

**TEXTBOOKS OF ISLAMIC EDUCATION IN  
INDONESIA'S TRADITIONAL *PESANTREN*:  
THE USE OF AL-ZARNUJI'S *TALIM AL-MUTA'ALLIM*  
*TARIQ AT-TA'ALUM* AND HASYIM ASY'ARI'S  
*ADAB AL-ÂLIM WA AL-MUTA'ALIM***

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**Abstract**

This work is a comparative study of two influential books within Pesantren (Islamic boarding schools) i.e *Ta'lim al-Muta'allim Tariq at-Ta'alum* by Al-Zarnuji and *Adab al-âlim wa al-Muta'alim* by Hasyim Asy'ari. The comparative work includes deep analysis on history, writing system, content, position in the views of Pesantren people. As a classic text and originality studies, the work is based on printed books located at Leiden University Library, The Netherlands. The work concludes that there are similarities and differences of aspects in the books although they are also filling each other. The book by Hasyim Asy'ari is written long after that is by Al-Zarnuji. Among Pesantren people, the *Ta'lim al-Muta'allim* is a popular and important book and thus used by almost all Salaf Pesantren. And significantly, the *Adab al-âlim wa al-Muta'alim* has also got a well position as similar to the *Ta'lim al-Muta'allim* as the book by ulama with great attention Islamic education. For people of Pesantren affiliated with Nahdlatul Ulama (NU), reading and studying the *Adab al-âlim wa al-Muta'alim* is not only as the appreciation and respect to Hasyim Asy'ari as the founding father of NU but also as a form of proudness to use book by local Indonesian scholar due to the fact that not many people at other Pesantren use books by local scholar in their curriculum.

**Keywords:** *al-Zarnuji, Hasyim Asy'ari, classic manuscript, local manuscript, Pesantren education.*

**INTRODUCTION**

The traditional system of Islamic education today cannot adopt all the points contained in the *Ta'lim al-Muta'allim*, but they should be adjusted to the modern context. Because, in my opinion, the use of the *Ta'lim al-Muta'allim* in some *pesantrens* is not always in the appropriate form. Moreover, its use is only limited to *pesantrens*; in *madrasah*, it is relatively rare, though it is also

the place for acquiring Islamic knowledge.

The significant changes in the present-day's condition of *pesantrens* contribute to how vast the use of certain texts taught is there. The reformation of the way of thinking of modern people is clearly able to influence the system. *The Ta'lim al-Muta'allim* is the only patron which has to be followed or used as a guidance for Islamic education system. Some elements existing in the *Ta'lim al-Muta'allim* are not considered as appropriate theories, since the concept of modern education can also be adopted by Islamic institutions without neglecting the traditional one. They can combine it with others in order to find an ideal pattern for better Islamic educational system in Indonesia. Some *pesantrens* use combination of the traditional system which is represented by al-Zarnuji's work with the modern one.

It is important for us to know the reasons why al-Zarnuji wrote this phenomenal book and how great the influence of its use has been in *pesantren* and other Islamic institutions in Indonesia. Hasyim Asy'ari, the founder of NU, also wrote the similar work as al-Zarnuji. What are his reasons to write it? The intention and purpose of its composition is indeed not to compete with al-Zarnuji's work. The aim is to reemphasize the students concerning the importance of what al-Zarnuji already mentioned in his work. Asy'ari's work is only to make complete and to add perfection to the prominent one by adding some points in his sub-chapters as I will mention below. In this paper, I will try to explain and explore more deeply in comparing both works. Starting from this point, I have found some questions that need to be answered including connection between these two texts, their similarities and differences, the uses of Hasyim Asy'ari's work in most *pesantrens* as well as that of al-Zarnuji, and Islamic education in *pesantren* and its curriculum.

### ISLAMIC EDUCATION IN INDONESIA: PESANTREN

The basic sources of Islamic education are the Qur'an and Hadith. A.L. Tibawi writes "...because the mosques became the first schools in Islam, it would be equally to say that the Qur'an was the first textbook."<sup>1</sup> They have become the substance and the evolution of Muslim education. That Islam's position *vis a vis* education and modern science has always been favourable can be understood more clearly if we look at the most important characteristics of education today and then compare them with the Islamic teachings.

