

The *Ta'lim Muta'allim's* Ethics of Learning in the Contemporary Era: Relevances, and Implementations

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ARTICLE INFO	ABSTRACT
<p>Keywords: Ta'zim al-syuyukh; Syaikh al-Zarnuji; Madrasah; Qualitative;</p>	<p>This study aims to reveal the main idea of learning ethics in the Book of <i>Ta'lim al-Mutaallim</i>, which some scientists consider outdated. This research is essential to prove that the book, which was worked on in 1203, still finds its point of relevance in the 21st century. This research chose the locus of Madrasah Aliyah Darul Hikmah Tawang Sari Blitar because this madrasa has declared itself with the application of learning ethics in the book of <i>Ta'lim al-Muta'allim</i> in daily teaching and learning. This research produced several conclusions, including (1) The concept of <i>ta'dzim al-syuyukh</i> in the book of <i>Ta'lim Muta'allim</i> by Imam Az-Zarnuji, which examines students' etiquette towards their teacher. The Book of <i>Ta'lim Muta'allim</i> explains some of the manners students towards their teacher must carry out. 2) Instilling the concept of learning ethics carried out by Islamic religious education teachers at Madrasah Aliyah Darul Hikmah Tawang Sari through several methods, namely learning methods, exemplary methods, habituation methods, advice methods and assignment methods.</p>

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INTRODUCTION

Al-akblaq al-karimah is a good character. A person is said to have good morals if the person's inner condition is indeed good and is actualized in good deeds, speech and behaviour. Moreover, conversely, a person is said to have *al-akblaq al-mazmumah* if a person's inner condition is terrible or not following what religion justifies in terms of evil deeds, speech and behaviour.¹ There are several books that discuss morality, one of which is the book of *Ta'lim Muta'alim*. The book describes several morals, one of which is the concept of *ta'dzim al-syuyukb*. The concept of *ta'dzim al-syuyukb* is an attitude of a student in respecting his teacher/educator. As we know, nowadays it is not uncommon for us to encounter students who lack a reverent attitude towards their teacher. Most of them even looked down on their teacher, starting from not having a sense of obeying the teacher's orders, being disobedient to spreading their teacher's disgrace.

The concept of *ta'dzim al-syuyukb* is fundamental to emphasize to students. Because by having a *ta'dzim* attitude, students will be civilized or have respect, especially for their teacher. In the Book of *Ta'lim Muta'allim*, several concepts of *ta'dzim al-syuyukb* are also explained, namely not walking in front of him, not sitting in his seat, not speaking first when he is beside him except with his permission and not asking something to the teacher when he is bored.²

The teacher is a role model for his students, so a teacher has an essential role in instilling an attitude of reverence for students. Like the Prophet Muhammad, who is also a role model, which in other words is "*uswatun hasanah*". This is in accordance with the verse of the Qur'an Surah *Al-Ahzab* verse 21:

"Indeed, there has been in (self) the Messenger of Allah a good role model for you (namely) for those who hope (grace) of Allah and (the arrival of) the Day of Judgment and who remember Allah a lot." (QS. Al-Ahzab Ayat 21).³

Efforts to improve the attitude of *ta'dzim* in a student is the role of a teacher, moreover the teacher is an Islamic Religious Education teacher. Because Islamic Religious Education teachers have a deep role in this regard, Islamic Religious Education teachers not only provide learning about religion but also play a role in instilling an attitude of reverence in students. This is because the relationship between the attitude of *ta'dzim* and learning or

¹ Aurora Hilma, "Upaya Guru Akidah Akhlak dalam Membentuk Sikap Tawadhu' Siswa di Man 1 Gondanglegi Malang", *Skripsi*, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020, p. 2.

² M. Hamim Hr, *Terjemah Kitab TALIM MUTA'ALIM dan Disertai Penjelasan dari Syarahnya*, (Kediri: Zamzam, 2019), p. 40.

³ Usman El-Qurtuby, *Al-Qur'an Cordoba Special For Muslimah*, (Bandung: PT Cordoba Internasional Indonesia, 2017) 420.

material about religion is still interrelated. For example, religious material about morals, if a student is not respectful or does not have a good attitude embedded in him, then he will not apply a good attitude in everyday life.

