YASIN
Jurnal Pendidikan dan Sosial Budaya

p-ISSN: 2808-2346
e-ISSN: 2808-1854

Terindeks: SINTA 5, Copernicus, Dimensions, Scilit, Lens, Crossref, Semantic, Garuda, Google, Base, etc.

https://doi.org/10.58578/yasin.v5i2.5192

IMAM AZ-ZARNUJI'S THOUGHTS (W. 591 H) IN THE DEVELOPMENT OF ISLAMIC EDUCATION LEARNING METHODOLOGY

Ahmad Nuril Farihin[1], Pahrurraji[2], Fajar Syarif[3]
Institut Ilmu Al Qur'an Jakarta
ahmadnurilfahirin@citraazzahra.sch.id; abuyaz@iiq.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Feb 19, 2025	Mar 3, 2025	Mar 15, 2025	Mar 20, 2025

Abstract

This study aims to identify the concept of learning methodology from Imam Az-Zarnūjī's perspective and analyze the form of Islamic education learning methodology development through the study of poems in the book *Ta'lim al-Muta'allim*. The researchers used a literature review with a qualitative research type through a descriptive analysis and content analysis approach. The data sources were excavated from primary and secondary data, while the data collection technique used observation and documentation. The study results indicate that the learning methodology in Imam Az-Zarnūjī's perspective conceptually is learning with a strong relational system between the concepts found, namely poems as learning strategies and methods. These strategies and techniques are seen in the three educational domains: cognitive, cognitive, affective, and psychomotor. Methodologically, the researchers found three learning strategies: the planning strategy, the *at-ta'dībī* strategy, and the continuity strategy. The researchers also found four learning methods as a real manifestation of the existing strategy: experimental, discussion, cooperation, and drill.

Keywords: Az-Zarnūjī's Thought, Methodology, Islamic Education Learning, The Book of Ta'līm al-Muta'allim

Yasin Journal is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

INTRODUCTION

Sadly, the collapse of ethics has not only occurred among the general public but has also spread to the personalities of professionals, community leaders, scholars, educators, political elites, and even the leaders of the nation and state. Meanwhile, in the world of education related to assessments held by schools, sometimes cases of cheating, whether in the form of cheating, copying friends' work or from textbooks or the culture of being late, seem to be everyday events that do not need reprimands from anyone so that they are considered right by the perpetrators (Suarningsih, 2024).

Such educational conditions encourage humans to build a new paradigm of education that is not only oriented towards knowledge and skills but also oriented towards values. Therefore, ideas and attitudes must be developed to respond to these changes. One of them is values because they occupy the most strategic place in a person's life, where they are more ready to sacrifice their life than to sacrifice values (Siswati, 2021). So, it is not surprising if there are deviations when bad values are embedded in students in the world of education. Although values are abstract, they can be felt in each individual and can be a driving force or become guiding principles (Effendi, 2023).

The main basis of Islamic religious education is the Qur'an and Hadith (Miftahurrohman et al., 2021); even on the other hand, from the various existing literature, the foundations of Islamic education can also come from the results of *ijtihad* (Akmansyah, 2015). Islamic education must be sourced from both because, from these two sources, the values of Islam that are to be transformed are then explained. However, the values of Islamic religious education are not only sourced from the Qur'an and Hadith but can also be through human works of art and literature, or it can also be said with the results of ijtihad from experts in their fields (Sholihah & Maulida, 2020).

Of the many existing works of art, one of the most popular fields of art is the art of writing or language. Literature, in this case poetry, has various important roles in educational functions. Learning literature in the classroom can create imagination in students, develop critical skills and increase their emotional impressions. Students will become more confident in expressing their ideas and emotions. In addition, students can increase motivation in terms of their ability to master literary texts and understand language, as well as in connecting the literary texts they read with the values and traditions of their society. Also, through learning literature, students can increase their sensitivity to the values of life and wisdom in dealing with the environment, the reality of life, and attitudes toward maturity (Hadisoerjo, 2017).

On the other hand, the Qur'an also often talks about the existence of poetry; there is even a name for a letter that means poets, namely *Asy-Syu'arä*. When viewed from the linguistic side, the word *Syâir* is an *isim fâ'il* form of the word *Sya'arä-yasy'uru-sya'rän* (Munawwir, 1984). As for the diction of words that are usually used in the Qur'an, it directly uses the word *Syâ'ir* in the form of *isim fâ'il*, *Syu'arä* in the plural form, *Syi'ir* in the form of *Mashdar* (Al-Fairuzabadi, 2013), and can also use the form of *Fi'il Mudhori'* with the words *Tasy'urûn* and *Yasy'urûn*.

