

**ISLAMIC PHILOSOPHY AND ETHICS
OF EDUCATION:****Al-Zarnūjī's Concept of *Ta'zīm*
in his *Ta'līm al-Muta'allim*****Miftachul Huda**

Universiti Pendidikan Sultan Idris, Perak, Malaysia

Corresponding author: miftachul@fsk.upsi.edu.my

Abstract: Respect has demonstrated psychological, social and academic benefits; however, it has been a lack from attention for most researchers in promoting character development for the student. This article aims to critically explore respect as a moral concept and explain how respect can contribute to current discussions in developing character education, mainly from the perspective of one of the classical Muslim scholar, al-Zarnūjī, based on his esteem work on the concept of *Ta'līm al-Muta'allim*, as one of the references in learning and teaching guidelines among Islamic boarding school (*pesantren*) in Indonesia. Critical review from referred journal and book was conducted to the contributions in the domain of character education. There are three main discussions as the result of this study. First, it is respect to the knowledge as a light of understanding. Second, it is respect to the teacher as the most role model and actor of knowledge sharing; and third it is respect to the colleague as partner in learning process. Thus, respect in its three dimensional aspects should govern the learning and teaching process.

Keywords: al-Zarnūjī, *Ta'līm al-Muta'allim*, respect in learning, character education, a light of understanding, the most righteous example, a partner in learning process

DOI: <https://doi.org/10.20414/ujis.v25i2.464>

Introduction

RESEARCH AGENDA on moral values with its part of particular element has always been a major concern as the standards of good and evil in the person.¹ As a result, governing both behaviour and

¹ Bahrudin Bahrudin et al., "Social Learning for Understanding Planning Practices at the Individual Level," *Linguistics and Culture Review* 5, no. S1 (August 3, 2021): 284–92, <https://doi.org/10.21744/lingcure.v5nS1.1374>; Andino Maseleno et al., "Pedagogical Competence of Islamic Faith and Moral Teachers," *European*

attitude should become a particular attention among individual and social level as the moral foundation.² The necessity to consider moral values necessary to cultivate appropriately among the human being in general and for the student in particular is significantly an urgent need since there are some evidences of behavioural challenges involving the youth.³ In particular, there is a rampant occurrence of phenomena for example: violence, vandalism and adolescent mischief involving some adolescents. An alarming issue of morality needs a serious attention to implement moral education to encourage examining the problem through cultivating moral education.

With respect to the problems of character values facing the community in general, and among the students in particular, it is necessary to make a 'foundational concept' as an effort to perform character education. On this regard, both general and character education is necessary as the ultimate component in the effort to instil noble characters and values.⁴ This acts as a significant attempt to equip students not only with having the qualities of knowledge in the sense of cognitive aspects, but also to reflecting how spiritual aspects come to become a basic element to develop

Journal of Molecular & Clinical Medicine 7, no. 6 (December 14, 2020): 2266–85; Marvin W. Berkowitz, "What Works in Values Education," *International Journal of Educational Research, Values Education and Holistic Learning*, 50, no. 3 (January 1, 2011): 153–58, <https://doi.org/10.1016/j.ijer.2011.07.003>.

² Talhah Ajmain et al., "Understanding Nasheed for Learning Strategy in Islamic Education," in *Global Perspectives on Teaching and Learning Paths in Islamic Education* (Harsey, USA: IGI Global, 2020), 205–18, <https://doi.org/10.4018/978-1-5225-8528-2.ch011>; Ruly Artha et al., "Improving Clean and Healthy Islamic Educational Institution," *Linguistics and Culture Review* 5, no. S1 (August 3, 2021): 266–73, <https://doi.org/10.21744/lingcure.v5nS1.1372>.

³ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 2009).

⁴ Ava Swastika Fahriana and Miftachul Huda, "Application of Analysis of Strengths, Weaknesses, Opportunities, and Threats in Islamic Education Institutions," *Istawa Jurnal Pendidikan Islam* 4, no. 1 (2019): 50–64, <https://doi.org/10.24269/ijpi.v4i1.1670>; J. Halstead, "Values and Values Education: Challenges for Faith Schools," in *International Handbook of Learning, Teaching and Leading in Faith-Based Schools* (Netherlands: Springer Netherlands, 2014), 65–81, https://doi.org/10.1007/978-94-017-8972-1_3.

them in order to be generations with noble character.⁵ Through implementing character education, some ways, one of which is quality of relationship among either school environment or family circumstance, become a significant effort to instil ethical foundations for the students. It means that character education is an ongoing and continuous process, resulting in quality improvement, which aims at the realisation of generations with a vision, rooted in the cultural values of the nation. This urgency demands an integrated approach using a modelling role, and thus, we shall attempt to reflect on how to construct a model to contribute using an approach of al-Zarnūjī.

In the Indonesian context, the significance of al-Zarnūjī's *Ta'lim al-Muta'allim* is evident in the wide influence of its essential principles on guiding students' and teachers' instruction, particularly in Islamic institution such as *pesantren* (Islamic boarding). There are some reasons to consider al-Zarnūjī's *Ta'lim al-Muta'allim*: the learning and teaching model has to do suitably with Islamic education instruction; its content shows a relevant basic foundation of Islamic educational system among *pesantren* community in Indonesia. Containing the school instruction of Islamic educational value, the particular essence can be applied to the school context, such as *pesantren*, religious school and etc.

Theoretical Conception of Character Education

Towards the implementation of some programs to grow the positive enhancement among the social and personal aspect of the human, it can be seen there are many aspects of the human in terms of attitudes, intellectuality, behaviour, emotional skills and commitment where all these refer to community and society

⁵ Mohamad Zulkifli Abdul Ghani et al., "The Moderation of Da'wah in Empowering Islamic Lifestyle," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (January 31, 2020): 239–46, <https://doi.org/10.37200/IJPR/V24I1/PR200126>; H. Ishak and M. H. Mamat, "Student Learning Factors in J-QAF Khatam Al-Quran Model," *Annals of the Romanian Society for Cell Biology*, 2021, 291–300; Norhafizah Musa et al., "Factors Influencing Youth's Akhlaq: A Survey in Arfiah Shelter Home," *Annals of the Romanian Society for Cell Biology* 25, no. 2 (March 2021): 326–34.

oriented contribution.⁶ In addition, as al-Qardawi⁷ points out, character is divided the term (*akhlāq*) into six basic components: 1) individual character; 2) character within the social-family; 3) character in the context of social life; 4) character in the context of behaviour towards animals; 5) character in the context of attitudes towards the environment; and 6) character in the context of the attitude of the Servant towards the Creator.

