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## DEVELOPING EDUCATIONAL VALUE TROUGH KITAB TA'LIM MUTA'ALIM FOR CHILDREN IN MUSHOLLA NURUL FUR'QAN, BILLAPORA TIMUR VILLAGE

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### **Abstract:**

*The COVID-19 has resulted in schools shut all across the world. Globally, over 1.2 billion children are out of the class. As a result, education has changed dramatically, with the distinctive rise of e- learning on digital platform. Students are getting closer with gadget today. Gadget replace everything in children life. They used to study and play through their hand phone. This condition seem to be matter and make parents worry a lot in teaching a good moral ( akhlak .) Adaptation on children behaviour need to be taught again with the best education book. Musholla is one of the best place for children to build their good character. In musholla students learn to read a holy alqur'an and also kitab ta'lim. This study aimed to (1) describe educational value through kitab ta'lim muta'alim for children in musholla nurul fur'qan, billapora timur village after pandemic. On the next phase, character education should be implemented in society, government agency, society organization, non-governmental organization, company and other group society.*

**Keywords:** moral values, character education, Urgently Islamic Education (Moral And Akhlak) For Early Childhood post Pandemic Covid-19 Era, ta'lim muta'aim.

### **INTRODUCTION**

Nowadays matters of etiquette and good form in this social intercourse seems to be weakening. This problem need to be solve urgently. Not only by teaching them moral education in context, but also we need provide model for them to construct their attitude well. Children are a good imitator, they imitate everything that they had ever seen. Realizing this situation, teacher and parents should show them a good of attitude by giving them a



real example. We should create a good atmosphere between teacher, friend and parents. Teacher and parents should always be a good model for them. As muslim people, the best figure to

Moral values are the standards of good and evil, which govern an individual's behavior and choices. Individual's morals may derive from society and government, religion, or self. Moral comes from the word "Mores" which means the traditional customs and ways of behaving that are typical of a particular (part of) society, the meaning of moral is the appropriateness to the common idea, which accepted to the society related to human behavior, which one is good and which one is normal. There is similarity between ethic and moral, the difference is that ethic is theoretical whereas moral is practical, (Gunawan, 2012, p. 13).

Three elements of moral reasoning, feeling and action has to be exist and developed in moral education. Besides those three elements, the society commonly emphasize on the importance of faith and existential believe in increasing morality. Tendency of disintegration and suspicion in this nation is caused by the crisis of trust. Said that parallel relation between high morality of someone with faith or believe and its existence. (Budinarsih, 2004, p. 7).

Concept of moral values is closely related to kindness that exists in object- subjects. Perhaps an object-subject is good but valueless to someone in a context of certain event. Therefore, kindness is more stick to the object or to the context whether value is more showing someone's attitude toward something good.

Darmadi (2012) mentioned that universal values occur to all humankind just like human right, whether the particular values only occur for some certain group of human, or in certain occasion. Eternal values occur whenever and wherever just like freedom to have religion, which means that all human is free from forces of personal or social group, so that no one is allowed to be forced to act in contradiction to his/her faith.

## RESEARCH METHOD

Ary et al (2010:420) postulated "Qualitative argue at the human behavior is always bound to the context in which it occurs, that social reality cannot be reduced to variables in the same manner as physical reality, and that what is most important in the social disciplines is understanding and portraying the meaning that is constructed by the participants involved in particular social settings or event."

Given (2008:540) expressed "the dominant view of the narrative genre's main characteristics can be summed up as follows: a coherent and well-structured telling with a beginning, middle, and an end that grants the teller strong telling rights." Likewise Denzin & Lincoln in their book, *The Sage Handbook of Qualitative Research* (2005:641) expressed "Narratives researchers often write in the first person, thus "emphasizing their own narrative action." Chase identifies several distinct approaches to narrative analysis, including

psychological, sociological, anthropological, auto ethnographic, and performance studies of identity.