Every human being is considered to have the same right for learning and acquiring knowledge in accordance with the Prophet's saying 'the quest for

<sup>1</sup> Tibawi, A.L, *Islamic Education: Its Tradition and Modernization into the Arab National Systems*, London: Luzac, 1972, p. 24.

knowledge is obliged upon every Muslim man and Muslim woman' (*thalab al-ilmu faridhoh 'ala kulli muslimin wa muslimatin*); it means he or she has the absolute and unquestioned right to acquire as much knowledge as he or she can.

Indonesia as the largest Muslim country is well-known for its various Islamic educational institutions, such as *pesantren*, *madrasah*, and so forth. Islamic teachings are usually taught in those places. One of the institutions called *pesantren* (a kind of traditional Islamic boarding school) has become the main pivot of religious education. Classical subjects of Islamic studies such as *Al-Qur'an*, *tafsir*, *hadith*, *akhlaq*, *ilm al-hadith*, *fiqh*, and Arabic grammar are taught in almost all *pesantrens*.

*Pesantren*, in most parts of Indonesia, is generally associated with NU, that is a conservative religious organization established by the East Javanese *Ulama* (religious teachers)<sup>2</sup> in 1926 to check the march of Islamic reformation or modernization in Indonesia.<sup>3</sup> Most of the *pesantrens* are located in rural areas, because *pesantrens* were historically created by Muslim leaders to avoid the colonialists pressure upon their traditional education system. *Pesantren* is different from *madrasah* (private or state schools associated with the teaching of Islamic subjects) in some aspects, for example there is no uniformity in curriculum among all *pesantren*.<sup>4</sup> There is also no single *pesantren* that provides the complete curriculum for all texts given and taught at that time. Hence, for the *santris*, in the first time of establishment of *pesantrens*, had to adventure from one *pesantren* to others in order to get complete knowledge about Islam or about what *santri* generally wanted to enrich their knowledge.<sup>5</sup>

As one of some Islamic institutions in Indonesia, most *pesantren* use *ta'lim al-muta'allim* as a guidance book how to attain knowledge in appropriate conducts. It is used in almost all *pesantrens* still maintaining the instruction of *kitab kuning*.<sup>6</sup> Van Bruinessen classified it as an advanced text on ethics.<sup>7</sup> It has also an important position within the "curriculum" of *pesantrens*. As a text on ethics, the *Ta'lim al-Muta'allim* is taught to provide *santris* with the basic morality of learning. Among similar texts and similar themes, the *Ta'lim*

2 One of the figures is Hasyim Asy'ari whose one of the works I discuss in this paper.

3 Rais, Amin, Muslim Society, *Higher Education and Development in Southeast Asia: the case of Indonesia* in Ahmat, Sharom, and Siddique Sharon (ed), *Muslim Society, Higher Education and Development in Southeast Asia*: Institute of Southeast Asian Studies: Singapore, 1987 p. 13.

4 Van Brunissen, Martin, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-tradisi Islam di Indonesia*, Jakarta: Mizan Publishing, 1995 p. 146.

5 Ibid

6 Ya'qub, Ali Mustafa, *Etika pelajar menurut al-Zarnuji*, *Pesantren* 3/III, 1986, p. 79.

7 Van Bruinessen, Martin, *Kitab Kuning*, p.163.

*al-Muta'allim* is the most widely used.<sup>8</sup>

As I mentioned above, in most *pesantrens*, there is no exact formulation of their curriculum. The religious instruction is carried out by means of *kitab kuning* as textbooks and is organized in accordance with the grades of *kitab kuning*. The texts dealing with basic religious teachings are mainly texts of *fiqh*, *'ilmu kalam* (Islamic theology) and *akhlaq*; each of these subjects have three grades: basic, advanced and high grade. This means that these sciences are taught in all levels. From this point of view, it can be assumed that *pesantrens* give priority to the knowledge of basic religious teachings. The instruction of this basic knowledge is intended in the first place for the daily religious life of *santris*, rather than for making them experts in religious knowledge.<sup>9</sup> Expertise is only for the high level of *santris* and only for certain high level texts.

