



THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO SHEIKH AZ-ZARNUJI IN THE BOOK OF TA'LIM MUTA'ALLIM

Muliatno¹, Muhammad Aznil²

^{1,2}Sekolah Tinggi Agama Islam Tebingtinggi Deli
Program Studi Pendidikan Agama Islam STAI Tebingtinggi Deli

Email: ¹nobletnom83@gmail.com, ²aznilm@gmail.com

ABSTRACT

This type of research is this research including the type of library research (library research), namely research whose object of study uses library data in the form of books as a source of data. Research results is known educational goals according to Az-Zarnuji put pressure strong on morals than intellectuals. The purpose of education according to Az-Zarnuji is aimed at seeking the pleasure of Allah, obtaining happiness in the hereafter, fighting ignorance in oneself and others, developing and preserving Islamic teachings, and being grateful for Allah's blessings. The Concept of Knowledge and Its Virtue in the Book of Ta'lim Muta'alim The word science comes from the Arabic "ilm which means knowledge, is the opposite of the word jahl which means ignorance or stupidity, the requirements for studying in the Ta'lim Muta'alim book are divided into six, namely intelligence, high curiosity, patience, having costs, having instructions from a teacher and for a long time. Az-Zarnuji's education is quite relevant to be implemented in the present, namely developing teacher and student relationships that are intimate and authoritative. Broadly speaking Az-Zarnuji underlined that in improving the quality of education the aspect of morality must be considered without having to put aside the intellectual aspect.

Keywords : *Islamic Education, Sheikh Az-Zarnuji, Book of Ta'lim Muta'allim*

1. INTRODUCTION

Education is a very important issue for all people, and has its own charm to continue to be studied more deeply and comprehensively, and is always hot to talk about. Education is not only important for the individual, but also important for forming a collective life order. This is in order to build a solid road foundation towards the realization of a prosperous, civilized and prosperous society. If a nation does not take serious and sustainable central development in the education sector, it is easy to predict that in the long term it will experience poverty and mental and moral backwardness.¹ Education comes from the Greek word pedagogie which means means guidance given to children. This term is then translated into English education which means development or guidance. In Arabic this term is often translated with tarbiyah which means education.²

According to Abul A'la Al Maududi in Ramayulis, the word rabbun consists of two the letters ra and ba tasydid which are fractions of the word tarbiyah which means education, upbringing, and so on. Another term for education is ta'lim, which is masdar from the word 'allama yang means teaching that is giving or conveying, understanding, knowledge and skills.³ Education is a process of forming basic fundamental abilities that involve thinking (intellectual) as well as an individual's emotional sense. An integral part of the process of managing and directing individuals to be better, then education is the only guarantee of human life to be moral. However, in its

¹ Muzzayin Arifin, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 2013), Revised Edition, h. 12.

² Zaenal Abidin, *Philosophy of Islamic Education*, (STAIN Jurai Siwo Metro: 2014), p. 47.

³ Ramayulis, *Islamic Education*, (Jakarta: Kalam Mulia, 2012), h. 14.

THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO SHEIKH AZ-ZARNUJI IN THE BOOK OF TA'LIM MUTA'ALLIM

Muliatno, Muhammad Aznil

journey, education continues to experience changes and developments with the work and potential that each generation has.⁴

Education is also a strategic tool to improve quality a nation, therefore the progress of a nation and the progress of education is a determination, the progress of several countries in the world is the result of their great attention in managing the education sector. But not infrequently education itself is always colored by various problems which are certainly not inexhaustible, this is in addition to changes in the orientation and demands of human life as well as technological advances. When an educational problem has been solved or resolved, a new educational problem will arise with a weight and volume that is different from the previous problem. In Islam, education is a means or media information of human beings who are virtuous and have noble character and are beneficial to the nation, state and religion. Islamic education is an education that specifically has Islamic characteristics, in contrast to other educational concepts whose studies focus more on empowering the people based on the Qur'an and hadith.⁵