The community service will be held at Musholla Nurul Furqon, bilapora timur, dusun Daja Songai, sumenep, madura. In the musholla, there are 35 children.

## DISCUSSION

### The Concept of Education from the Perspective of the Book of Ta'lim Muta'alim

#### The virtues of knowledge and fiqh

In this book, the virtues of knowledge and fiqh are explained, whereas fiqh is part of a scientific discipline, so the appropriate title for this chapter should be "the virtues of knowledge". Because when we go to the discussion of science, it will also include the benefits and virtues of fiqh.

The basis of the virtue of knowledge is the saying of the Prophet SAW which means "Demanding knowledge is obligatory for male Muslims and female Muslims". Preference is given to the religious sciences of tawhid, akhlaq, mu'amalah, and fiqh. In our view, studying is obligatory for both male and female Muslims, regardless of their knowledge. Because in the broad context of Islam, there is no dichotomy of knowledge that distinguishes between religious and general knowledge. Even though we study Maths, Science, medicine, technology and other sciences as long as they can form an attitude of FAITH and PRAYER to Allah SWT, the law is just as obligatory as religious knowledge. If the dichotomy about science continues to be echoed and actualized, the condition of Muslims will be increasingly threatened because important positions in our country will only be occupied by non-Muslims and Muslims will actually occupy the lowest position and be unable to interact and compete with the outside world and in the end Muslims will be more stupid, poor, and backward so that they will only be used as objects of policy by other non-Muslim groups. And this condition will be very detrimental to Muslims as a whole.

The virtues of the science of fiqh over other sciences according to the explanation of this book which is described in the sya'ir of Sheikh Muhammad Bin Hasan Bin Abdullah are as follows:

1. The science of fiqh is the best guidance towards piety and goodness.
2. The science of fiqh is the only way to guidance and become a fortress of self so as not to be dragged into things - negative things that can harm yourself.
3. Whoever really understands the science of fiqh, and maintained wira'inya (stay away from things that are haram and shubhat) then Satan feels very hard to tempt him compared to a thousand worshipers who do not understand the science of fiqh.

From the three virtues of the science of fiqh described above, we think that it is very appropriate because the emphasis is not based on the context of the superiority of the science of fiqh over other sciences, but rather emphasised on the personal context of Syeh Muhammad as an expert in the science of fiqh so that his perspective is only on the scope of the science of fiqh itself.



### Intention when going to study

The role of intention in every starting a job is very important, even in a hadith of the Prophet SAW explained "the validity of every action and work if accompanied by intention (good)".

In another hadith, the Prophet also said;

There are many deeds that do not seem to deserve reward. However, because it is accompanied by good intentions, the end of the charity is included in the hereafter charity which will certainly receive a reward. And there are many deeds that look like deeds of the Hereafter but are actually only deeds of this world that do not receive reward because they are accompanied by bad intentions.

The book does not explain in detail what causes the two deeds to contradict each other in terms of benefit and virtue. It is only because of the good and bad intentions.

In this book it is explained that in the search for knowledge must emphasize the *tsawwuf* approach:

1. As a believer and pious person, every deed should be based on good intentions and accompanied by sincere feelings, sincerity, selflessness and not expecting praise from humans (*Riya*) but only expecting the pleasure of Allah SWT then we will get the benefits and blessings of the world and the hereafter.
2. Before doing a deed we must think further and deeper about the consequences of our actions. And must be emphasised on the benefits for others. So that the value of our deeds does not include *tabdzir* which is a mirror of the actions of the damned *satan*.

The role and position of one's intention when going to study is very urgent so that our knowledge is useful and blessed. More clearly the following is stated about the intention and purpose of studying:

1. Carry out the teachings and guidance of the Prophet SAW that demanding knowledge is mandatory for every Muslim male and female.
2. Eliminate ignorance
3. Preserving and exalting the religion of Allah SWT
4. Be more authoritative and expand influence in the context of the struggle for *amar makruf nahi munkar*.
5. If we seek knowledge solely for the purpose of the hereafter, we will get the bounty, happiness and guidance of Allah SWT because with such intentions we will get the truth and virtue.
6. Not for the purpose of being easy in seeking the world, property rank and position in the world because all of that will quickly disappear and be damaged and all of that is just a trick from the devil that will plunge us into disgrace.
7. Increase our level of faith and piety to the creator.