The concept of *ta'dzim al-syuyukh* is actually the task of parents. Because parents are the first teachers for their children. Where parents play a role in educating their children as early as possible. However, nowadays there are many parents who are ignorant and do not educate their children. So that their children grow up with a bad attitude. This is a problem that is often encountered, as if parents are giving their children to educators to be able to guide their children. In this case, parents should teach their children about the attitude of *ta'dzim* as early as possible. So that when the child grows up, he will easily instill the attitude of *ta'dzim al-syuyukh* in him.⁴ When the child has entered the world of school, then it is the role of the teacher who will strengthen the attitude of *ta'dzim* in a child.

Regarding the inculcation of *ta'dzim al-syuyukh* attitude in students, there are several schools that require their students to be reverent towards their teachers such as bowing their bodies when they meet the teacher on the street, bowing their heads when sitting near the teacher, saying politely when talking to the teacher. One school that has implemented it is MA Darul Hikmah Tawang Sari. The existence of these activities is useful for supporting the cultivation of *ta'dzim* attitude to students. It is intended that students get used to implementing it. The role of the Islamic Religious Education teacher is to monitor the course of these activities, so that students are accustomed to being reverent towards educators.

MA Darul Hikmah can be said to be unique, because this school stands under the auspices of the Islamic Boarding School. In this case, the students are very reverent towards the *ustadz* and the *ustadzah*. Apart from that, the culture that exists at MA Darul Hikmah is that the students will bow their bodies when they meet the *ustadz* and the *ustadzah*. And there are several sanctions or punishments that will be given to students if they don't carry out this. The punishment given is also very educational, one of which is that those who violate will be punished in the form of memorizing several *surahs* in the *Qur'an*.

The interesting thing about MA Darul Hikmah is that students are required to speak two languages, namely Arabic and English. So in everyday they will communicate using these two languages. Usually they are required to speak Arabic for two days and the next two days are required to speak English, and so on. If someone violates or forgets not to speak the two

⁴ Lisa Viridiarti Putra, dkk. "Pengembangan Nilai Karakter Taat Melalui Aktivitas Belajar Siswa SMAN 1 Ampel Boyolali", *Jurnal Surya Masyarakat*, Vol. 1, No. 1, November 2018, p. 2.

languages, then they will be subject to punishment, namely memorizing vocabulary or memorizing propositions. Based on the research context above, the problems in this study are focused on several things, namely: (1) What is the concept of ta'zim al-syuyukh in the book of Ta'lim muta'allim? (2) How is the implementation of ta'zim al-syuyukh for students at MA Darul Hikmah Tawang Sari?

Research with a similar theme has certainly become the work of many scholars, including: Hasan Basri with “*Penanaman Sikap Ta'dzim Dalam Membentuk Kepatuhan Pada Santri Di Pondok Pesantren Darul A'mal Metro*”. Mu'ammarr Zayn Qadafy wrote the journal entitled “*Memahami Konsep Ta'dzim Al-Syuyukh Dalam Ta'lim Muta'allim Karya Al-Zarnuzi*”, Oktaviani Sagita with “*Upaya Guru Pendidikan Agama Islam Dalam Membentuk Akhlak Siswa Di SMP Negeri 3 Tangerang Selatan*”. Shintia Luxma Yana, with “*Implementasi Nilai-Nilai Akhlak Belajar Dalam Kitab Ta'lim Muta'alim Pada Santri Di Pondok Pesantren Darussalam Tegalrejo Bengkulu Utara*”. Ainul Fitriani, with “*Penanaman Sikap Ta'dzim Dalam Membentuk Kepatuhan Santri (Studi Deskriptif di Pondok Pesantren Darul Abror Watumas Purwanegara Kecamatan Purwokerto Utara)*”.

The research titles above all have similarities and similarities with this article, one of which is that they both discuss the attitude of ta'dzim. In addition to the different research locations, this research combines literature research with field research. So that the findings in this study are not only limited to a theory but also how the implementation of the theory put forward by the author can be implemented in the field.