In my observation, if the *kitab* of *Ta'lim al-Muta'allim* is not taught in *pesantren*, parents will feel worried about the development of character of their children. However, the parents who send their children to Islamic boarding school (the *pesantren*) have high expectation of the educational system there. It is hoped that the institution can give the best for the children. Thus, the *kitab* of al-Zarnuji has still been considered to play an important role in shaping the noble character of the students in *pesantrens*. The contents of the *kitab* are assumed to be suitable to teach the students good morality and because of this, it has become a good basic subject for every student in *pesantren* in the beginning year before they receive other subjects.

The influence of the *Ta'lim al-Muta'allim* on the educational system of *pesantren* can be seen in the goal of education, the curriculum, the learning process, and the teacher-student relationship. The goal of *pesantren* can be said as the goal of education in accordance with that explained in the *Ta'lim al-Muta'allim*. The author of the *Ta'lim al-Muta'allim* considers that learning should be intended for "the good will of God, the future life, the removal of ignorance from one's self and from the rest of the ignorant people, the revival of religion, and the survival of Islam, for the survival of Islam depends on knowledge."<sup>10</sup>

When we talk about Hasyim Asy'ari, he explains that his educational thoughts focus on ethical matters in acquiring, spreading and practicing the knowledge.

<sup>8</sup> Ibid, The list of similar texts and themes can be seen in this book.

<sup>9</sup> Hasan, Muhammad Tholhah, "*Metode Pengajian kitab di pesantren: Tinjauan ulang*", in *Pesantren* 1/VI, pp. 29-35.

<sup>10</sup> Al-Zarnuji, Burhan al-Din, *Ta'lim Muta'allim- Tariq at-Ta'allum*, (Instruction of the Student: the Method of Learning), trans by. Von Grunebaum, G. E, and Abel, M. Theodora, New York: Kings's Crown Press, 1947 p. 36.

First of all, a student has to be honest in his intention to attain knowledge, that is only to obtain God's favour; and for that purpose, one should control his ego from doing bad things in order to get perfect intention of acquiring knowledge.<sup>11</sup>

Nevertheless, the combination of experience (in acquiring and applying the knowledge) and thought in science needed for observation and systematization of scientific knowledge has been recognized universally. Actually, it will cause the arrogance of human kind that can master everything in term of knowledge, since human reason is placed in the first rank. Regarding the significance of education in human life, Islam is in obvious position. It is strongly encouraged by Islam: education is considered as human's efforts to develop science for the welfare of mankind.

Another concept of Islamic education which only refers to the Qur'an consists of methodology and technique and the creation of *Akhlak al-karimah* (noble character). Education in Islam means not only to educate, but also there are some other meanings such as to take care of, to look after, to nurse, to rear, to raise, and to feed. Despite these meanings, education also can be defined as *tadib* (to discipline oneself and to be acquainted). Thus, in brief, we can say that education in Islam trains people to be polite, pious, respectful, ethical and honourable.<sup>12</sup>

In stating the etiquette as operational morality in education, Asy'ari argues that the concrete etiquette which is the obligatory for the students is to respect the teacher during the process of transforming the knowledge. He mentions two aspects of etiquette related to morality and etiquette related to practicing steps. In sub-chapters, he states that to gain honourable character, one must have at least these features: *ikhlas* (sincerity), *sabr* (patient), *wara'* (abstaining), *tawadhu'* (submissiveness), *tawakkal* (trust in God), and *istiqama* (Steadfastness)<sup>13</sup>

## AL-ZARNUJI

The figure behind the popular work is al-Zarnuji, the full name of whom is Burhan al-Islam al-Zarnuji. The other said Burhan al-Din al-Zarnuji. His last name was taken from the place from which he came, i.e. Zarnuj, which

11 Asy'ari, Hasyim, *Adab al-'Alim wa al-Muta'allim*, Jombang: Maktabat al-Turats al-Islami, n.d, p. 27.

12 Muhaimin, Yahya, Muslim Society, *Higher Education and Development in Southeast Asia: the case of Indonesia* in Ahmat, Sharom, and Siddique Sharon (ed), *Muslim Society, Higher Education and Development in Southeast Asia*: Institute of Southeast Asian Studies: Singapore, 1987, p. 30

