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THE CONCEPT OF SEEKING KNOWLEDGE IN TA'LIM AL-MUTA'ALLIM: AN ANALYSIS OF ISLAMIC EDUCATIONAL ETHICS

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ABSTRAK

Islam adalah agama yang sangat menghargai ilmu pengetahuan. Sebagai seorang Muslim, menuntut ilmu merupakan kewajiban bagi laki-laki maupun perempuan. Pendidikan tidak hanya mencakup aspek kognitif, tetapi juga aspek etika, moral, dan perilaku bagi mereka yang menuntut ilmu. Penelitian ini bertujuan untuk menganalisis prinsip-prinsip dan etika menuntut ilmu sebagaimana diuraikan dalam Ta'lim al-Muta'allim serta relevansinya terhadap pendidikan Islam kontemporer dan tradisi para pelajar yang mengutamakan aspek intelektual dan spiritual melalui etika dan perilaku moral. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan penelitian pustaka, mengumpulkan data melalui buku, jurnal, dan literatur terpadu. Temuan penelitian ini menunjukkan bahwa seorang siswa harus memiliki kesiapan pribadi saat menuntut ilmu, termasuk kecerdasan, rasa ingin tahu, sumber daya keuangan, kesabaran, dan bimbingan seorang guru dalam jangka waktu yang panjang.

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Keywords:	ABSTRACTS
Seeking knowledge, education, Islamic method, book of Ta'lim Muta'allim	Islam is a religion that highly values knowledge. As a Muslim, seeking knowledge is an obligation for both men and women. Education is not only about cognitive aspects but also ethical, moral, and behavioral aspects for those who seek it. This study aims to analyze the principles and ethics of seeking knowledge as articulated in Ta'lim al-Muta'allim and their relevance to contemporary Islamic education and traditions of students that prioritizes intellectual and spiritual aspects through ethics and moral conduct. The method used in this study is qualitative with a library research approach, collecting data through books, journals, and integrated literature. The findings of this study indicate that a student must possess personal readiness when seeking knowledge, including intelligence, curiosity, financial resources, patience, and the guidance of a teacher over an extended period.

A. INTRODUCTION

The obligation to seek knowledge distinguishes Islam from other religions. Since seeking knowledge is an obligation for every Muslim, it is essential for those seeking knowledge to understand the criteria for true seekers of knowledge. (Fadilla et al., 2021) Islam is a religion founded upon the pillars of knowledge and learning; it is not merely ritualistic in the form of worship alone, but also contains philosophical aspects within each of its commands and prohibitions. In the Islamic boarding tradition, books discussing the methods of seeking knowledge, the ethics of applying knowledge, and matters related to the process of seeking knowledge are extensively explained in works written by scholars. One of the books frequently discussed in Salaf boarding is Ta'lim Muta'allim, authored by Imam Az-Zarnuji.

The Book of Ta'lim Muta'allim is a very important book that teaches us how to study various subjects properly. The book is divided into 13 sections, and each section is organized in a way that helps us understand and remember the information better. This means that the different teachings in this book are interconnected and work together to make learning easier. So when we apply the teachings from this book, they all fit together like pieces of a puzzle and help us learn better. (Kurniawa, 2021).

In the book Ta'limul Muta'allim, Sheikh Az-Zarnuji discusses the importance of having good moral character. He divides this moral character into three categories. The first category concerns how we should maintain good moral character toward God (moral conduct toward God). This means that when we study, we must do so for the sake of God and not merely for ourselves. We must also trust in God's guidance and remain patient in whatever situation we find ourselves. The second category concerns how we should treat others, especially our teachers (morals toward fellow human beings). We must show them great respect, even if they are no longer with us. The third category concerns how we should respect knowledge (morals toward knowledge). One way to do this is by treating books with respect. Students must not mishandle books and should only touch them when they are clean. (Wiguna, 2021)

As Sheikh Az-Zarnuji said, "For whoever strays from the path will surely go astray and fail to reach their destination, whether that destination is small or great." One way to become a better person and reach one's full potential is through

education. Education helps us learn new things and gain knowledge. This is in line with what the Prophet Muhammad said: that the best person is one who helps and benefits others. (Melani et al., 2021).

