

## **SUFISTIC CHARACTER EDUCATION ON *ENRHIRIDON STUDIOSSII* OF AZZARNUJI**

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### **ABSTRACT**

Along with world development civilization on science and technology. The realm of education today seems to be a highlight major public in the sight of social, political, economic and cultural. All dimensions of life seems cynical to the world of education in this globalization era. Starting from the intellectual circle filled with the their rhetoric of the theory of scientific concepts to lay people who do not recognize the bench of studies who speaks with scathing criticism in the rules of education which always changing in according with the demands of the times. But in the middle the rapid development of every aspect of life, felt by the teachers and community widely, as if there is something decreased even almost vanished in a seeker of knowledge (student). The condition of the decline of morality of a student in this generation is getting down dramatically compared with those of previous generations.

We need to find an effective and efficient solution in this condition, so that moral decadence does not continue to occur. Education is not only in science and skill oriented but also must keeping the best of values life. If the government with the slogans "Mental Revolution" just as a lieutenant and does not found the right solution in the stages of its application. Then the Values of life will gradually disappear little by little. Whereas the true of this concept will provide a synergistic holistic aspect in a seeker of knowledge (*lahiriyah* and *bathiniyyah*). So the thought of Az Zarnuji poured in the book *Ta'lim Muta'alim* ever translated in Latin as *Enchiridon Studiossi* is still relevant to be studied and applied on Islamic education today. This book containing the Sufism character which is the classical literature that discusses the learning strategies and concepts of education combined harmoniously with the concept of the teachings of Sufism. Although this is not expressed explicitly by the author, but the concept and strategy of education that he put forward very sufistik with language that always refers to the foundation of ethics-religion.

**Keyword: Azzarnuji, Talim Muta'alim, Character of Education, Seeker of knowledge.**

## **A. INTRODUCTION**

In line with the rapid development of science and technology, it is necessary to develop education in accordance with the demands of the times, taking into account the aspects of positive and negative influences. This is because education as part of human civilization, will inevitably will undergo changes and developments. However, the current educational reality shows contrasting changes and scenes, where teachers are merely as "science transfers" like robots, and students as "recipients" are robots as well. And finally become a "mechanical" order like a machine. Even besides that morals also less attention, good morals towards teachers, morals against fellow students. So do not be surprised when Az-Zarnuji says: many of the students actually have been serious about science, but they do not feel the pleasure of science, this is because they leave or pay less attention to ethics (morals) in studying.

Therefore, such educational conditions encourage us to build a new worldview in education that is not only knowledge oriented and skill oriented, but also value-oriented. Because the learning process that emphasizes the moral values (honesty, harmony, and mutual respect) is something that can not be ruled out, even circumvented.

The educational process that emphasizes morals or ethical values as above seems to have received serious attention by the 12th century educational leader M, namely Az-Zarnuji. He has compiled the book of *Ta'limul Muta'allim* which in it is loaded with morals or ethical and aesthetic values in the learning process. This book has been used as a reference for santri in most boarding schools in the archipelago. The moral values are seen in Az-Zarnuji thinking about the relationship and interaction of teachers with students, students with students, even students with the surrounding environment.

Al-Zarnuji is one of the medieval educational figures who have provided solutions on how to create an education that is not only world-oriented, but also oriented to an end. One of the works in realizing the idea is the famous book entitled *Ta'lim al-Muta'allim Ṭuruq al-Ta'allum* which is one of the classical works in the field of education which has been widely studied and studied by the claimant of science, especially in boarding school, both in institutions that are still traditional or modern.

The material of the book is loaded with contents of spiritual moral education-tasawuf which if realized and applied in everyday life, of course the ideal goal of Islamic education can be achieved.

In addition he also noted that the book of Ta'lim al-Muta'allim has been translated into Latin entitled *Enrhiridon Studiosii* by H. Reland in 1907 AD and later also edited by C. Caspari in 1838. In Indonesia the authors got their own the book of Ta'lim al-Muta'allim which has been translated by Abdul Kadir al-Jufri under the title Ta'lim Al-Muta'allim in 1995

## **B. DISCUSSION**

### **1. AZZARNUJI'S BIBLIOGRAPHY**

The full name of al-Zarnuji is Burhanuddin al-Islam al-Zarnuji, among scholars there is no certainty about the date of his birth. As for death, at least there are two opinions that can be raised here. The first opinion is that Burhanuddin al-Zarnuji died in 591/1195. While the second opinion says that al-Zarnuji died in 840/1243 AD, while others say that Burhanuddin al-Zarnuji lived with Rida al-Dnn al-Naysabūri who lived between 500-600 H. Grunebaum and Abel said that Burhanuddin al-Zarnuji was toward the end of the 12th and beginning of the 13th century AD.