13 Asy'ari, *Adab al-Alim wa al-Muta'allim*, pp. 28, 30-31, 66, 69, 70

is stated as his famous nickname.<sup>14</sup> Plessner, in *The Encyclopaedia of Islam* stated that the original name of this figure has not been known until now, as well as his career and his life.<sup>15</sup> According to Plessner, al-Zarnuji lived between 12<sup>th</sup> century and 13<sup>th</sup> century. He was a Hanafite scholar and lived in Persia. Plessner tries to approximate the year which is relatively closer to al-Zarnuji's life. He also refers to data which are provided by Ahlwardt in Berlin Library's catalogue no III, that al-Zarnuji lived around 640 H (1243 M), this presupposition was based on information from Mahbub B. Sualeman al-Kafrawi in his work, *A'lam al-Akhyar min Fuqaha' Madzhab al-Nu'man al-Mukhdar* placed al-Zarnuji in the 12<sup>th</sup> generation of Hanafite scholars.<sup>16</sup>

Then, Plessner tested Ahlwardt's estimation by collecting some biographies of *ulama* who were identified as al-Zarnuji's teachers, or at least had direct relation or connection with him. Among them were Imam Burhan al-Din Ali ibn Abi Bakr al-Farghinani al-Marghinani (d.1195), Imam Fakhr al-Islam Hasan ibn Mansur al-Farghani Khadikan (d. 1196), Imam Zahir al-Din al-Hasan ibn Ali al-Marginani (d. 1204), Imam Fakhr al-Din al-Khasani (d. 1192), and Imam Rukn al-Din Muhammad bin Abi Bakr Imam Khwarzade (d. 576).<sup>17</sup>

The story behind composing the *Ta'lim al-Muta'allim* was that al-Zarnuji had found many people who study and learn about Islam and Islamic knowledge diligently, but unfortunately they did not succeed to acquire the knowledge, or if they succeeded, they could not benefit from what they had got. What he meant by the people who could not take benefit from it was due to their inability to transfer the knowledge to others. Al-Zarnuji observed that the factors that could make one not succeed to learn the knowledge or if one does, he could not get the benefit and the fruit from it, are mainly because they have chosen incorrect path when they were in studying process and also because they leaved acquired requirements. Departing from the apprehension, he wrote the *Ta'lim al-Muta'allim* the sources of which are taken from books he

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14 Al-Zarnuji was from Zarnuj city, is a city according to al-Qarasyi located in Turkey, and according to Yaqut, located in Turkistan beside Tigris River. Both cities clearly were part of Transoxiana. However, there is another opinion said that he was from Zarandj city, a city located in Persia which was capitol city of Sidjistan in South of Herat, see. Ahmad, Muhammad Abdul Qadir, *Ta'lim al-Muta'allim Thariq al-Ta'allum* Egypt: Cairo University, 1986, p. 10.

15 Plessner, M, "Al-Zarnuji" in *The Encyclopedia of Islam*, Vol. IV, Leiden: E. J. Brill, 1913-1934, p. 1218

16 Unfortunately, there is no clear statement about the connected year which was given by Ahlwardt with regeneration done by al-Kafrawi. See. Ahmad, Muhammad ibn Abdul Qadir, *Ta'lim*, p. 13.

17 Ahmad, Muhammad ibn Abdul Qadir, *Ta'lim*, p. 14.

had read and attained from his teachers.<sup>18</sup>

The *Ta'lim al-Muta'allim* gained tremendous popularity which has continued until today. Its popularity can be attested by the following: 'Abd al-Qadir al-Qurashi, a 14<sup>th</sup> century scholar, though it was rare but he was glad when he was finally able to secure a copy.<sup>19</sup> During the 16<sup>th</sup> century, there were at least three commentaries on it.<sup>20</sup> One of the commentaries was composed by Ibn Ismail in 996 H. It is the only surviving commentary text at present. Ibn Ismail presented the text to Murad III, an Ottoman Sultan who reigned in 1547. In an introduction to the text, he states that *the Ta'lim al-Muta'allim* was favoured and accepted in the palace school of the Sultan in his time.<sup>21</sup>

The *Ta'lim al-Muta'llim*, as a guidance hand book for learning (teaching and studying) particularly for students, contains introduction and 13 *fashls* or chapters. In his introduction, al-Zarnuji stated that in his period of time, there are many diligent *murids* (students) who did not succeed and took benefits from the knowledge they had got. They failed in applying the knowledge. The reasons were that they could not fulfil requirements of acquiring the knowledge. Al-Zarnuji in his *muqaddima* stated this work was written to "straighten" the etiquette in attaining knowledge.