RESEARCH METHOD

This research will use qualitative research to reveal the big ideas and relevance of the concept of ta'zim al-syuyukh in the contemporary era, and to answer the formulation of the problem. Both of these studies use qualitative research methodologies in order to collect data. Data collection techniques used by researchers are interviews, observation and documentation. Researchers use three ways of data analysis, namely data reduction, data presentation and drawing conclusions.⁵ These data are then arranged in such a way as to describe the implementation of the ta'zim al-syuyukh concept at MA Darul Hikmah Tawang Sari.

RESULT AND DISCUSSION

Biography of al-Zarnuji

⁵ Sugiono, *Metodologi Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif, Dan R & D* (Bandung: Alfa Beta, 2006), 335.

Very few books that explain the history of the birth of Imam Az-Zarnuji. In accordance with Muhammad Abdul Qadir Ahmad's statement quoted by Imam Tholabi about the birthplace of Imam Az-Zarnuji, which until now there has been no definite explanation. But when viewed from the ratio, Imam Az-Zarnuji came from Zaradj or what is now known as Afghanistan.⁶ The full name of Imam Az-Zarnuji is Burhan al-Din al-Zarnuji. But there is another opinion which says that his full name is Nu'man bin Ibrahim bin Khalil al-Zarnuji Tajuddin as written in the book al-A'lam. He was a writer from Bukhara during the Abbasid dynasty (750-1258 AD).⁷

The educational history of Imam Az-Zarnuji is that he has studied with some of the great scholars of that era. Some of the scholars' who became Imam Az-Zarnuji's teachers as mentioned in the book of Ta'lim Muta'alim are as follows: Burhanuddin Ali Bin Abu Bakr Al-Marghinani, Ruknul Islam Muhammad bin Abu Bakar (Imam Zadeh), Sheikh Hammad bin Ibrahim, Sheikh Fakhruddin Al-Kasyani, Sheikh Fakhruddin Qadli Khan Al-Ouzjandi, Ruknuddin Al-Farghani.⁸

The Book of Ta'lim Muta'alim is the remaining work of Imam Az-Zarnuji. However, it is possible that Imam Az-Zarnuji wrote another book at that time. It's just possible that the books by Imam Az-Zarnuji have been lost, because at that time there was an attack from the Mongol army. The Book of Ta'lim Muta'allim is a book that contains adab-adab for a student of knowledge which is the key to success in learning. In the book of Ta'lim Muta'alim, one of them discusses etiquette in respecting educators (teachers). Because the teacher's blessing will make the knowledge of a student of knowledge become a blessing and the disapproval of a teacher will make the knowledge of a student of knowledge not a blessing. Therefore it is very important for a seeker of knowledge (students) to learn about adab first before studying other sciences.

Ta'dzim al-Syuyukkh: Concept and Relevances

The concept of ta'dzim written in the book Ta'lim Muta'alim has become a tradition in Islamic boarding schools. The concept of ta'dzim written by Imam Az-Zarnuji in the book Ta'lim Muta'alim explains the etiquette of a seeker of knowledge (students) to educators

⁶ Imam Tholabi, "Pemikiran Pendidikan Az-Zarnuji Dalam Kitab Ta'lim Muta'alim", *Jurnal Tribakti*, Vol. 21, No. 1, Januari 2010. hal. 5.

⁷ Arif Muzayin Shofwan, "Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Muta'alim", *Jurnal Riset dan Konseptual*, Vol. 2, No. 4, November 2017. hal. 410.

⁸ Fakihaulia Rachman, "Konsep Pendidikan Karakter Dalam Kitab Ta'lim Muta'alim Karya Imam Az-Zarnuji Dan Relevansinya Terhadap Kurikulum 2013", *Skrripsi*, Universitas Islam Indonesia, 2021, al. 57.

(teachers). As the researchers have reviewed above, the good manners of a seeker of knowledge (students) to educators (teachers), namely: not walking in front of him, not sitting in his seat, not talking first when he is by his side except with his permission and not asking the teacher something when he is bored.

Actually there are several educational concepts from Imam Az-Zarnuji that are still influential and deserve attention, namely: there is such a large motivation for science and scholars, there is a filter concept for science and scholars, there are technical approaches to utilizing the potential of the brain both in terms of natural therapy or moral-psychology.⁹ From some of these concepts we can see that Imam Az-Zarnuji prioritized scholars, ustadz, educators (teachers). And the claimant of knowledge (students) is required to be reverent towards educators (teachers).