The early scholars paid great attention to Arabic poetry as a tool for understanding the Qur'an. Poetry is considered to record the pure meanings of Arabic words, while the Qur'an was revealed in Arabic. Some scholars consider interpreting the Quran based on poetry to be makruh. However, the facts seen in dozens of tafsir books show that many interpreters refer to Arabic poetry to explain the meaning of the Qur'an or strengthen the nahwu face of the Qur'an. Imam Thabari, for example, mentioned more than 2260 poems in his commentary from around 310 poets, both from the ranks of jahiliyyah poets, Islamic or unknown poets. Ibn Athiyyah quoted no less than 1900 Arabic poems in his commentary; even Imam al Qurthubi mentioned around 4807 verses of poetry in his commentary. It does not include the Maanil Quran books, which usually mention poetry to strengthen the explanation (Fauziah & Putri, 2022). It shows how important the existence of poetry is according to them.

Indonesian society is still unfamiliar with old literature, especially poetry. They rarely read it because the letters are difficult to understand, even only having heard of it when studying at school through learning old literature (Haji, 2020). It makes people feel alienated from this old literary text. This alienation for most people does have a reason, one of which is because it has not been widely developed into reading material that is easier to understand and accept by many people.

Next, the current problem is learning Islam, which seems tedious because the existing learning methods are limited to textbooks and only from teacher explanations, making it less interesting for students. Creative and varied learning methods can increase students' activeness so that there is direct interaction between teachers and students, even with their environment (N. Arifin & Ichsan, 2024). Therefore, one of the implementations is to use poetry as a learning medium so that students are more entertained and motivated to learn, and so on. It is as Sheikh Az-Zarnūji wrote in his book *Ta'līm al Muta'allim*.

If we look at the existing conditions, the many studies of the *Ta'līm al Muta'allim* book in society often become the object of discussion more towards conveying the messages of Sheikh Az-Zarnūjīi about the verses of the Qur'an or the Hadith contained therein. This means that very few discuss its poetry. Therefore, studying the book through its poetry is one of the tools these societies use because it contains many contents and educational values that can be used as a reference for Islamic education.

A songwriter uses beautiful language in creating his songs. So does a poet in creating his lyrics so that those who read or hear can feel its beauty. Of course, melodies and lyrics have a purpose and message that they want to convey so that they can be well received. In this case, Sheikh Az-Zarnūjīi, in his book Ta'līm al Muta'allim, also seems to have the same intention and purpose, with dominant lyrics in each discussion.

The problem of moral or ethical education is no longer new. Still, it has been an ongoing problem among academics, intellectuals and ulama, including Sheikh Az-Zarnūjīi (Busthomy & Muhid, 2020). He has explained many issues regarding education related to the importance of manners before seeking knowledge in his book Ta'līm al Muta'allim, including the definition and priority of knowledge, the intention when studying, prerequisites for seeking knowledge, friends and teachers, conditions for seeking knowledge, honouring teachers, and things that can strengthen memorization, make you forget, attract sustenance, and inherit poverty, and so on.

Therefore, researchers are interested in exploring and discussing the book more deeply, especially the content of its learning methodology. On the other hand, there are still very few scientific works that specifically examine the poems contained in the book Ta'līm al-Muta'allim, thus providing opportunities and further strengthening the researcher's considerations to conduct related research that focuses on identifying the form of the concept of the learning methodology of Imam Az-Zarnūjī's perspective and finding and analyzing the development of the Islamic religious education learning methodology.

METHODS

The researchers used library research, which was carried out technically by examining existing literature in books, manuscripts, documents, archives, magazines, the internet, journals, and other scientific works related to the discussed study (Sugiyono, 2015). It focuses more on the type of data collected by searching and studying written materials related to the

research. In the context of data analysis, researchers use two approaches: Descriptive analysis and content analysis (Satori & Komariah, 2017). The researchers tried to describe the contents of the Ta'līm al Muta'allim book, explicitly and implicitly, to identify the form of Islamic education learning methodology from the Az-Zarnūjī perspective. Then, the researchers analyzed the existing data by conducting an in-depth study on the development of Islamic education learning methodology and its relationship to the aspects of education: cognitive, affective, and psychomotor, as well as its implementation in today's education.

The researchers also used two types of data sources, namely primary data through the book *Ta'līm al Muta'allim Thärīq at-Ta'allum* by Imam Az-Zarnūjīi and secondary data through the books *Syarh Ta'līm al Muta'allim* by Sheikh IbrahîmIbrahîmIbrahîmIbrahîm bin Isma'il, *Tahqiq Ta'līm al-Muta`allim Tariq at Ta`allum* by Marwān al-Qubbānī and others. As for the data collection technique, the researchers conducted documentation and observation. The object of study that will be explored is more focused on the poems in the book *Ta'līm al-Muta'allim* by Imam Az-Zarnūjī without leaving the substance of the discussion in the book.

