

## A COMPARATIVE STUDY ON SHEIKH AZ-ZARNUJI THOUGHT AND IDEALISM IN THE PHILOSOPHY OF EDUCATION

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### **Abstract**

*Textbooks Ta'lim al-muta'allim can be an alternative solution to the problems of character education in Indonesia. Inside the book there are methods that specifically leads to holistic learning code like the concept of learning objectives, choose a teacher or school, choosing friends, even mastered a learning methods such as learning itself, deliberation, mutharabah and mudzakarrah. This study aimed to analyze the text book Ta'lim al-muta'allim works of Sheikh Az-Zarnuji then compare it with several books of Plato's philosophy idealism. The method used is the analysis of documents by grouping clauses-clauses in the text book Ta'lim al-muta'allim in category: metaphysics, epistemology, axiology, the purpose of education, curriculum, method, the position of the students and teacher. Then compare it with documents from various sources about the Plato idealism. The study shows that there are some similarities between Sheikh Az-Zarnuji thought with Plato. For example, similarity between the two is the concept of metaphysics in Ta'lim al-muta'allim called ma'rifatullah, while the concepts included in the Plato called idealistic concept of macrocosm and microcosm. The similarity was impact on shared educational goals from Sheikh Az-Zarnuji, students and revitalize direction, into individual for himself, to achieve goodness and union with God. The difference mainly stated in the*

*concept of metaphysics specific aspects in their respective reviews. For example, Sheikh Az-Zarnuji said that reality comes from God, while idealism states that the reality can be dug in God through contemplation or idea or reason.*

*[Kitab Ta'lim al-muta'allim dapat menjadi alternatif solusi dalam masalah pendidikan karakter di Indonesia. Di dalamnya terdapat metode-metode yang secara spesifik mengarah pada pembelajaran karakter secara holistik (internal dan eksternal siswa) seperti konsep tujuan belajar, memilih guru atau sekolah, memilih teman, bahkan metode pembelajaran seperti mastery learning, musyawarah, mutharahab dan mudzakarab. Studi ini bertujuan untuk menganalisis kitab Ta'lim al-muta'allim karya Sheikh Az-Zarnuji kemudian membandingkannya dengan buku-buku filsafat idealis yang banyak dipelajari di filsafat pendidikan. Metode yang digunakan adalah analisis dokumen dengan mengelompokkan poin-poin dalam kitab Ta'lim al-muta'allim ke dalam kategori: metafisika, epistemologi, aksiologi, tujuan pendidikan, kurikulum, metode, posisi siswa, dan posisi guru. Kemudian membandingkan dengan dokumen-dokumen dari berbagai sumber tentang aliran idealisme Plato. Hasil studi menunjukkan bahwa ada beberapa persamaan antara pemikiran Sheikh Az-Zarnuji dengan idealisme Plato. Sebagai contoh persamaan antara keduanya adalah pada konsep metafisika yang di dalam Ta'lim al-muta'allim disebut ma'rifatullah, sedangkan pada konsep yang terdapat pada idealism disebut konsep makrokosmos dan mikrokosmos. Kesamaan itu berimbas pada kesamaan tujuan pendidikan Sheikh Az-Zarnuji, merevitalisasi arah tujuan siswa dan menjadi individu atas dirinya sendiri, mencapai kebaikan, dan penyatuan dengan Tuhan. Adapun perbedaan konsep metafisika terutama terletak pada aspek-aspek khusus pada masing-masing tinjauan. Sebagai contoh realitas Sheikh Az-Zarnuji datangnya dari Tuhan, sedangkan idealisme menyatakan bahwa realitas dapat digalib di Tuhan melalui perenungan atau ide atau pikiran].*

**Keyword:** *Sheikh Az-Zarnuji, Ta'lim al-muta'allim, idealism, philosophy of education*

## Introduction

The monumental work of Sheikh Az-Zarnuji, *Ta'lim al-muta'allim* is widely used in the world of Islamic education at *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA), and also the college of Islam. This book has a writing style that is easy to understand that the book is in accordance with the level of secondary school. In addition to the formal schools, boarding school also used this book as the main reference. Therefore, the work of Sheikh Az-Zarnuji has become a culture of learning in students of the boarding school in ethics.<sup>1</sup> Also this is reflected in the behavior of students who obey a chaplain.<sup>2</sup> This book teaches ethics in studies from start to choose teachers, friends, ethics how to treats books, treats teachers, choosing subjects, the intention of learning, and deliberation. But unfortunately, it is still not so many public schools in Indonesia use this book as a method of learning and teaching.

Demoralization phenomenon that occurs in education in Indonesia become motivation for study from this book and concern *Ta'lim al-muta'allim* as one of the references in the fix of that situation. Events such as a student's abuse their teacher<sup>3</sup> or the student reported the teacher to the police only because the pinch,<sup>4</sup> an action that does not reflect the ethics of education. Even a teacher who is busy working on the administration of the profession rather than thinking about how to educate students may also lower the co-main functions of teachers in

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<sup>1</sup> A. Asrori, "Islamic Education Philosophy Development (Study Analysis on Ta'lim al-Kitab al-Zarnuji Muta'allim Works)", in *Journal of Education and Practice*, Vol. 7 No. 5, 2016. p. 74-81.