In terms of Islamic perspective of morality, there are some categories to address in further: *shari'ah* oriented base containing responsibilities and duties referring to obligation; the extent of values integrated with appropriate manners; Muslim character values to be applied in the daily life.⁸ The wider context of character as mentioned early has a significant empowerment related to individual development, social community, environment and God as the great Creator. In the school context, for example, it is an effort through certain programs to instil some character values into the students comprising on knowledge, consciousness or willingness and action in the relation to God, self and society.⁹ In the effort to embed character values formation among the students, moral education may be extracted as a form of education through maximizing the positive relationships with such influential factors to the development of character on students. As a result, depth analysis from such scientific literatures is necessary in the field of character development and character education with emphasising the childhood stage.

⁶ Mulyadhi Kartanegara and Miftachul Huda, "Constructing Civil Society: An Islamic Cultural Perspective," *Mediterranean Journal of Social Sciences* 7, no. 1 S1 (2016): 126–126.

⁷ Yūsuf Al-Qaraḍāwī, *Al-Khasā'is al-'Ammah li al-Islām* (Qaherah: Maktabah Wahbah, 1981).

⁸ J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (September 1, 2007): 283–96, <https://doi.org/10.1080/03057240701643056>.

⁹ Miftachul Huda et al., "Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul (Trust in God)," *International Journal of Ethics and Systems*, 2019; Mifedwil Jandra, Miftachul Huda, and Andino Maseleno, "Inequalities in Access of Learning in Primary School: Voices from Children with Special Needs," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020).

Furthermore, based on the significance of character education, it is a matter of urgency to introduce this by providing these important values through ethical foundations to achieve the best in both learning process and social life and interactions.¹⁰ In particular, the spiritual substance may be inculcated through actualising a human's hidden potentials and possibilities to instruct the daily life instruction. It can be seen that character education may regulate the spirit through applying the spiritual noble character values and morals in life.¹¹ With maximising the potency of human character with spiritual noble values through a certain program, paying special attention to point out how the students should do in the 'specifically shared ways' in the context of respect needs to take the first step in reviewing a set of exploring and promoting 'respect program', as the quality for human life, as the integrative morality to be implemented in the educational process.

Why al-Zarnūjī's *Ta'līm al-Muta'allim*?

This question emerges due to this traditional knowledge. Apart from that, the point of view to emphasise that this work is still considerable as a valuable source in educational field, mainly in the ethical discourse of classroom management among *pesantren*, Islamic boarding.¹² Through his work pointing out the

¹⁰ M. Jandra Janan Tarto, Miftachul Huda, and A. Maseleno, "Expanding Trilogy-Based Headmaster Leadership: A Conceptual Framework," *TEST Engineering and Management* 81, no. Nov-Dec (2019): 4356–73; Mif Rohim Noyo Syarkun and Miftachul Huda, "The Role of Ahl Al-Sunnah Wa Al-Jama'ah As Manhaj (Predecessor) and Mazhab (School of Thought) on Progressing of World's Civilization," *Journal of Critical Reviews* 7, no. 2 (2020): 707–11.

¹¹ Arif Wahyudi and Miftachul Huda, "Internalization of Islamic Values for Students with Special Needs in Special School Education Institutions (SLB)," *AL-HAYAT: Journal Of Islamic Education* 3, no. 1 (2019): 90–97; Ahmad Zainuri, Miftachul Huda, and Andino Maseleno, "Empowering Social Competence in Reflective Teaching: An Empirical Research of Madrasah Ibtidaiyyah (Islamic State Elementary School) in Indonesia," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020).

¹² Laily Hafidzah, "Textbooks of Islamic Education in Indonesia's Traditional Pesantren: The Use of al-Zarnūjī's *Ta'līm al-Muta'allim* Tariq at-Ta'allum and Hasyim Asy'ari's *Adab al-Alim Wa al-Muta'allim*," *Al-Albab* 3, no. 2 (December 2014): 199–212, <https://doi.org/10.24260/alalbab.v3i2.239>.

student's interaction in learning, al-Zarnūjī points out that learning should be balanced between the mechanical aids which refer to the rules associated to give light of instruction to the student with upholding the moral purpose. The urgency refers to a part of learning instruction to address to prepare the students in terms of cognitive, affective and psychomotor aspect.¹³ The consideration of his concept, which is profound, is that there should make a balance within dynamics in learning to keep up significant essence of moral purpose.

Viewing the likely reason to compose his work can be identified to serve as a clearly real purpose as a hoping contribution during his life era. Containing thirteen chapters, where each of chapters has a specific instruction to the students' learning problem. As struggling both physical effort and mental enhancement, students may have a chance to succeed their learning by compassionating serious attainment of seeking knowledge with the right way of their goal associated with mindful right methods of learning.¹⁴ By occupying the right path of method in learning, some instruction to do in practical way with maximising time appropriately derives from which he had read about and heard from his own teachers.¹⁵ In terms of importance of al-Zarnūjī's *Ta'līm al-Muta'allim*, it seems evident in the wide influence of its essential principles on guiding students' and teachers' instruction, particularly in Islamic institution like *pesantren*.¹⁶

¹³ Mifedwil Jandra et al., "Communicating Islam Is Friendly for All (CIFA)," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020); Musa et al., "Factors Influencing Youth's Akhlaq"; Mohd Aderi Che Noh and Miftachul Huda, "Understanding the Quran Resources As Main Principle for Family Institution In Islamic Education," *Journal of Critical Reviews* 7, no. 2 (2020): 688–92.