In today's world, where things are changing so rapidly, teachers and the community have noticed that some students are no longer interested in learning about science. They have also observed that students do not always behave well or adhere to good moral values the way children did in the past. We need to find ways to address this issue so that children can grow up to be good people and avoid making poor choices. Education is not just about learning facts, but also about learning how to be a good person. (Rosmawati & Sritresna, 2021). So in this research, we would like to answer the question what is principles of seeking knowledge are presented by Ta'lim Muta'allim? And what ethical characteristics should a seeker of knowledge possess according to book writer?

B. METHOD

The research conducted by the author is qualitative in nature, involving library research to document all relevant findings regarding lessons on the pursuit of knowledge as outlined in the book of Ta'lim Muta'allim. The discussion pertaining to this research is drawn from various literature reviews, sources, and the latest findings. Subsequently, each note obtained was analyzed and integrated with new and relevant findings pertaining to the theme of this study. After in-depth analysis and review, the researcher contextualized the content within the realities of contemporary life. Given that humanity is constantly evolving and growing with the times, this research is considered highly significant and necessary to be discussed and disseminated to address the current context, which often prioritizes intellectual aspects while neglecting emotional and spiritual dimensions.

This study employs a qualitative approach in the form of library research. The study was conducted to examine the concepts and lessons on the pursuit of knowledge contained in the book Ta'lim al-Muta'allim, and subsequently to assess their relevance to contemporary life and education. Research data were obtained from various bibliographic sources, including both primary and secondary sources.

The primary source in this study is the book Ta'lim al-Muta'allim, Tariq al-Ta'allum by Burhan al-Din al-Zarnuji. This book serves as the main source for examining discussions on the intention to seek knowledge, the etiquette of seeking knowledge, choosing a teacher, respecting teachers and knowledge, diligence in learning, as well as the moral and spiritual values in the pursuit of knowledge.

Secondary sources consist of books, commentaries, journal articles, and previous research findings relating to al-Zarnuji, Ta'lim al-Muta'allim, Islamic education, the etiquette of seeking knowledge, character education, and emotional and spiritual education. Secondary sources are used to clarify and reinforce the understanding of the primary source. The literature was selected based on several criteria, namely that it was relevant to the research theme, derived from reliable sources, verifiable, and provided information consistent with the research objectives. Literature not directly related to the theme or lacking clear sources was not included in the analysis.

C. RESULT AND DISCUSSION

The book *Ta'lim Muta'allim* is a classic text that discusses how we should go about learning various things. It is said that this is not merely about becoming smarter, but also about becoming a good person. Many people consider this book to be very special and important. It is even used by scholars and writers who wish to learn more about education. This centuries-old book continues to be studied and examined by Muslims throughout the ages. From generation to generation, it has been discussed and studied for application in educational settings, particularly in Islamic boarding schools. Below is a biography of Sheikh Az-Zarnuji.

Az-Zarnuji was a prominent scholar of Hanafi fiqh who lived in Persia. His full name was Burhan al-Din Ibrahim Az-Zarnuji al-Hanafi. He was known by various names, such as Burhan al-Islam and Burhan al-Din. His title was similar to that held by Imam Abu Hamid al-Ghazali, known as Hujjat al-Islam. According to Sheikh Ibrahim bin Ismail, in his commentary on the book *Ta'lim al-Muta'allim*, he does not mention Az-Zarnuji's full name at all. However, some sources state that Az-Zarnuji's full name is Nu'man bin Ibrahim ibn Khalil Az-Zarnuji Taj ad-Din, as written by al-Zarkeli in his book *al-A'lam*.

However, the author has yet to determine the exact time and place of Az-Zarnuji's birth. The name Az-Zarnuji derives from his place of origin, a region in Turkey known as Zarnuj. Az-Zarnuji is part of a larger region called Transoxiana. The term "al-Hanafi" is associated with the school of thought he followed, known as the Hanafi school. This Hanafi school is widely followed by Turks and their descendants, such as those in Turkistan, Pakistan, and Afghanistan. The approach of this school relies on the use of reason and comparing various matters to better understand them. Therefore, it is possible that Az-Zarnuji relied heavily on reason, in addition to the Quran and Hadith, in presenting his arguments. Given the subjects Az-Zarnuji studied and the ideas he held, scholars consider him a philosopher.

