Ta'lim Al-Muta'allim in the Perspective of Legal Philosophy as a Foundation for Accomplishing Learning Goals

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ABSTRACT

The lack of success of education in providing benefits, both individually and in society, is one of the reasons for the lack of respect for the legal basis of education by educators. Through the study of the book of *Ta'lim al-Muta'allim* in the perspective of legal philosophy is expected to increasingly affirm the importance of obedience to the legal foundations in studying. The method applied library research, where the researchers used the book of *Ta'lim al-Muta'allim* as the main source of research data. The grasped points that related to the legal aspects of studying. As a result, the researchers found that in studying it was essential to have moral and ethical aspects in the process from beginning to end. Morality and ethics are all about the basis of rules or laws that serve as behavioral benchmarks. An invidual will succeed in his or her studying, if he or she put ethics outlined into his daily practice.

Keywords: Ethics, Morals, Philosophy of Law*, Ta'lim al-Muta'allim*

INTRODUCTION

Although many recommendations or rules have been written regarding codes of ethics in education, the reality is that these things cannot be used as a strong foundation to achieve learning goals. Ethics in education requires teachers to uphold it as well as for students. The Book of *Ta'lim al-Muta'allim* is one text that addresses ethics in education.

Children are the next generation of the nation's ideals and the nation's future, so that every child has the right to survival, growth and development, participation and the right to protection from acts of violence and discrimination as well as civil rights and freedom (Ketut Sudarsana, et al., 2019; Matulessy, et al., 2021). Children are a trust and a gift from God Almighty, who must always be looked after because within them are inherent honor, dignity and rights as human beings which must be upheld. Children's rights are part of the human rights contained in the 1945 Constitution in Article 28b paragraph 2, which states that "Every child has the right to survival, growth and development and the right to protection from violence and discrimination".

Based on considerations to protect children's human rights in all aspects, regulations were issued that regulate child protection, namely Law no. 23 of 2002. In Article 1 number 1 of Law no. 23 of 2002 concerning Child Protection (Law on Child Protection) a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. Based on the Law on Child Protection, all parties, including the government, parents, family and society, are obliged to provide protection to children from all actions that will harm the child. However, even though there are regulations that provide guarantees to protect children, the facts prove that these regulations cannot protect children from acts of violence. This can be seen from the news that violence against children is increasing every year.

More than 100 cases of violence (whether psychological, physical or sexual) against students occurred in the last year. This condition means that cases of violence against children are always in the spotlight, even though

Permendikbud Number 82 of 2015 has also been issued concerning the Prevention and Handling of Violence in Educational Unit Environments. Based on data from Simfoni PPA (Online Information System for the Protection of Women and Children) 2022 (https://kekerasan.kemenpppa.go.id, accessed Monday 1 May 2023), there were 541 cases of violence against children in educational environments.

The educational environment is expected to be a comfortable and safe place for students to gain knowledge, because good and conducive environmental conditions can encourage students to develop their potential to the maximum. However, in reality there is still the problem of bullying in the educational environment, both in the form of physical and psychological violence. There are even cases of sexual violence that occur in school environments. It is even more worrying that cases of psychological, physical and sexual violence do not only occur in formal education environments of schools but also occur in Islamic boarding school environments.

Based on this, various efforts to handle or prevent it are carried out from the legal side, the Ministry of Education and the Ministry of Religion through various relevant government parties. Many of these efforts include providing education to teachers, parents and stakeholders about forms of violence in the educational environment, as well as how to handle it through webinars. Handling of various cases of physical violence and sexual abuse that occur to children should not only focus on the Law on Child Protection, but also involve various parties.

Various types of violence experienced by students in the educational environment can be categorized, such as physical violence, psychological or verbal violence, and symbolic violence. Other categories of violence are based on the level of violence and the condition of the victim, including direct violence, indirect violence, repressive violence and alienative violence. Direct violence refers to actions that attack someone physically or psychologically. Indirect violence is an act that endangers humans, sometimes even threatening death, but does not involve a direct relationship between the victim and another party responsible for the act of violence. Repressive violence is related to the deprivation of basic rights other than the right to survive and the right to be protected from suffering or pain. Alienative violence refers to the deprivation of higher individual rights, for example the rights to emotional, cultural or intellectual growth (Sejiwa, 2008:32).