The popularity of the *Ta'lim al-Muta'allim* was acknowledged by Western and Eastern scholars. Muhammad ibn Abd Qadir Ahmad appraised the work as a monumental one, since an *'alim* like al-Zarnuji who had many activities related to educational world during his life only had one work during his whole life.<sup>22</sup> However, another opinion said that some of his works were burned in invasion of Mongol led by Jenghis Khan (1220-1225), had destroyed and conquered East Persia, Khurasan and Transoxiana (the most prosperous and richest regions).<sup>23</sup>

### HASYIM ASY'ARI

Kyai Haji Hasyim Asy'ari is his full name, he was born from a kiai family in Jombang, East Java, Indonesia, in April 10<sup>th</sup> 1875 and died in July 25<sup>th</sup>,

18 Mukti, Ali, *Ta'lim al-Muta'allim versi Imam al-Zarkaysi*, Gontor: Trimurti, 1991, pp. 14-15.

19 Rosenthal, Franz, *Knowledge Triumphant the Concept of Knowledge in Medieval Islam*, Leiden: E.J. Brill, 1970, p. 259

20 The lists of the commentaries of the text can be seen in Carl Brockelmann, *Geschichte der arabischen literature*, Supplement I, Leiden: E.J. Brill, 1943-1949, p. 837.

21 Ibrahim ibn Ismail, *Sharh bi-ta'lim al-muta'allim tariq ta'allum*, Indonesia: Karya Insan, nd.

22 Ahmad, Muhammad ibn Abdul Qadir, *Ta'lim*, p. 24.

23 For further, see. Khan, Muhammad Abdurrahman, *Sumbangan Umat Islam terhadap Ilmu Pengetahuan dan Kebudayaan*, Bandung: Rosdakarya, 1986, p. 60.

1947. He was the most important of the founding fathers of Nahdlatul Ulama (NU) – one of the biggest religious organizations in Indonesia – who was also concerned with Islamic education in *pesantrens* in Java, especially in East and Central Java. *Pesantrens* were built by many *kiais* in Indonesia in order to fulfil *ummat* needs on Islamic education. Amongst many *kiais* in East Java, Asy'ari was one of the famous ones and he was one of the teachers for many *ulama* in Java land. In addition to his dedication and concern to Islamic educational system in Indonesia, he was an active figure and writer. He wrote some works in various themes such as *tasawwuf*, *fiqh*, and *hadith*, some of which have still been studied in some *pesantrens*. Amongst his works in Arabic are: *Ziyadat Ta'liqat*, *Al-Tanbihat al-Wajibat Liman Yasn'au al-Maulid bi al-Munkarat*, *Al-Risalah al-Jami'ah*, *Al-Nur al-Mubin fi Mahabbati Sayyid al-Mursalin*, *At-Tibyan fi an-Nahi an Muqatha'at al-Arham wa al-Aqarib wa al-Akhwan*.<sup>24</sup>, *Qanun Asasi* and *Adab al-'alim wa al-Muta'allim* are the most famous works within society.<sup>25</sup>

From historical background, he played important role to help and join in combating against Dutch Colonial in Indonesia during pre and post independence of Indonesia with his famous fatwa concerning the battle, it was called '*fatwa jihad*' against Dutch Colonialization. Hasyim Asy'ari was known as one of great admirers of Muhammad Abduh's tafsir. However, he did not allow and discouraged his students to read or learn the *tafsir*. His main objection was not Abduh's rationalism but the contempt Abduh showed towards traditional *ulama*.<sup>26</sup>