Similarly, about the area where his birth there is no definite information, but when viewed from his ratio, that is al-Zarnuji, then some researchers say that he came from Zaradj. In this regard Mochtar Affiandi said "It is a city in Persia which is formally a capital and city of Sadijistan to the south of Herat (now Afghanistan)". Similar opinion was also expressed by Abd al-Qadir Ahmad who said that al-Zarnuji came from an area now known as Afghanistan.

About his educational history can be known from the description proposed by researchers, such as Djudi who said that al-Zarnuji studying in Bukhara and Samarkand, the city that became the center of scientific activities, teaching and others. The mosques of the two cities served as educational institutions and majlis taklim are raised by some teachers such as Burhanuddin al-Marginani, Syamsuddin abd al-Wajdi Muhammad bin Muhammad ibn Abd al-Sattar al-Amidi and others -other.

In addition, Burhanuddin al-Zarnuji also learned to Ruknuddin al-Firqinani, one of the fiqh scholars, poets and poets who died in 594/1170 and Rukn al-Islam Muhammad bin Abi Bakar known as Khawahir Zada , a mufti in Bukhara and an expert in fiqh, literature and poetry that died in 573/1170.

Based on that information, it is possible that al-Zarnuji besides experts in the field of education and tasawuf, also mastered other fields of science, such as literature, fiqh, kalam science and so forth. Although it is not yet known for certain that for the field of Sufism he possessed a famous teacher of Sufism, but it can be expected that by possessing extensive knowledge in fiqh and kalam science accompanied by a subtle and profound literary soul, one will be able to gain access (opportunity) to enter into the world of Sufism.

In addition to the educational background factors mentioned above, social situation factors and the development of society also greatly affect the mindset of a person, as well as Burhanuddin al-Zarnuji. Therefore, in the next section will also be educational situation in the time in which Al-Zarnuji lived.

## **2. EDUCATIONAL SITUATION IN THE PERIOD OF AZZARNUJI**

In the history of Islamic education, known periodization of growth and development of Islamic education is divided into five periods, namely the life of the Prophet Muhammad. (571-632 CE), the four caliphs (Khulafā al-Rāsyidīn (632-661 CE), Umayyad rule in Damascus (661-750 CE), the Abbasid period in Baghdad (750-1250 AD), and the period of the fall of Caliph rule in Baghdad (1250 AD to the present).

Grunebaum suggests that al-Zarnuji lived around the end of the twelfth or early thirteenth century AD (591-640/1195-1243). From that time period, if drawn a straight line to the periodization of the history of Islamic education, then means the life of al-Zarnuji is when the fourth period, that is between 750-1250 AD. In historical records, this period is the golden peak period or the progress of Islamic civilization on general and Islamic education in particular. Hasan Langgulung said that this Islamic golden age recognizes two centers, the Baghdad-based Abbasid empire that lasted for approximately five centuries (750-1258 AD) and the Umayyad empire in Spain lasting for approximately eight centuries (711-1492 AD).

The progress of Islamic civilization and culture is growing rapidly which is marked by the emergence of educational institutions ranging from basic to college. Among these institutions is the Nizamiyah madrasah, founded by the prime minister Nizām al-Mulk, a ruler of the Bani Saljuq government. In each city Nizām al-Mulk founded a large madrasa, as in Baghdad built in 457/1063), as well as in Balkh, Naisabur, Herat, Asfahan, Basrah, Marw and others.

In addition, there are also a madrasah al-Nuriyah al-Kubra founded by Nuruddin Mahmud Zanki in 563/1167 AD in Damascus which has many branches in almost all corners of the city of Damascus. Similarly, the madrasah al-Muntasiriyyah founded by the Abbasid caliph, al-Muntasir Billah in Baghdad in 6S1H./1234 AD

With regard to this information, it seems clear that Azzarnuji lived at the time of Islamic science and culture was reaching its golden peak and glory, that is, at the end of the Abbasid caliphate which was marked by the emergence of encyclopedic Islamic thinkers who were incomparable to the coming thinkers then.