RESULTS

Poetry as a Learning Strategy

A study of Imam Az-Zarnūjī's thoughts through studying the poetry contained in his book gave birth to several learning strategies that can be applied in Islamic education learning; the strategies in question are:

1. Planning Strategy

   An activity is planned with a strategy with certain elements in its implementation to achieve learning. The planning usually has a determination of time and place when starting its implementation. The researchers can take this planning strategy from the following interpretation of the poem:

   Remember, you will not gain knowledge except with six things

   I will tell you everything clearly

   Intelligence, will, patience and provisions (wealth)

   Teacher direction and long hours

   Based on the Az-Zarnūjī poem above, the researchers understand that a learning strategy must be carried out in a planned and structured manner based on the prerequisites

that support it, both from students (with their intelligence capacity, enthusiasm, and patience), parents (with economic provisions in financing their education), and educators (with directions, advice, role models, and the time given).

2. *At-Ta'dîbî* Strategy

The researchers took this *at-ta'dîbî* strategy from the following interpretation of the poem:

Whoever seeks knowledge for the land of the afterlife will achieve the virtue of istiqamah in religion

Oh, how much of a loss are those who seek knowledge because they want to receive praise from people

What a wise expert in jurisprudence is, that is more difficult for Satan than a thousand experts in worship.

Az-Zarnūjī emphasized that education must be oriented towards ethics or morals. This will produce quality students with broad insight and character, knowledge; knowledge, understanding, and character do not stand alone but must be embedded in the students. The researchers also highlighted the verse above, that the intention in seeking knowledge must be aimed at the afterlife, which is the benchmark for learning success, so it is concluded that Az-Zarnūjī emphasizes this *at-ta'dîbî* strategy. The next verse reinforces that it is not enough for someone to be educated; it must be accompanied by *Wara's* morals, which will be much higher than a thousand worshipers.

3. Continuity Strategy

A learning strategy that is related to learning materials continuously so that students can take wisdom completely and deeply. This strategy is also called the *al-mudâwamah* strategy. This continuity strategy that researchers take from the interpretation of poetry is as follows:

Always consistently learn, and don't abandon it

Because knowledge will be gained and increased by studying

Serve to understand as you would serve someone who hopes

Keep learning with your best efforts

If you have memorized something, repeat it

Then be strong as much as possible

Az-Zarnūjī emphasized that learning requires a continuity strategy. This strategy will deepen students' insight and ethics as a form of respect for science. The researchers reviewed the sound of the poem above, which he presented in Chapter 5 about sincerity, consistency, and enthusiasm for learning and in Chapter 6 about the beginning and intensity of knowledge and its rules.

Poetry as a Learning Method

The method is a ready-to-use scientific tool. Many of Az-Zarnūjī's thoughts present poems in his book as his way of presenting or conveying a technique that can be used in learning. Several methods that are the findings of researchers can be used in Islamic education learning through the study of the poems in the book, including:

1. Experimental Method

   The presentation of learning provides an opportunity for students to conduct their experiments based on what they have learned under the guidance of educators. It is to train students to experience and prove for themselves something they have learned with a problem-solving approach through experiments (Triana, 2021). This experimental method is taken from the following interpretation of the poem:

   Learn because knowledge is an ornament, a virtue, and a source of praise for its owner.

   Be a person who can benefit daily by increasing knowledge and swimming in the ocean of benefits.

   Az-Zarnūjī emphasized to students to take knowledge from the vast ocean at any time; even in the poem, it is likened to diving into the ocean of knowledge, which indicates always being together and never stopping to take knowledge continuously. This method can also be understood as an experimental method because it gives students the full opportunity to experience and directly prove something they are studying, commonly known as student-active learning. The poem also explains how to take knowledge with a time and space as vast as the ocean. Likewise, the experimental method is also like that, but still under the supervision of an educator.

2. Discussion Method

This method is almost the same as the model used in thematic learning, where the theme of a lesson is integrated with other lessons co, commonly known as *al-Munāẓarah*. This discussion method is taken from the following interpretation of the poem:

Don't ask about someone; just see who their friends are

Because someone follows his close friends

If his friend is a bad person, then stay away from him immediately

Az-Zarnūjī wants to choose a friend as a process to discuss. When someone finds a friend who is not good, the discussion process in the learning process will be less than optimal. On the other hand, if someone finds a good and competent friend, they will do various aspects of goodness, both cognitive, affective, and psychomotor, to influence the discussion results and achieve maximum learning outcomes.

3. Cooperation Method

A learning method that emphasizes interaction among fellow students in one unit to solve problems to achieve learning goals is also commonly called *al-Isytiräkiyyah*, which means sharing or doing something together. Interaction here is a form of synergy between educators, students, and parents, although sometimes there can also be interaction with others (Ichsan, 2020). This method of cooperation is taken from the following interpretation of the poem:

O students, practice wara.'

Avoid sleep and leave feeling full.