Talking about education cannot be separated from knowledge, because with education we will get knowledge. So noble is knowledge that Allah SWT requires his people to seek knowledge, namely through education. Rasulullah SAW said, Please note that the obligation to study for men and This woman is not just any knowledge, but limited to religious knowledge and knowledge that explains how to behave and interact with fellow human beings. What is meant by knowledge of matters is knowledge that is always needed in carrying out religion, namely the science of ushuludin and the science of fiqh. Islam requires its people to seek knowledge, this shows how important it is to seek knowledge. With knowledge humans can become servants who are more faithful, and do good deeds. On the other hand, knowledgeable humans have a noble position not only on the side of humans but also on God's side.

Elevated degrees by several degrees, it shows up great priority of knowledge. It is common knowledge that science and technology have had a great influence on all aspects of Islamic life and place great emphasis on knowledge, as evidenced by the fact that the first revelation was related to science. Allah SWT told humans to study, seek knowledge, explore knowledge and think. Iqra' which means read is a symbol of the importance of education for Muslims because education is a life problem that colors human life and the Islamic religion requires that one seeks it which is not limited to age, place, distance, time and circumstances. The concept of the goal of Islamic education is the desired change through the educational process, both in individual behavior in their personal lives or in the life of society and the natural surroundings contained in the process of education and teaching itself as a basic activity and basic profession in society. Education is a business or activity that proceeds through several stages and levels.⁶ Since humans know civilization, learning is a process of civilization itself. Thus, learning becomes an activity that must be lived by humans who want dynamic civilizational values, both for themselves and for their environment. In relation to human development, learning is a determining factor in the process of human development obtaining developmental outcomes in the form of knowledge, attitudes, skills, values, reactions, beliefs and others.

⁴ M. Zamhari and Ulfa Masama, *Jurnal Presearch Peducation Islam, Relevation Mmethod Pformation Peducation Kcharacter Dnatural Ki tab Ta'lim Muta'allim Qtowards Peducation Mmodern*, 2016, Vol 11, No.2. 198.

⁵ Sri Minarti, *Islamic Education*, (Jakarta: Amzah, 2013), h. 25

⁶ M. Zamhari and Ulfa Masama, *Jurnal Presearch Peducation Islam, Relevation Mmethod Pformation Peducation Kcharacter Dnatural Ki tab Ta'lim Muta'allim Qtowards Peducation Mmodern*, 2016, Vol 11, No.2. 201.



2. LITERATURE REVIEW

2.1. Islamic Education

Simply put, Islamic education can be interpreted as education that based on the values of Islamic teachings as stated in the Qur'an and Hadith as well as in the thoughts of the scholars and in the historical practice of Muslims.⁷ Education also means the process of changing attitudes and procedures the behavior of a person or group of people in an effort to mature humans through teaching and training efforts.⁸ In other contexts, education can also mean a conscious effort made by the family, community and government through guidance, teaching and training activities that take place at school and outside of school throughout life to prepare students so that they can play roles in various living environments appropriately in the future.

The definition of education in general above, has not been added Islamic attributes. So, Islamic education is an education system that focuses on guidance, teaching and training activities in accordance with Islamic ideals, and Islamic values become the spirit that characterizes this type of education. As revealed by M. Arifin, that Islamic education is an education system that can provide a person's ability to lead his life in accordance with Islamic ideals, because Islamic values have animates and colors his personality.⁹ According to Ahmad D. Marimba, as quoted by Djamaluddin and Abdullah Aly, Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards. have Islamic religious values, choose, and make decisions based on Islamic values, and be responsible according to Islamic values.¹⁰