The condition of growth and development is very profitable for the formation and growth of al-Zarnuji mindset as a scientist or scholar of knowledge. On this basis, Hasan Langgulung considers that al-Zarnuji is a philosopher who has his own system of thought and can be aligned with other philosopher figures such as Ibn Sina, al-Ghazali and others.

### **3. TA'LĪM MUTA'ALLIM (*ENRHIRIDON STUDIOSII*)**

The Book of Ta'līm al-Muta'allim by al-Zarnuji is acknowledged as a work of the genius and the monumental and its existence is greatly taken into account. The book is also widely used as research material and references in the writing of scientific papers, especially in the field of education. The specialty of the book lies in the material it contains. Though small and with a title that seems to talk about learning methods, it is actually very dense, covering learning objectives, learning principles, learning strategies and so on, all of which are patterned and grounded at one point; namely moral-religious.

This book with its alleged popularity as the only work of al-Zarnuji that has spread throughout the world, he has been in print, translated and studied in various countries, both in the East and in the West. Particularly in Indonesia, the book of Ta'līm al-Muta'allim is studied and studied in almost every Islamic educational institution, especially in classical Islamic educational institutions with traditional patterns such as boarding schools, and even modern huts such as Islamic Modern Darussalam Gontor, for example.

The Book of Ta'lim al-Muta'allim is a book that has a small form and consists only 13 (thirteen) chapters but the contents are very solid. Book of Ta'lim al-Muta'allim which contains about learning objectives, learning principles, learning strategies and learning ethics and so on until now the book is still relevant to be studied and applied for Islamic education today. Among the chapters are:

First, understanding the nature of science, the law of seeking knowledge, and its virtue.

فصل: فى ماهية العلم, والفقہ, وفضله

Second, the intention in seeking knowledge.

فصل: فى النية فى حال التعلم

Third, how to choose science, teachers, friends, and perseverance.

فصل: فى اختيار العلم, والأساتذ, والشريك, والثبات

Fourth, how to respect science and teachers

فصل: فى تعظيم العلم وأهله

Fifth, seriousness in seeking knowledge, continuous and noble ideals.

فصل: فى الجد والمواظبة والهمة

Sixth, the beginning and intensity of learning and its arrangement

فصل: فى بداية السبق وقدره وترتيبه

Seventh, tawakal

فصل: فى التوكل

Eighth, time to study knowledge

فصل: فى وقت التحصيل

Ninth, love each other and advise each other

فصل: فى الشفقة والنصيحة

Tenth, looking for additional science

فصل: فى الإستفادة واقتباس الأدب

Eleventh, be wara 'when studying '(keeping away from the haram and syubhat)

فصل: فى الورع

The twelve, the things that can strengthen memorization and which weaken it.

فصل: فيما يورث الحفظ, وفيما يورث النسيان

Thirteen, things that facilitate the coming of wealth, things that can prolong, and reduce age. (problems sustenance and age.)

فصل: فيما يجلب الرزق, وفيما يمنع, وما يزيد فى العمر, وما ينقص

Book of Ta'lim al-Muta'allim which contains about learning and science that must be studied, is adhered to understand the division of science according to fiqh category. In this book it is clear that every student is not required to seek all knowledge. What is required first is the science used everyday (science of things). It is based on a

history which means "that the best of knowledge is the science of things, and the best of deeds or deeds is to examine the deeds of things". The sciences are then associated with mandatory work in worship such as prayer, fasting, paying zakat and so forth.

### C. SUFISTIC EDUCATION ASPECT

The meaning of sufistic education in the meaning of this paper is an educational system that is Islamic and contains teachings or Sufism. Aspects of Sufism education contained in the book Ta'līm al-Muta'allim are as follows:

#### 1. Repent (توبة)

The problem of repent (*tawbah*) in the Book of Ta'līm al-Muta'allim is not specifically and explicitly because it is not a book of tasawuf, but rather a book that discusses the ethics and success of a strategy in learning. Nevertheless, from some of the authors' statements, it appears that the main points of his mind are sufistik and contains the teachings of Sufism.