Various factors are behind the occurrence of cases of violence against students. According to Cynthia Crosson (2002: 65), the occurrence of various cases of violence against students is caused by a lack of understanding about how to educate children. Violence against students is a harsh action carried out against students at school under the pretext of disciplining students. Not a few teachers believe that violence is still effective in controlling students. However, this method can cause psychological trauma, or students will hold grudges, become increasingly resistant to punishment, and tend to vent anger and aggression against other students who are considered weak. If this negative circle continues to spin, it can perpetuate a culture of violence in society (Huraerah, 2012: 53).

As for violence or aggression, it is generally defined by emphasizing the form and purpose of the behavior. Berkowitz (1995:4) defines aggression as a form of behavior intended to hurt someone both physically and mentally. Apart from that, Steinmetz (in Kashani et al., 1991: 218) also states that aggression is an action that uses physical and verbal force to achieve a certain goal through conflict. This aggressive behavior is basically behavior that aims to injure, hurt or harm other people (Baron & Graziano, 1991:312). Baron (1996:347) adds that aggression is individual behavior aimed at injuring or harming other individuals who do not want this behavior to occur.

Several assumptions can be put forward to explain the phenomenon of violence that occurs in the world of education according to Muis, et al (2011: 64). First, violence in education can arise as a result of violations accompanied by punishment, especially physical. There are parties who violate and there are parties who impose sanctions. If sanctions exceed the limit or are not appropriate to the conditions of the violation, then acts of violence will occur. Subsequent acts of violence can occur if the perpetrator and victim take revenge. Brawls between students or between students are an example of this violence.

Second, violence in education can be caused by poor educational systems and policies in place. Curriculum content, which only relies on cognitive aspects and ignores affective aspects, causes a reduction in the

humanization process in education. Third, violence in education may also be influenced by the social environment and mass media broadcasts. Existing research shows that the mass media's tendency to report acts of violence can influence the behavior of its viewers (Muis, et al, 2011: 64). Fourth, violence may be a reflection and development of society's life which is experiencing rapid shifts, thus necessitating the emergence of attitudes of instant solutions and shortcuts. Fifth, violence may also be influenced by the socio-economic background of the perpetrator (Muis, et al, 2011: 64).

Based on this perspective, it can be seen that the personality of educators is still one of the problems in education. Teachers who should display a decent personality, actually carry out actions that exceed the personality they should have. Violence, dishonesty and other immoral acts carried out by teachers are personality problems that need to be corrected. The teacher as a figure who should be admired and imitated (in Javanese ethics) should be a guide in forming the character of educators.

Talking about the personality of educators cannot be separated from discussing ethics/manners in studying. Many guidelines or rules regarding codes of ethics in education have been published, but looking at the reality of what is happening, it turns out that they are not able to provide strong education to build the character of an educator. Manners in studying science do not only require ethics for students, but also for teachers as educators. The book *Ta'lim al-Muta'allim* is one of the books that discusses etiquette in seeking knowledge.

The book *Ta'lim al-Muta'allim* discusses adab about the primacy of knowledge, how to seek knowledge, about students and also teachers. To achieve the goals of science, these four components must be implemented and lived out. The book *Ta'lim al-Muta'allim* has been successfully applied in the learning process in many Islamic boarding schools and also formal schools (Zunaiba, 2018; Widodo, 2019; Septiani, 2021, Rohman, 2022). Good moral education is a priority in successfully studying. Therefore, applying the values contained in the Book of Ta'lim al-Muta'allim needs to be done as one of the efforts to prevent violence against students.