### THE USE OF BOTH WORKS IN PESANTRENS IN INDONESIA

The *Ta'lim al-Muta'llim* probably began to spread in Indonesia as late as in the last decade of the 19<sup>th</sup> century, when the great number of printed texts from the Middle East entered Indonesia. The text of the *Ta'lim al-Muta'allim* that spread widely is the text with commentary work by Ibn Isma'il. The position of the *Ta'lim al-Muta'allim* and its use in *pesantren* are like those of *fiqh* texts, because for some *pesantrens* and most *santris*; *fiqh* is a subject which is considered as the favourite one among other subjects. According to them, *fiqh* is more important than other subject because of its significant contents.<sup>27</sup>

24 This work now only can be found in photocopy edition, which was re-write by Muhamad Isham Hadziq published in Jombang, Matkatabat al-Turats al-Islami bi Ma'had Tebuireng, 1984.

25 This work is also re-write by Muhammad Isham Hadziq, but no date or year found on the original work. For more details about Asy'ari's works, see. Lathiful Khuluq, *Fajar Kebangunan Ulama, Biografi K.H. Hasyim Asy'ari*, Jogjakarta: LKIS, 2008, pp. 53-55

26 Van Bruinessen, Martin, *Kitab Kuning*, p. 18

27 Van Bruinessen, Martin, *Kitab Kuning*, p. 112

The use of the *Ta'lim al-Muta'allim*, even though it is considered as a work on ethics, as I mentioned above, is taught for advanced students, but Martin in his book, categorized the *Ta'lim al-Muta'allim* as the kitab for *madrrasah tsanawiyah* (junior high school-level).<sup>28</sup> Despite the *Ta'lim al-Muta'allim*, there are some other works on ethics taught in *pesantren* such as *Akhlaq li al-Banin wa akhlaq li al-Banat*. Although there are some choices of works on ethics, *Ta'lim Muta'allim* occupies an important position within the “curriculum” in most *pesantrens*.

The use of al-Zarnuji's work can be found in most *pesantren salafiyah*-i.e. *pesantren* specially focused on *kitab kuning* in which *santris* study, understand and practice Islamic teachings by emphasizing the importance of religious morality as a patron of daily life and the sources are the yellow *kitab*s.<sup>29</sup> However, al-Zarnuji's work is not used in every *pesantren*, because the curriculum of *pesantren* is usually combined with other subjects.

The use of *Adab al-Alim wa al-Muta'allim* of Hasyim Asy'ari in Pesantren Krapyak, Pesantren Wahid Hasyim both located in Jogjakarta, Central Java, Pesantren Lirboyo, Kediri East Java, and Pesantren Tebuireng<sup>30</sup>, Jombang, East Java, and Even though the work of Asy'ari is not as popular as the work of al-Zarnuji, but some *pesantrens* (which have NU background) still use this work. The reasons why they still use it are that they want to perpetuate the works of NU's founding father and NU's *ulama*, and the works are considered to be relevant with the conditions of the teaching system, particularly in *pesantren's* teaching.

In general, the use of both works in some *pesantrens*, *pesantren* with NU background or not, remains widely used by them, as long as the teaching in both texts are good and relevant as well as can create better noble character of students after learning them. The *kyais* in *pesantren* will keep both works as the useful teaching's material. The use of both works in Islamic institutions (*pesantren*) in Indonesia is in relatively similar condition, as I have mentioned above. Though the work of al-Zarnuji is mainly taught, the *sharh* of the *Ta'lim al-Muta'allim* by Ibn Ismail and Asy'ari's are also widely used in *pesantren*.

28 Van Bruinessen, *Ibid.*, p. 163

29 H.M. Abdan Syukri, *Pengkajian Pergeseran Literatur pada Pontren Salafiyah Sidogiri Pasuruan Jawa Timur*, in “Pergeseran Literatur Pondok Pesantren Salafiyah di Indonesia”, ed.by Bafadal and Syatibi, Jakarta: Puslitbang Lektur Keagamaan Badan Litbang dan Diklat Departemen Agama RI, 2006, p. 206

30 This *pesantren* is founded by Hasyim Asy'ari since 1900, when he came back from Mecca. The Dutch government at that time admitted this *pesantren* in February, 6 1906. See Lathiful Khuluq, in *Biografi K.H. Hasyim Asy'ari*, pp. 35-39.