¹⁴ Philip K. Hitti, "Ta'līm Al-Muta'allim -- Ṭarīq al-Ta'allūm. Az-Zarnūjī , G. E. von Grunebaum," *Speculum* 23, no. 2 (April 1948): 289–90, <https://doi.org/10.2307/2852960>.

¹⁵ Burhān al-Dīn Al-Zarnūjī, *Instruction of the Student: The Method of Learning*, trans. G. E. Von Grunebaum and T.M. Abel (New York: King's Crown Press, 1947).

¹⁶ Hafidzah, "Textbooks of Islamic Education."

About *Ta'lîm al-Muta'allim*

This work has been written in the 13th century during the reign of the last Abbasid Caliph.¹⁷ Generally regarded as one monumental work as the major contribution to the Islamic heritage widely recognized by scholars with its particular theories, the guideline may become a significant reference in the formulation of academic works by Islamic intellectuals as well as Western scholars, especially in the field of education.¹⁸ Apart from that, intensively studied and applied in the *pesantren*¹⁹, its discussion have a chance to significantly influence the theories serving as the students' guideline in learning process especially the Indonesian context.²⁰ Containing the learning and teaching principle with setting Islamic intellectual sources through its very distinct theories²¹, this treatise is a widely detailed ethical foundation on the teaching-learning process with the Islamic consent base.²² Appropriately assumed to teach the students with good morality, the contents of this work becomes a good basic subject for every student in *pesantren* to become an encouraging guideline to start with learning in the beginning year in receiving the particular subject matter.²³

With thirteen chapters, the content of this work is mostly oriented to the soul and physical instruction in the learning process. Among them are an advance way through its systematic

¹⁷ Al-Zarnûjî, *Instruction of the Student*.

¹⁸ Mohammad Slamet Yahya, "Atmosfir Akademis dan Nilai Estetik Kitab *Ta'lîm al Muta'allim*," *Jurnal Ibda'* 3, no. 2 (2005): 1–10.

¹⁹ Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2003).

²⁰ Hafidzah, "Textbooks of Islamic Education"; Miftachul Huda and Mulyadhi Kartanegara, "The Significance of Educative Environment to the Character Development: A Study of al-Zarnûjî's *Ta'lîm Al-Muta'allim*," *International Journal for Innovation Education and Research* 3, no. 3 (March 31, 2015): 191–200, <https://doi.org/10.31686/ijier.vol3.iss3.338>.

²¹ Muizzuddin, "Etika Belajar Dalam Kitab *Ta'lîm Muta'allim*," *Jurnal Al-Ittijah* 4, no. 1 (2012): 1–18.

²² Miftachul Huda and Mulyadhi Kartanegara, "Ethical Foundation of Character Education in Indonesia: Reflections on Integration between Ahmad Dahlan and al-Zarnuji," in *Persidangan Antarbangsa Tokoh Ulama Melayu Nusantara (PanTUMN)*, vol. 1, 2015, 404–20, <https://doi.org/10.13140/RG.2.1.5082.1605>.

²³ Hafidzah, "Textbooks of Islamic Education."

comprehension in the nature and merit of knowledge. This is followed by the way to conduct mentally in the learning in the extent of the way of decision to seek the learning stages in terms of knowledge, the teacher, colleague and on one's permanent affiliation.²⁴ The particular attention is given into attitude on how to respect knowledge and those who possess, the way to learning with hard work and perseverance. In particular, the right path is on how to start the lesson, the consideration of organising the learning, the way of *tawakkul* (divine involvement) in the time management in the learning. Moreover, making compassionate to others in the learning aims at empowerment of the beneficial organising of learning instruction through attaining *adab* (moral value) in the attempts to paying attention to Godliness in the learning.²⁵ Taking into account strengthening how to memorise and what makes forgetful, the particular means to gather the livelihood by making live long and diminishing it. As a result, these chapters refer to create an educational atmosphere where school context can enhance to show character values with applying it among today's educational system by embedding its content as a compulsory subject to instructing the student in the method of learning in the appropriately right way.

The Significance of Ta'zim and Hurmah as Respect

The term of *ta'zim* and *hurmah* refers to an ultimate component which is necessarily possessed by every human being, in general and among the students in particular. As the values which becomes a main principle to consider matter in the way that derives from something good with the desirable contribution into the respect.²⁶ With this regard, respect (*ta'zim*) needs to illustrate in depth analysis to see the appropriate way on how an attitude may be implemented in the learning process whether it is a

²⁴ Miftachul Huda et al., "Understanding Comprehensive Learning Requirements in the Light of Al-Zarnūjī's Ta 'līm al-Muta 'allim," *Sage Open* 6, no. 4 (2016): 2158244016670197.

²⁵ Miftachul Huda et al., "Al-Zarnūjī's Concept of Knowledge ('Ilm)," *SAGE Open* 6, no. 3 (2016): 2158244016666885.

²⁶ Halstead, "Values and Values Education."

responsibility or duty as an individual and as a social agent.²⁷ Some particular moral values are significantly required to possess and implement in the midst of interaction with the society, in general and within family in particular.²⁸ Since this is a part of the development for the human quality, with a philosophically designed construction that to improve the quality of human life can be embedded by upbringing respect and care for the community of life.²⁹ In this case, one way to inculcate personal attitudes into the students is practicing it among them to care on the harmoniousness such as interacting with their colleagues and teachers by strengthening a consciousness in their daily activity. In addition, as Siddiqui³⁰ points out, this concept can be assumed as the pinnacle of Islamic ethics, *ihsān*. It refers to which an act performed in the way of how the human can become a model to make a balance between interacting to God and socialising relationship in the society where all these are in the sense of duty.

Moreover, in the context of Indonesia, implementing character education with such indicator, one of which is 'respect program', incorporated through Ministry of National Education (2003), has clearly been integrated and inculcated within the philosophically formulated statement, as in the following:

Education is a conscious and deliberate effort to create an atmosphere of learning process, in that learners should actively develop their potentials in order to be a knowledgeable and competent personality with spirituality,

²⁷ M. Huda et al., "Philosophical Investigation of Al-Zarnūjī's *Ta'lim al-Muta'allim*: Strengthening Ethical Engagement into Teaching and Learning," *The Social Science* 11, no. 22 (2016): 5516–19.

