

Balanced Education According to Imam Al-Zarnuji

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Khairul Nizam bin Zainal Badri

Pusat Pengajian Al-Mansoorah Puchong, Selangor, Malaysia

Email: knizamzb@almansoorah.edu.my

Abstract

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In traditional educational institutions, *Ta'lim al-Muta'allim* Tariq Al-Ta'allum by Imam Al-Zarnuji has a great influence in the field of teaching and learning, especially in the formation of the ethics of students when acquiring knowledge. This influence causes this book to be often studied in terms of the concept of science and pedagogy of education. But on the other hand, the importance of the balance of thought and behavior from a cognitive and moral point of view has not yet been studied in depth; whereas the goal of education according to Al-Zarnuji's view is to produce human beings with personality and wisdom. Thus, education must lead to the development of human qualities in terms of intellectual, emotional, and spiritual balance. This study using a qualitative method with a content analysis approach seeks to explore the philosophy of integrated education contained in this book authored by Imam Al-Zarnuji. The results of the study found that monotheistic awareness is the main foundation in education because it not only stimulates the cognitive domain, but also the affective domain. With high awareness, man is not only able to perform his responsibilities to God which refers to vertical practices but is also able to perform his responsibilities to other human beings which refers to horizontal practices. Thus, it can be said that the philosophy of education emphasized by Al-Zarnuji in his writings is education based on a holistic view of knowledge.

Abstrak

Kata kunci:

Nilai Moderasi,
Pendidikan
Islam, Pesantren,
Implementasi
Pendidikan

Dalam lembaga pendidikan tradisional, kitab *Ta'lim al-Muta'allim* Tariq Al-Ta'allum yang ditulis oleh Imam Al-Zarnuji memiliki pengaruh yang besar dalam bidang belajar mengajar, terutama dalam pembentukan etika siswa ketika memperoleh pendidikan. pengetahuan. Pengaruh inilah yang menyebabkan kitab ini sering dikaji dari segi konsep sains dan pedagogi pendidikan. Namun di sisi lain, pentingnya keseimbangan pikiran dan perilaku dari sudut pandang kognitif dan moral belum diteliti secara mendalam sedangkan tujuan pendidikan menurut Al-Zarnuji adalah untuk menghasilkan manusia yang berkepribadian dan bijaksana. Dengan demikian, pendidikan harus mengarah pada pengembangan kualitas manusia dalam hal keseimbangan intelektual, emosional dan spiritual. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis isi berusaha menggali filosofi pendidikan terpadu yang tertuang dalam kitab karangan Imam Al-Zarnuji ini. Hasil penelitian menemukan bahwa kesadaran tauhid merupakan pondasi utama dalam pendidikan karena tidak

hanya merangsang ranah kognitif tetapi juga ranah afektif. Dengan kesadaran yang tinggi, manusia tidak hanya mampu menjalankan tanggung jawabnya kepada Tuhan yang mengacu pada praktik vertikal, tetapi juga mampu menjalankan tanggung jawabnya kepada manusia lain yang mengacu pada praktik horizontal. Dengan demikian, dapat dikatakan bahwa filsafat pendidikan yang ditekankan oleh Al-Zarnuji dalam tulisan-tulisannya adalah pendidikan yang berlandaskan pada pandangan holistik tentang pengetahuan.

INTRODUCTION

The book *Ta'lim al-Muta'allim Tariq Al-Ta'allum* by Imam Al-Zarnuji (died 1243 AD) is considered the most influential book in the world of traditional education because it discusses the two most important things in education; the concept of science, and the pedagogy of education. Yet two other important points discussed by Al-Zarnuji but rarely examined by researchers are the importance of balancing behavior with thinking from a moral and cognitive point of view¹. In other words, the purpose of education on the part of Al-Zarnuji is none other than to produce human beings who are not only wise in intellect but also in terms of personality and who display admirable morals.² Thus, the outcome of education should lead to the development of the qualities of the human self, which include intellectual, emotional, and spiritual abilities. At the same time, education does not neglect the construction of skills that involve physical abilities.³

A good educational curriculum should ensure that educational content contains educational values, which students should accept for practice. These educational values are practical values that are accepted, within the learning classroom. This is where the uniqueness of the book compiled by Al-Zarnuji lies so that it becomes a reference in traditional educational institutions. The most important keyword is a high understanding of ethical values.⁴

¹ Torikhul Wasyik and Abdul Muhid, 'The Urgency of Classical Learning Motivation in the Millennial Era: Al-Zarnuji's Perspective', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (22 October 2020): 324-41, <https://doi.org/10.31538/nzh.v3i3.772>; Muhammad Anas Ma'arif, 'Analisis Konsep Kompetensi Kepribadian Guru PAI Menurut Az-Zarnuji', *Istawa: Jurnal Pendidikan Islam* 2, no. 2 (2017): 35-60.