## THE SIMILARITIES AND DIFFERENCES OF THE TWO BOOKS

Al-Zarnuji divides his treatise into thirteen chapters, which are given titles as follows:

1. On the Nature and Merit of Knowledge and Learning
2. On the Purpose of study (Having good intention to study)
3. On Choosing the Subject Matter of Learning, One's teacher, One's fellow Students and One's Permanent Connection (How a student chooses the subject of learning, teacher, and friends during his studying)
4. On Respecting Knowledge and Those Who Possess it (How a student respect knowledge and the owner of it= teacher)
5. On Industriousness, Perseverance, Assiduity
6. On the Beginning of Study, Its Amount and Its Organization (the etiquette in commencing the study, its contents and its associations)
7. On Placing One's Faith in God (Student's faith in God)
8. On the Time for the Acquisition of Knowledge (The proper time to acquire knowledge)
9. On Helpfulness and Good Advice (the Aim and good advice for students)
10. On the Means Useful to the Attainment of Knowledge (the good means to achieve the knowledge)
11. On Abstinence during the Pursuit of Learning (the factors which a student has to avoid during the learning process)
12. What Creates Memory and What Brings about Forgetfulness (the Matters related to memory)
13. Which Things Bring, and Which Prevent Earning a livelihood, and Which Things Augment, or Diminish, the Years of One's life (What are do's and don'ts in life)<sup>31</sup>

Hasyim Asy'ari divides his work into nine chapters. In most of the chapters he puts some sub chapters:

1. The Eminence of Knowledge and who possess knowledge and its eminence to study it and teach it to others.
2. All the matters related to eminence of knowledge and who possess it, it belongs to *'ulama* and *'alimin* with their knowledge.
3. The etiquette of studying for students (consists of 10 *adabs*/ sub chapters)
4. The etiquette of student with his teacher. (consists of 12 *adabs*)
5. The etiquette for student, with his teacher and friends (consists of 13 *adabs*)
6. The etiquette of teacher in his rights (consists of 20 *adabs*)
7. The etiquette of teacher in studying knowledge
8. The etiquette of teacher with his students (consists of 14 *adabs*)
9. The etiquette in treating books/ *kitab*s which are the means of knowledge and all related to it (consists of 5 *adabs*)

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31 Al-Zarnuji, Burhan an-Din, *Ta'lim Muta'allim- Tariq at-Ta'allum*, , p. 2

10. Some *taqrizs*<sup>32</sup> (given by Sa'id ibn Muhammad al-Yamani, Abd Hamid Sanbil Hadida, Hasan ibn Sa'id al-Yamani, Muhammad 'Ali ibn al-Sa'id al-Yamani.

After doing deep analysis, I found some similarities and also differences between both works by al-Zarnuji and Hasyim Asy'ari. Among the similarities which can be found in different chapters of both works:

- (1) Both authors described chapter 'On choosing the subject, one's teacher, one's fellow students and one's permanent connection' in almost similar way; but Asy'ari prefers to write some more details to explain further about each chapter, he put thirteen *adabs* in the subject. Al-zarnuji in chapter three, and Asy'ari in chapter five
- (2) In the chapter of 'On respecting knowledge'. Al-Zarnuji mentions it in chapter four and Asy'ari in chapter nine.
- (3) In the chapter 'On respecting who possess knowledge', both authors put it in the same chapter, (chapter four) but on some parts, Asy'ari put it on chapter two.
- (4) In the chapter 'On the beginning of study, its amount and its organization', al-Zarnuji places it in Chapter six and Asy'ari explain it in Chapter three.
- (5) In the chapter 'What creates memory and what brings about forgetfulness, al-Zarnuji situate it in chapter twelve, meanwhile Asy'ari interpose it in some in chapter three and some in chapter eight.