We need to explain in more detail that some of the most important things in organizing the heart to realize our intentions as individuals who claim to believe and try to increase our level of piety to Allah SWT is of course the intention in studying is solely to carry out

obligations as a creature to God, Allah SWT to obey worship Him, expect His pleasure and carry out the teachings and guidance of the great Prophet Muhammad SAW to study without having to have any strings attached especially only limited to the world and material possessions because it is very contemptible before Allah SWT. In line with the holy message of the Qur'an.

*"And Allah will raise the rank of the believers among you, and those who are knowledgeable onerank (higher than others)" (Al-Mujadilah, 11).*

From the content of the verse above, it is very clear that Allah's promise to believers and knowledgeable people from among us is that they will be raised higher than others. Therefore, let us straighten our intentions in seeking knowledge with full sincerity and solely expect the blessings and pleasure of Allah. Inshallah we will get His blessings and pleasure. Amin.

### Choosing knowledge and teachers

In this chapter we emphasize that in choosing knowledge and choosing a teacher, the following should be emphasized

1. At the stage of choosing knowledge, it is more emphasised to prioritise the science of monotheism as a basis for knowing God so that later if someone acquires a lot of knowledge, it will further increase our sense of faith and piety in Allah SWT and not become an arrogant person and far from the guidance.
2. To choose ancient / classical science and forbidden to choose new (modern) science because it is considered that there is no clear basis from the prophet Muhammad about the guidance of learning new science.
3. In my opinion, the recommendation to choose classical / ancient science and prohibited from choosing new science and considered no basis for guidance from the Prophet SAW, needs to be clarified in its intent and content. If we only adhere to the rules of ancient science that is presented in a standard, straightforward, simple and appropriate in ancient times, then it is precisely that Muslims have no development because something ancient there are some things that will no longer fit the conditions of this era and require study and development, and something new is not always wrong because new things at this time are actually important for us to learn because it involves the development of thought, technology whose benefits can actually be used as a medium and means in developing Islam and developing Islamic science whose embryos can be used by the wider community at this time as well. Strengthened by the Ahlus Sunah Wal Jamaah philosophy of "Almuhafadzotu ala qodimi Sholih, Wal Ahdu bil jadidil Aslah (Maintaining ancient and classical things that are still in accordance with the conditions of this era, and accepting something new that is still considered appropriate) with the rules of shari'a.
4. Not to choose the science of debate, because it will cause our hearts to be unsettled and restless. And the science of debate is part of the signs of the Day of Judgement and the signs of the loss of knowledge.



In our view, if the science of debate (argumentation) is applied in the context of deliberation to find the truth, then we consider it very important, because an opinion or view that does not go through the stages of argumentation and debate, the quality of the opinion is less weighty and the decision will be felt to be less fundamental. But with one note that the stages of the debate must be colored with a sense of tawaduk and submission to Allah SWT and not with the attitude of arrogantly considering other people's opinions are always wrong and considering our own opinions always right. So there are manners in the stages of deliberation, discussion and argumentation in solving certain problems.

Meanwhile, the stages in choosing a teacher in the information of this book are

1. To choose a teacher who is older than us
2. To choose a teacher who is more pious in the field of religion
3. To choose a teacher who is more wira'i (avoiding things that are haram and shubhat)
4. To wait for two months before deciding which teacher to study with and what knowledge to learn from that teacher. Whoever changes teachers because they are not suitable will lose the blessings and benefits of their knowledge.
5. Do not move to another science before we master that science, and do not move to another chapter before the previous chapter we understand so that we are truly proficient.