Some researchers argue that, based on genealogical records, the name Az-Zarnuji is derived from his region of origin, namely the "Zarand" region. Zarand is a region in Persia that once served as the capital of Sidjistan, located south of Heart. In fact, this figure's real name remains unknown to this day, as do the details of his career and life. Al-Quraisyi states that Az-Zarnuji lived in the 13th century CE. Meanwhile, Orientalists such as G.E. Von Grunebaun, Theodora M. Abel, Plessner, and J.P. Berkey believe that Az-Zarnuji lived between the 12th and 13th centuries.

Az-Zarnuji pursued his studies in Bukhara and Samarkand. Both of these places were renowned as important centers for learning and scholarly inquiry. During his studies, Az-Zarnuji learned extensively from Sheikh Burhan al-Din, the author of the book *al-Hidayah*. Khawahir Zadah was a religious leader in a city called Bukhara. He was very knowledgeable about religion. Hamad bin Ibrahim was also a figure who was very knowledgeable about religion and was known as a scholar, speaker, and writer. Az-Zarnuji's most famous work is *Ta'lim al-Muta'allim Tariq al-Ta'allum*, a book that is still used as a reference today.

Haji Khalifah argues that this book is the only one ever written by Az-Zarnuji. However, other researchers contend that Az-Zarnuji wrote many books, and this is merely one of them. An Orientalist named M. Plessner, for example, states that the book *Ta'lim al-Muta'allim* is one of Az-Zarnuji's works that we still possess today.

Plessner asserts that Az-Zarnuji had other works, but many were lost due to the Mongol army's attack on the city of Baghdad in 1258 CE, led by Hulagu Khan. Muhammad 'Abd Qadir Ahmad agrees with Plessner's assessment.

Az-Zarnuji, the author of the book titled *Ta'lim al-Muta'allim*, also wrote other books. He mentions in one section of his book that his teacher instructed him to write a book about Abu Hanifah, and he did so. This indicates that Az-Zarnuji wrote more than one book. He has made a valuable contribution to Islamic education. His work is worthy of study and examination, especially for Muslim scholars, researchers, and students, given that it contains aspects of ethics and etiquette for students.

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As for his death, several opinions are presented here. First, the opinion stating that Az-Zarnuji died in the year 591 AH/1195 CE. The second opinion states that he passed away in the year 840 AH according to the Islamic calendar, which corresponds to the year 1243 CE according to the Gregorian calendar. Meanwhile, in recent writings discussing Az-Zarnuji, it is mentioned that the year of his passing was 591 AH, 593 AH, or 597 AH.

Historically, Sheikh Zarnuji lived during a period that marked the golden age or heyday of Islamic civilization in general, and Islamic education in particular. At that time, Islamic culture flourished, and many schools were established to educate both children and adults. These schools spanned educational levels ranging from elementary to higher education.

Among these institutions were: the Nizamiyah Madrasah, founded by Nizam al-Muluk (457 AH/106 CE), and the al-Nuriyah al-Kubra Madrasah, founded by Nuruddin Mahmud Zanki in 563 AH/1234 CE. There is a school in Damascus that has many different locations throughout the city. Additionally, there is a school named school of al-Mustansiriyah Billah in Baghdad, established in 631 AH/1234 CE.

School of al-Mustansiriyah Billah is equipped with a variety of adequate facilities, such as a private room for each student (within the dormitory complex) and a monthly scholarship. In every madrasah, and in public places, libraries were always established. For example, in Marv alone, there were 10 libraries, and each library contained 12,000 volumes. When you borrowed a book, you could only keep it for a certain period of time. If you were late returning it, you had to pay a fine. The teachers were divided into two groups: the Mudarri, who served as the main teachers, and the Mu'id, who served as their assistants. The teachers were provided with chairs, desks, and other equipment for their lessons. In addition to these In addition to these three schools, many other schools flourished during Sheikh Az-Zarnuji's lifetime.