A review of the Book of *Ta'lim al-Muta'allim*, using an ethical perspective, will examine it more generally, so it is easy to understand. This research will look at the relevance of the Book of Ta'lim al-Muta'allim to the reality of the many cases of violence against students. The research question formulated by the researcher is How is the Book of Ta'lim al-Muta'allim from an ethical perspective? And what is the relevance of the Book of Ta'lim al-Muta'allim to cases of violence against students in Indonesia? The Book of *Ta'lim al-Muta'allim* covers information about students and teachers, as well as techniques for learning knowledge and the quality of knowledge. The Book of *Ta'lim al-Muta'allim* has been successfully included into the curricula of numerous Islamic boarding schools and formal schools (Zunaiba, 2018; Widodo, 2019; Septiani, 2021, Rohman, 2022). A solid moral education is necessary for intellectual achievement. Applying the ideas found in the Book of *Ta'lim al-Muta'allim* is therefore one effort to improve the effectiveness of the educational process. A review of the Book of *Ta'lim al-Muta'allim* from the Legal Philosophy perspective will analyze it more broadly and make it easier to understand. The function of the Book of *Ta'lim al-Muta'allim* in accomplishing learning objectives will be examined in this study.

METHOD

Socrates, Plato, and Aristotle have all done substantial research in the field of philosophy since the dawn of philosophical thought. Nonetheless, philosophical investigation can take many other forms and frequently appears to be limited to literature or imaginative works (Bakker, 1990: 5). However, philosophy is a science unto itself, with a distinct formal aim. Philosophy seeks to understand reality differently than other sciences do. For this reason, it's critical to give a well-organized justification of the study approach that adheres to its stated goals (Bakker, 1990: 18).

The formal object of this research used a legal philosophy view and the material object is the Book of *Ta'lim al-Muta'allim*. Therefore, this research employed qualitative library methods in order to investigate legal philosophers' opinions regarding the Book of *Ta'lim al-Muta'allim* (Pandin & Yanto, 2023).

Primarily research resources for this study used the legal concepts based on the Book of *Ta'lim al-Muta'allim*'s from the perspective of legal philosophy. This considers how relevance those are to incidents of sexual

harassment against Indonesian students. Books about Indonesian criminal law as well as Legal Philosophy and the Book of *Ta'lim al-Muta'allim* served as the main sources of information for this study. A range of studies and publications pertaining to the study object were utilized as supplementary library resources.

Data Collection. This research gathered data based on the library study. The researchers collected the data from various libraries, from people/interviews, and from other sources. Subsequently, the data was verified to ensure the accuracy. Data validity procedures were used in order to account for the possibility of obtaining less reliable data from informants. The goal of this method was to gather comprehensive data about the Book of *Ta'lim al-Muta'allim*. To ensure the validity of sexual harassment cases, the researchers used cross-checking information from various sources—namely, informant sources, event sources, locations, and information gathered from document/literature sources through data collection techniques through library research.

Data Processing

The next stage of data processing, the available data was categorized into sub-themes and organized into a cohesive and comprehensive notion using scientific research methodologies. The following procedures were followed in this research such as: a) Reduction of data: Verbal descriptions were used in the process of gathering data, and it was necessary to record their meaning.

The information was typed or written and presented as a comprehensive report or description; b) Classification of data: Reduction-affected data was categorized using the criteria of each value they include, taking into account their individual attributes; and c) Display of data: To view the overall picture or specific areas of this research, the researchers created a variety of systematic classifications or networks.

Data Analysis

The data analysis process was carried out both during and after the data collection process. Due to the fact that there will be a large amount of data that still needs to be determined in relation to each other, the data must be classified according to type and characteristics according to the focus of the research.

The following systematic components are used in data analysis: a) Interpretation method. Study and comprehend the idea of the Book of *Ta'lim al-Muta'allim* from the perspective of legal philosophy, namely the fundamental concept of law in the pursuit of knowledge; b) Historical method. The Book of *Ta'lim al-Muta'allim* certainly has a historical component that cannot be ignored in its creation. Historical approaches are needed to reveal and analyze these historical features; and c) Heuristic method. This method aims to discover fresh ideas, solutions and pathways. This method is required to analyze and find new ideas regarding prevention, control and law enforcement for cases of sexual harassment against students.