Referring to the opinion of these educational figures, it can be concluded that Islamic Education is an effort to guide, direct, and foster students which are carried out consciously and planned so that a main personality is developed in accordance with the values of Islamic teachings and obtain happiness in the world and in the hereafter. Islamic education referred to here is education in general, where education is studied and applied anywhere, both in formal education, non-formal (Islamic boarding schools) and among academics. Islamic education also has principles that must be developed in everyday life, namely the principle of balance, humans formed by Islamic education will give birth to humans who are balanced, spiritually and physically, because these physical elements come from the soil. The purpose of education is not an object that is fixed and static, but education is a whole of a person's personality, with regard to all aspects of life as expressed by Al-Ghazali who stated that "the purpose of Islamic education is to form human beings to become perfect human beings, both in the world and in the world". hereafter."¹¹

From the verse above it is quite clear that the purpose of Islamic Education is to make a person's personality that makes him a perfect human being, with a pattern of piety to Allah SWT. as well as being a servant of Allah who is pious and has a noble personality and is physically and spiritually healthy. This means that it contains the intention that Islamic Education produces humans who are useful for themselves and their society and are happy and fond of practicing and developing Islamic teachings in dealing with Allah and with fellow human beings, can take increasing benefits from this universe for the benefit of life in the world and in the afterlife. From the objectives of Islamic education it can be concluded into three namely general objectives, specific objectives and final objectives

⁷Abuddin Nata, Education Management; Overcoming Weaknesses in Islamic Education in Indonesia, (Jakarta: Prenada Media, 2013), h. 161.

⁸Ministry of National Education Language Center, Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 2011), 3rd Edition, h. 263

⁹M. Arifin, Islamic Education, (Jakarta: Bumi Aksara, 2010), h. 10.

¹⁰Djamaluddin and Abdullah Aly, Capita Selektta Islamic Education (Jakarta: CV Pustaka Setia, 2010), h. 9.

¹¹Sri Minarti, Islamic Education Theoretical-Practical and Applicative-Normative Facts (Jakarta: Amzah, 2013), h. 37.

Muliatno, Muhammad Aznil

2.2. Curriculum Vitae Shaykh Az-Zarnuji

The word Shaykh is a title of honor for the author of the Ta'lim book Al-Muta'allim this. While Az-Zarnuji is a surname taken from the name of the city where he is located, namely the city of Zarnuj. Between the two words, someone wrote the title Burhanuddin (proof of religious truth), so that it became Shaykh Burhanuddin Az-Zarnuji.¹² But nevertheless this name still the truth is debatable, because there is still no valid data found regarding Az-Zarnuji's real name. Bahrudin Fuad wrote the name Az-Zarnuji with an-Nu'man bin Ibrahim bin Khalil al-Zarnuji Tajuddin.¹³ His last name is attributed to the area where he comes from, namely Zarnuji, which eventually stuck as a nickname. Bahrudin Fuad said that the character's real name is not yet known with certainty, as well as his career and life. According to Bahrudin Fuad, Az-Zarnuji lived between the 12th and 13th centuries. He is a fiqh scholar with a Hanafiyah school of thought, and lives in the Persian region.¹⁴

The first opinion says that sheikh Az-Zarnuji was born in Afghanistan, while the second opinion states that sheikh Az-Zarnuji was born in Iran, there are also those who argue that he came from the city of Zarnuj, which is a city in Turkey, regarding the certainty that no scholars have determined where he was born Title Burhanuddin (proof of religious truth), thus becoming Sheikh Burhanuddin Az-Zarnuji.¹⁵ Likewise Muchtar Affandi quoted by Waris in his journal mentions Az-Zarnuji's name as Burhanuddin al-Islam Az-Zarnuji or Burhanul Islam Az-Zarnuji.¹⁶ Date of birth not known for certain. Regarding the date of his death, there are two opinions, some say he died in 591 H or 1195 AD, and some say he died in 840 H or 1243 AD. His life was during Ridha Al-Din Al-Naisari, between 500 -600H¹⁷ Az-Zarnuji lived at the end of the Daulah period Abbasids, because the last Abbasid Caliph (al-Mu'tashim) died in 1258 AD It is possible that he lived in the Iraqi-Iranian region, because he also knew Persian poetry in addition to the many examples of events during the Abbasid era that he told in his book. It is also said that Az-Zarnuji was a follower of fiqh scholars Hanafi school, he is a student of al-Farwani al-Marwanani, so it is possible that he belongs to people who use reason a lot in arguing, because it is known that one of the characteristics of this school is to rely more on reason (ratio) and analogy (qiyas) in thinking.¹⁸

