MORAL EDUCATION IN THE PERSPECTIVE OF THE BOOK TA'LIM AL-MUTA'ALLIM BY SHEIKH AZ-ZARNUZI AT MADRASAH DINIYAH TAKMILIYAH AWALIYAH (DTA) AL-ISHLAHUL ATHFAL

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<td>A balanced and harmonious character education is necessary to cultivate inner happiness from birth and throughout life.</td>
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<td>In this context, Syeh Burhanudin Az-Zamuji, a brilliant scholar, gives character education particular attention, which is described in one of his finest works, the book Ta'lm al-Muta'allim. This study aims to understand how Syeh Burhanudin Az-Zamuji interprets the idea of cognitive-oriented character development in Ta'lm al-Muta'allim and its application to modern Islamic education. This work has library research as its type of research. The historical teaching methodology was used to conduct library research to gather both primary and secondary data for this assignment. The author employed descriptive content analysis to analyze the data. Students can become better individuals in their environments via the use of linked ideas in character development and contemporary educational science. By maintaining a ta'dzim demeanor in front of the instructor, constantly paying attention to what they have to say, following their instructions without question, complimenting them, and remaining tawadhu at all times. According to this study, the idea of character education as it is presented in the book Ta'lm al-Muta'allim is as follows: The primary foundation of education is the internalization and birthing of Adabiyah's principles. The dissemination of Adabiyah ideals is emphasized as the most crucial aspect of education by ta'lm al-Muta'allim in the book. Educating people about science and skills is crucial, but the importance of Adabiyah is paramount.</td>
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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 seen as good if human behavior is good too. Basically, humans will be seen for the first time is how they behave, their morals, because this behavior or character reflects the personality of that person, so this character is very important to be explored and applied to everyone to achieve social harmony and communicate with others.

This moral education is very broad, but in this writing the author only limits moral education or ethics in studying according to the book Ta'lim al-Muta'allim by Sheikh al-Zarnuzi which is very commonly taught in the world of boarding school education. This is very important to disclose, 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 strongly influenced by globalization which sometimes undermines ethics and has a tendency to be pragmatic, liberalist, materialist, hedonist, and so on. So in this case it is necessary to have a brake to minimize the existence of these traits in the souls of students so that they can be more solemn and get useful knowledge while 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 Prophet himself was sent on this earth with the aim of perfecting morals. This is how very important it is that we must learn the science of morals first before studying other sciences, because no matter how smart a person is if his morals are not good then that knowledge is destroyed, because he may do bad things with his knowledge to fulfill his desires and lusts. So this is where moral or ethical education becomes very important to learn from an early age.

In educational institutions for example, ethics is more or less a very significant problem, which is influenced by the environment, family, and peers, so this needs 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 little formal education that stands in every region even remote 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, not explained in detail and in detail, so this results in fluctuations in the behavior of students that are 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 in 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 science also includes teaching morals for the realization of a kamil person who is morally good, so that it can provide fresh air to families, schools, and the wider community.

The author himself will try to examine how the development of ethics or morals of students in the non-formal educational institution Madrasah Diniyah Takmiliyah
Awaliyah (DTA) al-Ishlahul Athfal Tegalkarang in the perspective of the book Ta'lîm 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 Ta'lîm al-Muta'allim, such as intention before learning, choosing teachers, knowledge, friends, respecting knowledge and scholars, being serious, orderly, tawakkal to Allah, utilizing learning time well, 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 the pleasure of the teacher and the pleasure of Allah SWT.

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'lîm 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.

Results and Discussion
A. School profile
Madrasah Diniyah Takmiliyah Awaliyah (DTA) al-Ishlahul Athfal is the first madrasah school in Tegalkarang village. This madrasa was founded by several community leaders in the village of Tegalkarang 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 was all subjects taken from the books of Islamic boarding schools written by Kyai directly, with Arabic letters inscribed, but the language used was Javanese language or commonly known as Arabic writing pegon.

This madrasa has the advantage of collaborating between the Ministry of Religion curriculum and the pesantren curriculum, and the main handbooks are books written by Islamic boarding school kyai, such as Fiqh Jawen, Aqoid Seket, santri-santri, he kabebo boy, amwiti and so on, in the form of nadzoman in Javanese, so that the lesson is easy to memorize and easily understood by students. The lessons above 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 to improve their morals in accordance with religious guidance. With lessons that have been packaged in the form of nadzoman in Javanese,
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 at Madrasah al-Ishlahul Athfal are all graduates from Islamic boarding schools, some from Lirboyo, Babakan, Kaliwungu, Winong, and including those who are steeped in formal education as well. So from here there are many experiences that can be taken by students, both personal experience and scientific experience obtained from the teacher. In addition, the attitude of sincerity and patience is indeed number one when becoming a madrasah diniyah teacher because indeed the age of the students is still young and their behavior is still in the coaching stage. So that a very high attitude of patience and sincerity is needed for every teacher who teaches at Madrasah Diniyah.

This Madrasah Diniyah Takmiliyah 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. The head of the foundation and the head of the madrasa who are both graduates of Islamic boarding schools are of special concern in the midst of society, which incidentally is still very lacking in knowledge about religion, so that many of the community entrust the foundations and madrasas to entrust their children to madrasas to be educated and given religious knowledge so that they can be even better than before, and can become children who are devoted to their parents, religion, nation and state.

