيدا في كل وقت  
حتى يحصل له الفضل وطريق الاستفادة أن يكون معه  
في كل وقت محبرة حتى يكتب ما يسمع من الفوائد  
العلمية

students should use every opportunity of their time to learn continuously until they get the advantage. This is can be done by always providing pen and ink to write the things they received.<sup>219</sup>

Furthermore, Syeikh az-Zarnujji also mentioned that perfect knowledge is obtained from the words of intelligent men. That is because the men will memorize good things they have listened and the men also will say good things they have memorized. In addition, Syekh az-Zarnujji also advised students to gain knowledge from their parents. This is because parents

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<sup>219</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 347.

are more experienced and they are more understand about *faidah* in a form of words and actions.

k. Chapter 11 (Wara')

There are two moral values contained in this chapter, namely diligent and wara'. The following is the explanations:

1) Diligent

Diligent referred by Syekh az-Zarnujji comes from Syekh Umar An-Nasafi's statement regarding an advised to be serious in doing something. The students should not be lazy because at the same time we must also remember that we belong to Allah and indeed to Him we will return. The applicative form of being diligent in this chapter can be done by always carrying a white book and pen wherever we go.<sup>220</sup>

In addition, Syeikh Umar An-Nasafi also said that the people who were chosen were those all people who did not spend their time to sleep, however, the people are someone who spent their time to seek knowledge or stay awake to study.

أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون

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<sup>220</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 364.

“Student must be obedient, be serious, do not be lazy, because the students would definitely come back to Allah SWT”<sup>221</sup>

2) *Wara'*

Syeikh az-Zarnujji explained about *wara'*, which is the behavior when a person maintains his attitude to stay away from doubtful matters (syubhat). The students will achieve good things if they maintain their attitude and becomes *wira'i*. Some of the benefits that surely will come to them are: the knowledge will be useful, the learning process will be easier, and the students will achieve a lot of benefits of knowledge. On the other hand, if someone does not *wira'i* Allah will give a test with one of these things: Allah will take him at a young age (passed away at a young age), or Allah will place him in a village that full of ignorant people, or the last Allah will give him a trial as an official.

فهما كان طالب العلم أروع كان علمه أنفع,  
والتعلم له أيسر وفوائده أكثر

as long as people who seek knowledge are more *wira'i*, then their knowledge will be more useful, they would feel easier to learn, and they would get more benefits<sup>222</sup>

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<sup>221</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 363.

<sup>222</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 356.



From the explanation about the importance of *wara'*, there are several applicative things that students can do in order to remain *wara'* according to Syekh Az-Zarnujji thoughts contained in chapter 11, among these applicative attitudes are: a) Syekh az-Zarnujji suggested not to eat market snacks (*jajanan pasar*), because market snacks are not clean guaranteed, market snacks are in a place which many people are negligent, and for someone who looking for the blessing of food or drink will not get the blessing from market snack because the market snacks are placed in a place where are many *fugoro* who can only see the snacks without being able to buy. b) Syekh az-Zarnujji encouraged students to stay away from people who talk a lot because too much talking does not have much benefits, therefore people are not suggested to talking too much or listening to it because it will only wasting our time. c) Syekh az-Zarnujji encouraged students for not gossiping others, and d) Syekh az-Zarnujji advised student to not associate with people who spend their time hanging out with many people, this is explained by Syekh az-Zarnujji that students should avoid destroyer,

immoral people, and jobless, as well as people who spend time on things that are not important.<sup>223</sup>

1. Chapter 12 (The causes of memorized and forget)

In addition to chapter 8 and chapter 10, the researcher also did not find any moral value in chapter 12, but the researcher found applicable things that students should be owned by students to improve their morals and increase their intelligence in their learning process. In this chapter, Syekh az-Zarnujji has explained about things that could strengthen student's memorization, including: sincerity, perseverance, eating to smaller portions, praying at night, shalawat, drinking honey, and also reading Quran will improve student's memory. This is in line with a statement narrated by Sayyidina Ali regarding three things that would make a person easier to remember knowledge, the three things are: *siwak*, fasting and reading Quran.

و عن على رضي الله عنه ثلاث يزدن في الحفظ  
ويذهبن البلغم السواك والصوم وقراءة القرآن

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<sup>223</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 366-370.

“Narrated from Ali radhiyallahu’anha three things that could increase memorization and could remove mucus/phlegm are siwak, fasting and reading Quran.”

Furthermore, things that could worsen memory or memorization is vice (immorality). According to az-Zarnujji, memorization is a gift from Allah, meanwhile a gift from Allah is not given to people who commit vice or immorality. Other things that could worsen memory are: putting themselves to be busy thinking about worldly life, eating wet coriander, eating sour apples, seeing people being crucified, reading inscriptions on tombstones, dropping living lice, and *cantuk* (a treatment to take dirty blood) on the nape of the neck.

- m. Chapter 13 (The causes of sustenance and advection rejection, the causes of extending and shortening time of life.)

In this chapter, the researcher found one moral value that can be applied by students in a learning process, namely: being truthful. The following is the explanation of being truthful according to Syekh az-Zarnujji:

- 1) Being truthful

Syekh az-Zarnujji explained that the cause of a person’s sustenance being hindered is the result of vice that has committed. Rosulullah SAW stated:

قال رسول الله تعالى عليه وسلم لا يرد  
القدر إلا الدعاء ولا يزيد في العمر إلا  
البر

“Only prayer can change destiny, and only kindness can increase life.”

In another meaning, this hadith confirmed that vice can be a barrier to our sustenance. Syekh az-Zarnuji specifically said that lying is the cause of poverty. Syekh az-Zarnuji suggested students to apply this moral value in every condition. This is a statement regarding being truthful by Syekh az-Zarnuji:

أن ارتكاب الذنب سبب حرمان الرزق خصوصا  
الكذب فإنه يورث الفقر

“indeed, committing sin could closed sustenance, especially lying, it can cause the poverty.”<sup>224</sup>

### **C. Analysis of The implication of Moral Values According to Syekh Az-Zarnuji Thoughts in The Book Ta'lim Muta'alim in A Learning Process**

*Ta'lim Muta'alim* emphasizes moral aspects, both *lahirriyah* and *bathiniyyah* aspects. Thus can be understood

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<sup>224</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 404.

that the education intended by Syekh az-Zarnujji is not just a process of transferring knowledge, but *Ta'lim Muta'alim* also contained of student's character building and the efforts to change student's behavior from those who bad-behaved to well-behaved. Education essentially emphasize character building so that students will have good intellectual and good morality, national character, noble character and carried out through a learning process with directed procedures ad adequate facilities. Lickona has stated that one of the reason why character education is necessary for a nation is the fact that the most striking deficiency in children is moral values.<sup>225</sup>

Character education is conscious and planned effort in order to create an atmosphere and a process of empowering student's potential and cultivating students to build personal characters and various unique groups as citizens.<sup>226</sup> This is expected to make an optimal contribution to build a society that belief in the divinity of God, just and civilized humanity, the unity of Indonesia, democracy guided by inner wisdom in the unanimity arising out of deliberations amongst representatives, and social justice for the whole of people in Indonesia.

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<sup>225</sup> Tutuk Ningsih, Implementasi Pendidikan Karakter, (Purwokerto: STAIN Press, 2015), Page. 8

<sup>226</sup> Tutuk Ningsih, Implementasi Pendidikan..., Page. 41.

In character education, the strategy that can be used is to involve students by being invited to be involved in the learning process, so that students will have a responsibility and capability to make decisions for themselves. In the form of involvement, students be able to make a plan and manage their learning process in the classroom. This kind of participation of involvement will teach students to learn to lead, taking responsibility, learn to respect to each other and learn to control themselves.

In the form of an effort to form students who have character and guide students to have the expected character, education must direct students to the educational values that must be owned by students. In this regard, the implications of Syekh az-Zarnujji's thoughts in *Ta'lim Muta'alim* book related to the moral vales of students during the learning process towards the values of character educatiob in Indonesia are as follows:

1. Loving-knowledge

The applicative forms of loving-knowledge reffered to Syekh az-Zarnujji's thoughts are: students are being diligent studying and seeking knowledge, student do not oftenly complaining when they are overcoming difficulties in learning, students trying to understand the knowledge they are studying, in order

to enstablish their intention to getting closer to Allah. Some of these behavior are the applicative forms of the cutural education and national character values that has been appointed by the Ministy of National Education.

Loving-knowledge is contained of some values of cultural education and national characters as for the implication towards student's national character education, some are as follow: religious values, love to read values, coriousity values, loving the homeland values, national spirit values, and responsibility values. The actions such as being diligent in studying and seeking knowledge, trying to understand what they are being studied, and not complaining when they should overcome the difficulties are applicable forms of love to read, coriousity, loving the homelad, nationality and responsibility. Meanwhile, the effort to gain strong intention to getting closer to Allah is an aplicative form of religious values. Therefore, students who have applied the value of loving-knowledge means that students have also applied religious values, curiosity values, loving homeland values, national spirit values, and responsibility values.

## 2. Peace-loving

The peace-loving moral values intended by Syekh az-Zarnjji in Ta'lim Muta'alim has an applicative form that students should have in a learning process. The applicative form of this moral values including: avoiding debated because it will trigger hostility, students are allowed to do debate but in appropriate and respectful way or in other words the students who will do a debate do not have an intention to bring down the other students who are not in the same line or having opposite arguments with them, holding deliberation to solve problems, and respecting other opinions.

Several actions in this peace-loving moral value that has been explained by Syekh az-Zarnujji were found including several values in the values of cultural education and national character as the implication towards student's character education, which are: religious values, tolerance values, social care values, and loving homeland values. Religious values in the implementation of peace-loving moral values could be practiced by avoiding disputes, students who are arguing, discussing or debating should be done calmly in order to get problem solving and getting closer to Allah since Allah prohibited a hostility. The tolerance



values could be practiced by not trying to bring down the other students who are in the different line or having different opinion as ours, conducting discussion or or debate with full of appreciation to all the students in the forum. The last value that in the scope of peace-loving moral value is loving homeland values, this value could be practiced by showing the effort to appreciate and concern about language by using appropriate words in a discussion forum.