3. RESEARCH METHOD

3.1. Type of Research

Judging from the type of this research including the type of library research (Library Research), then this study is called a descriptive literature review, namely the description of various theories or problems in an orderly and detailed manner related to the title of the discussion of library research. This is also called a literature review or literature review. Library Research or library research, namely research in which data collection is carried out by collecting data from various literature. The literature studied is not limited to books, but can also include documentation, magazines, journals, films and newspapers.¹⁹

¹²Basyiroh & Ruslan, Relevance of the Concept of the Book of Ta'limul Mutta'alim, (Sukabumi: Haura Utama, 2022). h. 13

¹³Bahrudin Fuad, Translation of Ta'lim Al-Muta'allim, (East Java: Mobile Santri, 2019). h. 9.

¹⁴Ibid. h. 10.

¹⁵Inheritance, Education in the Perspective of Burhanuddin Al-Islam Az Zarnuji, Scholar's Journal 13, No. 1. (2015). h. 70.

¹⁶Ibid. h. 70

¹⁷Baharuddin and Esa Nur Wahyuni, Learning Theory and Learning (Yogyakarta: Ar-Ruzz Media, 2010), p. 49-50.

¹⁸Imam Tholkhah & Ahmad Barizi, Opening the Education Window, (Jakarta: Raja Grafindo Persada, 2014). h. 280.

¹⁹Rameli Agam, Writing Scientific Papers, (Bandung: Familia, 2019), h. 38.



The emphasis on library research is to find various theories, laws, propositions, principles, opinions, ideas, and others that can be used to analyze and solve the problems studied. Library research is also used to solve research problems that are theoretical conceptual in nature, both about education or certain educational concepts such as objectives, methods, and educational environment. This research usually uses historical, philosophical, philosophical, and literary approaches.

3.2. Research Data Sources

a. Primary data source

Primary data sources are data sources that are specifically the object of research. The primary data used in this study are:

1) Sheikh Az-Zarnuji, Translation of Ta'lim Muta'alim, Penj. Abdul Kadir Aljufri publisher of Pearls of Knowledge.

2) Syeikh Az-Zarnuji, Translation of Ta'lim Muta'alim: A Guide to Seeking Knowledge in Islamic Boarding Schools, Penrj. Bahrudin Achmad Publisher Almuqsith Pustaka.

3) Sheikh Az-Zarnuji, Study Guide for Students and Santri, Penj. Noor Aufa Sidiq Publisher Al Hidayah.

b. Secondary Data Source

Secondary data is data obtained indirectly from the source of the object under study. Libraries, individual archives and so on. While the secondary data in this study were taken from some literature such as books, articles, the internet and other things related to the object of discussion.

3.3.Data Collection Techniques

In writing using data collection techniques namely the documentation method, namely finding and studying data about things or variables in the form of notes, transcripts, books, newspapers, magazines, minutes of meetings and so on. This method is used to obtain the data needed to answer the main problem and the steps taken in this study, namely:

3.4.Data analysis techniques

The data analysis technique used there are two stages in the data analysis technique in this study. First, the analysis at the time of data collection is shown to better capture the essence of the research focus to be carried out through the sources collected. Second, after the data collection process is carried out, it is then analyzed again after the data is collected in the form of raw data which must be determined in relation to one another. The data collected does not necessarily fully answer the problems raised in the research, therefore, it is necessary to re-analyze the data that has been clarified.