The differences from both works can be seen in some parts:

- (1) If we see from the title of both works, we can see the difference between them obviously, al-Zarnuji's work is specially intended for students, while Asy'ari's work which is entitled almost the same as al-Zarnuji, in fact, is written not only for students, but also for teachers.
- (2) We can find in al-Zarnuji's work the chapter about 'On the purpose of study' but unfortunately, in Asy'ari's work, we don't not find it ; in my opinion, this missing theme is the important chapter for students.
- (3) Al-Zarnuji explains one chapter about 'On placing one's faith in God' (*tawakkul*), and Asy'ari does not attend to it specifically.
- (4) For the proper time to acquire knowledge, al-Zarnuji puts his attention by giving one chapter to explain about it, and Asy'ari does not explain it in special chapter.
- (5) In the chapter 'On Helpfulness and Good advice', Asy'ari does not put one chapter to dwell on it, only al-Zarnuji includes that in chapter nine.
- (6) Concerning the role of the teacher, Asy'ari also writes specifically about it in one of his chapters.

A teacher plays an important and significant role in shaping the students to become a clever and good student. This task is not easy one for the teacher, because he has to face various characters of the student in the class. Works of

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<sup>32</sup> Asy'ari, Hasyim, *Adab al-'Alim wa al-Muta'allim*, pp. 109-110. The *Taqrizs* given by names above in the work showed that the work was acknowledgeable.

al-Zarnuji and Asy'ari, probably, can help the teacher to control the student's attitude in the class, because they are related to many aspects of education, for example explaining how the students are supposed to behave in class, how they should choose their friends, how they should respect the teacher and how to treat the books they are studying as a means to attain knowledge. All those kinds of knowledge can be found in al-Zarnuji and Asy'ari's books.

From Asy'ari's chapters on this work, it seems that Al-Ghazali is the main source of his reference. Al-Ghazali's works are very popular in *pesantrens*, considered as achievement of knowledge containing the highest spirituality. The traditionalists love him much through his works. In contrast, the modernists and the fundamentalists choose Ibn Taimiyah as their idol, works of whom are, however, banned in *pesantrens*.

Nevertheless, most of *kyais* only teach *kitab kuning*, but not few of them add some variants of their own works to be taught to their students. In this case, Hasyim Asy'ari also does the same; he taught popular *kitab kunings* written by the '*ulamas* outside Indonesia and he also taught his own work in his own *pesantren* in Tebuireng, Jombang, East Java. However, there are some differences between the traditionalists and the modernists in term of writing or composing their works. The modernists *ulama* write the works in Indonesian language with latin letters. They read the *ulama* Arab's works through the translation. On the other hand, the traditionalist *ulamas* choose to write their works in Arabic language; their argument is writing in Arabic will add the value of the honour of the works or the books.<sup>33</sup>

## CLOSING

*Pesantren* as one of the Islamic institutions where Islamic classical text books are taught has placed the work of al-Zarnuj as a favourable work. The conclusion which we can take from the paper is that the phenomenal work cannot always be used as the only work without other better books that can replace it or used in the same time. The role of the *Ta'lim al-Muta'allim* is so significant that most *kiais* in some *pesantrens* consider it as one of the most important *kitab* which have to be taught. In fact, some *pesantrens* do not choose the *Ta'lim al-Muta'allim* due to some reasons. They prefer to use Asy'ari's work rather than al-Zarnuji's, for instance, specific reasons are attached. Though in term of the contents both works are relatively the same, but they decide to use Asy'ari's as the form of reverence and appreciation and also be proud of using the local product of Indonesian *kiai*, where the use of Indonesian Islamic scholars' works is still rare in almost all *pesantrens* in Indonesia.

<sup>33</sup> Van Bruinessen, Martin, *Kitab Kuning*, pp. 19-20

Nevertheless, *pesantrens* that use both works can be categorized as the traditional one, not the modern one. As we know that the *pesantren* is frequently associated with NU (where Asy'ari is one of the founding fathers of establishment of NU), the use of Asy'ari's work shows that the product of local Islamic scholar can be considered to be entitled to have the same position with the great prominent Islamic scholars like al-Zarnuji.

The concept of education according to Asy'ari is to accommodate to morality problems in the process of the very effort to attain knowledge. He builds the point of view that education is for the attainment of God's favour, then places good characters (*akhlaq*) as the basic of appropriate morality for the learners; so that they are hoped to be able to operate the two basic values along with the morality practice in the way to acquire knowledge.

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