Educators (teachers) are one of the most strategic driving factors in the world of education. On the other hand, the teacher is a figure that must be respected by students, this is because the teacher is a guide for students so that they become intelligent beings and can know themselves as 'abdullah (servant of Allah).¹⁰ Therefore students should not underestimate their teacher.

Imam Az-Zarnuji once said in one of his books quoted by Mu'ammarr Zayn Qadafy namely:

“The teacher, Shaykh al-Islam Burhan al-din, the author of the book al-Hidayah, once told a story about someone from among the great scholars of Bukhara. He suddenly stood up. When his students asked about this, he replied: “My teacher's son was playing with other children on the street. So when I saw it, I stood up and paid homage to my teacher.”

If the above statement is relevant today, then the statement seems to be exaggerated. Because it seems too excessive in paying respect to educators (teachers). It will also make it difficult for the perpetrators (students), because in this statement it is like requiring students to pay attention to every child's behaviour from their teacher, who on the other hand is also doing important work as well.¹¹

The explanation above seems to make it difficult for students, but if it is realized in the

⁹ Imam Tholabi, “Pemikiran Pendidikan Az-Zarnuji Dalam Kitab Ta’lim Muta’alim”, *Jurnal Tribakti...*, p. 8.

¹⁰ Nisa Khairuni, “Pemikiran Pendidikan Islam a-Zarnuji: Analisis Kritis Penghormatan terhadap Ilmu dan Guru”, *Jurnal Peradaban Islam*, Vol. 3, No. 1, 2021, p. 30.

¹¹ Mu’ammarr Zayn Qadafy, “Memahami Konsep “Ta’dzim Al-Syuyukh” In Ta’lim Muta’alim Karya Al-Zarnuji”, *Jurnal.....*, p. 8.

present, it can be learned that students are obliged to respect their teacher and must not belittle or even insult their teacher. The Book of *Ta'lim Muta'allim* also teaches students to respect science. One way to respect science is by way of students respecting teachers and glorifying them. Because basically a learner will not get the essence of the knowledge he learns without respect for teachers and knowledge. Therefore, the teacher must be respected.¹²

Respect for the teacher is very important, because the teacher's pleasure will make the knowledge gained by students useful. This is based on an interview with Ustaz Pendik who is a PAI teacher in SKI subjects, he explained:

“So appreciating a teacher is very important, why is it like that? Because the source of knowledge obtained from students is from the pleasure of the teacher. And the teacher's *ridho*, after all, if the teacher instructs the students how come he does it, that's what will arise later called *ridho*. Because respect for the teacher is needed so that the knowledge is useful”.¹³

Based on interviews with Ustaz Pendik, researchers can understand that paying respect to educators (teachers) is very important. So that the knowledge gained by students becomes a blessing / benefit. This is related to the concept of *ta'dzim al-syuyukh* in the book of *Ta'lim Muta'allim*, namely respect for educators (teachers) must be emphasized. A seeker of knowledge (students) must respect educators (teachers). Because it is the educator (teacher) who will provide blessing to students, so that the knowledge gained by knowledge seekers (students) will be useful both in the present and in the future.

Based on the information contained in the book of *Ta'lim Muta'allim* that people who respect or exalt knowledge experts will be successful in studying. On the other hand, people who are not successful in seeking knowledge indicate that they do not want to respect and exalt knowledge experts.¹⁴ The existence of this information indicates that respecting or glorifying educators (teachers) is very important, because it will affect the knowledge students will gain.

Regarding the respect for educators (teachers), there is a poem which reads: "There is no greater right than the right of a teacher. This must be maintained by every Muslim. it is really appropriate if a teacher who teaches, even if only one letter, is then given a gift of a

¹² Nisa Khairuni, “Pemikiran Pendidikan Islam a-Zarnuji: Analisis Kritis Penghormatan terhadap Ilmu dan Guru”, *Jurnal.....*, p. 30.

¹³ An interview with Ustadz Pendik (PAI Teacher), in Januari 14, 2023 at 11.15 WIB.

