

# Dismantling Paradigm Book Ta'limul Muta'allim

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**Abstract:** The wrong factor and careless of knowledge qualifications is mistake position in learning. Classification of knowledge such as knowledge must be learned and knowledge is forbidden to learn. The knowledge is forbidden to learn Becomes individual obligation as like Oneness of God, knowledge rep obligation as like legacy knowledge. One of an example of knowledge must be learned individually is attitude knowledge, modesty, and some other thing.

**Keyword:** dig up, paradigm, ta'limul muta'alim book.

## Introduction

Islam is the religion of God was sent down to man to set any rules both with regard to the vertical relationship between man and God that includes commands and prohibitions (*Ubudiyah*) and horizontal relationships between men, with animals and nature (*Mu'amalah*). Furthermore, human send option is really capable of being a third transformer of the relationship, is Nabi Muhammad SAW of Quraiys group, appointed by God as a transmitter of the treatise in the form of the Qur'an, the teachings he always encourages people always learn. As word of the Nabi Muhammad SAW:

طلب العلم فريضة على كل مسلم ومسلمة

"Seeking *knowledge* is obligatory for a Muslim (male and female)".<sup>1</sup>

Although some regard Muhaddist above hadith is *dla'if* in terms of their transmitters<sup>2</sup> but because this hadith including hadith *al-A'mal* Fadlail, meaning the hadith that explains about the virtues of an act, it may be practiced. The guarantee happiness of religion as persuasive action in its role as a *center of science* are given degrees mulya for educational actors (teachers and students).

Noting the role of education that actually is a necessity, then education experts began to introduce some learning methods such as *Quantum Teaching* (QT) that was developed and refined into *Contextual Teaching and Learning* (CTL),<sup>3</sup> the method based learning environment and more methods learning began to socialize. However, most people have not been able to apply it.

<sup>1</sup>, Abdilllah bin Muhammad bin Abi Yazid al-Qaswini, *Sunan ibn Majah* (Beirut: Dar al-Fikr, 2004), I, 87.

<sup>2</sup> It said *dla'if* because one of their transmitters are disabled on Hafas bin Sulaiman but according to imam Suyuthi, syeikh Nawawi asked on this hadith, he said that the hadith *dla'if* terms saheeh sanad but in terms of meaning. Even Jamaluddin Mizzi said that this hadith included in the *basan* category. Abi 'Abd Allah ibn Muhammad bin al-Beirut Darawaisy, *Asna al-Mathalib* 269..

<sup>3</sup> This concept in the mentioned by Elaine B. Johnson, Ph.D. which assumes that students will be able to absorb the lessons if they grasp the meaning of the academic material they receive. Elaine B. Johnson, Ph.D., *Contextual Teaching & Learning* (Bandung: MLC, 2006),

Ironically, people began to abandon the methods of classical learning described education experts of Islam that is packed with simple method however has the result that much better in improving the quality of education students, both in terms of intelligence (*Intelligence Quotient*), skill or expertise (*Emotional Quotient*), as well as moral and religious intelligence (*Spiritual Quotient*). Burhanuddin az-Zarnuji is one education expert who introduced the method of learning through such monumental work *Ta'lim Tariq al-Muta'allimat-Ta'allum*. This book is classified as major work being the main reference of pesantren education in running the educational system.

## Overview of the Book study groups al-Thariq al-Ta'allum Muta'allim.

### A. Biography Az-Zarnuji.

Az-Zarnuji was a prominent Arab philosopher whose real name is unclear. Likewise on the life and career Yag achieved yet been disclosed accurately.

According to existing sources, that the original name of az-Zarnuji is Imam az-Zarnuji Burhanuddin. Az-Zarnuji nickname taken from a city that he tempting that Zaranj region of Turkey. He lived in the 12-13 century. Von Grune Gaum and Abel says that he is a scholar who lived in the Persian region towards the end of the 12th century and beginning of the 13th century (AD). Then added that he was a scholar of Fiqh schools Hanafiyah famous Khurasan and Transoxiana region (the area north of the river Amodaria).

Plesner seeks to provide an estimate of the relative approaching sure about his life. He was referring to the data stated in the library catalog Ahlwardt Berlin no-III that az-Zarnuji lived around the year 620 (1223).

Then Plesner test Ahlwardt estimates that by collecting data on the life of a scholar who identified as az-Zarnuji teacher or at least had direct contact with him or her. Among the most famous is Burhanuddin Imam Ali bin Abi Bakr al-Farghani, Deceased in 593 AH, Imam Fakhr al-Islam al-Hasan ibn Mansur al-Farghani Death 600 H. Imam Fakhr al-Din al-Kashani, died in 587 H / 1191M. Imam Rukn ad-Din Muhammad ibn Abi<sup>4</sup>Bakr.

