

Strengthening Morals for Santri Through the Book of *Ta'lim Muta'allim*

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Abstract

Morals in modern times are felt to be fading. So many people now study only oriented to the world's pleasures without caring about how Islam will be. With the existence of the Ta'alim Muta'alim book, it is hoped that it can help overcome moral decline, wrong intentions in seeking morals, wrong in finding teachers, and how we should choose friends in studying. The method used in further research is a qualitative research method that explains how the method from the book of Ta'lim Muta'alim instills morals in students. The results of the research are: Ta'lim Muta'alim by Syekh Al-Zarnuji is a book of morals that is very relevant and applied to instill morals in Pesantren students. Students are not only competent in theory but are required to have good morals and attitudes and be able to distinguish between good and evil. The intention is the first thing to pay attention to because seeking the pleasure of Allah and eliminating ignorance will result in studying knowledge.

Keywords: Pesantren, Morals, Ta'lim Muta'allim

Introduction

Morals are one of the behaviors that have been felt and urgently needed by Muslims from the past until now. Akhlak itself, historically and theologically, plays a role as a guard and guide for Muslims to survive in this world and the hereafter. So with that, it is no exaggeration if morality is the most important mission of the Prophet's da'wah. As Allah praised the Prophet Muhammad in his words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed you (Muhammad) are truly noble." (QS al-Qalam: 4)

Without morals, humans will not be able to achieve the benefits of living in this world. Morals will lead people to respect each other, respect each other, do good to each other and avoid infighting between fellow human beings. The importance of morals can be reflected in one of the hadiths that explain that Allah Almighty sent the Messenger of Allah SAW to perfect human morals (Solihin & Albab, 2022). In the Qur'an Surah Al Ahzab verse 21, Allah also explains that the Prophet Muhammad SAW is a role model figure as stated in the word of Allah Almighty, which means:

"Truly, in (self) the Messenger of Allah there is really a good example for you, (that is) for one who hopes for (the mercy) of Allah and (the coming) of the Day of Judgment and who remembers Allah a lot".

Education worldwide is now reassessing the need for moral education or ethics education, or character education to be revived. This is not only felt by the nation and people of Indonesia but also by developed countries. Even in industrialized countries where moral ties are becoming increasingly loose, people are beginning to feel the need for a revival of moral education that has lately started to be displaced. One of the solid cultural characteristics of the Indonesian nation is the practice and attitude of adhering to the values of religiosity and morals in the dimension of life. Indonesia, since the time of such ancestors, has upheld moral, cultural, and religious values, and this happens in almost all ethnic groups, which is reflected in the customs they do.

In modern times like today, moral education has become a universal societal phenomenon. Almost all modern societies tend to place moral education as an integral part of their educational system. However, this does not necessarily mean that there is no known moral education outside of modern society. Such educational praxis is well known in various types of society, including even in relatively backward societies, namely in the form of moral socialization (Rubini, 2019).

According to al-Ghazali, morality is a trait embedded in the soul, in which a person sees various kinds of good or bad actions without thinking or thinking about them. However, from Ibnu Maskawih's point of view, morality is a psychological thing or situation that encourages a person to act spontaneously without planning or thinking (Mahfud, 2020: 86-87). Moral development is the most important factor in the goals of Islamic religious education. Therefore the moral damage of the younger generation occurs due to the lack of trustworthy educators who can develop morals mentally and physically. Moral teachings are also one of the most important factors to counteract the negative things of the times. By learning the book of *Ta'lim Muta'alim*, which is used for learning in various educational institutions.

In the book of *Ta'lim Muta'allim*, chapter II explains that the purpose of education is to gain the pleasure of Allah, serve, uphold, develop the Islamic religion and eliminate ignorance. Stupidity is one of the factors creating destruction and disaster. The focus referred to in the *Ta'lim Muta'allim* book is santri, so almost the

entire contents of the book discuss the factors and conditions that must be possessed by santri, both cognitive (intellectual), affective (attitudes/values), and psychomotor (skills). The teacher is an important factor because the teacher also plays an important role in creating a student's success in demanding and benefiting from the knowledge he is learning. Therefore it is explained in chapter III, namely selecting teachers, respecting science experts, and discussing the etiquette of a student in treating teachers or the teacher's family. Then the environmental component becomes the next most important factor because family, community, and friends are one of the aspects that determine a student's learning level of success. So it is recommended to choose diligent, diligent, and wara friends and stay away from friends who talk a lot like to destroy, and slander (Absor, 2020: 59-61).