The criticism that I want to convey in relation to several things in choosing a teacher is that if choosing a teacher emphasizes the age factor then we will have difficulty in determining who we should study with, so in my opinion someone who deserves to be used as a teacher is someone who has various advantages, especially in the scientific field he teaches. Besides that, the elements of wira'i, piety, devotion to worship, ahlaq and uswah or good example are very important in choosing a teacher. But if we want to learn medicine, technology, science and other kinds of exact sciences and must prioritize the elements of exemplary and piety, while the most master in these disciplines is a non-Muslim then we will also experience many obstacles. Whereas the Prophet Muhammad confirmed in his words "and pursue knowledge even though it reaches the land of China". Even though at that time China had no Islamic culture? How do we implement the recommendation of the Prophet SAW? So the more appropriate attitude is how our intention and sincerity in studying and for what we learn? That's the most important thing we should emphasize.

### Honoring Knowledge and Scholars

Knowledge claimants will not be able to gain knowledge and make use of their knowledge except by respecting knowledge itself, and one way to respect knowledge is to respect teachers (who teach knowledge), and including ways to respect teachers according to Imam Az-zarnuji is not to walk in front of him, not to occupy his seat, not to precede the teacher's conversation without his permission, not to ask something that bores him, not to talk much in front of his teacher, must keep time and not knock on his door, Without his permission, do not ask something that bores him, do not talk much in front of his teacher,



must keep time and do not knock on his door, but be patient until he comes out, the conclusion is that a student must try to get his pleasure, avoid his wrath and obey him other than in disobedience to Allah SWT. Az-Zarnuji further said that respecting the teacher is also respecting his children and those who have a relationship with him.

### **Diligence, Continuity and Interest in Learning**

In seeking knowledge according to Az-Zarnuji, one must be serious, continuous and never stop learning, because being serious will be able to bring all distant things closer and can open all closed doors, demanding knowledge must indeed go through the name of difficulty, property alone will not be obtained without difficulty, especially in this case knowledge which is certainly very farnoble compared to treasure. Routine in learning is also very helpful in achieving success in science, because only with routine will the knowledge be embedded and developed. Besides that, students should not force themselves in learning, or in other words, it must be in accordance with their own interests, so that the absorption of lessons will easily occur.

### **Size and Rules of Learning**

The measure of learning proposed by Az-Zarnuji is at the initial or basic stage, namely something that can be approximately mastered by repeating it twice, or in other words that the subject matter presented to students must be basic first before moving on to more complicated issues so that students' understanding is structured.

The way of learning emphasized by Az-Zarnuji is memorization as the ancients who relied on memorization as well as understanding the memorization. In terms of receiving subject matter, it is not justified for students to write down a lesson that they do not understand because it is just a matter of wasting time, losing intelligence and causing brain dullness. Thus, Az-Zarnuji suggested that students should seriously accept the information of the teachers until they really understand, because understanding is better than memorizing a lot.

In addition, every knowledge seeker (learner) should always carry learning tools (books and pens for example). Because it is very helpful in achieving the goals to be achieved.

In addition to the method of repetition of the subject matter in order to understand it, it is also recommended that every knowledge seeker dialogue and discuss and exchange ideas with his friends, or in other terms 'munazarah'. In fact, the benefits of munazarah are greater than the benefits of mere repetition; in fact, one hour of munazarah is better than one month of repetition. However, in the discussion debate (the term used by the speaker), it is better to respect each other's opinions, with peace of mind, sincerity and clear thinking and not emotional. Discussions are to resolve topics that will create interpretations and produce correct conclusions, so it must be done with clarity of thought and calmness of heart and mutual respect, and also that it is not right to discuss imposing the will and dropping others and talking convoluted without direction, the correct discussion is only to



seek the truth.