In one of the discussion, the authors write with the phrase:

فأما ما يرث النسيان فالمعاصي وكثرة الذنوب

*One of the causes of forgetting is the deeds of ma'siat and many sins*

From that statement, it is clear that the concept of successful learning in the perspective of al-Zarnuji is to be cleansed of all sins and sinners. The effort that must be done by a claimant of knowledge so that he can always clean from sin and immoral, is nothing but by doing tawbah. The expected surname is certainly in the real sense of repent (*tawbat al-nasūhā*).

When analyzed, the knowledge of knowledge claimant memorized as a standard to measure the success rate of learning. This can be restored to the prevailing educational pattern of the time, even up until now (especially in some Middle Eastern countries), the more verbalistic pattern of education. That is, the pattern of education is more concerned with aspects of memory or memorization and not too oriented to increase critical power, analysis and synthesis. In an attempt to acquire the ability to memorize and remember good, then the claimant of science is required to leave things that can prevent it, that is the form of sin and immoral.

## 2. Zuhd (زهد)

Concerning the concept of *zuhd* education delivered by al-Zarnuji, can be put forward as follows:

- a. In his discussion of the intention of learning, he states that among the things that must be considered by the claimant of science is not to acquire the knowledge he obtained with full sincerity and difficulty is used as a means to pursue worldly material life, which is actually contemptible, little value and not lasting. More clearly he writes:

وينبغي لطالب العلم ان يتفكر في ذلك فانه يتعلم العلم بجهد كثير فلا يصرفه الى الدنيا  
الحفيرة القليلة الفانية

Just as the claimants of science pay attention to what has been pointed out above, for after all, he has crossed the line of suffering long enough, so do not let the knowledge that has been obtained is used as a means of collecting material materialistic worldliness, little value and temporary

- b. People who are in the process of learning are required to try as much as possible to reduce activities related to worldly busyness. Because it will only be a burden of thought that can ultimately interfere with and undermine the concentration of learning. He should not feel sad and restless because of the world's affairs, for such sorrows and anxieties bring no benefit at all, would endanger the heart, the mind and the body and can destroy good deeds. Instead he should pay more attention to the business-oriented affairs of the afterlife. Al-Zarnuji explicitly wrote:

ولا بد لطالب العلم من تقليل العلامة الدنيوية بقدر الوسع وليهتم العاقل لامر الدنيا لان الهم  
والحزن لا يرد مصيبة ولا ينفع بل يضر القلب والعقل واليدين ويخل بأعمال الخير ويهتم  
لامر الآخرة فلأنه ينفع

A learner should not with all his might to reduce his worldly busyness ... For those who use reason, should not be troubled by world affairs, because feeling anxious and sad here will not be able to avoid the calamity, no use, will endanger the heart, mind and body and can damage good deeds, but the things that must be paid attention are the afterlife business, because only this is the business that will bring benefits.



### 3. Be patient (صبر)

With respect to patience, Azzarnuji affirms the need for patience in all things, though he also realizes that this patient and steadfast attitude is severe: **واعلم بان الصبر** (be patient, steadfast and steadfast is the base virtue in everything, but rarely anyone can do it).

Therefore, students who want to succeed in learning, should have the nature and attitude of patience. For that he says:

**فينبغي لطالب العلم ان يثبت ويصبر على أستاذ وعلى كتاب حتى لا يتركه ابتر وعلى فن حتى لا تشتغل بغيره قبل ان يتقن الاول وعلى بلد حتى لا ينتقل الى بلد آخر من غير ضرورة فان ذلك كله يفرق الأمور ويشغل القلب ويضيع الاوقات ويؤذى المعلم**

So students should have a steadfast and patient heart in learning to the teacher, in studying a book should not be abandoned before perfect learning, in a field of science should not move to other fields before understanding it really and also in the place of learning do not move to other places except for being forced, and if this is broken, it can make the business go awry, the heart is not calm, the time is wasted and hurt the teacher.

### 4. Tawakkal (توكل)

In the book of Ta'līm al-Muta'allim, al-Zarnuji wrote a special chapter on tawakkal. He said that every claimant of science must have attitude *tawakkal* (resignation), especially in the matter of sustenance, because it will affect his learning, attention and concentration on the lesson will be disturbed, so the learning result is not maximal.