B. Discussion Focus

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 Ta'lim al-Muta'allim. Books that are familiar among Muslims, especially in Islamic boarding schools, are used as the main lessons for students who have just entered Islamic boarding schools. Because there are other features of the book Ta'lim al-Muta'allim which lies in the material it contains. Although this book is small and with a very simple title as if it only discusses learning methods, that in this book there is also an essence covering goals, principles and strategies in learning that are based on religious morals.

"Learn, because knowledge is a decoration for the person who has it, the virtue and sign of all commendable morals, Try to increase knowledge every day, And swim in the sea of beneficial knowledge." (Zarnuzi, 2008: 7).

Furthermore, to focus the discussion on moral education or learning ethics in the perspective of the book 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 true intention of learning in learning is to seek the pleasure of Allah SWT, in order to obtain happiness in this world and in the hereafter. Then the intention to learn must also be strengthened by always trying to fight ignorance, develop and preserve Islamic teachings and be able to be grateful for the blessings of Allah SWT. As stated by al-Zarnuzi that:

لابد له النية ان لم العلم . اذا النية الاصل الاحوال

"It is mandatory for students to organize their intentions when they are going to study, because intention is the main thing in everything."

2. Choose Teachers, Knowledge, Friends, and have Patience in Learning

According to az-Zarnuzi, students should choose the best knowledge and knowledge needed in their religious life at that time, then in choosing teachers they should choose those who are more sane, ‘pious, tolerant, and patient. Even in choosing friends, students must look for friends who are diligent, honest, honest, and easy to understand. And lastly, 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 advised students to consult in all matters faced.

3. Respect for Science and Scholars

Al-Zarnuzi said that students must respect knowledge, knowledgeable people and their educators, because if they hurt their educators, the blessings of their knowledge can be closed and only a little useful. While the ways to respect educators include not walking in front of him, not taking his seat, not starting to speak except with his permission, and so on. In principle, students must do things that make education willing or pleased, keep their anger away and obey their orders as long as they do not conflict with the religion of Allah SWT.

4. Really and have a strong interest

In the explanation of Sheikh az-Zarnuzi, he said that students must be serious in learning and be able to repeat their lessons continuously at the beginning of the night and at the end of the night, namely the time between maghrib and Isha and the time after Asr, because these times are a good opportunity. Then students 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 physical measurement, of course he will be able to memorize it, half, mostly, or even entirely.

5. Tawakkal to Allah SWT

In learning, Sheikh az-Zarnuzi said that students must put their trust in Allah SWT and not be tempted by sustenance, worldly affairs. Students should be patient in the journey 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, when studying, students should be wara’ (to guard themselves from something subhat, makruh and haram), because then their knowledge will be more useful, have greater benefits and learning will be easier. In
addition, students should not ignore the etiquette of politeness, and students should also need to increase the charity of worship, carry it out solemnly, because this will help them achieve learning success.

C. Research Results Analysis

From the results of research at Madrasah Diniyah Takmiliyah Awaliyah (DTA) Al-Ishlahul Athfal, the author tries 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 less supportive of moral improvement and development, and ethics of a student. Both the family environment, the playing environment, and even the cultural environment at school.

The madrasah schools have tried their best to implement moral education that has been given an explanation by many scholars, both in writing and in implementation in the field. Starting from very simple behavior, for example before entering class shaking hands with the teacher, sitting on a neat bench, reading a prayer before studying, and so on, but this is sometimes forgotten when he has finished studying and comes home from school, because there is no backup from parents to continue to monitor and train their children while they are at home.

Teachers at Madrasah (DTA) Al-Ishlahul Athfal are actually very qualified in their fields, most of them are pesantren graduates who have studied Islamic boarding school for decades, the curriculum used is also adapted to the abilities of the children in the madrasa environment. However, these students did not take advantage of this opportunity properly, so that in learning they were sometimes still indifferent and less serious in studying religion in Madrasahs, there were only a few people who were very serious in following the learning given by their teachers starting from early entry until time to go home.

There are still many of the students who underestimate religious education in Madrasahs, so that their intentions are not so strong and do not take learning activities seriously, which in the end there are some of them whose behavior and attitude are still the same and there is no difference when they are in the environment. madrasas and outside madrasas. 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 moral education for students who are even better, so that they can create students who have good morals, are devoted to both parents, teachers, nation, religion and state.

In fact, the challenge in the current era is that there are still many students who are spoiled by their parents, which causes these students to behave hedonistically, and do not take care of being wara' (be careful and guard themselves from doubtful, makruh and haram things). Not only that, even those who are still young have often talked about something that has not actually been the subject of discussion in their realm, and this is a very big challenge for the family environment.
and the environment of educational institutions in maintaining the attitudes of their students, so they don't fall into the trap in a madzmumah (despicable) attitude.

However, in this case there are still efforts made by madrasa institutions to continue to strive to improve moral change in students, by continuously providing learning according to their habits, providing examples in every ongoing learning, advising wholeheartedly and praying they are at every step they take in educating students, so that from these efforts it is hoped that they can provide changes in their moral and ethical education so that they are even better and lead to human beings who have good morals.

**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 thought that is one frequency between educational institutions, parents, and the community environment, so that the thoughts and goals of moral change can be implemented together, both by educational institutions, families, and the outside environment, for the realization of students who become human kamil who have good morals. Some of the points that have been conveyed by Sheikh Az-Zarnuzi are indeed very interesting and have good goals for students in studying. Of course this needs to be considered by every teacher, educational institution and parent, to pay attention to what students should do and what they should avoid.

**Bibliography**