² Wiwin Candra, Ahmad Dibul Amda, and Bariyanto Bariyanto, 'Peran Guru Dan Akhlak Siswa Dalam Pembelajaran: Perspektif Syekh Az-Zarnuji Kitab Ta'lim Muta'allim', *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 2, no. 2 (10 August 2020): 262-79, <https://doi.org/10.36671/andragogi.v2i2.100>.

³ Alfianoor Rahman, 'Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim', *At-Ta'dib* 11, no. 1 (10 June 2016), <https://doi.org/10.21111/at-tadib.v11i1.647>.

⁴ Laily Hafidzah, 'Textbooks of Islamic Education in Indonesia's Traditional Pesantren: The Use of Al-Zarnuji's Ta'lim Al-Muta'allim Tariq at-Ta'allum and Hasyim Asy'ari's Adab Al-'Alim Wa Al-Muta'Alim', *Al-Albab* 3, no. 2 (1 December 2014), <https://doi.org/10.24260/alalbab.v3i2.239>.

This book has been used as a guide to the residents of the Pondok on how to acquire knowledge in a correct and accurate way. Correct and precise what is meant in the context of empowering educational values here; in fact, it refers to the process of imparting and receiving knowledge by upholding the meaning contained in the purpose of education itself. For that reason, this book is classified as one of the most advanced books in the field of ethics.⁵

However, the content of this book is not studied at a higher level in traditional education. Instead, it is learned in the early stages of education because of the importance of educational values that must be understood by every student before continuing their studies to a higher level.⁶ The most important essence contained in this book according to Al-Zarnuji is that one does not need to be proficient in the field of religion, but one needs to know the basics of order in religion. In other words, to be proficient in the field of religion one needs to pay full attention to cognitive development.⁷ But to understand the basis of an order in religion, one needs to mobilize the three domains that exist within oneself namely cognitive, affective and psychomotor because the order not only needs to be understood but also demanded to execute.⁸

Because this book is unique in terms of educational philosophy and has a great influence on traditional education curriculum, this study is motivated to conduct further research on aspects of educational philosophy contained therein, especially those that touch on educational values; which are certainly related to the construction of students' thinking and behavior in life.

METHODS

The methodology used is content analysis because the most important thing to do is to examine the content of the text of *Ta'lim al-Muta'allim*. Any data or information relevant to the study subject will be pulled out for analysis. After the analysis is done, the data or information is then summarized in the form of conclusions so that the

⁵ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, vol. 17 (Bandung: Mizan, 1995).

⁶ Moh Afif, 'Penerapan Metode Sorogan Dalam Meningkatkan Baca Kitab Di Pondok Pesantren Tarbiyatun Nasyi'in: Artikel', *KABILAH: Journal of Social Community* 4, no. 2 (3 December 2019): 34-43, <https://doi.org/10.35127/kbl.v4i2.3592>.

⁷ Benny Putra Mahendra, 'Ideal Teacher in the View of Az-Zarnuji and Al-Ghozali', *Jurnal Al-Qiyam* 2, no. 1 (27 June 2021): 67-76.

⁸ Ahmad Khumaidi Admin, 'Konsep Pendidikan Humanis Perspektif Islam Dan Aplikasinya Dalam Proses Belajar Mengajar Menurut Al-Zarnuji', *BAHTSUNA* 3, no. 2 (9 September 2021): 245-68.

significance of the text content can be identified. The most important foundation is the benefits that can be found in the content of the text to the contemporary educational system or curriculum. Overall, this study uses a fully qualitative method because this method is considered the most accurate and relevant for digging data in the form of documentation.⁹

RESULTS and DISCUSSION

There are 3 basic points that are key to Al-Zarnuji's discussion of the purpose and value of education; the objectives of education in Islam, the conception of knowledge and education, and the philosophy of knowledge in Islam.