Then, al-Zarnuji added that busy thinking and dealing with the problem of sustenance, both in the form of food and clothing (clothing), will only hinder a claimant of science to achieve success, which is symbolized by al-Zarnuji as noble and noble character. And if it does affect him, it will be difficult for him to eliminate that influence. Furthermore al-Zarnuji suggested that the prosecutor of science multiply to do good and not affected by the seduction of his lust. He writes as follows which means:

**ثم لا بد لطالب العلم من التوكل فى طالب العلم ولا يهتم لأمر الرزق ولا يشغل قلبه بذلك. روى أبو حنيفة رحمه الله عن عبد الله بن الحارث الزبيدي صاحب رسل الله صلى الله عليه و سلم: من تفقه فى دين الله كفى همه الله تعالى ورزقه من حيث لا يحتسب.**

Students must put their trust in science. Do not shake because of the problem of rizki, and his heart was not carried there. Abu Hanifa narrated from Abdullah Ibn al-Hassan Az-Zubaidiy friend of the Prophet: "Whoever studies the religion of Allah, then Allah will provide for his needs and give him rizki from a way not previously thought."

With regard to the above statement of al-Zarnuji, it is clear that Sufism or aspects of tasawuf he emphasized in the education theory. That is, the claimant of science should break with the worldly problems (do the pattern of life zuhud) and do not have to worry about the problem of sustenance. Instead they have to put up or surrender completely surrender to Allah SWT

To support this statement, he based his teachings on Mansur al-Hallaj, who answered a man's question for advice in studying and he expressed "keep yourself busy, for if you are not busy, he will keep you busy". In this section, az-Zarnuji essentially states that seeking knowledge requires full concentration, and must avoid doubt. Scientific prosecutors are also required to be patient in studying as experienced by Prophet Musa As. Needs to be understood because in science will not be separated from the difficulties.

فإن من اشتغل قلبه بأمر الرزق من القوت والكسوة قل ما يتفرغ الأمور  
 قيل: دع المكارم لا ترحل لبغيتها واقعد فإنك انت الطاعم الكاسى  
 قال رجل [لابن] المنصور: هي نفسك, إن لم تشغلها شغلناك

Because a person whose heart has been affected by rizki affairs whether food or clothing, it is rare to remove that influence to attain the virtuous and the mulya cases. Syi'ir mentions:

Leave glory, do not you search

Sit quietly, you will be fed and worn

One man said to Manshur Al-Hallaj: "Give me a will!" he said: "My will is your lust, or if you do not subdue, you are the one who is defeated."

فينبغى لكل أحد الخير حبى

For each person, should make his busyness by doing good, and do not be influenced by the seductive desires

##### 5. Tawadu 'and Warā' (توضع و وراع)

Speaking of tawadu 'problem, especially in the world of education and scholarship, al-Zarnuji states that this trait is absolutely must be owned and applied in the

life of every Muslim person, especially the scientists and scholars. Tawadu 'in the sense of not boasting and boasting and not also humiliating and excessively humbled. A scientist should not be arrogant with the knowledge he has, because the science is not how much, especially when compared with the breadth of knowledge of God. In his book, al-Zarnuji writes:

The one who is knowledgeable should be tawadu (middle attitude between arrogant and discouraged), do iffah, whose further explanation can be found in the book of character. Regarding the importance of the nature of warā 'in the field of education, al-Zarnuji discusses it specifically by making a special chapter on warā'. According to him, the nature of warā 'at the time of science is an absolute must have. He quotes an account which he mentions as a hadith, namely:

Whoever is not wara 'while deepening knowledge, Allah swt. would give her a trial with one of three things: dead at a young age, placed in a township with fools, or being worshiped by the sultan / ruler.

With regard to this information, H. A. Mukti Ali provides commentary as follows:

Seeing the third kind of trials, this is probably why our scholars used to set up a boarding school in villages far from Dutch power. The non-cooperative attitude of the ulama to colonialism may be due to the understanding of this hadith. Of course, the ruler of our country after independence (1945) is not what is meant by the sultan in this hadith, because our rulers are not trying to kill Islam.

Some other things that also include in the effort to maintain the nature of warā 'to avoid themselves from people who like to do damage, immorality and unemployment. Because, the association would bring bad influence, facing the direction of studying time, mirrored with the sunna of the Prophet, please pray for the scholars of benevolent scholars and do not get exposed to bad prayers of persecuted people.