RESULTS AND DISCUSSIONS

Ta'lim Al-Muta'allim in The Perspective of The Legal Philosophy

The Book of *Ta'lim al-Muta'alim*, a great literary masterpiece, discusses on learning ethics by emphasizing morality in order to get knowledge. This book is acknowledged as a masterwork that underwent extensive planning prior to release. This book is frequently used as a research and reference source for doing scientific work, especially in the field of education. Muslim scientists as well as Western orientationists and novelists used this work.

The material found in the book *Ta'lim al-Muta'alim* is Shaykh Az-Zarnuj's specialty. Although the book seems to concentrate exclusively on teaching methods, its core includes learning objectives, lessons, and strategies based on religion morals. This book covers almost every region of the world. This work was also translated, printed, and studied throughout the world, in both the East and the West.

The book *Ta'limul al-Muta'alim* is studied in practically all traditional Indonesian classical educational institutions, including Salaf Islamic boarding schools and modern Islamic boarding schools. By reading this book, students can gain all the knowledge they require concerning acceptable and successful study methods

(Lillah, 2015: 14–15).

This book's manuscript was printed in 1709 AD in Germany by Ralandus; in 1838 AD by Kaspari with additional openings by Plessner in Labsak/Libsik; in Marsadabad in 1265 AH; in Qozan in 1898 AD to 32 pages; and in 1307 H it became 24 things with additional verses or explanations at the back; in Tunisia in 1286 H to 40 pages; in Tunisia Astanah in 1292 H to 46 pages; in Egypt in 1300 H to 40 pages; in 1307 H to 52 pages; and in 1311 H Joseph Aiyan. It is referred to as *musyakkalah* or *harokat* when written down (Al Miftah, 1996: 35).

Ash-Syekh Ibrohim bin Ismail, who completed the Book of Ta'limul Muta'alim Thoriqot Ta'allum in 996 AH, also gave the book as the new one without a title. According to this instructor, this book has a sizable follower and a legitimate position in the lives of teachers and students. In particular, he said, during Murod Khan bin Salim bin Khan's rule (As'ad, 2007: 2).

The book Ta'limul al-Muta'alim has also been transformed into nadhom, or poetry. Ustadz Ahmad Zaini, Solo, Central Java, and Bahar Rojaz worked together to compose the 269-stanza poem pantun. This manuscript was published on behalf of the publisher Mustfa Babil Halabi, Egypt, by Maktabah Nabhaniyah Kubro, Surabaya, East Java, under the direction of Tahih Ahmad Sa'ad Ali, an Al-Azhar cleric and leader of Lajnah Tashih. The Book of Ta'lim al-Muta'alim, which offers a guide for individuals seeking knowledge, has recently garnered the support of most educators, teachers, and students, particularly in the Haram territories. Students in various Islamic boarding schools, communities in various Ta'lim councils, and students also reacted positively to this book. In particular, under Murad Khan bin Salim Khan's rule in the sixteenth century AD (Aliy, 2007: I).

Az-Zarnuji, a prominent figure in medieval education, attempted to provide guidance on developing an education that was centered on both here, now and the afterlife. The well-known piece by Az-Zarnuji is Ta'lim al-Muta'alim. This is one of the most well-known and extensively studied publications in the field of education. The full name of Az-Zarnuji is Burhan Ad-Din Ibrahim Az-Zaranuju Al-Hanafi. He is also known by the aliases Burhan al-Islami and al-Din. However, the procise time and place of Az-Zarnuji's birth remains a mystery. The term of "Az-Zarnuji" itself refers to a location in the region of Turkey. Meanwhile, the term of "Al-hanafi" refers to the name of mazhab (school of thought) adhered to, namely the mazhab of Hanafi (Zarnuji, 2018: vi).

Sheikh Az-Zarnuji pursued his studies as a fiqh scholar while also studying education at the Hanafi mazhab. Orientalist Lessner writes in his encyclopedia that Sheikh Az-Zarnuji is acknowledged as an Arab philosopher in addition to his expertise in fiqh, (An'am, 2015: xii).

Legal Philosophy

In a nutshell, legal philosophy is a subfield of philosophy that studies law as a distinct subject. Legal philosophy intimately tied to the general concepts of philosophy and the nature of law, not only concerns with trying to comprehend the substance of the law.