Some of the things that has been mentioned above are in accordance with a statement by Syekh az-Zarnujji:

(ولا بد لطالب العلم من المذاكرة والمناظرة)  
أي المباحثة (والمطارحة) من طرح  
أحدهما كلاما الآخر (فينبغي أن يكون) كلا  
منها (بإنصاف والتأني والتأمل) لأن أضرار  
هذه الأشياء مذمومة ومستحجّة (ويتحرّز  
عن الشغب) بفتح الشين المعجمة وسكون  
الغين المعجمة وتحريكها أي تهيج الشر  
والتحريكه (فإنّ المناظرة والمذاكرة  
مشاورة والمشاورة إنّما تكون لاستخراج  
الصواب وذالك) أي استخراج الصواب  
(إنما يحصل بالتأمل والتأني والإنصاف ولا  
يحصل ذلك بالغضب والشغب) (فإن كانت  
نيته من المباحثة إلزام الخصم وقهره لا يحل

ذلك) أي تلبيس (والحيلة لاتجوز فيها) أي  
فى المناظرة

And student should discussing, debating, and arguing, therefore these things should be done carefully, calmly, and full of appreciation, because the opposite of these things is something that is considered as a bad and deviant things. Students should stay away from provocative actios that encourage bad things, because debating, discussing and also deliberatin has a purpose to finding the right, and this could be acheived with appreciation, calm, and thoroughness. These debating, debating, and arguing would not work if these done with anger and bad intentions. If the discussion has an intention to concerned the opponent and defeat the opponent then the discussion is not allowed, unless the goal of the discussion is to solve a problem and also to find a right thing. Therefore obscurity and deceit in this case are also not allowed.<sup>227</sup>

### 3. Democratic

Democratic moral values have a sight difference as peace-loving moral values, where the democratic moral value is one of the applicable forms of peace-

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<sup>227</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 107-108.

loving moral value. In this democratic moral value, students are encouraged to conduct democratic deliberation to solve a problem, or to determine solutions for the common good, as a statement by Syekh az-Zarnujji:

وينبغي أن يشاور في كل أمر، فإن الله تعالى أمر رسوله  
عليه الصلاة والسلام بالمشاورة في الأمور

“It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.”<sup>228</sup>

From the statement that was said by Syekh az-Zarnujji, it includes several values of cultural education and national character by Ministry of National Education as the implication towards student's character education, the values are: religious values, patriotism values, and democratic values. Religious value could be practiced by doing what Allah likes by carrying out Allah's commands in order to have peaceful discussion, while the values of social care, loving the homeland, and democracy could be implemented through the discussion process which is

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<sup>228</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 90.

in a appropriate and respectful in all affairs for common good.

4. *Tawadlu'*

The moral values *tawadlu'* is applied by students by respecting te teacher who is teaching them. This is a proof that these studens are not belittling the person who is teaching them, nor the students are not underestimate themselves. The behavior that shows respect to another who has a higher degree in a term of knowledge is one of the behaviors that could increase the noble of the students. This is because the act of respecting the teacher or being humble is part of pious people's behavior.

From the explanation by Syekh az-Zarnujji about tawadlu, it has been found that *tawadlu* includes the value of cultural education and national character as the implication towards student's character education, namely: religious values and honest velues. Religious values included in tawakal moral values because it has relation which Allah does not like the act of someone who are belittling their teacher or other people, nor the students who are underestimate themselves. Students who applied *tawadlu'* moral values will avoid form things that prohibited by Allah,

and this also included in religious values where students stay away from the things that Allah does not like. Moreover, *tawadlu'* also includes honest values where the students will be trusted by people because he treats others well.

#### 5. Smart

Smart is one of moral values which become a condition for someone when studying. The form of smart explained by Syekh az-Zarnujji is an ability to understand information quickly. Syekh az-Zarnujji not only encouraged students to be smart, but he also explained how to hone student's abilities to gain their intelligence. He suggested some actions that could be applied by students such as study hard and diligently repeating the lesson.

In this case, smart is a moral value that has been found in Ta'lim Muta'alim included two moral values of cultural education and national character as the implication towards student's character education: creative values and curiosity values. Creative values is included in smart moral value because smart is not only a type of ability to receive a lot of information, but also an ability to process that information into a new theory. In other definiton, smart is an ability to understand the

interrelation of several things, to create and to update, to solve problems, and to give ability for performing various activities in different level of difficulties. The ability to create, update, solving problem and carry out activities in different levels of difficulties is included in creative value's indicators. The indicators of creative is expected students to have ability to create a situation that create thinking power, act creatively, and students are be able to do challenging tasks both of authentic and modified works<sup>229</sup>

Furthermore, smart also include curiosity values in the cultural education and national character's values. This is because the value of curiosity expects students to always discover something more deeply and more broadly from the lesson that is being studied, seen, and listened to. Meanwhile, these actions require intelligence to be actualized.

#### 6. Hard-working

The applicable form of hard-working is using time well to study and not to oversleep, being diligent, having a specific time to repeat the lesson. Making notes about the new knowledge that have been

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<sup>229</sup> Kementerian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page. 26.

understood and repeat it, trying to understand the knowledge by analyzing it, and often thinking about the knowledge. Judging from how the applicative form of hard-working moral values it turned out to include 3 values of cultural education and national character as for the implication towards student's character education, namely: discipline values, hard-working values, and independence values.

Discipline values contained in hard-working moral values manifested by the ability of students where these students have a tendency to take an action that shows an orderly attitude, obeying various rules, and the students could manage their time properly to study. Furthermore, the values of hard-working in Ta'lim Muta'alim also in line with the values of hard-working in cultural education and national character's values where students could show an earnest effort in overcoming various barriers to learning, assignments, and completing assignments as well as possible. The last, the moral values of hard-working included independence values where the students do not

dependence on others in completing their assignments.<sup>230</sup>

## 7. Diligent

According to Syeikh az-Zarnujji the applicative form of diligent in Ta'lim Muta'alim is a situation when students exert their ability to understand the lesson, trying to understand the lesson and repeating the lesson frequently. From these several criteria of the students who are applied diligent values, it can be seen the students also applied some moral values contained in the values of cultural education and national character as for the implication towards student's character education, including: discipline values, hard-working values, and independence values.

Discipline values are shown by students when students obey the rules to study seriously, the hard-working values are shown by the student's efforts to understand the lesson and repeat the lesson frequently, and the independence values are shown by students by not depending on others and having the determination to keep learning with or without other students. In other words, students who have applied diligent values have

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<sup>230</sup> Kementerian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page. 26.



also applied discipline values, hard-working values, and independence values.

#### 8. Gratitude

Gratitude in *Ta'lim Muta'alim* also has an applicative from which can include the value of cultural education and national character. Among the applicative forms of gratitude is students who always say or express gratitude verbally (diligently say '*Alhamdulillah*'), feeling the gratitude in their heart, and expressing the gratitude with actions. These three expressive way to show gratitude can increase student's knowledge in their learning process. Several values of cultural education and national character that are included in the gratitude moral values as for the implication of student's character education, namely: religious values, and honest values.

Religious values are shown by students who are showing obedient attitudes in carrying out religious teachings as well as the behavior that shows gratitude behavior by saying '*alhamdulillah*' every time get lessons. Moreover, honest values can be seen when students behave which causes others to feel happy for the presence of these students. This is related to

students who seem to be able to appreciate and be grateful for everything they get in the learning process.

9. *Zuhud*

According to Syekh az-Zarnujji, the moral values of zuhud is an action that directs behavior to stay away from something doubtful (syubhat) and people tendency to not focused on worldly life. Syekh az-Zarnujji said that knowledge will have no meaning unless it is practiced, and must be done with the behavior which stay away from worldly matters in order to get happiness in hereafter.

The moral values of zuhud included two values of cultural education and national character as for the implication towards student's character education, namely: religious values, and honest values. The religious values is applied by students by being grateful for the physical and spiritual as Allah's creation, but not overdoing related to physical things in term of worldly need such as over buying clothes, stationary, and etc. The actions contained in this indicator of religious values can be practiced by obediently carrying out Allah's command to leave doubtful matters as a form of getting closer to Allah, and as a form to make students understand what is

useful and useless thing for themselves. The honest values in the scope of *zuhud* is seen by the attitude of students who do not imitate other student's work when taking tests or doing assignments in class, because these actions are actions that should not be done by a student.

#### 10. *Tawakal*

The moral values of *tawakal* also include two values of cultural education and national character could be found in *zuhud* as for the implication towards student's character education. The two values are religious values and honest values. *Tawakal* has different indicators as the application of *zuhud*, which students who practiced this values would not cheating on tests or exams and entrusting the results of their effort to Allah. This actions also a form of an implementation of honest values, which the students are seen to be someone who can be trusted in all their actions because everything he has done are the result of their hard work and then they put his trust related to final result to Allah.

#### 11. Patient

Patient is an attitude shown by someone who is able to withstand the trials given by Allah. In studying,

patience is an important aspect that students need to have. Syekh az-Zarnuji said that in a learning process, students are expected to be patient to overcome various difficulties in order to get the benefits of knowledge. This patience attitude is the attitude that will bring students to have a hard-working attitude which students are expected to be able to reach their goals. The moral values of patient is in line with the values of cultural education and national character as the implication towards student's character education, namely religious values, hard-working values and responsibly values as a student.

#### 12. Compassion

Syekh az-Zarnujji suggested students have compassion for one another. This compassion moral values can be shown by advising each other or encouraging each other to do good things, and reminding each other about kindness. These attitude has been done in order to avoid knowledge from lies and mistake because the essence of knowlegde is truth. These values are the things that can foster the behavior to taking care of others, helping others, not doing arbitrarily, having a peaceful disposition, being sensitive to the surrounding environment, and having a

sense that they should be a good person as student. This kind of attitude is an applicative form of some values of cultural education and national character, in other words the moral values of compassion included several values of cultural education and national character as for the implication towards student's character education, some are follow: democratic values, communicative values, peace-loving values, social-care values, and responsibility values.

Democratic values can be shown which students think, behave, act that asses the rights and the obligations of themselves and others, threrefore they would not hurt others through words or actions. Then the next action is followed by friendly or communicative values which the students show a sesnse of pleasure in interacting and collaborating with others. Then these all are carried out with a peaceful demeanor as student as well as as a good citizen.

### 13. *Husnudzon*

*Ta'lim Muta'alim* has explained that students are required to have husnudzon attitude. *Husnudzon* meant having a good prejudice to Allah and His creatures. This is because someone who has bad prejudices will

easily create hostility between fellow students, and resulting in an uncomfortable learning environment.