4. RESULTS AND DISCUSSION

The word science comes from the Arabic word 'ilm which means knowledge, is the opposite of the word jahl which means ignorance or stupidity.²⁰ Knowledge is the best thing that is liked, as important as what is sought and is something useful, than anything else. Glory will be for its owner Regarding the classification of science, Az Zarnuji is not too different with previous educational authors. Az Zarnuji classifies science into four categories. First, fardlu 'ain knowledge, namely knowledge that must be studied by every Muslim individually. This is based on the hadith of Rasulullah SAW,

رَسُولُ قَالَ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ نَظِيرٍ عَنْ مُحَمَّدِ بْنِ سَبْرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ
وَالذَّهَبُ وَاللُّؤْلُؤُ الْجَوْهَرُ الْخَنَازِيرُ كَمَقَلِدِ أَهْلِهِ غَيْرَ عِنْدَ الْعِلْمِ وَوَاضِعُ مُسْلِمٍ كُلِّ عَلَى فَرِيضَةِ الْعِلْمِ طَلَبُ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ

²⁰Abuddin nata, Interpretation of Educational Verses, (Jakarta: PT. Raja Grafindo Persada, 2012), p.155.

THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO SHEIKH AZ-ZARNUJI IN THE BOOK OF TA'LIM MUTA'ALLIM

Muliatno, Muhammad Aznil

Has told us Hisham bin Ammar said, has told us Hafsh bin Sulaiman said, has told us Katsir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik he said, Rasulullah ﷺ said, "Seeking knowledge is an obligation for every Muslim. And people who put knowledge not in the hands of experts, like a person who puts pearls, diamonds and gold around the neck of a pig."(HR Ibn Majah; 220).²¹

As for the obligation to study the most important mustcarried out is studying the science of monotheism, namely the science that explains the Oneness of Allah and His attributes. Only then studied other sciences, such as fiqh, prayer, zakat, pilgrimage and so on, all of which are related to worshipping Allah. *Second*, knowledge of Fardlu kifayah, obligations that can only becarried out by some of the heads of the If this obligation has been carried out by a person or persons, the other persons are free from this obligation. However, if in an area no one does it, then all of them get sin.²² *Third*, knowledge that is forbidden to learn, haram is a matterwhich is prohibited by syara'. It's a sin to do so and a reward if you leave it.

*Fourth*The science of jawas, namely the science of lawstudying it is permissible because it is beneficial to humans. For example medical science, which by studying it will know the cause of the source of the disease. And also knowledge about personality such as generous, miserly, humble, extravagant, iffah, kikmir and so on.²³ Seeking knowledge is worth worship and delivers someonefor worldly and ukhrawi happiness. The worldly happiness in question is in line with the concept of thought by educational experts, namely the learning process which includes three domains namely, cognitive, affective and psychomotor. Meanwhile, the ukhrawi dimension is a manifestation of human gratitude as a servant of Allah who has been gifted with reason. Az Zarnuji places great emphasis on moral education, according to him the most important education is to depart from substantial matters, namely moral issues.²⁴

The placement of such high knowledge is very appropriate because of knowlegeis what distinguishes between what is true and what is false in matters of faith, what is sunnah and bid'ah in matters of worship, what is good and what is bad in matters of muamalah, what is lawful and what is unlawful in behavior, what is right and what is wrong in thinking, what is commendable and reprehensible in attitude. Therefore seeking knowledge must take precedence over looking for work. Elevation of degrees by several degrees, it showson the primacy of knowledge. It is common knowledge that science and technology have had a great influence on all aspects of Islamic life and place great emphasis on knowledge, as evidenced by the fact that the first revelation was related to science. Allah SWT told humans to study, seek knowledge, explore knowledge and think. Iqra' which means read is a symbol of the importance of education for Muslims because education is a life problem that colors human life and the Islamic religion requires that one seeks it which is not limited to age, place, distance, time and circumstances.