Legal philosophy deals with the law itself, hence whatever issue, or query it raises has to do with the law. These include the relationship between power and law as well as natural and positive law, motivation behind people's compliance the law, purpose of law and current issue such as justice, human rights, and the ethics of the legal profession.

A definition of legal philosophy may be as a branch of philosophy that deals with ethics, morality, and the nature of the law. To put it another way, the study of philosophy includes the study of legal philosophy (Purbacaraka and Soekanto, 1986: 2-4). Kelsen, the founder of pure theory of law, presented positivist views on legal philosophy. As an alternative, Miguel Reale offered a legal philosophy known as critical ontognoseological historicism. Or Hart, who studied the tradition of Wittgenstein, and Austin, who proposed that law is a synthesis of two sets of rules. Two kinds of rules exist: the first specifies conditions, and the second deals with identifying and adjusting the first rule (Bagus, 2005: 294).

Darji Darmodihajo and Sidarta (1999:11) define legal philosophy as a science that examines legal philosophy. If this is the case, then having a basic understanding of philosophy is the first requirement for anyone who wants to study legal philosophy. Furthermore, comprehending the law is distinct since, up until recently, legal knowledge was broad and all-encompassing.

According to natural law, law is a component of the rules of the universe (natura), which fundamentally is a cosmic totality full of mysteries that are beyond the purview of human reason (Farkhani, et al., 2018: 83). Natural law, according to Otje Salman (2012: 40), is the supreme law that governs all people and is unaffected by justice or the passage of time. One type of legislation that has its roots in society or in the human soul is called natural law. Customs, legislation, or other institutional tools have no bearing on it. Friedman states that this school of thought emerged as a result of people's incapacity to pursue ultimate justice, leading them to see natural law as eternal and universal (Shidarta & Darji Darmodiharjo, 1995: 102).

Just as "benefit", utilitarianism has a distinct interpretation of the law. Instead, this school promoted the notion of legal expediency. What is meant by utility is that the creation of regulations results in people's contentment. The pioneers were Jeremy Bentham, John Stuar Mill, and Rudolf von Jhering. They argued that people would try to increase happiness and decrease pain, and they would also try to apply this concept to the legal system. To put in briefly, regulation or good laws are laws that can bring happiness or benefits to the majority of the population. Why does the entire not comprise the majority of society? Since no one can make everyone in society happy, the existence of regulations would inevitably lead to discontent among those whose lives they restrict. Aspects of the gains made are given more weight than losses suffered by a tiny or marginal segment of the population. The measure of a law's goodness or badness is its capacity to bring happiness to its subjects (Lilik Rasyidi in Zainuddin Ali, 2010: 59).

The broad definition of legal philosophy involves recognizing the essence of the law, explaining its meaning, searching for its hidden meanings, analyzing the rules as valuable objects, justifying their application, and making an effort to understand the law (Page 7 of Utrech, 1966). According to Gustav Radburg (1878–1949), legal philosophy encompasses three concepts: (1) justice as equal rights for all parties before the court; (2) justice as the goal of justice, whereby the finalist decides the content of the law because it aligns with the objectives to be achieved; (3) justice as the ultimate goal. The aspects of legal certainty or legality are making sure the law can operate as a rule that must be followed (1986, Hujibers: 63).

It is evident from the definition of legal philosophy given above that legal philosophy examines normative and empirical juridical forms in order to address legal concerns and study regulatory legal principles. This makes it possible for the law to accomplish its goal of enhancing human lives, keeping in mind that the law encourages moral behavior in people.

Terms like "law philosophy" and "*rechts ilosoie*" are synonymous with "legal philosophy". Legal philosophy can also be understood from a variety of angles. There are those who view legal philosophy as a science, those who view it as a theoretical philosophy, those who view it as applied and practical philosophy, those who view it as a component of the philosophy of ethics, and so forth Riyanto (2003), p. 19.