²⁸ Wahyudi and Huda, "Internalization of Islamic Values for Students with Special Needs in Special School Education Institutions (SLB)."

²⁹ Fadila Grine et al., "Sustainability in Multi-Religious Societies: An Islamic Perspective," *Journal of Beliefs & Values* 34, no. 1 (April 1, 2013): 72–86, <https://doi.org/10.1080/13617672.2013.759363>; Muhammad Hasbi et al., "The Dangerous Global Effect of HIV&AIDS on Society in the Perspective of Islamic Thinking and Medical Science," *Review of International Geographical Education Online* 11, no. 5 (September 12, 2021): 4056–65.

³⁰ Ataullah Siddiqui, "Ethics in Islam: Key Concepts and Contemporary Challenges," *Journal of Moral Education* 26, no. 4 (December 1, 1997): 423–31, <https://doi.org/10.1080/0305724970260403>.

intelligence and noble character, to transform self-control to contribute to the betterment for both societal and national orientation.³¹

The National Philosophy of Education, as a proclamation above, is considered as an important part to implement the character formation in the Indonesian context. Moreover, it is also seen as an attempt to pass on moral and religious values to the students.³² In this context, both religious and moral values are taken seriously in the Indonesian education system, since the criteria, as stated, have appropriately been designed to the Indonesian citizenship, for example belief and devotion to God, responsibility, respect, competence and skills and possession of high moral quality.³³ In theory, these values should be incorporated into the teaching-learning process through designing the curriculum³⁴ with various activities as its components implemented in the school.³⁵ Thus, the role of the institution where student and teacher interact with has a quite significant potency to help them virtuous, knowledgeable, balanced and harmonious development in their individuals.

Al-Zarnūjī's Construction on Respect as Character Education

Character education in Islam is essentially an internalisation of character values into the students through some ways. It should be based on religious values, not contrary with it, at which usual understanding about the definition of character education includes

³¹ Ministry of National Education of Republic of Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional" (2003).

³² Zakiyuddin Baidhawy, "Building Harmony and Peace through Multiculturalist Theology-based Religious Education: An Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, no. 1 (2007): 15–30, <https://doi.org/10.1080/01416200601037478>; Ajat Sudrajat et al., "The Role of Indonesia in Creating Peace in Cambodia: 1979–1992," *Journal of Critical Reviews* 7, no. 2 (2020): 702–6.

³³ Ministry of National Education of Republic of Indonesia, Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

³⁴ Miftachul Huda and Mulyadhi Kartanegara, "Curriculum Conception in the Perspective of the Book Ta'lim Al-Muta'allim," *International Journal of Education and Research* 3 (March 6, 2015): 221–32.

³⁵ Berkowitz, "What Works in Values Education."

aspects of knowledge, feeling and action and shelving religious values.³⁶ Similarly as Halstead³⁷ outlines, this is a process of soul construction based on belief or indoctrination. In doing this, al-Zarnūjī emphasises such aspects of *akhlaq* and *adab* (morality), both in mental and physical ethics in learning process.³⁸ In order to construct students with noble character, it is necessary for Islamic education, being a mission for character education, to give the direction on educational target to make student consciousness in understanding the position towards God, society and himself. It indicates the process is transferring not only knowledge but also instilling the character to become individual with knowledgeable quality associated with spiritual construction to result in good character.³⁹ This is comprehensively related to *tawadu'* (modest), *sabar* (patience), *ikhlas* (heart-whole) and *ta'zim/ hurmah* (respect).⁴⁰

In terms of particular ways necessary to incorporate through such programs both in school and daily life, for example, *ta'zim* is widely concerned as the human attitude of Muslim in the relationship between God and other human being associated within *akhlaq al-mahmūdah* which underlies to perform a noble character quality. Evidently, enhancing *ta'zim* in the right way may produce the attitude of *tā'at* (adherence), while *tā'at* is on the opposite place where there is not necessarily.⁴¹ Earned through

³⁶ J. Mark Halstead, "Islamic Values"; Miftachul Huda and Mulyadhi Kartanegara, "Islamic Spiritual Character Values of Al-Zarnūjī's Ta'lim al-Muta'allim," *Mediterranean Journal of Social Sciences* 6, no. 4 (July 7, 2015): 229–36, <https://doi.org/10.5901/mjss.2015.v6n4s2p229>.

³⁷ J. Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29.

³⁸ Huda and Kartanegara, "Ethical Foundation of Character Education in Indonesia."

³⁹ Saima Mazloom et al., "Correlation of Teaching Styles of English Teachers with Students Engagement in Secondary Classes," *Annals of the Romanian Society for Cell Biology*, 2021, 301–25; Mohd Afandi Salleh et al., "The Use of Religion As Tool For Ideological Indoctrination By Boko Haram: A Critical Discourse," *Journal of Critical Reviews*. 7, no. 2 (2020): 806–10.

⁴⁰ Huda and Kartanegara, "Islamic Spiritual Character Values of Al-Zarnūjī's Ta'lim al-Muta'allim."

⁴¹ Ulya Kencana, M. Huda, and A. Maseleno, "Waqf Administration in Historical Perspective: Evidence from Indonesia," 2019; Mohd Nasir Masroom, WMAWM Yunus, and Miftachul Huda, "Understanding of Significance of Zakat

worry or threats, *ta'zim* can up bring to the *fā'at* with taking care and aware of feeling with deep admiration. Considering the abilities, qualities, and achievements, this relates to both someone and something elicited to showing the character formation with particular programs offered. Upholding the way to take in action to the potencies which human possessed through inculcating knowledge ('ilm) and wisdom (*hikmah*), it indicates that the difference between *haq* (right) and *batil* (wrong) wisely in that students can absorb *fa'idah* (avail) presented by teacher. Comprising core ethical values such as caring, honesty, fairness, responsibility and respect between self and others, educating *ta'zim* should become a main agenda of moral education with starting philosophical principle as basis of character among the Muslim. In terms of the natures of *ta'zim*, there are four main discussions which will be presented here. Those are respect to the knowledge, teacher and partner or friend.⁴²