Always consistently learn, and don't abandon it

Because knowledge will be gained and increased by studying

Az-Zarnūjī wants a synergistic interaction between educators, students, and parents. In the poem, the words of command or prohibition use the word form of *wazan Fâ'ala*, which benefits *musyâräkah*, namely the involvement of other parties. The words are *Bâsyir*, *Dâwim*, and *Lâ tufâriq* so that the poem is understood that the wara' process carried out by students must require support from an educator and their parents to motivate them. Likewise, the learning process is not enough for a student; it also requires motivation from

an educator at school or parents at home to be effective and optimal (Marqomah & Ichsan, 2023).

4. Drill Method

Learning with repeated practice activities in a practical, easy way and carried out continuously and systematically (Sulastri, 2019), also known as *al-Muwazhäbah*, means studying something regularly with the aim that students can remember and understand the learning material in depth. This drill method is taken from the understanding of the following poem:

The new lesson of one letter, repetition a thousand times

While continuously repeating what has been obtained

While trying to gain new knowledge

Az-Zarnūjī wants to include a drill learning method in every learning process so that students can deepen and strengthen their understanding. In this discussion, he explains the effective learning intensity for students who want to achieve their learning goals. Even before entering new material, it is repeated continuously until students feel safe and do not forget, then they continue to the next material.

Meanwhile, the implementation discussed here is a study of the implementation and approach to learning with patterns of maturity and humanity to produce an activity or action that is by the mechanism and procedures that are carried out systematically in constructing strategies and methods in Islamic education learning to facilitate the delivery of knowledge to students so that maximum learning outcomes are achieved. In this case, each strategy and method found from the analysis of Az-Zarnūjī's thoughts through the study of his poems will be briefly explained in the form of its implementation in Islamic education learning.

Planning Strategy

The conditions for realizing this planning strategy are:

1. Be confident and motivated towards the learning material being studied.
2. The material and examples presented are appropriate to the student's level of education, religion, and culture or their abilities and capacities.

3. Understanding the technicalities, time, conditions and place to start and carry out the learning process.
4. Using language that is easy to understand or close to students according to their maturity level.

The process of learning this planning strategy must be carried out by referring to the following implementation steps:

1. Determining the schedule and theme of the material, namely planning and determining the allocation of time and place for implementing learning activities, is conveyed by educators long before the learning takes place so that students can prepare all the equipment needed.
2. Preparing teaching materials according to students' capacities and abilities. This is done with the aim that students can understand the teaching materials more quickly and easily.
3. Carrying out material repetition activities by asking students to listen to the material carefully and educators to read it repeatedly according to the learning intensity of their students.
4. The educator opens the discussion activity by raising an easy problem first.
5. Students note down important and main material, such as the substance and conclusion of the learning, so they can easily reopen and remember it.

Implementation of Experimental Method

The results of Az-Zarnūjī's thought study show there are at least several conditions to carry out the experimental method. These conditions can be explained as follows: 1) The material studied must be contextual and relevant, 2) Adequate and appropriate intellectual abilities, 3) Complete media, and 4) High motivation.

The steps that need to be considered in implementing the experimental method are as follows:

1. Preparation of teaching materials. Educators sincerely and enthusiastically prepare a set of required facilities so that the material that has been designed comprehensively, systematically, and interestingly can be conveyed well during the learning process.
2. Experimental process. This step is carried out under the supervision and guidance of educators. Students, independently or in groups, with a serious attitude, are asked to read, analyze, review, interpret, conceptualize, and design the material obtained so that it can be used and is useful.

3. Presentation of results. Students politely and orderly present the results of their development in front of the class to get responses, suggestions, and improvements.

DISCUSSION

The book *Ta'lim al-Muta`allim* is a unique and phenomenal work of Imam Az-Zarnūjī which is very famous and widely used in various educational institutions, both madrasahs, *majlis ta'lim*, and others. The lessons that can be learned are ethics, learning strategies, and systematic and strong methodologies. It is a small form with several pages ranging from tens, but it has the special qualities of large books in volumes. It has never been exhausted and studied by researchers regarding new things discovered. This speciality is mainly in the material's content, which covers all aspects of education, methodology, goals, principles, strategies or characters instilled in the book's contents.

Az-Zarnūjī's thoughts in the book Ta'līm al-Muta`allim can be taken from various aspects. Abdul Muidh Khan's writing concluded that three aspects constitute Az-Zarnūjī's thoughts (Y. Arifin, 2018), as follows:

1. The division of knowledge. Knowledge is divided into two categories: Fardlu 'Ain knowledge, which is the knowledge that every Muslim is obliged to learn, such as fiqh and ushul (basics of religion). The second is fardlu kifayah knowledge, namely knowledge that every Muslim community is not an individual is required to master, such as medicine, astronomy, engineering, and so on. It shows that he rejected the indoctrination of the dichotomy of religious knowledge with other knowledge.

2 The purpose of learning. Az-Zarnūjīi said that the right intention in learning is only to seek the pleasure of Allah SWT. In addition, it can also be intended to obtain happiness in the hereafter, try to fight ignorance in oneself and others, develop and preserve Islamic teachings, and be grateful for blessings.