¹⁴ Syeikh Az-Zarnuji, *Tarjemah Ta'lim Muta'alim*, (Surabaya: Mutiara Ilmu, 2009), p. 27-28.

thousand dirhams as a sign of respect for him."¹⁵ The poem shows that respect for educators (teachers) must be emphasized, because an educator (teacher) is like a parent in both for students. so that students must obey and obey the teacher.

Imam Asy-Syairazy said:

“My teachers said, "Whoever wants his child to be pious, he must respect the fiqh experts. And give alms to them. If it turns out that his son is not a pious person, then his grandson will become a pious person.” People because of that, if we want our offspring to be pious or knowledgeable, then we should respect or glorify our pious people or teachers.¹⁶

The teacher's words are very effective, so a student should do his best not to offend the educator (teacher). Because if an educator (teacher) feels hurt, then whatever he says can happen. What is worrying is if an educator (teacher) prays for students who are not good and their prayers are answered. So, what students have to do is do all the orders from the teacher.

The educator's (teacher's) orders must be fully implemented or carried out by students. as long as the order does not conflict with the teachings of Islam. If an order from the teacher is contrary to the teachings of Islam, students may not carry it out. So, before students carry out the teacher's orders, they must first look at the context of the order from the teacher, whether the order is contrary to Islamic religious teachings or not. Students must also listen to all the knowledge and wisdom explained by their teacher carefully and full of respect. Even though the student has heard the explanation before, he must still listen to the explanation. This is done out of respect for the teacher and so as not to hurt or offend the teacher.¹⁷

The Book of Ta'lim Muta'allim in it also explains that a student is prohibited from using a pen that has a striking color such as red. Because it is a habit of the philosophers, not the habit of the scholars. So that students are better off using a black pen. Because the scholars usually use black ink. This book also explains that a student is prohibited from choosing his own scientific field, but a student must first ask for the opinion of his teacher. In this way, students are expected to be successful in achieving their goals.¹⁸

The impact of someone who underestimates adab or does not behave reverentially as described in the book of Ta'lim Muta'alim is that he will be prevented from existing traditions. And for anyone who ignores a sunnah, it will be hindered from doing something

¹⁵ Syeikh Az-Zarnuji, *Tarjemah* ..., p. 28.

¹⁶ Syeikh Az-Zarnuji, *Tarjemah* ... p. 29.

¹⁷ Syeikh Az-Zarnuji, *Tarjemah* ..., p. 36.

¹⁸ Syeikh Az-Zarnuji, *Tarjemah* ..., p. 37.

that is obligatory. And for anyone who ignores an obligatory (fardhu) matter, then he will be prevented from the reward in the hereafter that has been promised for those who carry out an obligatory (fardhu) matter.¹⁹

The explanation above emphasizes the importance of ta'dzim attitude so that someone who does not behave ta'dzim will be prevented from sunnah matters. Which means he will not get the reward that Allah Swt. has promised for anyone who does good (sunnah) then he will get a reward for the hereafter.

Implementation of *Ta'dzim al-Syuyukh*

As the times progress, the manners of the students also decrease. starting from the many negative influences that have sprung up on social media and existing environmental factors. Therefore it is necessary to instill an attitude of ta'dzim in students. this is intended so that students do not behave arbitrarily towards other people who are older than them, especially if someone is someone who is glorified.

The teachers at MA Darul Hikmah Tawang Sari also try to provide understanding or introduce ta'dzim attitudes to students. This is in accordance with the interview with Ustadzah Ni'mah, he explained:

“So that students know/understand the attitude of ta'dzim. Apart from that, direct planting or giving an understanding of the importance of upstanding morality. We also as teachers must reflect our personal attitude of reverence for older teachers and other fellow teachers and also in front of them also maintain the haibah of authority, our affection for them. God willing, with that the child will imitate himself.”²⁰

Basically, the cultivation of this ta'dzim attitude has been taught by parents since a child was small. However, it is necessary to have a supporting factor, namely the inculcation of a ta'dzim attitude carried out by Islamic Religious Education teachers.