The objective of education in Islam

Education is fundamental to the acquisition of knowledge. Both become the yardstick of human existence. Without knowledge, human beings cannot live. Without education, human beings cannot afford to build a civilization. The main source of knowledge is the revelation sent down by Allah SWT to His Messenger. Human beings who are endowed with intellectual power, have the potential to develop knowledge in various areas of life.¹⁰

However, the thing that binds human beings not to blindly develop knowledge with the purpose can destroy creatures and nature, is the knowledge of revelation that Allah SWT revealed to His Messenger to guide human life. The science of revelation contains educational values in a moral dimension that is a blessing to the whole universe. For that reason, education must place piety as the cornerstone of human life.¹¹ Piety which refers to the nature of fear of Allah SWT is very important in life because, with it, one can stay away from falsehood and evil, or can distinguish something right and wrong in terms of religion; rather than on the side of human thought. Piety is the highest educational value needed in society because, with piety, other good values such as well-being and happiness will be achieved. Thus, the objective of human life on earth is to find true knowledge that can bring piety in the human soul. In other words, real

⁹ Glenn A. Bowen, 'Document Analysis as a Qualitative Research Method', *Qualitative Research Journal* 9, no. 2 (1 January 2009): 27–40, <https://doi.org/10.3316/QRJ0902027>.

¹⁰ Miftachul Huda and Mulyadhi Kartanegara, 'Distinctive Feature of Al-Zarnūjī's Ideas: A Philosophical Inquiry into the Book Ta'lim al-Muta'allim', *American International Journal of Contemporary Research* 5 (1 May 2015): 171–77.

¹¹ Jacqui Ewart, Kate O'Donnell, and April Chrzanowski, 'What a Difference Training Can Make: Impacts of Targeted Training on Journalists, Journalism Educators and Journalism Students' Knowledge of Islam and Muslims', *Journalism* 19, no. 6 (1 June 2018): 762–81, <https://doi.org/10.1177/1464884917718659>.

knowledge is to know the reality of divinity so that man knows his position and responsibility to God.¹²

Thus, seeking knowledge is an obligation to every Muslim. Regarding the importance of seeking knowledge, the Prophet SAW once said that everyone should get it, whether men or women. That is, the quest for knowledge is an ongoing endeavor, regardless of gender from birth to death. Due to the high position of knowledge on the human side, then the task or position of a teacher is said to inherit the works of a Prophet.¹³

Knowledge of the Qur'an is considered the highest knowledge. Thus, the person who studies and teaches the Qur'an is the best person among human beings. On the other hand, the degree of people who deepen religious knowledge is considered higher than in other sciences because the values contained in religious knowledge can guide people to the right path and shape human personality to display noble and praiseworthy morals to society.¹⁴

Usually, the characters of glory are a manifestation of people who have knowledge. For that reason, Islam encourages the ummah to seek knowledge. Through education, knowledge is developed into two parts, the individual level, and the socialization level. At the individual level, science builds personality and skills. In the socialization stage, science builds relationships among human beings and other beings.¹⁵

The conception of knowledge and education

The concept of knowledge and education according to Al-Zarnuji revolves around the transformation of a rational mind and a perfect soul that is manifested as a result of continuous spiritual training to explore and obtain the truth. Thus, the concept of knowledge and education on the part of Al-Zarnuji, is leading to a holistic life. The essence of life is based on the experience of monotheism. It is this essence that forms the basis for the development of human intellectual potential. In the education of the Islamic tradition, monotheism becomes the source or root of the field of knowledge called epistemology. This root according to Al-Zarnuji can be used as a foundation for any field

¹² Miftachul Huda et al., 'Al-Zarnūjī's Concept of Knowledge ('Ilm)', *SAGE Open* 6, no. 3 (1 July 2016): 2158244016666885, <https://doi.org/10.1177/2158244016666885>.

¹³ Huda and Kartanegara, 'Distinctive Feature of Al-Zarnūjī's Ideas'.

¹⁴ Hilmi Mizani, 'The Social Cultural Education in The Qur'an Perspective', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (16 July 2020): 221-31, <https://doi.org/10.31538/nzh.v3i2.621>.