Respect to the Knowledge as a Light of Understanding

Among the reason why al-Zarnūjī emphasise to perform *ta'zim* to the knowledge is because knowledge is 'the nature or characteristic which can make a clear understanding of certain matter meant'.⁴³ This can be assumed that the useful knowledge is one, which can give the good and true understanding on the belief to God, can limit the worldly passion and can squeeze the hereafter passion as well as make far away from the needless action. It means that an unclear concept can be resolved through the acquisition of the knowledge with which it can be achieved.⁴⁴ On this regard, depth understanding to knowledge, with identifying particular subject, is profoundly to have the significant

(Islamic Charity) for Psychological Well-Being," *Journal of Critical Reviews* 7, no. 2 (2020): 693–97; Andino Maseleno et al., "Translating Islamic Identity into Numbers," *Linguistics and Culture Review* 5, no. S1 (2021): 139–59.

⁴² Burhān al-Dīn Al-Zarnūjī, *Pedoman Belajar Bagi Penuntun Ilmu Secara Islami*, trans. Muhammad Thaifuri (Surabaya: Menara Suci Ltd, 2008).

⁴³ Al-Zarnūjī, 19.

⁴⁴ Muhammad Hasbi et al., "The Exploring Between Theological Thinking and Education on Abd. Qahhar Mudzakkar," *Psychology and Education Journal* 58, no. 4 (May 2021): 2511–30.

role to accomplish each problem. In order to achieve this, it is sure that an effort to actualise the knowledge should be balanced to understanding its concept and characteristics and thus will be easy to apply. There are three distinctive characteristics of the knowledge, which involves *mukhtas* which has a special feature, *fadl* which becomes a main priority and *karāmah* become perfection.

As for the ways by which to perform pursuing a respect to the knowledge, as pointed out by Huda & Kartanegara⁴⁵, as in the curriculum, there are some principles: concerning to learners' ability, well-integrated continuity and complex-simple level. It means that what is inculcated by some principles above indicates that constructing an attempt to make respect is by implementing such a way based on the curriculum conception. In other words, the students should be able to show *ta'zīm*, both to the knowledge by continuously studying it and not moving up to other subject until getting finish to understand and master it, and to those who have mastery of the knowledge, namely educator.⁴⁶ From this, the sequence of how to acquire the knowledge well is a main priority to master the knowledge. Students with such mastery to the knowledge will reflect and practice it and become a part of the life style. Meanwhile, the distinctive characteristic, as al-Zarnūjī stressed on, was that the students should perform *ta'zīm*, as the first listening to the subject matter, even if they already know it.⁴⁷ He believes that, 'the student, who has not appreciated as the first time to listen a subject matter after more than thousand times, is not required'.⁴⁸ It means that it is necessary for the student to pay attention to all the knowledge with *ta'zīm*, even if it was something that he has heard many times. Another way by which to perform *ta'zīm* into the knowledge is by continuing wudu (ablution).

⁴⁵ Huda and Kartanegara, "Curriculum Conception in the Perspective of the Book *Ta'lim Al-Muta'allim*."

⁴⁶ Huda and Kartanegara.

⁴⁷ Miftachul Huda et al., "Traditional Wisdom on Sustainable Learning: An Insightful View from Al-Zarnuji's *Ta 'lim al-Muta 'allim*," *SAGE Open* 7, no. 1 (2017): 2158244017697160.

⁴⁸ Al-Zarnūjī, *Pedoman Belajar*, 45.

Respect to the Teacher as the Most Righteous Example

As widely concerned that the role of teacher has a significant role to help students in getting purification, the student's heart is influenced with conscience. When we come with further analysis on the significant role of the teacher himself, it is really a human nature that students should behave towards being aware upon the contemplation in their heart. This is to get closer to Allah and to reach His pleasure and thus is wisely to give chance of priorities in learning.⁴⁹ Regarded as an attempt to make a good relationship among the student and teacher, one of the most important part of the respect program is that the ways by which to tribute to the teacher are: (a) not to walk in front of him; (b) not to occupy his seat; (c) not to begin speaking except with his consent; (d) not much to say around him; (e) not to ask anything useless; (f) not to knock on the door but to be patient to wait until the teacher came out.⁵⁰ In this regard, the attitude which students possess should be considered to rob students free with such way in an effort to construct the physical, mental and spiritual ability to fulfil heart as an ethical foundation.

In particular, teachers' performance in behaviour incorporated within daily life and schooling duty may influence to the students especially in practical aspect such as the way of talking, walking and teaching. Regarded as the most righteous example, the teaching performance associated with religious and moral richness would transform the values and essences to the students. As a result, knowledge delivered by teachers to guide committed with caring and patience related to the religious teaching aspect in daily activities such as etiquette and religious guidance. According to Ma'ruf⁵¹, the nature of *ta'zīm* that students should behave, mainly for the teacher, has five characteristics: 1) always be polite when sitting in front of the teacher; 2) always listen to the teacher's instruction; 3) always carry out the orders of teachers; 4) think

⁴⁹ Miftachul Huda et al., "Understanding Divine Pedagogy in Teacher Education: Insights from Al-Zarnūjī's *Ta'lim Al-Muta'Allim*," *The Social Sciences* 12, no. 4 (2017): 674–79.

⁵⁰ Al-Zarnūjī, *Pedoman Belajar*.

⁵¹ A. Ma'ruf Asrori, *Etika Bermasyarakat* (Al-Miftah, 1996).

before speaking with the teacher; 5) always be humble them before him. In this perspective, it indicates that the students should be able to show *ta'zīm*, both in knowledge by continuously studying it and to those who have capability of such knowledge.⁵² Between social and personal values emphasized to such teaching techniques, strategies, models, and skills, in educative interaction, students as the partners for other student also found various complexities. The few aspects stimulated and guided towards good and right action are involving the physical, spiritual and psychological elements.⁵³ This explanation is an assembly of parameters within children soul and thus they become thoughtful paradigm. With this regard, it is necessary for the teacher to firstly purify himself from nature reprehensible so that counselling given can be impressing within students' soul.⁵⁴ When giving them counselling, with good impression, prudent sense easy to understand should be conceived with the curriculum conception for the instruction in learning and teaching.⁵⁵ In this context, learning process should mightiness, in which teacher is the central modelling with assimilating four main basis *mu'allim*, *murshid*, *mu'addib*, *mudarris* and even *murabby*. There can be elucidated into the formation of wisely harmonious student-teacher relationship, where this has a significant factor successfully in internalizing character values within students' heart.