The attitude of students that show *husnudzon* values could fall into two categories of the values of cultural education and national character as the implication of student's character education, namely: religious values and peace-loving values. Religious values are shown by students in their relation to Allah by always having a good prejudice towards Allah, while the values of peace-loving are shown by student in their relation with the other students by not creating hostility, fostering affection between others through good prejudice.

#### 14. *Wara'*

*Wara'* meant guarding oneself from everything that is useless according to religion, whether it is something that is permissible or forbidden. Therefore, students should to pay their attention to matters relating to *halal* and *haram* as a form to applicate this moral values. Syekh az-Zarnujji explained that students who have a *wara'* attitude their knowledge will be useful, students will feel easier to learn and can absorb the knowledge mora effectively. *Wara* is a trait that reflects a noble character by being careful with everything they

wear and eat or even their environment. This is included in religious values which students obey Allah's commands by avoiding things that Allah does not like. In the other words, students who have applied *wara'* have also applied religious values to themselves as for the implication towards character education of the students.

#### 15. Being truthful

Being truthful in *Ta'lim Muta'alim* does not only included the relation with fellow students, but also the relation with Allah. Syekh az-Zarnujji has explained that the thing that can cause poverty is not only by committing many sins, but also lying:

أن إرتكاب الذنب سبب حرمان الرزق خصوصا الكذب  
فإنه يورث الفقر

“indeed, committing sin could closed sustenance, especially lying, it can cause the poverty.”<sup>231</sup>

Being truthful have wider scope than the values of cultural education and national character. This values has included 2 values of cultural education and national values as the implication of student's character education, which are: religious values and honest values.

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<sup>231</sup> M. Fathu Lillah, *Kajian dan Analisis Ta'lim...*, Page 404.

The relation to religious values are shown by students who could apply an honest attitude in order to carry out Allah's commands, while the relation to honest values showed by students who have the behavior to make themselves as someone who could be trusted in all their actions such as always being honest and no cheating in a test.

#### 16. Self-realization

Self-realization meant that someone understand his limits therefore at the moment when the person is trying hard in studying, the person will not forget that human has his own limits, and not forcing himself if he feels too tired. Syekh az-Zarnujji in Ta'lim Muta'alim ordered students not to force themselves, and love themselves.

Self-realization is something that sometimes forgotten by many people or vice versa, humans sometimes being self-indulgent. Self-realization does not excessive elements, therefore students will learn based on their abilities in their learning process. This is in line with one of moral values of national education and national character, namely: appreciating achievement. Appreciating achievement could be practiced by understanding and not regretting too much



if the students have tried so hard but did not achieve a maximum result. This could be concluded that students who have applied self-realization have also applied appreciating achievements.

#### **D. The Discussion of the Research**

This study attempts to explain moral values in a learning process through an analytical study of Syekh az-Zarnujji's thoughts in *Ta'lim Muta'alim* book. After conducting the research using thematic analysis, this study identified three themes. The themes that have been identified related to the moral values in *Ta'lim Muta'alim* are: The moral values according to Syekh az-Zarnujji in *Ta'lim Muta'alim* book, the application of moral values according to Syekh az-Zarnujji in *Ta'lim Muta'alim* book, and the implication of moral values according to Syekh az-Zarnujji in *Ta'lim Muta'alim* book. These are the detail explanation of the themes:

1. Theme 1: The moral values values according to Syekh az-Zarnujji in the book *Ta'lim Muta'alim*

The result of this research has shown that moral values contained in *Ta'lim Muta'alim* are related to the values that should be owed by students in a learning process. the moral values in this book are not only aimed to transfer of knowledge, but also emphasize the aspect of *adab* or transferring values. As Syekh az-Zarnujji has stated in

muqadimah of his book which has shown his concern about many students who are not able to achieve the goals of learning because they ignore many things related to values and the ways that students should be taken when they are studying or seeking knowledge.

Furthermore, these moral values that contained in *Ta'lim Mu'alim* were found to be in line with the law on National Education System no. 20, of 2003 chapter II article number 3, concerning the National Educational System (UU SISDIKNAS) which stated that national education functions to develop the abilities and student's character so that they become human being who faithful and pious to one and only God, having good morals, healthy, knowledgeable, independent, and become a democratic and responsible citizen.

The moral values are explained in detail in the chapters of *Ta'lim Muta'alim* which consisted of 13 chapters. The chapters contained in *Ta'lim Muta'alim* are:

- a. The urgency of understanding and the importance of knowledge and fiqh (*Mahiyyah al-Ilmu wa al-Fiqh wa Fadhlilihi*)
- b. The intention to learn (*al-nahiyyah Hal al-Ta'allum*)

- c. Choosing knowledge, teacher, friend, and fortitude (*Ikhtiyar al-Ilmu wa Al-Ustadz wa al-Syarik wa Al-Tsabat Alaihi*)
- d. Glorifying knowledge and scientist (*Ta'dzim al-Ilmu wa Ahlihi*)
- e. Energetic, dilligent, and aspiring (*al-Jadd wa al-Muwadzabah wa al-Himmah*)
- f. The beginning, the measurement, and the order of learning (*Bidayah al-Sabaq wa Qadruhu wa Tartibuhu*)
- g. *Tawakal* (*al-Tawakkul*)
- h. The Productive time (*Waqt al-Tahsil*)
- i. Compassion and advice (*al-Syafaqoh wa al-Nashihah*)
- j. Taking the advantages (*al-Isifadah*)
- k. *Wara'* (*al-Wara*)
- l. The causes of memorized and forget (*Fi Ma Yuritsu al-Khifdz wa Ma Yuritsu al-Nisyan*)
- m. The causes of sustenance advention and rejection, the causes of extending and Shorthening time of life (*Fi Ma Yajlibu al-Rizq wa Ma Yamna uhu wa Ma Yazid al-Umr wa Ma Yunqishu*)

Through the 13 chapters that has been mentioned, Syekh az-Zarnujji explains the moral values according to his thoughts. The values has been found according to Syekh az-Zarnujji are the result of an analysis of the entire contents

of the book entitled Ta'lim Muta'alim. This study found that are 16 moral values contained in this book, which are explained as follows: loving-knowledge, peace-loving, democratic, *tawadlu*, smart, hard-working, diligent, gratitude, *zuhud*, *tawakal*, patient, compassion, *husnudzon*, *wara'*, being truthful, and self-realization.

However, not all the chapters explain moral values because several chapters contained study tips and suggestions for students, the chapters are: chapter 8, chapter 10, and chapter 12. Chapter 8 explained the ideal time to study, a suggestion to move from one lesson to another if students feel bored, and a tip for having water around him during studying to make students stay awake. Chapter 10 contained of Syekh az-Zarnujji's suggestion to write everything that students have learned, and a suggestion for seeking knowledge from a man because according to him, perfect knowledge is from a man. Chapter 12 contained some explanations regarding things that strengthen memory such as siwak, fasting and reading Quran, and things that weaken memory such as busy thinking about worldly life, and having too much sins.

From the moral values that have been found in Ta'lim Muta'alim, these moral values contained so complex values. The moral values not only related to character education, but

included *akhlaq* education which students are taught about the values of obedience to Allah SWT.<sup>232</sup> Furthermore, the value of moral education in the moral values described in the Ta'lim Muta'alim involved three things, namely: the values of *akhlaq* education which concern the relation to Allah, the values of *akhlaq* education which concern oneself, and the values of *akhlaq* education which concern to other human being or social context.<sup>233</sup>

- 1) The values of *akhlaq* education which concern the relationship to Allah SWT

Moral values related to the relation with Allah SWT are embodied in the student's morals when someone has good intentions in learning process and has akhlak to always remember Allah SWT. These two things are a form of attitude that student should have as creature who is obedient to Allah.

Seeking knowledge is one of the most noble endeavors, so that the process of seeking knowledge is required to have good intentions which the students have intentions of seeking knowledge because of Allah

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<sup>232</sup> Syahrial Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Journal at-Ta'dib*, no. 1, Page. 118.

<sup>233</sup> Agus Waluyo, dan Mufid Rizal sani, "Konsep Pendidikan Akhlak Dalam Kitab Ta'lim Muta'alim az-Zarnujji dan Relevansinya Dengan Pendidikan Akhlak di Indonesia." *Journal Tawadhu'*, no. 2 (2019), Page. 879.

SWT and this is accompanied by noble goals. A student is expected for not having intentions to seek a knowledge for the sake of worldly life, such as wanting to be seen as superior, looking for a position, or seeking popularity. This is because the mentioned things is a part of educational capitalism, and if it continues, education will only become a trading commodity.<sup>234</sup> Whereas in the process, education is only limited to the scope of tradem but the education which referred by az-Zarnujji is to get directions from Allah SWT so that he can be a better human being.

As stated by az-Zarnujji that intention is very important in a learning process, because intention is the soul of all one's behavior, in this case he quoted a hadith:

وروى عن رسول الله صلى الله عليه وسلم: "كم من عمل يتصور بصورة عمل الدنيا ثم يصير بحسن النية من أعمال الآخرة، وكم من عمل يتصور بصورة عمل الآخرة ثم يصير من أعمال الدنيا بسوء النية."

And it was narrated from Rosulullah SAW said: "Many deeds that are in the form of worldly deeds, then become ukhrawi deeds because their intentions are goof; and not a few deed which are ukhrawi

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<sup>234</sup> Agus Waluyo, dan Mufid Rizal sani, "Konsep Pendidikan Akhlak Dalam Kitab Ta'lim Muta'alim az-Zarnujji dan Relevansinya Dengan Pendidikan Akhlak di Indonesia." *Journal Tawadhu'*, no. 2 (2019), Page. 879.

deeds, then become worldly deed because of bad intentions”<sup>235</sup>

Someone’s aim in seeking knowledge is to seek the pleasure of Allah SWT and obtaining happiness in the world and the hereafter, trying to fight and overcome ignorance in oneself and others, developing and preserving islamic teaching and being grateful for all the blessings of Allah. More spesifically, Syekh az-Zarnujji explained the importance to have good intention in studying. According to him, student should seek knowledge in order to seek the pleasure of Allah, and if the students have the intention related to the worldly life benefit then the intention should be intended for *amar ma’ruf nahi munkar* (inviting to good deed and preventing bad deeds).