<sup>2</sup> Y. Pribadi, "Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiaias the Core of Santri Culture," in *Al-Jāmi'ab: Journal of Islamic Studies*, Vol. 51 No. 1, 2013, p. 1-23.

<sup>3</sup> "Meski Menganiaya Gurunya Siswa ini Hanya Dihukum Keluar dari Sekolah.," in <http://www.jawapos.com/read/2016/10/31/60988/meski-menganiaya-gurunya-siswa-ini-banya-dibukum-keluar-dari-sekolah/2>. 2016, accessed October 31, 2016].

<sup>4</sup> "Sambudi pak guru yang disidang karena mencubit siswanya," in <http://regional.kompas.com/read/2016/07/01/17403801/sambudi.pak.guru.yang.disidang.karena.mencubit.siswanya?page=all>, accessed December 04, 2016.

the nation. It is therefore important for a teacher, school, research, or education departments to involve textbook *Ta'lim al-muta'allim* of Sheikh Az-Zarnuji both in planning, implementing, and evaluating education.

*Ta'lim al-muta'allim* textbooks written in Arabic, and has many words of poetry in it. In accordance with the framework of the book-yellow book is divided into chapters-physiology,<sup>5</sup> which consists of 13 clauses. According to KH. M. Kholil Bisri in Haroen<sup>6</sup> summarize of the book *Ta'lim al-muta'allim*, Sheikh Az-Zarnuji will sharply criticized when the critics are not familiar with Islamic tradition. There was also talk about the systematic of the book, as well as the concept of the truth of knowledge, methods of seeking knowledge and others. However, because the only paper of its very simple and modest, less complete, and fundamental. Besides that textbooks *Ta'lim al-muta'allim* also did not reveal knowledge like al-Ghazali, al-Farabi and Ibn Sina.<sup>7</sup> The purpose of this study is to analyze the text book *Ta'lim al-muta'allim* by category metaphysics, epistemology, axiology, learning objectives, methods, teacher's position, and the student position.

*Ta'lim muta'alim* textbook indeed still exist until now but there is no reference that reveals the biography of the author. In the *Encyclopedia of Islam and the Moslem World* Vol. 2, which refers to him his full name is Burhan al-Din al-Zarnuji,<sup>8</sup> lives on 13 BC century. Zarnuji birth region derived from "Zarand", one of the Persians who had been the capital Sidjistan located in the south of Herat. In the book *Ta'lim al-muta'allim*

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<sup>5</sup> I Sucipto, "Metode Penulisan Kitab Kuning dan Filsafat dalam Kitab Ta'lim Al-Muta'alim," in *Islamica*, Vol. 2 No 2, 2015.

<sup>6</sup> H. Haroen, "Epistemologi Idealistik Syekh Az-Zarnuji," in *Profetika, Jurnal Studi Islam*, 2014, p. 160-174.

<sup>7</sup> P. Enns, "The Importance of this and that: Reflections on Context in Early Islam Philoshopy," in *Al-Jami'ah: Journal of Islamic Studies*, Vol. 49 No.1, 2011, p. 65-86; R. Syaifudin, "Epistemologi Pendidikan Islam dalam Kacamata Al-Ghazali dan Fazlur Rahman," in *Epistemé: Jurnal Pengembangan Ilmu Keislaman* Vol. 8, No. 2, 2013, p. 323-345.

<sup>8</sup> R. C. Martin, *Encyclopedia of Islam and The Moslem World*, 2nd edition (USA: Thomson Learning, Inc, 2004), p. 202.

most figured was Abu Hanifah, indicates that al-Zarnuji inclined to *mazhab* Abu Hanifah.<sup>9</sup>

Meanwhile embrace the philosophy of education that concern the character is idealistic stream that was originally associated with Plato. Idealist has a deep and wide learning purpose that allows students to realize themselves, constitute the soul of humanity, personality development, harmonization of man and nature, the realization of the truth, and about God.<sup>10</sup> Idealist is very suitable to teach religion to children/students both in formal education, non-formal, or informal, especially the nuances of Islam. This is because there is a match between the views of philosophers of Islam, such as Al Farabi and Ibn Sina with Western philosophers' sensible idealism<sup>11</sup>, including Sheikh Az-Zarnuji. In addition because many journals religiously tinged refer to the idealist.<sup>12</sup>

When connected to the curriculum in 2013, then the flow is largely inspired their first core competency (affective in religion) and second (affective social). Although in Kemendikbud (The Ministry of Education & Culture) mentioned that the curriculum in 2013 did not follow any kind of philosophy, but following the flow of eclectic philosophy, but ontologically curriculum idealistic in 2013 also followed the flow of idealism<sup>13</sup>

Neither Plato idealist and Sheikh Az-Zarnuji should be used as a handle to become teachers in both primary and higher education may

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<sup>9</sup> Al-Zarnuji, *Kitâb Ta'lim al-muta'allim Tarîqab al-Ta'allum* (Kairo: Maktabah al-Nahdah al., 1986.)