One subfield of philosophy is ethical philosophy, which encompasses the philosophy of law. Since human activity is divided into three categories: orders, prohibitions, and permissions that are subject to legal regulation. The primary subjects of legal philosophy discourse incudes the essence of law, its intent, its existence, and the justifications for legal compliance. Legal philosophy addresses particular difficulties pertaining to the link between morality and law, not only provides solutions to general and abstract problems. This occurs when morality and ethics are internalized inside a community, living up to its precepts and addressing issues pertaining to the legitimacy of diverse legal institutions—despite the fact that legislation is what makes these institutions exist in the first place (Farkhani and et al, 2018: 25).

When law and morality are treated as one notion, it will have an impact on the positions of law and morals themselves. Kant's (1979) metathesis of appropriateness makes a distinction between morality and legality. Kant defines legality as an act's conformity or non-compliance with a law or external standard (Tjahjadi, 1991: 47). Conformity and nonconformity are not yet seen as having moral values as morality can incorporate new

values. Kant also described morality as acting in a way that complies with our internal standards or norms or as doing what is right. One can only be deemed moral if they actively follow the law and acknowledges it as a duty, rather than doing so out of fear of the lawmaker's authority. Because morality can contain new values, conformity and nonconformity are not yet considered to have moral values. According to Kant, morality can also be defined as acting in a way that conforms to our internal rules or norms, or as doing what is our right. Only when a person voluntarily obeys the law and acknowledges it as an obligation can one be considered moral and not for fear of the authority of the legislator.

According to Kant, there are two types of morality: autonomous morality and heteronomous morality. Heteronomous morality is the attitude in which people keep their commitment not out of obligation but rather due of circumstances outside the control of the actor. In this case, a person's moral inconsistency is demonstrated by their dependence on others. On the other hand, autonomous morality is defined as one's awareness of obligations that he feels are desirable and something one chooses for oneself. Acceptance and obedience to external law is not motivated by the desire to fulfil duty or fear of the legislator, but by a sense of duty that derives from one's moral principles. (Tjahjadi, 1991: 47).

Judicial and ethical obligations form the two main categories of obligations. While ethical requirements start from within (internal) a person, judicial obligations start from official moments (external). There is no doubt about the distinction between the laws of law and the rules of ethics. In this instance, neo-positivism argues that the original intent of the law is lost when ethics and law are combined. Nevertheless, other points of view argue that the meaning of the law will remain the same event in the event that ethics and law become connected.

In human cognition, duties are fundamentally represented as a discrete piece of information that is unrelated to anything else in life. Considering this information, one interpretation could be, "Do good, avoid evil." Such information carries moral significance and creates moral obligation. In essence, this ethical obligation is to uphold moral principles that human is aware of in all their relationship with God, others and with themselves.

Ta'lim al-Muta'allim as the Basic of Law

The inspiration behind Sheikh Az-Zarnuji's preparation of the Book of *Ta'lim al-Muta'allim* stems from his own experiences. Part of his motivation, according to what he stated in his book, came from his concern for knowledge searchers who put in a lot of study time but were unable to get benefit from its application and development because they chose the wrong path and disregarded the prerequisites. It is a fact that those who choose the incorrect route will end up lost and unable to accomplish their objectives. In the foreword of *Ta'lim al-Muta'allim,* Shaykh Az-Zarnuji stated, *"I have seen many science students today diligently studying but failing in achieving the benefits and result, namely the application of knowledge and its development. "Because they go the wrong way and ignore the requirements, even though anyone who goes the wrong way will certainly get lost and fail to reach their goals, small or big"* (Az-Zarnuji, 2009: 2).

Therefore, a learner must comprehend the requirements, guidelines, and processes of learning to learn about blessings and rewards. *Ta'lim al-Muta'allim* is the book that has this presentation. This book teaches that education is about establishing the values of civilization in addition to knowledge and abilities.