Result and Discussion

In Pesantren, students are usually taught classical books/turast, especially those that adhere to the Shafi'i ideology. The goal is to produce cadres of ulama'. The study of classic books is usually carried out during Ramadan because in this month, it is felt that Muslims generally want to add to their religious practices. One of the books commonly studied in Pesantren is the book of Ta'lim Muta'alim by Shaykh az-Zarnuji. The book of Ta'lim Muta'alim discusses a lot about morals. The book commonly studied in Pesantren is the Book of Ta'lim Muta'alim, which is the work of a classic figure whose book is firmly rooted in the pesantren environment. Not only on the spirit and moral messages but also the methodology. So it is only natural that Sheikh Al-Zarnuji's work becomes a reference in organizing Pesantren's teaching and learning process. The book fulfills several criteria, such as being Islamic and salaf, that can be carried and traditionalized in the pesantren system. Apart from the pros and cons of the method in the book of Ta'lim Muta'alim as an educational methodology, the book of Ta'lim Muta'alim itself has provided an ideal picture and nuance of education, namely education that prioritizes morals (Mulyasa, 2019: 105).

Sheikh Al-Zarnuji's full name is Burhanuddin Al-Islam Al-Zarnuji. Among the ulama', no one knows in detail the date of birth of Sheikh Al-Zarnuji. However, regarding the death of Sheikh Al-Zarnuji, two opinions are often taken into consideration. The first argues that Sheikh Al-Zarnuji died in 591H/1195M, and the second opinion is that Sheikh Al-Zarnuji died in 840H/1243M. Both have reasons and

complete data that can be accounted for. Sheikh Al-Zarnuji is often also called by the name Burhanuddin Ibrahim Al-Zarnuji al-Hanafi. Some mention his name as Tajuddin Nu'man bin Ibrahim ibn Khalil Al-Zarnuji as written by al-Zarkeli in the Kitab al-A'lam. The word "Al-Zarnuji" comes from a town called Zarnuj/Zurnuj, a famous city near the Oxus river in Turkey. While the word"

Morals can also be applied to many things, including education. Someone who wants to study and benefit from the knowledge he learns, then that person must pay attention to several things. In the book of *Ta'lim Muta'alim* the stages have been explained for someone who wants to have useful knowledge, he must have good morals.

Morals and education are like two strands of rope that tie each other. Education, on the one hand, is a consistent effort of a person or society toward achieving the most glorious ideal. On the other hand, education is an effort to direct all the movements and behaviors of students toward moral perfection so that they will live in the future with the maturity of thinking and analyzing life in the eyes of the eyes. Morals and education will be successful if they walk side by side (parallel), in the sense that education must be accompanied by moral teaching, which allows students to have affective, which plays a role in supporting the success of cognitive abilities. On the other hand, education becomes more meaningful if educators can transfer their skills to students (Arifin, 2011).

According to Syekh Kholil Bangkalan, the purpose of moral education is to form human beings who are moral, strong-willed, courteous in speech, and noble in actions. In other words, moral education aims not only to know theories and views but to shape life according to its role, produce goodness and perfection, and benefit fellow human beings. Islamic education's primary goal is to form morals and manners capable of producing moral people, not just filling students' brains with knowledge. Still, the aim is to educate morals by paying attention to and considering physical and spiritual health, education, and mental education. , feelings, and prepare students to join the community (Salsabila, 2018: 42). Education carried out without good goals will result in futility because knowledge without adab or morals will only make its owner useless. So with the existence of morals, it is hoped that a person will be able to become a human being following his creation as a caliph on earth and also as a

human being who is *Rahmatal lil 'alamin*. Humans who are good at theory can also practice or practice what they have learned from the knowledge they have learned naturally. Humans who are good at theory can also practice or practice what they have learned from the knowledge they have learned naturally. Not only humans who are good at theory, but they can also practice or practice what they have learned from the knowledge they have learned.

Meanwhile, Imam al-Ghazali emphasized four main moral pillars: wisdom, prayer, *iffah*, and sharing. Wisdom is a state of the soul that exists within a person through which he can distinguish between good and bad things in every action he does. *Sajaah* is the obedience of reason by the power of emotion, both in his actions and when he is reluctant to act because he is influenced by the emotions that are in him. *Iffah* is the education of the power of ambition with the education of reason and *Shari'a*. Justice is a state of the soul in which the soul that exists in a person can control the movement of the two forces that exist in him in the form of emotions and ambitions and control them in activities and activities so that they can run according to the values of wisdom (Sutiono, 2017: 123).