These favorable conditions for growth and development made Az-Zarnuji a highly intelligent and widely knowledgeable scholar and teacher. Based on this, it is not surprising that Hasan Langgulung assessed that Az-Zarnuji was a philosopher

with his own system of thought and could be compared to figures such as Ibn Sina, al-Ghazali, and others.

Sheikh Az-Zarnuji's works served as references and remained popular during his time and continue to be so today. The title of this book is relatively long, but it can simply be referred to as "Ta'lim al-Muta'allim Thariq al-Ta'allum." The book is divided into thirteen sections called chapters or fasals. According to Awaludin Pimay, it is highly likely that Az-Zarnuji's other works have been lost, except for the book Ta'lim al-Muta'allim, which has been preserved. Az-Zarnuji wrote the book titled "Ta'lim al-Muta'allim" in the year 599 AH (equivalent to 1203 CE). This book is of great importance to those who wish to learn and to those who teach it. They read and follow what he says. This book is not only used by Muslim scholars but also by people from various parts of the world, such as Orientalists and writers from Western countries. Another distinctive feature of the book Ta'lim al-Muta'allim lies in the material it contains. (Misbachudin, 2020)

Sheikh Burhan al-Din al-Zarnuji was a scholar and Islamic educational thinker who lived from the late 12th to the early 13th century CE. The name al-Zarnuji is derived from the region of Zarnuji, located in Transoxiana. He was known as a scholar of the Hanafi school of thought and took a keen interest in matters of knowledge, etiquette and the educational process. Al-Zarnuji studied at several centres of Islamic learning, such as Bukhara and Samarkand, and was taught by a number of leading scholars of his time. His best-known work to this day is Ta'lim al-Muta'allim Tariq al-Ta'allum, a treatise discussing the principles, etiquette and methods of seeking knowledge. Although details of his personal life and the year of his birth are not known with certainty, al-Zarnuji's ideas in this work have had a profound influence on the tradition of Islamic education, particularly within the pesantren (Islamic boarding schools).

One of the topics to be discussed is learning from experience in the pursuit of knowledge. Learning from experience, also known as istifadzah, is an attitude that every seeker of knowledge must possess that is, learning from anyone, anywhere. (Civilization et al., 2021) Learning lessons (Chotimah & Nisa', 2019) is gaining something or a positive experience from events that have occurred.

Learning Lessons in the Pursuit of Knowledge According to the Book Ta'lim Muta'allim In the book Ta'lim Muta'allim by Sheikh Az-Zarnuji, he presents several discussions regarding "Learning Lessons," including:

A. The Time for Seeking Knowledge

Regarding the pursuit of knowledge, Sheikh Az-Zarnuji writes that "it is recommended for seekers of knowledge to benefit from learning at all times, so that they may achieve excellence and success in their studies." From Sheikh Az-Zarnuji's views on the optimal time and age for learning, as outlined above, the following points emerge:

a. There is no age limit for learning

Sheikh Az-Zarnuji opined that the pursuit of knowledge is not measured by one's age or level of maturity. (Hilyatunnisa', 2018) The pursuit of knowledge is obligatory for a Muslim—from the cradle until the grave. Knowledge is not obtained solely from school but also from one's immediate surroundings, or we can learn from past events. Maturity does not prevent a person from continuing to

learn, delve into, and study knowledge. This is because, in addition to knowledge being a light for its possessor, seeking knowledge is also part of a commandment from the Prophet Muhammad (peace be upon him).