<sup>10</sup> S.S. Candra & Sharma, *Phylosophy of Education* (New Delhi: Atlantik, 2006), p. 58.

<sup>11</sup> E. S. Hasan, "Landasan Filosofis Pengembangan Pendidikan Terpadu Pesantren: Refleksi Hasil Studi Pendidikan Terpadu Pesantren di Jawa Barat," in *Mimbar Pendidikan*, Vol. 20 No.4, 2001, p. 51-60.

<sup>12</sup> Akhyak, "A Study for Searching New Foundation of Philosophy of Islamic Education to Revitalizing the Teacher Roles and Duties in Globalization Era," in *International Journal of Social Science and Humanity*, Volume 4, No. 5, 2014, p. 391-396..

<sup>13</sup> M. Hanif, "Tinjauan Filosofis Kurikulum 2013," in *Insania*, Volume 9 No. 1, 2014, p. 87-114.

be an example for the idealist teacher to be an example, especially in maintaining the code of ethics as an educator<sup>14</sup> and became an ideal teacher.<sup>15</sup> Various idealistic curriculum and religiously tinged like what is taught during informal *Ta'lim al-muta'allim* allow entry into the integration theme. When the world scene hectic with knowledge and technology, curriculum, which is based on Plato idealist and concepts in *ta'lim muta'alim* Sheikh Az-Zarnuji focus on humanities, social, art and literature.

This study uses an analytical study documents incorporated by step, and a description of the analytical method.<sup>16</sup> In this case, the main document that will be analyzed is the text book *Ta'lim al-muta'allim* by sheikh Az-Zarnuji. Each chapter in the text book *Ta'lim al-muta'allim* analyzed based on metaphysics, epistemology, axiology, learning objectives, methods, teacher's position, and the position of the students then linked the underlying educational theory. The next step is to compare between the Sheikh Az-Zarnuji with Plato idealistic.

## Metaphysic

Metaphysic thought Sheikh Az-Zarnuji in the book *Ta'lim al-muta'allim* there is a match with the flow of idealism that is, human nature is a part of God's creatures. The embodiment of the human can be evidence for God as creator of the universe. In the *Ta'lim al-muta'allim* also narrated that he who knows himself, he knows his God. Idealist stream as a transcendentalist has been using the macrocosm that refer universal mind, which is the cause, creator, or God himself. And the human mind is a microcosm.<sup>17</sup> Plato also believed that the soul is fully

<sup>14</sup> N. Aloni, *Enhancing Humanity The Philosophical Foundations of Humanistic Education* (Netherlands: Springer, 2007), p. 58.

<sup>15</sup> S.S. Candra, & Sharma, *Phylosophy of Education*..., p. 71.

<sup>16</sup> N. Achmad, & N. Nurcholis, "State and Local Legal Culture in Medieval Islam A Comparative Study of Akbar's Mughal Rule and Sultan Agung's Mataram in 16th and 17th Century," in *Al-Jami'ab: Journal of Islamic Studies*, Vol. 54 No. 1, 2016, p. 33-58.

<sup>17</sup> Alan C. Ornstein, & Daniel U Levine, *An Introduction to The Foundations of Education* (Boston: Houghton Mifflri Company, 1985) p. 14; G. L. Gutek, *Philosophical Alternative in Education* (Columbus Ohio: Charles E. Merrill Publishing Compan, 1974)

formed before birth and perfect and at the time of the *Being Universal*,<sup>18</sup> just as well with the concept of a human is pure when born is stated in the book *Ta'lim al-muta'allim*. Besides that, the similarity from both of them is dividing real world and sight world. Although Sheikh Az-Zarnuji already mention to distinguish the religious knowledge and general knowledge in an illustrative see Fig. 1.

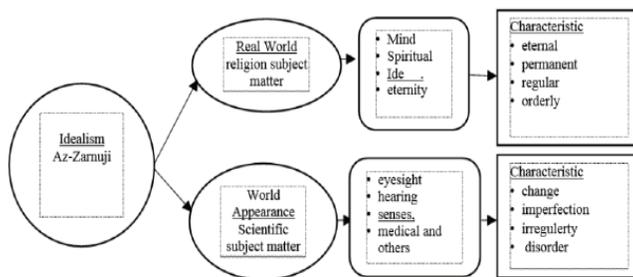


Fig. 1. Comparison of metaphysical idealism and Syekh Az-Zarnuji

But at least there are two differences between metaphysical idealism with Sheikh Az-Zarnuji. *First*, in idealism reality is an idea, thought or spiritual, whereas for Sheikh Az-Zarnuji idealism reality is knowledge itself, especially the knowledge of religion. *Second*, reality idealism is having immortality, structure, order, whereas in the Sheikh Az-Zarnuji idealism that immortality was set by God like the Eternal heaven and hell. Hence Sheikh al-Zarnuji want to revitalizing the purpose of study from just searching knowledge to more lasting interest of the hereafter life.