Respect to the Partner in Learning Process

In the field of education, the availability of environment intentionally designed to educate in accordance with the desired destination is one of the significantly basic roles. In other words, this is one strategy in the process of education, at which the educator becomes the strategic figure. As a result, the effort to

⁵² Huda and Kartanegara, "Ethical Foundation of Character Education in Indonesia."

⁵³ Khuram Hussain, "An Islamic Consideration of Western Moral Education: An Exploration of the Individual," *Journal of Moral Education* 36, no. 3 (September 1, 2007): 297–308, <https://doi.org/10.1080/03057240701552802>.

⁵⁴ Al-Zarnūjī, *Pedoman Belajar*.

⁵⁵ Huda and Kartanegara, "Curriculum Conception in the Perspective of the Book *Ta'līm Al-Muta'allim*."

make a good character development for the learners is significantly a basic way to be considered towards the ethical environment serving as the important issues for all of those who are concerned with the relationship between education and values.⁵⁶ With this regard, the relationship among family school and society becomes a central factor in achieving the educational purpose, which can build and prepare the human resource into the qualified outcomes. Meanwhile, each person can study from anything and anyone, involving the circumstance surrounding. As Haydon⁵⁷ argued, it is in some places and at some times the emphasis may be more on what is doing the best for each individual, at other times and places more on promoting what is the best for society. In addition, from this context, both good environment and bad one can simultaneously give the side effect.

Regarding the significance of partners, it is one effort to perform about what should be done as a process to make character formation. According to al-Zarnūjī, students in interacting to their other partners are necessary to select which one should be made as the partners carefully, because their influence is quite strong.⁵⁸ Hence, it seems that according to him, the 'educative environment' in performing the character development, both good and bad, has the significant role to transfer and to affect which kind of the partners' impact is. Concerning the ways which al-Zarnūjī points out for designing the character formation, it is necessary to select the educators and partners to discuss what will be practiced during pursuing the study.⁵⁹ It means that the role of both partners and educators in which they simultaneously interact with has the fundamental effect to transfer the values through the figure and modelling. Accordingly, to choose the appropriate educator and collaborate is highly affected to the educative environment, with

⁵⁶ Miftachul Huda et al., "Understanding of Wara'(Godliness) as a Feature of Character and Religious Education," *The Social Sciences* 12, no. 6 (2017): 1106–11.

⁵⁷ Graham Haydon, *Education and the Educational Environment* (London and New York: Routledge, 2006).

⁵⁸ Huda and Kartanegara, "The Significance of Educative Environment to the Character Development."

⁵⁹ Al-Zarnūjī, *Pedoman Belajar*.

such various criteria as the fundamental impact highly required in giving profound influences.

Conclusion

This paper does demonstrate the discussion of the significance of respect as a model of character education where this is initially an evidence of the potentials of every student to reconstruct behavioural life, in term of giving the tolerance. As a result, the need to display a superior morality in speech and behaviour wisely should be constructed in daily interactions. To reach the perfection of faith, it is a requirement among the believers to behave the best character by performing *ta'zīm*. In addition to the current educational system, it should be taken into consideration to become one of the most important characteristics to empower the implication of having an attitude for making interaction with the teacher, colleague and medium of knowledge. Thus, it is sufficiently an evidence to perform students with having such moral conduct in reacting every event both during learning and in daily life.

References

Abdul Ghani, Mohamad Zulkifli, Abu Mohamad, Wan Abdullah, Muhammad Yahya, Abdul Don, Miftachul Huda, and Andino Maseleno. "The Moderation of Da'wah in Empowering Islamic Lifestyle." *International Journal of Psychosocial Rehabilitation* 24, no. 1 (January 31, 2020): 239–46. <https://doi.org/10.37200/IJPR/V24I1/PR200126>.

Ajmain, Talhah, Jimaaín Safar, Ahmad Kilani, and Miftachul Huda. "Understanding Nasheed for Learning Strategy in Islamic Education." In *Global Perspectives on Teaching and Learning Paths in Islamic Education*, 205–18. Harsay, USA: IGI Global, 2020. <https://doi.org/10.4018/978-1-5225-8528-2.ch011>.

Al-Qaraḍāwī, Yūsuf. *Al-Khasā'is al-'Ammah li al-Islām*. Qaherah: Maktabah Wahbah, 1981.

Al-Zarnūjī, Burhān al-Dīn. *Instruction of the Student: The Method of Learning*. Translated by G. E. Von Grunebaum and T.M. Abel. New York: King's Crown Press, 1947.

—. *Pedoman Belajar Bagi Penuntun Ilmu Secara Islami*. Translated by Muhammad Thaifuri. Surabaya: Menara Suci Ltd, 2008.

Artha, Ruly, Junaedi Junaedi, Andino Maseleno, Miftachul Huda, and Mohd Hairy Ibrahim. "Improving Clean and Healthy Islamic Educational Institution." *Linguistics and Culture Review* 5, no. S1 (August 3, 2021): 266–73. <https://doi.org/10.21744/lingcure.v5nS1.1372>.

Asrori, A. Ma'ruf. *Etika Bermasyarakat*. Al-Miftah, 1996.

Bahrudin, Bahrudin, Mahyudin Ritonga, Andino Maseleno, Miftachul Huda, and Mohd Hairy Ibrahim. "Social Learning for Understanding Planning Practices at the Individual Level." *Linguistics and Culture Review* 5, no. S1 (August 3, 2021): 284–92. <https://doi.org/10.21744/lingcure.v5nS1.1374>.