In the learning process, habit formation is a highly effective way to instill moral values in children. This habit formation fosters a sense of responsibility (Lara, 2022) and enhances one's curiosity. As they grow into adolescence and adulthood, the beliefs and ideas they have learned will begin to manifest in their actions and decisions. (Rusadi Erno Bobi, 2023)

b. The ideal or most effective time for learning

The period or time initially mentioned by Shaykh Az-Zarnuji in his book *Ta'lim Muta'alim* is youth or adolescence. This is because adolescence is a period of development and the final determining factor in whether a person can be said to have developed or not in terms of ego identity and cognitive development. In addition to being a productive period, youth also makes it much easier to memorize and absorb information entering the brain, allowing it to take deeper root and remain longer in one's mind. Productivity during youth determines the direction of the future; the more earnest and serious one is in immersing oneself in knowledge and learning, the greater the potential for a brighter future.

The ideal time for studying determines how well one can grasp lessons, summarize, and analyze material; therefore, understanding one's own personality and being able to assess one's own abilities is crucial for the learning process. (Yasir, 2007)

c. Optimizing Learning at the Right Time

Sheikh Az-Zarnuji states in his book that when you feel bored with studying one subject, you should occupy yourself with another. This is one way to prevent yourself from becoming bored or disengaged while studying. As illustrated by the story of Ibn Abbas, may Allah be pleased with him, in the book *Ta'lim al-Muta'allim* regarding how to overcome boredom and weariness in learning: when he felt bored with studying theology, he said, "Bring me the books of the poets." From this, we can see that one way to avoid feeling bored while studying is to intersperse learning with engaging activities. Seeking a new atmosphere to reignite one's enthusiasm for learning can serve as an alternative for a student to guard against boredom (Price, 1965). As we know, boredom is an experience shared by every human being, but we can effectively manage it through various methods, including briefly shifting to activities that can lift one's spirits.

One method used by our predecessors was to drink cold water to help wake themselves up when they felt tired and sleepy. They believed that fatigue and drowsiness might be caused by getting too warm, so cold water helped them feel better (Hilyatunnisa', 2018). In the current context, we can prepare coffee or something similar to help keep our eyes from getting sleepy and so on. Everyone has different ways of dealing with boredom while studying; therefore, strategies or steps are needed to address it when boredom or burnout strikes. (Edward, 1968)

Essentially, it is never too late for anyone to seek knowledge; whether young or old, it is always encouraged. As the proverb says, "Age is merely time; it does not stand still like a stone, but continues to pass by—there is no limit to the pursuit of knowledge." This proverb also highlights the freedom in the process of thinking and comprehending what exists in this universe. However, there is also a proverb that

says, "Learning in childhood is like painting on stone; learning in old age is like painting on water." This proverb is merely a comparison: learning in childhood is enduring and always remembered, with a strong memory, whereas in old age, it is quickly forgotten (Mubarak, 2021).

In the book *Ta'limul Muttallim*, the Messenger of Allah advised his companions to always preserve knowledge through writing. Specifically, he said: "I heard Sheikh Ustadz Zainul Islam say: Hilal bin Yasar said: 'I saw the Prophet (peace be upon him) imparting a little knowledge and wisdom to his companions. I asked the Prophet to tell me again what Allah had revealed to the others.' The Prophet then asked if I had brought an inkwell; I replied, 'I did not.' Then the Prophet said, 'O Hilal, never part with your pen, for until the Day of Judgment, goodness always lies with the pen and the one who carries it.'"

Students should begin their studies with something interesting and easier to understand to facilitate the learning process. (Misbachudin, 2020) Az-Zarnuji states that when we are young, we have plenty of time to study and acquire knowledge. Therefore, if we wish to learn, we must not waste our time. We must use our time when we are at peace to make the most of it. Sheikh Yahya bin Muadz Al Zari said: "The night is very long, so do not make it short by merely sleeping. As for the day, it is bright and clear, so do not let the daytime be used only for committing sins, turning what should be light into darkness. For doing so will make your actions appear bad. Therefore, those who wish to learn and grow must be brave enough to face challenges and control their desires. (Qodir, 2020)

B. Learning from Seniors

Learning occurs when an organism, such as a human or an animal, changes as a result of something it experiences, and this change can influence how it behaves. According to Hintzman, we can only say that an organism has learned something if its experience has caused this change. (Sidik, 2021)

Several experts describe learning, including: Oemar Hamalik states that learning is doing something enjoyable or interesting. It is not merely about memorizing facts, but also about trying new things and having different experiences. When we learn, we do not just become highly skilled at something, but we also begin to act differently. Meanwhile, according to Purwa Atmaja Prawira, learning occurs when we experience a change in how we act, and this change can be long-lasting. Changes in our behavior are typically influenced by things we have done previously. In contrast, Abu Ahmadi states that learning occurs when we change how we act because we interact with the world around us, and this helps us do the things we want or need to do. Meanwhile, psychology expert Hintzman (1978), in his book *The Psychology of Learning and Memory*, argues that "Learning is a change in an organism due to experience which can affect the organism's behavior."