روى بعضهم حديثاً في هذا الباب عن رسول الله صلى الله عليه وسلم أنه قال: من لم يتورع في تعلمه ابتلاه الله تعالى بأحد ثلاثة أشياء: إما أن يميته في شبابه, أو يوقعه في الرساتيق, أو يبتليه بخدمة السلطان; فكلما كان طالب العلم أروع كان علمه أنفع, والتعلم له أيسر وفوائده أكثر.

In the matter of waro ', some scholars narrated hadith from the Messenger of Allah. : "Whoever does not do waro 'time of study, then Allah gave him the test with one of three things: turned off young, placed in the village of the fools or made official

servant. If you want to make wara 'then the knowledge is more useful, learning will easily with many-many useful.

ومن الورع [الكامل] أن يتحرز عن الشبع وكثرة النوم وكثرة الكلام فيما لا ينفع

Including a wara 'is to keep herself not to have a very full stomach, too much sleep and a lot of talk about things that are not useful.

وأن يتحرز عن أكل طعام السوق إن أمكن, لأن طعام السوق أقرب إلى النجاسة والخبثاء, وأبعد عن ذكر الله وأقرب إلى الغفلة, ولأن أبصار الفقراء تقع عليه ولا يقدر على الشراء منه, فيتأذون بذلك فتذهب بركته.

And to abandon the cooking food in the market if possible because this food is more prone to dirty and unclean, far from remember to Allah (*dzikrullah*), even make the guard of Allah, also the poor know that it is not able to buy it that finally grieve, so the blessing becomes lost because of things that matter.

وحكي أن الإمام الشيخ الجليل محمد بن الفضل كان في حال تعلمه لا يأكل من طعام السوق, وكان أبوه يسكن في الرساتيق ويهيئ طعامه ويدخل إليه يوم الجمعة, فرأى في بيت ابنه خبز السوق يوماً فلم يكلمه ساخطاً على ابنه فاعتذر ابنه, فقال: ما اشتريت أنا ولم أرض به ولكن أحضره شريكى, فقال أبوه: لو كنت تحتاط وتتورع عن مثله لم يجرؤ شريكك على ذلك. وهكذا كانوا يتورعون فلذلك وفقوا للعلم والنشر حتى بقي اسمهم إلى يوم القيامة.

Syaikhul Jalil Muhammad Ibnul Fadl at the time of his study, is never to eat market food. His own father was a hamlet who always sent him every Friday. One day, the father found out there was a market bakery in Mohammed's room. He was angry, and did not want to talk to his son. Muhammad was mature and he said: I did not buy the bread and did not want to eat it, but it was my friend, my father. The answer: if you are careful and waro 'undoubtedly your friend will not carelessly give such bread. Thus the early learners did waro 'and in fact many can gain knowledge and teach it, until the fragrance of their name remains eternal until the end of the world.

ووصى فقيه من زهاد الفقهاء طالب العلم أن يتحرز عن اللبنة وعن مجالسة المكثار, وقال: من يكثر الكلام يسرق عمرك ويضيع أوقاتك.

There is a zuhud fiqh expert to a disciple: Keep yourselves from ghibah and hang out and hang out with people who talk a lot. Then he said again: that talkative person steals your age and throws away your futile time. "

ومن الورع أن يجتنب من أهل الفساد والمعاصي والتعطيل, [ويجاور الصالحاء] فإن المجاورة مؤثرة, وأن يجلس مستقبل القبلة ويكون مستنًا بسنة النبي عليه الصلاة والسلام, ويغتنم دعوة أهل الخير, ويتحرز عن دعوة المظلومين.

Including wara again should deny the destructive, immoral and unemployed, because the association was influential. Overlooking the direction of study time, reflected with the sunna of the Prophet, please doo'akan by the scholars of virtues and jngan to be exposed to bad prayers of all persecuted people including wara '.

#### **D. TEACHER AND STUDENT RELATIONSHIP**

While the concept of glorifying the teacher according to the thought of Az-Zarnuji reviewed in the book of Ta'lim al-Muta'a lim, specifically written in chapter IV, on Glorifying Science and Expert Science. In this chapter he discussed extensively the relationship of the teacher to the disciple, including some ethics to be considered by a disciple, related to the relationship as a fellow human in everyday life and relationships in the formal situation as a teacher and individual learning. However, in this case, how the ethics or attitudes of teachers to students is only discussed implicitly, because basically this book is written as a guide and guidance for the claimant of knowledge or the students. Learning is an attempt to gain knowledge With science can lead one to the path of light and degree of nobility. According Awaluddin, learning for Az-Zarnuji more interpreted as a valuable act of worship, which can participate deliver students to achieve happiness in the world and the hereafter. Because the intention to seek ridho Allah, the development and preservation of Islam and in order to be grateful for the blessings of God and eliminate ignorance, and not just a reorganization or cognitive structure and not in the sense of a relatively permanent change that occurs because of the reinforcement. Religion greatly upholds moral values in life, especially those who are knowledgeable. People who seek knowledge should pay attention to ethics grounds in order to succeed well in learning, to benefit from the knowledge learned and not to make it in vain.

