

## **Research on Moral Education in the Perspective of the Book "Ta'lim al-Muta'allim" by Sheikh Az-Zarnuzi in Early Takmiliah Diniyah Madrasah (DTA) Al-Ishlahul Athfal**

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### **KEYWORDS**

Sociology,  
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### **ABSTRACT**

In general, Sociology focuses and focuses on studies related to something related to human behavior in society. However, sociology in essence or in general has a different or diverse approach in viewing the objects contained in sociology. There are sociologists who view and are more interested in discussing deviant behavior in individual humans and society or criminal sociology, many also review sociology in the political field which is based on people's behavior. This article is researched through a qualitative descriptive method as a reference. The purpose of this article is to make us know what sociology is, so that we know various kinds of things that are related and contained in sociology, and so that we know the reciprocity between sociology and various other sciences.

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### **Introduction**

Moral education is a very important education for every human being to lead to better behavior according to religious views, so that religion can be viewed as good if human behavior is good too. Basically, human beings will be seen first is how they behave, their morals, because these behaviors or morals reflect the person of the person, so this morality is very important to be in and applied to everyone to achieve social harmony and communicate with others.

This moral education is very broad, but in this writing the author limits only moral or ethical education in studying according to the book of Ta'lim al-Muta'allim by sheikh al-Zarnuzi which is very commonly taught in the world of islamic boarding school education. This is very important to express, because considering that in this millennial era, many students lack ethics or morals in studying so that there is an increasingly massive moral decline, especially in today's era, which is greatly influenced by globalization which sometimes numbers ethics and has a tendency to be pragmatic, liberalist, materialist, hedonist, and so on. So in this case, there needs to be a brake to minimize the existence of these traits that exist in the souls of students so that they can

be more solemn and get useful knowledge when studying in the world of education, both formal and non-formal.

Moral education is very important and needs to be considered, because indeed this moral education is one of the main spearheads for humans, even the Messenger of Allah himself was sent on this earth with the aim of perfecting morals. This is how very important it is that we must learn moral science first before studying other sciences, because no matter how smart a person is, if his morals are not good, then destroy the knowledge, because it may be that he does bad things with his knowledge to fulfill his desires and passions only. So this is where moral or ethical education becomes very important to learn from an early age (Muhtar et al. 2022).

In educational institutions, for example, ethics is more or less a very significant problem, which is influenced by the environment, family, and friends, so this requires guidance from schools to provide a balance to the ethics and morals received by students to be able to live a better life. Not a few formal education stands in every area and even remote areas to the countryside, but sometimes they forget a little about moral education. There are times when the concept of moral education that they apply is only limited to general knowledge is not explained in detail and in detail, so this results in a turmoil in student behavior that is not expected by teachers and even parents of students themselves.

The school environment or places of formal and non-formal education, is currently at the forefront of overcoming the decline in morals and ethics of students in the community, because currently there are many parents who have entrusted everything to educational institutions, both formal and non-formal. This is a challenge for all teachers to teach their students in addition to teaching knowledge, including teaching moral science for the realization of kamil people who have charitable character, so that they can provide a breath of fresh air to families, schools, and the wider community (Maryati, Suhandi, and Permana 2020).

The author himself will try to examine how the ethical or moral development of students in non-formal educational institutions madrasah Diniyah Takmiliah Awaliyah (DTA) al-Ishlahul Athfal Tegalkarang in the perspective of the book of Ta'lim al-Muta'allim by Sheikh az-Zarnuzi. Because there are several things that need to be considered when students are studying according to the book of Ta'lim al-Muta'allim, such as intentions before studying, choosing teachers, knowledge, friends, respecting knowledge and scholars, earnest, orderly, tawakkal to Allah, making good use of study time, compassion, taking lessons, being wara', and so on. This is expressed so that the knowledge gained can be useful and the most important thing is to get ridho from the teacher and ridho from Allah SWT. Madrasah Diniyah Takmiliah Awaliyah (DTA) al-Ishlahul Athfal is the first madrasa school in Tegalkarang village. This madrasa was founded by several community leaders in Tegalkarang village with the aim of deepening religious knowledge, especially in moral education. Even at that time many people said that this madrasa school was called a "religious school", because indeed the curriculum applied in this madrasa all subjects were taken from islamic boarding school books

written by Kyai directly, with Arabic letters written but the language used was Javanese or commonly known as pegon Arabic writing.

This madrasa has the advantage of collaborating between the kemenag curriculum and the pesantren curriculum, and the main handbook is a book from the kyai pondok pesantren, such as fiqih jawen, aqoid seket, santri-santri, he kabeh anak, amiwiti and so on, in the form of nadzoman in Javanese, so that the lesson is easy to memorize and easy to understand by students. The above lessons are mandatory lessons that must be applied in educational institutions under the auspices of the foundation, because the purpose of this educational institution is to equip students so that they can improve their morals in accordance with religious guidelines. With lessons that have been packaged in the form of nadzoman in Javanese, this makes it very easy for students to be able to read and understand and practice in their lives (Meredith D. Gall, Gall, and Borg 2013).