3. The method of study. Az-Zarnūjī formulated int categories in understanding learning methods, n: ethical strategic. The ethical method is a principle that must be put forward, including the intention of learning. The tactical, strategic method supports learning, namely how to choose lessons, choose teachers, choose friends, and learn steps (Ninoersy, 2021).

Az-Zarnūjī's thoughts can also be reflected from the side of Sufism, where there are aspects of Sufism studies in his book, such as discussions of repentance, asceticism, patience, *tawakkal*, *tawadhu'*, and *wara'* (Y. Arifin, 2018). Regarding repentance, he quoted a poem from his teacher, Umar Bin Muhammad an-Nasafi, which reads*: Be obedient, be serious, don't be lazy, you will all return to the presence of your God*. Likewise, regarding the nature of *tawadhu'*, he quoted a poem from his teacher Ruknu ad-Din, who is famous as *Al-Adîb Al-Mukhtâr* as follows: *Tawadhu' is the quality of a pious person, with it he climbs a high position.*

In addition, Az-Zarnūjī's thoughts can also be seen from a philosophical aspect. It can be seen in the book *Ta'līm al-Muta`allim*. He explains something in detail and completely, which is a combination of epistemological elements, namely *bayânî*, *burhânî*, and *`irfânî* (Ninoersy, 2021). An example of *bayânî* in the concept of Az-Zarnūjī is a line of thought that is always based on the Qur'an and the Hadith as well as the opinions of scholars.

The *burhânî* put forward by Az-Zarnūjī is the sequence between statements and logic. For example, Az-Zarnūjī said that it would be better for students not to eat at the market because they are worried about being contaminated with dirt. Sometimes, poor people are sad and desperate when they see it because they cannot afford it (Az-Zarnūjī, 1981). It is logical and scientifically acceptable, and various groups can accept it.

While *irfânî* is a direct approach based on religious, spiritual reality, in this case, one example found in the book *Ta'līm al-Muta`allim* is the story of two students who studied in the same area, even the same place, teacher, time and material. Still, when they returned to their location, they found differences in the usefulness of their knowledge (Mahbubi, 2015). After conducting observations, it turns out that the direction of the two faces is different when the learning process takes place, where one faces the *Qibla*, and the other does not face the *Qibla*. All of that is Az-Zarnūjī's line of thought from a philosophical perspective.

In addition to Az-Zarnūjī's thoughts, the book *Ta'līm al-Muta`allim* is also full of inserts of poems contained in it. This indicates his expertise in the field of literature, in addition to his teachers, who are also, on average, competent and focused on the field of literature, especially poetry. Researchers try to explore the learning methodology that can be developed from Az-Zarnūjī's thoughts through the poems contained in his work. One form of development is a methodology that emphasizes integration or unification between cognitive, affective, and psychomotor aspects.

Several substances from the poems in the book *Ta'līm al-Muta`allim* can be explored in this study. The researchers describe them based on the chapters in the book as follows:

1. Pengertian Ilmu dan Keutamaannya

Az-Zarnūjī presented poetry when he explained the virtues of knowledge. Knowledge becomes noble because knowledge is a way to attain goodness and piety and get glory in the sight of Allah and eternal happiness. As said to Muhammad bin Al-Hasan:

Learn because knowledge is an ornament, a virtue, and a source of praise for its owner

Be a person who can benefit daily by increasing knowledge and swimming in the ocean of benefits.

Study the science of jurisprudence because jurisprudence is the best guide to lead to goodness and piety and something that is most just.

Jurisprudence is a science that shows the path of guidance; it is a fortress that saves from all calamities.

What a wise expert in jurisprudence is, that is more difficult for Satan than a thousand experts in worship.

2. Intention in the Learning Process

Az-Zarnūjī emphasized that the intention that needs to be prioritized for a student is to seek the pleasure of Allah, the afterlife, eliminate ignorance from himself and all ignorant people, revive religion, and immortalize Islam. Because the most effective way to immortalize Islam is with the treasure of knowledge, he quoted a poem when he was asked to write by Sheikh al-Imâm Qäwâmuddîn Hammâd which was addressed to Abu Hanifah, as follows:

Whoever seeks knowledge for the land of the afterlife will achieve the virtue of istiqamah in religion.