Learning ethics means understanding the rules and beliefs about what is right and wrong when we learn something new. It helps us know how to behave and make good choices as we learn and strive to change our overall behavior as an individual's experience in interacting with their surroundings. (Sidik, 2021). Regarding the act of learning, Sheikh Az-Zarnuji mentions, in accordance with the saying of the Prophet Muhammad (peace be upon him), that every student (one

seeking knowledge) must carry a pen. For goodness will always reside in the pen and the person who carries it until the Day of Judgment. This means that in the context of learning, a pen will always be needed to record important matters, making it easier for a person to retain knowledge so that it is not easily forgotten. Taking notes is one of the best ways to retain knowledge, ensuring that what has just been acquired does not easily fade away; therefore, note-taking is a crucial path to acquiring knowledge.

A believer who possesses knowledge and is able to apply that knowledge in life, through deeds performed with noble character, thereby becoming a source of mercy for all creation. An individual whose character aligns with Islamic teachings is a well-rounded person one who integrates faith, knowledge, and action. (Islam & Jakarta, 2020). A knowledgeable Muslim will possess integrity and will become a beacon of the religion's glory; for if Islam is grounded in knowledge while its adherents fall short of its demands, it will merely become the scum of the earth. Its credibility on the international stage will be questioned; its existence will not be recognized and may even become a subject of manipulation. What is happening to the Muslim community today especially in Gaza is that Muslims lack competitiveness compared to other communities or nations, making it easy for them to be pitted against one another. (Munandar, 1977)

Anyone who wants to learn new things should strive to learn from their experiences and mistakes at all times. By doing so, they can improve and achieve excellence. The key to achieving good results is to always strive to learn and improve. Ash-Shadrusy-Shahid Husammuddin advised his son Syamsuddin to memorize a little knowledge and a word of wisdom every day, because it is easy to do, and in a short time it will accumulate into much (in the book *Az-Zarnuji*, page 75). (Noer & Sarumpaet, 2017)

It is imperative for seekers of knowledge to consistently engage in *Mudzakarah* (mutual reminders, dialogue), *Munadharah* (debate, exchanging opinions), and *Mutharahah* (discussion). This should be done calmly and with deep reflection, while avoiding chaos (Acip, 2022). Therefore, *az-Zarnuji* advises that we should learn from our elders and not disregard them, for disregarding them will lead to regret in the end. The chain of knowledge will be severed, life experience will not increase, and the value of wisdom will be lost. Learning from our predecessors is part of the regeneration of knowledge and wisdom; the continuity of the chain of knowledge is fundamental. In fact, some say that the chain of knowledge is, in essence, knowledge itself. (R, 1999)

In this regard, *Az-Zarnuji* mentions that an elderly Islamic figure once advised, "I often meet elderly people who are noble in knowledge and deeds, but I have never learned from them. I deeply regret gaining nothing, for what has passed cannot be regained." (Akhyar, 2017). Wise sayings and profound insights are scattered pearls of wisdom that come and go in our lives; if not captured by writing them down, they will simply vanish.

The advice above serves as a useful tool to help students understand their lessons. Such guidance is not limited to the classroom but is also provided outside of it as a reminder and a source of direction or reference for us. (Hamdani et al., 2019). Advice or wise words serve as a soothing balm for the soul, like dew in the desert. The advice of scholars can revive a dead heart, not because of the words

themselves but because of the spiritual radiance emanating from the person who speaks them.