The first is intention. The intention is mandatory for someone who wants to learn because the intention is the essence of all circumstances and conditions. It is also recommended to seek Allah SWT's pleasure, the happiness of the hereafter, fighting one's own stupidity, and developing and preserve the Islamic religion because lasting Islam can be realized with knowledge. In seeking knowledge, one should always be grateful for the blessings of a healthy mind and body. It was also explained that learning was not intended to seek influence, seek worldly treasures, be respected by leaders and so on (Lirboyo Press Compilation Team, 2015: 68-70).

The intention is the hope of all actions, so the law is obligatory intention in learning. The intention of an action will be returned to how a person's intentions in doing an action. Good intentions must seek the pleasure of Allah, obtain happiness in the hereafter, fight against ignorance towards oneself and others, maintain and develop Islam, and be grateful for Allah's blessings in the form of physical and spiritual health. So Sheikh Burhanuddin once said that great destruction is a pious person who does not want to use his knowledge, and what is even greater than that is a stupid person who worships without knowing the law. So it can be concluded that

smart people who only use their knowledge for themselves are useless and stupid people who worship without foundation.

Then the next characteristics that must be considered in studying are in choosing knowledge, teachers, friends and fortitude in studying. The book of *Ta'lim Muta'allim* explains that for students to learn knowledge, they should select which knowledge is useful and needed in their religious life at that time and in the future. In choosing a teacher, one should choose someone who is 'pious, wara', and also of old age. Imam Abu Hanifah also exemplified this in choosing Sheikh Hammad bin Abu Sulaiman as a teacher after Imam Abu Hanifah thought and dreamed (Lirboyo Press Compilation Team, 2015: 88-90).

According to Imam Al-Zarnuji, seeking knowledge is a noble and complicated matter, so deliberation in selecting knowledge and teachers is very important. A student should choose a teacher who is older and knowledgeable. If we look closely, the character that can be used as a teacher is someone smart, respects him, and is more senior. According to Al-Zarnuji, these three criteria can bring benefits and blessings in searching for them. According to Al Hakim in Al-Zarnuji choosing a teacher several measures must be considered by students, namely:

a. *Taammul* (deep consideration)

Consideration in choosing a teacher is a natural thing for students. In addition to expecting the knowledge he will get from choosing a teacher, a teacher can provide *uswah* through his morals. The teacher is described as an all-knowing figure, so the Javanese usually refer to the teacher as someone who is imitated and imitated. That is, a teacher is a person who is respected in all his behavior and words and imitates whatever is said or exemplified by the teacher.

b. *Wasyaawir* (consult with experienced people in seeking knowledge)

The consultation here has a goal, asking for constructive suggestions and input about the teacher's story, morals, and the programs the teacher has in giving lessons and developing his intuition. The advantage of deliberation is that it can provide input and solutions to problems in choosing and determining teachers who will guide and develop the knowledge we will learn.

c. *Tatsbutuindahu* (determine and ask for lessons)

After the student considers and discusses the teacher he has chosen to guide him, he must evaluate and ask for lessons from a teacher with the hope and glorify him as an ulama'.

d. *Tabaarukan wa tantafiian* (asking for blessings and benefits of knowledge)

The blessing here means increasing goodness after doing good. Meanwhile, benefits have the meaning of being beneficial to oneself and the people in their environment. Asking for blessings and gifts of knowledge from teachers is something that must be done as a student. Because the teacher's position is position that must begin after the parents. The teacher's prayer is also in the same position as the prayer of both parents so that with a teacher's prayer, students will receive blessings and benefits from the knowledge they are learning (Fauzi & Fauzian, 2021: 28-30).

In terms of learning morals, patience is essential here in terms of time and trials during the learning process. It is recommended for people who want to study knowledge to be patient with their teacher in studying a book and not leave it before they have finished studying it, and in pursuing a field of knowledge not to move on to another field before he understands it. At the place of study, only move from one place to another if there is urgent business. This is because moving one's studies will make things chaotic, the heart is not calm and time is wasted, which can also hurt the heart. A teacher who teaches (Lirboyo Press Compilation Team, 2015: 94-95).

With patience and also with an intelligent mind, all images will become clearer to humans. There are so many cases where intelligence sometimes becomes meaningless if humans are not able to synergize the strengths and potentials that exist in them. So that there are also many where intelligent people are also unable to realize their dreams which makes them less successful. If examined more deeply, patience is an important concept for humans, both for achieving educational goals and developing nature as students, both spiritually, physically, willingly, and mentally. So that human potential will be formed in accordance with its function of creating humans as caliphs on this earth (Sukino, 2018: 65).