With this kind of attitude, it will automatically lead students to always remember Allah SWT. This is what the underlined factor for the pepole who seek knowledge that they should have good morals that are blessed by Allah with the aom relying on Allah and by always remembering Allah. This is because by always remembering Allah, humans will not be arrogant. He

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<sup>235</sup> Aliy As’ad, *Terjemah Ta’lim Muta’alim Bimbingan Bagi...*, Page 17.

will always feel close to Allah and feel inferior before Allah. Thus, human relationships in order to get closer to Allah can be fostered in harmony.

- 2) The values of *akhlaq* education which concern to oneself

In theory of akhlak education, it has been explained that morality towards oneself is a person's behavior towards himself as the result of controlling lust and acceptance of what befalls him. This is because every human being has moral obligation to himself, if these obligations are not fulfilled, they will experience losses and difficulties.<sup>236</sup>

According to az-Zarnujji, a knowledge seeker must have good personality or good morals towards himself such as *wara'*, and self-realization. Syekh az-Zarnujji suggested to every students that they need to apply *wara'* because by being *wara'* the students will received knowledge that will be more useful, the student will get knowledge easier, and the students also can absorb a lot of knowledge. More spesifically, the *wara'* value can distance oneself from group of people who commit immorality and vandals, eating a lot, does

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<sup>236</sup> Agus Waluyo, dan Mufid Rizal sani, "Konsep Pendidikan Akhlak Dalam Kitab Ta'lim Muta'alim az-Zarnujji dan Relevansinya Dengan Pendidikan Akhlak di Indonesia." *Journal Tawadhu'*, no. 2 (2019), Page. 880.



not sleep often, and can avoid the food that is doubtful because the unclear condition of the food (doubtful condition related to clean or not). Being wara' as a student is considered as important thing because the students are encouraged to be careful of what they are consume. likewise the environmen, because the envieonment can be a strong influlence on student learning process. students are encouraged to avoid places such as market, where this place is a place gathering for many people both of the people who have good moral and people who have bad morals. By carrying out the suggestions mentioned above, students will be able to maintain the blessing of knowledge.

In addition to wara' Syekh az-Zarnujji also suggested students to have self-realization values as the embodiment of loving themselves, helping themselves, and being serious in seeking kowledge. Self-realization means that the students do not burden themselves in learning, and do not force themselves if the students is not in good condition to studying. Syekh az-Zarnujji adviced students to take some rest when the students too tired to study, so that students recover as soon as possible and starting to study if the students feel physically healthy.

- 3) The values of *akhlaq* education which concern to other human beings

The values of *akhlaq* education described by Syekh az-Zarnujji in Ta'lim included several moral values, namely: compassion, peace loving, democratic, tawadlu', and being truthful. A student must have the nature of affection, respect, ta'dzim (tawadlu') to other people. This is because by applying love and respect to other people who is considered have a higher degree will lead to blessing for yourself. Regarding a behavior for respecting a teacher or someone who has a higher degree, Syekh az-Zarnujji stated:

*“be aware, that someone who seek knowledge will not be able to gain knowledge and use his knowledge except by glorifying knowledge, the experts, and respecting his teacher.”*

Student are encouraged to always be ta'dzim or tawadlu' to their teacher because essentially the teacher is a parent who is in charge of educating and teaching knowledge to students that will be used as provisions for living their life. Regarding have a respect for a teacher, a friend of Ali ra once said:

*“I am a slave to those who taught me (knowledge) even if only one letter”<sup>237</sup>*

What has been said by Ali ibn Abi Thalib has shown how noble the degree of a teacher is. For people who have knowledge, they should avoid things that can humiliate knowledge and experts. This is because knowledge can make someone become unblinded if the student does not respect the teacher and hurts the teacher's heart.<sup>238</sup> Therefore, students are encouraged to behave *tawadli'* that is the attitude between pride and low self-esteem, as well as being protective of themselves from sinful acts. *Tawadlu'* is a humble and polite attitude towards humans, and does not see oneself as more valuable than other servants of Allah.

In addition, students are suggested to have a discussion with their teacher, other students, or anyone else to solve a problem. Deliberation is one form of the application of democratic values and peace loving. Conducting deliberation a problem that is being faced will be resolved in peaceful way, so that a mutual agreement can be reached.

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<sup>237</sup> Ulva Rohimatus Saadah, *Etika Meraih Ilmu*, (Bandung: Bahasa dan Sastra Arab Fakultas Adab dan Huniora UIN sunan Gunung Jati, 2019), Page 18

<sup>238</sup> Dedi mulyasana, “Konsep Etika Belajar dalam Pemikiran Pendidikan Islam Klasik.” *Journal Tajdid*, no. 1 (2018), Page. 112.

وينبغي أن يشاور في كل أمر, فإن الله تعالى أمر رسوله  
عليه الصلاة والسلام بالمشاورة في الأمور

“It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.”<sup>239</sup>

A deliberation is an activity that has many benefits for everyone who carries it out. This is a form of effort to solve a problems peacefully. Syekh az-Zarnujji also suggested peaceful deliberation to solve problems in Ta’lim Muta’alim. This is his statement:

(ولا بد لطالب العلم من المذاكرة والمناظرة) أي  
المباحثة (والمطارحة) من طرح أحدهما كلاما  
الآخر (فينبغي أن يكون) كلا منها (بإنصاف  
والتأني والتأمل) لأن أضرار هذه الأشياء  
مدمومة ومستحجّة (ويتحرّز عن الشغب)

Students must do mudzakah (discussion) and munadzarah (dialogue). A debate that should be done with fairness, calm, and contemplation, because the opposite of these things are reprehensible, the discussion must be done to avoid a riot.<sup>240</sup>

Furthermore, the values of compassion can be seen from someone’s attitude during the deliberation

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<sup>239</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 90.

<sup>240</sup> M. Fathu Lillah, *Kajian dan Analisis Ta’lim...*, Page 107.

section. The person will not put hate to one another or being rude to one another. According to M. Quraish Shihab there are 3 attitudes that must be done during a deliberation, some are as follows:

a) Having mild-mannered

Someone who conducts deliberations especially a leader must avoid abusive speech or being a stubborn during the deliberation. This is because those kind of attitudes will make other deliberation partner feel uncomfortable or even can be a reason the deliberation partner leave the deliberation place.

b) Forgive and turn over a new page

Forgive means erasing, forgiveness means erasing the wound in the heart due to other partner's treatment who are considered unreasonable. This is necessary because of the clarity of heart and mind are needed during deliberation. On the other hand, the deliberation participants should mentally prepared to always give a forgiveness because there will be a lot of different opinions during deliberation section, or it possible the other deliberation participants say offensive words to us.

c) Strong relationship with God

Someone who conducts deliberation should realize that human analytical capabilities are limited in order to get optimal results, because there are many things that could not be reached by human's thinking abilities. Therefore, in order to achieve the best result during deliberation, the relationship between the participants and God must be harmonious, including asking for devine His forgiveness, and putting the trust in Him.<sup>241</sup>

2. Theme 2: the application of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Muta'alim*

From the results of analysis that has been done, it was found that Ta'lim Muta'alim not only explained about moral values, but also explained the strategy for applying these moral values during learning process. the strategy for applying moral values to the learning process that has been found in Ta'lim Muta'alim is different from the strategy for developing cultural education and national character that has been formulated by the ministry of national education. This happened because of the difference scope between moral values in Ta'lim Muta'alim and character values in

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<sup>241</sup> Dudung Abdullah, "Musyawarah Dalam al-Quran (Suatu Kajian Tafsir Tematik)", *Journal al-Daulah*, no. 2 (2014), Page. 250.

cultural education and national values. The character values that has been formulated by the ministry of national education are more universal because the intended scope is a variety of students who come from various religions (plural society.)<sup>242</sup>, Meanwhile the moral values written in *Ta'lim Muta'alim* lead students who are Muslim because it contains Islamic values.

The values that have been formulated by the ministry of national education are: Religious, honest, tolerance, discipline, hard-working, creative, independence, tolerance, democratic, curiosity, national spirit, loving homeland, appreciating achievement, friendly/communicative, peace loving, love to read, caring environment, social care, and responsibility. Based on the results of the analysis, the results of the application of these values are human values that prioritize good treatment of fellow human beings. This is due to the destruction of morality among the younger generation, so that character values are made to guide students become better human beings to one and another.

However, this needs to be observed that these values look perfect in accordance with humanity, but are still not fully accepted in Islam such as the values of tolerance. The

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<sup>242</sup> Syahrial Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Journal at-Ta'dib*, no. 1, Page. 118

value of tolerance meant by islam has certain limits and is not carried out freely. From here, it can be seen the difference between character values which refer to character education, while moral values in Ta'lim Muta'alim refer to *akhlak* education. This is because moral values in Ta'lim Muta'alim can be said to be moral education in Islamic discourse.<sup>243</sup>

Due to the different scope between character values by the ministry of national education and moral values in Ta'lim Muta'alim, resulting in different strategies in case of its applications. In terms of strategies used in the process of developing cultural values and national character that have been described previously, it is carried out through the integration to subjects, self-development programs (routine school's activities, spontaneous activities, exemplary, and conditioning) and school culture. Meanwhile, in this study has found some different strategies, namely: exemplary habituation, solemnity, and giving advice. The following is the explanation:

a. Exemplary

The exemplary strategy in education is an influential strategy and has proven to be most successful

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<sup>243</sup> Syahrial Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Journal at-Ta'dib*, (Vol. 9, no. 1, Year 2014) Page. 115.



in preparing and building the moral, spiritual, and children's social ethos.<sup>244</sup> This is because educators are ideal example in the eye of students. Syekh az-Zarnujji mentioned the role of teacher:<sup>245</sup>

1) The role of sufism

The teacher's role is to clean, direct and accompany the conscience of students to get closer to Allah and seek his His pleasure. In other words, it can be concluded that this belongs to the sufistic dimension.

2) The role of pragmatics

The teacher take a role in instilling the values of knowledge and skills to their students. In addition, they also choose what knowledge that should come first and and, along with the measurements that must be taken to studying it.