## Epistemology

Idealism is the epistemological thought that contemplation is very important in obtaining a reality. Recollection is extracting knowledge from the universal mind.<sup>19</sup> Knowledge is the reflection of the idea that hidden. This is because idealism believes that man is endowed by God p.188.

<sup>18</sup> Leo Nora M. Cohen. *Philosophical Perspectives in Education*, 1999, Oregon State University, in <http://oregonstate.edu/instruct/ed416/PP2.html>

<sup>19</sup> Gutek, *Philosophical Alternative in Education...*, p. 15.

with a number of potential through the mind before they were born.<sup>20</sup> The function of the individual mind or microcosm is trying hard to imitate the mind or the macrocosm of the universe by trying to establish a coherent perspective with the universe, in an illustrative view Fig. 2. Consistent mind is a unity that can connect parts of a time, place, circumstances, and events into patterns coherent or as a whole. Along with that Sheikh Az-Zarnuji also narrated the hadith that explains about the baby born with *fitrah*. There are even some Javanese tradition that God blessed a soul and its potential at the age of 4 months of pregnancy so that a celebration held called *tingkepan*.

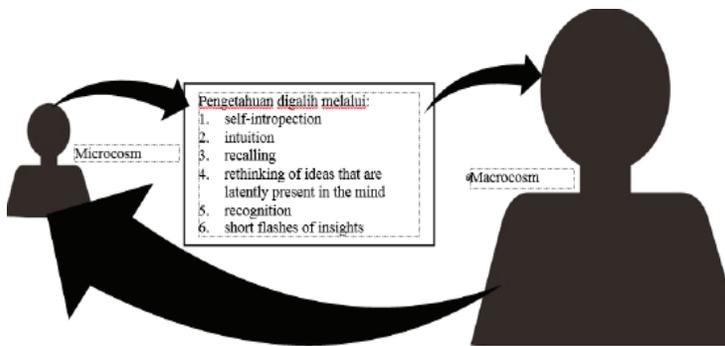


Fig. 2. The illustration microcosm aiming knowledge from recollection

Unlike the Sheikh Az-Zarnuji that in addition to contemplation through the mind, efforts to dig the reality is not stuck on world affairs, give more emphasis on the afterlife. Sheikh Az-Zarnuji revealed that people who use their sanity, should not anxious by world affairs, because felt uneasy and sad cannot help us escape from the disaster. It would endanger the heart, mind, and body and can damage the good behavior. But the one that must be considered is the affairs of the hereafter, because only that type of concern is who will bring benefits.<sup>21</sup>

<sup>20</sup> Ornstein, *An Introduction...*, p. 14.

<sup>21</sup> Al-Zarnuji, *Kitáb Ta'lim...*,

Epistemology offered by Az-Zarnuji is aware of the purpose in studies, namely 1) to achieve *ridha* from God, 2) eliminate knowledge ignorance from ourselves and others, and 3) passes on religious teachings and preserve the religion. Epistemology Az-Zarnuji emphasis on the characteristics of divinity, individuality and community, with the epistemology underlying principle of the benefit principle.<sup>22</sup> To acquire knowledge, an individual should try to dig from various sources, especially from sources *naqliyah*. Implementation of the system of knowledge in the context of all three of these traits, the emphasis is on the quality or the value of religious ethics. The concept of epistemology Az-Zarnuji ideological, based on the values and teachings of Islam or epistemology of faith (monotheism). Meanwhile, in the idealist individual or microcosmic allows finding the idea. Individuals through intuition or introspection or short flashback scene, the individual itself with the mind of man can dig yourself then there will find a copy of the absolute. Similarities in the both reflection is to do study in the seeking of the truth.

Sheikh Az-Zarnuji defines knowledge as to the nature of a person so that it becomes clear that it occurred in the understanding. Then he categorizing the knowledge gained into three orientations. *First*, the knowledge of such nature that seeks to portray some abstract object of discussion so that the object can be clearly appropriate as it is. This means that knowledge is a working mind trying to conceptualize the object of discussion. *Second*, knowledge only own by human beings, in accordance with the concept of education in general. The last, knowledge is a tool that can clarify something especially, to know/learn the moral disgraceful and reprehensible. It is mentioned that motivation in gaining knowledge can be looked at from two sides. From the side of those who seek knowledge, be appointed ennobled by god. In terms of the practice of knowledge will make it easier for someone to more deeply in practice-oriented hereafter. Therefore, man cannot be unmindful of

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<sup>22</sup> H. Haroen, "Epistemologi Idealistik..", p. 160-174.

what is useful and dangerous in the world and the here after.

Sheikh Az-Zarnuji epistemology not entirely idealistic, but also mixed in pragmatic. As said that “in time and in any circumstances”, the student should take lessons from anyone. Wisdom was the loss of goods origin believers where he met so that was taken as well. Take the pure thing and leave the bad one.<sup>23</sup> This reflects that value can be taken in time and circumstances changes, unlike the idealist who stated that truth is absolute and unchanging.