No.	*Part of Verses or Chapter*	Hadith
1	meaning of science and fiqh and their priorities	-
2	intentions in studying	1 hadith
3	choose knowledge, teachers, friends, and about steadfastness	1 hadith
4	respect for science and scholars	1 hadith
5	perseverance, continuity and interest	4 hadith

6	beginnings of study, quantity and order of study	7 hadith
7	*tawakkal*	2 hadith
8	science successes	-
9	compassion and advice	1 hadith
10	*istifadah* (seeking benefit)	-
11	*wara'* while studying	1 hadith
12	reasons for memorizing and forgetting	1 hadith
13	sources and obstacles to sustenance, as well as increasing and decreasing lifespan*	21 hadith

All the material found in *Ta'lim al-Muta'allim* can be categorized into four groups: knowledge-related, learning-related, student- and teacher-related. The following chapters make up the order of this book:
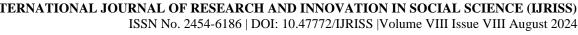
*(Az-Zarnuji, 2007: 3)

Az-Zarnuji provides further information about the contents of the book, which are arranged methodically into 13 *Fashl* and begin with the understanding and advantages of science and law, the laws of learning, the goals and encouragement for learning, the standards for choosing a teacher, the knowledge to be learned, the people-people who can help in learning, and the glory of knowledge and experts or scholars. Naturally, at this point, a knowledge student is ready to start learning because he is already aware of his subject of study, his instructor, his fellow students, his purpose and motivation, and the prestige associated with science. As a result, a student is encouraged to approach his studies with seriousness, persistence, high moral standards, and courage.

Since science is the fundamental component of civilization, thre is strong emphasis on how to value science and experts in order to make positive contributions. In later chapters, Az-Zarnuji discusses the technical institutions of learning, both internal and foreign. It also covers how long it takes to study, how much to study, and how to memorize the material. In terms of the mentality that develops throughout learning, self-awareness, solidarity, and trust are validated. Putting oneself first, or *iffah*, *wira'i*, gratitude, or *istifadah*. Therefore, it may be concluded that Az-Zarnuji attempts to create a thorough and all-encompassing teaching method. This approach is predicated on viewpoints that are technical, ethical, and even spiritual.

Ta'lim Al-Muta'allim as a Fundamental for Achieving Learning Goals

The basic objective of education is to help students actively develop their religious and spiritual potential, self-control, personality, intelligence, noble morals, and skills that they will need for themselves, communities, nations, and nations. This is achieved through deliberate and planned efforts to create a learning environment and learning process. (Munib, 2004: 142).

It clarifies that the purpose of education is a deliberate effort to help students reach their full potential. Since every student has a unique potential, educators have a duty to identify and nurture this potential in order to support their students' development into contributing citizens of the community, state, and country. The goal of education is to create a better generation—people with stronger personalities and a greater sense of culture. The Indonesian education system is known as "National Education". National education is defined as instruction grounded in Pancasila and the Republic of Indonesia's 1945 Constitution, which is rooted in religious values, Indonesia national culture, and responsive to the demands of evolving times (UU No. 20 of 2003 Chapter I Article 1). In the meantime, national education aims, as stated in Law no. 20 of 2003 Chapter II Article 3, to shape the character and civilization of a dignified nation and to educating the nation, in order to develop student's potential to become human beings who believe in and are devoted to God Almighty, have

noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Education is essential to human existence. According to Taufiq et al. (2011: 13), education possesses the following features, at the very least: (1) the process of acquiring skills, attitudes and other behavioral patterns in the society in which a person lives is known as education. To achieve the best possible social competency and individual growth, education could become a social process in which a person is exposed to deliberately chosen and regulated environmental impacts, notably those originating from school. (3) Education is a process of personal development or human character building.

Human character is heavily influenced by education; character and moral principles can be developed by education. If the red thread unites offences ranging from out-of-marriage sex, drug abuse, and other forms of extreme abuse to ordinary abuse (by-school), it's education (Nashori, 2003: 52-53). A range of teaching techniques are used to guarantee that educational programs achieve their objectives. One of them involves instructing students in the learning styles as outlined in *Ta'lim al-Muta'allim*, the book of Sheikh Az-Zarnuji. Ta'limul *al-Muta'allim* increases students' motivation to learn and live out their faith by developing moral habits.