In the educational process, the teacher has a very important role and has a very big influence in order to achieve the aims of education which forming pious and

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<sup>244</sup> Hamdani, Abdul Fattah, and Salimul Jihad, "Strategi Penerapan Konsep Peserta Didik yang Ideal Menurut Imam az-Zarnujji dalam Kitab Ta'limul Muta'alim di Mahad Aly Pondok Pesantren Al-Ishlahuddiny Kediri Lombok Barat." *Journal Pascasarjana IAIN Mataram*, (Vol. 8, no. 1 Year 2019), Page. 8

<sup>245</sup> Wiwin Chandra, Ahmad Dibul Amda, and Bariyanto, "Peran Guru dan Akhlak Siswa Dalam Pembelajaran: Perspektif Syekh az-Zarnujji Kitab Ta'lim Muta'alim.", *Journal Andragogi*, no. 2, Page. 269.

good morality. As written from the journal “*Peran Guru dan Akhlak Siswa Dalam Pembelajaran: Perspektif Syekh az-Zarnujji Kitab Ta’lim Muta’alim*” that quoted a statement narrated by Abdullah Nasih Ulwan that education by exemplary strategy means an education that sets an example, in the form of behavior, attitude, ways of thinking and so on. Many experts have argued that exemplary strategy is the most successful strategy. This is because in learning, people are generally easier to absorb the concrete things than the abstract things.<sup>246</sup>

b. habituation

This strategy is the same as the strategy applied in character values in development of cultural and national character which summarized in the school's routine activities. This is applied by students by carrying out activities which continuously and consistently do by students in a school. For examples: doing dhuha prayer, diligently coming on time, no cheating on tests, and so on.

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<sup>246</sup> Hamdani, Abdul Fattah, and Salimul Jihad, “Strategi Penerapan Konsep Peserta Didik yang Ideal Menurut Imam az-Zarnujji dalam Kitab Ta’limul Muta’alim di Mahad Aly Pondok Pesantren Al-Ishlahuddiny Kediri Lombok Barat.” *Journal Pascasarjana IAIN Mataram*, no. 1, Page. 9

There are several conditions that need to be considered in carrying out the habituation method to children, some are follows: 1) start the habits before it is too late, before the students have the other habits that are contrary to the rules in the school. 2) habituation is carried out continuously and repeatedly 3) education or the institution concerned has strong commitment to the implementation of habituation so that there is no possibility for student to break the rules from the habituation aspects. 4) habituation which was initially mechanistic mus increasingly become habituation accompanied by the student's own conscience.<sup>247</sup>

c. Solemnity

In this book, one of the strategies for applying moral values is to invite students to listen seriously the teacher in order to receive blessing from the knowledge that delivered by them.<sup>248</sup> It is stated in *Ta'lim*

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<sup>247</sup> Hamdani, Abdul Fattah, and Salimul Jihad, "Strategi Penerapan Konsep Peserta Didik yang Ideal Menurut Imam az-Zarnujji dalam Kitab Ta'limul Muta'alim di Mahad Aly Pondok Pesantren Al-Ishlahuddiny Kediri Lombok Barat." *Journal Pascasarjana IAIN Mataram*, (Vol. 8, no. 1 Year 2019), Page. 9

<sup>248</sup> Hamdani, Abdul Fattah, and Salimul Jihad, "Strategi Penerapan Konsep Peserta Didik yang Ideal Menurut Imam az-Zarnujji dalam Kitab Ta'limul Muta'alim di Mahad Aly Pondok Pesantren Al-Ishlahuddiny Kediri Lombok Barat." *Journal Pascasarjana IAIN Mataram*, (Vol. 8, no. 1, Year 2019), Page. 9

*Muta'alim* that Syekh az-Zarnujji encouraged students to pay attention to all the knowledge and wisdom with full of *ta'dzim* and respect. One of the example of solemnity is *Tawadlu'*.

d. Giving advices

Advice is an important Islamic education strategy, especially in *akhlaq* education, advice is the best teaching strategy and Syekh az-Zarnujji included advice and compassion as a requirement that must be imbued by teacher. Advice is a source of explanation about something that is right and good. With the aim of keeping students away from falsehood, and showing something that is truly useful.

Therefore a teacher must stay away from despicable traits in carrying out educational tasks. So that the student will listen every word spoken by teacher and will make an impression on students. In addition, this strategy provides broad opportunities for teachers to instill value, benefits, and progress for school members. Teacher must try to give a good impression and prioritize the students. This is the things that will make students easy to accept advices from the teacher.

From the strategies of the application of moral values contained in *Ta'lim Muta'alim*, namely: exemplary,

habituation, solemnity, and giving advice it can result in actions that are included in the way of application during the learning process based on the moral values that have been explained. The following are the application of moral values that have been found in Ta'lim Muta'alim:

- 1) Loving-knowledge applied by enjoying reading books as a proof of their love for knowledge, being polite every time they are studying and always respect the teacher
- 2) Peace-loving applied by avoiding hostility
- 3) Democratic applied by conducting deliberation in all affairs
- 4) *Tawadlu* applied by respecting the teacher, and not humiliating themselves
- 5) Smart applied by willing to study frequently until students understand the lesson and become smart students
- 6) Hard-working applied by being serious while studying and repeating lessons continuously
- 7) Diligent applied by showing an effort to diligently study and showing an effort to always trying to understand a knowledge.
- 8) Gratitude applied by oftenly saying and expressing gratitude for everything a student has received by words, heart, and deeds.

- 9) *Zuhud* applied by focus on studying and not overdoing things that are mundane such as clothes, stationary, etc.
  - 10) *Tawakal* applied by having trust to Allah and entrust all the results that he has tried to Allah
  - 11) Patient applied by accepting and be able to overcoming various difficulties in their leaning process
  - 12) Compassion applied by a willingness to give advices to each other (between fellow students), and avoiding malicious behavior.
  - 13) *Husnudzon* applied by having good prejudice to Allah and to other human beings
  - 14) *Wara'* can be applied by having good attitude and stay away from doubtful things (syubhat).
  - 15) Being truthful can be applied by always being honest in every condition
  - 16) And the last is self realization can be applied by not exhausting themself by overstudying which could adversely affect to the student's health
3. Theme 3: The implication of moral values according to Syeikh az-Zarnujji in the book *Ta'lim Mutaalim* in a learning process

The basis of the explanation that has been described in greater depth about moral values contained in *Ta'lim*

Muta'alim compiled by Syekh az-Zarnujji is clearly very closely related to the value of character education formulated by the ministry of education and culture, namely the achievement of good morals (*akhlakul karimah*). Meanwhile good morals are the spirit of islamic teaching itself. The goal is in conformity with the prophetic mission of the Prophet Muhammad which is besides spreading Islam, Rosululullah also strives to improve and perfect human's morality.<sup>249</sup> Syekh az-Zarnujji defined Ta'lim Muta'alim as a guide book regarding the ways of studying so that students are able to reach the benefit of knowledge and also be able to practice and spread the knowledge, because knowledge is not only limited to transferring knowledge but it includes transferring values. It can be seen that the formulation of moral values of Syekh az-Zarnujji in Ta'lim Muta'alim has relevance to the material of akhlak education, where the material of akhlak edcation consists of the relationship between huaman and themselves, huamans with one another, and humans with their God. For examples, Ta'lim Muta'alim in the context of human relations to each other means that the norms or ethics (morals/adab) applied in social manners should fulfill several conditions based on

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<sup>249</sup> Hikmatul Maghfiroh, "Rekonstruksi Filsafat Pendidikan Islam (Mengembalikan Tujuan Pendidikan Islam Berbasis Tujuan Penciptaan dan Tujuan Risalah", *Journal Edukasia*, (Vol. 10, no.1, Year 2015) Page 101

one's position, for example in relation to school members. If students show an attitude of compassion, peace-loving, honest, tawadlu' to their friends or teachers, it shows that the students knows their place in the relationship between fellow human beings.

In each moral values that have been described by Syekh az-Zarnujji in Ta'lim Muta'alim are holistic, which Ta'lim Muta'alim contained moral values related to the good attitude to Allah, to oneself, and to fellow creatures.<sup>250</sup> This is the foundation that makes the moral values according to Syekh az-Zarnujji thoughts have a wider scope than the values that was fixed by the Ministry of National Education as values of cultural education and national character that must be integrated in every subject.

In contrast to character values that prioritize good treatment to fellow human beings<sup>251</sup>, the moral values mentioned in Ta'lim Muta'alim included a good relationship to God, oneself, and fellow human beings. So in practice, the moral values in Ta'lim Muta'alim can include several character values that have been formulated

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<sup>250</sup> Agus Waluyo, dan Mufid Rizal sani, "Konsep Pendidikan Akhlak Dalam Kitab Ta'lim Muta'alim az-Zarnujji dan Relevansinya Dengan Pendidikan Akhlak di Indonesia." *Journal Tawadhu'*, no. 2 (2019), Page. 879

<sup>251</sup> Syahrial Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Journal at-Ta'dib*, (Vol. 9, no. 1, Year 2014) Page. 117



by the ministry of education and culture. The following is a table of the scope of moral values in Ta'lim Muta'alim according to Syekh az-Zarnujji thoughts towards the values of cultural education and national character according to the ministry of education and culture:

Table 4. *the scope of moral values according to Syekh az-Zarnujji in Ta'lim Muta'alim towards the values of cultural education and national character by Ministry of Education and Culture.*

The Moral values in Ta'lim Muta'alim	The values of cultural education and national character
Loving knowledge	Religious, love to read, curiosity, national spirit, loving homeland, and responsibility
Peace-loving	Religious, tolerance, social care, and loving homeland
Democratic	Religious, tolerance, social care, national spirit, loving homeland, and democratic
Tawadlu	Religious and honest
Smart	Creative and curiosity
Hard-working	Discipline, hard-working and independent

Deligent	Discipline, hard-working, and independent
<i>Syukur</i>	Religious and peace loving
<i>Zuhud</i>	Religious and honest
<i>Tawakal</i>	Religious and honest
Patient	Religious, hard-working, and responsibility
Compassion	Democratic, communicative, peace-loving, social cate, and responsibility
<i>Husnudzon</i>	Religious and peace loving
<i>Wara</i>	Religious
Being truthful	Religious and honest
Self-realization	Appreciating acheivement

The result of this research shows that the implication of moral values according to Syekh az-Zarnujji has been shown in the values of cultural education and national values by the ministry of education and culture which the values are almost perfectly relevant to each moral values that has been mentioned. This is said as almost perfect because there is one of the moral values mentioned by the ministry of education and culture that is not contained in this book, namely: the value of caring for the environment which

the researcher could not find an indicator that shows a suggestion to take an action for seeking a damage prevention. to the natural environment and its surrounding, and figuring out how to develop efforts to repair the natural damage.