### Axiology

Axiological, view of values, ethics, and aesthetics in a text book *Ta'lim al-muta'allim* is more dominant. Az-Zarnuji is a poet so in *Ta'lim al-muta'allim* containing many aesthetics of language. Aesthetic that shown more in motivation and also demonstrated ethics in the study. Such as the suggestion to fix the orientation in learning or called by intention. This is a staple for all the work that depends on his intentions. Learning is not only oriented to the needs of personal, social, but also a religious nature, namely, ingratitude mind and a healthy body. The axiology on the idealist more emphasis on the primacy of human beings, they are like insist include in the universal structure. Goodness, truth, is absolute or not change is found in the universal structure.<sup>24</sup> As a man who is looking for value, he found an ethical core in the race of human culture derived from the past. Ethical behavior is growing permanently in all aspects of social, cultural and traditional culture which in reality serves as a cultural past that is happening now. Resources of the educational value were found in the culture subjects of history, literature, religion, and philosophy. There are subjects that reflect the absoluteness unfurled throughout human history experience.

Ethics contained in the book *Ta'lim al-muta'allim* motivate students to be more modest, *tawadu' ; iffah*, has manners, respect the teacher, how

<sup>23</sup> Al-Zarnuji, *Kitab Ta'lim...*,

<sup>24</sup> Gutek, *Philosophical Alternative in Education...*, p. 17.

to get along with friends, how respect book, how the attitude for learning, seating during class, praying before learning, keep away from dubious, avoid eating from the market, avoid to speak negative side of a friend or teachers, avoid laziness, not a lot of eating and sleeping, and many more.

Besides students, teachers also need to pay attention to how *Ta'lim al-muta'allim* provides guidance how to act as a teacher. For example in avoid envious. Envy cases to others come from debates about some case or say something as a war of ideas. It says in the book co-teachers should not have to involve themselves in the arena of conflict and war views with others, because it just makes the time useless and becomes exhausted in vain. Sheikh Az-Zarnuji advises the teachers to be more focus on their potential, rather than just want to beat the opponent debate. This is because God knowing more than you know about the real truth, and God is the most reprisal.

### **Objective Education**

Sheikh Az-Zarnuji authored a compact book entitled *Ta'lim al-muta'allim* aimed to revitalize the direction of interest students in learning. In his introduction to mention that many of the students actually have earnestly in search of knowledge, but many of them do not benefit from his knowledge, in the form of experience the knowledge itself and passes it off. It happens because of the way they are studying an improper way and they leave it terms. Because, whoever in the wrong way, certainly lost and cannot achieve the goal. Sheikh Az-Zarnuji also motivating students with a poem: learn! Because knowledge is a decorator for the owner, add value, and sign for all praise. Make your days to increase knowledge and swim in the ocean of meaningful knowledge. Meanwhile idealist generally agreed that education should not only the construction of emphasis mind but also encourages students to focus on all the things of the eternal value. The main purpose of idealist education is to assist the individual himself or learners to achieve goodness, union with the

absolute.<sup>25</sup> To achieve goodness means one must first organize and held nurture it. Idealist education aims at nothing less than a change into goodness, truth, and the beauty of education.

The purpose of education according to *Ta'lim al-muta'allim* was made person that worship of Allah and honored, guiding towards goodness and godly, especially in learning religion. Moreover, the purpose of education is to find the blessings in the afterlife, increase the knowledge of himself and from others, improve himself, and preserve Islam.<sup>26</sup> While based on the principle of idealist epistemology, the main task of education is to help learners to achieve some things vital and fulfillment absolute identification with the mind. Learning is a process where the student comes into an expression or a big concern gradually from mental consciousness. Learning is both qualitative and quantitative expansion of self enhanced by the development of self. Learners are looking for a great understanding and a common or perspective into the universe. Explicit educational goals both idealistic and Sheikh Az-Zarnuji have in common, which makes students be a perfect man whose end result is a virtuous man with a smart mind.

Then the educational objectives according to Sheikh Az-Zarnuji have led to a long life education. In his advice students should not be lulled by anything other than knowledge, and do not turn away from fiqh. Hence the Prophet Muhammad Saw said “actually works like this (study), was carried out since the entry is still in the cradle to the grave. Who leaves our knowledge this moment, will drop it the time of his life”.

## **Curriculum**

Sheikh Az-Zarnuji divide knowledge into three, namely, mandatory, obligatory *kefayah*, and knowledge were unclean or forbid studied. Knowledge should be required to be learned as an intermediary to do his

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<sup>25</sup> H. A. Ozmon, & S Craver, *Philosophical Foundations of Education 9th Edition* (New York: Pearson, 2011), p. 7.