Ta'lim al-Muta'allim is the title of a book written by Al-Zarnuji. This book, which is considered one of the best in education, has been examined by many people who consider themselves knowledgeable, particularly those who teach at Islamic boarding schools. The content is presented as spiritual moral education (An'im, 2015).

Ta'lim al-Muta'allim's substance is yet another advantage of this book. Though the book is small and appears to concentrate just on learning strategies, its core contains learning objectives, strategies, and ideas based on religious ideals. This book had an impact on nearly every region of the globe. This work was also translated, printed, and studied throughout the world, in both the East and the West. *Ta'lim al-Muta'allim* is studied at practically all traditional Indonesian classical educational institutions, including Islamic boarding schools and even modern Islamic boarding schools (Lillah, 2015: 14-15).

The Book of *Ta'lim al-Muta'allim* discusses teachers in addition to learning strategies. The chapter on selecting teachers touches on the subject of teachers, albeit it does not go into great detail (Az-Zarnuji, 2007: 26). This is because the teacher is the primary figure on whose success and accomplishment of learning objectives depending on (Rusyan et al., 1992: 3).

Duties of a teacher, in the book of *Ta'lim al-Muta'allim*, are divided into two categories; namely first involves students' consciences being cleansed, guided, and supported in order to enable them draw closer to Allah and seek His pleasure. Put otherwise, it's a Sufistic dimension. The practical role comes secondary. In other words, the role of an educator is to provide his students with the importance of knowledge and skill. One example is Knowledge that is both necessary and forbidden. Students will be confused if there is no teacher present. Along with determining which knowledge should be learned first and last, the teacher also determines the necessary steps to obtain that knowledge. The second element that plays an important role in education is students. They are both an object and a subject, and education would not be possible without them.

When discussing matters pertaining to pupils, Az-Zarnuji prioritizes the kind of person or high moral standards that students ought to possess. Az-Zarnuji states that a disciple's character must possess the following traits: *tawadu', 'iffah* (the quality of having self-respect that leads one to avoid inappropriate actions), fortitude, patience, *wara'* (avoidance of prohibited actions), and *tawakkul*, which gives everything to Allah. In addition, Az-Zarnuji promotes a number of other study-related criteria, such as students' love of learning, respect for teachers, their families, and other knowledge-seekers, love and care for books, study seriously by making the most of their leisure time, persistence and continuous study, and high aspirations in their studies.

This requirement is essentially spiritual. This does not imply that he disregards the necessities for his body, such as the need to eat, drink, and maintain his health. Curriculum, in addition to teachers and students, is a crucial part of education. Instruction is one of the most crucial parts of a curriculum in an education institution.

The curriculum should outline the subjects that students must learn and experience. The curriculum needs to determine the subjects that will initially be taught. As a result, the curriculum outlines exactly what should take place when instructors and students engage in teaching and learning activities.

The book *Ta'lim al-Muta'allim* contains a complete list of the lessons that need to be learnt along with the order in which they should be learned. From the philosophical perspective, he characterized the subjects as curriculum content, including lesson duration, mandatory lessons, lessons that ought to be taught first and last, and lessons regarding haram. The lesson material should be updated with new lessons that are simple to learn and retain after the teacher has taught them. Subsequently, it gradually accumulates every day, eventually turning into a habit. The child will struggle to grasp and eventually lose confidence in him if the lesson is too difficult and beyond his comprehension level since he is not getting the food his mind needs to develop and advance. The aforementioned statement by Az-Zarnuji aligns with the opinions of modern educational experts who support taking into account students' attitudes and utilizing them as a foundation for instruction.

CONCLUSION

The Book of Ta'lim *al-Muta'allim* emphasizes morality and manners more than other texts when studying. Acquiring knowledge will be successful if these conditions are met and the mentioned guidelines are adhered to. When we discuss morality and decency, we discuss the legal basis or standards that govern behavior. The Book of *Ta'lim al-Muta'allim* was undoubtedly created with a solid basis and goal in mind. Studying legal philosophy is expected to develop a critical thinking skill that will enable one to assess and apply the legal doctrines presented in *Ta'lim al-Muta'allim*. It will be able to comprehend and evaluate the book's ideas as a result.

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