Oh, how lost are those who seek knowledge because they want to receive praise from people

3. Choosing Knowledge, Teachers, and Friends and Perseverance in Learning

Az-Zarnūjī explained it starting from choosing knowledge, then choosing a teacher, continuing by explaining the matter of patience and steadfastness in seeking knowledge, and then continuing with an explanation of choosing friends. He explained everything concisely and systematically so it is easy to understand without missing anything according to the article's title. However, the poems he presented emphasized patience and steadfastness in seeking knowledge more. Patience and steadfastness are great

foundations, but very few people can do it. As quoted by al-Zarnūjī in the following poem: *Everyone moves to achieve their dreams and pursue heights. However, what is rare in a person is steadfastness.*

Another poem quoted by Az-Zarnūjī, which he said was the words of Ali bin Abi Thalib *karrämallâhu wajhahû*, is as follows:

Remember, you will not gain knowledge except with six things

I will tell you everything clearly

Intelligence, will, patience and provisions (wealth)

Teacher direction and long hours

On the other hand, he also quoted a poem related to choosing friends; there was a poet who said:

Don't ask about someone; look at who their friends are

Because someone was following a close friend

If his friend is a bad person, then stay away immediately

If he is a good person, then approach him so you will get guidance

4. Respect for Science and Scientific Experts

Respect is more important than obedience. Az-Zarnūjī, in this case, said that among the forms of honouring knowledge is respecting its experts so that knowledge and its experts are an inseparable unity. In this matter, there is a poem recited by Ali bin Abi Thalib *karrämallâhu wajhahû*:

I see that the strongest right is the right of a Muslim

The right that is most obligatory to be maintained by every Muslim

He has the right to be given a reward of one thousand dirhams for every letter he teaches as a form of respect

A quote from another poet on the same issue is as follows:

Teachers and doctors are both

Will not advise if it is not respected

Endure your pain if you are rude to the doctor

And enjoy your stupidity if you are rude to your teacher

5. Enterprising, Diligent, and Passionate about Learning

Az-Zarnūjī quotes many poems beyond the previous chapters regarding the topic of discussion. However, the researchers select poems directly related to the topic without intending to ignore other poems. He said *the learning process requires sincerity from all three parties: educators, students, and parents if there are any* (Az-Zarnūjī, 1981).

Imam Sadîduddîn ash-Syairäzîy read the following poem by Imam al-Syâfi'î to Az-Zarnūjī:

Sincerity will bring something far away closer

Sincerity opens all locked doors

The person who is most deserving of sadness is

A person who has high aspirations but is tested by a difficult life

Among the evidence of qadha' and His decree,

The clever live in poverty, and the stupid live in abundance

A person who is gifted with intelligence is not given wealth

The two are completely separate opposites

A student of knowledge must also be prepared to not sleep at night, as the following poet said:

No matter how big your efforts, how big the nobility you achieve

Whoever seeks glory should not sleep at night

You want glory, but sleep at night

Someone who wants to look for gems must dive into the ocean

A high position is achieved with high aspirations

Meanwhile, a person's glory is achieved by standing guard at night

Ya, Rabbi, I leave sleep at night

To gain Your pleasure, O Lord of my servants

Someone who wants glory without effort

He had wasted his life pursuing the impossible

Could you guide me in gaining knowledge?

And convey me to the peak of glory.

Az-Zarnūjī explained that he didn't sleep at night to repeat lessons. Because nighttime, especially midnight, is a blessed time. He quoted the following verse:

O students, practice wara.'

Avoid sleep and leave feeling full.

Always consistently learn, and don't abandon it

Because knowledge by learning will be gained and increased

A seeker of knowledge must have high ideals to strengthen the spirit of learning. Because a person flies with his ideals as a bird flies with its two wings. Abû ath-Thäyyib said in his poem:

Ideals will come as big as what is aspired to

Likewise, glory will go as big as someone's generosity

Small things will seem big in the eyes of small people

Likewise, big things will seem small in the eyes of big people

Then Az-Zarnūjī quoted poetry from his teacher Al-Imâm Zhahîruddîn Hasan Bin 'Alî al-Margînânî as follows:

The fools were thought to be gone before their death

Meanwhile, pious people still live even though they are dead

6. Beginning and Intensity of Learning and Its Rules

Az-Zarnūjī suggested that the beginning of learning should start on Wednesday because he followed his teacher, Abu Hanifah. In addition, the intensity of learning with little by little does not prioritize excessive quantity. However, it prioritizes the quality of

learning. According to him, the memorization stage is higher than just reading or listening. Then, the understanding stage is higher than just memorizing. He wrote the poem al-Khälîl bin Ahmad as-Sajrazî, which was read by his teacher, Qäwâmuddîn Hammâd Bin IbrahîmIbrahîmIbrahîmIbrahîm, as follows:

Serve knowledge as you serve those who hope

Continue to learn with the best effort

If you have memorized a knowledge, repeat it

Then be strong as hard as you can

Then, please write down the knowledge so that you can see it again

And you can study it continuously

If you feel safe, you will not forget

Then, after that, immediately seek new knowledge

While continuously repeating what has been obtained

While trying to gain additional new knowledge

Warn others with knowledge so that they live (eternal)

Do not distance yourself from intelligent people

If you hide knowledge, you will be girded with fire on the Day of Resurrection.

And you will be punished with a painful punishment.