<sup>26</sup> A. Asrori, *Islamic Education Philosophy Development...*,

duty as a creature, guiding towards goodness and godly, the knowledge of religion. While the obligatory kifayah knowledge is knowledge that learned in certain moments which can also be interpreted as a knowledge that will be a fall if one already exists in an area that has been studying it, such as general knowledge. Furthermore, illegitimate knowledge is knowledge that can cause harm (*madborot*) for the user and others, like a case augury/magic. Sheikh Az-Zarnuji likens religious knowledge like food that everyone needs it, knowledge *fard kifayah* like drug that is not everyone needs it and forbid knowledge that learned as a disease that very dangerous. While idealistic view the curriculum as an intellectual entity that idealist and conceptual. There are various explanations conceptual system and is based on absolute manifestation particular. However all conceptual system reached its peak and participation in one unified and integrated concepts, one idea or one causes.

Both view of Sheikh Az-Zarnuji and idealistic about curriculum is on prioritizing knowledge. If Sheikh Az-Zarnuji priorities religious knowledge, while the idealistic priorities curriculum materials that led to the universal and then detract it in particular. In addition, idealist also puts religious knowledge or theological in the top positions of the priorities of the education subject. Idealist curriculum can be seen in stages in the peak occupied by most disciplines, philosophy, and theology, which explains the basic humans and relationship with God and the cosmos. Based on the principle of hierarchy, some particular subject is justified by some general subjects. Some common subjects are abstract and beyond the limit of the particular, place, and circumstances. Since they are general and abstract, they have the power to transfer a side variety of situations. Mathematics is a pure forms, it is very useful for many disciplines since the available methods for dealing with abstraction. History and literature also rated high in the hierarchy of the curriculum. Furthermore, to be a stimulus for cognitive disciplines of history and literature is the load value. History, biography, and autobiography can be tested as a source

of moral and cultural models and heroes<sup>27</sup>.

In pragmatic terms, Sheikh Az-Zarnuji shares knowledge based on time. Namely studies from the past era, knowledge from the present time and future knowledge coming. Studies of the past or so-called ancient knowledge serves reflection on the present and future, whereas today's knowledge needs to survive, while the knowledge of the future or the so-called new knowledge prepared in anticipation in the future life. The order of priority is starting from the knowledge of God (*tauhid*), the knowledge of ancient and new knowledge.

According to Sheikh Az-Zarnuji that vocational knowledge is also required as a preparation in the world for the purpose of the hereafter, so knowledge skills become very important position in education. However before studying theology, first must learn the knowledge about works. But studying vocational devoted to entrepreneurship instead to work with others people. Based on the hadith of Allah said "*fearing destitute, all men have become destitute*". In the words of wisdom stated "*whoever he focuses on someone else's property, meaning it destitute*". "

### Learning Methods

There are at least five approach the method described in the book *ta'lim muata'alim* namely, 1) an asking and teaching method, 2) holistic learning, 3) rote, 4) deliberation, and 5) *mudzakarah, munadbarah, and mutharabah (3M)* methods. The first method, a student can gain knowledge by asking questions later carry out (learning with teaching). As there is a conversation in a book *ta'lim muata'alim*: "as to whether the master gain knowledge?, he replied:" I do not feel ashamed of learning and teaching is not miserly ". There is a question to Ibn Abbas: "with what someone got knowledge?" He replied: "With many questioning and heart always thinking." In fact, there are students who called "*Ma Taqubi*" (How your explanation) because in the past they are so accustomed to said "how is

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<sup>27</sup> Gutek, *Philosophical Alternative in Education*..., p. 18.

your opinion about this problem?”

The first method is in *Ta'lim al-muta'allim* have in common with the existing method in which is an idealistic Socratic dialogue. Gutek describes the Socratic dialogue is a process that shows the maturity of someone in the student award stimulation of ideas. Teachers should prepare questions that encourage and stimulate questions about the focus to the humanitarian crucial. When the dialogue Socrates used in a classroom situation, teachers should be able to use the process so that community groups think of development in all students who wish to participate. Socrates method requires great skill on the part of the teacher asked. It is not a call the simple fact that has been remembered in the previous tasks. How memory may be an important first step so that the dialogue does not degrade in uniting options are ignored and are not shaped second.<sup>28</sup>

Second method, learning must be completed (mastery learning), Sheikh Az-Zarnuji book *Ta'lim muata'alim* advised to students and teachers not to move to the other chapters before the perfect chapters are studied. It applies to one subject or several subjects learning master. Appropriate with the concept of learning that individuals require different times become completed the study, which in turn proportion of the curve may be leaning toward students who have completed.<sup>29</sup>

The third method, rote, Sheikh Az-Zarnuji provides a method how to quickly memorize. This method is then connected to the information processing, tranquility, and dietary supplements that can strengthen memory. In the concept of information processing, coding structure and depictions of human cognitive information referred to frames, scripts, or schemata.<sup>30</sup> To arrive at the schemata, through the register of sensory

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<sup>28</sup> *Ibid.*, p. 20.

<sup>29</sup> B. S. Bloom, “Learning for Mastery,” in *Topical Papers and Reprints, Regional Education Laboratory for the Carolinas and Virginia*, Number 1. Vol. 1, No. 2, 1968.