Based on his analysis, Plesner came to the conclusion that life-Zarnuji az little earlier than expected by Ahlwardt.

### B. Systematics Writing the book study groups at-Ta'allim Thariq Al-Ta'allum.

#### 1. Background writing.

Works made az-Zarnuji priest has the background as he expressed in the foreword to the book that is set off from his studies of cases seekers of knowledge. The Clear expression he pointed out that:

فلما رئيت كثيرا من طلاب العلم في زمننا

"Once I observed, many knowledge seekers (students, students, and students) in my generation, it turns out they get a lot of knowledge but can not achieve the benefits of science and its fruit, that practice and transformation"<sup>5</sup> .

Factors mistakes and less attention to the terms of studying according to him is where

<sup>4</sup>15..Pound. Pes. Ulum Miftahul Sidogiri, *my teacher at the school*, (Pasuruan: LPSI, 1999),

<sup>5</sup>21..Az-Zarnuji, *Ta'lim al-Thariq al-Ta'allum Muta'allim*, (Surabaya: Dar- Nasr al-Misriyah, tt),

the mistakes of those in the study of science. He concluded that the error terms of such methods, media, and other supporting factors would be fatal in obtaining perfectly science (*Input of Educaty*). With this background, then he tried to write books that explain the provisions that must be done by the prosecution of science.

## 2. Systematics of writing.

In the book entitled "*Ta'lim al - Muta'allim thariq al -Ta'allum*." Az-Zarnuji focusing all the discussion of the methods of learning, critical success factors, supporters and matters relating to the achievement of learning outcomes for the prosecution of science. None of the discussions which he wrote except in *sinergiskan* and associate it with science.

### B. The method of Learning *Ta'lim Tariq al-Muta'allimat-Ta'allum*.

In the book of *al-Muta'allim Ta'lim tariqat-Ta'allum*, Imam Burhanuddin az-Zarnuji focused his research on issues related to science. Az-Zarnuji give his views in the book are based on the proposition that consists of several hadiths and *Maqal al-Ulama* (sayings Ulama) on the obligation of a person in their studies, as a hadith contained in the book are:

طلب العلم فريضة على كل مسلم ومسلمة

"Seeking *knowledge* is obligatory for Muslim men and Muslim women"<sup>6</sup>.

Apart from these hadiths that are considered editorial *dla'if* by muhaddist for their narrators that do not meet the standards as described in the authentic background of the previous problem was compounded by the muslimatiin said in the editorial above, az-Zarnuji start a discussion about the first step in studying that intention,

In the discussion of this intention, az-Zarnuji start using the fatwas of scholars in the form of a poem. Like the poem expressed Imam Burhanuddin author of *al-Hidayah*, poetry Imam Qamaruddin Hammad bin Ibrahim bin Ismail ash-Saffar al-Ansari dictated imam of Abu Hanifa, and many more citations poems even further, az-Zarnuji include a few lines of poetry deemed relevant to the discussion so book *Ta'lim Tariq al-Muta'allim at-Ta'allum* like a collection of poems and then explained his point. Assumptions author is this is in accordance with the penchant for early Muslims were greatly admired the poetry of famous figures that az-Zarnuji make learning methodology with the tone provocative that include the names of the scholars' great as Abu Yusuf and Abu Hanifah along said words of wisdom about science.

In the use of the proposition as a reinforcement of the discussion, az-Zarnuji never uses the arguments of the Qur'an directly, he only uses some of the content of the Koran without mentioning the sound textuality the Koran itself, using hadiths and more use of the poems and stories of previous scholars.

### 1. categorization az-Zarnuji Sciences.

According az-Zarnuji, not all the knowledge required to be learned by the prosecution of science. Because He then split on the science that must to be learned (*al-mahmudzah*) and science were forbidden to be learned (*al-madzimumah*), then he is also sharing the knowledge that must be learned into science *fardlu 'ain* to learn as learning monotheism and science are only *fardlu*

<sup>6</sup>3..Az-zarnuji, *Ta'lim al-Thariq al-Ta'allum Muta'allim*, (Indonesia: Ihya al-Pole al-'Arabiyyah, tt),

kifayah to learn as learning science division of the inheritance. One example is also a science that must be individually is studying morals such as generosity, humility and so on. In this issue az-Zarnuji too much in giving a view that is by obliging to every individual Muslim to examine the books of morality work of a scholar named Sayyid Imam Nasruddin Abdul Qasim. But once again, the authors assumed that assertion it is only as an assertion of a general nature, meaning that Sayyid Imam Nasruddin Abdul Qasim is a book that is considered good by az-Zarnuji and studies the book of morals in accordance with the guidance of the clergy should be done not affirmation was only directed specifically against book Sayyid Imam Nasruddin Abdul Qasim. given while the obligatory example for science Kifayah in looking for it is a science that is conditional as the science of inheritance and others. While the science of unlawful studied for az-Zarnuji is the science that would lead us like sorcery and augury (divination, astronomy). But he still tolerated by saying as necessary for the good. As augury to locate the Qibla and prayer time.