C. Humility and Modesty in the Presence of Others

In seeking knowledge, according to the writings of Shaykh Az-Zarnuji, “Knowledge is honor without humiliation; it can only be attained through ‘humiliation’ without honor.” The first type of humiliation is humiliation in the true sense, while the second refers to a humble attitude or self-effacement in the presence of teachers, scholars, and fellow students.

There are several insights from Az-Zarnuji in the book *Ta’lim al-Muta’alim* that provide guidance on the dynamics of the teacher-student relationship. A student will not acquire beneficial knowledge without reverence and respect for knowledge and the one who teaches it (the teacher); this serves as the spirit and foundation for a student’s respect toward the teacher. (Fauzi, 2022). The teacher serves as the gateway to the blessings of the knowledge acquired by the student; without the teacher’s approval, knowledge will not be beneficial and cannot bestow blessings upon its possessors. (Hariyanto, 2011)

Conversely, if someone does not wish to praise, admire, or show respect to others, they may not make a serious effort to learn from them and may even think they are not very important; they may not learn from that person’s mistakes or achievements and may even give them little thought. (Zaim, 2020). Sheikh Az-Zarnuji stated that if someone wishes to learn and benefit from knowledge, they must respect both knowledge and their teachers. Otherwise, they will not be able to gain any knowledge at all. (Nasir et al., 2023). As a Muslim who understands ethics and etiquette, respecting others and especially a teacher is an absolute necessity. A teacher is like a prophet guiding the community; they hold the authority of truth regarding a given matter, so every word and action of theirs serves as a barometer of the knowledge they possess.

Therefore, a student must be steadfast and patient in seeking knowledge; do not neglect the study of a text, do not switch to another field of study before the first has been thoroughly mastered, and do not move to another learning environment unless in an emergency. Sheikh Az-Zarnuji states in the book *Ta’lim Muta’alim*: “Know that patience and perseverance are the cornerstones of all matters, yet few practice them.” (Sidik, 2021).

From the above discussion, it can be concluded that the pursuit of knowledge is inseparable from hardship. This is because seeking knowledge is a matter of great importance and takes precedence over war. And those who patiently endure the difficulties and hardships of seeking knowledge will undoubtedly taste the sweetness of knowledge a sweetness that is unparalleled in this world. For patience is also part of a humble attitude toward knowledge and those who possess it.

Factors Influencing Ease of Memorization and Forgetfulness

a) Factors Facilitating Memorization

The most significant factors supporting memorization are diligence, consistency, eating sparingly, and making a habit of performing night prayers. Reading the Qur’an is also a factor that facilitates memorization. Zarnuji stated that nothing strengthens a person’s memory or ability to memorize more than reading

the Qur'an with full understanding. Praying before and after memorization also strengthens retention. Additionally, using a Miswak and drinking honey. He also mentions that anything that reduces phlegm and helps reduce body fat caused by overeating can strengthen memorization. Furthermore, increasing the recitation of salawat upon the Prophet (peace be upon him) strengthens memorization, as salawat is a form of remembrance (zikr). Therefore, students should not only maintain a healthy diet but also consistently practice zikr so that their memorization remains strong and blessed.

b) Causes of Forgetfulness

Zarnuji explains that the factors causing forgetfulness are: committing many sins and transgressions, becoming preoccupied with worldly affairs, and various other distractions. Worldly obsession is inseparable from the darkness of the heart, while a focus on the Hereafter is caused by the light within the heart, and its influence is evident in prayer. Obsession with the world hinders virtuous deeds, whereas obsession with the hereafter encourages one to actively perform acts of worship for the happiness of the hereafter. (Akhyar, 2017)

As for ways to respect knowledge, these include valuing books, paying attention to all knowledge and wisdom, and recording them properly and neatly, with the aim that when we forget a piece of knowledge, there are still notes that can be opened to remind us of that knowledge (Acip, 2022); additionally, students should handle books in a state of purity. (Muhammad Ainul Yaqin, 2022)

Sheikh Az-Zarnuji also provided guidance regarding etiquette toward scholars. Among these are ways to respect scholars: do not walk in front of them, do not occupy their seat, do not initiate conversation without their permission, do not engage in idle talk in their presence, do not ask a teacher a question when they are tired, and do not knock on the door of their home or room, but wait until they come out.