Based on the explanation of the implication of Ta'lim Muta'alim in the context of character education, the researcher conclude that the the concept of moral values in Ta'lim Muta'alim is need in the formation of behavior that is carried out continously in student's daily lives. Through the habituation activities, students are expected to be able to form religious morals, feeling/emotions, social skills and discipline. The purpose of behavior formation is to prepare children as early as possible in developing attitudes and behaviours that are based on religious moral values and norms that applied in society. The competencies to be achieved in the aspect of moral development and religious values are the abiliy to practice religion, worship, and believe in God, tolerance to the other student's religion, and having peaceful living with other religion.<sup>252</sup>

The potentials that appears in students should be developed clearly and well programmed. Not only the

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<sup>252</sup> Kementrian Pendidikan Nasional, "Pengembangan Pendidikan Budaya..., Page 25

development of language skill, thinking power, and physical skills, but also the moral and religious aspects should be one of the main points of development and coaching that must be managed, programmed and directed perfectly. The thing that needs to be understood is that the learning process must be oriented towards the function of education which is based on 6 principles, which are: principle of observation, demonstration, playing with learning, autoactivity, freedom and the principle of linkage and integration.<sup>253</sup> The development of children's religious moral values is strived to be able to accompanied student's growth and development, so that physical development, reasoning, psychological feelings, aesthetics and socializationn abilities are colored by religious values. This is because the moral values contained in *Ta'lim Muta'alim* not only has an aim to build students with character, but it has an aim to build students who have character and *adab*.

In addition, the researcher agrees with the concept of moral values described in *Ta'lim Muta'alim* because character education intended in this book has a wider scope, and it stands not only about the value of character education but also about the value of *akhlaq* education

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<sup>253</sup> Hadi Mahmud, "Urgensi Pendidikan Moral dalam Membentuk Kepribadian Anak.", *Journal at-Ta'dib*, (Vol. 7, No. 2, Year 2104), Page 82

(adab). Where this concept is very needed in today's era, responding to various phenomena of moral decadence that are carried out by people who are labeled as educated people and having character.

#### **E. Limitation of the Research**

The researcher realizes that this research had not been done optimally. There were constraints and obstacles faced during the research process. Some limitations of this research are:

1. This research was carried out during a pandemic COVID-19, so the researcher was not optimal in collecting the references.
2. This research mostly used online research to download various journals as references, and any other references, since many libraries were closed during the researcher compiled this research.
3. The researcher is still lacking many experiences and knowledge in compiling the research, but the researcher has done the research as well as possible to do this research with the capability of the researcher's knowledge and the guide from an advisor.

Considering all those limitations, there is a need to do more research about moral values in a learning process through

an analytical study of Syekh az-Zarnujji's thoughts in *Ta'im Muta'alim book*, in hope there will be more optimal results.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Based on the explanations that have been described by the researcher, the researcher can formulate several conclusions as the answers of the research questions. The results of this study can be concluded:

1. The moral values that have been found in Ta'lim Muta'alim book by Syekh az-Zarnujji are as follows: loving-knowledge, peace-loving, democratic, *tawadlu*, smart, hard-workng, diligent, gratitude, *zuhud*, *tawakal*, patient, compassion, *husnudzon*, *wara'*, being truthful, and self-realization. The moral values contained in Ta'lim Muta'aim are comprehensive which contain very complex moral values. This is because the moral values in this book are not only related to character education, but it included akhlaq education which students are taught about the values of obedience to Allah SWT.
2. There are several forms of application of moral values found Ta'lim Muta'alim. This form of application is the result of the learning strategies contained in this book, namely: exemplary, habituation, solemnity, and giving advice. Meanwhile, the form of moral values application based on this book are as follows:

- a. Loving knowledge applied by enjoying reading book as a proof of their love for love for knowlede, being polite every time they are studying and always respect the teacher.
- b. Peace-loving applied by avoiding hostility.
- c. Democratic applied by conducting deliberation in all affairs.
- d. *Tawadlu* applied by respecting the teacher, and not humiliating themselves.
- e. Smart applied by willing to study frequently until students understand the lesson and become smart students.
- f. Hard-working applied by being serious while studying and repeating lessons continuously.
- g. Diligent applied by showing an effort to diligently study and showing an effort to always trying to understand a knowledge.
- h. Gratitude applied by oftenly saying and expressing gratitude for everything a student has received by words, heart, and deeds.
- i. *Zuhud* applied by focus on studying and not overdoing things that are mundane such as clothes, stationary, etc.



- j. *Tawakal* applied by having trust to Allah and entrust all the results that he has tried to Allah.
  - k. Patient applied by accepting and be able to overcoming various difficulties in their learning process.
  - l. Compassion applied by a willingness to give advices to each other (between fellow students), and avoiding malicious behavior.
  - m. *Husnudzon* applied by having good prejudice to Allah and to other human beings.
  - n. *Wara'* can be applied by having good attitude and stay away from doubtful things (Syubhat).
  - o. Being truthful can be applied by always being honest in every condition.
  - p. And the last is self realization can be applied by not exhausting themself by overstudying which could adversely effect to the student's health.
3. The implication of moral values based on Syekh az-Zarnujji's thoughts in his book *Ta'lim Muta'alim* towards character education in Indonesia, *First*, as moral competences that must be owned by educators and students. (For example, educators have should have sufistic and pragmatic roles. Meanwhile, students are should have 16 moral competencies: loving-knowledge,

peace-loving, democratic, *tawadlu*, smart, hard-working, diligent, gratitude, *zuhud*, *tawakal*, patient, compassion, *husnudzon*, *wara'*, being truthful, and self-realization.); *Second*, to build religious moral as a result of *akhlaq* education. The students are expected to practice good habits that aim to prepare as early as possible related to the development of attitudes and behavior based on religious moral and norms that have been applied in society. This is in accordance with religious teachings and loving other human beings. So that in practice students be able to avoid immoral behavior that can be a scourge of moral decadence for the next generation.

## **B. Suggestion**

### **1. For educators**

For educators are expected to pay attention related to student's morals, so that the aims of education to build student's morality can be realized. Educators need to understand that learning process is not only concerned with cognitive aspects, because learning process is not only containing knowledge transfer, but also value transfer by instilling moral values to students.

### **2. For educational institutions**

Educational institutions which are places for students to study are expected to be wiser in order to fostering

student's attitudes. In addition, educational institutions are also expected to create an environment that supports character building for students in order to improve the quality of the students, both in terms of cognitive and personality. So as a result students can be well received in society.

3. For community

A community should act wisely so that they can become partners for students and keep on supporting education. So that students can influences society in fostering morals by being good role models for them.

4. For the next researcher

The results of the research are still far from perfect because the researcher is still lacking many experiences and knowledge. Therefore, the researcher hopes that will be further researchers who follow up the same topic. The researcher also hopes there will be the next researcher who will discuss about the implementation moral values especially in islamic elementary school (MI) in order to boarden the discussion scope of moral values in *Ta'lim Muta'alim*.

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## APPENDIX

Table of moral values in Ta'im Muta'alim

No .	Title	Values	Teks	Meaning	Page
1.	The urgency of understanding and the importance of science and fiqh (Mahiyyah al-Ilmu wa al-Fiqh wa Fadhlih)	Loving-knowledge	تَعْلَمُ فَإِنَّ الْعِلْمَ زِينَةٌ لِلْإِهْلَةِ وَفَضْلٌ وَعَنْوَانٌ لِّكُلِّ مُحَمَّدٍ	Learn knowledge, because knowledge is actually an embellishment for the people who have it. Knowledge is also an advantage and sign for everything that is commendable	Chapter 1, Page 6-7 (Ta'lim Muta'alim Book)
			كُنْ مُسْتَفِيدًا كُلَّ يَوْمٍ زِيَادَةً مِنْ الْعِلْمِ وَاسْبَحْ فِي بُحُورِ الْفَوَائِدِ	Seeking knowledge, to get additional knowledge, swimming to the middle of the knowledge ocean.	Chapter 1, Page 7 (Ta'lim Muta'alim Book)

			<p>العلم فهو صفة يتجلي بها المذكور لمن قامت هي به كما هو</p>	<p>As for the definition of "knowledge" that is the nature that could be used as a medium towards the light and clear for those who have it, so that someone could know something perfectly.</p>	<p>Chapter 1, Page 9 (Ta'lim Muta'aim Book)</p>
2.	<p>Choosing knowledge, teacher, friend, and to build a good relation with <i>them</i></p>	<p>Peace-loving</p>	<p>وإياك أن تشتغل بهاذا الجدال الذي ظهر بعد انقراض الأكابر من العلماء, فإنه يبعد الطالب عن الفقه</p>	<p>Do not try to learn debate, which is a knowledge that merged after the died of the great scholars, because debate would make a distance between people who</p>	<p>Chapter 3, Page 13 (Ta'lim Muta'alim Book)</p>

			و يضيع العمر ويورث الوحشة والعداوة	wants to study fiqh and would waste their age, also shattering the peace of mind, and would cause conflict (hostility)	
	Compassio n and advice		اياك والمعدودا ة فإنها نفضحك وتضيع أوقاتك	Taking care of yourself and avoiding hostile attitude, because that hostility would only make you reprehensibl e and would only weste of time	Chapter 9, Page 37 (Ta'lim Muta'alim Book)
3.	Choosing knowledge, teacher, friend, and to build a good relation with them	Democta ric	وينبغي أن يشاور في كل أمر, فان الله تعالى أمر رسوله عليه الصلاة	It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use	Chapter 3, Page 14 (Ta'lim Muta'alim Book)

			والسلام بامشاوره فى الأمور	deliberation in all affairs	
			وقال جعفر الصدىق لسفیان الثورى رحمه الله شاور فى امرك مع الذين يخشون الله تعالى فطاب العلم من أعلى الأمور وأصعبها فكانت المشاوره فيه أهم أوجب	Syekh Ja'far Shadiq stated: "Do a deliberation in all your problems to those who are pous to Allah SWT as for seeking knowledge is an important and difficult process, therefore do a deliberation about seeking knowledge (because that thing) is more important and mandatory.	Chapter 3, Page 14 (Ta'lim Muta'alim Book)
4.		Tawadlu'		indees, the ettitude	Chapter 2, Page 12