Regarding the intensity of learning, there is a saying in poetry: A new lesson is one letter, repeated a thousand times. In the book Ta'līm al-Muta`allim, there is someone who says in the following poetic form:

I advise you to organize your speech with five things

If you obey the giver of sincere advice

Don't forget what the reason is and when it's time

How to do it, how long it is, and where it is, that's all

7. Trust in Allah

Az-Zarnūjī wants to emphasize that students of knowledge do not need to be discouraged in worldly matters such as food, clothing or other issues. In this discussion, he only presented the following verse:

Leave the glory (of the world that you do not have), do not wander looking for it

Indeed, you are only a person who wants to have food and clothing

8. Study Period

In this discussion, Az-Zarnūjī in his book does not present poetry, but he still reviews the role of poetry with his statement through the history of Ibn 'Abbas: "In the past, Ibn 'Abbas *Rädhiyallâhu 'Anhumâ*, when he was bored of talking, he said, "*Bring here a book of collections of poetry from poetry poets*"(Qäbbânî, 1981).

9. Love and Advice

Ruknu ad-Din Muhammad Bin Abi Bakar, who is famous with the title of Khäwâhir Zâdah, said about the poem of Yusuf al-Hamdânî as follows: *Leave someone, do not repay his bad deeds to yourself. Later, he will get a bad reward for his behaviour.* Az-Zarnūjī inserted poems containing other advice as follows:

I have tested humanity century after century

So I found nothing but cheaters and haters

I don't see anything more troublesome

Which made it difficult, more than hostile to the knights

I have tasted everything that tastes bitter

But nothing exceeds the bitterness of begging

He also quoted the following poem put forward by Abu at-Thayyib:

If someone's actions are bad, then their prejudice is also bad

He will always confirm what he suspects

He makes enemies of the people who love him with the words of his enemies

He was in doubt as dark as the night

10. Taking Lessons

Az-Zarnūjī emphasized that students of knowledge must always take advantage or learn lessons at all times, especially from elders and pious people. He quoted a poem that his teacher said when he missed taking lessons from great scholars who were no longer there, as follows: *It's a thousand pity, it's a shame I haven't met you. Whatever is missed and lost, it is impossible to come back again.*

11. *Wara`* during the Study Period

Az-Zarnūjī emphasized that the attitude of wara' during the learning period is in the context of successful learning and the benefits of the knowledge gained. He brought the following poem from al-Imâm Najmuddîn Umar Bin Muhammad an-Nasafî:

Be the person who carries out all commands and prohibitions

Prayers are always guarded and carried out

Study Sharia knowledge, be serious, and ask for help

With good things so that you become a hafiz expert in jurisprudence

Ask your God to guard your memories while hoping

His gift, because Allah is the best guardian

12. Causes of Memorizing and Forgetting

Az-Zarnūjī provides a way to strengthen memorization through sincerity and severance, reducing eating, night prayer and reading the Qur'an. In addition, by abandoning sins, as Imam al-Syafi'i got away from his teacher, he also provided information about the causes of forgetting. He includes the following poems in terms of facilitating memorization:

I complained to the Waki' about my weak memorization; then he guided me to abandon sins

So truly, knowledge is a gift from Allah, while Allah's gift will not be given to those who do evil

13. Problems of Fortune and Age

Az-Zarnūjī informs about related matters that bring sustenance or vice versa and prolong life. There are several verses that he brought up in this discussion, as follows:

Human happiness lies in clothing while gathering knowledge is a way of leaving sleepiness behind

Isn't it sad when the nights pass without benefit while they are counted from the life quota?

Stay awake at night until you receive guidance. When will you sleep while your life is decreasing?

Az-Zarnūjī also brought another verse to close this discussion*: If a person's intellect is perfect, he speaks little. Be sure of a person's stupidity if he says a lot.*

CONCLUSION

Conceptually, the learning methodology in the perspective of Imam Az-Zarnūjī is learning with a strong relational system between the concepts found, namely poetry as a strategy and learning method with the three educational domains, in this case, cognitive, affective, and psychomotor. A relation that can synergize between knowledge, deeds and morals or can also be expressed as Knowledge, Skills, and Attitudes (KSA). This relationship can create an educational pattern oriented not only towards knowledge or skills but also towards character values. Ultimately, it will produce a generation of students and educators who are polite, competent, knowledgeable, and have noble morals simultaneously. In terms of methodological development, this study found three learning strategies, namely planning strategy, at-ta'dîbî strategy, and continuity strategy; and four learning methods as a real manifestation of existing strategies, namely the experimental method, discussion method, cooperation method, and drill method for Islamic education learning which contains relational concepts according to the thoughts of Imam Az-Zarnūjī and is a form of development of Islamic education learning methodology.

REFERENCES

Akmansyah, M. (2015). Al-Qur'an dan Al-Sunnah Sebagai Dasar Ideal Pendidikan Islam. *Ijtimaiyya*, *8*(2). https://doi.org/http://dx.doi.org/10.24042/ijpmi.v8i2.914

Al-Fairuzabadi, M. bin Y. (2013). *Al-Qamus Al-Muhit*. Dar Al-kutub Al-Islamiyyah.