¹⁵ Huda et al., 'Al-Zarnūjī's Concept of Knowledge ('Ilm)', 1 July 2016.

of knowledge because it is able to coordinate the relationship of soul and rational, which refers to the spirit and mind.¹⁶

Al-Zarnuji added that Islamic-based knowledge has never faced problems to be aligned with human life and well-being, whether in a scientific or rational form because the knowledge is perfect and relevant throughout the ages. The values and qualities that exist in Islamic -based knowledge have never changed because the ultimate goal is for the happiness of the world and the hereafter. Human achievement is not judged on the basis of worldly gain alone, but on the basis of contributions and benefits for the life of this world and the hereafter. For that reason, the concept of knowledge and education if based on Islam, can always be integrated with any field of knowledge such as medicine, engineering, accounting, and so on.¹⁷

Philosophy of science

Tawhid is considered the basis of all knowledge and is evaluated in terms of belief, morality, and ritual. Tawhid is also considered the mother of all philosophies of knowledge because of the value of truth contained in it. For that reason, the philosophy of science in Islam stands on the framework of monotheism. Within that framework, seekers of knowledge will be able to understand and know the objective of man being made God and his role on this earth (Huda & Kartanegara, *Distinctive Feature of al-Zarnūjī's Ideas: A Philosophical Inquiry into the Book*, April 2015).¹⁸

In Islam, knowledge from the physical aspect is not separated from the metaphysical aspect. In contrast in Western philosophy which is within the framework of secularism, the physical aspect is separated from the metaphysical aspect. In other words, rational science is separated from religious science. The effect of this separation is that the values of life cannot be linked to the values of intrinsic goodness. The values of life are speculative because the values of goodness are in a relative form.¹⁹ The value

¹⁶ 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 (1 January 2017): 2158244017697160, <https://doi.org/10.1177/2158244017697160>.

¹⁷ Huda and Kartanegara, 'Distinctive Feature of Al-Zarnūjī's Ideas'.

¹⁸ Huda and Kartanegara.

¹⁹ Siti Bahirah Saidi et al., *Negotiating Identities in a Collectivist Context: Language Investment among Malaysian Undergraduates* (Kuliyyah of Languages and Management, International Islamic University of Malaysia Pagoh Campus, 2021), <http://myscholar.umk.edu.my/handle/123456789/2519>; Citra Putri Sari, Husniyatus Salamah Zainiyati, and Rudy Al Hana, 'Building Students' Character through Prophetic Education at Madrasa', *Jurnal Pendidikan Islam* 6, no. 1 (30 June 2020): 27-36, <https://doi.org/10.15575/jpi.v6i1.6380>.

of goodness can be good in the eyes of man, making life outwardly look good but inwardly full of evil whereas in Islam, the values of life are dependent on the value of absolute goodness. Something good on the side of the sharia means the community will be able to live in prosperity; although part of the community may feel limited by the sharia. However, the Shari'ah was revealed by God to human beings for universal good, not just for a particular group.²⁰

Knowledge is reality

Knowledge refers to the identification of something learned through learning, acquisition, perception, and experience. The characteristics of knowledge include rationality, scientific background, and knowledge. As for Islam, knowledge is a combination of *aqli* knowledge and *naqli* knowledge. *Aqli* knowledge refers to knowledge based on rationality. *Naqli* knowledge refers to the revelation sent down by God. Thus, *aqli* knowledge is said to be knowledge related to physics. While *naqli* knowledge is said to be knowledge related to metaphysics.²¹

Since the goal of knowledge, in the end, is the truth then the nature of knowledge must be grounded in reality. The rationale of knowledge must be in accordance with the revelation sent down by God. For that reason in Islam, every view issued by the scholars must be guided by revelation so that the decisions made are only not in violation of sharia, but also do not harm humans and nature.²²

Knowledge has a relationship with intellectual power, inspires, and brings good. A knowledge that has all three of these elements will increase the effectiveness of producing other knowledge or new knowledge. Knowledge is said to achieve an objective when it is beneficial for the life of this world and the hereafter. Thus, knowledge is considered something that brings down grace and blessings because it influences human characteristics. With knowledge, human beings can distinguish between good and bad. With knowledge, humans can develop skills. With knowledge, human beings can build a civilization. With knowledge, man gains awareness of his relationship with God and his position with God.²³

²⁰ Huda and Kartanegara, 'Distinctive Feature of Al-Zarnūjī's Ideas'.

²¹ Huda et al., 'Traditional Wisdom on Sustainable Learning'.

²² M. Anas Thohir, Alfina C, and A. Dardiri, 'A Comparative Study on Sheikh Az-Zarnuji Thought and Idealism in the Philosophy of Education', *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (5 December 2017): 411-33, <https://doi.org/10.21274/epis.2017.12.2.411-433>.