Based on the principle above, a student must do things that please their teacher, avoid provoking their anger, and obey their commands that do not contradict the religion of Allah. All of these constitute a form of humility toward knowledge and those who possess it. (Hilyatunnisa', 2018). According to Sheikh Az-Zarnuji, the prerequisites for success in seeking knowledge include, among others, possessing intelligence. Intelligence, as defined in the book *Ta'limul Muta'alim Thariqat al-Ta'alum*, refers to the speed of thought. What is meant here is intellectual intelligence (intelligence). Intelligence can be interpreted as maturity in the development of the mind and intellect (for thinking and understanding). Being intelligent means not only knowing many things but also being able to use that knowledge to generate new ideas or theories. Second is a strong sense of curiosity. A strong sense of curiosity can be defined as a strong desire to acquire knowledge that is not yet known (or mastered), so that this desire will motivate a person to master that knowledge and, in turn, make them active, persistent, and resilient in facing the problems that arise during the learning process.

In addition, a seeker of knowledge must possess patience. Patience means striving not to do things we dislike, even if we truly desire them, and accepting them with a positive attitude. Patience also means enduring obstacles and trials. It involves remaining steadfast in the face of trials (not getting angry easily, not losing hope quickly, and not becoming disheartened). There is a connection between

patience and the relationship between blessings and trials. In life, we all experience both good and bad things. We cannot avoid either of them. Next is cost. Cost serves as capital for students and is necessary to provide the best education. Without money, it would be difficult to have schools and teachers to educate us. Therefore, we need to ensure that we have enough money to make education possible.

Education costs refer to the types of expenditures related to the provision of education, whether in the form of money, goods, or labor. In simpler terms, things like student activities and school events are expenses. But things like school buildings, books, and teachers are also costs. How these costs are planned, obtained, allocated, and managed is a matter of education financing or funding. Next is guidance from a teacher. When a teacher gives instructions, they tell you what to do in a specific way. A teacher is someone who helps you grow and become a better person, both physically and emotionally. They have the important job of helping you become a good person. Therefore, Sheikh Az-Zarnuji advises that we have a role model as a compass in seeking knowledge. Finally, the last requirement for seekers of knowledge is that it must be pursued over a long period of time. It takes a long time to acquire knowledge because the foundational principles of knowledge are vast, so knowledge cannot be obtained quickly. A long period of time is a process or proof that we have truly mastered a particular field of knowledge. Therefore, one must study that knowledge, for the matters related to it are so numerous that they cannot be covered in a very short time. (Fauzi, 2022).

CONCLUSION

It is clear here that the purpose of education, according to Sheikh Az-Zarnuji, encompasses two meanings simultaneously: shaping individuals who possess noble character toward their Lord, and shaping individuals who exhibit noble character toward their fellow human beings. In his work, book of Ta'limul Mutta'allim, Chapter 10, it can be concluded that what is of utmost importance in the pursuit of knowledge is to value knowledge and respect those who possess it. One way to respect knowledge is by adopting a humble attitude toward one's teacher. This also aids in the learning process. And it is even better if we learn from those of higher standing, as they possess broader knowledge and experience.

Learning is not limited to the school environment; it can take place anywhere, anytime, and through any method. It would be ideal if we had role models in the learning process, and through sincerity and humility, we will gain more knowledge than we ever imagined.

Students should follow and apply the principles of learning outlined by Sheikh Az-Zarnuji in the book Ta'lim Al-Muta'allim in their daily lives. For educators: understanding the guidelines or references for the principles of learning according to Sheikh Az-Zarnuji in the book Ta'lim Al-Muta'allim and applying them in modern learning processes as solutions to problems that arise during the learning process. For educational institutions, this can serve as a reference in formulating policies related to the learning and teaching process, and for Muslims, they should take pride in Sheikh Az-Zarnuji, a Muslim intellectual who has formulated a comprehensive and holistic learning principle.

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