<sup>30</sup> H. Markus, “Self-Schemata and Processing Information About the Self,” *Journal of Personality and Social Psychology*, Vol. 2, No. 2, 1977.

information is then processed through the coding of short-term memory to long-term memory.<sup>31</sup> One method to arrive at a long-term memory is by repetition. According to Sheikh Az-Zarnuji causes of the most powerful causes are easily memorized seriousness, continuity, reduce eating, and praying at night. Rote methods that Sheikh Az-Zarnuji offered based experience more efficient and effective than yesterday lesson repeated 5 times, 4 times a day after tomorrow the day before yesterday 3 times, 2 times a day before and the day before again 1 times. Better studies repeat loudly. Learning can run better with a powerful voice and passionate. But do not be too hard, and do not also lead to trouble for himself cannot learn any more. Everything mediocre is the best. Started lessons with something are easy to understand. For new students were given materials easily, and then increased gradually. Learning should not be boring and a lot of practice.

The most effective time to learn according to Sheikh Az-Zarnuji especially happened when fasting and dawn of time, also the time between Maghrib and Isya. Memorizing will be more rapidly acquired the youth rather than the elderly. In addition to time as well as the situation after reading the Qur'an included in speeding rote person. When taking the book and then pray by reading the blessings on the prophet. While dietary supplements are recommended do siwak, drink honey, eat "kandar" (white incense), mixed with sugar and raisins red fruit consumed 21 grains every day, all of which can make it easier to memorize longer can treat various diseases. The cause of forgetting is immoral behavior, many sins, crazy and restless because of the affairs of the world. The causes which make it easy to forget, namely eating cilantro, sour apples, see the cross, read the inscription on the grave, walking the sidelines camel assembled, throwing to the ground lice are still alive, and do bekam in the head and neck.

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<sup>31</sup> R. C. Atkinson & R. M. Shiffrin, *Human Memory: A Proposed System and Its Control Processes* (California: Stanford University, 1968).

The fourth method, the method noted, this method is often used because the students learn practical when he wanted to record what they understand it. This method starts with hearing or perceive the object and then made their own records of what has been understood, then the results of that note are often read repeatedly. According to Sheikh Az-Zarnuji what was noted to be understood, because of the record that what is not understood will only dull the mind and wasted time. Students memorized two letters better than the students who heard two chapters of lessons. While students understand the two letters is better than memorize two chapters of lessons. Students are trained to devote what is understood by a good record of the lessons from the teacher, from imagination wishful own, out of mind, or of repeating what has not been understood. Because if the new lessons are few and often repeated himself, finally can be understood.

Last method, 3M, *mudzakarah* (remind each forum), *munadharah* (forum pitted each view) and *mutharabah* (discussion). *Munadharah* and *mudzakarah* is a way of doing deliberation, deliberative itself was intended to seek the truth. Therefore, the discussion has to do with appreciation, calm and full of conviction. Deliberation will not be successful, if carried out by violent means and backgrounds are not good. If in the discussion was intended to wage war than the tongue, it is not permissible according to religion. While deliberations are allowed in order to seek the truth. Talk convoluted and making excuses is not allowed, as long as the speaker was not just looking for a win and still in search of truth. When someone asked the teacher a problem then the teachers themselves have yet to find a solution, then he can say "I noted your questions in advance to me looking for a solution". This is because over the knowledgeable people, there is still a higher knowledge.

The benefit from *mutharabah* and *mudzakarah* it is obviously bigger than just repeat the lesson alone, as well as means to repeat the lesson, it also adds new knowledge. In the *Ta'lim* described shortly *mutharabah*

*mutaalim* do better rather than repeat the lesson for a month. Then there is also a warning when with people who just seek victory in discussion purposes only and is not an honest person, you should avoid *mudzakarah*. That is because of the nature like robbery and bad action is contagious, and also has great influence, especially when assembled. Therefore, *mudzakarah* should be done on the basis of conviction, calm, and appreciation as well as get rid of things that result negativity.

Besides learning methods, *Ta'lim al-muta'allim* explains the position of the seat and carrying a book every lesson. For seating Sheikh Az-Zarnuji stated that the best position is fixed, do not move unless forced. This is done because if the person is anxious it would make time wasted, and make teachers confused. As for the suggestion to bring a book at any time they learned because there is wisdom in the heart.

### **Teacher Position**

The requirement to become a teacher in the Sheikh Az-Zarnuji thought is not easy. Teachers must have a strong knowledge (*'alim*), then avoid things that are reprehensible (*waro'*), nobility, gracefully, patient, and was older than the students. A shining example of successful teachers with these requirements is the son of Sheikh Az-Zarnuji who is pious, because the teacher was always wished that his student would become scholars and have a good affection. It also gave the teacher a sense of affection and willing to give advice and do not envious.