## **2. Ethics Learning az-Zarnuji.**

In the study of ethics, az-Zarnuji describes the nine principles that must be done by a student such as:

- a. Do not have undue expectations held by religious people, humble, not arrogant and being Iffah, meant to keep away from low deeds and sin.
- b. Prioritizing science of monotheism and knowledge required in today's religious affairs then the future.
- c. Choosing a pious teacher (smart). Warak, and older as well as honor, children, and people who have a relationship with him.
- d. Memulyakan book learned while studying to be in holy condition.
- e. Studious and does not impose himself (stamina physically and mentally).
- f. Always puts the deliberations when it finds difficulty in understanding the science.
- g. Steadfast and patient in the study.
- h. Choosing a diligent friend, devout, have good character and critical in responding to problems of science.
- i. Streamlining educational purposes only because of God and not because of wealth and so forth.

As for teaching ethical issues, az-Zarnuji does not mention in this book. This is in accordance with field studies focused az-Zarnuji for the prosecution of science or not a teacher or student teacher. It is also the relevance of the title of the book that he made, namely Ethics Study for the prosecution of Science (tarj. *Ta'lim al-Muta'allim tarikat-Ta'allum*).

## **3. Learning Objectives az-Zarnuji.**

According az-Zarnuji, each student must have a purpose mulya as his words:

وينبغي أن ينوي المتعلم بطلب العلم رضا الله وإحياء الدين وإبقاء الإسلام. وينوبه الشكر على  
نعمة العقل وصحة البدن.

*"In the study we recommend students intending merely for the pleasure of Allah SWT, expect happiness hereafter, eliminate ignorance to yourself and others, to revive the teachings of religion, and preserving Islam as well as an expression of gratitude to the delicious sense and health that is given Allah".*

So according to az-Zarnuji purpose of the learning process for students is a must lead to positive things in the absence of elements which contradict with religious values such as seeking popularity in the midst of society, seeking the position or rank as well as other negative purposes.

#### 4. Learning Model az-Zarnuji.

Starting from the effectiveness of time spent, az-Zarnuji clinging to some empirical proposition naqli and carried out by people who successfully get the science as Abu Hanifa. He mentions in his book that it is time effective and considered better by al-Hadith and experiences learned scholars of the Salaf is the time that starts from Wednesday. Az-Zarnuji quoted the hadith Nabi Muhammad SAW in his book, which reads:

قال رسول الله صلى الله عليه وسلم: ما من شيء بدئ في يوم الأربعاء إلا

"There is something that starts from Wednesday but will end up perfectly (successfully)"<sup>7</sup>,

The size of learning at an early stage is the provision of material that is easy to understand that if by repeating twice can be mastered. Then the next day, written sentence by sentence, in the hope after the material that is taught pretty much the student can master it by simply repeating it twice. The assumption that the author of this model is the model Takriir or Muhadatsah almost the same as the model, the model of learning by repeating the material that has been studied so that learners can memorize it.

Elsewhere, az-Zarnuji rote learning model describes the way:

- a. The material studied in the recently completed five times.
- b. Material two days ago is repeated four times.
- c. The material three days ago repeated three times.
- d. Material four days ago was repeated twice.
- e. Material five days ago was repeated one time.

In addition to the above models, az-Zarnuji also uses some type of learning models include:

- a. Remembering the lesson(Mudzakarah).
- b. Discuss(Munadzarah).
- c. Solve problems together(Mutharahah).
- d. If the inner(Riyadlah).

- 1) How to provide motivation and encouragement to readers.

Az-Zarnuji started the discussion by relying on story and narrative scholars such as Abu Hanifa and Abu Yusuf in the reader's attention to practice it.

- 2) The use of language.

Az-Zarnuji uses short and easily understood the language in providing guidance for students. he does not talk about the ethics of educators in providing instruction.

- 3) Az-Zarnuji more oriented on ethics students in the world of Sufism and the congregation.

<sup>7</sup> 4..Az-Zarnuji, *Ta'lim al-Thariq al-Ta'allum Muta'allim*, 4.

- 4) Az-Zarnuji presents a special method d in memorizing lessons for students writing about the book *Ta'lim al muta'aalim* is more geared to an analysis for the sake of scientific interest. Because he is, without the doubt, a figure that many Islamic thinkers to contribute ideas so much easier for the students in achieving successful learning outcomes.

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