In addition to excellence in terms of curriculum or subjects, madrasah al-Ishlahul Athfal also has advantages in terms of teachers or teachers, all teachers in madrasah al-Ishlahul Athfal are all graduates from islamic boarding schools, some are from Lirboyo huts, Babakan, Kaliwungu, Winong, and some are involved in formal education as well. So from here there are many experiences that can be taken by students, both personal experiences and scientific experiences obtained from their teachers. In addition, the attitude of sincerity and patience is indeed number one when becoming a diniyah madrasah teacher because the age of the students are still young and their behavior is still in the coaching stage. So it requires a very high attitude of patience and sincerity for every teacher who teaches at the Diniyah Madrasah (Ke and Starkey 2014).

Madrasah Diniyah Takmiliah Awaliyah (DTA) al-Ishlahul Athfal has been registered and has an official operational permit from the Ministry of Religion, so that the diploma obtained later can be accounted for in accordance with applicable regulations (Akbar et al. 2022). The head of the foundation and the head of the madrasa who are both graduates from islamic boarding schools are of particular concern in the midst of the community which in fact is still very lacking in science about religion, so many of the people entrust the foundation and madrasah to entrust their children in madrasahs to be educated and given religious knowledge so that they can be better than before, and can be a filial son to both parents, religion, nation and state.

## **Research Methods**

This research is a type of library research, namely a study related to library data collection or a study whose research object is through various information such as books, newspapers, journals, scientific papers, and magazines. in this study using primary and secondary data. Primary data is a data source obtained directly by researchers while secondary data is data sources that are indirect in nature. Secondary data is obtained from the translation of ta'lim muta'alim, documents, journals, and also books that support research. Data analysis techniques include several steps: 1. using data reduction is the process of selecting important things and discarding those that are not needed. 2. Data display is all the information that has been collected and provides the possibility of a

conclusion. 3. Conclusion is a final stage in the data analysis process that can produce conclusions from the data that has been obtained (Rozikin and Astutik 2021).

## Results and Discussions

The focus of this discussion, the author focuses on the concept of moral education according to Sheikh az-Zarnuzi contained in his monumental work, namely the book of Ta'lim al-Muta'allim. A book that is familiar among Muslims, especially in Islamic boarding school educational institutions, which is used as the main lesson for students who have just entered the Islamic boarding school. Because there is another feature of this book of Ta'lim al-Muta'allim that lies in the material it contains. Although this book is small and with a very simple title as if it only talks about learning methods, that in this book there is also an essence of encompassing objectives, principles and strategies in learning that are based on religious morals. Even Sheikh al-Zarnuzi himself quoted a verse in which it gives a view of the virtues of science, especially moral science, which is as follows:

تعلم فان العلم زين لاهله , وفضل وعنوان لكل المحامد .  
وكن مستفيدا كل يوم زيادة , من العلم واسبح في بحور الفوائد .

*"Learn, for knowledge is a decoration for the sufferer, The virtues and signs of all morals are commendable, Strive, every day add knowledge, And swim in the sea of useful knowledge."* (Zarnuzi, 2008: 7).

Furthermore, to focus the discussion in moral education or learning ethics in the perspective of the book of Ta'lim al-Muta'allim by Sheikh az-Zarnuzi, the author limits it as follows: (Zarnuzi, 2008: 15-18).

### 1. Learning Intention

According to al-Zarnuzi, he said that the intention of true learning in learning is to seek the pleasure of Allah Almighty, in order to obtain happiness in the world and in the hereafter. Then the intention of learning must also be strengthened by always trying to combat ignorance, develop and preserve the teachings of Islam and be able to fulfill the blessings of Allah Almighty. As stated by al-Zarnuzi that:

لابد له من النية في زمان تعلم العلم . اذا النية هي الاصل في جميع الاحوال

*"It is mandatory for students to set their intentions when going to study, because intention is central to everything."*

### 2. Choosing Teachers, Knowledge, Friends, and having Fortitude in Learning

According to az-Zarnuzi, learners should choose the best knowledge and knowledge needed in their religious life at that time, then in choosing teachers should choose the more wara', 'alim, berlapang, and preacher. Even in choosing friends, students must find friends who are diligent, wara', honest, and easy to understand. And finally, a student must also be patient and steadfast in learning, the difficulty of learning, the length of time to study, trials in learning and so on. In addition, al-Zarnuzi also encouraged students to be deliberative in everything they face.

### 3. Respect for Science and Scholars

Al-Zarnuzi said that students must respect knowledge, knowledgeable people and educators, because if they hurt their educators, then the blessings of their knowledge can be covered and there is little benefit. Meanwhile, the way to respect the educator includes not walking in front of him, not occupying his seat, not starting a conversation except with his permission, and so on. In principle, students should do things that make education willing or willing, keep their anger away and obey their commands as long as they do not conflict with the religion of Allah Almighty.