	The intention to learn		ان التواضع من خصال المتقي وبه التقى إلى المعالى يرتقى	oftawadlu' (low self-esteem) is part of the characteristics of people who are taqwa to Allah SWT.	(Ta'lim Muta'alim Book)
5	Choosing knowledge, teacher, friend, and to build a good relation with them	Smart	ألا تنال العام إلا بسة سأنبك عن مجموعها ببيان ذكاء وحرصوا لصطبار وبلغة وإرشاد وطول زمام	Remember, you really would not get knowledge, except fulfilling the six qualification which i will briefly explain, that is: intelligent, diligent, patient, has provisions, doing teacher's instructions, and seeking knowledge for a long time	Chapter 3, Page 15 (Ta'lim Muta'alim Book)

6.	Glorifying knowledge and knowledge able people	Hard-working	ما وصل إلا بالحرمة, وما سقط من سقط إلا بترك الحرمة.	There is no one who wil achieve something except by glorifying it	Chapter 4, Page 16 (Ta'lim Muta'alim Book)
	Energetic, dilligent, and aspiring		ثم لا بد من الجد والمواظبة والملازمة لطالب العلم	Besides that, all students must be serious in learning and diligent or continuous	Chapter 5, Page 20 (Talim Muta'alim Book)
			الجد يدني كل أمر شاسع والجد يفتح كل باب مغلق	With seriousness, things that are far will be near, and things that are locked will be open	Chapter 5, Page 21 (Ta'lim Muta'alim Book)
7.	The beginning, the measurement, and the order of learning	Diligent	وينبغي أن يجتهدى فى الفهم عن الأستاذ أو بالتأمل والتفكر	It has been recommend ed for students to be serious in order to undertand the lesson directly from the	Chapter 6, Page 29 (Ta'lim Muta'alim Book)

			و كثرة التكرار	teacher, or by perceiving, thinking, and often repeating the lesson	
	Taking the advantages		أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون	Be obedient, be serious, do not be lazy, you will definitely come back to Allah SWT	Chapter 11, Page 41 (Ta'lim Muta'alim Book)
8.	The beginning, the measureme nt, and the order of learning	Gratitude	وينبغي لطالب العلم أن يشتغل بالشكر باللسان والجنان والأركان والمال ويرى الفهم والعلم والتوفيق من الله تعالى	A student must express his gratitude with his mouth, heart, body, and wealth. Student also must know or realize that understandi ng, knowledge, and help all come from the presence of Allah SWT.	Chapter 6, Page 32 (Ta'lim Muta'alim Book)

9.	The urgency of understanding and the importance of science and fiqh	Zuhud	الزهد من يحترز عن الشبهات والمكروهات والتجارت	Zahid are those who are those avoiding syubhat (grey action/area) and makruh in their trade activity.	Chapter 1, Page 5 (Ta'lim Muta'alim Book)
			ما العلم إلا للعلم به والعمل به ترك العاجل الأجل	the purpose of knowledge is to put into practice. As for practicing knowledge, it is leaving the worldly orientation for the hereafter.	Chapter 1, Page 9 (Ta'lim Muta'alim Book)
10	The beginning, the measurement, and the order of learning	Tawakal	ولا يعتمد على نفسه وعقله بل يتوكل على الله, و يطلب الحق منه ومن يتوكل	As student, we should not be too dare to rely on our mind, but seeking the truth by asking and relying on Allah SWT.	Chapter 6, Page 32 (Ta'lim Muta'alim Book)

			على الله فهو حسبه ويهد به إلى صراط مستقم	Whoever puts his trust in Allah SWT, Allah will give His guide to the right path/way.	
	Tawakal		لا بد لطالب العلم من توكل في طالب العلم ولا يفتحم لأمر الرزق ولا يشغل قلبه بذلك	every student should always put their trust in seeking knowledge. Do not think too much about sustenance, and do not let the heart get dirty about it.	Chapter 7, Page 34 (Ta'lim Muta'alim Book)
11 .	Tawakal	Patient	فمن صبر على ذلك التعب وجد لذة العلم تفوق	whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge,	Chapter 7, Page 35 (Ta'lim Muta'alim Book)

				then he will be able to feel the delicacy of knowledge, beyond all the delecacy in the world.	
12.	Compassio n and advice	Compass ion	ينبغي أن يكون صاحب العلم مشفق ناصحا غير حاسد	the people who understand knowledge should have compassion , do not have bad intentions and envios feeling	Chapter 9, Page 36 (Ta'lim Muta'alim Book)
13 .	Compassio n and advice	Husnudz on	وإياك أن تظن بالمؤمنين سوأ فإنه منشأ العاواة ولا يحل ذلك	do not ever think badly towards believer, because the bad assumption would cause enmity, after all it is not allowed	Chapter 9, Page 37 (Ta'lim Muta'alim Book)
14 .	Wara'	Wara'	فهما كان طالب	as long as people who seek	Chapter 11, Page 39 (Ta'lim

			<p>العلم أورع كان علمه أنفع، والتعلم له أيسر وفوائده أكثر</p>	<p>knowledge are more wira'i, then their knowledge will be more useful, they would feel easier to learn, and they would get more benefits.</p>	<p>Muta'alim Book)</p>
15 .	<p>The causes of sustenance adventon and rejection, the causes of extending and shorthenin g life</p>	<p>Being truthful</p>	<p>أن إرتكاب الذنب سبب حرمان الرزق خصوصا الكذب فإنه يورث الفقر</p>	<p>indeed, committing sin could closed sustenance, especially lying, it can cause the poverty</p>	<p>Chapter 13, Page 43 (Ta'lim Muta'alim Book)</p>
16 .	<p>Energetic, diligent, and aspiring</p>	<p>Self- realizatio n</p>	<p>ولا يجهد نفسه جهدا ولا يضعف النفس حتى ينقنع</p>	<p>And do not force yourself, do not tire yourself, so that you could do anything</p>	<p>Chapter 5, Page 23 (Ta'lim Muta'alim Book)</p>

			عن العمل, بل يستعمل الرزق في ذلك	after all, however you should keep on caring yourself	
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## CODING

### A. Open Coding

Questions	Keywords
What is moral values on <i>Talim Muta'alim</i>	The moral values according to Syekh az-Zarnujji in <i>Ta'lim Muta'alim</i> book
How is the application of moral values o <i>Talim Muta'alim</i>	The application of moral values according to Syekh az-Zarnujji in <i>Talim Muta'alim</i> book
What is the implication of moral values on <i>Talim Muta'alim</i>	The implication of moral values according to Syekh az-Zarnujji in <i>Ta'lim Muta'alim</i> book in a learning process

### B. Axial Coding

Keyword	Chapter 1 (The urgency of understanding and the importa	Chapter 2 (The intention to learn )	Chapter 3 (Choosing knowledge, teacher, friend, and fortitude)	Chapter 4 (Glorifying knowledge and scientist )	Chapter 5 (Energetic, dilligent , and aspiring )



	nce of knowled ge and fiqh)				
The moral values according to Syekh Az- Zarnujji in Ta'lim Muta'alim book	<p>كن مستقيدا كلّ يوم زيادة من العلم واسبح في بحور الفوائد</p> <p>(Seekin g knowled ge, to get addition al knowled ge, swimmi ng to the middle of the ocean of knowled ge.)</p>	<p>ان التواضع من خصال المتقي وبه التقى إلى المعالي يرتقى</p> <p>(indees, the ettitude of tawadlu' (low self- esteem) is part of the characteri stics of people who are taqwa to Allah SWT.)</p>	<p>وإياك أن تشتغل بهذا الجدال الذي ظهر بعد انقراض الأكابر من العلماء, فإنه يبعد الطالب عن الفقه و يضيق العمر ويورث الوحشة والعداوة</p> <p>(Do not try to learn a debate, which is a knowledge that merged after the died of the great scholars, because debate would make a distance</p>	<p>ما وصل إلا بالحرمة, وما سقط من سقط إلا بترك الحرمة</p> <p>(there is no one who will achieve somethi ng except by glorifyin g it.)</p>	<p>ثم لا بد من الجد والمواظ بة والملازم ة لطالب العلم</p> <p>(Besid es that, all student s must be serious in learnin g and diligen t or continu ous.)</p> <p>الجد يدني كلّ أمر شاسع والجد</p>

	<p>الزهد من يحترز عن الشبهات والمكرو هات والتجار ت</p> <p>(Zahid are those who are those avoidin g syubhat (grey action/a rea) and makruh in their trade activity. )</p>		<p>between people who wants to study <i>fiqh</i> and would waste their age, also shattering the peace of mind, and would cause conflict.)</p> <p>وينبغي أن يشاور في كل أمر، فان الله تعالى أمر رسوله عليه الصلاة والسلام بامشاورة في الأمور</p> <p>(It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use</p>		<p>يفتح كل باب مغلق (with seriousn ess, things that are far will be near, and things that are locked will be open.)</p> <p>ولا يجهد نفسه جهدا، ولا يضعف النفس حتى ينقطع عن العمل، بل يستعمل الرزق في ذلك</p>
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			<p>deliberation in all affairs.)</p> <p>ألا لا تنال العام إلا بسة سأنبك عن مجموعها ببيان نكاء وحرصوال صطبار وبلغة وإرشاد وطول زمام</p> <p>(Remember , you really would not get knowledge, except fulfilling the six qualificatio n which i will briefly explain, that is: intelligent, diligent, patient, has a provisions,</p>		<p>And do not force yourself , do not tire yourself , so that you could do anything after all, however you should keep on caring yourself</p>
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			doing teacher's instructions, and seeking knowledge for a long time.)		
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keyword	Chapter 6 (The beginning , the measurement, and the order of learning)	Chapter 7 ( Tawak al)	Chapter 8 (Knowledge generating time)	Chapter 9 (Compassion and advice)	Chapter 10 ( Taking the advantages)
The Moral values according to Syekh Az-Zarnujji in Ta'lim Muta'ali m book	وينبغي أن يجتهد في الفهم عن الأستاذ أو بالتأمل والتفكير وكثرة التكرار  (It has been recommended for	لا بد لطالب من العلم التوكل في طالب العلم ولا يفتهم لأمر الرزق ولا يشغل قلبه بذلك	-	اياك والمعدودة فإنها نفضحك وتضيع أوقاتك  (Taking care of yourself and avoiding hostile attitude, because that	-