Teachers should not stop only in the middle classes of students, or one after another his or her behavior. A teacher must enter into the innermost thoughts of the students, so that if necessary he gathered lives together with the students. Teachers do not just read a few times spontaneity that arise or just a small explosion which is not too meaningful<sup>32</sup>. In the relationship between teachers and students, great emphasis is placed on the central and pivotal role of the teacher. As

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<sup>32</sup> Gutek, *Philosophical Alternative in Education*..., p. 19.

an adult, idealistic teacher should be one that has shaped the cultural perspective. Teachers should be the one to integrate that has been mixed with various life roles become harmonious orchestration of values. It is clearly recognized that the students are not adults and are looking for the perspective that culture can provide. This does not mean that the personality of the students to be manipulated by the teacher. This is the simple recognition that students struggle towards maturity, towards the perspective of their own personality. As in the case of all human beings, nature and the spiritual personality of the learner is the great value. Teachers should respect students and should see their role as helpers for learners to fully realize their own personality. As shown, the personality of teachers and students are great value. Because he is a model and representative of mature culture, selection of teachers is very important. Teachers must embody values, love for students, charming and enthusiastic<sup>33</sup>.

J. Donald Butler, in idealism in education, has emphasized the important role of teachers by quoting some of the desirable qualities of a good teacher. According to Butler, the teacher should: (1) creating a culture and a reality for students; (2) to be special in personality and knows about their students; (3) as experts in the learning process, able to unite expertise with enthusiasm; (4) can connect with students; (5) embrace the desire to learn from students; (6) realizes the moral significance of his work as teachers are partners of God in refining human being; (7) assist in the rebirth of the culture of each generation. Although the list just a few of the qualifications cited by Butler, it is cleared that a lot is expected from the idealistic teacher. Teachers must be skilled professional educators and the people were warm and enthusiastic. According to the conception of the role of teachers, teaching is mixing demands expertise, competence, culture, and personality. it is an art and a knowledge.<sup>34</sup>

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<sup>33</sup> *Ibid.*, p. 20.

<sup>34</sup> *Ibid.*, p. 21.

Lesson is not determined by the student, it will be determined by the teacher. Because teacher who repeatedly did an experiment and investigate the characteristics of knowledge to be taught. It is as if the teacher becomes authoritarian, but a student can choose a teacher, so if the student has chosen the consequences they should *tawadhu'* with teacher.

### **Students Position**

Sheikh Az-Zarnuji also believes that friends can transmit the potential of another friend. This is similar to the concept of Zone of Proximal Development (ZPD) Vygotsky, who formulate interaction students with older people or friends with more ability.<sup>35</sup> Students must choose friends who are diligent, waro, tempered honest and easy to understand the problem. Instead do not become lazy, unemployed, talkative, disruptive, and fond of slander. Students must choose a good student in order to be good. Sheikh Az-Zarnuji thought also there is a suitability of the concept of *tabula rasa*<sup>36</sup> all baby was born in a state of purity, only two will affect the environment. For the flow of idealism, was a personal protégé of its own, as a spiritual being. Those who adopt idealism always show that what they do is an expression of faith, as the main center of his personal experience as a spiritual being. Of course, this model of philosophical idealism can be easily transferred into the system of teaching in the classroom. Teacher who adopts idealism usually believes that the spiritual is a reality, they do not see students as it is, without any idealistic spiritual.

Idealist position has consequences for the way we look at the individual. Rather than seeing people simply as a biological organism in

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<sup>35</sup> P. E. Doolite, "Vygotsky's Zone of Proximal Development as a Theoretical Foundation for Cooperative Learning," in *Journal on Excellence in College Teaching*, Vol. 8 No. 1, 1997, p. 83-183.

<sup>36</sup> K. MacLean, *John Locke and English Literature of The Eighteenth Century* (London: Oxford University Press, 1936), p. 33.

nature, idealistic view them as the owner of an “inner light,” the mind or soul. For idealistic religion, students are important as God’s creation and bring in some godly that schools should strive to develop, and most idealistic, whether religious or not, have a deep feeling of inner strength of individuals (such as intuition), which should be taken into account in every true education. Too much of what passes for education, they feel, with regard to filling someone with something than to bring out what is already there-truths already exist.

To be a successful student Sheikh Az-Zarnuji suggest to students to be patient, steadfast in learning, not carried away by passion. A student is like a vessel deposits of ideals, if students want more in it, then he would have to raise the vessel. In addition they can appreciate knowledge, teacher educators, a book containing the subject. Then students must truly and continuously learn. Whoever seriously take the path then it will happen.

## Conclusion

Each chapter in the textbook *Ta’lîm al-muta’alîm* can be analyzed based on the criteria of metaphysics, epistemology, axiology, learning objectives, methods, the teacher and student positions. Metaphysics *Ta’lîm al-muta’alîm* has common with the idealism, only differ in a viewpoint of God’s guidance. In Sheikh Az-Zarnuji epistemology thought truth dug through the word of God and efforts of students’ thinking. *Ta’lîm al-muta’alîm* contains more about the value of axiology, even more on the values that should be owned by the students and teachers. The learning objectives according to *Ta’lîm al-muta’alîm* has received the blessing from God, became a student with moral, and successful. The method recorded in the *Ta’lîm al-muta’alîm* at least six points. Teachers have a more dominant position from the students, but students can choose a teacher.

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