The seeker of knowledge can only move on to another field after mastering it or when he feels bored with it. This opinion is shared by all classical educational thinkers, because it is the only way to memorize knowledge as well as possible; if it is mixed with other knowledge, the learner's mind will be confused. However, if the learner focuses his attention on one science only, he will get good results.

However, if this opinion is examined in the current concept, it will be found ineffective, but of course in this case it is still relatively valid. Education experts now assume that learning only one kind of science continuously day and night will bore the hearts of students, so there needs to be other lessons, it is more interesting students (learners).

### Time of Study

As signaled in the Prophet's hadith that "learning is uninterrupted from the cradle to the grave", while the preferred time in studying knowledge and will be successful is the beginning of adolescence (when still a child), or in everyday life, namely at dawn and between maghrib and Isha.

Because if we learn to study science when we are adults and even old, then too much of our brain memory has been contaminated and filled with various work and life affairs so that we have difficulty focusing on one field alone. As for the daily time in learning if we are recommended to carry it out at midnight after the night prayer until the time before dawn and plus dhikr then our hearts become clearer, a quieter atmosphere will be easier in muthola'ah various books and knowledge.

In addition to explaining about the learning time above, Az-Zarnuji also provides guidance on the learning time that must be considered by knowledge claimants, that "demanding knowledge should be for a long time and continuously". even reinforced by the experience of Sheikh Muhammad bin Ziyad, he studied fiqh for 80 years and for 40 years he slept without a mat so that he became a very famous mufti and had quite high authority.

The application of az-Zarnuji's concept in this era is not appropriate if it is implemented as a whole, because the average human lifespan in this era is very short, besides the 80 years of study time we can interpret that the level of success of a student in studying is more determined by seriousness, perseverance, continuity, and good at managing time well so that the time that can be used is more effective in completing various muthola'ah of knowledge and not just wasted on useless things, because we must be aware that our age is decreasing every day and we never know when death will pick us up.

### Being Wara (Wira'i) When Studying

Az-Zarnuji recommends that every knowledge seeker should be wira'i (Avoiding subhat and haram things), because only with a wira'i attitude will his knowledge be useful, learning becomes easy and gain a lot of knowledge, more explicitly explained that among the wira'i attitude is to keep away from those who commit sin and damage, The stomach is not



too full, does not sleep much and does not talk much that is useless, even because of his caution Az-Zarnuji recommends that always avoid food from the market, because market food is feared unclean and dirty.

The above emphasis is more on restraining the passions, because letting the passions run wild will have an impact on the darkness of the heart and keep away from the guidance of Allah SWT's guidance so that the impact felt by knowledge claimants is difficult to understand, remember and learn various sciences.

## CONCLUSION

Relevance of Az-Zarnuji's Concept of Education to the Concept of Modern Education. Departing from the thought of Az-Zarnuji's concept of education, I will try to analyze the relevance of modern education today. From various aspects above we will clarify the relevance of the concept of education syeih Az-Zarnuji to the latest education at this time, such as the element of the teacher, they give an opinion that the teacher must have at least three basic qualifications, namely mastering the material, having a noble personality, and compassionate. Thus, a teacher's speech, mannerisms, and behavior are expected to aim for a student to become a perfect person, that is, perfect in the eyes of human civilization and perfect in the perspective of Islam. The view that Az-Zarnuji has explained is very relevant if applied today. Because the teacher is likened to a substitute for parents in the achievement of education.

Next, regarding the element of method, Az-Zarnuji provides methods that are technical strategies including how to choose lessons, choose teachers, and choose friends and steps in learning. Which may have been ignored in the world of education, must be reintroduced. From this opinion we apply to education at this time is very relevant. Regarding the student element, there are six requirements for students in pursuing knowledge, such as capital, enthusiasm, adequate time, teacher guidance, tenacity, (patience) and intelligence. These conditions are very relevant if possessed by a student or knowledge seeker. Even this concept is also institutionalised by the West so that the West is the one who reaps the results. It is not surprising that at the beginning of this century the book Ta'limul Muta'allim was translated into English.

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