	<p>students to be serious in order to understand the lesson directly from the teacher, or by perceiving, thinking, and often repeating the lesson.)</p> <p>وينبغي لطالب العلم أن يشتغل بالشكر باللسان والجنان والأركان والمال ويرى الفهم والعلم والتوفيق</p>	<p>(every student should always put their trust in seeking knowledge. Do not think too much about sustenance, and do not let the heart get dirty about it.)</p> <p>فمن صبر على ذلك التعب وجد لذة العلم تفوق</p>		<p>hostility would only make you reprehensible and would only waste of time)</p> <p>ينبغي أن يكون صاحب العلم مشفق ناصحا غير حاسد</p> <p>(the people who understand knowledge should have compassion, do not have bad intentions and</p>	
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	<p>من الله تعالى</p> <p>(A student must express his gratitude with his mouth, heart, body, and wealth. Student also must know or realize that understanding, knowledge, and help all come from the presence of Allah SWT.)</p>	<p>(whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge, then he will be able to feel the delicacy of knowledge, beyond all the delicacy in the world.)</p>	<p>envios feeling.)</p> <p>وإياك أن تظن بالمؤمنين سوأ فإنه منشأ العاواة ولا يحل ذلك</p> <p>do not ever think badly towards believer, because the bad assumption would cause enmity, after all it is not allowed</p>	
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keyword	Chapter 11 (Wara')	Chapter 12 (The causes of memorizing and forgetting)	Chapter 13 (The causes of sustenance advention and rejection, the causes of extending and Shortening time of life)
The moral values according to Syekh Az-Zarnujji in Ta'lim Muta'alim	<p>أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون</p> <p>“Student must be obedient, be serious, do not be lazy, because the studen would definitely come back to Allah SWT”</p> <p>فهما كان طالب العلم أروع كان علمه أنفع، والتعلم له أيسر وفوائده أكثر</p> <p>(as long as people who seek</p>	-	<p>أن إرتكاب الذنب سبب حرمان الرزق خصوصا الكذب فإنه يورث الفقر</p> <p>(indeed, committing sin could closed sustenance, especally lying, it can cause the poverty.)</p>

	knowledge are more wira'i, then their knowledge will be more useful, they would feel easier to learn, and they would get more benefits)		
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Keyword	Chapter 1 (The urgency of understanding and the importance of knowledge and fiqh)	Chapter 2 (The intention to learn )	Chapter 3 (Choosing knowledge, teacher, friend, and fortitude)	Chapter 4 (Glorifying knowledge and scientist)	Chapter 5 (Energetic, diligent, and aspiring )
The application of moral values according to Syekh Az-	<p>كن مستفيداً كل يوم زيادة من العلم واسبح في بحور الفوائد</p> <p>(Seeking knowledge, to get additional knowledge, swimming to the middle of the ocean of</p>	<p>ان التواضع من خصال المتقي وبه التقى إلى المعالي يرتقى</p> <p>(indees, the attitude of tawadlu' (low self-esteem) is part of the characteristics of people who are taqwa to</p>	<p>وإياك أن تشتغل بهذا الجدال الذي ظهر بعد انقراض الأكابر من العلماء، فإنه يبعد الطالب عن الفقه و يضيع العمر ويورث الوحشة والعداوة</p>	<p>ما وصل إلا بالحرمة، وما سقط من سقط الإبتراك الحرمة</p> <p>(There is no one who will achieve something except by glorifying it.)</p>	<p>ثم لا بد من الجد والمواظبة والملازمة لطالبة العلم</p> <p>(Besides that, all students must be serious in learning and diligent or continuous.)</p>

Zarnujji in Ta'lim Muta'ali m	<p>knowledge.)</p> <p>العلم فهو صفة يتجلي بها المذكور لمن قامت هي به كما هو</p> <p>(As for the definition of "knowledge" that is the nature that could be used as a medium towards the light and it clear for those who have it, so that someone could know something perfectly.)</p>	Allah SWT)	(Do not try to learn a debate, which is a knowledge that merged after the died of the great scholars, because debate would make a distance between people who wants to study <i>fiqh</i> and would waste their age, also shattering the peace of mind, and would cause conflict (hostility) ).		<p>الجد يدني كل أمر شاسع والجد يفتح كل باب مغلق</p> <p>(With seriousness, things that are far will be near, and things that are locked will be open.)</p>
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	<p>الزهد من يحترز عن الشبهات والمكروها ت والتجارت</p> <p>(Zahid are those who are those avoiding syubhat (grey action/are a) and makruh in their trade activity.)</p> <p>ما العلم إلا للعلم به والعمل به ترك العاجل الأجل</p> <p>(the purpose of knowledge is to put into</p>		<p>وينبغي أن يشاور في كل أمر، فان الله تعالى أمر رسوله عليه الصلاة والسلام بالمشاورة في الأمور</p> <p>(It is better, if Muslim always use deliberation in any case, because Allah SWT has ordered his Prophet to use deliberation in all affairs.)</p>		
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	<p>practice. As for practicing knowledge, it is leaving the worldly orientation for the hereafter.)</p>		<p>وقال جعفر الصادق لسفيان الثوري رحمه الله شاور في امرك مع الذين يخشون الله تعالى فطاب العلم من أعلي الأمر وأصعبها فكانت المشاورة فيه أهم أوجب</p> <p>"Do a deliberation in all your problems to those who are pious to Allah SWT as</p>		
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			<p>for seeking knowledge is an important and difficult process, therefore do a deliberation about seeking knowledge (because that thing) is more important and mandatory.)</p> <p>ألا تنال العام الإبستة سأنبك عن مجموعها ببيان ذكاء وحرصوا لصطبار وبلغة</p>		
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			<p>وإرشاد وطول زمام</p> <p>(Remember, you really would not get knowledge, except fulfilling the six qualification on which i will briefly explain, that is: intelligent, diligent, patient, has a provisions , doing teacher's instructions, and seeking knowledge for a long time.</p>		
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keyword	Chapter 6 (The beginning, the measurement, and the order of learning)	Chapter 7 (Tawakal)	Chapter 8 (Knowledge generating time)	Chapter 9 (Compassion and advice)	Chapter 10 (Taking the advantages)
The application of moral values according to Syekh Az-Zarnujji in Ta'lim Muta'alim	وينبغى أن يجتهد في الفهم عن الأستاذ أو بالتأمل والتفكير وكثرة التكرار  (It has been recommended for	لابد لطالب من العلم التوكل في طالب العلم ولا يفقههم لأمر الرزق ولا يشغل قلبه بذلك  (every student should always put their trust in seeking knowledge. Do not		اياك والمعدودة فإنها نفضحك وتضيع أوقاتك  (Taking care of yourself and avoiding hostile attitude, because that hostility would only make you reprehensi	-

	<p>students to be serious in order to undertake the lesson directly from the teacher, or by perceiving, thinking, and often repeating the lesson. )</p> <p>وينبغي لطالب العلم أن يشتغل بالشكر</p>	<p>think too much about sustenance, and do not let the heart get dirty about it.)</p> <p>فمن صبر على ذلك التعب وجد لذة العلم تفوق</p> <p>(whoever wants to be patient to endure suffering and withstand the test of the exhaustion of seeking knowledge, then he will be able to feel the delicacy of knowledge)</p>	<p>ble and would only waste of time).</p> <p>ينبغي أن يكون صاحب العلم مشفق ناصحاً غير حاسد</p> <p>(the people who understand knowledge should have compassion, do not have bad intentions and envious feeling.)</p> <p>وإياك أن تظن بالمؤمنين</p>	
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	<p>باللسان والجن ان والأر كان والمال ويرى الفهم والعلم والت وفق من الله تعالى</p> <p>(A student must express his gratitude with his mouth, heart, body, and wealth . Student also must know</p>	<p>e, beyond all the delecacy in the world.)</p>		<p>سوأ فإنه منشأ العاواة ولا يحل ذلك</p> <p>(do not ever think badly towards believer, because the bad assumptio n would cause enmity, after all it is not allowed)</p>	
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	<p>or realize that understanding, knowledge, and help all come from the presence of Allah SWT.)</p> <p>ولا يعتمد على نفسه وعقله بل يتوكل على الله، و يطلب الحق منه ومن يتوكل</p>				
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	<p>على الله فهو حسبه ويهد به إلى صراط مستقم</p> <p>(As student, we should not be too dare to rely on our mind, but seekin g the truth by asking and relying on Allah SWT. Whoever puts his trust in Allah SWT,</p>				
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	Allah will give His guide to the right path/w ay.)				
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keyword	Chapter 11 (Wara’)	Chapter 12 (The causes of memorizing and forgetting)	Chapter 13 (The causes of sustenance advention and rejection, the causes of extending and Shorthening time of life)
The aplication of moral values according to Syekh Az-Zarnujji in Ta’lim Muta’alim	أطيعوا وجدوا ولا تكسوا وأنتم إلى ربكم ترجعون (Student must be obedient, be serious, do not be lazy, because the studen would definitely come back to Allah)	-	

keyword	The Moral values in Ta'lim Muta'alim	The values of cultural education and national values
The implication of moral values according to Syekh az-Zarnujji in the Ta'lim Muta'alim book in a learning process	Loving knowledge	Religious, love to read, curiosity, national spirit, loving homeland, and responsibility
	Peace-loving	Religious, tolerance, social care, and loving homeland
	Democratic	Religious, tolerance, social care, national spirit, loving homeland, and democratic
	Tawadlu	Religious and honest
	Smart	Creative and curiosity
	Hard-working	Discipline, hard-working and independent
	Deligent	Discipline, hard-working, and independent
	<i>Syukur</i>	Religious and peace loving
	<i>Zuhud</i>	Religious and honest
	<i>Tawakal</i>	Religious and honest
	Patient	Religious, hard-working, and responsibility
	Compassion	Democratic, communicative, peace-loving, social cate, and responsibility
	<i>Husnudzon</i>	Religious and peace loving
	<i>Wara</i>	Religious
	Being truthful	Religious and honest
	Self-realization	Appreciating acheivement

## **CURRICULUM VITAE**

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### **Formal Education**

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### **Non-Formal Education**

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