Among the several ethics can be understood from the advice of Az- Zarnuji, which is related to ethics in maintaining the relationship between teacher and student. In initiating this discussion, he gives an affirmative statement to the learner (disciple), the affirmation is: "Behold the one who seeks knowledge will not gain knowledge and usefulness, except by glorifying knowledge and its experts, and glorifying the teacher. "The above statement becomes the underlying spirit of the students' respect for the

teacher, that the student will not be able to gain the benefit of science without any exaltation of knowledge and the person who teaches it. So to get a useful knowledge, requires the right way and means, namely to glorify the science that belongs to the glorification of science is a tribute to the teacher and his family. When we open the eyes, how great the sacrifice of Master who strives to educate people by eradicating ignorance, with patience and tenacious in guiding, directing students and transferring knowledge possessed, thus giving birth to individuals who have more value and degree of nobility both in the eyes of fellow beings or in the presence of Allah SWT. So respect for the teacher is a natural thing because basically the teacher does not need a respect but the humane teacher usually becomes offended if the student is disrespectful and disrespectful.

And as a form of giving glory and respect to the teacher, As a consequence of the moral attitude of glorification and respect for the teacher Az-Zarnuji provide suggestions and explanations, that respect is in the form of concrete attitude that refers to moral ethics and morality of a student to his teacher in daily interaction and in material form. Sheikh Az-Zarnuji quotes the poem of Sayidina Ali Karrama lahu wajhah as follows: "I know that the right of a teacher must be overruled. And must be guarded by every Islam. In retaliation for the teacher, it would be fitting for him to be given a thousand dirhams, even if he only taught one sentence. "In Awaluddin's study that this form of honor relates to the duty of the parents in an attempt to establish an intimacy with a teacher as an expression of gratitude and compensation for the time and service that has been devoted to educating the students. One form is to give some of his wealth to educators or teachers.

While the form of respect according to Az-Zarnuji thought that has been contained in the book is as follows:

- a. A disciple should not walk in front of the teacher
- b. Not occupying the teacher's seat.
- c. Does not precede speech except to get permission from the teacher.
- d. Do not multiply talks on the teacher's side.
- e. Do not ask questions when the teacher is displeased.
- f. Can take time to visit.
- g. Be patient not to knock on the door and wait until the teacher leaves.
- h. Always looking for teacher's love by keeping feelings and avoiding his wrath.
- i. Obedience to the command of the teacher except in the case of sin (sin), because obedient provision is obedient to the good not the bad.
- j. Respect and glorify children and their families or relatives.

One of his thoughts about morals towards a teacher who has been poured in a poem in the contents of his book is to place a teacher's position for learners with a doctor's position for his patients. With the placement it is as if Az-Zarnuji teaches the learners to obey and listen to all the advice of a teacher if he wants to be free from a disease in the form of his ignorance. And a teacher will be willing to give advice and teaching if a learner honors and respects it. Azzarnuji furnishes it with a string of poems as expressed as follows;

"There is no greater right except for the right of a teacher, it must be maintained by every Muslim, it is appropriate for a teacher who teaches to be glorified, given to him a gift of one thousand dirhams, even if it teaches only one letter." In respect of science Azzarnuji insists by writing or copy the lessons neatly for easy reading or repeat in the future.

#### **E. CONCLUSION**

The Book of Ta'lim al-Muta'allim contains the values of Sufism which is the classical literature that discusses learning strategies and concepts of education combined harmoniously listen to the concept of the teachings of Sufism. Although this is not expressed explicitly by the author, but the concept and strategy of education that he put forward very sufistik with language that always refers to the foundation of ethics-religion. The application of educational principles as described above in the current Islamic education system is not only perceived but must be done. To the extent that the goal of Islamic education is still in line with the true end

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