²³ Wan Adli Wan Ramli and Mohamad Kamil Ab Majid, 'Falsafah Ilmu Islam Dalam Aplikasi Praktikal', *Jurnal Usuluddin* 33 (30 June 2011): 113-38.

Knowledge is a characteristic of human beings

Knowledge places man in a higher position than angels. The opposite of knowledge is ignorance and the position of ignorant human beings is inferior to that of animals. Man is said to have a higher position than angels when his knowledge potential is developed²⁴. Humans are said to have a lower position than animals when their knowledge potential is not developed or becomes increasingly contracted. Growing knowledge leads to goodness. Shrinking knowledge leads to evil. Growing knowledge will lead to the perfection of characteristics. Contracted knowledge will lead to bestiality.²⁵

With knowledge, human beings can explore various fields of knowledge. There is knowledge that all human beings need to know and there is knowledge that some human beings need to know. The knowledge that all human beings need to know is the knowledge of God. The knowledge that needs to be known by some people is the knowledge to manage the life of the world which is a social responsibility. Everyone has certain skills and the skills they have should be utilized for social needs. The knowledge of God is vertical in nature because of one's relationship to God. The knowledge related to social responsibility is horizontal because of one's relationship to others. Both are very important in human life because human beings need God and God's creatures to continue living. God is the center of life because God bestows sustenance, grace, and well-being to the whole universe.²⁶

Knowledge is considered useless if every act or activity performed is not connected to God. This is because knowledge that is not connected to God is not considered absolute knowledge, because of its relative nature and is not based on absolute truth. Knowledge that is not dependent on God is not considered truth because it can be misleading and harm life.²⁷

At the same time, human beings need to know the priority of knowledge so that human beings obtain knowledge in the order of need. The knowledge of God is the most basic knowledge that man needs to know. This is followed by the knowledge to manage

²⁴ Abdulrahman Yusuf Maigida, 'Muslims in Pioneering Modern Knowledge: Chronicles of The Freely or Unconsciously Surrendered Legacies To The West', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (5 November 2020): 406-24, <https://doi.org/10.31538/nzh.v3i3.1026>.

²⁵ Halipah Hamzah, 'Konsep Dan Falsafah Pendidikan Islam', *Jurnal CITU* 2, no. 1 (2006): 15-26.

²⁶ Ramli and Majid, 'Falsafah Ilmu Islam Dalam Aplikasi Praktikal'.

²⁷ Hamzah, 'Konsep Dan Falsafah Pendidikan Islam'.

life according to their needs. Awareness of God is the highest knowledge because from this knowledge are born other knowledge based on piety, trust, and responsibility.²⁸

Knowledge is Piety

Knowledge will increase piety because the more a person knows God the higher the piety in him. This is because a high awareness of God will bring a sense of awe and dread to the power of God. At the same time, he will discipline himself by doing acts of worship and obeying God's commandments. This discipline not only brings rewards but at the same time, displays admirable qualities because the soul, heart and mind have been illuminated with the light of goodness. For that reason the man of knowledge is greatly feared by the devil; compared to people who perform a lot of worship but are in a state of ignorance.²⁹

People who have an awareness of God are unlikely to enslave themselves to the interests of the world or follow the whims of Satan. This is because people who have an awareness of God can distinguish between good and bad things. People who have an awareness of God can also help improve the condition of society. This is why the devil is more afraid of people who have knowledge than people who worship a lot but are ignorant.³⁰

Holistic Education

Tawhid which is the basis of all human knowledge fulfills the spiritual desires of human beings who always thirst for knowledge, and understanding of God. With monotheism, man connects himself to God vertically through worship; and connecting oneself to society horizontally through social interaction. Thus, the whole of human life is involved with education holistically, which refers to the process of acceptance and dissemination of knowledge where religious knowledge becomes fundamental to the education system.³¹

Tawhid as the basis in the field of knowledge; develop other fields of knowledge such as Islamic law, worship, and morality. These three areas are closely related to each

²⁸ Asmawati Suhid and Fathiyah Mohd Fakhruddin, 'Gagasan Pemikiran Falsafah Dalam Pendidikan Islam: Hala Tuju Dan Cabaran', *JIAE: Journal of Islamic and Arabic Education* 2, no. 4 (2012): 57-70.

²⁹ Burhanuddin Zarnuji, *Cahaya Bagi Penuntut Ilmu* (Rawang: Pustaka Ilmuwan, 2020).