### 4. Earnest and Strong Interests

In the explanation of Sheikh az-Zarnuzi, he said that learners must be earnest in learning and be able to repeat their lessons continuously at the beginning of the night and the end of the night, namely the time between maghrib and isya and the time after ashar, because these times are endowment opportunities. Then the learner must also have a strong interest, according to az-Zarnuzi whoever has a strong interest in memorizing a book for example, then according to the measure, of course he will be able to memorize it, half, mostly, or even completely.

### 5. Tawakkal To Allah Almighty

In studying Sheikh az-Zarnuzi said that, learners should be obedient to Allah Almighty and not be tempted by matters of sustenance, worldly affairs. The learner should be patient in the course of studying, because whoever is patient in the face of difficulties in learning knowledge, then he will feel the deliciousness of knowledge that exceeds any delicacy in the world.

### 6. Wara'

According to az-Zarnuzi, in the time of study, students should be wara' (keeping themselves from something subhat, makruh and haram), because then the knowledge will be more useful, greater benefits and learning will be easier. In addition, students should not neglect the adab of decency, and students should also need to multiply the charity of worship, carry it out solemnly', because it will help them in achieving learning success.

From the results of research at Madrasah Diniyah Takmiliah Awaliyah (DTA) Al-Ishlahul Athfal, the author tried to analyze that moral education at the level of early childhood education institutions (aged 7-12 years) is very difficult when accompanied by an environment that is not supportive of the improvement and development of morals and ethics of a student. Both the family environment, the play environment, and even the cultural environment in the school.

The madrasa school has tried its best to implement moral education which has been given explanations by many scholars, both in writing and in the field. Starting from very simple behaviors, for example, before entering class, shaking hands with the teacher, sitting on a neat bench, reading prayers before studying, and so on, but this is sometimes

forgotten when he has finished studying and returned home from school, because there is no backup from parents to continue to monitor and train their children when they are at home.

Teachers in the Madrasah (DTA) Al-Ishlahul Athfal are actually very qualified in their fields, most of them are all graduates of Islamic boarding schools who have studied Islamic science for decades, the curriculum used also adapts to the abilities of children in the madrasa environment. However, these students do not make good use of this opportunity, so in learning they are sometimes still ignorant and less serious in studying religion in Madrasah, there are only a few people who are indeed very serious in following the learning given by the teacher from the beginning of entry to the time of returning home.

There are still many students who underestimate religious education in Madrasah, so their intentions are not so strong and do not undergo learning activities seriously, in the end there are some of them whose behavior and attitude are still the same and it makes no difference when they are in the madrasa environment or outside the madrasa. In this case, the main factor is how the family environment, the environment outside the family and the school environment can be one frequency in realizing better moral education for students, so as to create students who have charitable character, filial piety to both parents, teachers, nation, religion and state.

Even the challenge in the current era is that there are still many students who are spoiled by their parents which results in these students being hedonistic, as well as lacking in guarding in being wara' (being careful and guarding themselves from syubhat, makruh and haram). Not only that, but even those who are still young have often talked about something that has not actually been the subject of discussion in their area, and this is a very big challenge for the family environment and the environment of educational institutions in maintaining the attitude of their students, so as not to fall into a madzmumah (despicable) attitude.

However, in this case, there are still efforts made by madrasah institutions to continue to strive to improve moral changes in students, by constantly providing learning in accordance with their habits, providing examples in every ongoing learning, advising wholeheartedly and praying for them at every step in educating students, so that from these efforts it is expected to provide changes in their moral and ethical education to be even better and lead to kamil people who have charitable character

## **Conclusion**

In the concept of moral or ethical education carried out by every educational institution, both formal and non-formal, of course, there must be a continuity of thinking that is one frequency between educational institutions, parents, and the community environment, so that the thoughts and goals of these moral changes can be implemented together, both by educational institutions, families, and the outside environment, for the realization of students who become kamil people who have charitable character. Of course, this needs to be considered by every teacher, educational institution and parent, in order to pay attention to what students should do and what they should avoid. Factors

of the family environment and the surrounding environment are the most important factors, especially in today's era, where everyone easily communicates, interacts, and so on with others, but pays less attention to their manners, manners, ethics and morals in communicating and interacting with sesame, which is easier even with older people. Of course, this is a very big challenge for both educational institutions and the family and surrounding environment. Therefore, there are several moral and ethical instructions for claimants of knowledge, in this case it is the students in carrying out teaching and learning activities. First, the suggestion to straighten out the intention in learning, secondly, the obligation to learn and practice commendable morals and stay away from the despicable, keriga, strengthen the intention in studying, fourth, must respect knowledge and glorify the teachers, and fifth, must be wara' (beware of something that is syubhat, makruh, and haram).

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