Baidhawy, Zakiyuddin. "Building Harmony and Peace through Multiculturalist Theology-based Religious Education: An Alternative for Contemporary Indonesia." *British Journal of Religious Education* 29, no. 1 (2007): 15–30. <https://doi.org/10.1080/01416200601037478>.

Berkowitz, Marvin W. "What Works in Values Education." *International Journal of Educational Research, Values Education and Holistic Learning*, 50, no. 3 (January 1, 2011): 153–58. <https://doi.org/10.1016/j.ijer.2011.07.003>.

Fahriana, Ava Swastika, and Miftachul Huda. "Application of Analysis of Strengths, Weaknesses, Opportunities, and Threats in Islamic Education Institutions." *Istawa Jurnal Pendidikan Islam* 4, no. 1 (2019): 50–64. <https://doi.org/10.24269/ijpi.v4i1.1670>.

Grine, Fadila, Benaouda Bensaid, Mohd Roslan Mohd Nor, and Tarek Ladjal. "Sustainability in Multi-Religious Societies: An Islamic Perspective." *Journal of Beliefs & Values* 34, no. 1 (April 1, 2013): 72–86. <https://doi.org/10.1080/13617672.2013.759363>.

Hafidzah, Laily. "Textbooks of Islamic Education in Indonesia's Traditional Pesantren: The Use of al-Zarnūjī's *Ta'lim al-Muta'allim* Tariq at-Ta'allum and Hasyim Asy'ari's *Adab al-Alim Wa al-Muta'allim*." *Al-Albab* 3, no. 2 (December 2014): 199–212. <https://doi.org/10.24260/alalbab.v3i2.239>.

Halstead, J. "Values and Values Education: Challenges for Faith Schools." In *International Handbook of Learning, Teaching and Leading in Faith-Based Schools*, 65–81. Netherlands: Springer Netherlands, 2014. https://doi.org/10.1007/978-94-017-8972-1_3.

Halstead, J. Mark. "An Islamic Concept of Education." *Comparative Education* 40, no. 4 (2004): 517–29.

Hasbi, Muhammad, Rusdin Muhalling, Miftachul Huda, and St Najmah. "The Exploring Between Theological Thinking and Education on Abd. Qahhar Mudzakkar." *Psychology and Education Journal* 58, no. 4 (May 2021): 2511–30.

Hasbi, Muhammad, Sulaeman, Kamiruddin, Miftachul Huda, and Mezut Idriz. "The Dangerous Global Effect of HIV&AIDS on Society in the Perspective of Islamic Thinking and Medical Science." *Review of International Geographical Education Online* 11, no. 5 (September 12, 2021): 4056–65.

Haydon, Graham. *Education and the Educational Environment*. London and New York: Routledge, 2006.

Hitti, Philip K. "Ta'lim Al-Muta'allim -- Tarīq al-Ta'allūm. Az-Zarnūjī , G. E. von Grunebaum." *Speculum* 23, no. 2 (April 1948): 289–90. <https://doi.org/10.2307/2852960>.

Huda, M., K. A. Jasmi, A. K. Mohamed, W. H. Wan Embong, and J. Safar. "Philosophical Investigation of Al-Zarnūjī's Ta'lim al-Muta'allim: Strengthening Ethical Engagement into Teaching and Learning." *The Social Science* 11, no. 22 (2016): 5516–19.

Huda, Miftachul, Kamarul Azmi Jasmi, Ismail Mustari, Bushrah Basiron, and Noraisikin Sabani. "Traditional Wisdom on Sustainable Learning: An Insightful View from Al-Zarnuji's Ta 'lim al-Muta 'allim." *SAGE Open* 7, no. 1 (2017): 2158244017697160.

Huda, Miftachul, Kamarul Azmi Jasmi, M. I. B. Mustari, and A. B. Basiron. "Understanding of Wara'(Godliness) as a Feature of Character and Religious Education." *The Social Sciences* 12, no. 6 (2017): 1106–11.

Huda, Miftachul, Kamarul Azmi Jasmi, Mohd Ismail Mustari, Bushrah Basiron, and N. Sabani. "Understanding Divine Pedagogy in Teacher Education: Insights from Al-Zarnuji's Ta'lim Al-Muta'Allim." *The Social Sciences* 12, no. 4 (2017): 674–79.

Huda, Miftachul, and Mulyadhi Kartanegara. "Curriculum Conception in the Perspective of the Book *Ta'lim Al-Muta'allim*." *International Journal of Education and Research* 3 (March 6, 2015): 221–32.

—. "Ethical Foundation of Character Education in Indonesia: Reflections on Integration between Ahmad Dahlan and al-Zarnuji." In *Persidangan Antarbangsa Tokoh Ulama Melayu Nusantara (PanTUMN)*, 1:404–20, 2015. <https://doi.org/10.13140/RG.2.1.5082.1605>.

—. "Islamic Spiritual Character Values of Al-Zarnūjī's *Ta'lim al-Muta'allim*." *Mediterranean Journal of Social Sciences* 6, no. 4 (July 7, 2015): 229–36. <https://doi.org/10.5901/mjss.2015.v6n4s2p229>.

—. "The Significance of Educative Environment to the Character Development: A Study of al-Zarnūjī's *Ta'lim Al-Muta'allim*." *International Journal for Innovation Education and Research* 3, no. 3 (March 31, 2015): 191–200. <https://doi.org/10.31686/ijier.vol3.iss3.338>.

Huda, Miftachul, Ajat Sudrajat, Razaleigh Muhamat, Kamarul Shukri Mat Teh, and Burhanuddin Jalal. "Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul (Trust in God)." *International Journal of Ethics and Systems*, 2019.

Huda, Miftachul, Jibrail Bin Yusuf, Kamarul Azmi Jasmi, and Gamal Nasir Zakaria. "Al-Zarnūjī's Concept of Knowledge ('Ilm)." *SAGE Open* 6, no. 3 (2016): 2158244016666885.