This is in accordance with the opinion of Sutarjo Adikusilo in his book that:

A teacher acts as an advisor to his students and also plays a role as a guardian of his students. The teacher's role is to give good advice to their students. Both the advice related to learning and advice outside of learning.²¹

From the explanation from Sutarjo Adikusilo above, it can be seen that a teacher is not only required to provide subject matter to students, but a teacher is also required to teach or instill good manners or attitudes in students. The inculcation of ta'dzim al-syuyukh attitude

¹⁹ M. Hamim Hr, *Terjemah Kitab T'ALIM MUTA'ALIM...*, p. 129.

²⁰ An interview with Ustadzah Ni'mah (PAI Teacher) in Januari 14, 2023 at 11.15 WIB.

²¹ Sutarjo Adikusilo, *Pengembangan Nilai...*, p. 55.

given by Islamic Religious Education teachers is more easily accepted by students, because students think that a teacher is a role model so whatever is taught must be applied. Like Rasulullah SAW who is a role model for Muslims, this is in accordance with the Al-Qur'an surah Al-Ahzab verse 21:

“Verily, there has been in (self) the Messenger of Allah a good role model for you (ie) for those who hope (grace) of Allah and (the arrival of) the Day of Judgment and who remember Allah a lot.” (QS. Al-Ahzab Ayat 21)²²

As we know, schools that place great emphasis on the attitude of ta'dzim al-syuyukh are usually schools that are under the auspices of Islamic boarding schools. MA Darul Hikmah Tawangsari is one of the schools under Pondok. This school places great emphasis on the attitude of ta'dzim al-syuyukh because the basics of this school are the basics of Islamic boarding schools. This is confirmed by the opinion of Mastuhu in Kompri explaining:

Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior.²³

The explanation from Mastuhu above can be understood that Islamic boarding schools are a place to study religion as well as a place where students will be taught morals or manners, to make life easier in interacting with other people. so this pesantren is suitable for students who want to deepen their religious knowledge while studying adab.

The teachers who teach at MA Darul Hikmah Tawangsari are also alumni of the pesantren. So there is no doubt about religious knowledge. Likewise with their knowledge of adab or the attitude of ta'dzim al-syuyukh, the teachers or ustaz/ustazah at MA Darul Hikmah Tawangsari also place great emphasis on the attitude of ta'dzim al-syuyukh in their daily lives. The teachers at MA Darul Hikmah Tawangsari instill the attitude of ta'dzim al-syuyukh to their students also through exemplary methods.

The example exemplified by the teacher for his students is that when a young teacher meets a more senior teacher or meets a pesantren caretaker/cleric, the young teacher will bow down. This is meant to respect senior teachers or kiai. That way the students who see it will do something similar to the teacher. Furthermore, when a teacher teaches, he will give a little explanation or review a little about the science of adab. So that students will understand

²² Usman El-Qurtuby, *Al-Qur'an Cordoba Special For Muslimah*,....., p. 420

²³ Kompri, *Manajemen & Kepemimpinan Pondok Pesantren*, (Jakarta: Prenadamedia Grup, 2018), p. 3.

which manners are good and which are bad manners. This method is called the learning method.

Another method used to instill a ta'dzim attitude is the habituation method. Ustadz Pendik, one of the teaching staff at MA Darul Hikmah said:

“The method used in implementing the ta'dzim al-syuyukh attitude to children is the habituation method. For example, when the teacher teaches students to listen. Then the two exemplary methods. For example, a teacher obeys the rules at school so that students can emulate the teacher's attitude.”²⁴

This habituation method is used by the teacher in familiarizing the attitude of ta'dzim to their students, so that students will get used to being reverent in everyday life. This is in accordance with the opinion according to Muhammad Rashid Dimas in explaining:

Habituation is accustoming children to do certain things so that they become ingrained habits, which do not need further direction.²⁵

Muhammad Rasyid Dimas's explanation above can be understood that the habituation method is a habitual method that is taught from the beginning so that over time these habits will be ingrained in these students. So that if students are used to being ta'dzim al-syuyukh from the start, then gradually the attitude of ta'dzim al-syuyukh will be ingrained in them.