³⁰ Zarnuji, 93-99.

³¹ Muhammad Anas Ma`arif and Ibnu Rusydi, 'Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (27 April 2020): 100-117, <https://doi.org/10.32729/edukasi.v18i1.598>.

other and become the core of human life.³² Legislation is a guideline for human beings to live a life based on religious orders, worship disciplines human beings to obey God's commandments, and morality shapes human thoughts and behavior to be loved by God and all His creatures. This is what is said to be a holistic education where religion-based education is used as a foundation in human life.³³

With the existence of monotheistic consciousness in oneself, then man puts his entire self-reliance on God because God is the absolute source of all life. Belief in God develops human potential from the point of view of life vision where human beings will be motivated to do good deeds because every good deed will surely be rewarded with a life full of blessings in the world and rewards in the hereafter³⁴

The legislation allows human beings to realize awareness of God by abiding by all the rules of sharia. For example with a high awareness of God, people stay away from vices such as adultery and drinking alcohol. Worship, on the other hand, realizes awareness of God by humbling oneself to God in accordance with man's position as a servant.³⁵ With that position, human beings are grateful for all the gifts and favors bestowed by God. Morality realizes awareness of God by displaying the attributes of God in human beings. Strong awareness of God will give birth to many of the attributes of God in human beings. In other words, human perfection will be achieved when human beings behave with the attributes of God.³⁶

In the context of education, morality is emphasized by Al-Zarnuji because it is closely related to the educational process. Education is said to be effective if it can help people identify good and bad thoughts and behaviors. By applying good thoughts and behaviors, human beings will have an admirable personality or character. This process is very important because it requires constant effort. Knowledge in the field of morality does not come through teaching and learning alone but through the use of experience,

³² Aryan Nur Hafid and Anita Puji Astutik, 'Tauhid Education in Surah Luqman Ayat 12-19 (Review of The Book of Tafsir Al Munir by Wahbah Az Zuhaili)', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (11 May 2022): 422-33, <https://doi.org/10.31538/nzh.v5i2.2160>.

³³ H. Achmad Asrori, 'Islamic Education Philosophy Development (Study Analysis on Ta'lim Al-Kitab Al-Zarnuji Muta'allim Works)', *Journal of Education and Practice* 7, no. 5 (2016): 74-81.

³⁴ Miftachul Huda et al., 'Al-Zarnūji's Concept of Knowledge ('Ilm)', *SAGE Open* 6, no. 3 (1 July 2016): 2158244016666885, <https://doi.org/10.1177/2158244016666885>.

³⁵ Nurul Annisa, A. Akrim, and Asrar Aspia Manurung, 'Development Of Teacher's Professional Competency In Realizing Quality Of Human Resources In The Basic School', *IJEMS:Indonesian Journal of Education and Mathematical Science* 1, no. 2 (15 May 2020): 156-60, <https://doi.org/10.30596/ijems.v1i2.4590>.

³⁶ Rahman, 'Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim'.

example, and consistent training. With good morals, human beings will be able to live in a conducive environment because society is cultured with things of virtue so that crime and vice can be avoided.³⁷

CONCLUSION

High awareness of God stimulates cognitive thinking, thus giving birth to creativity in human beings. High awareness of God will also increase the affective power so that characters based on admirable values are formed in human beings. As a result, can be seen the integration between cognitive and affective, where the rational mind can be balanced with good morals. Creativity allows human beings to manage and govern life according to the suitability of a place and customs as long as it is not contrary to sharia. In other words, high creativity in human beings indicates that human cognitive power is developing rapidly. Guided by true knowledge, human cognitive power is directed to the development of the right potential where nature and other human life are not harmed or damaged.

Affective power that functions well will generate an admirable personality where people can perform social activities in society in a prosperous atmosphere. Prosperity means that no human being is oppressed, oppressed, left in poverty, or involved in criminal activities. Prosperity is achieved in society when human beings practice the attitude of doing good, helping each other, caring, and cooperating with each other. From an individual point of view, well-being will emerge when everyone is generous, kind, honest, sincere, and trustworthy and always thinks about other people's problems, and strives to ease the burden of other people's problems.

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³⁷ Mokh Sya'roni, 'ETIKA KEILMUAN: Sebuah Kajian Filsafat Ilmu', *Jurnal Theologia* 25, no. 1 (2014): 245-70, <https://doi.org/10.21580/teo.2014.25.1.346>.

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