5. CONCLUSION

Based on the discussion of research results, it can be givenconclusion as follows:

1. The purpose of education according to Az-Zarnuji is to put pressure strong on morals than intellectuals. ObjectiveEducation according to Az-Zarnuji is aimed at seeking the pleasure of Allah, obtaining happiness in the hereafter, fighting ignorance in oneself and others, developing and preserving Islamic teachings, and being grateful for Allah's blessings.
2. The Concept of Knowledge and Its Virtue in the Book of Ta'lim Muta'alim The word science comes from the Arabic "ilm which means knowledge,is the opposite of the word jahl which

²¹ <https://hadits.in/HRIbnuMajah: Number 220>, accessed 04 September 2022 at 08.00 WIB.

²² Aliy As'ad, Translation of Ta'lim Muta'alim: Guidance for Students of Science, h. 52.

²³ Ibid., h. 52

²⁴ Ibid, h. 53.



means ignorance or stupidity, the requirements for studying in the Ta'lim Muta'alim book are divided into six, namely intelligence, high curiosity, patience, having costs, having instructions from a teacher and for a long time.

3. Az-Zarnuji's educational thinking is relevant enough to be implemented today, namely develop friendly and authoritative teacher-student relationships. Broadly speaking Az-Zarnuji underlined that in improving the quality of education the aspect of morality must be considered without having to put aside the intellectual aspect.

REFERENCES

- Arifin, Muzzayin. 2013. *Philosophy of Islamic Education*, Jakarta: Earth Literacy. Revised Edition.
- Arifin, M. 2010. *Islamic Education*, Jakarta: Earth Script
- Agam, Rameli. 2019. *Writing Scientific Papers*, Bandung: Familia.
- Abidin, Zaenal. 2014. *Philosophy of Islamic Education*, STAIN Jurai Siwo Metro.
- Andri Astuti, Sri. 2013. *Islamic Education*, Bandar Lampung: Anugrah Utama Raharja.
- Asad, Aliy. 2007. *Translation of Ta'lim Muta'alim: Guidance for Prosecutors of Science*, Kudus: The Holy Tower.
- Az-Zarnuji. 2009. *Translation of Talim Muta'allim*, Penj. Abdul Kadir Aljufri Surabaya: Pearls of Knowledge.
- Az-Zarnuji. Sheikh. 2009. *Translated Ta'lim Muta'alim*, Penj. Abdul Kadir Aljufri, Surabaya: Pearls of Knowledge.
- Az-Zarnuji, Shaykh. 2010. *Student and Santri Learning Guidelines*, Penj. Noor Aufa Sidiq, Surabaya, Al Hidayah.
- Az-Zarnuji, Sheikh. 2022. *Translation of Ta'lim Muta'alim: A Guide to Seeking Knowledge in Islamic Boarding Schools*, Penj. Bahrudin Achmad, Bekasi: Almuqsith Pustaka.
- Basyiroh & Ruslan. 2022. *Relevance of the Concept of the Book of Ta'limul Mutta'alim*, Sukabumi: Haura Utama.
- Basuki and Miftahul Ulum. 2017. *Introduction to Islamic Education*, Ponorogo: STAIN Po PRESS.
- Baharuddin and Esa Nur Wahyuni. 2010. *Learning and Learning Theory*, Yogyakarta: Ar-RuzzMedia.
- Republic of Indonesia Department. 2014. *Quran Tajweed and Translation*, Bandung: CV. Diponegoro Publisher.
- D. Marimba, Ahmad. 2010. *Philosophy of Islamic Education*, Cet. To IX, Bandung: Al Ma'arif.
- Djamaluddin and Abdullah Aly. 2010. *Capita Selecta Islamic Education*, Jakarta: CV Pustaka Setia.
- Emzir. 2010. *Qualitative Research Methodology Data Analysis*, Jakarta: PT. Raja Grafin Persada.

THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO SHEIKH AZ-ZARNUJI IN THE BOOK OF TA'LIM MUTA'ALLIM

Muliatno, Muhammad Aznil

- Dawn Kurniawan, Mohammed. 2021. *Shaykh Al Zarnuji and His Thoughts Regarding Effective Time and Age in Studying Muta'alim Book Studies*, Jakarta: UIN Syarif Hidayatullah.
- Fuad, Bahruddin. 2019. *Translation of Ta'lim Al-Muta'allim*, East Java: Mobile Santri.
- Khoiri, Ahmad. 2017. *The Concept of Education According to Sheikh Al-Zarnuji In the Book of Ta'Lim Al-Muta'Allim*, Lampung: Graduate Program of IAIN Raden Intan Lampung.
- Langgulong, Hasan. 2011. *Human and Education; A Psychological and Educational Analysis*, Jakarta: Al-Husna Library.
- M. Zamhari and Ulfa Masamah. 2016. *Jurnal Presearch Peducaation Islam, Relevation Mmethod Pformation Peducaation Kcharacter Dnatural Kitab Ta'lim Muta'allim Q towards Peducaation Mmodern*, 2016, Vol 11, No.2.
- minarti, Sri. 2013. *Islamic Education*, Jakarta: Amzah.
- _. 2013. *Islamic Education Theoretical-Practical and Applicative-Normative Facts*, Jakarta: Amzah.
- Mutahib Nafis, Muhammad. 2011. *Islamic Education*, Yogyakarta: Terrace.
- Nata, Abdul. 2010. *Islamic Education*, Jakarta: Kencana.
- _. 2011. *Thoughts of Leaders of Islamic Education (Series of Islamic Education Philosophy Studies)*, Jakarta: PT. King of Grafindo Persada.
- _. 2012. *Interpretation of Educational Verses*, Jakarta: PT. King of Grafindo Persada.
- _. 2013. *Education Management; Overcoming the Weaknesses of Islamic Education in Indonesia*, Jakarta: Prenada Media.
- _. 2013. *Thoughts of Islamic Education Figures Educational Philosophical Study Series Islam*, Jakarta: King Garfindo Persada.
- Center for Language Development Ministry of Education and Culture of the Republic of Indonesia. 2011. *Big Dictionary Indonesian*, Jakarta: Balai Pustaka.
- Ramayulis & Samsul Nizar. 2010. *Philosophy of Islamic Education*, Jakarta: Kalam Mulia.
- Ramayulis. 2012. *Islamic Education*, Jakarta: Kalam Mulia.
- Syriac, Lina. 2021. *Shaykh Az-Zarnuji's Thoughts in the Book of Ta'lim Muta'allim About Learning Morals and Character of Islamic Religious Education Teachers*, Bengkulu: IAIN Bengkulu.
- Tholkhah, Imam & Ahmad Barizi. 2014. *Opening the Education Window*, Jakarta: Raja Grafindo Persada.
- Expert Team from Faculty of Tarbiyah, State Islamic University of Maulana Malik Ibrahim Malang. 2009. *Islamic Education from Classical to Contemporary Paradigm*, UIN Malang Press.
- Uhbiyati, Nur. 2011. *Islamic Education*, Bandung: Faithful Readers.
- Yumi, Muhammad. et al. 2014. *Action Research: Model Theory, and Its Applications*, Jakarta, Kencana Prenadamedia Group.



Inheritance. 2015. Education in the Perspective of Burhanuddin Al-Islam Az Zarnuji, Scholar's Journal13, No. 1. (2015).

[https://hadits.in/ HR Ibnu Majah; Number 220](https://hadits.in/HR Ibnu Majah; Number 220), accessed 04 September 2022 at 08.00 WIB.

<https://hadits.in/HR Bukari; Number 52>, accessed 10 September 2022 at 17.00 WIB.

<https://hadits.in/HR Bukhari; Number 5575>, accessed 28 August 2022 at 10.00 WIB.