Huda, Miftachul, Jibrail Bin Yusuf, Kamarul Azmi Jasmi, and Gamal Nasir Zakaria. "Understanding Comprehensive Learning Requirements in the Light of Al-Zarnūjī's *Ta 'lim al-Muta 'allim*." *Sage Open* 6, no. 4 (2016): 2158244016670197.

Hussain, Khuram. "An Islamic Consideration of Western Moral Education: An Exploration of the Individual." *Journal of Moral Education* 36, no. 3 (September 1, 2007): 297–308. <https://doi.org/10.1080/03057240701552802>.

Ishak, H., and M. H. Mamat. "Student Learning Factors in J-QAF Khatam Al-Quran Model." *Annals of the Romanian Society for Cell Biology*, 2021, 291–300.

J. Mark Halstead. "Islamic Values: A Distinctive Framework for Moral Education?" *Journal of Moral Education* 36, no. 3 (September 1, 2007): 283–96. <https://doi.org/10.1080/03057240701643056>.

Jandra, Mifedwil, Miftachul Huda, and Andino Maseleno. "Inequalities in Access of Learning in Primary School: Voices from Children with Special Needs." *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020).

Jandra, Mifedwil, Ahmad Kilani Mohamed, Miftachul Huda, and Andino Maseleno. "Communicating Islam Is Friendly for All (CIFA)." *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020).

Kartanegara, Mulyadhi, and Miftachul Huda. "Constructing Civil Society: An Islamic Cultural Perspective." *Mediterranean Journal of Social Sciences* 7, no. 1 S1 (2016): 126–126.

Kencana, Ulya, M. Huda, and A. Maseleno. "Waqf Administration in Historical Perspective: Evidence from Indonesia," 2019.

Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam, 2009.

Maseleno, Andino, Azmil Hashim, Fauziah Che Leh, Basinun, Abdullah Idi, Mawardi Lubis, Yenni Patriani, and Miftachul Huda. "Pedagogical Competence of Islamic Faith and Moral Teachers." *European Journal of Molecular & Clinical Medicine* 7, no. 6 (December 14, 2020): 2266–85.

Maseleno, Andino, Miftachul Huda, Mazdi Marzuki, Fauziah Che Leh, Azmil Hashim, and Mohd Hairy Ibrahim. "Translating Islamic Identity into Numbers." *Linguistics and Culture Review* 5, no. S1 (2021): 139–59.

Masroom, Mohd Nasir, WMAWM Yunus, and Miftachul Huda. "Understanding of Significance of Zakat (Islamic Charity) for Psychological Well-Being." *Journal of Critical Reviews* 7, no. 2 (2020): 693–97.

Mazloom, Saima, Muhammad Athar Hussain, Mohd Aderi Che Noh, Miftachul Huda, and Andino Maseleno. "Correlation of Teaching Styles of English Teachers with Students Engagement in Secondary Classes." *Annals of the Romanian Society for Cell Biology*, 2021, 301–25.

Ministry of National Education of Republic of Indonesia. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (2003).

Muizzuddin. "Etika Belajar Dalam Kitab Ta'lîm Muta'allim." *Jurnal Al-Ittijah* 4, no. 1 (2012): 1–18.

Musa, Norhafizah, Siti SuhailaIhwani, Azahar Yaakub, Adibah Muhtar, Adnan N. I. M, Mohd Izhar Ariff Mohd Kashim, Mohd Aderi Che Noh, Miftachul Huda, and Andino Maseleno. "Factors Influencing Youth'sAkhlaq: A Survey in Arfiah Shelter Home." *Annals of the Romanian Society for Cell Biology* 25, no. 2 (March 2021): 326–34.

Nata, Abuddin. *Pemikiran Para Tokoh Pendidikan Islam*. Jakarta: Raja Grafindo Persada, 2003.

Noh, Mohd Aderi Che, and Miftachul Huda. "Understanding the Quran Resources As Main Principle for Family Institution In Islamic Education." *Journal of Critical Reviews* 7, no. 2 (2020): 688–92.

Salleh, Mohd Afandi, Nasa'i Muhammad Gwadabe, Fadzli Adam, Miftachul Huda, and Mohd Fauzi Abu Hussin. "The Use of Religion As Tool For Ideological Indoctrination By Boko Haram: A Critical Discourse." *Journal of Critical Reviews*. 7, no. 2 (2020): 806–10.

Siddiqui, Ataullah. "Ethics in Islam: Key Concepts and Contemporary Challenges." *Journal of Moral Education* 26, no. 4 (December 1, 1997): 423–31. <https://doi.org/10.1080/0305724970260403>.

Sudrajat, Ajat, Danar Widiyanta, H. Y. Agus Murdiyastomo, Dyah Ayu Anggraheni Ikaningtiyas, Miftachul Huda, and Jimaaín Safar. "The Role of Indonesia in Creating Peace in Cambodia: 1979-1992." *Journal of Critical Reviews* 7, no. 2 (2020): 702–6.

Syarkun, Mif Rohim Noyo, and Miftachul Huda. "The Role of Ahl Al-Sunnah Wa Al-Jama'ah As Manhaj (Predecessor) and Mazhab (School of Thought) on Progressing of World's Civilization." *Journal of Critical Reviews* 7, no. 2 (2020): 707–11.

Tarto, M. Jandra Janan, Miftachul Huda, and A. Maseleno. "Expanding Trilogy-Based Headmaster Leadership: A Conceptual Framework." *TEST Engineering and Management* 81, no. Nov-Dec (2019): 4356–73.

Wahyudi, Arif, and Miftachul Huda. "Internalization of Islamic Values for Students with Special Needs in Special School Education Institutions (SLB)." *AL-HAYAT: Journal Of Islamic Education* 3, no. 1 (2019): 90–97.

Yahya, Mohammad Slamet. "Atmosfir Akademis dan Nilai Estetik Kitab Ta'lim al Muta'allim." *Journal Ibda'* 3, no. 2 (2005): 1–10.

Zainuri, Ahmad, Miftachul Huda, and Andino Maseleno. "Empowering Social Competence in Reflective Teaching: An Empirical Research of Madrasah Ibtidaiyyah (Islamic State Elementary School) in Indonesia." *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020).