Arifin, N., & Ichsan, A. S. (2024). Ethics of Teacher and Student Educative Interaction in The Book Tazkiratu Al-Sami'i Wa Al-Mutakallimi Fi Adabi Al-Alimi Wa Al-Muta'allimi By Imam Ibnu Jama'ah. *Arfannur*, *5*(1), 21–40. https://doi.org/https://doi.org/10.24260/arfannur.v5i1.2040

Arifin, Y. (2018). *Pemikiran-pemikiran Emas para Tokoh Pendidikan Islam*. IRCiSoD.

Az-Zarnûjî, B. (1981). *Syarh as-Syeikh Ibrâhîm Bin 'Ismâ'îl 'alâ Risâlati Ta'lîm Al-Muta'allim Tharîq at-Ta'allum*. al-Maktab al-Islâmî.

Busthomy, A., & Muhid, A. (2020). Method of Learning Perspective of Alala Tanalul 'Ilma By Imam Az-Zarnūjī. *Ta'dib : Jurnal Pendidikan Islam*, *9*(1). https://doi.org/https://doi.org/10.29313/tjpi.v9i1.6237

Effendi, Y. R. (2023). Sebuah Kajian Filosofis: Pendidikan Karakter Berbasis Nilai dan Norma Pancasila. *Journal of Humanities and Civic Education*, *2*(1). https://doi.org/https://doi.org/10.33830/jhce.v1i1.5726.

Fauziah, A. N., & Putri, D. N. (2022). Cara Menganalisis Ragam Sumber Tafsir Al-Qur'an. *Jurnal Iman Dan Spiritualitas*, *2*(4). https://doi.org/https://doi.org/10.15575/jis.v2i4.18741

Hadisoerjo, D. A. (2017). *Sosiologi Sastra dan Nilai Pendidikan Karakter pada Naskah Cebol Nggayuh Lintang Karya Udyn Upewe serta Relevansinya dengan Materi Ajar Bahasa Jawa SMP*. Universitas Negeri Sebelas Maret.

Haji, R. A. (2020). *Alih Aksara Syair Abdul Muluk*. Perpusnas Press.

Ichsan, A. S. (2020). Pandemi Covid-19 dalam Telaah Kritis Sosiologi Pendidikan. *Magistra: Jurnal Keguruan Dan Ilmu Pendidikan*, *7*(2), 98–114. https://doi.org/10.35724/MAGISTRA.V7I2.3037

Mahbubi, A. K. (2015). *Konsep Pendidikan Islam Menurut Pandangan Syekh Al-Zarnuji dalam Kitab Ta'lim Al-Muta'allim*. UIN Maulana Malik Ibrahim Malang.

Marqomah, M., & Ichsan, A. S. (2023). Pengembangan Kecerdasan Spiritual Siswa Perspektif Psikologi melalui Pembelajaran Fiqih. *JEER : Journal of Elementary Education and Research*, *3*(2). https://doi.org/https://doi.org/10.30984/jeer.v3i2.676

Miftahurrohman, M., Ichsan, A. S., & Yunianta, R. D. (2021). Upaya Guru Al-Qur'an Hadis dalam Meningkatkan Hasil Belajar Siswa Kelas 2 MI Sananul Ula Piyungan Bantul Yogyakarta pada Masa Pandemi. *QuranicEdu: Journal of Islamic Education*, *1*(1), 19–39. https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/112

Munawwir, A. W. (1984). *Kamus Al-Munawwir Arab-Indonesia*. Pustaka Progressif.

Ninoersy, T. (2021). *Aktualisasi Pemikiran Imam Al-Zarnūjī dalam Pengembangan Metodologi Pembelajaran Pendidikan Agama Islam*. UIN Ar-Raniry Banda Aceh.

Qäbbânî, M. (1981). *Tahqiq Ta`lim al-Muta`allim Tariq at Ta`allum*. al-Maktab al-Islâmî.

Satori, D., & Komariah, A. (2017). *Metode Penelitian Kualitatif*. Alfabeta.

Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *12*(1). https://doi.org/https://doi.org/10.37680/qalamuna.v12i01.214

Siswati, V. (2021). *Tradisi Pendidikan Nilai di Perguruan Tinggi Berbasis Pesantren*. Literasi Nusantara.

Suarningsih, N. M. (2024). Mengatasi Degradasi Moral Bangsa Melalui Pendidikan Karakter. *OCER: Journal of Civic Education Research*, *2*(1). https://doi.org/https://doi.org/10.60153/jocer.v2i1.47

Sugiyono. (2015). *Metode Penelitian Kualitatif* (22nd ed.). Alfabeta.

Sulastri, E. (2019). *9 Aplikasi Metode Pembelajaran*. Guepedia.

Triana, N. (2021). *LKPD Berbasis Eksperimen: Tingkatkan Hasil Belajar Siswa*. Guepedia.