The next method is the advice method, this method is needed when a student is not good. So a teacher needs to give good advice, namely advice that doesn't drop but advice that can make students realize that what they are doing is wrong. So that the student does not repeat his actions again. As the opinion of Imam Ar-Raghib who argues that:

Advice is to ensure that there is goodness from deeds or words for those who do or say them.²⁶

From the explanation from Imam Ar-Raghib above, it can be seen that advice is words that can make other people aware of the mistakes they have made or words that are useful for other people so that they are not misguided. In this case, advice is useful for students, if the student has made a mistake, such as not being reverent. So it is hoped that when he is given advice, he will realize that his actions were wrong. This is in accordance with the verse of the Qur'an surah An-Nisa verse 63:

²⁴ An interview with Ustadz Pendik (PAI Teacher) in Januari 14, 2023 at 11.15 WIB..

²⁵ Noor Baiti, *Perkembangan Anak Melejitkan Potensi Anak Sejak Dini*, (Jakarta: Guepedia, 2021), p. 131.

²⁶ Hikmah Nafarozah. dkk, “Nasehat Syekh Syakir dalam Kitab Washoya Al-Aba' Lil Abna”, *Journal of Gender and Family Studies*, Vol. 2, No. 2, p. 117.

“They are people for whom Allah (indeed) knows what is in their hearts. Therefore turn you away from them and give them advice and say to them words that make an impression on their souls.”²⁷

The verse of the Qur'an above explains that advice is very necessary, because someone needs advice/direction from others. So that with this advice life will become directed and orderly. As well as with the advice of someone to know which things are good and which are bad things.

The last method used by teachers to instill the attitude of ta'dzim al-syuyukh is the assignment method. Ustadz Alfian as a PAI teacher said:

“Yes, the assignment method, the assignment is very influential. Then habituation like the santri whose background may be where he is not used to routines, now he is required to be independent. Assignments and habits are what we usually get used to. How to deal with older people when speaking, manners when speaking, manners when walking, manners when making friends and much more.”²⁸

In this method the teacher will give assignments to their students. If the student is moved to do the task given by the teacher, it means that the student is being reverent towards his teacher. Because in this case students feel that the teacher is a person who must be respected and respected, so the teacher's duties must also be done. Conversely, if a student does not do the assignment from the teacher, it indicates that the student does not respect the teacher because he has underestimated the task given by the teacher.

CONCLUSION

Based on the results of the research and discussion that has been carried out by researchers, regarding the concept of ta'dzim al-syuyukh in the book of Ta'lim Muta'alim and the planting of the concept of ta'dzim al-syuyukh in students by Islamic Religious Education teachers at MA Darul Hikmah Tawang Sari, it can be concluded as follows:

The concept of ta'dzim al-syuyukh in the book Ta'lim Muta'alim by Imam Az-Zarnuji in it examines the manners of students towards their teachers. In the book of Ta'lim Muta'alim, Imam Az-Zarnuji hopes that knowledge seekers (students) must respect and glorify teachers and their families and relatives. The Book of Ta'lim Muta'alim in it explains

²⁷ Usman El-Qurtuby, *Al-Qur'an Cordoba Special For Muslimah*,....., p. 88.

²⁸ An interview with Ustadz Alfian (PAI Teacher) in Januari 14, 2023 at 11.15 WIB.

some of the adab that students must do to their teacher, namely: don't walk in front of him, don't sit in his seat, don't speak first when he's beside him except with his permission and don't ask the teacher something when he's bored. The concept of ta'dzim al-syuyukh in the book of Ta'lim Muta'alim is that a student is prohibited from hurting the teacher's day, because the prayer of a teacher is as effective as the prayer of parents. So a learner must submit and obey his teacher by carrying out all the orders of his teacher, as long as these orders do not conflict with the teachings of Islam. Because the blessing of a teacher will make the knowledge gained by students useful and blessed. Therefore, if students want their knowledge to be useful and blessed, then they must respect and glorify their teacher.

The planting of the ta'dzim al-syuyukh concept was carried out by Islamic Religious Education teachers at MA Darul Hikmah Tawangsari through several methods. From the results of observations and interviews conducted by researchers, the researcher can conclude that there are five methods used by Islamic Religious Education teachers at MA Darul Hikmah Tawangsari, namely the learning method, the exemplary method, the habituation method, the advice method and the assignment method.

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