In learning, a student must have patience, which means that learning must be continuous, trying to keep repeating and learning whenever there is free time. The constant study is a must at the beginning or the end of the night because between maghrib and isya' and dawn is a time full of blessings. Imam an-Nawawi once said

that a minor but routine practice is better than a lot of practice but done only once. Know that if minor but routine practices are carried out, it will perpetuate the practice of obedience, dhikr, getting closer to Allah, intention and sincerity in charity, and will also do the practice accepted by Allah SWT.

Patience and istiqomah are commendable morals that are interconnected. With patience, even small deeds will continue to be practiced. And from the explanation above, there are many virtues that we must preserve. Istiqomah is a small practice that we do more important than a big practice but only once.

To get the blessing of knowledge, when students recite the Koran, they must pay attention and record what the teacher has conveyed regarding explaining the knowledge. Because by recording and practicing knowledge that has been obtained, the knowledge will not be easily lost. By taking notes, we can focus more on understanding the information conveyed by the teacher. Then another thing that can also be a blessing for the knowledge we gain is our manners or morals towards teachers as people who have taught us knowledge. Because how can someone get the blessing of science, if people who are experts in knowledge or people who have the knowledge we don't like, we even hate (Hakim, 2020: 22).

Friends also influence a person's learning, and habits or behavior of other people can also influence a person's behavior. So if our friend's morals are good, then we will also be infected with good morals, and vice versa. In choosing friends, you should select diligent, polite, well-behaved, and passionate about learning. Stay away from people who are lazy, unemployed, don't want to understand knowledge, people who talk a lot, and people who make trouble and slander. Behaviors can be transmitted through habits so stay away from them as they will only have a negative impact if you approach them. So in the book *Ta'lim Muta'alim* it is also explained that a bad friend is worse than a venomous snake, and he loses more (Lirboyo Press Compilation Team, 2015: 96-98).

Friends are one of the determining factors and the most important in the success of the teaching and learning process. Association also influences student achievement. The better (positive) students get along with their friends, the better their achievement in learning. This is based on the better the social interaction between students, the more knowledge students will gain, because with friends who

support each other, there will be harmony in the teaching and learning process. Students who are still afraid, embarrassed, or reluctant to ask the teacher can ask their friends who understand more about the material explained by the teacher. So that with this it can minimize the inability of students to understand the material (Al Khumaero, 2017: 707).

Although all humans are good, other factors can make humans misbehave. Errors in education, environment, association, and family can cause this. So the ulama' argue that this is very important, so Muslims are expected to be careful in choosing friends. Ibnul Jauzi Rahimaullah said that in terms of educating children, the most important thing is to protect them from associations that can damage them. Association causes one party to gradually follow and absorb the habits of the other party. So we have to be able to hang out with good friends so that we can follow and absorb the habits of our good friends. Friendship and friendship will be a great pleasure if it remains because of Allah (Nida, 2021: 349).

So the book of Ta'lim Muta'allim is one of the most relevant moral books to be applied today. Santri, as hope for developing the Islamic religion, should be if morals are instilled in them. And in the book of Ta'lim Muta'alim explains how morals are in seeking knowledge, intentions when seeking knowledge, looking for teachers and choosing friends. In Pesantren, moral habits are usually applied in studying, such as praying before studying, memorizing murojaah in learning, dressing politely in studying, bowing when passing in front of the teacher, greeting friends, etc. These moral implementation models applied in Pesantren are also contained in the book of Ta'lim Muta'allim.

Conclusion

Based on the results of the presentation of the material above, the book Ta'lim Muta'alim by Syekh Al-Zarnuji is a book of morals that is very relevant if the method is applied to instill morals in Pesantren students. The method in the taklim book is excellent in terms of seeking knowledge. Here, it is not only smart in theory but students are required to have good morals and attitudes and be able to distinguish between good and bad. The intention is the first thing that needs to be considered by someone who wants to study because the right and good intentions will improve the process and result. If seeking knowledge is intended for God and eliminating

ignorance, then one of the impacts that is easy to see is a change in attitude and speech. The more people have the knowledge, the more controlled their verbal and actions will be. In studies, we must choose which scientific field we will study. Because if we seek knowledge that is not following our interests, there will be difficulties later in the process.

Choosing a teacher is also a very important because the success or failure of a lesson, the teacher, is the most significant factor that influences. So choose a teacher who is sane, pious, has a lot of knowledge, and has old age. This is because if a teacher can provide examples, motivation, and valuable knowledge, it is hoped that students will find it easier to study. Friends are an essential factor in the process of cultivating morals because friends can have a significant influence. In the syarakh of the *Ta'lim* book, it is also explained that if we have friends who have bad characters and like to do damage, we stay away. However, if we have a friend with a good character, befriend him so that you will be given instructions.

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